

# Ta'lim Syllabus 2024



**2<sup>nd</sup> Quarter**  
**April, May, June - 2024**

## Holy Qurān: 2<sup>nd</sup> Quarter of 7<sup>th</sup> Part

(Chapter 6 - Al-An'am: Verses 1-37)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

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

أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۗ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿٢﴾

All praise belongs to Allah Who created the heavens and the earth and brought into being every *kind of* darkness and light; yet those who disbelieve set up equals to their Lord.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۗ وَأَجَلٌ مُّسَمًّىٰ عِنْدَ اللَّهِ ۗ أَنْتُمْ تَمْتَرُونَ ﴿٣﴾

He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt!

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ ۗ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٤﴾

And He is Allah, *the God*, both in the heavens and in the earth. He knows your inside and your outside. And He knows what you earn.

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥﴾

And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.



فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنبُؤًا مِمَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٦١﴾

So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّهِمْ فِي الْأَرْضِ مَا لَمْ نُكَيِّدْ لَكُمْ وَأَرْسَلْنَا السَّيَّءَ عَلَيْهِمْ  
مَدَدًا ۗ وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦٢﴾

See they not how many a generation We have destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another generation.

وَلَوْ أَنْزَلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٦٣﴾

And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, 'This is nothing but manifest sorcery.'

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ لَكُمْ لَا يُنظَرُونَ ﴿٦٤﴾

And they say, 'Why has not an angel been sent down to him?' But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite.

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا وَلَكَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ ﴿٦٥﴾

And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing.

وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٦﴾

And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٧﴾

Say, 'Go about in the earth, and see what was the end of those who treated *the Prophets* as liars.'

قُلْ لِمَن مَّا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُتِبَ عَلَى نَفْسِهِ الرَّحْمَةُ ط لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ط الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٨﴾

Say, 'To whom belongs what is in the heavens and the earth?' Say, 'To Allah.' He has taken upon Himself *to show* mercy. He will certainly *continue* to assemble you till the Day of Resurrection. There is no doubt in it. Those who ruin their souls will not believe.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ط وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٩﴾

To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

قُلْ أَغَيْرَ اللَّهِ اتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ط قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٢٠﴾

Say, 'Shall I take any protector other than Allah, the Maker of the heavens and the earth, Who feeds and is not fed?' Say, 'I have been commanded to be the first of those who submit.' And be thou not of those who associate partners *with God*.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿٧٢﴾

Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of an awful day.'

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ وَذَلِكَ الْفَوْزُ الْبُيِّنُ ﴿٧٤﴾

He from whom it is averted on that day, *God* indeed has had mercy on him. And that indeed is a manifest triumph.

وَإِنْ يَسْسُوكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِنْ يَسْسُوكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

And if Allah touch thee with affliction, there is none that can remove it but He; and if He touch thee with happiness, then He has power to do all that He wills.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٩﴾

And He is Supreme over His servants; and He is the Wise, the All-Aware.

قُلْ أَىُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۗ قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۗ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۗ

أَنْبِئِكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۗ قُلْ لَا أَشْهَدُ ۗ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا

تُشْرِكُونَ ﴿٨٠﴾

Say, 'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me and you. And this Qur'an has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allah?' Say, 'I bear not witness *thereto*.' Say, 'He is the One God, and certainly I am far removed from that which you associate *with Him*.'



الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٦﴾

Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُغْلِبُ الظَّالِمُونَ ﴿٢٧﴾

And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شَيْءٍ كَانُوا كُفِّرُوا كُنتُمْ تَزْعُمُونَ ﴿٢٨﴾

And *think of* the day when We shall gather them all together; then shall We say to those who associated partners *with God*, 'Where are the partners you spoke of, those whom you used to assert?'

ثُمَّ لَمْ تَكُنْ تَكُنْ فَنَسْتَبَسُّهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٩﴾

Then *the end of* their mischief will be naught save that they shall say, 'By Allah, our Lord, we were not idolaters.'

أَنْظُرْ كَيْفَ كَذَّبُوا عَلَىٰ أَنفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٣٠﴾

See how they lie against themselves. And that which they fabricated has failed them.

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۗ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۗ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا

يُؤْمِنُوا بِهَا ۗ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣١﴾

And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And *even* if they see every Sign, they would not believe therein, so much so,

that when they come to thee, disputing with thee, those who disbelieve say, 'This is nothing but fables of the ancients.'

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْعَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٤﴾

And they forbid *others* to *believe* it and *themselves too* they keep away from it. And they ruin none but their own selves; only they perceive not.

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٥﴾

And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And *then* we would not treat the Signs of our Lord as lies, and we would be of the believers.'

بَلْ بَدَأْتَهُمْ مِمَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٦﴾

Nay, that which they used to conceal before has *now* become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِبَعُوثِينَ ﴿٢٧﴾

And they say, 'There is nothing except *this* our present life, and we shall not be raised again.'

وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ قَالَ أَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿٢٨﴾

And if thou couldst only see when they are made to stand before their Lord! He will say, 'Is not this *second life* the truth?' They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ <sup>ط</sup> حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسَبُ تَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا <sup>د</sup>  
وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ <sup>ط</sup> أَلَا سَاءَ مَا يَزُرُونَ ﴿٣٢﴾

Those indeed are the losers who deny the meeting with Allah, so much so, that when the Hour shall come on them unawares, they will say, 'O our grief for our neglecting this *Hour!*' And they shall bear their burdens on their backs. Surely, evil is that which they bear.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ <sup>ط</sup> وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ <sup>ط</sup> أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٤﴾

We know *full well* that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allah that the evil-doers reject.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا <sup>ع</sup> وَلَا مُبَدِّل لِكَلِمَاتِ اللَّهِ <sup>ع</sup>  
وَلَقَدْ جَاءَكَ مِنْ نَّبَايِ الْمُرْسَلِينَ ﴿٣٥﴾

And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allah. And there have already come to thee tidings of *past* Messengers.



وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ  
ط وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٦٦﴾

And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, *thou canst do so*. And had Allah *enforced* His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴿٦٧﴾

Only those can accept who listen. And *as for* the dead, Allah will raise them *to life*, then to Him shall they be brought back.



## Hadīth

### The Love of the Lord

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: كَانَ مِنْ دُعَاءِ دَاوُدَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ، اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنْ الْمَاءِ الْبَارِدِ-

Abu Darda, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said that prophet David, peace be on him, used to pray in the following words:

"O Lord, grant me Thy love and the love of those who love Thee; and the love of the deeds which will enable me to attain to Thy love. O my Lord, make Thy love dearer to me than my own life, my kith and kin, and even dearer than cold water (to a man dying of thirst in scorching heat.)"

(Tirmidhi)

(Selected Sayings of the Holy Prophet of Islam, Hadith No. 10, Page 9)



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The truth has come and falsehood has vanished away;  
and falsehood was bound to vanish.

*Those people who attack my claims, And needlessly quarrel with me out of ignorance—*

*Would they but cast a single impartial glance into this book, They would certainly abandon their enmity and denial.*

*I cannot believe that they would not come to me apologetically; But it is a different matter if they abandon shame and decency.*

# BARĀHĪN-E- AḤMADIYYA

## PART V

*viz.*

*Arguments in Support of the Divine Origin of the Holy Quran—the Book of Allah—  
& the Prophethood of the Holy Prophet Muhammad<sup>ṣ</sup>*

**From among the fresh bounties of the Lord God and enduring good  
works of Ḥaḍrat Mirza *Ghulam Ahmad*, the Promised Messiah<sup>as</sup>**

**Printed at the Anwār-e-Aḥmadiyyah Press, Qadian, under the  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

PREFACE TO

BARĀHĪN-E-AḤMADIYYA, PART V

بِحَمْدِ اللَّهِ كَمَا آخِرَ إِسْتِثْنَاءِ مَكْمُولِ شِدِّ بِفَضْلِ أَنْ جَنَائِمِ  
*With all praise to Allah, finally, this book of mine  
Has been completed by the grace of Him who is my dear Lord.*

After this [praise to the Lord], let it be known that what will be written after this preface is the Fifth Part of *Barāhīn-e-Aḥmadiyya*. Through the wisdom and providence of God Almighty, it so happened that the publication of this book was delayed for approximately twenty-three years after its four parts were published. It is even more surprising that I composed nearly eighty books during this period, some of which were quite voluminous, yet I was unable to attend to the completion of this book. Many a time I experienced heartfelt pain that a long time had elapsed in completing *Barāhīn-e-Aḥmadiyya*. Nevertheless, despite the utmost effort and urgency caused by the demand for the book from its

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

buyers, and the strong criticism filled with the filth of ill-suspicion and obscene language during this protracted time, and such a prolonged period of delay—and [such objections] could genuinely arise in minds because of such a prolonged delay—the wisdom of divine providence did not enable me to complete this book. This shows that man does not have the power to step outside the limits established by divine decree and determination. I regret the fact—indeed, my heart aches to think of the fact—that so many people who had agreed to buy this book passed away from this world even before it could be completed; however, as I have already written, man is subject to divine decree. If the will of God does not coincide with that of man, then man cannot achieve his plan even if he exerts himself in a thousand ways. But when the time comes for the fulfilment of the Will of God, those very things that appeared to be the most difficult occur with the greatest of ease.

At this point the question naturally arises: Since there is wisdom and appropriateness in all that God Almighty does, then what was the wisdom that a book of such tremendous religious service—wherein the purpose was to refute all the opponents of Islam—remained incomplete for approximately twenty-three years? The answer to this is best known to God alone. No man can comprehend all His mysteries, but to the extent that I understand, it is that the first four parts of *Barāhīn-e-Aḥmadiyya* that had been published consisted of such matters that, until those matters had been manifested, the arguments of the four Parts of *Barāhīn-e-Aḥmadiyya* would have remained hidden and concealed. Therefore, it was essential that the writing of *Barāhīn-e-Aḥmadiyya* remain deferred until such time when, with the passage of time, those concealed matters became exposed and the arguments contained in the four parts became apparent; for, the word of God that lay hidden here and there in the four parts of *Barāhīn-e-Aḥmadiyya*—that is to say, His revelation to this humble one—stood in need of being explained. Moreover, it was necessary that the truth of the prophecies contained therein should become manifest to the people. Therefore, the All-Wise

and All-Knowing God caused the publication of *Barāhīn-e-Aḥmadiyya* to be deferred until the time that all those prophecies were fulfilled.

Bear in mind that to establish the truth of any religion—that is to say, to prove the fact that that religion is from God—it is necessary that it must possess two types of supremacies.

FIRST: That such a religion should be so comprehensive, perfect, complete, and free from defect in its doctrines, teachings, and commandments, that reason should fail to propose anything better; and no defect or deficiency be seen in it. And, in this perfection, it should triumph over all other religions; that is to say, no other religion should be its equal in these excellences. This is the claim that the Holy Quran itself has put forward:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>1</sup>

Meaning that, today I have perfected My religion for you and have completed My favour upon you, and I have chosen Islam to be your faith; that is to say, you should be established upon that reality which is contained in the word 'Islam', an explanation of which has been given by God Almighty Himself with reference to the word 'Islam'.

In this verse it is stated clearly that only the Holy Quran has conferred the **perfect teaching** and in the time of the Holy Quran alone could the perfect teaching have been bestowed. Thus, this claim of perfect teaching that the Holy Quran has made was its unique **right**; apart from it no other heavenly book has made such a **claim**.

As is manifestly clear to all observers, both the Torah and the Gospel refrain from making this claim. The Torah contains a statement of God Almighty that I will raise a Prophet from among your brethren and will put My Word in his mouth, and whosoever will not hearken unto his Word I will require it of him.<sup>2</sup> So it is quite clear that if heeding the

1. *Sūrah al-Mā'idah*, 5:4 [Publisher]

2. See Deuteronomy, 18:18–19. [Publisher]



Torah were sufficient to meet the requirements of the coming time, there would be no need for the advent of another Prophet, nor would deliverance from divine chastisement be dependent upon sincerely heeding the Word revealed to him.

Similarly, the Gospel has nowhere claimed that its teaching is perfect and **comprehensive**. On the contrary, it has clearly and openly admitted that there were yet many more things worthy of being said, but you cannot bear them; however, when the Paraclete comes, he shall disclose all things.<sup>1</sup>

Now, it should be noted that Ḥaḍrat Mūsā [Moses], having acknowledged the deficiency of his Torah, drew attention to the teachings of the coming Prophet. Similarly, Ḥaḍrat 'Īsā [Jesus] having admitted the **incompleteness** of his teachings, presented the rationale that it was not yet time for disclosing the perfect teaching, but when the Paraclete comes, he would disclose the perfect teaching. But the Holy Quran, unlike the Torah and the Gospel, has made no reference to anyone else; rather, it has proclaimed to the entire world that its teachings are perfect by declaring:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا<sup>2</sup>

Thus, it is clear that the Holy Quran is the only one to make the claim of a perfect teaching. I shall explain at its proper place that just as the Holy Quran has made this claim, so has it demonstrably fulfilled it, and it has presented such a perfect teaching which neither the Torah could present, nor the Gospel could express. This is, therefore, a magnificent argument to prove Islam's truth that, by virtue of its teaching,

1. See John 16:12–13. [Publisher]

2. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion (*Sūrah al-Mā'idah*, 5:4). [Publisher]

**it is triumphant over every single religion;** and no religion can compete with it in regard to the perfection of its teaching.

SECOND: Then, the second kind of **supremacy** found in Islam, and not shared by any other religion, which puts the absolute seal of certainty upon its truth, is that it manifests living blessings and **miracles**, which other religions are entirely deprived of. These are the kind of perfect Signs through which Islam not only triumphs over other religions, but also—by showing its **perfect light**—draws hearts to itself. It should be borne in mind that the first argument of the truth of Islam, which I have just written—that is, its perfect teaching—is really not a manifestly clear argument to understand that the **religion of Islam** is from Allah since a bigoted denier, whose observation is not very keen, can say that it is possible that a perfect teaching might indeed exist, yet it may not be from God Almighty. Thus, although this argument brings an intelligent seeker after truth closer to certainty by affording him relief from many doubts, nevertheless, until the second argument mentioned above is joined and assimilated with it, it cannot enable him to ascend the tower of perfect certainty.

The light of the true religion reaches its perfection through the combination of these two arguments. Even though a true religion contains thousands of Signs and lights within itself, these two arguments—without need of any other argument—quench the heart of a seeker after truth with the water of certainty and **totally confound** the deniers. Hence, in the presence of these two types of arguments, there remains no need for any other argument. I had originally intended to document **three hundred arguments** in *Barāhīn-e-Aḥmadiyya* as proofs of the divine origin of Islam, but when I diligently reflected upon it, I realized that these two kinds of arguments are the equivalent of thousands of Signs. Thus, God turned my heart away from the earlier intention and bestowed upon my heart the contentment to write the above-mentioned arguments.

If I had been hasty in completing the book *Barāhīn-e-Aḥmadiyya*, it would have been impossible for me to demonstrate the **divine origin**

of Islam to people in such a way because the earlier parts of *Barāhīn-e-Aḥmadiyya* contain many prophecies that are strong evidence for the truth of Islam, but the time had not yet come for those promised Signs of God Almighty to be openly manifested to the world. Every wise person can understand that composing **miracles** and Signs is not within the power of man and, in reality, the single greatest means of recognizing a true religion is that blessings and miracles are found in it; for, as I have just said, being a perfect teaching alone is not a sufficiently complete and manifestly clear sign of a true religion that can lead to the highest degree of satisfaction. So, if Almighty God so wills, I shall complete the book by documenting these two types of arguments in this book.

Although the manifestation of Signs was promised in the previous parts of *Barāhīn-e-Aḥmadiyya*, it was not within my power to manifest any Sign through my own strength, and there were some statements in the earlier parts of the book whose explanation was beyond my ability, but when, after twenty-three years, the time came, all means were made available by God Almighty. Moreover, in conformity with the promise recorded in the previous parts of *Barāhīn-e-Aḥmadiyya*, the divine insights and verities of the Holy Quran were disclosed to me, as Allah the Exalted has said:

الرَّحْمٰنُ عَلَّمَ الْقُرْآنَ<sup>1</sup>

And thus, many a great Sign were manifested.

Those who seek God with a sincere heart know well that cognition of God can only be attained through God Himself; they can recognize God only with God, and only God can fulfil His own argument. It is not within man's control. Man can never attain His nearness merely by cultivating a repugnance for sin through some contrivance, so long

1. *It is God the Gracious Who has taught the Quran (Sūrah ar-Raḥmān, 55:2-3).*  
[Publisher]

as perfect cognition of the Divine is not acquired. At this point, no atonement is of any use, nor is there any way to be cleansed from sin with the exception of that perfect divine cognition which generates perfect love and perfect fear. And perfect love and perfect fear are the only two things that stop one from sin; for, when the fire of love and the fear [of Allah] is set ablaze, it reduces the rubbish of sin to ashes. This pure fire can never coexist with the filthy fire of sin. In short, man can neither refrain from evil nor advance in love until he has the good fortune of perfect cognition, and perfect cognition is not attained until man is granted living blessings and miracles from God Almighty. This indeed is such a means of recognising the true religion that it silences all opponents. And such a religion which possesses within it both kinds of arguments mentioned above—that is to say, a religion whose teaching is perfect in every aspect, in which there is no omission, and moreover, God Himself **testifies** to its truth through Signs and miracles—this religion is forsaken only by him who has absolutely no regard for God Almighty and gives preference to a temporary life and the vain relationships with people over the Day of Judgment.

Faith in God—who is just as Powerful today as He was Powerful ten thousand years ago—can only be attained on the very condition that knowledge be attained of His fresh blessings, fresh miracles, and fresh manifestations of His Power; otherwise, it would have to be said that He is not the same God as He once was, or, that He has lost the powers that He once used to possess. Hence, the faith of these people—deprived of fresh blessings and fresh miracles of God and who believe His powers are left behind and did not advance [to the future]—amounts to nothing at all.

Finally, it should also be remembered that the twenty-three year delay in the publication of the remaining part of *Barāhīn-e-Aḥmadiyya* was not meaningless and in vain. Rather, there was this wisdom in it that the fifth part was not to be published in the world until all those matters became manifest regarding which there are prophecies contained in the earlier parts of *Barāhīn-e-Aḥmadiyya*; for, the earlier

parts were full of magnificent prophecies and the lofty purpose of the fifth part was that those promised prophecies would come to pass. And it is a special Sign of God that, by His sheer grace, He kept me alive until the time when those **Signs** became manifest and the time came that the fifth part be written. The divine help that was manifested at the time of this fifth part must necessarily be mentioned by way of gratitude. It is to express this matter that at the time of the writing of Part V of *Barāhīn-e-Aḥmadiyya*—which, in fact, should be referred to as the rebirth of this book—I also named this part *Nuṣratul-Ḥaqq* [‘Help of God’], so that this name may forever remain a reminder of how it came into being merely through the help and assistance of God Almighty, despite the existence of hundreds of barriers and hurdles. This is why the title *Nuṣratul-Ḥaqq* appears in the header of the first few pages of this part, but then, thinking that people should be reminded that this is the same *Barāhīn-e-Aḥmadiyya*, four parts of which have already been published, all the subsequent pages had *Barāhīn-e-Aḥmadiyya*, Part V written in their header. I had initially intended to write fifty parts of this book, but then instead of fifty I contented myself with five, and since the difference between five [5] and fifty [50] is merely a dot [o], that promise was fulfilled by the five parts.

The other cause for this twenty-three year delay, during which Part V was not written, was that God Almighty willed to expose the inner thoughts of those people whose hearts were afflicted with the disease of ill-thinking, and this is exactly what happened insofar as the long delay caused people of weak understanding to grow in suspicion, so much so that some of the evil natured from among them even started using foul language. And of the four parts of this book that had been published, some were sold at different prices, while others were distributed free. So, many of those who had made payments, even vilified me and also took their payments back. Had they not behaved so in their haste, it would have been better for them. However, the extent of this delay served to test their true nature.

Yet another cause for the delay was that God Almighty may make

it clear to His servants that this endeavour is in keeping with His Will, and that all these revelations which have been written in the earlier parts of *Barāhīn-e-Aḥmadiyya* were indeed from Him and not from any human being. Had this book not been in accord with the will of God Almighty and had all these revelations not been from Him, it would have been contrary to the practice of the Just and Holy God that a man who, according to Him, is an impostor and has sinned by making fabrications and calling them revelations from Allah and the revealed word of God, should be spared for twenty-three years so that he may complete—up to the extent that Allah may please—the remaining part of *Barāhīn-e-Aḥmadiyya*; and not only that, but that God should also do him the favour of bringing into existence from Himself factors which were necessary for its completion that were also beyond human control. It goes without saying that God Almighty does not treat a person whom He knows to be an impostor with such kindness and favour. Thus, the extent of this delay and postponement also caused the Sign of Allah's help and succour in my favour to be manifested.

During this long period, many who called me a *kāfir* [disbeliever], a *dajjāl* [deceiver], and a *kazzāb* [liar]; considered me to be outside the pale of Islam; and cursed me by way of *mubāhalah* [prayer duel], passed away from this world, but God kept me alive and helped me to such an extent that—not to talk of liars—there must be very few true and righteous people who received such divine help. This, therefore, is a manifestly clear Sign of God, but only for those who do not shut their eyes and are **ready to accept** the Signs of God Almighty.

**Mirza Ghulam Ahmad<sup>sas</sup> of Qadian,  
The Promised Messiah**



## [ HELP OF GOD ]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ<sup>1</sup>

ہے شکر ربّ عزوجل خارج از بیان جس کی کلام سے ہمیں اُس کا ملا نشان  
*Gratitude to the Lord of Honour and Glory is beyond expression,  
Through whose Word [Holy Quran] we have been guided to Him.*

وہ روشنی جو پاتے ہیں ہم اس کتاب میں ہوگی نہیں کبھی وہ ہزار آفتاب میں  
*The light that we find in this Book  
Can never be found in a thousand suns.*

اُس سے ہمارا پاک دل و سینہ ہو گیا وہ اپنے منہ کا آپ ہی آئینہ ہو گیا  
*Our hearts and bosoms were cleansed through it;  
It became the very mirror reflecting His countenance.*

اُس نے درختِ دل کو معارف کا پھل دیا ہر سینہ شک سے دھو دیا ہر دل بدل دیا  
*It [the Holy Quran] bestowed upon the tree of the heart the fruit of  
divine cognition;  
It cleansed every bosom of doubt, and transformed every heart.*

اُس سے خدا کا چہرہ نمودار ہو گیا شیطان کا مکر و دوسوسہ بیکار ہو گیا  
*It revealed the countenance of God,  
Rendering futile the schemes and whisperings of Satan.*

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

وہ رہ جو ذاتِ عزوجل کو دکھاتی ہے وہ رہ جو دل کو پاک و مطہر بناتی ہے  
*The path that reveals the Being of Honour and Glory,  
 The path that cleanses and purifies the heart,*

وہ رہ جو یارِ گم شدہ کو کھینچ لاتی ہے وہ رہ جو جامِ پاک یقین کا پلاتی ہے  
*The path that attracts the Beloved whom people had lost,  
 The path that offers the pure drink of certainty,*

وہ رہ جو اُس کے ہونے پہ محکم دلیل ہے وہ رہ جو اُس کے پانے کی کامل سبیل ہے  
*The path that is the solid proof of His existence,  
 The path that is the perfect means to attaining Him—*

اُس نے ہر ایک کو وہی رستہ دکھا دیا جتنے شکوک و شبہ تھے سب کو مٹا دیا  
*It has shown that very path to everyone;  
 It has erased all doubts and misgivings.*

افسردگی جو سینوں میں تھی دور ہو گئی ظلمت جو تھی دلوں میں وہ سب نور ہو گئی  
*The constriction that had beset the bosoms was dispelled;  
 The darkness dwelling in the hearts was totally transformed into  
 light.*

جو دُور تھا خزاں کا وہ بدلا بہار سے چلنے لگی نسیمِ عنایاتِ یار سے  
*The season of autumn was transformed into spring;  
 A sweet breeze began to blow through the favours of the Beloved.*

جاڑے کی رُتِ ظہور سے اُسکے پلٹ گئی عشقِ خدا کی آگ ہر اک دل میں اٹ گئی  
*The season of cold winter departed with its arrival;  
 The fire of the love of God permeated every single heart.*

جتنے درخت زندہ تھے وہ سب ہوئے ہرے پھل اس قدر پڑا کہ وہ میووں سے لد گئے  
*All trees that were living turned lush green,  
 Bearing so much fruit that they were heavily laden with it.*



موجوں سے اُس کی پردے وساوس کے پھٹ گئے جو کُفر اور فسق کے ٹیلے تھے کٹ گئے  
*Its surging waves rent asunder the veils of doubts  
 And levelled the dunes of disbelief and sin.*

قرآن خدا نما ہے خدا کا کلام ہے بے اُس کے معرفت کا چمن ناتمام ہے  
*The Holy Quran leads to God; it is the Word of God.  
 Without it, the garden of divine cognition remains incomplete.*

جو لوگ شتک کی سردیوں سے تھر تھراتے ہیں اس آفتاب سے وہ عجب دھوپ پاتے ہیں  
*People shivering from the frigid cold of doubt  
 Find wonderful warmth from this Sun [the Holy Quran].*

دنیا میں جس قدر ہے مذاہب کا شور و شر سب قصہ گو ہیں نور نہیں ایک ذرہ بھر  
*All the clamour and corruption of [other] religions that exists throughout the world—  
 All are storytellers—they possess not an iota of spiritual light.*

پر یہ کلام نور خدا کو دکھاتا ہے اسکی طرف نشانوں کے جلوہ سے لاتا ہے  
*But this Word manifests the light of God;  
 It draws us towards Him through the splendour of Signs.*

جس دیں کا صرف قصوں پہ سارا مدار ہے وہ دیں نہیں ہے ایک فسانہ گزار ہے  
*The faith that relies solely on past anecdotes  
 Is not a religion but a storyteller.*

سچ پوچھیے تو قصوں کا کیا اعتبار ہے قصوں میں جھوٹ اور خطا بے شمار ہے  
*Truly speaking, what reliance can be placed on anecdotes?  
 Anecdotes contain innumerable lies and errors.*

ہے دیں وہی کہ صرف وہ اک قصہ گو نہیں زندہ نشانوں سے ہے دکھاتا رہ یقین  
*The only [true] religion is the one which is not a mere storyteller.  
 It shows the path of certainty through living Signs.*

ہے دیں وہی کہ جس کا خدا آپ ہو عیاں خود اپنی قدرتوں سے دکھاوے کہ ہے کہاں  
*The only [true] religion is the one whose God manifests Himself  
 And shows through His own powers where He is.*

جو معجزات سنتے ہو قصوں کے رنگ میں انکو تو پیش کرتے ہیں سب بحث و جنگ میں  
*The miracles you hear in the form of anecdotes  
 Are presented by everyone in debate and dispute.*

جتنے ہیں فرقے سب کا یہی کاروبار ہے قصوں میں معجزوں کا بیاں بار بار ہے  
*Every sect that exists engages in this very occupation:  
 They go on narrating 'miracles' in the form of anecdotes,*

پر اپنے دیں کچھ بھی دکھاتے نہیں نشاں گویا وہ ربّ ارض و سما اب ہے ناتواں  
*But they demonstrate no Sign of their faith whatsoever,  
 As if the Lord of the earth and heavens is now powerless—*

گویا اب اُس میں طاقت و قدرت نہیں رہی وہ سلطنت وہ زور وہ شوکت نہیں رہی  
*As though He no longer possesses might or power—  
 That sovereignty, that strength, and that majesty no longer remains,*

یا یہ کہ اب خدا میں وہ رحمت نہیں رہی نیت بدل گئی ہے وہ شفقت نہیں رہی  
*Or [as if] that mercy no longer exists in God—  
 The intention [of His] has changed—that kindness no longer  
 remains.*

ایسا گمان خطا ہے کہ وہ ذات پاک ہے ایسے گمان کی نوبت آخر ہلاک ہے  
*Such thoughts are false, for His Being is Holy;  
 These conjectures ultimately lead to ruin.*

سچ ہے یہی کہ ایسے مذاہب ہی مر گئے اب ان میں کچھ نہیں ہے کہ جاں سے گذر گئے  
*The truth, indeed, is that these very religions have died;  
 There is nothing in them now, for life has departed from them.*

پابند ایسے دینوں کے دنیا پرست ہیں غافل ہیں ذوقِ یار سے دنیا میں مست ہیں  
*The worldly people are fettered by such religions.*

*They are oblivious to the charm of the Beloved and intoxicated with the [love of the] world.*

مقصود اُن کا جینے سے دنیا کماتا ہے مومن نہیں ہیں وہ کہ قدم فاسقانہ ہے  
*Their purpose in life is to amass worldly wealth;*

*They are not believers, for their ways are sinful.*

تم دیکھتے ہو کیسے دلوں پر ہیں اُن کے زنگ دنیا ہی ہو گئی ہے غرض۔ دین سے آئے ننگ  
*You can see how their hearts are stained with rust;*

*The world is their sole objective—they are ashamed of religion.*

وہ دیں ہی چیز کیا ہے کہ جو رہنما نہیں ایسا خدا ہے اُس کا کہ گویا خدا نہیں  
*What is the worth of the religion that does not guide,*

*Whose 'God' possesses no sign of Godhood?*

پھر اُس سے سچی راہ کی عظمت ہی کیا رہی اور خاص وجہ صفوتِ ملت ہی کیا رہی  
*How can it preserve the magnificence of the true path,*

*And what distinction can it claim for the purity of its followers?*

نورِ خدا کی اُس میں علامت ہی کیا رہی توحیدِ خشک رہ گئی نعمت ہی کیا رہی  
*What sign is there in it of the Light of God?*

*It merely possesses dry talk of Tauḥīd [the Oneness of God], but none of its blessings.*

لوگو! سنو! کہ زندہ خدا وہ خدا نہیں جس میں ہمیشہ عادتِ قدرت نما نہیں  
*O people! Harken! For the Living God is not that god*

*Who does not have the eternal ability to manifest His Signs.*

مردہ پرست ہیں وہ جو قصہ پرست ہیں پس اس لئے وہ مورودِ ذل و شکست ہیں  
*Those who follow mere tales worship a corpse;*  
*That is why they are beset by degradation and defeat.*

بن دیکھے دل کو دوستو پڑتی نہیں ہے کل قصوں سے کیسے پاک ہو یہ نفس پُرخلل  
*Without seeing—O friends!—the heart cannot find comfort.*  
*Indeed, how can the flawed self be purified with mere anecdotes?*

کچھ کم نہیں یہودیوں میں یہ کہانیاں پر دیکھو کیسے ہو گئے شیطان سے ہم عنان  
*Such stories are not lacking among the Jews,*  
*Yet look how they became one with Satan.*

ہر دم نشانِ تازہ کا محتاج ہے بشر قصوں کے معجزات کا ہوتا ہے کب اثر  
*Man stands in need of a fresh Sign every moment;*  
*How can the 'miracles' narrated as anecdotes have any effect?*

کیونکر ملے فسانوں سے وہ دلبر ازل گراک نشاں ہو ملتا ہے سب زندگی کا پھل  
*How can the Eternal Beloved be discovered through stories?*  
*Should one Sign be manifested, it yields the fruit of a lifetime.*

قصوں کا یہ اثر ہے کہ دل پُر فساد ہے ایماں زباں پہ۔ سینہ میں حق سے عناد ہے  
*The impact of anecdotes is the complete corruption of hearts—*  
*Faith [professed] upon the tongue, but opposition to God within the bosom.*

دُنیا کی حرص و آرز میں یہ دل ہیں مر گئے غفلت میں ساری عمر بسر اپنی کر گئے  
*These hearts have died due to their greed and lust for the world;*  
*They spent their whole lives in a state of heedlessness.*

اے سونے والو جاگو کہ وقتِ بہار ہے اب دیکھو آکے درپہ ہمارے وہ یار ہے  
*O sleeping ones! Awaken, for it is the season of spring.*  
*Now, come and look—that Beloved is at our door!*

کیا زندگی کا ذوق اگر وہ نہیں ملا لعنت ہے ایسے جینے پہ گر اُس سے ہیں جدا  
*What joy is there in life if we do not find Him?*

*Cursed indeed is the life of estrangement from Him.*

اُس رُخ کو دیکھنا ہی تو ہے اصل مدعا جنت بھی ہے یہی کہ ملے یارِ آشنا  
*Beholding His countenance is, in fact, the real objective;*

*Paradise, indeed, consists only of meeting the Beloved Friend.*

اے حُبِ جاہ والو یہ رہنے کی جا نہیں اس میں تو پہلے لوگوں سے کوئی رہا نہیں  
*O lovers of worldly rank! This is not the place to dwell [permanently],*

*For none of the earlier people has survived.*

دیکھو تو جا کے اُن کے مقابر کو اک نظر سوچو کہ اب سلف ہیں تمہارے گئے کدھر  
*Just go and cast a glance over their graves;*

*Reflect, where have your ancestors gone now?*

اک دن وہی مقام تمہارا مقام ہے اک دن یہ صبحِ زندگی کی تم پہ شام ہے  
*One day, you too will go to the same place;*

*One day the dawn of your life will turn to dusk.*

اک دن تمہارا لوگ جنازہ اٹھائیں گے پھر دفن کر کے گھر میں تاسف سے آئیں گے  
*One day people will carry your bier;*

*Then—having buried you—will return home grieving.*

اے لوگو! عیشِ دنیا کو ہرگز وفا نہیں کیا تم کو خوفِ مرگ و خیالِ فنا نہیں  
*O people! Enjoying worldly pleasures is not at all permanent.*

*Do you have no fear of death, and no thought of annihilation?*

سوچو کہ باپ دادے تمہارے کدھر گئے کس نے بلا لیا وہ سبھی کیوں گذر گئے  
*Reflect! Where have your forefathers gone?*

*Who beckoned them; why did they all pass away?*

وہ دن بھی ایک دن تمہیں یارو نصیب ہے خوش مت رہو کہ کوچ کی نوبت قریب ہے  
*That day—O friends!—is destined to befall you one day as well.*  
*Rejoice not; for the time to depart is near.*

ڈھونڈو وہ راہ جس سے دل و سینہ پاک ہو نفس دنی خدا کی اطاعت میں خاک ہو  
*Seek the path which purifies the heart and bosom,*  
*Which turns the baser self into dust in submission to God.*

ملتی نہیں عزیزو فقط قصوں سے یہ راہ وہ روشنی نشانوں سے آتی ہے گاہ گاہ  
*You cannot find this path—O dear ones!—through mere anecdotes.*  
*That light comes, from time to time, through divine Signs.*

وہ لغو دیں ہے جس میں فقط قصہ جات ہیں اُن سے رہیں الگ جو سعید الصفات ہیں  
*Worthless is the religion that has nothing but anecdotes;*  
*Let every blessed and noble soul stay away from them.*

صد حیف اِس زمانہ میں قصوں پہ ہے مدار قصوں پہ سارا دیں کی سچائی کا انحصار  
*A hundred pities! This age relies upon anecdotes;*  
*They base the truth of their religion entirely upon anecdotes.*

پر نقد معجزات کا کچھ بھی نشان نہیں پس یہ خدائے قصہ خدائے جہاں نہیں  
*But there is absolutely no trace of evident miracles.*  
*So, this god of anecdotes is not the God of the universe.*

دنیا کو ایسے قصوں نے یکسر تہہ کیا مُشرک بنا کے کُفر دیا رویہ کیا  
*Such anecdotes have totally destroyed the world;*  
*By making them polytheists, imparted disbelief and disgraced them.*

جس کو تلاش ہے کہ ملے اُس کو کردگار اُس کے لئے حرام جو قصوں پہ ہو نثار  
*He who seeks to find the Omnipotent God,*  
*For him it is forbidden to fall for the anecdotes.*

اُس کا تو فرض ہے کہ وہ ڈھونڈے خدا کا نور      تاہو وہ شک و شبہ سبھی اُس کے دل سے دُور  
*It is, in fact, his duty to seek the light of God*  
*So that all doubt and uncertainty may disappear from his heart;*

تا اُس کے دل پہ نُورِ یقین کا نزول ہو      تا وہ جنابِ عزوجل میں قبول ہو  
*So that the light of certainty descend upon his heart;*  
*So that he be accepted in the presence of the Lord of Honour and Glory.*

قصوں سے پاک ہونا کبھی کیا مجال ہے      سچ جانو یہ طریق سراسر مجال ہے  
*Will it ever be possible to attain purity through anecdotes?*  
*Know for sure that this approach is absolutely impossible.*

قصوں سے کب نجات ملے ہے گناہ سے      ممکن نہیں وصالِ خدا ایسی راہ سے  
*When was salvation from sin attained through anecdotes?*  
*Union with God is impossible through this path.*

مردہ سے کب اُمید کہ وہ زندہ کر سکے      اُس سے تو خود مجال کہ رہ بھی گذر سکے  
*When was there hope that the dead could grant life?*  
*He himself cannot even walk upon the path—*

وہ رہ جو ذاتِ عزوجل کو دکھاتی ہے      وہ رہ جو دل کو پاک و مطہر بناتی ہے  
*That path which leads to the Lord of Honour and Glory,*  
*That path which cleanses and purifies the hearts,*

وہ رہ جو یارِ گم شدہ کو ڈھونڈ لاتی ہے      وہ رہ جو جامِ پاکِ یقین کا پلاتی ہے  
*That path which finds and brings back the lost Friend,*  
*That path which offers the holy elixir of certainty,*

وہ تازہ قدرتیں جو خدا پر دلیل ہیں      وہ زندہ طاقتیں جو یقین کی سبیل ہیں  
*Those fresh manifestations of divine power that are proof of God's*  
*existence,*

*Those living powers which are the way to certainty of faith.*

ظاہر ہے یہ کہ قصوں میں اُن کا اثر نہیں افسانہ گو کو راہِ خدا کی خبر نہیں  
*Clearly their trace cannot be found in mere anecdotes;  
The storyteller is not aware of the way to God.*

اُس بے نشاں کی چہرہ نمائی نشاں سے ہے سچ ہے کہ سب ثبوتِ خدائی نشاں سے ہے  
*It is only through [divine] Signs that the countenance of that Hidden  
One is manifested;  
Truth be told, every proof of Godhood, lies in divine Signs.*

کوئی بتائے ہم کو کہ غیروں میں یہ کہاں قصوں کی چاشنی میں حلاوت کا کیا نشاں  
*Let someone tell us: Is it to be found in others at all?  
What relish [of the Signs of God] lies in the syrup of anecdotes?*

یہ ایسے مذہبوں میں کہاں ہے دکھائیے ورنہ گزاف قصوں پہ ہرگز نہ جائیے  
*Where is this in those religions? Please show us!  
Or else, do not be led astray by the extravagant anecdotes.*

جب سے کہ قصے ہو گئے مقصودِ راہ میں آگے قدم ہے قوم کا ہر دم گناہ میں  
*Ever since anecdotes became the objective in the path,  
People have continually advanced in sin.*

تم دیکھتے ہو قوم میں عفت نہیں رہی وہ صدق وہ صفا وہ طہارت نہیں رہی  
*You see how virtue no longer prevails in people—  
That sincerity, that purity, that righteousness [of old] have all  
departed.*

مومن کے جو نشاں ہیں وہ حالت نہیں رہی اُس یار بے نشاں کی محبت نہیں رہی  
*Signs of the true believer are wanting;  
The love for that Imperceptible Beloved no longer remains.*



اک سیل چل رہا ہے گناہوں کا زور سے سنتے نہیں ہیں کچھ بھی معاصی کے شور سے  
*The flood of sins rages viciously,  
 And people do not hear anything at all due to the turbulence of evil.*

کیوں بڑھ گئے زمین پہ بُرے کام اس قدر کیوں ہو گئے عزیزو! یہ سب لوگ کور و کر  
*Why have evil deeds grown so rampant upon the earth?  
 Why—O dear ones!—have all these people become blind and deaf?*

کیوں اب تمہارے دل میں وہ صدق و صفا نہیں کیوں اس قدر ہے فسق و خوف و حیا نہیں  
*Why is your heart now devoid of that truth and sincerity?  
 Why is there so much sin that no fear or shame exists?*

کیوں زندگی کی چال سبھی فاسقانہ ہے کچھ اک نظر کرو کہ یہ کیسا زمانہ ہے  
*Why has sinfulness permeated their way of life?  
 Just take a single glance—what kind of an age is this?*

اس کا سبب یہی ہے کہ غفلت ہی چھا گئی دُنیاے دُوں کی دل میں محبت سا گئی  
*Indeed, the cause of this is that heedlessness has spread all over;  
 Love of the wretched world overwhelms the heart.*

تقویٰ کے جامے جتنے تھے سب چاک ہو گئے جتنے خیال دل میں تھے ناپاک ہو گئے  
*Whatever garbs of taqwā [righteousness] remained, all were rent  
 asunder;  
 Whatever thoughts dwelt in hearts, they became impure.*

ہر دم کے خبث و فسق سے دل پر پڑے حجاب آنکھوں سے اُن کی چھپ گیا ایماں کا آفتاب  
*Every moment, the heart becomes shrouded with evil and sin;  
 The sun of faith has vanished from their sight.*

جس کو خدائے عزوجل پر یقین نہیں اُس بد نصیب شخص کا کوئی بھی دیں نہیں  
*He who has no certainty of faith in the Lord of Honour and Glory—  
 That unfortunate one has no religion whatsoever.*

پر وہ سعید جو کہ نشانوں کو پاتے ہیں وہ اُس سے مل کے دل کو اُسی سے ملائے ہیں  
*But the fortunate ones who witness the Signs,  
They, by meeting Him, attach their hearts to Him alone.*

وہ اُس کے ہو گئے ہیں اُسی سے وہ جیتے ہیں ہر دم اُسی کے ہاتھ سے اک جام پیتے ہیں  
*They have become His—through Him alone do they live.  
At every moment they drink a goblet from His very hand;*

جس نے کو پی لیا ہے وہ اُس نے سے مست ہیں سب دشمن اُن کے اُن کے مقابل میں پست ہیں  
*They are intoxicated with the wine they have drunk.  
All their opponents are powerless against them.*

کچھ ایسے مست ہیں وہ رُخ خوب یار سے ڈرتے کبھی نہیں ہیں وہ دشمن کے وار سے  
*They are so enamoured by the beautiful countenance of the Beloved;  
They never fear the onslaught of the enemy.*

اُن سے خدا کے کام سبھی معجزانہ ہیں یہ اس لئے کہ عاشق یارِ یگانہ ہیں  
*All of God's works through them are miraculous.  
This is because they are lovers of the Peerless Beloved.*

اُن کو خدا نے غیروں سے بخش ہی ہے امتیاز اُن کے لئے نشان کو دکھاتا ہے کار ساز  
*God has granted them distinction over others;  
For them the Perfect Maker manifests a Sign.*

جب دشمنوں کے ہاتھ سے وہ تنگ آتے ہیں جب بدشعار لوگ اُنہیں کچھ ستاتے ہیں  
*When they are harassed at the hand of the enemies,  
When evildoers torment them in any way,*

جب اُن کے مارنے کیلئے چال چلتے ہیں جب اُن سے جنگ کرنے کو باہر نکلتے ہیں  
*When they hatch schemes to destroy them,  
When they come out to wage war against them—*

تب وہ خدائے پاک نشاں کو دکھاتا ہے      غیروں پہ اپنا رُعب نشاں سے جماتا ہے  
*Then does the Holy God manifest His miraculous Sign,  
And through His Sign inflicts His awe upon the others.*

کہتا ہے یہ تو بندہ عالی جناب ہے      مجھ سے لڑو اگر تمہیں لڑنے کی تاب ہے  
*He [God] says, 'This is but a servant of the Most High;  
Fight Me if you have the strength to fight!'*

اُس ذاتِ پاک سے جو کوئی دل لگاتا ہے      آخر وہ اُس کے رحم کو ایسا ہی پاتا ہے  
*Whoever attaches his heart to that Holy Being,  
Ultimately finds His mercy to be exactly like this.*

جن کو نشانِ حضرت باری ہوا نصیب      وہ اُس جنابِ پاک سے ہر دم ہوئے قریب  
*Those who have the good fortune to receive a Sign from the Lord God,  
Draw constantly closer towards that Holy Being.*

کھینچے گئے کچھ ایسے کہ دنیا سے سو گئے      کچھ ایسا نور دیکھا کہ اُس کے ہی ہو گئے  
*They are so drawn [towards Him] as to become oblivious to the world;  
They beheld such a light that they became solely His.*

بن دیکھے کیسے پاک ہو انساں گناہ سے      اِس چاہ سے نکلتے ہیں لوگ اُس کی چاہ سے  
*Without seeing [God], how can man be cleansed of sin?  
People escape from this pit [of sin] by [developing a] longing for Him.*

تصویر شیر سے نہ ڈرے کوئی گوسپند      نئے مار مُردہ سے ہے کچھ اندیشہ گزند  
*A picture of a lion does not scare any sheep,  
Nor is there any fear of harm from a dead snake.*

پھر وہ خدا جو مُردہ کی مانند ہے پڑا      پس کیا امید ایسے سے اور خوف اُس سے کیا  
*Therefore, from the 'God' who lies like a corpse,  
What hope or fear can be inspired?*

ایسے خدا کے خوف سے دل کیسے پاک ہو سینہ میں اُسکے عشق سے کیونکر تپاک ہو  
*How can the fear of such a 'God' purify the heart?*

*How could there kindle any ardour of love for him in the bosom?*

بن دیکھے کس طرح کسی مہ رُخ پہ آئے دل کیونکر کوئی خیالی صنم سے لگائے دل  
*Without beholding it, how can one fall in love with a beautiful face?*

*How can anyone fall in love with an imaginary beloved?*

دیدار گر نہیں ہے تو گفتار ہی سہی حُسن و جمال یار کے آثار ہی سہی  
*If sight be not possible, some words may suffice!*

*Along with some traces of the comeliness and beauty of the beloved!*

جب تک خدائے زندہ کی تم کو خبر نہیں ہے قید اور دلیر ہو کچھ دل میں ڈر نہیں  
*So long as you are unaware of the Living God,*

*You will remain unrestrained and defiant, without any fear [of God] in your heart.*

سو روگ کی دوا یہی وصل الہی ہے اس قید میں ہر ایک گنہ سے رہائی ہے  
*This very union with God is the cure for a hundred maladies;*

*Within this bondage lies freedom from every sin.*

پر جس خدا کے ہونے کا کچھ بھی نہیں نشان کیونکر نثار ایسے پہ ہو جائے کوئی جاں  
*But for the 'God' whose existence is not supported by any Sign whatsoever—*

*How could any life become devoted to such a one?*

ہر چیز میں خدا کی ضیا کا ظہور ہے پر پھر بھی غافلوں سے وہ دلدار دور ہے  
*The light of God is manifest in everything,*

*And yet that Beloved is far away from the heedless.*

جو خاک میں ملے اُسے ملتا ہے آشنا اے آزمانے والے یہ نسخہ بھی آزما  
*He who mingles with the dust finds that Intimate Friend.*  
*O you who experiment! Test this prescription as well.*

عاشق جو ہیں وہ یار کو مَر کے پاتے ہیں جب مر گئے تو اُسکی طرف کھینچے جاتے ہیں  
*[True] lovers are those who find the Beloved after suffering death upon death;*  
*When dead [to their selves], they are drawn towards Him.*

یہ راہ تنگ ہے پہ یہی ایک راہ ہے دلبر کی مرنے والوں پہ ہر دم نگاہ ہے  
*This is a narrow path, but it is the only path;*  
*The Beloved watches every moment over those who die [for Him].*

ناپاک زندگی ہے جو دوری میں کٹ گئی دیوار زہد خشک کی آخر کو پھٹ گئی  
*Impure is the life that is spent in separation [from Him];*  
*The wall of dry piety eventually crumbles.*

زندہ وہی ہیں جو کہ خدا کے قریب ہیں مقبول بن کے اُس کے عزیز و حبیب ہیں  
*They alone are alive who are close to God;*  
*Being accepted by Him, they are His dear and beloved ones.*

وہ دُور ہیں خدا سے جو تقویٰ سے دُور ہیں ہر دم ایسیرِ نخوت و کبر و غرور ہیں  
*Far from God are those who are far from taqwā [righteousness];*  
*Every moment they are in the clutches of vanity, pride, and arrogance.*

تقویٰ یہی ہے یارو کہ نخوت کو چھوڑ دو کبر و غرور و بخل کی عادت کو چھوڑ دو  
*Taqwā—O friends!—is indeed this, that you renounce vanity;*  
*Shun the habit of pride, arrogance, and avarice.*

اس بے ثبات گھر کی محبت کو چھوڑ دو اُس یار کے لئے رہِ عشرت کو چھوڑ دو  
*Shun the love of this transient abode;*  
*Abandon the path of luxury for the sake of that Beloved.*

لعنت کی ہے یہ راہ سو لعنت کو چھوڑ دو      ورنہ خیالِ حضرتِ عتّٰت کو چھوڑ دو  
*This is an accursed path, so let go of this curse,  
Or else give up the thought of [finding] the Lord of Honour.*

تلخی کی زندگی کو کرو صدق سے قبول      تا تم پہ ہو ملائکہ عرش کا نزول  
*Accept a life that is arduous with sincerity  
So that the angels from the high heavens descend upon you.*

اسلام چیز کیا ہے خدا کیلئے فنا      ترکِ رضائے خویش پئے مرضی خدا  
*What is Islam? Self-annihilation for the sake of God;  
To relinquish one's own desire for the pleasure of God.*

جو مرگئے انہی کے نصیبوں میں ہے حیات      اس راہ میں زندگی نہیں ملتی بجز مہمات  
*Those who die are the very ones in whose destiny is life—  
In this path one does not attain life except through death.*

شوخی و کبر دیو لعین کا شعار ہے      آدم کی نسل وہ ہے جو وہ خاکسار ہے  
*Impertinence and pride are the traits of the Accursed Satan;  
The seed of Adam is he who is humble.*

اے کرمِ خاک چھوڑ دے کبر و غرور کو      کبر حضرتِ ربِّ غیور کو  
*O worm of dust! Abandon pride and arrogance;  
Greatness only befits the Lord God, Jealous for His Honour.*

بدتر بنو ہر ایک سے اپنے خیال میں      شاید اسی سے دخل ہو دارالوصال میں  
*Think of yourself as inferior to everyone else;  
Perchance, thereby, you may enter the Place of Union.*

چھوڑو غرور و کبر کہ تقویٰ اسی میں ہے      ہو جاؤ خاکِ مرضیِ مولیٰ اسی میں ہے  
*Abandon pride and arrogance, for in this indeed is taqwā;  
Become dust, for in this is God's pleasure indeed.*

تقویٰ کی جڑ خدا کے لئے خاکساری ہے عفت جو شرط دیں ہے وہ تقویٰ میں ساری ہے  
*The root of taqwā is humbling oneself for God,  
 Piety—which is the condition of faith—lies entirely in taqwā.*

جو لوگ بدگمانی کو شیوہ بناتے ہیں تقویٰ کی راہ سے وہ بہت دُور جاتے ہیں  
*Those who make suspicion their habit,  
 Stray very far from the path of taqwā.*

بے احتیاط اُن کی زباں وار کرتی ہے اک دم میں اُس علیم کو بیزار کرتی ہے  
*Their tongue carelessly maligns;  
 In an instant it displeases God—the Knower of everything.*

اک بات کہہ کے اپنے عمل سارے کھوتے ہیں پھر شوخیوں کا بیج ہر اک وقت بوتے ہیں  
*With a single utterance they squander all their deeds;  
 And then sow the seeds of insolence every single moment.*

کچھ ایسے سو گئے ہیں ہمارے یہ ہم وطن اٹھتے نہیں ہیں ہم نے تو سو سو کئے جتن  
*These, our countrymen, have fallen into such a slumber  
 That they do not wake up, though we have adopted hundreds of  
 strategies.*

سب عضو سست ہو گئے غفلت ہی چھا گئی قوت تمام نوکِ زباں میں ہی آ گئی  
*All [their] limbs have become lax—heedlessness has spread;  
 All their energy is concentrated in the tip of [their] tongue.*

یا بدزباں دکھاتے ہیں یا ہیں وہ بدگماں باقی خبر نہیں ہے کہ اسلام ہے کہاں  
*They either speak evil or they think evil;  
 They care not for the condition of Islam.*

تم دیکھ کر بھی بد کو پکڑو بدگمان سے ڈرتے رہو عقابِ خدائے جہان سے  
*Even when you see evil, avoid ill-thinking,  
 Remaining fearful of the retribution of the God of the universe.*

شاید تمہاری آنکھ ہی کر جائے کچھ خطا شاید وہ بد نہ ہو جو تمہیں ہے وہ بد نما  
*Perhaps your own eye may have erred;*  
*Perhaps he is not evil who seems evil to you.*

شاید تمہاری فہم کا ہی کچھ قصور ہو شاید وہ آزمائشِ ربِّ غفور ہو  
*Perhaps your own understanding is at fault;*  
*Perhaps it is a trial from the Forgiving Lord.*

پھر تم تو بدگمانی سے اپنی ہوئے ہلاک خود سر پہ اپنے لے لیا خشمِ خدائے پاک  
*You would then have destroyed yourselves through your own ill-thinking,*  
*Bringing the wrath of the Holy God upon your own selves.*

گر ایسے تم دلیریوں میں بے حیا ہوئے پھر اتقا کے سوچو کہ معنی ہی کیا ہوئے  
*If such impertinences have left no sense of decency in you,*  
*What then is the meaning of righteousness? Just think about it.*

موسیٰ بھی بدگمانی سے شرمندہ ہو گیا قرآن میں خضر نے جو کیا تھا پڑھو ذرا  
*Even Mūsā [Moses] was put to shame due to ill-thinking;*  
*Just read in the Quran what Khidr did.*

بندوں میں اپنے بھیدِ خدا کے ہیں صد ہزار تم کو نہ علم ہے نہ حقیقت ہے آشکار  
*There are a hundred thousand secrets of God in His servants;*  
*You neither know, nor is their reality made known.*

پس تم تو ایک بات کے کہنے سے مر گئے یہ کیسی عقل تھی کہ براہِ خطر گئے  
*In short, you uttered just one word and ruined yourself;*  
*What kind of intelligence was it that you opted for the dangerous path?*

بدبخت تر تمام جہاں سے وہی ہوا جو ایک بات کہہ کے ہی دوزخ میں جاگرا  
*Most unfortunate of all the world is indeed he*  
*Who uttered one thing and hurled himself into Hell.*



پس تم بچاؤ اپنی زباں کو فساد سے ڈرتے رہو عقوبت رب العباد سے  
*Therefore, save your tongue from mischief;*  
*Remain fearful of the punishment of the Lord of mankind.*

دو عضو اپنے جو کوئی ڈر کر بچائے گا سیدھا خدا کے فضل سے جنت میں جائے گا  
*Whoever safeguards two of his limbs out of fear*  
*Will go straight to Paradise by the grace of God.*

وہ اک زباں ہے عضو نہانی ہے دوسرا یہ ہے حدیث سیدنا سید الواری  
*One is the tongue, the other the private parts;*  
*This is the hadith of our Master—Sayyedul-Warā [the Leader of Mankind].*

پر وہ جو مجھ کو کاذب و مکار کہتے ہیں اور مفتری و کافر و بدکار کہتے ہیں  
*But those who call me a liar and a charlatan,*  
*And an impostor, a disbeliever, and an evildoer—*

ان کیلئے تو بس ہے خدا کا یہی نشان یعنی وہ فضل اُس کے جو مجھ پر ہیں ہر زماں  
*For them should suffice this very Sign from God;*  
*Namely, His graces that are upon me every moment.*

دیکھو خدا نے ایک جہاں کو جھکا دیا گمنام پاکے شہرہ عالم بنا دیا  
*Look, God has inclined the multitude [towards me];*  
*Finding me unknown, [He] made me renowned throughout the world.*

جو کچھ مری مراد تھی سب کچھ دکھا دیا میں اک غریب تھا مجھے بے انتہا دیا  
*I was a poor man, and He gave me beyond measure.*  
*Whatsoever I wished for, He bestowed it all.*

دنیا کی نعمتوں سے کوئی بھی نہیں رہی جو اُس نے مجھ کو اپنی عنایات سے نہ دی  
*There is absolutely nothing from among the blessings of this world*  
*That He did not grant me through His favours.*

ایسے بدوں سے اُس کے ہوں ایسے معاملات کیا یہ نہیں کرامت و عادت سے بڑھ کے بات  
*That He should treat 'evil' people in this way,*  
*Is this not something outside the practice and miracles [of God]?*

جو مفتری ہے اُس سے یہ کیوں اتحاد ہے کس کو نظیر ایسی عنایت کی یاد ہے  
*Why this alliance with an 'impostor'?*  
*Can anyone recall a precedence of this kind of favour?*

مجھ پر ہر اک نے وار کیا اپنے رنگ میں آخر ذلیل ہو گئے انجامِ جنگ میں  
*Everyone attacked me in their own way,*  
*But they were ultimately humiliated at the end of the fray.*

ان کینوں میں کسی کو بھی ارماں نہیں رہا سب کی مراد تھی کہ میں دیکھوں رہِ فنا  
*Everyone maligned me to their heart's content*  
*And all of them desired that I see the path of ruin.*

تھے چاہتے کہ مجھ کو دکھائیں عدم کی راہ یا حاکموں سے پھانسی دلا کر کریں تباہ  
*They wanted to dispatch me to annihilation,*  
*Or to destroy me by having me hanged through the rulers,*

یا کم سے کم یہ ہو کہ میں زنداں میں جا پڑوں یا یہ کہ ذلتوں سے میں ہو جاؤں سرنگوں  
*Or—at the very least—that I be imprisoned,*  
*Or be brought down and humiliated by insults.*

یا مخبری سے ان کی کوئی اور ہی بلا آجائے مجھ پہ یا کوئی مقبول ہو دُعا  
*Or—by carrying tales—they might cause me to suffer some other*  
*calamity,*

*Or that some prayer [of theirs] may be heard.*

پس ایسے ہی ارادوں سے کر کے مقدمات چاہا گیا کہ دن مرا ہو جائے مجھ پہ رات  
*So with such intentions they filed cases,  
 Seeking to turn my day into night.*

کوشش بھی وہ ہوئی کہ جہاں میں نہ ہو کبھی پھر اتفاق وہ کہ زماں میں نہ ہو کبھی  
*Their efforts were such as never occurred in this world,  
 And so was their solidarity without parallel in the world.*

مجھ کو ہلاک کرنے کو سب ایک ہو گئے سمجھا گیا میں بد پہ وہ سب نیک ہو گئے  
*In order to destroy me they all became one;  
 They deemed me evil and themselves as the righteous.*

آخر کو وہ خدا جو کریم و قدیر ہے جو عالم القلوب و علیم و خیر ہے  
*Ultimately, the God who is Benevolent and All-Powerful—  
 Who knows what is in the hearts and is All-Knowing, All-Aware—*

اُترا مری مدد کیلئے کر کے عہد یاد پس رہ گئے وہ سارے سیہ زوئے و نامراد  
*Came down for my help, remembering [His] promise,  
 And they all ended up disgraced and frustrated.*

کچھ ایسا فضل حضرت رب الوریٰ ہوا سب دشمنوں کے دیکھ کے اوساں ہوئے خطا  
*Such was the grace manifested by the Lord of mankind—  
 Seeing which—all enemies were left bewildered.*

اک قطرہ اُس کے فضل نے دریا بنا دیا میں خاک تھا اُسی نے ثریا بنا دیا  
*His grace transformed a single drop of water into an ocean;  
 I was mere dust; He Himself transformed me into the Pleiades.*

میں تھا غریب و بیکس و گمنام و بے ہنر کوئی نہ جانتا تھا کہ ہے قادیاں کدھر  
*I was poor, helpless, unknown, and unskilled;  
 No one knew where Qadian was.*

لوگوں کی اس طرف کو ذرا بھی نظر نہ تھی میرے وجود کی بھی کسی کو خبر نہ تھی  
*People did not look towards this direction at all;  
No one knew even of my existence.*

اب دیکھتے ہو کیسا رجوعِ جہاں ہوا اک مرجعِ خواص یہی قادیاں ہوا  
*But now you see how the world has turned this way;  
This very Qadian has become the rendezvous of the elect.*

پر پھر بھی جن کی آنکھ تعصب سے بند ہے ان کی نظر میں حال مرا ناپسند ہے  
*Even then, those whose eye is shut by prejudice—  
In their sight—my condition is displeasing.*

میں مفتری ہوں ان کی نگاہ و خیال میں دنیا کی خیر ہے مری موت و زوال میں  
*In their sight and estimation I am an impostor;  
The good of the world lies in my death and decline.*

لعنت ہے مفتری پہ خدا کی کتاب میں عت نہیں ہے ذرہ بھی اس کی جناب میں  
*The impostor is cursed in the Book of God;  
Not even an iota of respect does he enjoy in His presence.*

توریت میں بھی نیز کلامِ مجید میں لکھا گیا ہے رنگِ وعیدِ شدید میں  
*In the Torah as well as in the Glorious Word [the Holy Quran],  
It has been decreed as severe chastisement,*

کوئی اگر خدا پہ کرے کچھ بھی افترا ہوگا وہ قتل ہے یہی اس جرم کی سزا  
*That whoever speaks the least bit of a lie against God,  
Shall be killed—that is the only punishment for this crime.*

پھر یہ عجیب غفلت ربِّ قدیر ہے دیکھے ہے ایک کو کہ وہ ایسا شریر ہے  
*This, then, is surprising negligence on the part of the Omnipotent God  
That He sees such a mischievous one,*

پچیس سال سے ہے وہ مشغول افترا ہر دن ہر ایک رات یہی کام ہے رہا  
*Who has been occupied in fabricating lies for twenty-five years—*  
*Every day and every single night this has been his occupation—*

ہر روز اپنے دل سے بناتا ہے ایک بات کہتا ہے یہ خدا نے کہا مجھ کو آج رات  
*Every day he fabricates a lie from himself*  
*And claims, 'God said this to me last night';*

پھر بھی وہ ایسے شوخ کو دیتا نہیں سزا گویا نہیں ہے یاد جو پہلے سے کہہ چکا  
*And yet He does not punish such an insolent man,*  
*As if He does not recall what He had previously said.*

پھر یہ عجیب تر ہے کہ جب حامیان دیں ایسے کے قتل کرنے کو فاعل ہوں یا معین  
*Again it is all the more strange that when the 'helpers of the Faith'*  
*Try to kill or help bring about such a one's murder,*

کرتا نہیں ہے اُن کی مدد وقتِ انتظام تا مفتری کے قتل سے قصہ ہی ہو تمام  
*He [God] does not help them at the time of their designs*  
*So that by the killing of the 'impostor' the whole story may come to*  
*an end,*

اپنا تو اُس کا وعدہ رہا سارا طاق پر اوروں کی سعی و جہد پہ بھی کچھ نہیں نظر  
*Whilst His own promise lay totally abandoned on the shelf,*  
*He casts not even a glance upon the effort and exertion of others.*

کیا وہ خدا نہیں ہے جو فرقاں کا ہے خدا پھر کیوں وہ مفتری سے کرے اس قدر وفا  
*Is He not that God who is the God of the Furqān [Holy Quran]?*  
*Why then should He be so faithful to an 'impostor'?*

آخر یہ بات کیا ہے کہ ہے ایک مفتری کرتا ہے ہر مقام میں اُس کو خدا بڑی  
*What—after all—is this? Here is an 'impostor'*  
*Whom God acquits on every occasion!*

جب دشمن اُسکو پتھ میں کوشش سے لاتے ہیں کوشش بھی استدر کہ وہ بس مر ہی جاتے ہیں  
*When his enemies try to ensnare him with great effort—  
 Effort so great they almost kill themselves in the process—*

اک اتفاق کر کے وہ باتیں بناتے ہیں سو جھوٹ اور فریب کی تہمت لگاتے ہیں  
*Conspiring together, they fabricate allegations,  
 And accuse him of a hundred lies and deceptions—*

پھر بھی وہ نامراد مقاصد میں رہتے ہیں جاتا ہے بے اثر وہ جو سو بار کہتے ہیں  
*Even then—they remain unsuccessful in their objectives,  
 And that which they say a hundred times goes to no effect.*

ذلت ہیں چاہتے۔ یہاں اِکرام ہوتا ہے کیا مفتری کا ایسا ہی انجام ہوتا ہے  
*They desire disgrace; [while] here honour is bestowed.  
 Is this the end that an impostor is supposed to meet?*

اے قوم کے سرآمدہ اے حامیانِ دیں سوچو کہ کیوں خدا تمہیں دیتا مدد نہیں  
*O leaders of the nation! O 'helpers' of the Faith!  
 Think! Why does God not help you?*

تم میں نہ رحم ہے نہ عدالت نہ اِتقا پس اس سبب سے ساتھ تمہارے نہیں خدا  
*You have no mercy, no justice, nor piety!  
 So—for this reason—God is not with you.*

ہو گا تمہیں کلارک کا بھی وقت خوب یاد جب مجھ پہ کی تھی تہمت خوں از رہِ فساد  
*You may well remember the time of [Henry Martyn] Clark,  
 When he falsely accused me of murder by way of mischief,*

جب آپ لوگ اُس سے ملے تھے بدیں خیال تا آپ کی مدد سے اُسے سہل ہو جدال  
*When you conspired with him thinking  
 That, with your help, you may facilitate his fight,*

پر وہ خدا جو عاجز و مسکین کا ہے خدا حاکم کے دل کو میری طرف اُس نے کر دیا  
*But the God who is the God of the humble and the meek—  
 He inclined the heart of the Magistrate towards me.*

تم نے تو مجھ کو قتل کرانے کی ٹھانی تھی یہ بات اپنے دل میں بہت سہل جانی تھی  
*You were bent upon getting me killed,  
 And thought within your heart that this would be an easy task;*

تھے چاہتے صلیب پہ یہ شخص کھینچا جائے تا تم کو ایک فخر سے یہ بات ہاتھ آئے  
*You wanted this man to be hoisted upon the cross  
 So that you might have this tale to exult about:*

جھوٹا تھا مفتزی تھا تبھی یہ ملی سزا آخر مری مدد کیلئے خود اٹھا خدا  
*'He was a liar, he was an impostor; wherefore, he received this  
 punishment.'*  
*In the end, God Himself stood up in my support.*

ڈگلس پہ سارا حال بریت کا کھل گیا عزت کے ساتھ تب میں وہاں سے بری ہوا  
*The entire account of [my] exoneration became evident to [the  
 Magistrate, Captain] Douglas;  
 Thereupon, I was honourably acquitted from there.*

الزام مجھ پہ قتل کا تھا سخت تھا یہ کام تھا ایک پادری کی طرف سے یہ اتہام  
*I was accused of murder—a serious matter indeed!  
 This charge issued forth from a priest.*

جتنے گواہ تھے وہ تھے سب میرے برخلاف اک مولوی بھی تھا جو یہی مارتا تھا لاف  
*However many witnesses there were—they were all against me.  
 There was even a maulawī [religious cleric] who would boast this:*

دیکھو یہ شخص اب تو سزا اپنی پائے گا اب بن سزائے سخت یہ بچ کر نہ جائے گا  
*Look! This man will get his punishment now—  
 Now, he will not escape without severe punishment!*

اتنی شہادتیں ہیں کہ اب کھل گیا قصور اب قیدیا صلیب ہے اک بات ہے ضرور  
*There are so many witnesses that his guilt has become evident;  
 One of two things is now certain—prison or the cross.*

بعضوں کو بددعا میں بھی تھا ایک انتہاک اتنی دُعا کہ گھس گئی سجدے میں اُن کی ناک  
*Some even engaged in [praying for] curses with great enthusiasm—  
 So much prayer that their noses were worn down in prostration.*

القصد جہد کی نہ رہی کچھ بھی انتہا اک سو تھا مگر ایک طرف سجدہ و دُعا  
*In short, they spared no effort whatsoever;  
 There was trickery on one side, while prayer and prostration on the  
 other.*

آخر خدا نے دی مجھے اُس آگ سے نجات دُشمن تھے جتنے اُن کی طرف کی نہ التفات  
*In the end, God delivered me from that fire;  
 However many enemies there were—He cared not one bit for them.*

کیسا یہ فضل اُس سے نمودار ہو گیا اک مفتری کا وہ بھی مددگار ہو گیا  
*What is this [strange] kind of 'grace' visibly apparent from Him  
 That He has [now] become the Helper of an 'impostor'!*

اُس کا تو فرض تھا کہ وہ وعدہ کو کر کے یاد خود مارتا وہ گردن کذاب بدنہاد  
*It was His obligation that—remembering His promise—  
 He would Himself smite the neck of the 'wicked liar'.*

گر اُس سے رہ گیا تھا کہ وہ خود دکھائے ہاتھ اتنا تو سہل تھا کہ تمہارا بٹائے ہاتھ  
*If He had fallen short of displaying His own hand,  
 Then at least He could have easily lent you a hand.*



یہ بات کیا ہوئی کہ وہ تم سے الگ رہا کچھ بھی مدد نہ کی نہ سنی کوئی بھی دُعا  
*What happened that He remained aloof from you?*  
*He granted you no help at all, nor heard any of your supplications.*

جو مفتزی تھا اُس کو تو آزاد کر دیا سب کام اپنی قوم کا برباد کر دیا  
*He exonerated the one who was the 'impostor',*  
*But laid to waste every endeavour of 'His people'!*

سب جدوجہد و سعی اکارت چلی گئی کوشش تھی جس قدر وہ بغارت چلی گئی  
*All their effort and exertion went in vain—*  
*Whatever effort they made, was ruined.*

کیا ”راستی کی فتح“ نہیں وعدہ خدا دیکھو تو کھول کر سخن پاک کبریا  
*Is not the 'triumph of truth' the promise of God?*  
*Just open and see the Holy Word of the Mighty One!*

پھر کیوں یہ بات میری ہی نسبت پلٹ گئی یا خود تمہاری چادرِ تقویٰ ہی پھٹ گئی  
*Why, then, was this [promise] reversed only in my case?*  
*Or was it that your own mantle of taqwā [righteousness] was rent asunder?*

کیا یہ عجب نہیں ہے کہ جب تم ہی یار ہو پھر میرے فائدہ کا ہی سب کاروبار ہو  
*Is it not strange that despite you being [His] 'friends',*  
*Everything transpires in my favour?*

پھر یہ نہیں کہ ہو گئی ہے صرف ایک بات پاتا ہوں ہر قدم میں خدا کے تفضلات  
*Again, it is not only this single instance;*  
*At every step I am blessed with the favours of God.*

دیکھو وہ بھی کاشخص کرم دیں ہے جس کا نام لڑنے میں جس نے نیند بھی اپنے پہ کی حرام  
*Look at the man from Bheen, whose name is Karam Din—*  
*Who even lost sleep in his fight with me—*

جس کی مدد کے واسطے لوگوں میں جوش تھا جس کا ہر ایک دشمن حق عیب پوش تھا  
*For whose help there was great passion among the people,  
Whose faults were glossed over by every enemy of truthfulness,*

جس کا رفیق ہو گیا ہر ظالم و غوی جس کی مدد کے واسطے آئے تھے مولوی  
*Who was supported by all unjust and erring people,  
For whose help maulawīs had come forward—*

ان میں سے ایسے تھے کہ جو بٹھ بٹھ کے آتے تھے اپنا بیان لکھانے میں کرتب دکھاتے تھے  
*Among whom there were such who would come rushing forth,  
And would display great cunning in presenting their testimonies.*

ہشیاری مستغیث بھی اپنی دکھاتا تھا سو سو خلاف واقعہ باتیں بناتا تھا  
*The plaintiff, too, was displaying cleverness,  
Fabricating hundreds of statements contrary to the facts.*

پر اپنے بد عمل کی سزا کو وہ پا گیا ساتھ اُس کے یہ کہ نام بھی کاذب رکھا گیا  
*He received the punishment in consequence of his evil deeds  
Along with which, he was also labelled a liar.*

کذاب نام اس کا دفاتر میں رہ گیا چالاکوں کا نخر جو رکھتا تھا بہ گیا  
*'Great Liar' remained his title in the official records;  
The conceited cleverness that he boasted came to naught.*

اے ہوش و عقل والو یہ عبرت کا ہے مقام چالاکیاں تو بیچ ہیں تقویٰ سے ہوویں کام  
*O people of sense and reason! Beware!  
Cleverness is useless; taqwā accomplishes the tasks.*

جو متقی ہے اُس کا خدا خود نصیر ہے انجام فاسقوں کا عذاب سعیر ہے  
*God Himself is the Helper of the one who is righteous;  
The end of the transgressors is the punishment of Hell-fire.*

جڑ ہے ہر ایک خیر و سعادت کی اٹکا جس کی یہ جڑ رہی ہے عمل اُس کا سب رہا  
*Piety is the root of all virtue and good fortune;*  
*In whomsoever this root remains intact—all his deeds remain intact.*

مومن ہی فتح پاتے ہیں انجام کار میں ایسا ہی پاؤ گے سخن کردگار میں  
*It is indeed the believers who ultimately triumph;*  
*Exactly thus will you find in the Word of the Omnipotent One.*

کوئی بھی مفتری ہمیں دنیا میں اب دکھا جس پر یہ فضل ہو یہ عنایات یہ عطا  
*Now, show us any impostor in the world*  
*Upon whom is bestowed this grace, this favour, this bounty!*

اس بد عمل کی قتل سزا ہے نہ یہ کہ بیعت پس کس طرح خدا کو پسند آگئی یہ ریت  
*The punishment of this evil deed is death, not love!*  
*So how could God come to like this behaviour?*

کیا تھا یہی معاملہ پاداشِ افترا کیا مفتری کے بارے میں وعدہ یہی ہوا  
*Was this treatment the reward for imposture?*  
*Was this the promise given regarding an impostor'?*

کیوں ایک مفتری کا وہ ایسا ہے آشنا یا بے خبر ہے عیب سے دھوکے میں آگیا  
*Why is He such a friend of an 'impostor'?*  
*Or is He unaware of the fault and has been deceived!*

آخر کوئی تو بات ہے جس سے ہوا وہ یار بدکار سے تو کوئی بھی کرتا نہیں ہے پیار  
*After all, there must be something which earned His friendship,*  
*For no one loves an evildoer.*

تم بد بنا کے پھر بھی گرفتار ہو گئے یہ بھی تو ہیں نشان جو نمودار ہو گئے  
*Having accused me of evil; even then you were seized.*  
*These, too, are Signs that have been manifested.*

تاہم وہ دوسرے بھی نشان ہیں ہمارے پاس لکھتے ہیں اب خدا کی عنایت سے بے ہراس  
*Nevertheless, there are other Signs we possess,  
Which we now set forth fearlessly with God's favour.*

جس دل میں رنج گیا ہے محبت سے اُس کا نام وہ خود نشان ہے نیز نشان سارے اس کے کام  
*The heart in which His name is saturated with love  
Is itself a Sign; moreover, all its works are Signs.*

کیا کیا نہ ہم نے نام رکھائے زمانہ سے مردوں سے نیز فرقہ ناداں زنانہ سے  
*What insults have I not endured from this generation—  
From men as well as from the uninformed womenfolk?*

اُس کے گمان میں ہم بدو بد حال ہو گئے ان کی نظر میں کافر و دجال ہو گئے  
*In their estimation, I have become evil and wretched,  
In their eyes I have become a kāfir [disbeliever] and a dajjāl [deceiver].*

ہم مفتری بھی بن گئے اُن کی نگاہ میں بے دیں ہوئے فساد کیا حق کی راہ میں  
*I even became an impostor in their sight;  
Became faithless, corrupting the path of truth!*

پر ایسے کفر پر تو فدا ہے ہماری جاں جس سے ملے خدائے جہان و جہانیاں  
*But may my life be sacrificed for such 'kufr' [disbelief],  
From which is attained God—Creator of the world and mankind.*

لعنت ہے ایسے دیں پہ کہ اس کفر سے ہے کم عو شکر ہے کہ ہو گئے غالب کے یار ہم  
*Accursed be such a faith that is less than this 'kufr'—  
A hundred thanks that I have become the beloved of the Supreme [God].*

ہوتا ہے کردگار اسی رہ سے دستگیر کیا جانے قدر اس کا جو قصوں میں ہے اسیر  
*Through this very path the Omnipotent God takes one by the hand;  
How could those captivated by anecdotes know of its value?*

وحی خدا اسی رہ فرخ سے پاتے ہیں دلبر کا بانگین بھی اسی سے دکھاتے ہیں  
*God's revelation is indeed obtained through this luminous path;  
Through this very path is revealed the Beloved's pristine beauty.*

اے مدعی نہیں ہے تیرے ساتھ کردگار  
یہ کفر تیرے دیں سے ہے بہتر ہزار بار  
*O accuser! The Omnipotent God is not with you;  
This 'kufir' [of mine] is a thousand times better than your 'faith'.*



نَحْمَدُهُ وَنُصَلِّىْ عَلَى رَسُوْلِهِ الْكَرِيْمِ<sup>2</sup>

## [ SIGNS OF THE TRUE FAITH ]

Thousands upon thousands of thanks be to that Benevolent Lord, who has bestowed upon us a religion which is such a means of attaining the knowledge of God and the fear of God, the like of which has never been found in any age; and thousands of blessings be upon that immaculate Prophet through whom we entered this holy religion; and thousands of mercies be bestowed upon the Companions of the Noble Prophet who irrigated this garden with their blood.

Islam is such a blessed and God-revealing religion that if any person chooses to follow it truly and acts upon the teachings, guidance, and admonitions contained in the Holy Word of God Almighty—the Holy Quran—he would behold God in this very life. For the recognition of that God, who is hidden from the sight of the world behind thousands of veils, there is no other means except the teaching of the Quran. The Holy Quran guides towards God Almighty through reason and heavenly Signs in a very easy and simple manner. It possesses a blessing and magnetic power which perpetually attracts a seeker of God towards God, bestowing light, peacefulness, and satisfaction. And

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

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

a true believer in the Holy Quran does not—like the philosophers—merely hold on to the conjecture that there ‘ought to be’ a Creator for this most ingenious universe; rather, acquiring a personal insight and being honoured with a holy vision, he sees with the eye of certainty that that Creator ‘actually exists.’

He who is bestowed the light of this Holy Word does not merely guess like those who rely upon dry reason alone that God is One without partner, but through hundreds of brilliant Signs which grasp him by the hand and pull him out of the darkness, such a person actually witnesses for himself that—in reality—God has no associate in His Being or in His attributes. And not only this; such a one is able to practically demonstrate to the world that he believes God to actually be such, and the majesty of the Oneness of God so fills his heart that in his estimation—when placed in contrast to the will of Allah—the whole world amounts to no more than a dead insect and indeed to nothing at all.

Human nature is like a tree, the branches of a part of which are immersed in a pit full of filth and urine, while the branches of the other part lie in a pool that is full of fine fragrances like that of *keorha*<sup>1</sup> and roses and the like. When a wind blows from either side, it causes either the scent or the stench to spread as the case may be. Similarly, the wind of carnal passions spreads the stench, while the breeze of divine grace gives form and manifestation to the hidden fragrance. Thus, if the divine breeze—which descends from heaven—is obstructed, being battered from all directions by the fierce and forceful winds of human carnal passions, man becomes buried under their stench, and thus, turns his back on God Almighty, becoming the very embodiment of Satan, and is cast among the lowest of the low. No virtue remains in him and he ultimately perishes due to the poisons of infidelity, disobedience, transgression, sinfulness, and all kinds of corruption. The life of

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

such a one is hellish and, at last, he plunges into Hell after death. But if the grace of God Almighty comes to one's aid and the divine breeze blows from heaven to purify and perfume him and—through special guidance—constantly grant light, vitality, and holy capacities to one's spirit, that person is drawn to such lofty heights by the power granted to him from on High, that he surpasses even the status of angels. This proves that man has the propensity to both fall down as well as to rise up. In this regard someone has truly said:

حضرت انساں کہ حد مشترک را جامع است می تواند شد مسیحا می تواند خرشدن  
*Human capacities encompass a union of two extremes—  
 He may choose to be a messiah or a donkey!*

However, the difficulty here is that it is easier and seemingly quite natural for man to descend, just as you observe that a stone goes up with great difficulty, requiring the effort of someone else, but when coming down it falls naturally, requiring no effort from anyone. Then, surely man stands in need of a powerful hand if he is to ascend. This very requirement proves the need for the succession of Prophets and the [revelation of the] Word of God. Although worldly people have involved themselves in thousands of intricate debates in the process of evaluating the truth of a religion, they still have not reached any satisfactory conclusion. However, the fact of the matter is that the true religion is, indeed, that religion which succeeds in curing man's spiritual blindness and bestowing upon him heavenly blessings to such a degree that the evidence of their affirmation of the existence of God and sympathy for mankind is prominent in their practical lives. That alone is the true religion and that alone can carry its sincere devotee to the desired goal, the thirst for which has been ingrained in his soul. Most people merely believe in the kind of imaginary 'God' whose powers did not march forward, but were left behind, and whose capability and power are only spoken of in the form of tales and fables.

So, that is the very reason why such a fictitious 'God' cannot



restrain them from sin; rather, by following such a religion their audacity and brazenness in sin and iniquity continue to increase as their prejudice continues to build up. Their carnal passions surge like a river that breaks its embankment and floods the surrounding area, destroying many houses and fields of farmland. The Living God who possesses the light of His powerful Signs and continues to prove His existence through fresh and rejuvenating miracles and powers—it is He alone—finding and discovering whom restrains one from sin; bestows true peace, contentment, and satisfaction; and grants steadfastness and true courage. He becomes the Fire that burns sin and the Water that washes away worldly desires. This is exactly what is called ‘religion’—to search for Him and experience heavenly ecstasy in that quest.

Bear in mind that mere dry disputation, abusiveness, harsh words, and vulgarity is perpetrated out of selfishness under the name of religion. Such failing to remove one’s own inner evils; failing to develop a sincere bond with the True Beloved; one party attacking another party, not with civility, but rather like dogs; and displaying all kinds of evil of the ego in the guise of defending the Faith—all this filthy conduct which is merely bone [without flesh]—is not worthy of being called ‘religion’. Alas! Such people do not realize why we came into this world and what the true and main purpose of our brief lives is. Rather—perpetually holding on to a blind and impure nature—they put the label of ‘religion’ upon their superstitious whims. They flaunt their bad manners and rattle their loose tongues in defence of an imaginary ‘God’ for whose existence they have no proof whatsoever. What is the worth of a religion which does not worship the Living God, but a ‘God’ who is the bier of a dead body that only moves with the support of others and falls to the ground if the support is removed. If there is anything to be gained from such a religion, then it is only bigotry. True fear of God and sincere sympathy for humanity—which are the best of virtues—absolutely disappear from their characters. If they encounter opposition from any individual who is against their faith and creed, then, merely due to this opposition in their hearts, they become the enemy of his

life, property, and honour; and if the affair of someone from any other people is entrusted to them, they seek to obliterate him altogether, abandoning [all sense of] justice and compassion. That mercy, justice, and sympathy—which is the sublime excellence of human nature—disappears entirely from their disposition, and they are filled with an unholy beastliness due to overzealous bigotry. They do not know the true purpose of religion. The real ill-wishers of a faith and of a people are indeed those corrupt ones who have no regard for truth, divine cognition, or purity, and simply give the name 'religion' to selfish passions. They are ever engaged in idle quarrels, disputes, and vile talk, and the time which should be spent with God in solitude does not even occur in their dreams. They remain ever busy denigrating and reviling holy people while they are themselves filled with filth as a septic tank is filled with excrement. There is much babble on their tongues but their hearts are far removed from God; they are totally immersed in the vices of the world, yet they claim to be the reformers of the nation. But as is said:

خفتہ را خفتہ کے کند بیدار

[How can a sleeping man awaken a sleeping man!]

Such people can neither listen to anyone with God-fearing hearts, nor answer them with civility. They believe that there is nothing good in Islam and that all of it is objectionable. Strangely enough, they are quite content with this condition of theirs. Moreover, having inflicted harm upon someone of a different faith, they think they have accomplished an act worthy of great reward or demonstrated great courage and manliness. But sadly, it is this bigotry that most people in this age identify as religion. I do not even consider the ordinary Muslims to be free from this evil habit. Indeed, they are more worthy of punishment in the eyes of God, for He has given them that religion whose name is Islam, the meaning of which God has Himself revealed in the Holy Quran as He says:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ<sup>1</sup>

This means that Islam has two parts: (i) To lose one's self in the pleasure of God in such a way as to renounce all one's desires and to lie prostrate at His threshold to seek His pleasure; and (ii) To do good to all of mankind in general. Look at the beauty of this faith and the virtuous and holy principles on which it was based, but—alas!—they have strayed very far away from it. This corruption emerged at the time when they deviated from the teachings of the Holy Qurān either deliberately or by mistake, since deviation—be it doctrinal or practical—deprives one of divine grace. What I mean here by 'doctrinal deviation' is that a person should be in absolute denial of the Word of God, and 'practical deviation' means that though he may not be in apparent denial, he is so overwhelmed by customs, habits, selfish desires, and the precepts of others that he has no regard whatsoever for the Word of Almighty God.

In short, these are two evil diseases. It is necessary to follow the True Faith in order to be safeguarded from them. The first disease is to deny that God is One without partner and Possessor of all the perfect attributes and powers, and thus turn away from one's obligations to Him, and to deny—like an ingrate—His bounties that permeate each and every particle of our bodies and souls. The second [disease] is to be negligent in fulfilling one's obligations to mankind, or to become like a poisonous serpent for hurting anyone who is of a different race or religion or is opposed to his [race or religion], and to disregard human rights altogether. Such people are in fact dead and are unaware of the Living God. To have living faith is definitely impossible so long as a person is not bestowed the magnificent Signs and manifestations of the Living God. Although all people—barring the atheists—believe in the existence of God in one form or the other, their belief is reducible to

1. Nay, whoever submits himself completely to Allah, and is the doer of good (*Sūrah al-Baqarah*, 2:113). [Publisher]

certain self-coined notions, and is not the result of the personal manifestation of the Living God. This is the reason that a living faith cannot be attained through such self-conceived notions. So long as one does not hear from God Almighty, in miraculous and extraordinary ways and with mighty powers, the emphatic proclamation **أَنَا الْمَوْجُودُ** [‘**I am present**’], and unless this is accompanied with the actual manifestation of powerful Signs, it is impossible to have faith in that Living God. Such people give the name ‘God’ or Parmeshwar to something which they have learnt only through hearsay. They merely repeat what has been passed on to them, uttering empty boasts with no knowledge of what they are saying.

True knowledge about God depends entirely upon reaching the Living God who articulates with the utmost clarity to those who are close to Him and bestows satisfaction and contentment upon them with His majestic and pleasant speech. He speaks to them as one man speaks to another and converses with them as a certainty that is beyond doubt or suspicion. He listens to them and responds to them. He hears their supplications, and informs them of their acceptance. He proves to them that He is indeed God, on the one side through His majestic and pleasant words, while on the other side through His miraculous works and His powerful and mighty Signs. To begin with, He promises them His support, help, and special guidance by way of prophecy, and then—on the other side—in order to amplify the grandeur of His promises, He causes a multitude of people to oppose them. Those people employ all their power, every deceit, and every single kind of device to frustrate those promises of God regarding the support, help, and supremacy of His chosen ones, but God brings all their efforts to naught. They sow mischief but God uproots it. They kindle a fire but God extinguishes it. They exert themselves down to their fingernails but ultimately God causes their designs to recoil upon themselves. The sincere and chosen ones of God are simple and straightforward and, in the presence of God Almighty, they are like children in the lap of their mother. The world opposes them because they are not of this world. All

sorts of plans and devices are employed to destroy them. Nations unite to cause them distress, all unworthy ones shoot arrows at them from the same bow, and all manner of calumnies and charges are fabricated against them so that somehow they might be destroyed and not a trace of them would remain, but ultimately God Almighty manifests the fulfilment of His words. In this way these matters continue throughout their lives. On the one hand, they are honoured with God's true word which is clear and conclusive and they are given knowledge of hidden matters—which is beyond the ability of man—through the clear word of God, the Mighty and Powerful. On the other hand, through miraculous events which establish the truth of that which they had been told, their faith is strengthened and is further illumined as light upon light. To the extent that the human mind demands a certain degree of understanding to recognize God with complete conviction, that is satisfied with divine manifestations of word and deed so much so that not even an atom's weight of obscurity remains in the way. This is God, through whose manifestations of word and deed—which contain within themselves thousands of blessings and forcefully impact the heart—a person has the good fortune of obtaining a true and living faith and—having developed a sincere and holy bond with God—of eradicating the filth of the carnal self. All weaknesses having been removed, the piercing rays of heavenly light dispel one's inner darkness and a wonderful transformation comes into being.

Therefore, the religion which does not present this God who is proven to possess these attributes and which confines faith merely to ancient tales and fables and such accounts as are not seen or heard is certainly not a true religion. To follow such a fictitious god is like expecting a corpse to function like the living. The existence or non-existence of such a 'God' who does not himself prove his own existence afresh at all times is the same, as if he is an idol that does not speak, does not hear, and does not reply to a question, nor can he manifest his almighty power in such a manner that even a resolute atheist cannot doubt it.

It should be borne in mind that just as the sun rises afresh each day to give us light, and we could not attain any benefit nor any satisfaction through a story if we were sitting in complete darkness with no sign of any light anywhere, and we were told that though the sun does exist, it only used to rise in some past ages and is now hidden forever. The same is the case with the True Sun which illumines the hearts: It rises afresh every day vouchsafing to man a share of its divine manifestations of word and deed. Only that God is true and only that religion is true which give the good news of the existence of such a God and demonstrate the existence of such a God; it is only through such a Living God that the soul is purified.

Do not carry the hope that any other design can purify the human self. As darkness can only be dispelled by light—in the same way—the only remedy for the darkness of sin are the divine manifestations of word and deed, which descend upon a fortunate heart in a miraculous manner from God with powerful rays, show him that God exists, remove the foulness of all doubts, and bring satisfaction and contentment. So, by the mighty attraction of that Supreme Power, that fortunate one is raised to heaven. Other than this, all other remedies that are put forward are fake spectacles. But for complete purification, divine cognizance alone is not enough; rather, this must be accompanied simultaneously by persistent ongoing prayers filled with anguish because God Almighty is Self-Sufficient and Independent, and to attract His grace there is an acute necessity of such prayers that are accompanied by weeping and sincerity and the painful anguish of the heart. You see that though a suckling infant fully recognizes its mother and loves her and the mother also loves it, yet its crying has a great deal to do with the release of the mother's milk. On the one side the infant cries bitterly out of hunger and on the other side the mother is so affected by its crying and weeping that milk is released from her breasts. In the same way, every seeker should prove his spiritual hunger and thirst by his weeping and crying so that the spiritual milk might be released to satiate him.

Thus, divine cognizance alone is not enough to cleanse and purify oneself. Rather, grief-stricken weeping and crying like children is also necessary. Do not lose hope and do not be discouraged by the thought: 'Our souls are so defiled with sin; of what value are our supplications and what impact would they have?' The human soul has, in fact, been created for the love of God and although the fire of sin may intensely excite him, even then he possesses such power of repentance that it can extinguish that fire. Just as you observe that however much water is heated, when it is poured over a fire it still extinguishes the fire.

Ever since God Almighty created people, their hearts have always been cleansed and purified through this means alone. In other words, man cannot be purified from sin through any means besides the Living God Himself—through His own manifestations of word and deed—revealing His existence, His power, and His Godhood, and displaying His shining awe.

Even by way of reason this very fact is clear and proven that man only values—and his heart is only awe-inspired by—such an object whose greatness and power he learns through the means of complete cognition. For instance, it is evident that man will never insert his hand into a hole wherein he is certain that a snake lies, nor will he ever eat a thing that he knows to be poison. How is it then, that he does not fear God Almighty in the same way and brazenly commits thousands of sins and transgressions, and remains fearless even after reaching old age? The reason for this is simply that he is totally unaware of the existence and entity of the True Requirer who can punish sin.

It is a pity that most people have not paid attention to this principle out of their misfortune, and such absurd means of being delivered from sin have been hewn out of their imaginary whims, which only increase their audacity in committing even more sin. Take for example, the belief that asserts that having faith in the crucifixion of Ḥaḍrat 'Īsā [Jesus], may peace be upon him, and considering him to be God is obligatory for the forgiveness of all mankind's sins. Can such a notion be expected to engender true hatred of sin? It is obvious that each and

every thing can only be countered by its opposite: Heat drives away cold, and the remedy for removing darkness is light. Then what kind of remedy is it [to propose] that X is cleansed from sin through Y's being crucified? Such doctrines are nothing but man-made fallacies that find their way into people's hearts in times of heedlessness and material worship. The same selfish and base motives that led to the prevalence of idol worship in the world are responsible for the prevalence of the doctrines of Crucifixion and Atonement among the Christians.

The essential fact is that the human self is somewhat designed to give greater preference to the path in which there is no effort and struggle. True purity, however, requires much pain and striving, and that pure life cannot be attained until man drinks the cup of death. Therefore, just as it is the propensity of mankind to avoid difficult and narrow paths and to seek ways that are easy and simple, in this very manner these people, too, have chosen the way of the Cross that requires only verbal confession and places no hardship upon the soul. This is the reason why the love of God has grown cold [in their hearts] and they do not desire to develop a loathing for sin in order to bring about a pure transformation within themselves. In reality, belief in the Cross is the kind of doctrine which pleases those who do not wish to attain true purity and are constantly searching for a formula in which a filthy life may coexist with the forgiveness of sins. Consequently, in spite of [their indulgence in] excessive impurity, they imagine that they are cleansed from sin merely through believing in the blood of Christ. Such purity is actually like a boil that is full of pus, even though it appears shining on the surface. Should there be discerning minds, the falsity of the prescription of the Cross can be made clear from the condition of the devotees of the Cross themselves—to what extent have they become absorbed in the love of God Almighty, abandoning the desires and passions of the world? Anyone who tours European countries will see for himself the extent to which the most ardent defenders of the [Christian] faith—not just the ignorant people but also the educated and refined among them—indulge in carnal pleasures, licentiousness,



drunkenness, self-indulgence, and other sins. Many among the clergy, who exceed all others in stressing the blood of Messiah, are given to alcoholism which is the mother of all evils, with the result that such shameful and outrageous stories regarding them are frequently published in the newspapers that the less said about them, the better. For example, just today I read in a newspaper that a pastor who committed fornication with girls was arrested in England and is being sent back [to India]. That pastor's name is Dr. Sandilands and he was the Principal at a missionary orphanage in Bhandara, Nagpur. On the night of 24th August, he was found with a girl in his room. Failing to justify his action, he resigned and left [the country]. It was later discovered that he had committed fornication with 17 girls. Further police investigation revealed that he was also guilty of performing illegal surgeries; namely, abortions. The warrants for his arrest were issued, he was taken into custody in England, and upon his arrival in India his trial will be held at the Bombay High Court. See the *Pioneer [Mail]* and *Akbbār-e-Ām* of 8th February 1905, first column; and 9th February 1905, page 6, column 2. Now it is obvious that if this is the state of the so-called great 'Holy Fathers' who are in the first [and foremost] position to benefit from the blood of Christ, then what good would the other poor folks derive from this prescription [of salvation]? So remember well that this is certainly not the way to attain true purity. The time is approaching—nay rather, it is near at hand—when people will awaken themselves to the error of this path. The true path is only the one which I have already stated. Every single person who came to God Almighty entered through this very door. Yes, this door is very narrow and those who enter through it are very few in number, for death is its threshold and, having seen God, remaining steadfast in His path with all their power and all their being, is its frame. So very few indeed are those who wish to enter through this door. Alas, that in our country the notion of the blood of Christ has led the Christians astray from this door, while the Āryas have been deprived of this door on account of their belief in reincarnation and their denial of the acceptance of repentance; for, in their

view there is no other way to be cleansed from sin during this life except through undergoing diverse cycles of rebirth. Repentance—meaning, to turn oneself to God with total sincerity and inflicting upon oneself a state of death, and, having inflicted this death-like state, to willingly offer one's own sacrifice—is, in their eyes, an absurd idea. Thus, both these groups are deprived of the true path.

The Āryas face additional difficulties, for they have no way open for acquiring certainty about God Almighty—neither through rational means, nor through heavenly means. The rational means are unavailable to them because they believe that souls, with all their powers, are self-subsisting, and all the particles of the universe, with all their properties, are self-existing. Then which rational argument remains to support the existence of Parmeshwar? For, if everything exists on its own, then what is there to prevent them from combining and dividing themselves on their own as well? So this religion is very close to atheism, and if God does not destine these people to repent of their erroneous path, some day they will all end up becoming atheists. Likewise, they are incapable of recognizing God through heavenly means, since the heavenly means consist of heavenly Signs that serve as fresh proof for the existence of God. These Signs are continuously witnessed by one who believes in the Living God and is fully convinced of His control over all things, but these people [the Āryas] are in complete denial of any such Signs. Therefore, both doors that lead to divine cognition are closed to them. Although they do show a lot of bigoted zeal in religious debates and are even a few steps ahead of the missionaries in verbal abuse, vilification, and sharpness of tongue, they are totally bereft of divine cognition. For, Almighty God is first recognized rationally through His power of creation, but according to them, Almighty God is not the Creator and, hence, they have no proof of His existence insofar as created things are concerned. The other means of recognizing Him is through heavenly Signs, but they deny even these and are utterly ignorant of this path. They cling to the word Parmeshwar without being aware of His existence. Alas, these people do not realize that although

a person may babble a thousand times with his tongue, it is of no use until he attains such a recognition of his God that brings death upon his infernal life, and until his heart becomes filled with the love of God Almighty and he begins to hate sin.

As such, anyone may claim to possess these qualities, but God's true worshippers have the distinction that they are blessed on account of their pure love for God and are attended by His manifestations of word and deed. That is to say, they become those who converse with God Almighty and His miraculous acts are manifested in them. And God Almighty manifests many such revelations upon them in which He gives them advance tidings of His help, and then comes the time when that help materializes. Thus do they recognize their God and stand distinguished from others through special Signs. They are granted a charismatic quality that attracts people towards them, and the love of God rains down upon their countenances. Without such a distinction, even a scoundrel, who is secretly an adulterer, sinner, and a drunkard, may be called virtuous; what, then, would be the difference between a truly righteous person and a pretender? It is in order to preserve this distinction that God eternally bestows a miraculous life upon the righteous, and His help always accompanies them in a way that is altogether miraculous.

Bear in mind that the miraculous life of one righteous person evidences greater proof of the existence of God Almighty than the [entire] heavens and the earth insofar as no one has ever seen God creating the heavens and the earth with His own hand. By only observing the exceedingly intelligent design of this universe and the culmination of its structure into the highest perfection and stability, sound reason can comprehend the necessity of the fact that there ought to be some Creator of these incomparable creations. However, reason by itself cannot reach the point that that Creator actually exists because it has not seen this Creator creating. Further, the entire basis for rationally recognizing God is simply the need for a Creator, not that His existence is personally experienced; whereas, the miraculous life of a righteous one

demonstrates the existence of God Almighty in the manner of practical experience and through the adornment of personal witness since the initial condition of a righteous one is like an insignificant particle or like a mustard seed sown by a farmer, lying destitute in the most despicable circumstances. Thereupon God declares to the world through revelation: 'Behold! I will create him. I will make him shine like the stars and I will exalt him like the heavens, and I will make a mountain out of this mote.' Thereafter, despite the fact that all of the world's evildoers wish that divine plan to remain a suspended event and fight down to their fingernails to prevent that command from coming to fruition, it cannot be hindered until it is fulfilled and the hand of God—removing all obstacles—brings it to completion. He transforms a solitary unknown man into an enormous *jamā'at* [community] in accordance with His own prophecy. He draws all worthy people towards him. He grants that unknown man the kind of renown that his forefathers never had the good fortune to enjoy. He takes hold of his hand in every field of battle and bestows victory upon him in every single conflict, and subjugates a whole world to his service, causing hundreds of thousands to gravitate towards him and his teaching to be entrenched in their hearts. Moreover, He helps them through the Holy Spirit. He becomes the Enemy of his enemies and the Friend of his friends, and He Himself fights his enemy. This is why I say that the miraculous life of a righteous person is greater proof of the existence of God than the heaven and earth insofar as people have not seen the heaven and earth being built by the hand of God with their own eyes, but they do see with their own eyes that God builds the edifice of prestige for a righteous person with His own hand. He informs the world well in advance: 'I will do so, and I will make him as such.' Then, despite formidable obstacles and fierce resistance arising from evil people, He manifests it to transpire exactly as He had promised.

Assuredly, this is the Sign that advances a seeker of truth to the level of *Ḥaqqul-Yaqīn* [True Certainty] and serves as categorical proof for the existence of God, but it is only for those who seek God, who

are not arrogant, and who—having found the truth—accept it with the utmost humility. In this age, too, God has brought together many such Signs. Alas! Would that people reflect over them and—enlightening themselves with the lamp of certainty and knowledge—become worthy of salvation. However, it does not fall upon the lot of the evil people to attain guidance through the Signs of God, for they shut their eyes upon seeing the light lest it illuminate their eyes and show them the way. An evil man witnesses a thousand Signs but turns away, and persists in harping upon the one topic which he fails to understand out of his very own folly. The person who comes from God Almighty is not obligated to show such Signs whereby stars fall upon the earth, the sun rises from the west, or goats are turned into men; he does not ascend to heaven before people's eyes to bring back a written book which they can hold in their hands and read, or convert all his dwellings into gold. Nor does he cause people's deceased ancestors to come to life out of their graves speaking, screaming, and cursing their sons with abhorrence for having furiously rejected this true Messenger of God, and telling them that they have seen for themselves that his follower goes directly to Paradise, while whoever rejects him is cast into Hell in the utmost disgrace; and so that they organize gatherings in the town and invite all deniers to these events and say to their progeny, 'You know that we are your fathers and grandfathers, and you know how much we opposed this man, but when we died we were thrown into Hell on account of our hostility to him. Look how our bodies have been burnt and blackened by the Fire. We have come forth out of the graves before your very eyes so that we may bear witness that this man is from God and is a true Prophet.' Remember, no dead people ever came out of their graves to deliver such lectures and never, in any age, did such gatherings take place. It has never happened that some people's ancestors came out alive from their graves and then a place was appointed for a gathering to which all the people of the town were invited and the newly returned from the dead addressed thousands of people loudly in these words: 'O people! We are grateful that you have come to listen to our lecture. All

of you know and recognize us well. We lived in such and such locality; we were the fathers or grandfathers of so and so; we died some years ago from the plague or cholera, or some other disease and you took part in our funerals. You were indeed the ones who buried or cremated us. Thereafter, with extreme contempt, you rejected this noble Prophet who presides over this gathering and labelled him a liar and demanded that he show a miracle whereby the dead come back to life. So, through his prayer, we were brought back to life and are standing before you now. Gentlemen, open your eyes and look carefully: We are those very ones. You can ask us what our stories are. Having come back to life, we can bear witness that this man is true and that we burned in Hell for having rejected him. Accept, therefore, our eyewitness testimony so that you may be saved from Hell.' Can anyone in his right mind and conscience, possessing an enlightened heart, accept that someone ever returned from the dead and delivered such a lecture and yet people did not believe him?

Anyone who still does not understand to what extent Signs are shown is himself a dead man. If Signs required such speeches by the dead, faith would have no meaning because faith is called faith at the point that something is perceived manifest in one way while simultaneously perceived hidden in another way; meaning that, its proof can be discovered through fine observation, but if it is not looked at with fine observation, the truth can remain concealed upon cursory observation. However, when the entire veil [of concealment] has been lifted, then who would not accept something so openly obvious? So by 'miracles' is meant the supernormal phenomena that are proven through deep and judicious perception, and which none but those supported by God are capable of showing; it is for this reason that they are called supernormal phenomena. The eternally unfortunate, however, cannot benefit from such miracles. The Jews, for instance, witnessed many miracles at the hands of the Messiah, may peace be upon him, but failed to benefit from them. Instead they objected that some of his prophecies had not been fulfilled such as the prophecy that had been made about the

twelve thrones for his disciples, of whom one later became an apostate. His claim of being the King of the Jews was also proved baseless, so then he had to give the interpretation that he meant 'Heavenly Kingdom'. Ḥaḍrat Masīḥ [the Messiah] had also prophesied that the people of that time would still be alive when he would return to this world, but this, too, proved to be clearly false. Likewise, it had been prophesied by the previous Prophets that the Messiah would not come until Ilyās [Elijah] returned to this world, but Ilyās did not come. Nevertheless, Jesus son of Mary claimed to be the Messiah who had been promised even though Ilyās did not return to the world! When he was asked about the promise regarding Ilyās, he said that Yūḥannā [John the Baptist]—that is, the Prophet Yaḥyā—was Ilyās so that he might somehow qualify himself to be the promised Messiah; all this despite the fact that the previous Prophets had made no such interpretation and the Prophet Yaḥyā himself believed that the coming Ilyās mentioned in the prophecy was meant to be the same Ilyās who had passed away. But the Messiah—that is, Yasū' bin Maryam [Jesus son of Mary]—opposed the consensus of the previous Prophets and all the sages in declaring Yaḥyā—his own mentor—to be the Ilyās who was supposed to return. Strangely enough, Yaḥyā himself denies being Ilyās, but Yasū' ibn Maryam insisted on propping him up as Ilyās nevertheless.

Now, it is a point worth considering that the Jews derived no benefit whatsoever from the Signs shown by the Messiah, may peace be upon him. To this day they claim that he worked no miracles; it was only trickery and deceit. This is why the Messiah was forced to say that the adulterous generation of his age sought a Sign from him; there shall no Sign be given unto them.

The example of miracles is, in fact, like the light of a moonlit night, a part of which is obscured by clouds; however, this light is of no use to a night-blind person who cannot see anything at night. It can never happen—nor has it ever happened—that miracles will manifest in this world in the same manner in which they will manifest on the Day of Resurrection. For example, it can never happen that two or three

hundred corpses should rise from the dead bringing with them both the fruits of Paradise and the flames of Hell's fire as they go from town to town testifying to the truth of a Prophet who is, at that moment, present among his people, and the people should recognize them as actually having died while now being brought back to life as they raise hue and cry through their sermons and lectures that this person who claims prophethood is, in fact, truthful. So remember that such miracles have never been manifested, nor will they ever manifest in the future until the Day of Judgment. Anyone who claims that such miracles have ever been manifested, is simply deluded by baseless myths and is totally unaware of the way of Allah. Had such miracles ever happened, this world would cease to be what it is, and all veils would have been lifted, leaving faith with no reward whatsoever.

Keep in mind that miracles are only granted to the men of God to demonstrate the difference between truth and falsehood. The real purpose of a miracle is none other than that a distinction between a truthful one and a liar be established in the view of the wise and just, and a miracle is manifested only to the extent that is sufficient to establish such distinction. And this extent is determined by the need of the time, and, besides, the nature of the miracles also corresponds to the condition of that age. It does not mean that whenever a prejudiced, ignorant, and evil-minded person demands a miracle, it must be shown no matter how contrary it is to divine wisdom or the need of the moment. Were it so, it would be as harmful to one's own faith as it would be contrary to divine wisdom. For, if the realm of miracles were to be stretched to the extent that whatever has been put off until the Day of Resurrection can be entirely witnessed in this world, then no difference would be left between this world and the Hereafter. It is due to this very difference that reward is earned for the righteous actions and true beliefs adopted in this world, but if the same beliefs and actions are adopted in the Hereafter, they will not earn even one iota of reward. As declared in the Scriptures of all Prophets as well as in the Holy Quran, no belief or deed will be of any avail on the Day of



Judgment, and all affirmations of faith will be futile; for, faith is only called faith at the point when something hidden is believed. But when the veil has been lifted and the spiritual realm has appeared like day-break, and all affairs have been decisively manifested which leave no doubt about the existence of God and the Day of Judgment, then to accept something—which is called 'faith' in other words—at that time is like trying to achieve what has already been achieved. In short, a Sign is not something so openly self-evident that the entire world is obliged to accept it without any disagreement, excuse, or hesitation; and no one, regardless of his disposition, is left with any doubt about it and even the dullest of the dullest men accepts it without a qualm.

A Sign or a miracle, therefore, is not a self-evident phenomenon for men of every disposition so that it should be accepted as soon as it is witnessed; rather, the fact is that only the wise, just, righteous, and truthful people derive benefit from Signs. They are the ones who, on account of their intuition, far-sightedness, keen observation, fair-mindedness, fear of God, and righteous conduct, come to realize that these phenomena are not the ordinary phenomena of this world, and that an impostor has no ability to show them. They know that such things are well beyond human fabrication and transcend the reach of mortals, and within them exist such uniqueness and distinctive characteristics, against which the ordinary abilities of man and his elaborately planned schemes are powerless. And these people, by virtue of their profound wisdom and light of intuition, understand that these phenomena possess a certain light and fragrance emanating from the hand of God, which cannot be mistaken for any cunning, deceit, or trickery. Thus, just as sunlight alone is insufficient for one to believe in the light of the sun—rather, it is equally vital to possess the eyesight with which to see the light—similarly, in order to believe in the light of a miracle, the miracle itself is insufficient and the light of intuition is equally necessary. Unless he who witnesses the miracle is naturally endowed with true insight and the light of sound reason, it is impossible for him to believe in it. But the wretched one bereft of the light

of intuition finds no satisfaction in miracles that are only meant for making a distinction; and persists in his demand that he will not accept any miracle except that which is as clear as Doomsday. He demands, for instance, that someone should go to heaven and return before his very eyes holding a book in his hand. Not only that, he also says that he will not believe unless he himself takes the book in his own hand and reads from it. Or, for instance, that the one who descends should bring with him a piece of the moon or the sun to illuminate the earth. Or, better still, he should descend from heaven accompanied by angels, performing supernatural acts as angels do. Or that ten or twenty dead people should be resurrected through his prayer, and they should be recognized as fathers or grandfathers of so and so, who had died at such and such a time. As if all this was not enough, it also being necessary that these resurrected people must hold rallies in different cities and deliver lectures, loudly proclaiming that they are the dead who have been brought back to the world in order to testify to the truth of a particular religion or to bear witness that a certain person who claims to be from God is indeed from Him, for they have heard from God Himself that he is truthful.

Such are the self-conceived miracles that the majority of ignorant people, who are totally unaware of the essence of faith, are in the habit of demanding. They also demand other similarly unreasonable and absurd phenomena that are far removed from the true will and intention of God. For example, some time ago a man from among the Āryah by the name of Lekh Rām came to Qadian and demanded just such a Sign from me. I endeavoured to make him understand that the Signs are meant to distinguish between truth and falsehood, and that they are only shown insofar as they serve this purpose. But he had been so deprived of sense and deluded by his prejudice that he failed to understand this fact. Eventually, on account of his denial of Signs, he himself became the very target of the Sign of God while he was in Lahore. As I had prophesied in response to his false prophecy, he died within six years. This divine decree was communicated five

years in advance to hundreds of thousands of people, yet no one could stop it from happening. It was a Sign that distinguished Islam from the Āryah faith, for I professed the truth of Islam while Lekh Rām stood for the truth of the Āryah faith. In support of his claim, he had written in his book—which still exists—that Parmeshwar [God] had informed him through revelation that I would die of cholera within three years. As against this, I, on the authority of sure information from God, had published the notice that Lekh Rām would be killed within six years and had appointed the day and date of his death. And it came to pass accordingly. This is the distinguishing Sign that bears testimony to the truth of Islam, but, unfortunately, the Āryas derived no benefit from it.

In short, true religion is not merely beholden to reason, for this would bring it into discredit and give rise to the suspicion that its texts have been plagiarised from men of letters—of whom there has been no dearth in this world. Rather, in addition to rational arguments, a true religion also demonstrates its intrinsic quality—that is, heavenly Signs. This is indeed the hallmark of a true faith.

The truth is that the self-concocted miracles and wonders which are tales of extreme exaggeration that ignorant people commonly attribute to some religions or personalities, cannot be a source of pride for any religion; on the contrary, they are a source of disgrace and humiliation. No other Prophet has had so many fictitious miracles attributed to him as have been attributed to Ḥaḍrat 'Īsā [Jesus], may peace be upon him, to the extent that some ignorant ones even imagine that he had revived thousands—rather, hundreds of thousands—of the dead. The Gospels have documented such highly exaggerated accounts even to the point that on one occasion all the dead buried in a graveyard, which had existed for thousands of years, were revived and all of them walked into the city alive.

Now, anyone with intelligence can judge: Who would believe this degree of hard-heartedness that despite millions of people suddenly coming to life and entering into the city, recounting their stories to

their descendants and confirming the truth of Ḥaḍrat 'Īsā, may peace be upon him, but the Jews still did not believe! Moreover, if the revival of thousands of corpses was, in fact, the vocation of Ḥaḍrat 'Īsā, reason dictates that all of those corpses would not have been deaf and dumb. Some of them must have been the brothers, fathers, sons, mothers, grandmothers, grandfathers, or other near and dear relatives of those to whom these miracles were shown. For this reason a vast scheme had been opened for Ḥaḍrat 'Īsā, may peace be upon him, to convert disbelievers into believers. Many of those [revived] corpses who were relatives of those Jews must have accompanied Ḥaḍrat 'Īsā, may peace be upon him, and he must have arranged for them to deliver public addresses in a number of cities that must have been heard with the utmost interest and eagerness. When a corpse would stand up to address the audience: 'O ye before me! Many of you present here at this time recognize me as you buried me with your own hands. Now I come before you having heard from the mouth of God that Jesus the Messiah is true, and he is the very one who revived me'—then this would have had an amazing effect, and it is obvious that such lectures from the dead would have had a massive impact upon the hearts of the people of the Jewish nation. Thousands upon thousands of Jews would have believed. Yet the Holy Quran and the Gospels affirm that the Jews had totally rejected Ḥaḍrat 'Īsā, may peace be upon him; in spiritual reform he was the least successful of all Prophets, and almost all the Jews considered him a deceiver and an impostor.

Ponder over it, O intelligent ones: Should this have been the result of such a supreme and magnificent miracle! Given that thousands of resurrected corpses testified to the truth of Ḥaḍrat 'Īsā, may peace be upon him—even affirming that they have seen Heaven inhabited only by the Christians who follow Ḥaḍrat 'Īsā, and seeing Hell filled with the Jews who rejected Ḥaḍrat 'Īsā—who could dare have even the slightest doubt in the truthfulness of Ḥaḍrat 'Īsā after all of these testimonies? And should anyone have doubted, then his ancestors—having been revived—would have been there to kill them saying, 'O

ye wretches! You doubt after our testimonies?’ Therefore, understand with full conviction that such ‘miracles’ are pure fiction. There is no doubt in the phenomenon of a miracle itself, but it only occurs to the extent that I shall henceforth explain in detail.

It is a great pity that the Muslims attribute such miracles to Ḥaḍrat ‘Īsā, may peace be upon him, that go against the norms set by the Holy Quran. They walk upon the road leading to a dead end. Not only do they go to the extent of believing the old Christian tales regarding Ḥaḍrat ‘Īsā, but for the future they also believe that—contrary to the experience of the whole world—his descent from the heavens will occur at any moment, and they claim that in the coming Latter Days (although according to the age of the world—which is seven thousand years—these are the very Latter Days!), Ḥaḍrat ‘Īsā will descend from the heavens alongside angels, creating a great spectacle. A swarm of hundreds of thousands of people will gaze upon the sky and people looking from afar will say, ‘He’s come! He’s come!’ as he descends near a white minaret in Damascus. However, the wonder is that such marvels are attributed to a weak and meek man who was not only unable to bring the Prophet Ilyās back to the world as proof of his own prophethood, but also to the point of even being hung upon the cross! Such phenomena are readily spoken about him. If such stories merit acceptance, then why do they deny the miracle of Ḥaḍrat Sayyed ‘Abdul-Qādir Jilānī that is so well known among the masses, whereby he pulled a boat out of the bottom of the sea twelve years after it had sunk while carrying a wedding party, and all the people emerged forth alive, singing and rejoicing with bands and drums beating as they had been when the boat had sunk? Similarly, in another miracle it is said that once the Angel of Death took away the soul of one of his followers without his permission. When he learnt of this, he immediately flew up to the heavens, seized the angel, hitting him with a stick and breaking his leg. Thus, all the souls that the angel had extracted that day were set free and came to life again. The angel tearfully complained to God Almighty, but Allah Almighty said that ‘Abdul-Qādir occupies the

station of *Mahbūbiyyat* [being the beloved of God], so that none could get in his way, and even if he had revived every corpse that had ever passed away, he would be entitled to do so.

Now, whereas such well-publicised marvels have not been accepted while there was not much harm in accepting them, then why are such accounts—which are not only against the purport of the Holy Quran but also aid the idolatry of worshipping Jesus—attributed to a person whose worship has deprived 400 million people from the *Tauḥīd* [Oneness] of God Almighty? I cannot understand what superiority or uniqueness Ḥaḍrat 'Īsā ibn Maryam [Jesus son of Mary] holds over other Prophets. Consequently, how egregiously wrong it is to assign him a 'uniqueness' which is the basis for idolatry from which a vast nation of people has been ruined! Alas! How sad that they have ruined themselves by relying upon a purely fabricated atonement, never giving any thought to the fact that only he will cross the ego's river of fire who builds his ark with his own hands, and only he will get wages who does his work himself, and only he will save himself from loss who carries his own burden. How ignorant it is for a man to abandon all of his own efforts—depending upon another for his success—and to consider the physical strength of another to be of any benefit to his spiritual life!

It is the law of God that He has not made any human being unique in any aspect, and no one can say that he has such and such characteristic that no one else has. Had such been the case, this would form the basis for holding such a person as being worthy of worship. During the time of our Prophet, may peace and blessings of Allah be upon him, some Christians presented the uniqueness of Ḥaḍrat 'Īsā, may peace be upon him, as being born without a father, upon which Allah Almighty immediately replied through this verse of the Holy Quran:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ<sup>1</sup>

1. *Sūrah Āl-e-Imrān*, 3:60 [Publisher]

Meaning: ‘The case of ‘Īsā [with Allah] is like the case of Adam. God created him from dust and said to him “Be”, and he was.’ In the same way was ‘Īsā born of Maryam’s blood and Maryam’s fluid, and when God said ‘Be’, he was. What is so divine and unique in this trivial matter? In the rainy season, thousands of insects are born without a father or mother, and come out of the earth on their own; no one declares them to be God, no one worships them, no one prostrates before them. So if it is not ignorance to create such an uproar over Ḥaḍrat ‘Īsā, may peace be upon him—without rhyme or reason—then what is it?

And to say that he is still alive to this day while all other Prophets have passed away goes against the Holy Quran. Allah the Almighty categorically affirms his death in the Holy Quran, so how can he be alive? It is also proven from the Holy Quran that he will never return. The verse **فَلَمَّا وَكُنَّا**<sup>1</sup> establishes both these points because the meanings of the entire verse from beginning to end are that on the Day of Judgment, God will question Ḥaḍrat ‘Īsā, may peace be upon him, whether he told people to worship him and his mother. To this he will reply: ‘As long as I was present among my people, I was aware of their condition and was a witness, but when You caused me to die, You alone were aware of their circumstances.’ In other words, after my death I knew nothing about their circumstances. Now, this verse categorically proves two points:

1. First, that Ḥaḍrat ‘Īsā, may peace be upon him, admits in this verse that as long as he was present among them, he was their guardian and they did not transgress in his presence, but after his death they went astray. Thus, if it is assumed that Ḥaḍrat ‘Īsā, may peace be upon him, is still alive in heaven to this day, then it will also have to be admitted along with it that the **Christians have not yet gone astray** to this day; for, in this verse their going

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

astray has been established to be a result of the sentence <sup>1</sup>فَلَمَّا كَذَبْتُمْ; that is, it has been made contingent upon the death of Ḥaḍrat 'Īsā, may peace be upon him. However, since it is obvious that the Christians have indeed gone astray, it must be necessarily admitted along with it that Ḥaḍrat 'Īsā, may peace be upon him, has also died. Any other interpretation would constitute the rejection of a Quranic verse.

2. Second, it is clearly stated in this verse that Ḥaḍrat 'Īsā, may peace be upon him, will deny any knowledge of the Christians' transgression and will say that he knew of their condition only up to the time he was present among them, but ever since he had been caused to die, he was completely unaware of what happened after him. Now, it is evident that his excuse would be sheer perjury in the event he had returned to this world any time before the Day of Judgment and learnt that the Christians had gone astray. If that were so, the retort from God Almighty should have been: 'O insolent man! Why are you lying in front of My face in My court, and why are you falsely claiming that you had absolutely no knowledge of their transgression, whereas you know that I had sent you back again into the world before the Day of Judgment and you fought wars against the Christians, breaking their cross and killing their swine! Yet [you dare] so much falsehood before Me as if you know nothing!' Now, it is obvious how disgraceful for Ḥaḍrat 'Īsā, may peace be upon him, is the belief that he would return to this world, and—God forbid—thereby expose him to the charge of perjury.

If, however, you should ask: 'How, then, are we supposed to interpret the *ahādīth* [pl. hadith] wherein it is written that 'Īsā ibn Maryam [Jesus son of Mary] will descend?'; the reply is: 'Interpret them in the

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



same manner that Ḥaḍrat 'Īsā interpreted the second coming of Ilyās [Elijah]. Moreover, it is clearly documented in the *ahādīth* that 'Īsā [of the Latter Days] will be someone from within this Ummah and no one else. It is not written that he will come again; rather, it is written that 'he will descend.' If coming again had been the intention, the word رجوع [*rujū*—'return'] would have been used instead of نزل [*nuzūl*—'descent']. And if, for the sake of the argument, some hadith were to go against the Holy Quran, then it deserves to be rejected; not that the Holy Quran should be rejected on account of any hadith.

Here it should be borne in mind that the Holy Quran came to remove the errors and disputes of the Christians and the Jews. So when we interpret any verse in the Holy Quran that pertains to the Christians and the Jews, we must first examine the dispute that existed between them, for which the Holy Quran pronounces the judgment. In view of this principle, a fair-minded person can readily understand the meaning of the verses:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ . بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ<sup>1</sup>

For, according to the Jewish belief, a person who is killed on the cross becomes accursed and is not spiritually exalted towards God; rather, he goes down towards Satan. Now, God Almighty had to settle in the Holy Quran whether Ḥaḍrat 'Īsā was spiritually exalted towards God or not. Hence, God first removed this misconception of the Jews that Ḥaḍrat 'Īsā was killed on the cross, declaring that it was merely a conjecture which God had cast into their minds.

'Īsā was not killed through crucifixion so he cannot be considered accursed; rather, he was spiritually exalted as other believers are. Obviously, God Almighty had no need for the useless debate and

1. They slew him not, nor crucified him, but he was made to appear to them like *one crucified*; ... On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:158–159). [Publisher]

decision whether Ḥaḍrat 'Īsā bodily ascended to the heavens or not, for this was not the point in dispute by the Jews. The Jews do not believe that a crucified person does not physically ascend to heaven, for such a belief would imply that one who is not crucified ascends physically to the heavens. Nor do the Jews believe that a faithless and accursed man cannot ascend in his physical body to heaven whereas a believer ascends to heaven with his physical body. Even with regard to Mūsā [Moses], who was the greatest Prophet in the opinion of the Jews, they do not believe that he physically ascended to heaven. In short, the whole dispute was about spiritual exaltation. The Jews, in keeping with their doctrine, held that Ḥaḍrat 'Īsā was accursed—God forbid—as he was not granted spiritual exaltation for having been killed on the cross, and this was the very error that God had to correct. So He adjudged that 'Īsā was not accursed; rather, he was spiritually exalted like other believers.

Remember that the word ملعون [*mal'ūn*—‘accursed’] is the antonym of مرفوع [*marfū'*—‘exalted’]; where exaltation carries a spiritual connotation. Thus, according to those who hold Ḥaḍrat 'Īsā to be accursed for having been crucified, the meaning of ملعون [*mal'ūn*] is only that such a person is not spiritually exalted. Even the Christians made the error of believing that Ḥaḍrat 'Īsā was accursed for three days, meaning that he was not spiritually exalted for three days. So if—according to their belief—Ḥaḍrat 'Īsā went to Hades in the condition of being accursed without his physical body, then why was the physical body required in the condition of being exalted? The same rule ought to apply to both conditions. We hold the Christians accountable, too, for having erred with regard to the meaning of exaltation. They believe to this day that, according to the Torah, crucifixion resulted in a spiritual consequence—becoming accursed—which, in other words, means the absence of exaltation. So, according to their belief, this absence of exaltation was a spiritual phenomenon. Therefore, the exaltation should also have been a spiritual phenomenon if there is to be any congruence between the two states.

The Christians believe that, while accursed, Ḥaḍrat 'Īsā descended to Hades and deteriorated to Hell only in the spiritual sense and his body did not accompany him. This being so, why, when it came to exaltation, was it necessary for his physical body to join and accompany him? Furthermore, all the Prophets and rabbis of the Torah have long held that the curse of crucifixion meant the negation of spiritual exaltation. Even today they believe that the one who is killed on the cross is not exalted towards God.

*Lā'nat* ['Curse'] means the absence of exaltation. In any case, since God Almighty had to counter the objection of the Jews, who hold non-exaltation to have a spiritual context to this day—meaning, they say that Ḥaḍrat 'Īsā was not spiritually exalted towards God, being a liar—then why did God neglect the essential point, going in another direction as if—God forbid—God Almighty did not even understand the fundamental dispute of the Jews, giving a verdict like a judge who delivers a judgment that has no bearing on the facts of the case? Should such an opinion be deliberately held about God, then what doubt is there in *kufṛ* [disbelief]?

Besides, even if we concede that God disregarded the Jews' fundamental dispute in this verse and stated something quite novel that was irrelevant and unnecessary—namely, that Ḥaḍrat 'Īsā was taken to the second heaven with his physical body—such a notion is negated as follows: First, because it is nowhere written in the Holy Quran that Ḥaḍrat 'Īsā was bodily taken to the second heaven, but rather the words of the Holy Quran are in fact **بِنُزُوحِهِ إِلَى اللَّهِ**<sup>1</sup> meaning that, God exalted 'Īsā to Himself. Now, think for yourself: Is God seated upon the second heaven in the manner of material objects? It is obvious that exaltation towards God is always indeed spiritual. And so have all Prophets taught that God is not a physical being towards whom one could ascend physically. This is the idiom used throughout the Holy Quran, that whenever it is said of a person that he went towards God

1. *Sūrah an-Nisā'*, 4:159 [Publisher]

or was exalted towards Him, it invariably means that he was spiritually exalted, as is evident from this verse wherein Allah Almighty says:

يَا أَيُّهَا النَّفْسُ الطُّيْبَةُ ارْجِعِي إِلَىٰ رَبِّكِ<sup>1</sup>

Meaning: 'And thou, O soul at peace, return to thy Lord.' So does this mean return with the physical body?

Moreover, here the question arises that if this verse does not speak of spiritual exaltation and does not decide the dispute whereby the Jews denied that Ḥaḍrat Masīḥ was spiritually exalted and—God forbid—declared him accursed, one will naturally ask: Then where is the verse in which God answered this objection as was necessitated by His own promise? In view of all this, it is sheer stubbornness and stupidity to declare the exaltation of Ḥaḍrat 'Īsā to be a physical ascension. Rather, this is the very exaltation that is imperative for every true believer after he dies, in accordance with the divine promise, whereas the command for the disbelievers is:

لَا تَنْفَعُ لَهُمْ أَبْوَابُ السَّمَاءِ<sup>2</sup>

Meaning that, the doors of Heaven shall not be opened for them; in other words, they shall not be exalted. Likewise, it is also said in another verse:

مُفْتَحَةٌ لَهُمُ الْأَبْوَابُ<sup>3</sup>

Thus, to pervert a straightforward statement is contrary to piety and purity, and amounts to twisting the Word of God.

Everyone knows that at the time of Ḥaḍrat Abū Bakr, may Allah

1. *Sūrah al-Fajr*, 89:28–29 [Publisher]

2. *Sūrah al-A'rāf*, 7:41 [Publisher]

3. With their gates thrown open to them (*Sūrah Ṣād*, 38:51). [Publisher]

be pleased with him, the *ijmā'* [consensus] of all the Companions had been established that all Prophets had passed away. This is exactly what the Companions, may Allah be pleased with them, understood from the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>1</sup>

Meaning that, all Messengers have passed away.

Was Ḥaḍrat 'Īsā not a Messenger that he should have been exempted from death? To follow the thinking of the Dark Age despite this consensus [of the Companions], is far removed from honesty. This was also the very doctrine of Imām Mālik<sup>ra</sup> that Ḥaḍrat 'Īsā [Jesus] had passed away. Since this was the belief of the predecessor of the Imams, then the same must be the belief of the others. As for past divines who had erred in understanding this truth, their error is worthy of overlooking in the estimation of God Almighty, for there were many such mysteries in this religion that remained concealed during the Medieval Period. However, it was essential for all such errors to be exposed during the time of the Promised Messiah since he would come as the *Ḥakam* [Arbiter]. Had such errors not crept in during the interim period, the coming of—and the waiting for—the Promised Messiah would have been useless because the Promised Messiah is a *Mujaddid* [Reformer] and *Mujaddids* only come to correct errors. How could he whom the Messenger of Allah, may peace and blessings of Allah be upon him, had named the *Ḥakam*, be the *Ḥakam* if no rectification was brought about at his hand? This is indeed the truth; blessed be those who accept it and fear God.

Returning again to our previous subject, I say that the miracles and marvels that the masses have attributed to Ḥaḍrat 'Īsā are contrary to the way of Allah. Just as one group has taken themselves to one extreme

1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]

by rejecting miracles altogether, so has the other gone to the opposite extreme by employing extreme exaggeration regarding miracles—both sides having abandoned the middle path. It is evident that without miracles there would be no sure and categorical Sign for the existence of God Almighty, but if miracles are said to be of the kind just described, they deprive one of all the fruits of faith, so that faith can no longer be called faith, and it leads one to the verge of idolatry.

Ḥaḍrat 'Īsā, may peace be upon him, has strangely been the target of the ignorant. During his lifetime, the irreligious Jews called him a disbeliever, a liar, a deceiver, and an impostor, and denied his spiritual exaltation. When he died, he was deified by those who were dominated by the disposition to worship man, whereas the Jews continued to deny even his spiritual exaltation. Now, against this came the doctrine of his physical ascent to heaven and it became widely publicised that he ascended bodily to the heavens, as if to say that the previous Prophets were exalted to heaven spiritually after death, but Ḥaḍrat 'Īsā, while yet alive, went to sit in heaven with his physical body, along with his clothes and all his bodily necessities.

This was a hyperbolic response concocted to counter the antagonism and rejection of the Jews with which they denied spiritual exaltation, yet this reply was entirely illogical because the Jews had no concern with bodily ascension whatsoever. It was a doctrine of their shariah [religious law] that those who die on the cross are accursed, disbelievers, and faithless; they are not spiritually exalted towards God Almighty. The doctrine of the Jews was that upon death, the soul of every believer is carried to heaven by angels and the doors of Heaven are opened for him, but the soul of a disbeliever is not raised to heaven. A disbeliever is accursed and his soul goes downwards. Since Ḥaḍrat 'Īsā was put on the cross, and also because some of the disagreements in their religious verdicts, the Jews had declared Ḥaḍrat 'Īsā, may peace be upon him, to be a disbeliever; since, in their view, he had been killed through crucifixion and it was clearly decreed in the Torah that whoever is thus killed on the cross is accursed; therefore, on the basis of

these reasons, they had declared Ḥaḍrat 'Īsā to be a disbeliever and had rejected his spiritual exaltation.

In the opinion of the Jews, the plea that the Messiah went up to the heavens in his physical body was laughable. As a matter of fact, this fabrication was perpetrated by those who were not acquainted with the teachings of the Torah. The very idea in itself is the greatest degree of gibberish, which exposes God to criticism. For, while the Messiah, may peace be upon him, had not yet conveyed his message to all of the tribes of the Jews, which had been divided into various sects, and not even a single sect had been guided through his hand up until that point, to leave the work of preaching incomplete and for Ḥaḍrat 'Īsā to ascend to heaven is totally against good judgement and tantamount to dereliction of his official responsibility. Moreover, it is self-evident that for Almighty God to arbitrarily seat him in heaven is a frivolous and useless act that can never be ascribed to Almighty God.

In short, it is a slander against Ḥaḍrat 'Īsā, may peace be upon him, to say that he ascended to heaven with his earthly body. Just as his enemies had slandered him during his lifetime as a disbeliever and a liar, so have those who had gone to the other extreme in his excessive praise—being his foolish friends—bodily lifting him up to the heavens, as has been said: *پیراں نپرند مریداں پیرانند* [‘Saints do not fly; their disciples give them wings’].

And not only that, but they even declared him to be ‘God’. And then, after more time had elapsed, another doctrine was fabricated to the effect that he will descend from heaven with the same body, the last days of the world will be his, and he will be *Khātamul-Anbiyā'* [Seal of the Prophets]. Thus, in no other Prophet do we find anything like the false miracles and marvels that are ascribed to Ḥaḍrat 'Īsā, may peace be upon him. Stranger still, despite all the supposed miracles, he stands in first place when it comes to the failure and ineffectiveness in spreading the faith. Such a degree of ineffectiveness has not been seen in the case of any other Prophet. However, keep in mind that the religion that is now spreading in his name is not his religion.

The commandments to eat pork and belief in three gods are nowhere to be found in his teachings in the Gospels. Rather, this is the same idolatrous teaching that was opposed by the Prophets. The Torah contained only two major and eternal commands. First, not to deify a man. Second, not to eat [the flesh of] swine. Both commandments were violated by the teachings of St. Paul. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [Surely, to Allah we belong and to Him shall we return].<sup>1</sup>

I would now like to elaborate on what a miracle is, and why a miracle is needed. In the first chapter of this book I will lay down the true essence and need of miracles. In the second chapter I will cite some examples of miracles in keeping with my claim. The third chapter would sum up the subject to conclude the book.

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1. A phrase from the Holy Quran which is recited by Muslims to express their deepest sorrow. [Publisher]



## CHAPTER ONE

### *In Explanation of the True Nature of a Miracle and its Need*

The true nature of a miracle is this: A miracle refers to an extraordinary phenomenon the like of which an opposing party is unable to produce although superficially it may appear to be well within human capabilities, just like the miracle of the Holy Quran which was presented before all the denizens of the land of Arabia. Thus, although superficially it seemed entirely within human capacity, the entire population of Arabia was frustrated in their efforts to produce its like. Therefore, to understand the essence of a miracle, the text of the Holy Quran is a shining example. It may appear, at a cursory glance, to be a literary composition just as human literature is. However, with respect to its eloquent expression; with respect to its exceptionally delectable, pure, and florid diction, everywhere meticulously adhering to truth and wisdom; moreover, with respect to its brilliant arguments which triumph over the entire world's opposing arguments; and, even further, with respect to its compelling prophecies—it is such a matchless miracle that despite the passage of thirteen hundred years, no adversary has been able to challenge it to this day, nor does anyone have the ability to do so. Of all the books in the world, the Holy Quran holds the distinction of expressing miraculous prophecies in passages that are

themselves miraculous—being full of truth and wisdom—with the highest degree of fluency and eloquence.

In short, the primary and principal purpose of a miracle is to demonstrate the difference between right and wrong or true and false. Such a distinguishing phenomenon is called a miracle or, in other words, a Sign. A Sign is such a vital matter that without it, it is not possible to fully believe even in the existence of God Almighty, nor is it possible to reap the fruit that can be attained with full certainty. It is therefore evident that the fundamental truth of a religion is linked to the knowledge of the existence of God Almighty. One of the necessary and important essentials of a true religion is that it should possess the Signs that conclusively and definitively prove the existence of God Almighty, and that it should possess such an overwhelming force that unites the hand of its follower with the hand of God Almighty. I have already explained that it is not sufficient for the perfect cognition of God to merely look upon creation and feel the need of a Creator without becoming informed of His actual existence. Those who are confined to this degree cannot develop a true bond with Almighty God, nor can they purify their selves from carnal passions. If anything can be understood from this, it is only to the extent that this impregnable structure and perfection ought to have some Creator; not that the Creator actually exists. It is evident that simply feeling the need is a conjecture which cannot merit the same rank as actually seeing, nor can it produce the holy effect of witnessing first-hand. Therefore, any religion which stops man's cognition of God short at the incomplete destination of just 'ought to be' cannot be the remedy to his practical condition. In reality, such a religion is a dead religion; entertaining hope of any pure transformation from it is wishful thinking.

It is evident that rational arguments alone cannot embody the complete evidence for the truth of a religion, and this is not the kind of seal that any counterfeiter is incapable of forging; rather, this can be understood as nothing more than the alms bestowed by the ordinary fountain of reason. Who then will decide whether the rational arguments

written in a book have their origin in revelation or have been plagiarised from some other book? And even if, suppose, they have not been plagiarised, how can they serve as an indisputable proof of the existence of the Exalted Maker? And how can a seeker of truth be fully satisfied that the rational discourse alone will definitely lead towards God, and how can he be satisfied that it is absolutely free from error? Thus, if a religion simply presents some rational or philosophical arguments as a proof of its truth and is unable to show heavenly Signs and miraculous phenomena, the follower of such a religion is either self-deceived or a deceiver. He will die in darkness.

In short, even the existence of God Almighty cannot be proven with certainty solely through rational arguments, let alone the truth of any religion be proven through them. Further, until a religion takes upon itself the responsibility to address this issue—proving and demonstrating God's existence with complete certainty—that religion amounts to nothing of value whatsoever, and unfortunate is the one who is seduced by such a faith. The mark of curse is branded upon the forehead by every religion which cannot advance human cognition to the level at which one can—so to speak—see God, transform oneself from a carnally dark spiritual state, and acquire fresh faith through the fresh Signs of God; and attain a holy life—not in a manner of mere boasting, but in reality. In order for a person to attain true purity, it is absolutely essential for him to recognize the Living God, who can destroy the disobedient in an instant and walking under whose pleasure is tantamount to the instantaneous recompense of Paradise. Just as it is not enough for a religion to prove its excellence by only presenting some rational arguments, in the same way it is not enough for an apparently pious person to merely claim that he abides by the commandments of Almighty God. Rather, a distinguishing Sign is necessary for him which testifies to his piety, for anyone can claim that he loves Almighty God and that his character is free from every kind of sin and transgression, but how can one be satisfied that such a claim is, in fact, true in reality? If a person is magnanimous, it could be out of a desire for fame. If a person

is a devoted worshipper, then pretence could be his motive, and if one has succeeded in avoiding sin and transgression, it could be on account of his lack of means. It is even possible that one may become pious for fear of people's reproach, while his heart remains unmoved by the grandeur of Allah. Thus, it is obvious that even if noble behaviour should exist, it still cannot serve as a complete proof of true purity because the conduct may be different in privacy. Therefore, true piety requires the testimony of Almighty God who is the Knower of the unseen. And if it were not like this, then the condition of the pure and impure would become indistinguishable in the world and nothing would be safe and secure. This is why a distinguishing Sign of the highest order is necessary. And know for certain that the religion which does not ordain the honourable robe of Signs as a gift upon the righteous, is not upright and is totally bereft of light. Any Book that comes from God contains within itself the Signs of its own distinction, and also grants distinctive Signs to its follower.

In short, without a distinguishing Sign, there cannot be any crystal clear differentiation between a true religion and a false one, nor can there be a clear and vivid difference between a truthful claimant and an impostor; for, it is quite possible that a person might in fact be corrupt, depraved, and sinful but his misdeeds may not have been exposed. Given this scenario, if this kind of individual also makes claims of piety—as such claims are constantly made throughout the world—then what shining Sign does Almighty God grant for the truly pious one that will set him apart from such charlatans and make him recognizable as clear as daylight? As a matter of fact, since ancient times and ever since the foundation of the world was laid, it has been divine practice as well as the law of nature that in all things good and bad there have been placed distinguishing signs, just as you see that gold and brass are similar in appearance to the point that some ignorant people are even deceived by this; however, the Infinitely Wise has placed within gold a distinguishing sign which a goldsmith immediately recognizes. Similarly, there are many clear and brilliant stones that greatly

resemble diamonds and some naïve people, thinking them to be diamonds, end up losing thousands of rupees, but the Creator of the universe has placed a distinctive sign for diamonds which an astute jeweller can recognize. Likewise, look at all of the world's jewels and fine commodities and see that although they may seem to resemble objects of discarded and worthless grades, every unblemished and valuable gem manifests its own uniqueness through its distinctive sign. Were this not the case, the world would have plunged in disorder. Look at humanity itself; although man bears resemblance in shape with many animals such as a monkey, there is a distinguishing feature on account of which we can never call any monkey a man. Therefore, since in this material world—which is frail and fickle and whose loss is nothing whatsoever in comparison to the Hereafter—God the Infinitely Wise has established a distinctive sign for every excellent and exquisite jewel whereby that jewel is easily recognized, then how can we believe that there is no unequivocal and conclusive Sign for the recognition of a religion—whose error leads all the way to Hell—and, likewise, for the existence of a righteous man of Allah—the denial of whom casts into the pit of eternal damnation? Who, then, can be more foolish and naïve than the one who contends that God has established no distinctive characteristic for a true religion or for a truly righteous person? However, the fact is that Almighty God Himself says in the Holy Quran that the Book of God, which forms the basis of religion, contains within itself distinctive characteristics, the like of which no one can produce. Moreover, He says that every believer is granted a distinction through which he is recognized. Thus, know it for certain, that a true religion and a truly righteous person does possess such distinctive characteristics. These are the Signs which, in other words, are called miracles, wonders, and supernatural phenomena.

It is proven through my explanation herewith that a true religion is certainly in need of a miraculous quality that is not found in any other religion, and a truly righteous person necessarily requires that such calibre of miraculous succour from Allah should encompass his

circumstances whose likeness cannot be found in others, lest weak mortals who stumble from the slightest doubts be deprived of the treasure of acceptance [of the truth]. Just ponder and look at the case of those given to doubt and negligence; their predicament is such that despite the true appointees of God manifesting hundreds of Signs, and God ordaining their support from every direction, even then they get caught up in their confusion out of their own misfortune and, failing to attain any benefit from thousands of Signs, become fixated in various types of suspicion. What, then, would be their condition in the event that there were no distinguishing Sign from the heavens for an appointee of Allah, but reliance was placed merely upon the display of dry piety and superficial worship, thereby opening the door of suspicions? So God, who is Gracious and Merciful, did not will that the world should perish by rejecting a divinely approved religion or person. Therefore, He stamped the true religion with the seal of perpetual Signs, and granted to the truly righteous ones the Sign of His acceptance through His extraordinary works. The fact is that God has not withheld anything in granting distinguishing Signs to His chosen faith and His chosen man. He has caused them to shine brighter than the sun, and has demonstrated such marvels in their favour as have never been seen or heard in the entire world. God does indeed exist, but the mirror in which His countenance can be seen are the faces of those showered with His love, and with whom God speaks just as friend speaks to friend. They have comprehended the perfect reality of *Tauḥīd* [the Oneness of God] by effacing all trace of duality through the predominance of love [for Allah]. *Tauḥīd* does not just mean to know God as One while being separated from Him. Even Satan acknowledges such *Tauḥīd*. Rather, in addition, it is also necessary that one should practically—that is, with absolute passion of love while effacing one's own existence—arrive at the Oneness of God. This is the perfect *Tauḥīd* upon which salvation depends and which is vouchsafed to godly persons. So, it would not be inaccurate to say that God descends into them, because a vacuum, by nature, wants to fill itself. His descent, however, is not physical, but

rather in a manner that transcends the bounds of how and why. Thus, by God's special manifestation, the righteous are imbued with the blessings that belong to God. And their life becomes a miraculous life. They are transformed. And their being becomes a new being which the world cannot see. But the fortunate do see its effects. Because now that manifestation is present and such Signs of divine support are evident which differentiate me from others, I will now invite seekers of truth towards Almighty God by writing down some Signs which accord with the way of God in respect of His appointees and which complete the argument of God against the perverse bigots. وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ الْكَرِيمِ الْقَدِيرِ. [And I have no power other than with Allah, the Benevolent, the All-Powerful].

## CHAPTER TWO

*In explanation of the Signs that were fulfilled  
by virtue of the  
prophecies published in Barāhīn-e-Aḥmadiyya twenty-five  
years before this time*

Let it be known that *Barāhīn-e-Aḥmadiyya* is the book from my compositions which was published in 1880 CE; that is, 1297 AH. At the time of its publication, as is apparent from the contents of the book itself, I lived in such a state of obscurity that there were very few people who were even aware of my existence. I was at that time a solitary figure and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of the favour of the Eternal Divine, I had this sudden experience: One day, towards evening, in this very house and at the exact spot where I am now standing while writing these lines, I was overcome by a slight slumber and received this revelation from Almighty God:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ. مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى. أَلَمْ نَعْلَمْ الْقُرْآنَ لِنُنذِرَ قَوْمًا  
مَّا أَنْذَرُوا أَبَاءَهُمْ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ. قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ.<sup>1</sup>

Meaning that, O Aḥmad! God has blessed you. You did not throw

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1. ☆ See *Barāhīn-e-Aḥmadiyya*, p. 239\* (Author)

\*In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 265. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 207. [Publisher]



when you threw, but it was Allah who threw. It is God who taught you the Quran—that is to say, He informed you of its true meaning<sup>1☆</sup>—so that you might warn a people whose ancestors had not been warned, and so that the way of the guilty ones might become manifest and they may be held accountable for rejecting you. Tell them: I have come from Almighty God having been commissioned by Him, and I am the first of the believers.

Upon descent of this revelation, on the one side I was moved to express my gratitude for the limitless favours of God Almighty in having chosen a man like me who had no ability whatsoever within himself for such a great mission, while on the other side I was also assailed by the thought that, in conformity with divine practice, every commissioned one must have a community of followers so that they may assist him and be his helpers. It is also necessary to have financial resources to be spent for the religious needs that arise. Further, in keeping with the way of Allah, the presence of enemies is also essential, and it is also essential to overcome them in order to remain protected from their evil. In addition, it is also necessary that the preaching should be effective, so that it may serve as proof of the truth of the claimant, and so that he may not fail in the mission that has been entrusted to him.

As I pondered over these matters, a host of difficulties loomed large and a very frightful scenario appeared, for when I looked at myself, I felt that I was absolutely unknown and a solitary figure among the

1. ☆ There are three splendid manifestations for the Holy Quran: it came down through Our Master Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him; the Companions, may Allah be pleased with them, spread it in the earth; and many of its secrets were revealed through the Promised Messiah. **وَلِكُلِّ أَمْرٍ وَقْتُ مَعْلُومٍ**. [There is an appointed time for everything]. Just as it descended from heaven, so did its light reach up to heaven. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, all its commandments were completed, and during the time of the Companions, may Allah be pleased with them, every aspect of its teachings was widely published, and in the time of the Promised Messiah its spiritual blessings and secrets were manifested to perfection. (Author)

people. This is because I was neither the successor of a saint nor affiliated with a shrine, so that those who were devoted to my ancestors should rally around me and make my task easy; nor had I descended from some renowned scholar, thereby retaining the link with hundreds of his disciples; nor had I received formal education or certification from a scholar, so that I might have relied on my accumulated wealth of knowledge. I was not a monarch nor lord or ruler of any land, so that the awe, inspired by my governance, might have made thousands of people follow me. Instead, I was a humble man with no means, living in a remote village, completely cut off from the distinguished people who are—or can be—the centre of people's attention.

In short, I did not enjoy any such kind of respect, popularity, or renown which would make me think that this burden of spreading the message could be easy for me to accomplish. Naturally, I perceived this mission to be extremely difficult and seemingly impossible. Besides this, other difficulties appeared as some aspects of this message were of a nature that there was absolutely no hope that people could accept them. There was not even so much as the expectation that the people could acknowledge the fact that the descent of non-law-bearing revelation had not ceased after the time of the Prophethood [of the Holy Prophet<sup>ṣa</sup>] and would continue until the Last Day. On the contrary, it was clearly known that upon a claim of revelation, the gift received from them would be a declaration of apostasy, and all the ulema would present a united front to persecute and destroy such a claimant; for, in their view, after our holy master—the Protector of the Qurānic Recitation and the Messenger of Allah, may peace and blessing of Allah be upon him—a seal has been placed on divine revelation until the Last Day, and now it is completely impossible for anyone to experience converse and discourse with Allah.

In short, they believe that this blessed Ummah has been eternally denied the kind of blessings whereby God Almighty may honour them with His converse and promote the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind

following, they are merely beating the drum that they have inherited, yet they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that although revelation may be received by the pious, there is no way of telling if it is from God or from Satan. Now, it is obvious that a 'revelation' that can also be attributed to Satan, cannot be counted among God's favours that are beneficial to one's faith. Instead, the dubious nature of such revelations and their resemblance to the words of Satan is a curse that can land someone in Hell. If God has accepted the prayer,

سِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>1</sup>

from any of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must have granted him a portion of the spiritual reward which consists of definitive converse and discourse with Allah.

In short, this was the very issue that would have provided an opportunity for the people in this blind world to vent their fury and wrath. So, for a helpless and lonely person like me, the combination of all these factors portended failure.<sup>2\*</sup> Indeed, it seemed that I was facing

1. The path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]
2. ☆ One difficulty from among the many I faced in inviting people was on account of my claim of being a Messenger, being a recipient of divine revelation, and of being the Promised Messiah. It was to express my anxiety in this regard that this revelation was sent down:

فَاجَاءَهُ الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ قَالَ يَا بَنِيَّ مِمَّنْ قَبْلَ هَذَا وَكُنْتُ نَسِيًا مُنْسِيًا

The word مخاض [makhād] here means matters that lead to fearful results. And جذع النخلة [trunk of a palm-tree] refers to the people who are descended from Muslims but are themselves only Muslim in name. So the interpretive translation would be, 'The most painful invitation to the people that would result in his people becoming his mortal enemies led the ordained one to the people who had become dry like the trunk or branch of a palm-tree.'

complete disaster, because no aspect was favourable for success. The first requirement is money, but at the time of this revelation of God, all our landed property had been lost, and there was not a single person with me who could provide financial support. Secondly, I was not the scion of some distinguished family who could have an impact on anyone. I was helpless on all counts. It was but natural for me to have been overawed by this revelation. At that time, I stood in great need to be comforted by Almighty God's glorious promises, to safeguard me from dying of unbearable anxiety. I, therefore, cannot find words to adequately express my gratitude to the Benevolent and Omnipotent Lord, who did support me with His glad tidings in my hour of helplessness and anguish, and subsequently fulfilled all His promises. If the help and succour of God Almighty had come about without prior prophecies, they could have been attributed to good luck or chance, but now they constitute such extraordinary Signs that only a person of satanic nature would dare deny them.

Thereafter, God fulfilled all the promises that He had made a long time ago in the form of prophecies. He helped and supported me in every way. All those difficulties, the mere thought of which may well have broken my back, and the anxieties from which I feared for my life—He removed them all. And as He had promised, so did He bring forth. Although He could have shown me His help and support without informing me beforehand, He chose not to do so. Instead, He granted me prophecies about His support and help at a time of hopelessness that could be likened to the period in the life of the Holy Prophet, may peace and blessings of Allah be upon him, when he walked in the streets of Makkah all alone with no one by his side, and with no apparent sign of success.

In the same way, the prophecies made during the period when I was unknown were regarded by people as ludicrous, unreasonable, and like

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Then, out of fear, he said, would that I had died before this and had become a thing quite forgotten.' (Author)

the ravings of a maniac. Who knew that a time would actually come in which thousands would come to visit me in Qadian as was ordained in those prophecies, and several hundred thousand individuals would enter into the pledge of allegiance with me, and I would not remain alone as I had been at the time? God gave me these tidings during the time when I was unknown and alone so that they should stand out as great Signs in the sight of a man of understanding and a seeker after truth, and so that those searching for truth may know with complete conviction that this enterprise is not of human origin nor can it possibly be of human origin.

At that time I was unknown, alone, and a man of meagre means—means so meagre that my ability was not even worth mention—and I did not belong to any such distinguished family that people would be expected to readily gather around me. At such a time and in such a predicament, who could have made the kind of prophecies that were published in *Barāhīn-e-Aḥmadiyya* twenty-five years<sup>1</sup> ago, some of which I reproduce here by way of specimen:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَانْتَهَى أَمْرُ الزَّمَانِ إِلَيْنَا أَلَيْسَ هَذَا بِالْحَقِّ - وَلَا تَيْبَسْ مِنْ رُوحِ اللَّهِ -  
 أَلَا إِنَّ رُوحَ اللَّهِ قَرِيبٌ - أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ - يَا تَيْبَسُ مِنْ كُلِّ فَجٍّ عَمِيقٍ - يَا تَيْبَسُ مِنْ كُلِّ فَجٍّ  
 عَمِيقٍ - يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ يَنْصُرُكَ رِجَالٌ نُوحِي إِلَيْهِمْ مِنَ السَّمَاءِ إِنَّكَ بِأَعْيُنِنَا - يَرْفَعُ اللَّهُ  
 ذِكْرَكَ وَيُؤَيِّمُ نِعْمَتَهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ - أَنْتَ مَبْنُورٌ بِمَنْزِلَةِ نُوحٍ يُدْعَى وَتَفْرِي يَدِي فَحَانَ أَنْ  
 تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ - هَلْ أَتَى عَلَى الْإِنْسَانِ جِئِينَ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا - وَبَشِّرِ  
 الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ وَأَتْلُ عَلَيْهِمْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ - وَلَا تَصَعَّرْ  
 لِخَلْقِ اللَّهِ وَلَا تُسْئَمَنَّ مِنَ النَّاسِ - أَصْحَابُ الصُّفَةِ - وَمَا أَدْرَاكَ مَا أَصْحَابُ الصُّفَةِ تَرَى أَعْيُنَهُمْ  
 تُفِيضُ مِنَ الدَّمْعِ - يُصَلُّونَ عَلَيْكَ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ - أَمَلُوا -  
 see pages 240-242 of *Barāhīn-e-Aḥmadiyya*.<sup>2</sup>

1. ☆ Actually, many of the prophecies in *Barāhīn-e-Aḥmadiyya* were revealed about thirty years ago, so twenty-five years is the time since *Barāhīn-e-Aḥmadiyya* was written, not since the prophecies were revealed. (Author)
2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 266-268. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on pages 208-209. [Publisher]

**Translation:** When the help of Allah and victory comes and the world will turn towards me, it will be said: Was this enterprise not from God? And despair not of the mercy of Allah. That is, do not think that I am just an unknown and solitary person—a man who is one among the people—how would it happen that the people of the world will join together with me? For, God has willed that it be exactly so and His help is nigh. The roads by which monetary assistance and letters of allegiance shall arrive, those streets shall become broken and rutted. That is to say, all kinds of financial resources will arrive, and they will come from far-off places, and there will also come many letters professing allegiance from far-off places. Moreover, so many people will come to you that the roads upon which they will travel will become rutted.

God will help you from Himself. Such people will help you whose hearts We Ourselves shall inspire from the heavens. You are before Our eyes [under Our watchful care]. God will exalt your praise and perfect His bounty upon you in this world and the Hereafter. You are to Me like My *Tauḥīd* [Oneness] and *Tafriḍ* [Uniqueness]. Thus has the time come when you will be helped and your name will be proclaimed throughout the world. And why do you marvel that God will bring this about like so? Was there not a time when you were absolutely non-existent and there was no trace of you in this world? Is it then beyond God's power to grant you such help and bring about the fulfilment of these promises? And give the glad tidings to those who believe that in the eyes of God their steps are the steps of truth [i.e. they firmly stand upon truth].

And recite to them whatever has been revealed to you from your Lord. Remember that a time is coming that people will come to you in large numbers. It is incumbent upon you not to be discourteous towards them and you must not get tired of receiving them in large numbers. There will even be such people

who will migrate from their homes to dwell in your quarters. These are the very ones who are called *Aṣḥābuṣ-Ṣuffah*<sup>1</sup> in the estimation of Allah. And do you know how faithful and glorious a people they will be—those who are called by the name *Aṣḥābuṣ-Ṣuffah*? They will be exceedingly strong in faith. You will see their eyes shedding tears; they will call down blessings upon you. They will supplicate: ‘O our Lord! We have heard the cry of a Caller, calling people to faith. So we have believed.’ Write down all these prophecies, for they will be fulfilled at the appointed time.

The prophecies in these few lines comprise so many Signs that they would exceed one million. And the Signs themselves are so manifest that they constitute extraordinary miracles of the first order. In order to elucidate the matter, I will first state the types of prophecies, and then I will provide evidence that these prophecies have been fulfilled. They are indeed extraordinarily supernormal Signs. And even if they were to be counted very strictly and carefully, the Signs that have been manifested would still exceed one million.

Among the different types of prophecies:

1. The first is the prophecy that is indicated in the revelation **وَأَتْتَهُی أَمْرَ الزَّمَانِ إِلَینَا** in which God Almighty says that: We will wage war against the opponents. The opponents will desire that this dispensation should fail, and that people should neither be drawn to it nor accept it, but We desire that people should turn towards it.

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

Ultimately, Our will shall prevail and people will turn towards it and they will go on accepting it.

2. The second kind of prophecies are those in which God gives tidings of financial support that will arrive from far-off places and of letters that shall arrive from distant lands. And financial support shall come with such continuity and abundance that the roads upon which it will come will become worn and rutted.
3. The third prophecy is that God declares that so many people shall come to Qadian—motivated by love and devotion—that the roads on which they will travel to get here will become damaged and worn out.
4. The fourth prophecy is that God says that people will try to kill and destroy you, but that We shall remain your Guardian.
5. The fifth prophecy is that God says that He shall grant me renown throughout the world and my fame shall reach far and wide, and that I shall be helped.
6. The sixth prophecy is that God says that people shall come to me in such large numbers that I may well-nigh get tired or that, because of their large numbers, I might be impolite towards them.
7. The seventh prophecy is that God says that many people shall migrate from their homelands and come to me in Qadian. They will stay in various parts of my houses and will be called *Aṣḥābus-Ṣuffah*.

These are the seven prophecies foretold in the words of these divine revelations, and every intelligent person can understand that all seven of them have been fulfilled in the present time. This is so because many religious scholars and custodians of shrines prepared edicts of



apostasy against me and hatched all kinds of schemes, exerting themselves down to their fingernails to prevent people from coming to me. They flung modesty aside and waged war against God Almighty, sparing nothing of cunning, fraud, and deception. Some have secretly sent false accusations against me to somehow incite the Government, and some have incited ignorant Muslims so that they would keep tormenting me. But, in the end, all of them remained frustrated. This seedling could not remain hidden within the earth and it arose in the form of a *jamā'at* [community]. There is no need to prove this, for it is all too obvious.

The second prophecy was that financial support would pour in from every direction. To date, more than fifty thousand rupees has arrived as financial assistance. Rather, I am sure it has almost reached a hundred thousand, for which the records of the Post Office are a sufficient proof.

The third prophecy was that people shall come to me in great numbers. Accordingly, they have come in such great numbers that if we were to count the daily visitors, as well as those who come on special occasions, they would be in the range of several hundred thousand. The staff of the Police Department, who have orders to be vigilant over these matters, know it well and it is also well known to the residents of Qadian.

The fourth prophecy was that God promised: 'I will save you from people's onslaughts and will keep you before My eyes.' This, too, has been manifested. For example, in the lawsuit instituted by Dr. Martyn Clark, they conspired to get me hanged. Similarly, Karam Dīn, who filed baseless criminal cases against me, also had the same desire that I should somehow be sentenced to confinement with hard labour. He was not alone in these lawsuits; rather, many *maulawīs* [religious clerics] and other jealous worldly people were with him who made donations to him, but God saved me and demonstrated the truth of His prophecies.

Then the fifth prophecy was that God would grant me honour and

fame throughout the world. Its fulfilment also requires no explanation. The sixth prophecy was that so many people would come to me that I would very nearly tire of them or be impolite to them due to the strain of so much hospitality. The fulfilment of this prophecy is also very apparent. All those who have had occasion to visit Qadian can testify that, actually, at times so many people are gathered here and there is so much coming and going that if I did not have this commandment in mind at all times, I would be in danger of becoming impolite or lax in my duties as a host, owing to the frailty of human nature. To greet everyone cheerfully and to be polite to everyone despite a gathering of hundreds of people cannot be done by every person except with the help of God. The seventh prophecy relates to the *Aṣḥābus-Ṣuffāh* who have migrated to Qadian; whomsoever wishes may come and see for himself.

These are the seven kinds of Signs, each of which comprises within it thousands of Signs. For instance, there is the prophecy:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Meaning that, financial and material assistance shall come to me from everywhere and from far-off countries, and letters, too, shall come.

Now, therefore, whenever money or clothes or other gifts come from anywhere, each one of them constitutes a Sign in itself, since all this was foretold at a time when human reason considered such abundance of support unthinkable and impossible. Similarly, there is another prophecy:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Meaning that, people would throng to me from far-off places, so that the roads they travel upon would be rutted. This prophecy has also been fulfilled in these times. Accordingly, several hundreds of thousands of people have visited Qadian, and if I also include the letters

that I receive, whose profusion was foretold at a time when I was all alone, their number may perhaps be as high as ten million. But I only count the instances of financial support and those who have pledged allegiance to me, and thus I come to the figure of around one million.

No Prophet was ever able to rein in the tongue of an audacious man, but those who are the seekers after truth can understand that twenty-five years ago I was completely unknown. I amounted to nothing and did not enjoy any kind of fame, nor did I belong to a renowned family of shrine keepers so that people would be easily drawn towards me. Can this be the work of any man to have given such manifest news of my future success and progress at that time, and then for those tidings to have been exactly fulfilled after such a long period? Can it be possible for any liar or impostor to accomplish this?

If anyone should first take an impartial look at the time when *Barāhīn-e-Aḥmadiyya* was written and not yet published, and personally come here and investigate for himself in the manner of a judicial investigation to discover what my worth was at that time and the seclusion and anonymity in which I was languishing, and how isolated I was—like an abandoned outcast—and then look at how the prophecies made in the conditions of that time have been fulfilled, and deliberate over them with due consideration, he will arrive at such certainty in the truth of those prophecies as if the day has dawned. But why would one who is given to meanness, prejudice, egotism, and arrogance bother to make such an effort? Such a one will instead readily adopt the path of rejection which is rather easy, and exert his utmost to remain deprived of accepting these Signs.

بجز فضل خداوندی چه درمانے ضلالت را نہ بخشد سود اعجازے تہیدستان قیمت را

*Aside from the grace of God Almighty, there is no cure for the misguided;*

*Even miracles do not benefit those of ill fortune.*

اگر بر آسمان صد ماہتاب و صد خورے تابد نہ بیند روز روشن آنکہ گم کردہ بصارت را  
*Even if the heavens were to shine with hundreds of suns and moons,  
 Those bereft of sight cannot see the light.*

تو اے دانائیل از آنکہ سوئے او بخواہی رفت بہ دنیا دل چہ مے بندی چہ دانی وقت رحلت را  
*O man of wisdom! Fear God to whom you must return.  
 Why love this world? Do you even know the time of your death?*

مشو از بہر دنیا سرکش فرمانِ احدیت مخراز بہر روزے چند اے مسکین تو شقوت را  
*Do not—for the sake of the world—rebel against the commandments of  
 the One God.  
 O wretched one! Do not—for a few days of pleasure—buy yourself  
 ill fortune.*

اگر خواہی کہ یابی در دو عالم جاہ و دولت را خدا را باش و از دل پیشہ خود گیر طاعت را  
*Should you desire honour and wealth in both worlds,  
 Then give yourself to God and obey Him with all your heart.*

غلام در گہش باش و بعالم بادشاہی کن نباشد بیم از غیرے پرستاران حضرت را  
*Become His slave and rule the world!  
 For, those who worship God fear no one else.*

تواز دل سوئے یار خود بیا تا نیز یار آید محبت مے کشد با جذب روحانی محبت را  
*Advance to the Beloved with all your heart, and He will advance to you;  
 Such is the magnetism of spirituality that one love draws another.*

خدا در نصرت آنکس بود کو ناصر دین ست ہمیں افتاد آئین از ازل در گاہ عزت را  
*God helps those who help His faith;  
 Such has been the way of His magnificent court since eternity.*

اگر باور نئے آید بخواں این واقعاتم را کہ تا بینی تو در ہر مشکلم انواع نصرت را  
*If you do not believe this, read the accounts that I have written,*  
*For you will see how God had helped me at every difficult time.*

ہر آں کو یابد از درگاہ از خدمت ہے یابد کہ غفلت را سزائے ہست و اجرے ہست خدمت را  
*Whoever gains something from His threshold does so through serving*  
*Him;*  
*He who is heedless is punished, and he who serves is rewarded.*

من اندر کار خود حیرانم و رازش نے دانم کہ من بے خدمتے دیدم چنین نعماء و حشمت را  
*In my case, however, I am totally wonder struck,*  
*For I have been granted favour and honour without any service on*  
*my part.*

نہاں اندر نہاں اندر نہاں اندر نہاں ہستم کجا باشد خبر از ما گرفتاران نخوت را  
*I am hidden beyond hidden beyond hidden beyond hidden;*  
*How then can the arrogant know anything of me?*

نداے رحمت از درگاہ باری بشنوم ہر دم اگر کرے کند لعنت چه وزن آں ہرزہ لعنت را  
*I hear words of grace from the Almighty all the time;*  
*If an insect were to curse me, it would have no meaning.*

اگر در حلقہ اہل خدا داخل شوی یا نے نوشتیم از رہ شفقت کہ ماموریم دعوت را  
*It is up to you whether or not to join the community of God's people;*  
*I have written all this with compassion, for I have been ordained only*  
*to convey the message.*

The prophecies that I have written above are not recorded in just one place in *Barāhīn-e-Aḥmadiyya*; indeed, God has caused them to be mentioned twice or even three times in various places in *Barāhīn-e-Aḥmadiyya* for the sake of emphasis and in order to reveal that they have been ordained in heaven. Some additional prophecies have also

been mentioned that are separate from the above. In order to fully satiate the thirst of seekers of truth, I shall quote those prophecies here as well.

It should be remembered that the miracle here is not just that those prophecies were fulfilled a long time afterwards despite strong opposition by antagonists, but an additional miracle is that, in keeping with the revelation of God Almighty recorded in this book:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ

Meaning that, ‘O Aḥmad, God shall bless your life and your work’, God saved me from death until he had fulfilled all those prophecies. And, despite all the ailments and afflictions that have attended me like two yellow sheets—one in the upper part of my body and the other in the lower part of my body, as were mentioned in authentic hadith as a sign of the Promised Messiah—God has blessed my life, by His grace, just as He had promised, and I recovered from many grave life-threatening ailments.

Moreover, many enemies persistently plotted and conspired to ensnare me in some complication that would hasten my departure from this world, but they remained frustrated in their machinations. The hand of my God continued to support me and His holy revelation—in which I believe as firmly as I believe in all the Books of God Almighty—consoled and comforted me every day.

These, then, are God’s Signs through which one can behold His face. Blessed are those who reflect over them and are fearful of rebelling against God. Had this been the work of man, it would have fallen apart on its own and come to an end—wound up like a scroll—but this is all from that same God who created the heavens and brought the earth into being. Does man have the right to object as to what He does or does not do? And is God such that He can be held accountable for His works? Does man have knowledge greater than His? Does He not know the meaning of the prophecy regarding the Messiah’s descent?

Now, in what follows will be written those prophecies that serve to support and highlight the above-mentioned prophecies:

بوركت يا احمد وكان ما بارك الله فيك حقاً فيك- شانك عجيب واجرك قريب-  
الارض والسماء معك كما هو معي- سبحان الله تبارك وتعالى زاد مجدك ينقطع أبائك  
ويبدء منك- و ما كان الله ليتركك حتى يميز الخبيث من الطيب- والله غالب على  
امره ولكن اكثر الناس لا يعلمون- اذا جاء نصر الله والفتح وثمّت كلمة ربك هذا  
الذي كنتم به تستعجلون- أردت ان استخلف فخلقت آدم- دنى فتدلى فكان قاب  
قوسين او أدنى- يُخَيِّبُ الدِّينَ وَيُقِيمُ الشَّرِيعَةَ-

See *Barāhīn-e-Aḥmadiyya*, pages 486–496<sup>1</sup>.

Translation: ‘O Aḥmad, you have been blessed and this blessing was indeed yours by right. Your status is wonderful and your reward is near.’ In other words, all those promises that were made shall be fulfilled soon. And so it came to pass.

And then He says: ‘The earth and heaven are with you as they are with Me.’

This points to the fact that widespread acceptance of me will appear in the future and the people of the earth will turn towards me, and heavenly angels shall accompany me, just as it is transpiring these days. Then He says: ‘Holy is that God who bestows many blessings and is Most High. He has raised your status. The mention of your forefathers will be cut off and from now on the line of genealogical descent shall originate from you. Your progeny will spread throughout the world and your fame will spread across nations. You will be the foundation stone of your family’s edifice. God is not such that He would leave you until He manifestly distinguishes the pure from the impure. And God prevails over every one of His decrees, but most know not the power of God.’

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 579–590. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 365–371. [Publisher]

Within these prophecies I was promised a large progeny just as Ḥaḍrat Ibrāhīm was promised. Accordingly, on the basis of this promise, I was blessed with these four sons who are still alive. Further, the prophecy that He would not leave me until He distinguishes between the pure and the impure has been manifested in this very age in such a manner that despite your fierce opposition and your prayers against me, you witness how God has not forsaken me and has remained my Protector in every conflict.

Every stone that was hurled at me—He struck down with His own hands; every arrow that was shot at me—He returned the same to the enemy. I was helpless; He gave me shelter. I was alone; He protected me under His robe. I was nothing whatsoever; He conferred renown upon me with honour, inspiring hundreds of thousands to become my devotees.

He further says in the same holy revelation that when My help reaches you, and the words from My mouth are fulfilled—that is, when My servants turn to you and all kinds of financial help materialize—then will it be proclaimed to the deniers: ‘Behold! Have those words not been fulfilled in relation to that which you desired to hasten?’

Accordingly, today all those words [of prophecy] have found fulfilment. There is no need to mention that God kept His promise, inspiring hundreds of thousands of people to turn towards me, and granting me the financial support that was beyond anyone’s dream or imagination.

Therefore—O my opponents!—may God have mercy on you and open your eyes. Just think: Could all this be human trickery? These promises were made at the time *Barāhīn-e-Aḥmadiyya* was written, when the mere mention of them in front of people was dismissed as laughable, and my own means did not even amount to so much as the weight of a mustard seed. Can any of you refute me in this statement? Can any of you prove that even a single one of these thousands of people was with me at that time? I was a man so thoroughly unknown at



the time *Barāhīn-e-Aḥmadiyya* was published, that my book, *Barāhīn-e-Aḥmadiyya*, used to be printed in a press located in Amritsar which belonged to a Christian pastor named Rajab Ali. I would travel all alone to Amritsar to check the proofs and would return alone; no one—while coming or going—would even ask me who I was, nor was I acquainted with anyone, nor did I enjoy any dignified status of competence.

Even the Āryas of Qadian are witness to these circumstances of mine. One of them, Sharampat by name, lives in Qadian to this day. He accompanied me a few times to Pastor Rajab Ali's press in Amritsar where my book *Barāhīn-e-Aḥmadiyya* was being printed. All the prophecies were transcribed by Rajab Ali's scribe. Upon reading the prophecies, the pastor himself expressed his amazement stating, 'How could it be possible that a whole world would turn towards such an ordinary man?' But since those words were from God—they were not mine—they came to fruition in their own good time and continue to do so. At one time, human eyes marvelled at them [in disbelief], while at another time they actually beheld their fulfilment.

The remaining translation is that God Almighty proclaims: 'I desired to establish a *Khalīfah* [Vicegerent] of Mine upon the earth, so I created this Adam.' I was given the name Adam in this divine revelation because I was created at a time when the human race had become corrupt and the earth was—so to speak—empty of human beings. And just as Adam was born a twin, so, too, was I born a twin, for a girl was with me who was born before me, and I, after her. This alluded to the fact that with me would come to an end the series of perfect men. There was yet another indication in giving me the name Adam in another revelation—namely, the divine revelation which came to me in the words of the Holy Quran—and that revelation is:

قال إني جاعل في الارض خليفة قالوا أتجعل فيها من يفسد فيها قال إني اعلم ما لا تعلمون-

Meaning that, God gave tidings about me through my very own self

in *Barāhīn-e-Aḥmadiyya* that He will create a *Khalīfah* in the form of Adam. Then, upon hearing this news, some opponents, finding my particulars inconsistent with some of their beliefs, said in their hearts that, 'O God! Will You make such a person Your *Khalīfah* who is a mischievous man, breeding dissension among the people with falsehood and violating the accepted doctrine of the ulema?' Then God replied: 'I know what you know not.' This is the Word of God that has descended upon me. In truth, there are such subtle mysteries between me and my God that the world knows nothing of and I have an inner relationship with God that defies description; the people of this age remain oblivious to it. Hence, this is the meaning of the revelation of God:

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ-

[He said, 'I know what you know not.']

Then, the remaining translation is that God says: 'This person drew close to Me and attained My complete nearness. And thereafter he turned towards mankind out of sympathy for them and became a link between Me and My creatures, like two bows with one string. And for this reason, being placed in that intermediary position, he will rejuvenate the Faith anew and establish the Shariah [Islamic Law]. That is to say, he, in his capacity as the *Hakam* [Arbiter], will remove all the errors that have gained currency among the Muslims and which are falsely attributed to the Holy Prophet, may peace and blessings of Allah be upon him. In addition, he will present the Shariah in its purity just as it was pure in the beginning.

Then there are also some more revelations in *Barāhīn-e-Aḥmadiyya* pertaining to these same prophecies, as Allah Almighty says:

نُصِرْتُ وَقَالُوا لَأَتَّ حِينَ مَنَاصٍ- أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ- سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ  
الدُّبُرَ- وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ- قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحِبِّبْكُمْ اللَّهُ- وَاعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا- وَمَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ- قُلْ إِنْ

افتريته فعلت اجرام شديد- يا احمدى انت مرادى ومعى غرستك<sup>1☆</sup> كرامتك بيدى-  
أكان للتاس عجبًا- قل هو الله عجب- لا يُسئل عما يفعل وهم يُسئلون- وقالوا اتى  
لك هذا ان هذا الآ اختلاق- قل الله ثم ذرهم فى خوضهم يلعبون- ولا تخاطبني فى  
الذين ظلموا انهم مغرقون- يظّل ربك عليك ويغيثك ويرحمك- وان لم يعصمك الناس  
يعصمك الله من عندهم- يعصمك الله من عنده وان لم يعصمك الناس- واذا يمكرك  
الذى كفر-<sup>2☆</sup> او قد لي يا همامان- تبّت يدا ابى لهبٍ وتبّ ما كان له ان يدخل فيها إلا  
خائفًا وما اصابك فمن الله- الفتنة ههنا فاصبر كما صبر اولوا العزم- ألا انها فتنة من  
الله ليحبّ حبًا جمًا عطاء غير مجذوذ- شاتان تذبحان- وكلّ من عليها فان- عسى ان  
تكرهوا شيئًا وهو خير لكم والله يعلم وانتم لا تعلمون-

see pages 497–511 of *Barāhīn-e-Aḥmadiyya*, Part IV.<sup>3</sup>

Translation: You will be helped; divine support will be with you, and such support will it be that true reality will be openly manifest. Then will the opponents say: ‘Now there is nowhere to escape.’ They will say, ‘We are a large party who can retaliate.’ But soon will they run away turning their backs. Upon witnessing the Signs of God, they will say, ‘This is a clear deception.’<sup>4☆</sup>

1. ☆ In *Barāhīn-e-Aḥmadiyya*, Part IV, the word غَرَسْتُكَ is mentioned as غَرَسْتُكَ. See *Rūḥānī Khazā'in*, vol. 1, p. 602, Sub-Footnote Number Three. [Publisher]
2. ☆ This word can either be read as *kafara* [deny] or *kaffara* [accuse of disbelief]. One who uses the label of *kāfir* [‘disbeliever’—i.e. for the claimant] will anyhow be a denier [of the claimant], and one who denies the claim will no doubt designate [the claimant] a *kāfir*. Also, the word *hāmān* alludes to the word *haimān*, and *haimān* is said of one who wanders alone and aimlessly in the wilderness. (Author)
3. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 591–611. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 367–391. [Publisher]
4. ☆ This verse:

وَإِنْ كَرِهْنَا لَكُمْ إِتْرَافًا وَيَقُولُوا سِحْرٌ مُّسْتَبْرَهُ

[And if they see a Sign, they turn away and say, ‘A passing feat of magic.’ (*Sūrah al-Qamar*, 54:3)]

This verse appears in the Quran in the context of the miracle of the splitting

So say to them, 'If you love Almighty God, then come follow me, that God too may love you, and know with certainty that God will revive this dead land'; meaning that, of the inhabitants of this earth who have [spiritually] died, many shall attain guidance, giving rise to a spiritual revolution, and many people shall enter this organization. The one who becomes God's, God becomes his. Say to them: 'If I have falsely imputed against God, then I have committed a great sin for which I will be punished.' In other words, an impostor is punished in this very world and never prospers; everything he does or had done ultimately fails. However, a truthful one succeeds, for the roots of truth are deep in the earth.

He then says:

O My Aḥmad! You are My purpose and remain with Me. I have planted the tree of your greatness with My own hand—in other words, you are truthful and are from Me, so I will bestow upon you great honour and prestige among the people. This work will be done [personally] by My own hand; not the hand of any other. For this reason, no one will be able to bring it to naught. This prophecy relates to the future and it has now been fulfilled.—He then says: Do people marvel at this [in disbelief], wondering how this will come about? Then reply to them that manifesting marvellous Signs is the concern of God; He is not questioned about what He does, but people are so questioned.

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of the moon. Hence, to cite this verse on this occasion signifies that here too some sort of lunar Sign will appear. So that Sign was the wonderful lunar eclipse that appeared during the month of Ramadan. Some scholars write that the miracle of the splitting of the moon was also a kind of lunar eclipse.  
(Author)

And they remark: 'How will you be granted this rank? This appears to be your own fabrication.'

Say, 'Nay! These are promises from God,' then leave them in their sport and play; that is, whatever suspicions they entertain, let them continue to do so. Ultimately, they will see whether these are the words of God or of man. As for those who are cruel and do not desist from their cruelty, do not address Me about them, for I will drown them.

This is a terrifying prophecy in which drowning has been promised. The manner in which the drowning will happen is not known, whether like the people of Noah, or like the people of Lot who were 'drowned' beneath the earth by a terrible earthquake. Then God Almighty says: Your Lord will cover you with His shadow; He will hear your supplication and have mercy on you. And even if people do not wish to save you, God will yet save you. God will absolutely protect you, even though people intend to entrap you.

This prophecy refers to the criminal lawsuits initiated against me by Dr. Martyn Clark, Karam Dīn, and others. Likewise, at the time of Lekh Rām's murder, there was an effort to implicate me. These lawsuits were aimed at getting me hanged or imprisoned. Thus, did God Almighty ordain in this prophecy: 'I will frustrate them in their designs, and will certainly protect you from their attacks.' Accordingly, after twenty-four years, all these prophecies have been fulfilled. And then God says:

Remember the deceit of the deceiver, who will declare you a *kāfir* [disbeliever] and will deny your claim. He will get a companion of his to make out a fatwa in reply to a requisition for

one, in order to incite the people. Perished be the two hands of Abū Lahab<sup>1☆</sup> through whom that fatwa was written.

Although writing is the work of one hand, the other is its accomplice. And by perished it is meant that he will remain frustrated in achieving the objective of his issuing the religious verdict. And then He says: 'He too has perished.' In other words, he was guilty of a grave sin which in reality amounts to perishing. This is why his attention was turned towards the world and continued to lose the sweetness of faith. 'It did not behove him to interfere in this matter except with extreme caution'; meaning that if he was in doubt he should have tried to settle his doubts privately, showing due reverence, instead of becoming an enemy and emerging forth in conflict. And then He says that whatever hardship befalls you shall be from God; that is to say, if God had not so willed, this mischief could not be perpetrated. He then says that during that time, an immense uproar and a great mischief will arise in the world, so you should endure with patience just as all the resolute Messengers had endured with patience. However, keep in mind that this trial will not be from that individual; rather, it shall be from God Almighty that He might love you all the more, for this love from God is a favour that will never be wrested from you thereafter.

Then, making another prophecy He says: 'Two goats shall be slaughtered'—referring to Miyañ 'Abdur-Raḥmān and Maulawī 'Abdul-Laṭīf who were stoned to death in Kabul—'and everyone who is upon the earth shall ultimately die and the advisability of these incidents of martyrdom which is known to God, is not known to you'—meaning, that the slaughter of these two shall ultimately yield the fruit of goodness for you; God knows whatever good will arise in the land of Kabul through these deaths.

1. ☆ Abū Lahab here means the 'Father of Fuelling a Fire'. In other words, he—the writer of the Religious Verdict—will actually be the 'father' of the fire of *takfir* [declaration of disbelief] that shall rage in this country. (Author)

The prophecy preceding this one was about the fatwa issued by Maulawī Nadhīr Ḥusain at the written request of Maulawī Muḥammad Ḥusain, which stirred an uproar amongst the people with everyone cutting ties with me, considering it an act of virtue to call me a disbeliever, faithless, and a deceiver.

This prophecy is accompanied by the promise that God would love me more after this, which signifies that people would be drawn towards me, insofar as the love of God demands the love of His creatures. And the pleasure of God demands the pleasure of the right-minded people of this world as well. And as for the last mentioned prophecy regarding the slaughter of two goats, it refers to the incident that manifested itself in the land of Kabul; that is, a member of my Jamā'at [Community]—namely 'Abdur-Raḥmān—who was a righteous youth, and second, Maulawī 'Abdul-Laṭīf, who was an exceedingly eminent sage, were stoned to death at the command of the Amīr of Kabul simply for the charge of joining my Jamā'at. Almost two years have passed since this incident.<sup>1☆</sup>

Now, this situation needs to be seen with an unbiased eye, for how is it possible that such matters from the unseen—hidden beyond

1. ☆ The incident of the martyrdom of the late brother Maulawī 'Abdul-Laṭīf and the late Shaikh 'Abdur-Raḥmān was something so far from the realm of speculation that, until it happened, it could never have crossed our mind that actually the meaning of the divine revelation had foretold that two of my sincere followers would truly be slaughtered. Rather, considering such an occurrence as implausible, I had always been inclined to interpret it otherwise, with various scenarios presenting themselves to my mind, since man's own knowledge and understanding are never free from error. But when the two incidents occurred exactly as foretold, and the two elders of this Jamā'at were mercilessly martyred in Kabul, then with true certainty, the meaning of the divine revelation became transparently clear. And when I re-examined all the words of the revelation, my eyes were opened, and a strangely wondrous delight was created, and I came to know that God had presented this prophecy clearly as far as possible and had chosen such words, and explained such aspects, as could not have been truly applied to any other scenario. *Subhān-Allah!* [Holy is Allah!] This shows how, a long time ago, He had foretold unseen events with such clarity in *Barāhīn-e-Aḥmadiyya*. (Author)

hidden—be attributed to an impostor, whereas God Almighty Himself says in His Sacred Word that matters of the absolutely unseen are not disclosed to every believer; rather, they are only disclosed to those of His servants who have been chosen and accepted by Him? As Allah Almighty says in the Holy Quran:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ<sup>1</sup>

Meaning that, Allah Almighty does not grant anyone ascendancy over His secrets, except those who are His Messengers and are the chosen ones in His presence.

It is an occasion for pity that certain ignorant people—so-called *maulawīs* and ‘scholars’—put forth criticism against several prophecies containing warnings in regard to which some have been fulfilled while some have yet to be fulfilled. They fail to understand that Almighty God retains authority in relation to His prophetic warnings, be He willing to fulfil them or postpone [them]. This is, indeed, the creed of all Prophets and this is the very system established to avert calamity. A calamity which Almighty God has intended in relation to someone—regardless of whether God reveals it to His Messenger by way of prophecy or keeps it concealed—remains a calamity all the same. Thus, if it cannot be averted in any way, then why does God exhort us to pray, do good works, and offer alms?

Then, subsequent to this, there are more prophecies that lend support to these prophecies which I am documenting hereunder as follows:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ۔ الم تعلم أنّ الله على كلّ شيء قدير۔ وان  
يتخذونك إلا هزوا۔ أهدنا الذي بعث الله۔ قل إنما أنا بشر مثلكم يوحى إليّ أنما المرسلون  
إله واحد والخير كلّهُ في القرآن۔ قل ان هدى الله هو الهدى۔ رَبِّ إني مغلوبٌ فانتصر۔  
ايلى ايلى لما سبقتنى۔ يا عبد القادر إني معك غرست لك بيدي رحمتي وقدرتي۔

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



ونجيناك من الغم وفتناك فتونا۔ انا بُدك اللزم۔ انا مُخيبك نَفْحُ فيك من لَدُنِّي رُوح  
الصدق۔ وَأَلقيت عليك محبة مَتَّى وَلتصنع على عيني۔ كزرج اخرج شَطَأُهُ فَاسْتَغْلَظ  
فَاسْتَوَى على سَوْقِهِ۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيُغْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ۔  
see pages 511–515 of *Barāhīn-e-Aḥmadiyya*.<sup>1</sup>

**Translation with Commentary:** ‘And slacken not, nor grieve. Is not Allah sufficient for His servant?’ That is, even if all the people turn against you, God Himself will provide you assistance from Himself. He then says, ‘Are you unaware that God has power to do all that He wills; nothing is impossible for Him?’ He indeed has the power to grant an unknown and solitary person such success that hundreds of thousands should love and follow him. This is the prophecy which has seen its fulfilment in this age after the passage of twenty-five years.

God then said, ‘These people have made you the target of their mockery, remarking sarcastically: “Is this the person who has been raised among us by God to invite us to Him?” Reply to them: “I am but a mortal like you. It is revealed to me that your God is One God, and that all goodness and virtue is contained in the Quran.” Say to them: “It matters not what you think, true guidance is indeed only that which comes directly from God Almighty”, as man is otherwise prone to distort the meaning of the Book of Allah with his erroneous judgement and arrive at all manner of conclusions.’ It is God alone who never makes a mistake. Therefore, the guidance of Allah alone is True Guidance. No reliance can be placed upon people’s own assumed interpretations.

God then says: ‘Pray, “O God! I am overcome; they are many and I am alone. They are a horde, so arise Yourself to confront them on my behalf. O my Lord! O my Lord! Why have You forsaken me?”’ This is a prophecy that refers to the trials that would be faced in the future and foretells the coming of a time when an immense uproar of opposition

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 611–615. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 391–394. [Publisher]

would arise. It would be a time of ignominy and isolation when a whole people would rise up to oppose me and—witnessing the apparent agitation—the thought would arise through succumbing to human nature that perhaps God had withdrawn His help. Assuredly, God Almighty drew attention to the coming time that He would accept prayers during that period [of distress] and that predicament would not persist, and the inclination would arise within hearts towards me. Accordingly, this is exactly what happened; subsequent to the great mischief wrought by the fatwa declaring me a disbeliever, the hearts [of people] ultimately inclined towards me.

God then says: ‘O ‘Abdul-Qādir! I am with you. I have planted the tree of My mercy and omnipotence for you, and I will deliver you from every sorrow. Before that, however, I shall cause many trials to come your way so that you may be thoroughly tested and so that your steadfastness may be manifested during times of trial. I am your Indispensable Helper and I am the Remedy for your anguish, and I am indeed the One who has given you life. I breathed into you the Spirit of Truth, and I put love into you from Myself.’ That is to say, I have placed such a quality in you that everyone who is going to be fortunate will love you and will be drawn towards you.

‘I have done this so that you may be brought up before My eyes and may flourish in My presence. You are like the seed sown in the soil; it was just a tiny grain concealed within the dust, but then it began to sprout and grow day by day until it became very stout and spread its branches and turned into a full tree standing firm on its roots.’ This was a prophecy for future success, and I was told that at the time I was like a seed sown and hidden in the soil, but it was destined that in the future this seed would sprout and continue growing until it became a great tree that is stout and stands firmly on its roots. No storm will be able to harm it. This prophecy was published in the world twenty-five years before today.

Then He said: ‘God will give you a great and openly manifest victory, so that He may forgive your past and future sins.’ Here a question arises as to what the connection between victory and the forgiveness of

sins is, for the two sentences do not seem to be related to each other. In reality, however, these two sentences are intimately connected to each other. The explanation of this divine revelation is that God's appointees, Prophets, and Messengers are subjected to objections and accusations in this blind world. Such criticisms are perpetrated in relation to their eminence and works; and so many slanders and suspicions are hurled against them, as have no parallel in the world. God has—indeed—willed it to be so, that they be kept concealed from the view of the wretched people and those who view them worthy of criticism. They are a great treasure and a great treasure is better kept hidden from the unworthy. This is why Almighty God causes the eternally unfortunate to harbour all kinds of doubts about His chosen ones so that they may be deprived of the treasure of acceptance.

This is the way of Allah in relation to those who come from Him as Imams, Messengers, and Prophets. It is the very reason for the magnitude of various criticisms and various kinds of fault-finding carved out by the enemies of truth against Ḥaḍrat Mūsā [Moses], may peace be upon him, Ḥaḍrat 'Īsā [Jesus], and our Prophet, may peace and blessings of Allah be upon him—such allegations that were never fabricated against any ordinary righteous person. What slander is there that hasn't been hurled at them, and what criticism is there that they haven't been made the target of? Therefore, since replying to all calumnies rationally was a theoretical approach—and judgement of theoretical issues is difficult—in addition to dark-natured people not finding satisfaction through it; it was for this reason that God Almighty did not adopt the theoretical approach, opting [instead] for the method of Signs, and deemed His corroborating Signs and magnificent assistance sufficient for the exoneration of His Prophets. For, every obtuse and impure person can easily realize that if these Prophets were such selfish men, impostors, or impure characters—God forbid—then it would have been impossible for such mighty Signs to have been shown in their support.

Therefore, in keeping with His eternal practice, God Almighty also vouchsafed the very same revelation to me, which is recorded in the

earlier parts of *Barāhīn-e-Aḥmadiyya* and has been cited above, the meaning of which is that God would manifest great victories and magnificent Signs in my favour in order to refute all the objections that the blind-hearted people of the world had raised with respect to my earlier or later life.<sup>1\*</sup> This is because there is no testimony greater than that pertaining to the realm of the unseen.

The word *dha'nīb* [sin] has been used to indicate that the objectors and fault finders who attack the Messengers believe in their own hearts that what they are accusing them of is a sin. So what this means is that the 'sin' that has been attributed to you is what is being talked about and not that in reality a sin has been committed; otherwise, it would be irreverent to take this revelation to mean that there was actually a sin committed that God has forgiven. On the contrary, it means that [in regard to] the false objections that have been raised and propagated against them in the name of sin, their great publicity will be covered up by a very great Sign. Ignorant people do not realize the sense in which God attributes *dha'nīb*—that is, 'sin'—to His elect. For, real sin, which is disobedience to Almighty God, merits punishment, unless one repents; not that God Himself should become anxious to show a Sign to cover up and conceal the accusations of sin and imputation of faults, and to disgrace the one

1. ☆ God has disclosed to me that this is indeed the latter stage of my life, which I am passing through now, as the revelation in Arabic says:

قُوبَ أَجَلُكَ الْمَقْتَرُ وَلَا بُتَيْنَ لَكَ مِنَ الْمَخْرِبَاتِ وَكِرًا.

Meaning that, Your determined term of life is nearing its end, and We shall not leave any mention of anything concerning you which might become the occasion of your humiliation and reproach. This is why He enabled me to publish the fifth volume of *Barāhīn-e-Aḥmadiyya*. Similarly, God, **the Lord of Glory and Honour**, has hinted at my approaching demise in this revelation:

تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تیرا حادثہ ہو گا۔

Your event will take place after all other happenings and natural wonders have been demonstrated.

(Author)

who perpetrates them. This is why the Imams and Sufis have written that to speak disrespectfully of the lapses made by the Prophets, may peace be upon them, that have been mentioned by God—such as Adam's eating of the grain—leads to disbelief and loss of faith, for the Prophets are God's chosen people and are innocent of what people regard as 'sin'. To oppose them amounts to becoming the target of the wrath of God Almighty, as is said in the authentic hadith:

ومن عاذى ولياً لي فقد أذنته للحرب

Meaning that, whosoever is an enemy to My friend, I warn him to prepare for combat with Me.

In short, the chosen ones are very dear to God and have a strong relationship with Him. Slandering and criticizing them does not bode well. And there is no path nearer to destruction than blind opposition to those who love God and are loved by God.

Also remember that *maghfirat* [seeking forgiveness] does not only mean the forgiveness of any sin that has been committed, but it also means not to allow the potentiality of sin to actualize, and not to let even the thought of sin to enter one's heart. In the above prophecies, too, Almighty God has repeatedly affirmed that He will turn my solitary state into one of renown, and will deliver me of all the tribulations that come my way. And just as there were critics and fault-finders earlier, so would there be in the latter part of my life, but Almighty God would grant me such manifest victory that the critics and fault-finders would be silenced, or that people would be saved from their evil influence.

It is in the nature of man that he is not ready to accept guidance even after witnessing a thousand Signs but the mischief of a single fault-finder can lead him to denial. This is why in this revelation God did not say, 'I will show a Sign'; rather, He said, 'I shall grant you a great victory'; that is, I shall give you a Sign that will conquer the hearts and make manifest your greatness. And He said that this would happen in the latter part of my life. Therefore, **I emphatically proclaim** that this

prophecy relates to the present time. I see that objections and accusations have crossed all bounds, and I hope that soon a great Sign will appear that will conquer hearts and revive those dead hearts that die again and again. [So Allah be praised for all this].

These prophecies are supported by further prophecies that were published in the previous parts of *Barāhīn-e-Aḥmadiyya* and have now been fulfilled twenty-five years later. They are as follows:

اليس الله بكاف عبده فيزأه الله مما قالوا وكان عند الله وجيها. اليس الله بكاف عبده  
فلما تجلّى ربّه للجبل جعله دكاً. والله موهن كيد الكافرين. اليس الله بكاف عبده  
ولنجعله آية للناس ورحمةً ممّا وكان امراً مقضياً قول الحق الذي فيه تمترون. لا يُصدّق  
السفيه إلا سيفة الهلاك عدوّ لي وعدوّ لك قل أتى امر الله فلا تستعجلوه اذا جاء نصر  
الله الست برّبكم قالوا بلى. بخرام كه وقت تو نزيك رسيد وپائے محمدياں برمنار بلند تر محکم  
اٹاؤ۔ پاک محمد مصطفیٰ نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا۔ اور تیری ساری  
مرادیں تجھے دے گا۔ هو الذي ينزل الغيث<sup>1</sup> بعد ما قنطوا وينشر رحمته۔ يجتبي اليه من  
يشاء من عبادہ۔ وكذلك منّا على يوسف لنصرف عنه السوء والفحشاء ولتنذر قومًا  
مّا أنذر أباءهم فهم غافلون۔ قل عندى شهادة من الله فهل انتم مؤمنون۔ انّ معى ربّى  
سيهدين۔ ربّ السّجن أحبّ الیّ ممّا يدعوننى اليه ربّ نجنى من عمّى۔

See *Barāhīn-e-Aḥmadiyya* pages 516–554<sup>2</sup>

**Translation:** Is not Allah Sufficient for His servant? He will clear him of all the charges that will be levelled against him. He has a high standing in the estimation of God. Is not Allah sufficient for His servant? He will bring the mountain to testify to his innocence. And when He will manifest Himself upon the mountain, He will shatter it into pieces. And with this Sign He will frustrate the designs of those who deny. Is He not sufficient for His servant? That is, God's Signs are sufficient

1. In *Barāhīn-e-Aḥmadiyya* Part IV page 555, *Rūḥānī Khazā'in* Vol 1 page 661 (ed. 2008), sub-footnote no. 4, the word من appears before بعد. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, pages 615–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395–433. [Publisher]

and there is no need for anyone else's testimony. And We shall make the shattering of the mountain into pieces a Sign for the people, and this Sign will be a source of mercy from which many shall benefit.<sup>1☆</sup> This matter had already been decreed. This is the word of truth prior to whose manifestation you were in doubt.

A mean person does not accept any Sign other than the Sign of death. He is My enemy and yours. Say to these mean ones that the Sign of death will also come and a great pestilence will break out in the world. So, do not ask Me to hasten the Signs for all of this will transpire at its proper time. This prophecy foretold the plague and the terrible earthquake and it was published in *Barāhīn-e-Aḥmadiyya* twenty-five years ago.

Then Almighty God says: When I help My Messenger, the one I have appointed, by sending down terrible and devastating Signs,<sup>2☆</sup> it will be said to the deniers: 'Say now whether I am your Lord or not?' In other words, those will be days of great difficulty and hardship, and terrible Signs will appear in those days, beholding which many people

1. ☆ Bear in mind that the translation of the divine words recorded in *Barāhīn-e-Aḥmadiyya* by virtue of it being before its time, is at places given in a concise form, and at places certain words were interpreted to mean something other than their literal sense. That is to say, a translation was done as it was apparent at the time. But since the actual divine words are there, readers should not pay attention to any interpretation that was made before the prophecies were fulfilled. Let them take this as an error of judgement, because a prophecy is only truly explained once it has come to pass. (Author)
2. ☆ This prophecy is regarding those who consider the revelation of this God's appointed one and Messenger to be a human concoction or a satanic whisper, and do not believe that it is that very same God who has been bestowing revelation to this humble writer of these lines since the time of *Barāhīn-e-Aḥmadiyya*. In this verse, God Almighty promises that He will ultimately bring them to believe, and they will have to admit that the One who has been sending His revelation upon this humble author from the time of *Barāhīn-e-Aḥmadiyya* till now is none other than God, He indeed who is, the Lord of this world beside whom there is no other god. This also signifies that there will appear a great Sign that will cause the heads of the staunchest opponents to bow down in humility. (Author)

possessing dark hearts and perverse natures will turn to the truth. And they will believe this Messenger who has appeared among them.

Then again, the God of Glory and Honour addressed me in the above-mentioned revelation and said: Jump with joy and happiness upon the earth for your time is nigh and the feet of the *Muḥammadīs* have been planted firmly on a lofty and secure tower. The word *Muḥammadīs* here refers to the Muslims of this Jamā'at; for, according to the divine prophecy published in *Barāhīn-e-Aḥmadiyya*, people of other sects who call themselves 'Muslims' will decline day by day. The same is the case of non-Muslim sects, as has been said clearly in this revelation recorded in *Barāhīn-e-Aḥmadiyya*:

يا عيسى ائى متوفيك ورافعك الء ومطهرك من الءين كفروا<sup>1\*</sup> وجاعل الءين اءبعوك  
فوق الءين كفروا الى يوم القيامة۔

Meaning: 'O 'Īsā, I will cause you to die, and exalt you towards Me, and demonstrate your innocence, and I will cause your followers to prevail over your deniers till the Day of Judgment.' In this divine revelation, 'Īsā means myself, and by the followers are meant the members of my Jamā'at. In the Holy Quran this prophecy relates to Ḥaḍrat 'Īsā<sup>as</sup> and the people who were to be overcome were the Jews, who continued to diminish day by day. The fact that the same words have been revealed for me and my Jamā'at signifies that those who are outside of this Jamā'at shall continue to diminish day by day. All the Muslim sects that are outside this Jamā'at will decline by the day, and will either enter this Jamā'at or become extinct, just as the Jews declined until only a very few are left. The same will be the end of the opponents of this Jamā'at.

The people of this Jamā'at will prevail over others in number and in the strength of their faith. This prophecy is coming true in an

1. ☆ This sentence was left out of *Barāhīn-e-Aḥmadiyya* owing to some printing error. It means: 'I will free you of all the objections and accusations of the deniers.' These words were revealed to me several times. (Author)



extraordinary manner, because when it was published in *Barāhīn-e-Aḥmadiyya*, I was in such a state of obscurity that not a single person can claim to have been my follower at that time. But now, by the grace of God Almighty, this Jamā'at numbers in the hundreds of thousands and is progressing at an accelerating pace, partly as a result of the heavenly calamities that are devouring this land.

The rest of the divine revelation is as follows: 'His Holiness Muhammad—the Chosen One—is the Chief of all Prophets.' And then God affirms: 'God will set all your affairs right and will bestow upon you all that you desire.' You can see that these prophecies are of the highest order because they were made at a time when nothing was going right and no desire had been fulfilled, but now, twenty-five years later, so many of my desires have been granted as are difficult to count. God has turned this desolate place—that is, Qadian—into a gathering point for people of all countries; for, people from every country come and gather here. And He demonstrated that which reason could never have thought possible.

Hundreds of thousands of people accepted me and this country became filled with my followers. And not only that, the seed of the Jamā'at was also sown in the land of Arabia, Syria, Egypt, Rome, Persia, America, Europe, etc. and many people from these countries entered into this Jamā'at. And I hope that the time comes—indeed it is near—when people of these countries will receive their full share of this heavenly light as well.

My foolish enemies—who were called *maulawīs*—were frustrated and they could not stop the heavenly decree from taking its course despite their schemes and machinations, and they lost all hope of being able to destroy this Jamā'at. All that they had sought to spoil was set right. **فالحمد لله على ذلك** [So Allah be praised for all this].

Then, prophesying about the unjustified vilifications that would be levelled against me in the future, God declares me to be Yūsuf [Joseph] by making a specific prophecy. He says:

هو الذى ينزل الغيث من بعد ما قنطوا وينشر رحمته يجتبي اليه من يشاء من عباده  
وكذلك منّا على يوسف لنصرف عنه السوء والفحشاء ولتندر قومًا ما أنذر أباءهم  
فهم غافلون- قل عندى شهادة من الله فهل انتم مؤمنون أنّ معى ربى سيهدين - ربّ  
السجن احبّ الىّ ممّا يدعوننى اليه - ربّ نجنى من غتى-

These revelations are already recorded on page 516–554<sup>1</sup> of *Barāhīn-e-Aḥmadiyya*, but I have recorded them again at this place so that there remains no difficulty in understanding their meaning.

The translation of this divine revelation is as follows: ‘God is He who sends down rain after people have despaired of it. After they have lost hope, He spreads His grace. And He chooses as Messenger and Prophet whomsoever of His servants He wishes. And so did We have mercy on this Yūsuf, so that We may ward off and turn away from him all the sin and indecency that had been imputed to him.’

In other words, it is God’s law of nature that whenever His Prophets and Messengers are maligned and slandered, He first allows the fault-finders and biased critics full occasion to indulge in their calumnies and slander, and so they attack them eagerly and pin great hopes on their onslaughts, so much so that the community of the truthful, on account of their natural human weakness, begins to lose hope that the rain of divine grace will ever wash away this slanderous stain. And such indeed is divine practice that He sends down His rain and spreads His mercy, but at first, for a time He causes people to despair of it, so as to test their faith. Similarly are tested those who believe in God’s Prophet and Messenger.

God’s Prophets are unjustly attacked by the mischievous, so much so that they are labelled ‘sinners’ and ‘transgressors’. And God allows these slanderers a good deal of respite so that they start believing that there is great strength in their objections and their fault-finding, and

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 661–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 432–433. [Publisher]

they rejoice and exult, while the believers are deeply hurt by what they impute, their courage nearly failing them and they being severely tried. It is then that God sends down the rain of His help and wipes the slate clean of all false charges and proves that His Prophets are pure and exalted.

So, what this prophecy means, in short, is that, God will manifest the innocence of this Yūsuf in such a way that first people will accuse him unjustly, just as they did in the case of Yūsuf son of Ya'qūb [Joseph son of Jacob], but in the end, God caused a person to stand up and testify to his innocence and this testimony freed him of the slanderous allegations. Thus, God says that He will do the same in this case, as He said:

قل عندى شهادة من الله فهل انتم مؤمنون- ان معى ربي سيهدين-

Meaning that: 'O Yūsuf, say to those who accuse you that I have with me the testimony of God that proves my innocence; will you or will you not accept this testimony? Also say to them that I cannot be made guilty by any of your calumnies, for my God is with me and He will open a way for my acquittal.'<sup>1\*</sup>

Remember what the Holy Quran says referring to the time when Zulaikhā unjustly blamed Yūsuf son of Ya'qūb:

1. ☆ This verse **ان معى ربي سيهدين** [Sūrah ash-Shu'arā', 26:63] which means, 'My God is with me and He will open a way for my acquittal', is found in the Holy Quran in the context of Ḥaḍrat Mūsā when he was being pursued by Pharaoh, and the Israelites thought that they would be seized.

So here God alludes to the fact that such weak believers may be found in this Jamā'at as well, whom He will reassure: 'Do not worry; God will show you a way to free you of these accusations, just as He did in the case of Yūsuf son of Ya'qūb, when a cunning woman assaulted him and told her husband things about him which were contrary to the facts.' (Author)

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا<sup>1</sup>

Meaning that, someone close to Zulaikhā testified to Yūsuf's innocence. But in this case, God said that He would Himself testify for this Yūsuf. Can there be a mightier testimony than this—that twenty-five years ago God foretold of the aspersions that the cruel and mischievous people cast upon me? While in the case of Yūsuf son of Ya'qūb, He provided the testimony of one person, in my case He was pleased to give His own testimony. And while a woman came forward to accuse Yūsuf son of Ya'qūb, the people who accuse me are lesser than women and are the exemplification of <sup>2</sup>إِنَّ كَيْدَكُنَّ عَظِيمٌ.

Then, towards the conclusion of this prophecy are the words,

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ<sup>3</sup>

Meaning that, 'O my Lord, prison is dearer to me than what these women want from me.' That is to say, if any woman desires such a thing from me, I would rather prefer to be put in prison than that. This was the prayer offered by Yūsuf son of Ya'qūb, as a result of which he was put in prison. And it so happened that God revealed to me the same words which I recorded in *Barāhīn-e-Aḥmadiyya* twenty-five years ago. The only difference is that while Yūsuf son of Ya'qūb, was imprisoned as a consequence of his prayer, God said regarding me on page 510 of *Barāhīn-e-Aḥmadiyya*:

يعصمك الله من عنده وان لم يعصمك الناس -

Meaning that, 'God will Himself save you even if people be bent on

1. 'And a witness of her household bore witness' (*Sūrah Yūsuf*, 12:27). [Publisher]

2. 'Your device is indeed mighty' (*Sūrah Yūsuf*, 12:29). [Publisher]

3. *Sūrah Yūsuf*, 12:34 [Publisher]

trying to ensnare you.’ And so it happened indeed. In a criminal case filed against me by a man named Karam Dīn, the Hindu Magistrate intended to sentence me to imprisonment, but God, through some unseen means, barred him from carrying out his design. And it was also revealed that he would ultimately fail altogether in satisfying his desire to punish me.

Thus, the Yūsuf of this Ummah—that is, my own humble self—is superior to the Yūsuf of the Israelites, because this humble one was saved from prison even when he prayed to be imprisoned, whereas Yūsuf son of Ya‘qūb, had to go to prison. And God Himself foretold about the acquittal of the Yūsuf of this Ummah twenty-five years in advance, and He manifested many other Signs. Yūsuf son of Ya‘qūb, on the other hand, had to rely on the testimony of a human being.

The testimony of these prophecies was followed by the testimony of a terrible earthquake, whose tidings I had given eleven months beforehand, as the prophecy about the earthquake was accompanied by this divine revelation:

قل عندى شهادة من الله فهل انتم مؤمنون-<sup>1</sup>\*

Thus, these are the two witnesses and no one knows how many more are to follow.

In short, God—who is aware of the malicious thoughts of the bigoted too—called me Yūsuf and attributed to me his words from *Sūrah Yūsuf*:

1. ☆ Here, God Almighty says:

قل عندى شهادة من الله فهل انتم مؤمنون-

Meaning: ‘Tell them that I have testimony from my Lord, which is superior to the testimony of human beings’, is the same testimony, which God foretold about these baseless accusations a long time earlier. (Author)

رَبِّ السُّجُنِ أَحَبُّ إِلَيَّ مِنْ أَيْدِي عُرَيْبِي إِلَيْهِ<sup>1</sup>

This is by way of a prophecy about the future, so as to reveal the truth of my inner condition to the people. Although it goes against my habit and I am totally averse to displaying my inner purity before people, like Yūsuf, I also say:

وَمَا أُبْرِيئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَكَاثِرَةٌ ۖ بِالسُّؤْرِ إِلَّا مَا رَجِمَ رَبِّي<sup>2</sup>

But how and why should I seek to conceal God's beneficence and grace? His favours upon me are so numerous that I cannot even count them.

How wonderfully gracious of God that in an age when thinking ill of others has become so widespread, He has shown awe-striking Signs for my sake. Take, for example, the terrible earthquake of which I was informed on 31st May 1904, which did away with thousands of human lives in an instant and turned mountains into virtual caves. Who knew of its coming beforehand? Which astrologer had made this prophecy before I did? Nay, it was God Himself who told me of it about one year earlier and the news was conveyed to hundreds of thousands of people through the newspapers. God said that He would bring about an earthquake as a Sign so that the eyes of the righteously-inclined people are opened.

In my view, however, the prophecies contained in *Barāhīn-e-Aḥmadiyya* which also include the news of this terrible earthquake are not any lesser than this. The prophecy in which I have been referred to as Yūsuf is of a similar nature, for the most malicious attacks that we witness today were foretold in it twenty-five years ago. These unholy attacks are the last resort of my foolish opponents, and after this shall

1. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf*, 12:34). [Publisher]

2. 'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy' (*Sūrah Yūsuf*, 12:54). [Publisher]

be the day of reckoning. And, just as I have stated, Almighty God's saying:

قل عندى شهادة من الله فهل انتم مؤمنون

[Say, 'I have with me proof from Allah, then will you not believe?']

here provides a much more powerful testimony than that contained in the verse of *Sūrah Yūsuf*:

وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا<sup>3</sup>

It goes without saying that human testimony cannot be at par with the testimony of God. And the testimony is that the Knower of the Unseen called me Yūsuf twenty-five years ago and thus likened his situation to mine. And He used specific words that revealed the truth of the matter. For instance, He said on my behalf:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَكَ إِلَيْهِ<sup>4</sup>

which shows that it refers to some future event.

However, since Yūsuf, too, was unable to escape the ill-thinking attacks of the mischievous, it is not for me to lament the state of those who malign me. Everyone who attacks me in effect puts his hand into a blazing fire, for He attacks not me but the One who sent me. It was He who said:

أَنْتَ مَهِينٌ مِّنْ أَرَادَ اهانتكـ

3. 'And a witness of her household bore witness' (*Sūrah Yūsuf*, 12:27). [Publisher]

4. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf*, 12:34). [Publisher]

Meaning: 'I shall humiliate him who designs to humiliate you.'

Such a one cannot hide from the sight of God.<sup>1☆</sup> Do not imagine that He will stop showing Signs for me. Rather, He will show Sign upon Sign, and will fill the earth with His testimonies for me. He will manifest the most fearsome Signs and show awe-inspiring works.

He watched all these events for a long time and remained patient, but now—like the rain that thunders when it is the season—He shall thunder and will give the mischievous souls a taste of His lightening. The mischievous ones who do not fear Him and cross all limits in their insolence, try to conceal their impure thoughts and evil deeds from the people, but God sees them. Can a wicked man prevail over the decree of God? Can he fight and gain victory over Him?

And God's declaring me Yūsuf and saying:

قل عندى شهادة من الله فهل انتم مؤمنون

This means: 'Say to them that I have with me the testimony of God, which is superior to the testimony of human beings; so will you or will you not believe in this testimony?' This statement means, 'O you mischief-makers and slanderers! If you do not accept the testimony which God gave twenty-five years ago, then God will testify through some other Sign which will seize you in a torturous grip and leave you wailing and gnashing your teeth.' Thus, I can see that God's other testimonies have also started to materialize. And God has told me in His revelation that whoever shoots an arrow at me, God will destroy him with the same arrow.

Again, in the revelation calling me Yūsuf there is also the sentence:

1. ☆ The verse **إِنَّ مَعَ رَبِّي سَاهِدِينَ** ['My Lord is with me. He will direct me aright' (Sūrah ash-Shu'arā; 26:63)] says loud and clear that Pharaoh-like people will pride themselves on their unjustified slander, but God will save His servant. And in front of the aggressors is a sea in which they will perish. (Author)



ولتتذر قومًا ما انذر أباءهم فهم غافلون-

This verse, when read together with the previous one, means, 'I have favoured this Yūsuf by giving My own testimony to prove his innocence and to ward off the evil and indecency that will be imputed to him. And We shall do this so that there may be no hindrance in his mission of warning [the people] and calling [them to God].' This is because if all the objections which this blind world raises against the Messengers, the Prophets, and those ordained by God are not countered, their mission of warning people and inviting people towards God would slow down and even stop, and their words would fail to impact the hearts. Rational arguments cannot fully cleanse the stains of the hearts.

There is, thus, the danger that people may perish on account of their ill-thinking and become the fuel of Hell. This is why God—who is Gracious and Merciful and wills not His creatures to perish—testifies with His powerful Signs that His Prophets are purified, and chosen and selected by Him. And one who does not desist from his ill-thinking even after witnessing such testimonies, God does not care if such a one is destroyed. God becomes his Enemy and stands up to confront him Himself. A mischievous man thinks that his schemes will alienate people's hearts, but God says, 'O foolish one! Can your schemes be mightier than Mine? I will cause your own hands to heap disgrace upon you, and will humiliate you before your friends.'

Another reason why I have been called Yūsuf was that Yūsuf, upon his arrival in Egypt, had to bear all kinds of humiliation which actually formed the basis for his rise and the progress of his rank, whereas in the beginning he had been worthless and debased in the eyes of the foolish people. However, ultimately God honoured him in such a way that he became the ruler of the land and the very people who had looked down upon him as a slave became like his slaves during the famine. Thus, by calling me Yūsuf, God in effect says: 'I will do the same in this instance. I will cause a drought of spiritual nourishment

both inside and outside Islam, and the seekers of spiritual life will not find satisfaction other than in this dispensation. Heavenly blessings would be taken away from all other sects, and this humble one who addresses you would be gifted with every Sign.' Thus, all those who wish to avoid spiritual death would flock to this very servant of God, the Most High. Just as in the case of Yūsuf, this honour was to be—and has been—bestowed upon me as recompense for the ridicule which has been heaped upon me to the extreme by the ignorant. And though I have not come to rule over a worldly kingdom, I do have a kingdom in heaven which the world cannot see. God has informed me that, ultimately, even extremely mischievous and rebellious people will recognize me, as He says:

يَخْرُونَ عَلَى الْأَذْقَانِ سُجَّدًا۔ رَبَّنَا اغْفِرْ لَنَا مَا كُنَّا خَاطِئِينَ۔ لَا تُثْرِبْ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ  
اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ<sup>1\*</sup>

And I saw in a vision that the earth spoke to me and said: يا ولي الله كُنْتُ لَا أَعْرِفُكَ۔ , i.e. 'O friend of Allah, I did not recognize you before this.' The earth here signifies the people of the earth. Blessed is he who accepts me before the terrible day, for he will find refuge. But the one who will accept me after having witnessed extraordinary Signs, his faith will not have any worth at all.

اكنوں ہزار عُذْر بیارے گناہ را مرثوئے کردہ را نبود زیب دخترے  
*You may give a thousand excuses for your sins,*  
*[Nevertheless] a married woman can never become like a virgin.*

1. ☆ **Translation:** They will fall down on their chins crying, 'O God, we were wrongdoers and we have sinned; forgive us our sins.' God will say, 'There is no blame on you this day, for you have believed. God will forgive your sins for He is the Most Merciful of those who show mercy.' Here, too, God has declared me Yūsuf by using the words [used by Yūsuf when he forgave his brethren] لا تُثْرِبْ [no blame]. (Author)

Other prophecies recorded in *Barāhīn-e-Aḥmadiyya* that support the above prophecies are as follows. God says:

هو شعنا نغسا

I love you. I shall give you a large party of Islam.

ثلة من الاولين وثلة من الاخرين- میں اپنی چکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دنیائے اس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا۔ الفتنة ههنا فاصبر كما صبر اولو العزم - يا داود عامل بالناس رفقًا واحسانًا واما بنعمة ربك فحدث- اشكر نعمتي ربيت خديجتى- انك اليوم لذو حظ عظيم- ما ودعك ربك وما قلى- الم نشرح لك صدرك- الم نجعل لك سهولة في كل امر- بيت الفكر وبيت الذكر ومن دخله كان امانا- مبارك و مبارك وكل امر مبارك يجعل فيه- يريدون ان يطفئوا نور الله قل الله حافظه- عناية الله حافظك- نحن نزلناه وانا له لحافظون- الله خير حافظا وهو ارحم الراحمين- ويخوفونك من دونه ائمة الكفر- لا تخف انك انت الاعلى- ينصرك الله فى مواطن- كتب الله لأغلبين انا ورسلى- اعمل ما شئت فاني قد غفرت لك- انت متى بمنزلة لا يعلمها الخلق- وقالوا ان هو الا افك افتزى- وما سمعنا بهذا فى ابائنا الاولين- ولقد كرمنا بنى آدم وفضلنا بعضهم على بعض- اجتبتناهم واصطفيناهم كذلك ليكون اية للمؤمنين- ام حسبتم ان اصحاب الكهف والرقيم كانوا من آياتنا عجبا- قل هو الله عجيب- كل يوم هو فى شان فقهمناها سليمان- وجحدوا بها واستيقنتها انفسهم ظلما وعلوا- قل جاءكم نور من الله فلا تكفروا ان كنتم مؤمنين- سلام على ابراهيم- صافيناه ونجيناه من الغم- تفردنا<sup>1</sup> بذلك - فاتخذوا من مقام ابراهيم مصلى-

See *Barāhīn-e-Aḥmadiyya*, pages 556–561.<sup>2</sup>

**Translation:** ‘O God, I pray to You to deliver me and release me from difficulties. We have delivered.’ Both these sentences are in Hebrew.

1. ☆ **Translation:** This means that the true, pure, and perfect love that We have for this servant is not for anyone else. We are Unique in this respect. The fact is that love is commensurate with the level of one’s knowledge of God. (Author)
2. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in volume 1, pages 664–670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, this text appears on pages 433–439. [Publisher]

This is a prophecy that has been set forth in the form of a supplication and is followed by an assurance of its acceptance. In summary, it means that the difficulties of being alone, poor, and helpless were destined to be resolved at some future time. This prophecy was fulfilled twenty-five years later when no trace of all those difficulties is now left.

The second prophecy is in English, a language with which I am not acquainted. And the fact that I received a revelation in this language is in itself a miracle. It is:

**I love you. I will give you a large party of Islam.**

The first party would be from among those who were already Muslims, and the second would be of those who came from outside Islam, such as Hindus, European Christians, and American Christians, or from other peoples. So it happened that many from the Hindu faith accepted Islam and entered into the fold of our Jamā'at [Community]. One such person is Shaikh 'Abdur-Raḥīm who lives here in Qadian. He is well versed in Arabic literature, the Quran, and the Hadith, etc., and has acquired proficiency in Arabic.

The other is Shaikh Faḍl-e-Ḥaqq, who is among the chiefs of this district and his father was an estate owner. The third is Shaikh 'Abdullāh (Diwān Chand) who is a doctor with years of experience and works here in Qadian in this same line of work and serves the Jamā'at. There are many others residing in their respective homelands.

Similarly, for some time my Jamā'at has been gaining acceptance among the traditional Christians of Europe and America. Only recently a respectable English gentleman of 200–202, Worth Street, New York, in the United States of America, whose earlier name was F.L. Anderson, but who has been named Ḥasan after he became a Muslim, wrote to me by his own hand to ask that his name be entered into my Jamā'at. He reads my books that have been translated into English. He can read the Holy Quran in Arabic and can also write in Arabic. There are many more Westerners who are full of praise for this Jamā'at, and

express their agreement with it. For instance, Dr. A. George Baker of 404 Susquehanna Avenue, Philadelphia, USA, read about me in the *Review of Religions*, and wrote that he totally agrees with the views of this Imam, who has presented Islam to the world in exactly the same form as the Holy Prophet<sup>ṣas</sup> had done.

And a woman from America wrote about me in her letter, 'I love to look at his picture all the time; it appears to me to be exactly the picture of the Messiah.' Similarly, an English lady, whose earlier name was Elizabeth and who is the wife of a friend of ours, has also entered this Jamā'at. Moreover, I constantly receive letters from America, England, Russia, and other countries, all of which I preserve in order to silence my bigoted critics. Not a single one of them has been discarded and day by day there seems to be a growing zeal among the people of these countries to establish contact with me. And the wonder is that they learn about our Jamā'at on their own and the Gracious and Merciful Lord is infusing their hearts with love and devotion and inspiring a good opinion to surge within them which shows that the people of Europe and America are preparing to enter our Jamā'at. They hold it in great esteem and are as happy to learn about it as one who—nearing death from hunger and thirst—suddenly discovers food and water.

The fact is that in this age the image of Islam had been distorted by the raging tide of two extremes of aversion and exaggeration. There is one group that pays mere lip service to Islam. It no longer believes in the blessings of Islam at all, and not only denies miracles and prophecies but also ridicules them day and night. Failing to understand otherworldly phenomena, they treated these with denial and ridicule and wished to altogether abandon Islamic worship that actually opens the doors of spirituality. Thus, they were approaching very close to atheism and were Muslims only in name. They were completely ignorant of the distinguishing Signs of Islam which no followers of any other faith can ever make a part of their religion.

This was the state of those who suffer from aversion. The other group had taken to the road of exaggeration by ascribing to their

religion absurd and baseless tales that contradicted the Book of God, such as the return of 'Īsā<sup>as</sup> [Jesus] to this world, even though the Holy Quran categorically speaks of his demise and it is clearly stated in *ahādīth* [pl. hadith] that the coming Messiah would be from within this Ummah just as the Messiah of the Mosaic dispensation came from among themselves and did not descend from heaven. It was to counter both these extremes of aversion and exaggeration that God established this Community upon the earth and it is loved by every man possessive of a compassionate heart, owing to its truth, beauty, and moderation.

Thus, this prophecy—that a group of those who were already Muslims would enter this Ahmadiyya Jamā'at, and another group of new converts from among the disbelievers of Europe, America, and other nations would also enter this Jamā'at—has been fulfilled twenty-five years after it was made. Keep in mind that the Arabic words of this prophecy that were revealed to me through the revelation from Allah and were published in the previous parts of *Barāhīn-e-Ahmadiyya* twenty-five years ago are:

تُؤْتِي مِنَ الْاَوَّلِينَ وَتُؤْتِي مِنَ الْاٰخِرِينَ

[There is a group from among the first ones and a group from among the last ones].

This means that two types of people would join my Community. The first are those who were Muslims already, who have been called *Awwalīn* [the first ones] and about 300,000 of whom have already joined the Community, and, secondly, there are new Muslims—people who would enter Islam from among the Hindus, Sikhs, and Christians from Europe and America. A group of those has also already joined this Community and they go on joining.

Briefly translated, regarding the tidings about this age—which is the age for which I have been commissioned—God Almighty informs us in the Holy Quran that in the Latter Days, many diverse religions

will make their appearance and they will attack one another—that is to say, that bigotry will become rife and people will abandon seeking the truth, standing in support of their own faith without any rhyme or reason—and rancour and prejudice will exceed the bounds of moderation so much that one nation will appear ready to devour another. Then Heaven will lay the foundation of a new sect and God will blow a trumpet in its support with His own mouth; every blessed person flocking towards it upon hearing its blare, the exception being the eternally wretched, who have been created to fill the bowels of Hell. The words used by the Holy Quran are:

وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا<sup>1</sup>

As to the nature and detail of this *nafkh* [blowing], the specifics of it will keep on being manifested from time to time. In essence, we can only say that something will be worked by Heaven to create a movement in people's hearts and the most fearsome Signs shall appear so that those blessed will wake up and ask, 'What is this that is happening? Is this not the very age that is close to the Day of Judgment that had been foretold by the Prophets? And is this not the person concerning whom it was foretold that He would come as the Messiah from among this Ummah and would be called 'Īsā ibn Maryam [Jesus son of Mary]?' Anyone who has even the slightest ability to accept righteousness and guidance in his heart will then become fearful having witnessed God's most fearsome Signs, and a heavenly power will draw him to the truth. All his prejudice and rancour will be consumed as dry straw is consumed by fire. Thus, every rightly-guided person will heed the voice of God, will be drawn towards it, and will see that now the earth and the heaven possess a new colour and are not that same earth nor that same heaven.

1. 'And the trumpet will be blown. Then shall We gather them all together' (Sūrah al-Kahf, 18:100). [Publisher]

Just as it had previously been shown to me in a vision that I was creating a new earth and a new heaven, so this is about to happen. The task was attributed to me in the vision because God had ordained me for this age. And so, indeed, I became the cause of bringing this new heaven and new earth into being. Such metaphors abound in the word of God, but here some ignorant people might be confused that while it is true that both *Ṣaḥīḥ Muslim* and *Bukhārī* say that the coming Messiah would be from within this Ummah, and the word **مِنْكُمْ** [*minikum*—‘from among you’] in *Sūrah an-Nūr* also points to the fact that every *Khalifah* would be from this Ummah, and the verse:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ<sup>1</sup>

also points to the same thing and makes it very clear that it will not be anything out of the ordinary. Rather, as in the beginning of Islam the Holy Prophet<sup>sas</sup> was the like of Mūsā [Moses], as is conveyed by the verse:

كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا<sup>2</sup>

Therefore, it was necessary for the like of ‘Īsā to appear in the Latter Days of Islam to complete the similarity between the two dispensations. The tidings of this ‘Īsā have been given clearly in the words **إِمَامُكُمْ مِنْكُمْ** [‘your Imam from among you’] in *Ṣaḥīḥ Bukhārī* and **أَمْرُكُمْ مِنْكُمْ** [‘your leader from among you’] in *Ṣaḥīḥ Muslim*.

But the question is: Why do the Hadith refer to the one who will become ‘Īsā from this Ummah as being Ibn Maryam [the Son of Mary], whereas he is not the son of Maryam? Know, therefore, that this confusion that afflicts the minds of the ignorant has been cleared in *Sūrah*

1. ‘As He made Successors *from among* those who were before them’ (*Sūrah an-Nūr*, 24:56) [Publisher]

2. ‘Even as We sent a Messenger to Pharaoh’ (*Sūrah al-Muzzammil*, 73:16) [Publisher]



*Tabrīm* of the Holy Qurān in which certain individuals of this Ummah have been likened to Maryam, and the spirit of 'Īsā is said to have been breathed into them. This clearly shows that some individual from this Ummah would first attain the status of Maryam and then the spirit would be breathed into this 'Maryam', who will then be elevated and called 'Ibn Maryam'.

Someone may question, 'If this is true, then there should have been some reference to this in your revelations too.' Let me say in reply that this point was not only hinted at, but also fully expounded upon in the previous parts of *Barāhīn-e-Aḥmadiyya* twenty-five years ago, wherein—by way of a subtle simile—I have been described as Ibn Maryam. You may take the book in your hands and find that, in the beginning, God named me 'Maryam' and said:

يا مريم اسكن انت وزوجك الجنة

Meaning: 'Enter Paradise O Maryam, you and your companion.'

Then, many pages later, which were written quite some time later, God Almighty said:

يا مريم نفختُ فيك من لدنى روح الصدق

Meaning: 'O Maryam, I have breathed into you the spirit of truth.' This breathing was a spiritual conception—so to speak—for the words used here are the same as the Holy Qurān uses with regard to Maryam the Truthful when the spirit was breathed into her, which meant that she became pregnant and the pregnancy resulted in the birth of 'Īsā. In the same way, He said to me that the spirit had been breathed into me, and so this was a spiritual conception. Then later in the same book, I was addressed as 'Īsā, for after the breathing of the divine spirit, the state of Maryam was ready to be transformed into 'Īsā, and this state is metaphorically described as conception. And, finally, from this Maryam-like

state, emerged 'Īsā. It was to signify this that I was named 'Īsā towards the end of the book, while at the beginning I had been called 'Maryam'.

Now reflect with decency, fairness, and piety on this verse of *Sūrah Tabrīm* in which certain persons of this Ummah have been likened to Maryam, and which then speaks of the breathing of the spirit into Maryam—signifying the conception that would result in the birth of 'Īsā. And then read all these portions from the previous parts of *Barāhīn-e-Aḥmadiyya* and have fear of God and look how He first named me 'Maryam' and then spoke of the spirit being breathed into me, and at the end of the book declared me 'Īsā, born of this Maryam's spiritual conception.

Had this been a human endeavour, a mortal could never have the power to place such subtleties in his book by way anticipation so long before his claim. You yourself can testify that at the time, and in that period, I had no notion about the true connotation of this verse as to how I would be made 'Īsā the Messiah. Indeed, on account of the inadequacy of human knowledge, I—like you—believed that 'Īsā ibn Maryam would descend from heaven. Despite the fact that God named me 'Īsā in the previous parts of *Barāhīn-e-Aḥmadiyya* and attributed to me all the verses that bore prophecies about Ḥaḍrat 'Īsā, may peace be upon him, and also said that the tidings of my coming were contained in the Holy Quran and the Hadith, I still did not realize, and published in those parts of my *Barāhīn-e-Aḥmadiyya* my mistaken belief that Ḥaḍrat 'Īsā would descend from heaven. My eyes remained closed until God had apprised me again and again that 'Īsā ibn Maryam, the Israelite, is dead and will never return, and that for this time and for this Ummah, you—indeed—are 'Īsā ibn Maryam. The fact that my mistaken belief was published in the earlier parts of *Barāhīn-e-Aḥmadiyya* was also a Sign of God and it testified to my innocence and integrity.

How can I remedy these callous people who neither believe in an oath nor accept the Signs as evidence, nor do they ponder over the guidance from Allah the Exalted. The heavens and the earth brought

forth Signs, but their eyes remain closed. I do not know what God will show to them now.

Here it is necessary to bear in mind that not only has God Almighty named me 'Īsā, but He has also bestowed upon me the names of all the Prophets<sup>as</sup> from beginning to end. So in the earlier parts of *Barāhīn-e-Aḥmadiyya*, I have been named Adam, as Allah the Almighty said:

اردت أن استخلف فخلقت آدم

see page 492 of the earlier parts of *Barāhīn-e-Aḥmadiyya*<sup>1</sup>

On another occasion, He says:

سبحان الذى اسرى بعبدہ ليلاً خلق آدم فآكرمه۔

see page 504 of the earlier parts *Barāhīn-e-Aḥmadiyya*<sup>2</sup>

The meaning of both these sentences is that, 'I willed that I should create My Vicegerent, so I created Adam; meaning, this humble one. He then says, 'Holy is the Being who carried His servant on a spiritual journey in one single night. He created this Adam and then exalted him.' The spiritual journey of one night here means that he was perfected within one night and traversed the entire spiritual path within half a day. One reason why God has called me Adam was that in this age the progeny of Adam had generally become spiritually dead. Hence, God declared me the Adam of the beginning of new life. This brief statement contains the prophecy that just as the progeny of Adam spread

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 585. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 368. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 600. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 381. [Publisher]

throughout the world, so will my spiritual and physical progeny spread throughout the world.

The other reason is that just as the angels objected to Adam being made the Vicegerent, and God Almighty rejected their objection saying, ‘You do not know the circumstances and condition of Adam as I know them’, the same stands true of me. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, there is a revelation to the effect that people will raise objection regarding me just as they had objected with regard to Ḥaḍrat Adam, may peace be upon him. Allah the Exalted says:

وان يتخذونك إلا هزواً لهذا الذي بعث الله جاهل او مجنون

Meaning that, people will mock you and ask, ‘Is this the one whom God has raised? He is either a fool or a madman.’ In reply to them God says in these parts of *Barāhīn-e-Aḥmadiyya*:

انك متى بمنزلة لا يعلمها الخلق -

Meaning: ‘Your status with Me is that which the world knows nothing of.’ These words are similar to those the Holy Quran records with regard to Adam:

قَالَ رَبِّ اعْلَمْ مَا لَا تَعْلَمُونَ<sup>1</sup>

In fact, these very words have been used with regard to me and published in other books, though not in *Barāhīn-e-Aḥmadiyya*. The third similarity I have with Adam is that Adam was born a twin, and so was I. A girl was born before me and I was born thereafter. At the same time I was my parents’ last child, they had no more children after me. I was also born on a Friday. Adam being born before Eve signified

1. ‘He answered, “I know what you know not”’ (*Sūrah al-Baqarah*, 2:31).  
[Publisher]

that he was at the beginning of the world; whereas, my being born after my twin sister signifies that I have appeared at the end of this cycle of the world. I was born at the end of the sixth millennium, and—according to the lunar calendar—we are now passing through the seventh millennium.

In the same way, in the earlier parts of *Barāhīn-e-Aḥmadiyya*, God Almighty has also called me Nūḥ<sup>as</sup> [Noah] and said with regard to me:

ولا تخاطبني في الذين ظلموا إنيهم مفرقون-

Meaning: 'Build an ark before My eyes and do not say anything to me by way of intercession for those who have transgressed. I shall cause them to drown.'

At the time of Nūḥ, God gave almost a thousand years of respite to the transgressors, and now, too, a thousand years have passed if we put aside the three centuries of *Khairul-Qurūn* [the Best of Centuries—of early Islam]. So, according to this reckoning, this age now approaches the time similar to the one at which Nūḥ's people were destroyed. God also commanded me:

اصنع الفلك باعيننا ووحينا. انّ الذين يباعدونك انما يباعدونك الله يد الله فوق ايديهم-

Meaning: 'Build an ark before My eyes and according to My command. Those who enter into *bai'at* [the pledge of allegiance] with you, enter into a covenant with Allah. It is the hand of God that is upon their hands.' This *bai'at* is the 'ark' that will save the lives and the faith of the people.

However, the *bai'at* does not mean the mere verbal avowal of which the heart is oblivious and even rebellious. *Bai'at* means to sell one's self. I say most truly that one who does not sell his life, property, and honour in this path has not entered the *bai'at* in the sight of God. Indeed, I see that there are many even now who have apparently pledged *bai'at*, but have not yet perfected even the moral of thinking

well of others and are prone to falter at every trial or tribulation like a weak child. And some are so unfortunate that they are easily swayed by the talk of a mischievous person and hasten towards misguidance just as a dog hastens towards carrion. So how can I say that they have truly entered into my *bai'at*? Every now and then, I am even given knowledge regarding such people, but I am not permitted to tell them about it. There are many who are lowly but will be exalted, and there are many exalted who will be made lowly. So this is a cause to be fearful!

In the same way, in earlier parts of *Barāhīn-e-Aḥmadiyya*, I have been named Ibrāhīm, as it was said:

سلام عليك يا ابراهيم

see page 558 of *Barāhīn-e-Aḥmadiyya*<sup>1</sup>

Meaning, 'May peace be upon you, O Ibrāhīm.'

God Almighty had greatly blessed Ibrāhīm, may peace be upon him, and he was always safeguarded against the onslaughts of the enemy. By naming me Ibrāhīm, God Almighty indicates that this Ibrāhīm will be similarly blessed, and his opponents will not be able to harm him, as He said to me in the previous parts of *Barāhīn-e-Aḥmadiyya*:

بوركت يا احمد وكان ما بارك الله فيك حقاً فيك

Meaning: 'You have been blessed O Aḥmad, and you were indeed entitled to it.' And in these same previous parts of *Barāhīn-e-Aḥmadiyya*, Allah the Exalted addressed me at one place and said, 'I shall bless you so much that kings shall seek blessings from your garments.' And just as God laid the foundation of a progeny with

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 666. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 436. [Publisher]

Ibrāhīm, so did Allah the Exalted say regarding me in the previous parts of *Barāhīn-e-Aḥmadiyya*:

سبحان الله زاد مجدك ينقطع أبائك و يبدء منك-

Meaning: 'Holy is God who augmented your eminence. He will cut off mention of your ancestors and will start the family from you.'

Likewise, God loved Ibrāhīm so dearly that He showed great miracles to protect him and Himself consoled him in his sorrow. And so in the previous parts of *Barāhīn-e-Aḥmadiyya*, He names me Ibrāhīm and says:

سلام على ابراهيم صافيناہ ونجيناہ من الغم تفردنا بذلك

see page 561<sup>1</sup>

Meaning: 'Peace unto this Ibrāhīm. Our love for him is pure and without blemish. We shall save him from sorrow. And this love is unique to Us; none else can show such love.'

At yet another place in the previous parts of *Barāhīn-e-Aḥmadiyya*, I have been named Ibrāhīm as He says:

يا ابراهيم أعرض عن هذا إنه عمل غير صالح- إنما أنت مذكر وما انت عليهم بمصيطر-

see page 510<sup>2</sup>

Meaning: 'O Ibrāhīm, distance yourself from this man, he is not good. And your duty is to remind; you are not a guardian over them.'

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 439. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 608. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 389. [Publisher]

Ibrāhīm had to sever his ties with some people of his tribe and from some of his close relatives, and it was thus prophesied about me that I would have to cut myself off from some of my people, and so did it happen. Then, at another place in the previous parts of *Barāhīn-e-Aḥmadiyya*, I was called Ibrāhīm and He says:

و نظرنا اليك وقلنا يا ناركونى بردًا و سلامًا على ابراهيم-

see page 240<sup>1</sup>

Meaning: ‘And We cast a look upon this Ibrāhīm and said, “O fire, become a source of coolness and peace for Ibrāhīm!”’ This was a prophecy about the future. And what I now think is that it was a glad tid-ing relating to the lawsuits that could have put my life and honour in jeopardy, such as the litigation for murder entered against me by Dr. Martyn Clark, and the litigation by Karam Dīn. And ‘fire’ here is the fire that results from the anger and fury of the rulers. In short, what God says is that He will calm this fire of anger and fury, and there will be peace and deliverance.

Likewise, in earlier parts of *Barāhīn-e-Aḥmadiyya* I was also named Yūsuf [Joseph]. The similarity in this regard has already been detailed previously. Similarly, in the earlier parts of *Barāhīn-e-Aḥmadiyya* I was named Mūsā, as Allah Almighty says:

تلطف بالناس وترحم عليهم انت فيهم بمنزلة موسى واصبر على ما يقولون  
(see page 508 in the previous parts of *Barāhīn-e-Aḥmadiyya*<sup>2</sup>)

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 267. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 208. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in volume 1, page 605. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 386. [Publisher]



Meaning: ‘Treat people with kindness and courtesy. You are among them like Mūsā, so be patient in the face of their uncouth remarks.’ That is to say, Mūsā was very kind and compassionate, and even though the Israelites constantly turned apostate and attacked him and levelled absurd accusations against him, he exercised patience and interceded on their behalf. Mūsā took them out of an inferno and saved them from the Pharaoh and showed them great awe-inspiring miracles. So, in naming me Mūsā there is the inherent prophecy that the same will happen in my case.

Likewise, in the previous parts of *Barāhīn-e-Aḥmadiyya*, God named me Dāwūd [David], the details of which will be mentioned soon at the proper place. Likewise, in the earlier parts of *Barāhīn-e-Aḥmadiyya*, God also named me Sulaimān [Solomon], which will also be explained in a little while. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, God also named me Aḥmad and Muḥammad, which is an indication that as the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātām-e-Nubuwwat* [Bearer of the Seal of Prophethood], in the same way this humble one is *Khātām-e-Wilāyat* [Bearer of the Seal of Sainthood]. And finally, God described me in the earlier parts of *Barāhīn-e-Aḥmadiyya* as:

جری اللہ فی خلل الانبیاء

which means, ‘The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.’ This revelation of Allah means that my humble self has been bestowed a portion of the particular circumstances or attributes of all the Prophets from Adam onwards—may peace be upon them—who have come into the world from God Almighty, whether they are from among the Israelites or otherwise. There has not been a single Prophet, a share of whose characteristics or circumstances have not been bestowed upon my humble self to some degree. My nature bears the imprint of the nature of every Prophet. This is what God has told me.

This also signifies that just as the mortal enemies—of all past Prophets, may peace be upon them—who had transgressed every limit in their vehement opposition were destroyed with all kinds of chastisement, the same sort of fate would befall the majority of people today if they fail to repent, for they resemble these earlier opponents of the Prophets. The divine revelation asserts that this age is the culmination of all good as well as all evil, so that if God does not have mercy on the mischievous people of this age, they will deserve all the torments that have afflicted the mischievous peoples of past ages. In other words, all those chastisements can converge in this age, and as people from among the nations of the past perished—some from plague, some from lightning, some from earthquakes, some from floods, some from storms of tempestuous winds, and some from the ground sinking—so should the people of this age be wary of such chastisements if they fail to reform themselves. Most people are deserving of all this and it is only divine mercy that has granted them respite. And this sentence:

جرى الله في خلل الانبياء

[The Messenger of God in the mantle of all the past Prophets,  
may peace and blessings of Allah be upon them.]

requires a lengthy discourse, which this fifth part cannot contain. Suffice it say that there is in me a share of the habits, characteristics, and events related to all past Prophets. Therefore, just as God has shown His help for the Prophets of the past in diverse ways, He has shown similar Signs for me, and will continue to do so. And the Prophets I speak of are not only those belonging to the Israelites; rather, I share in the paradigms and incidents of all Prophets who have lived throughout the entire world, including the Prophet who appeared among the Hindus by the name of **Krishna**. It is unfortunate that just as mischievous people accused Dāwūd of sin and debauchery, so did they do with Krishna; and just as Dāwūd was God's champion and was very brave and God loved him, so was Krishna in Āryah Varta.

So it is true to say that Krishna was the 'Dāwūd' of the Āryah nation, and that Dāwūd was indeed the 'Krishna' of the Israelites. And it is absolutely correct to say that Dāwūd was 'Krishna' or that Krishna was 'Dāwūd'. Time repeats itself. People—whether they be good or evil—the likes of them continue to appear in the world. In this age, God willed to illustrate by means of one person the examples of all the past holy and righteous Prophets<sup>as</sup>, and **I am that person**. In the same way, the paradigms of evil people were all manifested in this age, such as Pharaoh, the Jews who put the Messiah on the cross, or Abū Jahl. The likes of all of them are present at this time. This is what God alludes to in the Holy Quran when speaking of *Ya'jūj* and *Ma'jūj* [Gog and Magog].

God Almighty has also named me *Dhul-Qarnain*, for God's revelation regarding me says:

جری اللہ فی حُلُلِ الانبیاء

which means, 'The Messenger of God in the mantle of all the past Prophets<sup>as</sup>', requires that I should also have the characteristics of *Dhul-Qarnain*, since it is proven from *Sūrah al-Kahf* that he, too, was a recipient of revelation. God says concerning him:

قُلْنَا يَا دَاوُدَ الْفَرِّسِيِّ<sup>1</sup>

So, in keeping with the revelation:

جری اللہ فی حُلُلِ الانبیاء

[The Messenger of God in the mantle of all the past Prophets,  
may peace and blessings of Allah be upon them.]

I have come as *Dhul-Qarnain* for this Ummah. And the Holy Quran

1. 'We said, "O *Dhul-Qarnain!*"' (*Sūrah al-Kahf*, 18:87) [Publisher]

contains a prophecy regarding me which is metaphorical in nature and can only be understood by the wise. It is evident that *Dhul-Qarnain* has to be a person who witnesses two centuries. And, it is a marvellous matter about me that when you look at all the calendars in use, you will find that I have lived in two centuries according to the calendars of all people.

I am about 67 years old now, and just as I have lived in two centuries of the Islamic calendar, I have also lived in two centuries of the Christian calendar, as well as the Hindi calendar whose year begins with Bikaramājī. I have, as far as was possible for me, studied all the ancient calendars of the East and West, and I have not found a single nation of whose calendar I have not seen two centuries. It is recorded in some *aḥādīth* that the Messiah to come would be known by the fact that he will be *Dhul-Qarnain*. So I am *Dhul-Qarnain* by virtue of the Word of God.

I will now set out the meanings of the verses of the Holy Quran in *Sūrah al-Kahf* which relate the story of *Dhul-Qarnain* and the prophecy they contain about me, of which I have been informed by God Almighty. I do not deny the meaning of these verses which relate to the past, but that was in the past and this is in the future. The Holy Quran is not like a story teller. There is an inherent prophecy in every story narrated by it, and the story of *Dhul-Qarnain* contains the prophecy about the time of the Promised Messiah. The text of the Holy Quran is:

وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا<sup>1</sup> ☆

Meaning that these people enquire from you about *Dhul-Qarnain*; tell

1. ☆ This points to the fact that the episode of *Dhul-Qarnain* does not merely belong to the past, and that a *Dhul-Qarnain* will appear in the future as well. The mention of the past *Dhul-Qarnain* is just a small matter [*Sūrah al-Kahf*, 18:84]. (Author)

them that for the moment I shall relate to you only a little about him. Then it says:

إِنَّا مَكِّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا<sup>1</sup>

Meaning that, We shall establish him—that is, the Promised Messiah, who will also be known as *Dhul-Qarnain*—on the surface of the earth in such a way that no one will be able to harm him, and We shall provide him with all the means for achieving his purpose and shall make his endeavours easy and convenient for him.

Remember, the same revelation concerning me was published in the previous volumes of *Barāhīn-e-Aḥmadiyya*, in which God Almighty said:

الم نجعل لك سهولة في كل امر

Meaning: 'Have We not facilitated everything for you?' That is, have We not provided you with all the means for the communication and propagation of the truth? Of course, I have been provided with all the means for the propagation of the truth which were not available at the time of any other Prophet: Means of communication have improved between nations; travel has become so easy that a journey of years now takes only a few days; transmission of news is such that within minutes messages can be transmitted over thousands of miles; the ancient manuscripts of various nations that had lain hidden have now come to light; means have become available for the delivery of everything where it is needed; difficulties in the publication of books have been removed with the introduction of the printing press, so much so that more copies of a book can be printed in ten days than was previously possible in ten years! A piece of writing can now be published throughout the world

1. *Sūrah al-Kahf*, 18:85 [Publisher]

within forty days; whereas, prior to this age, one could not achieve this even in a hundred years if granted a long life!

Then Allah the Almighty says in the Holy Quran:

فَأَشِيعْ سَبِيحًا حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا قَلْبًا يَدَّ  
الْقُرْتَبِينَ ۖ وَإِنَّمَا أَنْ تُعَذِّبَ وَإِنَّمَا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا قَالَ أَنَا مِنَ الَّذِينَ قَسَوْا لِعَذَابِهِ ثُمَّ يَرُدُّ إِلَىٰ رَبِّهِ  
فِي عَذَابِهِ عَذَابًا كَرِيمًا ۗ وَإِنَّمَا مِنْ أَمْنٍ وَعَيْلٍ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ ۗ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا<sup>1</sup>

Meaning that, when *Dhul-Qarnain*, who is the Promised Messiah, is furnished with all the means, he will follow a certain path. In other words, he will resolve to reform the people of the West. He will find that the Sun of Truth and righteousness has set in a muddy pool, and near this filthy spring and darkness he will find a nation who will be referred to as the people of the West. These are the Christians of the West who will be steeped in darkness; they will have no sun to get light from, nor will they have clean water to drink. That is, both in practice and doctrine they will be in a terrible state; they will be bereft of spiritual light and spiritual water. Then We shall say to *Dhul-Qarnain*, i.e. the Promised Messiah: ‘It is up to you either to punish them’—that is, pray for punishment to descend upon them (as is found narrated in the authentic *ahādīth*)—‘or to treat them with kindness.’ *Dhul-Qarnain*—meaning the Promised Messiah—will then answer: ‘We desire punishment only for the one who transgresses. They will be punished in this life also through our supplications and then suffer severe torment in the Hereafter. But he who does not deny the truth and does good deeds will have his reward. He will be required only to do what can be done with facility and ease.’

In short, these verses contain a prophecy that the Promised Messiah will appear at a time when the people of the West will be steeped in darkness. The Sun of Truth will completely disappear from their view—going down into a dirty, stinking pool; in other words,

1. *Sūrah al-Kahf*, 18:86–89 [Publisher]

instead of truth, foul beliefs and practices will be prevalent among them. This would be their water which they will drink. They will have no light whatsoever and will wallow in darkness. And as is clear, this is exactly the condition of the Christian faith today as described by the Holy Quran, and the great centre of Christianity is also in the Western countries.

Then, Allah Almighty says:

ثُمَّ اتَّجَعَّ سَبِيًّا حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا  
كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَكُم مِّن خُبْرًا<sup>1</sup>

That is, *Dhul-Qarnain*—i.e. the Promised Messiah—who will be equipped with every means, shall follow another path; that is, he will observe the state of the people of the East, and will discover a people at the place of the rising of the Sun of Truth who will be so ignorant that they will have no means of protecting themselves from the glare of the sun. That is, they will be scorched by their worship of external form and extremism, and they will be unaware of the truth. *Dhul-Qarnain*—meaning the Promised Messiah—will have all the means of true peace and happiness of which We are aware, but the people will not accept them. They will have no shelter against the glare of their extremism—neither house nor shady trees, nor suitable clothes to protect them from the heat. In this way, the rising Sun of Truth will bring about their destruction.

This is a parable for the people who have before them the light of the Sun of Guidance, unlike those whose 'sun' has already set, but they derive no benefit from it; only their skins are burnt, their complexion is darkened, and they even lose their eyesight.<sup>2</sup>☆

1. *Sūrah al-Kahf*, 18:90–92 [Publisher]

2. ☆ Here God Almighty means to reveal that there will be three groups of people at the time of the Promised Messiah. One group will adopt the path of extreme neglect and lose all light. The second group will adopt the path of

This division indicates that the Promised Messiah would encounter three kinds of people in the course of his mission: (1) First, he would encounter a people who had lost the Sun of Guidance and are wallowing in a muddy and dark pool; (2) His second encounter would be with a people who are sitting in the sun stark naked; that is, they do not adopt good manners or modesty or humility, and goodwill. They are worshippers of the letter and form and seem as if ready to fight the Sun. Thus, they too are deprived of the benefit of the Sun, and they would only get their skins burnt from the Sun. This refers to the Muslims among whom the Promised Messiah appeared, but they denied him and opposed him and did not behave with modesty and good manners, and failed to benefit from thinking well of him. They, therefore, were deprived of good fortune.

Then, Allah the Exalted further says in the Holy Quran:

ثُمَّ أُنزِلَ سَبَبًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا لِيَدَا  
الْقُرْآنَيْنِ إِنَّا يَا جُوجَ وَمَا جُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ  
سَدًّا قَالَ مَا مَكْتُوبٌ فِيهِ رَبِّي خَيْرٌ فَأَعْبَثُوا بِقُوَّةٍ أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا أَلَيْسَ لِي بِذِكْرِ الْحَدِيثِ<sup>1</sup> حَتَّىٰ  
إِذَا سَادَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَلَيْسَ لِي بِذِكْرِ الْحَدِيثِ<sup>1</sup> فَطَرْنَا فَمَا اسْطَاعُوا أَنْ  
يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا قَالَ هَذَا رَضَةً مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ<sup>2</sup> وَكَانَ وَعْدُ  
رَبِّي حَقًّا وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَعَلْنَاهُمْ جَمْعًا وَعَرَضْنَا جَهَنَّمَ  
يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاةٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا  
أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ<sup>1</sup> إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا<sup>1</sup>

*Dhul-Qarnain*—the Promised Messiah—would then follow another

extreme excess. It will not benefit from the light with humility and meekness and submissiveness; rather, like one dazzled, will stand before the light naked as if to confront and contest. The third group, however, will be in the moderate state. They will desire from the Promised Messiah that they may be saved from the onslaughts of *Ya'jūj* and *Ma'jūj* [Gog and Magog]. The words *Ya'jūj* and *Ma'jūj* are derived from the root word *ajj*, which means people who are well versed in the use of fire. (Author)

1. *Sūrah al-Kahf*, 18:93–103 [Publisher]



course and would find himself at a very critical situation that can be described as being between two barriers or mountains. This means that he would encounter a time when people on either side would be in fear, and the powers of darkness, in collaboration with the powers of state, would present an awe-striking spectacle. Under both these powers he would discover a people who would find it difficult to understand him. They would be the victims of false beliefs on account of which they would find it difficult to understand the guidance which he would present to them, but in the end they would understand him and would attain guidance. They are the third kind of people who would benefit from the guidance of the Promised Messiah.

They would say to him: ‘O *Dhul-Qarnain!* *Ya’jūj* and *Ma’jūj* have filled the land with disorder. If you so please, let us collect a fund for you so that you may erect a barrier between them and us.’ He would say in reply: ‘The power God has given me is better than your funds, but if you be so inclined, you can help me according to your means so that I may erect a wall between you and them.’ That is, he would put forth such conclusive proofs and arguments that their enemies would not be left with any basis for criticism or objection against their religion. ‘Bring me slabs of iron so that their movement can be stopped’; that is, hold fast to my teachings and my arguments, fully adopt steadfastness, and build yourselves like unto a wall of iron to repel the enemy’s onslaught. ‘Then blow fire into the iron until it becomes like fire’; that is, feed the flames of love for God until you yourselves assume the complexion of the Divine.

It must be remembered that the Sign of the highest love of God Almighty is that the attributes and colours of Allah develop—by way of reflection—in the one who loves God. So long as that condition is not attained, it is a lie to claim to be a lover of God. The condition of perfect love is exactly like that of a piece of iron which, when placed within the fire, absorbs so much of the effect of fire that the iron itself becomes like the fire. Then, although it is really iron and not fire, it is so thoroughly dominated by the fire that it reflects all the properties

of fire; it burns like fire and emanates light like fire. So, the reality of the love of God is exactly the same, that one becomes coloured in that colour. Had Islam been incapable of helping to attain this real experience, it would not have been worth anything, but Islam does help to attain that reality. Man must first become firm like iron in constancy and strength of faith; for, if faith were like weeds and discarded shavings of wood, the fire would consume it with the slightest touch; how then could he exhibit the quality of fire? It is a pity that some ignorant people—failing to realize the relationship between man, the servant, and God, the Lord, which enables the reflection of divine attributes within man—have found fault with this revelation of mine; namely:

أَئِمَّا امْرُك إِذَا ارْدَتْ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ۔

Meaning: 'As for you, when you say concerning a thing, "Be!" then it happens.' This is Almighty God's Word that descended upon me; it is not mine, and it is not from me and it is supported by the experience of great mystics of Islam. For example, Sayyed 'Abdul-Qādir Jīlānī<sup>ra</sup> has written the very same thing in his *Futūḥul-Ghaib*, and what is even more wonderful is that Sayyed 'Abdul-Qādir Jīlānī<sup>ra</sup> has put forward the exact same verse. Alas, people are content with just a superficial faith; seeking full cognizance—according to them—is heresy, and they imagine what they have is sufficient for them, whereas it amounts to nothing, and they deny the possibility of anyone experiencing real and certain communion with God after the Messenger of Allah, may peace and blessings of Allah be upon him. They do, however, think that hearts can be inspired, but they are not sure whether that inspiration is from Satan or God; and they do not know of what use such inspiration is for the state of one's faith, nor what progress or advancement it can bring. Such an inspiration is indeed a severe trial which might lead to sin or forfeiture of faith itself; for, if, in such a doubtful revelation about which one does not know whether it is from Satan or God, one is ordered to do a certain act, and if one fails to do that act thinking that

it had been commanded, perhaps, by Satan, whereas it was a command of God, this would be a sin. If, however, one carried out the command, whereas the command was from Satan, one would forfeit one's faith.

So, people deprived of such dangerous revelations in which Satan himself has a share, are indeed better than those who do have them. With such a creed, even reason would not lead to a decision. An inspiration might possibly be like that of the mother of Mūsā, may peace be upon him, which endangered the life of her child if carried out, or, like the inspiration of Khidr, may peace be upon him, who—apparently—killed an innocent soul without cause. As these incidents are apparently against the Shariah [Islamic Law], who would act upon them? For, there is the suspicion that they might be from Satan, yet failure to carry them out would be sin. It is possible also, that the accursed Satan may command what apparently is not against the Shariah, but which really may lead to much mischief and evil, or it might be something veiled which might lead to forfeiture of faith. So, of what benefit is such discourse?

After the verses mentioned above, Allah the Exalted goes on to say: 'Then *Dhul-Qarnain*'—meaning the Promised Messiah—'would say to the people who are afraid of *Ya'jūj* and *Ma'jūj*: "Bring me copper so that I may melt it and pour it over the wall." Thereafter, *Ya'jūj* and *Ma'jūj* would not have the ability to scale it nor dig holes through it.'

Here it should be noted that though iron assumes the qualities of fire when left in it for a long time, it does not melt easily. Copper, on the other hand, melts very quickly; it is necessary for a seeker to melt in the path of God Almighty. This means: Come forward with such eager hearts and mild dispositions as would melt upon witnessing the Signs manifested by God Almighty, because the Signs of God Almighty have no effect on the hard-hearted. A person can only become immune to Satanic attacks when he becomes steadfast like iron and that iron becomes like fire when touched by the fire of the love of God Almighty, and then the hearts should melt and cover the iron to secure it against disintegration and decay. For the completion of the spiritual journey

these are the three conditions which, when combined, form an impregnable wall that cannot be scaled or bored through by the spirit of Satan. Then, God says that all this will come about by the grace of God and it will be His hand which will accomplish everything and human designs will play no part in it. And when the Day of Judgment approaches, mischief will reign supreme once again. This is the promise of God.

Then He says that at the time of *Dhul-Qarnain*, who is the Promised Messiah, all people will rise up in support of their own religion and will attack each other—wave upon wave—like the waves of the sea. Then the trumpet will be blown in Heaven. That is, the God of the Heavens will raise the Promised Messiah and create a third people for whom He will show great Signs of His support until all rightly inclined people are gathered upon one faith; that is to say, upon Islam. They will hear the voice of the Messiah and will hasten towards him; then will there be only one Shepherd and one flock. Those days will be hard indeed and God will manifest His countenance with the most fearsome Signs. Those who will persist in disbelief will experience Hell in this very world through all manner of calamities. God says: ‘These are the very people whose eyes were veiled against My Words, and their ears heeded not My commandments. Did these disbelievers imagine it to be a trivial affair to take humble creatures as “God” while I should stand dismissed? We shall reveal Hell in this very world as entertainment for the disbelievers.’ In other words, great and terrible Signs would appear and all these Signs would testify to the truth of the Promised Messiah. See how the grace of the Benevolent has bestowed all these favours upon this humble one, who is labelled a disbeliever and deceiver by his opponents!

اے خدا اے کارساز و عیب پوش و کردگار      اے مرے پیارے مرے حسن مرے پروردگار  
*O God, O Helper in exigencies, Overlooker of faults and All-Powerful!*  
*O my Beloved, my Benefactor, my Sustainer!*

کس طرح تیرا کروں اے ذوالمنن شکر و سپاس وہ زباں لاؤں کہاں سے جس سے ہو یہ کاروبار  
*How should I—O Beneficent Lord!—express my gratitude to You?  
 From where should I acquire the tongue that would enable me to do  
 this task?*

بدگمانوں سے بچایا مجھ کو خود بن کر گواہ کر دیا دشمن کو اک حملہ سے مغلوب اور خوار  
*You saved me from the ill-thinking deniers by testifying on my behalf  
 Yourself,  
 With one strike You vanquished and humiliated the enemy.*

کام جو کرتے ہیں تیری رہ میں پاتے ہیں جزا مجھ سے کیا دیکھا کہ یہ لطف و کرم ہے بار بار  
*Those who serve in Your cause find their reward;  
 What did You see in me that you bestowed such grace and blessing  
 upon me again and again?*

تیرے کاموں سے مجھے حیرت ہے اے میرے کریم کس عمل پر مجھ کو دی ہے خلعتِ قرب و جوار  
*I am in awe of Your works, O my Benevolent [Lord]!  
 For what deed did You bestow upon me the robe of Your nearness and  
 close relationship?*

کرمِ خاکی ہوں مرے پیارے نہ آدم زاد ہوں ہوں بشر کی جائے نفرت اور انسانوں کی عار  
*I am but a worm of the earth—my Beloved—not the progeny of Adam;  
 I am but a target of people's hatred and reproach.*

یہ سراسر فضل و احسان ہے کہ میں آیا پسند ورنہ درگہ میں تیری کچھ کم نہ تھے خدمت گزار  
*It is sheer grace and favour that You chose me,  
 Whereas there was no shortage of servants in Your court.*

دوستی کا دم جو بھرتے تھے وہ سب دشمن ہوئے پر نہ چھوڑا ساتھ تو نے اے میرے حاجت برار  
*All those who professed friendship have turned into enemies,  
 But You—O Fulfiller of my needs!—have never abandoned me.*

اے مرے یار یگانہ اے مری جاں کی پنہ بس ہے تو میرے لئے مجھ کو نہیں تجھ بن بکار  
*O my Friend, the Unique! O Refuge of my life!*  
*You are all I need and I cannot do without You.*

میں تو مر کر خاک ہوتا گرد نہ ہوتا تیرا لطف پھر خدا جانے کہاں یہ پھینک دی جاتی غبار  
*I would have died and become dust had it not been for Your grace,*  
*And then who knows where this dust would have been thrown away?*

اے ندا ہوتیری راہ میں میرا جسم و جان و دل میں نہیں پاتا کہ تجھ سا کوئی کرتا ہو پیار  
*May my body, life, and heart be sacrificed in Your path,*  
*For I have not found anyone as loving as You.*

ابتدا سے تیرے ہی سایہ میں میرے دن کٹے گود میں تیری رہا میں مثل طفل شیر خوار  
*From the very beginning, my life was spent under Your care;*  
*I remained in Your lap like a suckling infant.*

نسل انساں میں نہیں دیجھی وفا جو تجھ میں ہے تیرے بن دیکھا نہیں کوئی بھی یارِ نمگسار  
*In the progeny of man, I did not find the fidelity that You possess,*  
*Apart from You, I have not seen any sympathetic friend.*

لوگ کہتے ہیں کہ نالائق نہیں ہوتا قبول میں تو نالائق بھی ہو کر پا گیا درگہ میں بار  
*People say that an unworthy one is not accepted,*  
*I, however, found favour in Your court despite being unworthy.*

اس قدر مجھ پر ہوئیں تیری عنایات و کرم جن کا مشکل ہے کہ تاروزِ قیامت ہو شمار  
*So numerous were Your favours and blessings upon me,*  
*That even till Doomsday it would be hard to count them.*

آساں میرے لئے تو نے بنایا اک گواہ چاند اور سورج ہوئے میرے لئے تاریک و تار  
*You made the heaven a witness for me,*  
*The moon and sun became dark and obscure for my sake.*

تو نے طاعون کو بھی بھیجا میری نصرت کے لئے      تا وہ پورے ہوں نشان جو ہیں سچائی کا مدار  
*You even sent the plague for my help,  
 To fulfil those Signs which are the basis of truth.*

ہو گئے بیکار سب جیسے جب آئی وہ بلا      ساری تدبیروں کا خاکہ اڑ گیا مثل غبار  
*All schemes [of the opponents] came to naught when that calamity struck!  
 All plans were blown away like dust.*

سرزمین ہند میں ایسی ہے شہرت مجھ کو دی      جیسے ہووے برق کا اک دم میں ہر جا انتشار  
*You bestowed fame upon me in the land of India,  
 That spread everywhere in an instant like lightening.*

پھر دوبارہ ہے اتارا تو نے آدم کو یہاں      تا وہ نخل راستی اس ملک میں لاوے ثمار  
*You have sent down Adam here again,  
 So that the tree of truth may bear fruit in this land.*

لوگ سوک سوک کریں پر تیرے مقصد اور ہیں      تیری باتوں کے فرشتے بھی نہیں ہیں راز دار  
*People may babble a hundred times, but Your will is different—  
 Even the angels are not acquainted with Your secrets.*

ہاتھ میں تیرے ہے ہر خسران و نفع و عُسر و یُسُر      تو ہی کرتا ہے کسی کو بے نوا یا بختیار  
*All loss and gain, all adversity and prosperity, is in Your hand,  
 It is You indeed who makes someone helpless or mighty.*

جس کو چاہے تختِ شہنشاہی پر بٹھا دیتا ہے تو      جس کو چاہے تخت سے نیچے گرا دے کر کے خوار  
*You seat whomsoever You will on the royal throne,  
 And You dethrone whomsoever You will, with debasement.*

میں بھی ہوں تیرے نشانوں سے جہاں میں اک نشان      جس کو تو نے کر دیا ہے قوم و دیں کا افتخار  
*I, too, am a Sign from among your Signs in the world,  
 Whom you have made the pride of the nation and the Faith.*

فانیوں کی جاہ و حشمت پر بلا آوے ہزار سلطنت تیری ہے جو رہتی ہے دائم برقرار  
*All kinds of tribulations befall the glory of mortals,*  
*It is Your kingdom alone, that endures forever.*

عزت و ذلت یہ تیرے حکم پر موقوف ہیں تیرے فرماں سے خزاں آتی ہے اور باد بہار  
*Honour and dishonour are all dependent on Your command,*  
*By Your command comes the autumn and the breeze of spring.*

میرے جیسے کو جہاں میں تونے روشن کر دیا کون جانے اے مرے مالک ترے بھیدوں کی ساد  
*You made one such as me shine in the world,*  
*Who, O my Master, can fathom the magnitude of Your secrets?*

تیرے اے میرے مربی کیا عجائب کام ہیں گرچہ بھاگیں جبر سے دیتا ہے قسمت کے شمار  
*How wondrous are Your works, O my Sustainer!*  
*You bestow the destined fruits, even by force—though one may flee from them.*

ابتدا سے گوشہ خلوت رہا مجھ کو پسند شہرتوں سے مجھ کو نفرت تھی ہر اک عظمت سے عار  
*From the very beginning I loved solitude,*  
*I hated fame and disliked any kind of prominence.*

پر مجھے تونے ہی اپنے ہاتھ سے ظاہر کیا میں نے کب مانگا تھا یہ تیرا ہی ہے سب برگ و بار  
*But You Yourself made me known by Your own hand*  
*I never asked for it, You indeed brought about all of this flourishing garden.*

اس میں میرا جرم کیا جب مجھ کو یہ فرماں ملا کون ہوں تا رد کروں حکم شہ ذی الاقتدار  
*Why do they blame me for the command that I received?*  
*And who am I to reject the command of the Sovereign Lord?*



اب تو جو فرماں ملا اُس کا ادا کرنا ہے کام گرچہ میں ہوں بس ضعیف و ناتواں و دل فگار  
*But, having once been commanded, I have to do His bidding,  
 Even though I am weak, helpless, and melancholy.*

دعوتِ ہر ہرزہ گو کچھ خدمتِ آساں نہیں ہر قدم میں کوہِ ماراں ہر گزر میں دشتِ خار  
*Inviting every vain talker to the truth is not an easy task,  
 At every step one encounters countless trials and hardships.*

چرخِ تنگ پہنچے ہیں میرے نعرہ ہائے روز و شب پر نہیں پہنچی دلوں تک جاہلوں کے یہ پکار  
*My supplications of day and night have reached heavens,  
 But my call could not penetrate the hearts of the ignorant.*

قبضہٴ تقدیر میں دل ہیں اگر چاہے خدا پھیر دے میری طرف آجائیں پھر بے اختیار  
*Hearts are all in the hand of God's decree; If God so wills—  
 He could turn them towards me, and are drawn irresistibly to me.*

گر کرے معجزہٴ نمائی ایک دم میں نرم ہو وہ دل سنگین جو ہووے مثل سنگ کو ہسار  
*He could also—showing some miracles—suddenly soften  
 Those hearts as hard as the rocks of the mountains.*

ہائے میری قوم نے تکذیب کر کے کیا لیا زلزلوں سے ہو گئے صدہا مساکن مثل غار  
*Alas! What did my people gain from their rejection?  
 Hundreds of homes were rendered like caves by the earthquakes.*

شرطِ تقویٰ تھی کہ وہ کرتے نظر اس وقت پر شرط یہ بھی تھی کہ کرتے صبر کچھ دن اور قرار  
*Righteousness demanded that they cast a glance upon these times.  
 It also demanded that they should have waited for a while with  
 patience.*

کیا وہ سارے مرحلے طے کر چکے تھے علم کے      کیا نہ تھی آنکھوں کے آگے کوئی رہ تار یک و تار  
*Had they traversed all the stages of knowledge?*

*Was there not a dark and murky road before their eyes?*

دل میں جو ارماں تھے وہ دل میں ہمارے رہ گئے      دشمن جاں بن گئے جن پر نظر تھی بار بار  
*The longings that I entertained in my heart remained unfulfilled;*

*Those to whom I had looked for support again and again became my mortal enemies.*

ایسے کچھ بگڑے کہ اب بنا نظر آتا نہیں      آہ کیا سمجھے تھے ہم اور کیا ہوا ہے آشکار  
*They have deteriorated so much that no improvement is in sight.*

*Alas! What were my expectations and what has come to pass!*

کس کے آگے ہم کہیں اس دردِ دل کا ماجرا      اُن کو ہے ملنے سے نفرت بات سننا درکنار  
*To whom should I relate this story of my broken heart?*

*For they hate the idea of even meeting me, let alone listening to me.*

کیا کروں کیونکر کروں میں اپنی جاں زیر و زبر      کس طرح میری طرف دیکھیں جو رکھتے ہیں نقار  
*What should I do and how should I give away my life,*

*So that they, who are so prejudiced, might pay attention to me?*

اس قدر ظاہر ہوئے ہیں فضلِ حق سے معجزات      دیکھنے سے جن کے شیطان بھی ہوا ہے دلفگار  
*So many Signs have been manifested by the grace of God*

*That seeing them even Satan has become dejected.*

پر نہیں اکثر مخالف لوگوں کو شرم و حیا      دیکھ کر سو سو نشاں پھر بھی ہے توہیں کاروبار  
*But most of the opponents have no shame and modesty;*

*They see hundreds of Signs, yet remain engrossed in abuse.*

صاف دل کو کثرتِ اعجاز کی حاجت نہیں      اک نشاں کافی ہے گردل میں ہے خوفِ کردگار  
*A heart that is pure does not require too many Signs;  
 A single Sign is enough, if the heart is God-fearing.*

دن چڑھا ہے دشمنانِ دین کا ہم پر رات ہے      اے مرے سورج نکل باہر کہ میں ہوں بیقرار  
*The day dawns for the enemies of faith, but night descends upon  
 me—  
 O my Sun! Rise forth, for I am restless.*

اے مرے پیارے فدا ہو تجھ پہ ہر ذرہ مرا      پھیر دے میری طرف اے سارباں جگ کی مہار  
*O my Beloved! May every particle of my being be sacrificed for You;  
 Do turn the tide in my favour, O Driving Force of the universe!*

کچھ خبر لے تیرے کوچہ میں یہ کس کا شور ہے      خاک میں ہو گا یہ سر گر تو نہ آیا بن کے یار  
*Pay some heed to who is bewailing in Your alley;  
 This head will be lying in the dust if you do not come as my  
 Friend.*

فضل کے ہاتھوں سے اب اس وقت کر میری مدد      کشتیِ اسلام تا ہو جائے اس طوفان سے پار  
*Help me now with the hands of Your grace,  
 So that the ark of Islam may safely weather this storm.*

میرے سقم و عیب سے اب کیجئے قطعِ نظر      تانہ خوش ہو دشمن دین جس پہ ہے لعنت کی مار  
*Do now please overlook my failings and shortcomings,  
 So that the enemy of the faith—the accursed—may not rejoice.*

میرے زخموں پر لگا مرہم کہ میں رنجور ہوں      میری فریادوں کو سن میں ہو گیا زار و نزار  
*Apply a balm on my wounds, for I am stricken with grief;  
 Harken unto my supplications, for I am utterly mortified!*

دیکھ سکتا ہی نہیں میں ضعیف دینِ مصطفیٰ مجھ کو کر اے میرے سلطان کامیاب و کامگار  
*I cannot bear the sight of the fragile state of the religion of Muṣṭafā [the Chosen One];*

*O my Sovereign Lord! Make me victorious and successful.*

کیا سٹلائے گا مجھے تو خاک میں قبل از مراد یہ تو تیرے پر نہیں امید اے میرے حصار  
*Will You let me be buried in the dust before the purpose is achieved?*

*This is not what I hope from You, O my Refuge!*

یا الہی فضل کر اسلام پر اور خود بچا اس شکستہ ناؤ کے بندوں کے اب سن لے پکار  
*O my Lord! Bestow your grace on Islam and save it Yourself—*

*Do now listen to the cries of Your servants on this tattered vessel.*

قوم میں فسق و فجور و معصیت کا زور ہے چھا رہا ہے ابرِ یاس اور رات ہے تاریک و تار  
*Sin, transgression, and disobedience are rampant among the people of this nation;*

*Clouds of gloom are spreading, and the night is pitch dark.*

ایک عالم مر گیا ہے تیرے پانی کے بغیر پھیر دے اب میرے مولیٰ اس طرف دریا کی دھار  
*A whole world has died thirsting for Your water;*

*Turn in this direction—O my Lord!—the flow of the river.*

اب نہیں ہیں ہوش اپنے ان مصائب میں بجا رحم کر بندوں پہ اپنے تا وہ ہوویں رستگار  
*We are at the end of our wits, caught in these tribulations;*

*Have mercy on Your servants so that they may be liberated.*

کس طرح نپٹیں کوئی تدبیر کچھ بنتی نہیں بے طرح پھیلی ہیں یہ آفات ہر سو ہر کنار  
*How should we deal with things, for no plan seems to be working*

*Against these calamities that abound all around?*

ڈوبنے کو ہے یہ کشتی آمرے اے ناخدا آگیا اس قوم پر وقتِ خزاں اندر بہار  
Come—O my Saviour!—for this boat is about to sink;

*Autumn has overtaken this nation in the midst of spring.*

نورِ دل جاتا رہا اور عقل موٹی ہو گئی اپنی کج رائی پہ ہر دل کر رہا ہے اعتبار  
The light has left their hearts, and their minds have turned obtuse;

*Every heart is relying on its own perverse thinking.*

جس کو ہم نے قطرہ صافی تھا سمجھا اور تقی غور سے دیکھا تو کیرے اُس میں بھی پائے ہزار  
That which we thought was a pure and clear drop of water,

*When we looked at it carefully we found a thousand germs in it also.*

دور بین معرفت سے گند نکلا ہر طرف اس وبانے کھالنے ہر شاخِ ایمان کے ثمار  
The far-seeing telescope of cognizance found filth everywhere;

*This epidemic had eaten away the fruits of every branch of faith.*

اے خدا بن تیرے ہو یہ آپاشی کس طرح جل گیا ہے باغِ تقویٰ دیں کی ہے اب اک مزار  
O God! How can this spiritual irrigation be effected without You;

*The garden of piety has all been burnt, and the remains serve merely as a shrine for the Faith.*

تیرے ہاتھوں سے مرے پیارے اگر کچھ ہو تو ہو ورنہ فتنہ کا قدم بڑھتا ہے ہر دم سیل وار  
If anything can be done—O my Beloved!—it is only with Your power;

*Otherwise, evil is forging ahead like a flood.*

اک نشان دکھلا کہ اب دیں ہو گیا ہے بے نشان اک نظر کر اس طرف تا کچھ نظر آوے بہار  
Show a Sign, for the Faith has vanished without a trace;

*Look this way so that we may have a glimpse of spring.*

کیا کہوں دنیا کے لوگوں کی کہ کیسے سو گئے کس قدر ہے حق سے نفرت اور ناحق سے پیار  
*How can I describe the slumber that people of this world have fallen into;  
 And how much they abhor truth and adore falsehood?*

عقل پر پردے پڑے سو سونشاں کو دیکھ کر نور سے ہو کر الگ چاہا کہ ہو ویں اہل نار  
*Their minds remain covered in veils even though they have seen hundreds of Signs;  
 They have estranged themselves from Light and have opted for the Fire.*

گر نہ ہوتی بدگمانی کفر بھی ہوتا فنا اُس کا ہووے ستیاناس اس سے بگڑے ہوشیار  
*Had there not been such ill-thinking, disbelief would have vanished—  
 Cursed be it, for it has corrupted even sensible people.*

بدگمانی سے تو رائی کے بھی بنتے ہیں پہاڑ پَر کے اک ریشہ سے ہو جاتی ہے کٹوں کی قطار  
*Ill-thinking can make a mountain out of a molehill,  
 And make a flock of ravens out of a single hair of a feather.*

حد سے کیوں بڑھتے ہو لوگو کچھ کرو خوفِ خدا کیا نہیں تم دیکھتے نصرتِ خدا کی بار بار  
*People! Why do you transgress beyond the limits? Pray have some fear of God;  
 Do you not witness the help of God coming again and again?*

کیا خدا نے اتقیا کی عون و نصرت چھوڑ دی ایک فاسق اور کافر سے وہ کیوں کرتا ہے پیار  
*Has God stopped helping and assisting the righteous?  
 Why does He express love for a 'sinner' and an 'infidel'?*

ایک بدکردار کی تائید میں اتنے نشاں کیوں دکھاتا ہے وہ کیا ہے بدکنوں کا رشتہ دار  
*So many Signs in support of an 'evildoer'!  
 Why does He show these Signs? Is He, perchance, a relative of evildoers?*

کیا بدلتا ہے وہ اب اس سنت و قانون کو جس کا تھا پابند وہ از ابتدائے روزگار  
*Is He now changing His ways and His laws,  
 To which He had adhered ever since eternity?*

آنکھ گر پھوٹی تو کیا کانوں میں بھی کچھ پڑ گیا کیا خدا دھوکے میں ہے اور تم ہو میرے رازدار  
*If eyes were blind, then were the ears deaf too?  
 Do you imagine that God is mistaken?—and you know all about  
 me?*

جس کے دعویٰ کی سراسر افترا پر ہے بنا اُس کی یہ تائید ہو پھر جھوٹ سچ میں کیا نکھار  
*He whose claim is based entirely on falsehood—  
 If He should help such a one!—What, then, is the difference between  
 truth and falsehood?*

کیا خدا بھولا رہا تم کو حقیقت مل گئی کیا رہا وہ بے خبر اور تم نے دیکھا حالِ زار  
*Has God remained forgetful, while you realized the truth?  
 Did He remain unaware, while you recognized my afflicted  
 situation?*

بدگمانی نے تمہیں مجنون و اندھا کر دیا ورنہ تھے میری صداقت پر براہیں بیشمار  
*Ill-thinking has rendered you bereft of reason and sight,  
 Whereas there were countless arguments testifying to my truth.*

جہل کی تاریکیاں اور سوء ظن کی تند باد جب اکٹھے ہوں تو پھر ایماں اڑے جیسے غبار  
*The darkness of ignorance and the fierce winds of ill-thinking—  
 When these two come together—faith is blown away like dust.*

زہر کے پینے سے کیا انجام جز موت و فنا بدگمانی زہر ہے اس سے بچو اے دیں شعار  
*What would be the result of taking poison other than death and  
 destruction?  
 Ill-thinking is a poison, so shun it, O people of faith!*

کائے اپنی راہ میں بوتے ہیں ایسے بدگمان جن کی عادت میں نہیں شرم و ہشمت و اصطبار  
*Thorns are sown in their own path by such ill-thinking people*  
*Who are devoid of shame, modesty, and perseverance.*

یہ غلط کاری بشر کی بد نصیبی کی ہے جڑ پر مقدر کو بدل دینا ہے کس کے اختیار  
*This misdeed is at the root of man's ill fortune,*  
*But who has the power to change destiny?*

سخت جاں ہیں ہم کسی کے بغض کی پروا نہیں دل قوی رکھتے ہیں ہم دردوں کی ہے ہم کو سہارا  
*We are a hardy group and are not concerned by anyone's ill-will;*  
*We are stout of heart, and we can endure great pain.*

جو خدا کا ہے اُسے لکارنا اچھا نہیں ہاتھ شیروں پر نہ ڈال اے روہ زار و نزار  
*It is not good to challenge the one who belongs to God;*  
*Do not lay hands upon the lions, O weak and emaciated fox!*

ہے سر رہ پر مرے وہ خود کھڑا مولیٰ کریم پس نہ بیٹھو میری رہ میں اے شریران دیدار  
*The Benevolent Lord Himself stands by me on this path,*  
*Do not therefore try to block my way, O mischievous people!*

سنت اللہ ہے کہ وہ خود فرق کو دکھلائے ہے تا عیاں ہو کون پاک اور کون ہے مُردار خوار  
*It is the way of God that He Himself manifests the distinction,*  
*So it may become clear who is pure and who eats carrion.*

مجھ کو پردے میں نظر آتا ہے اک میرا معین تیغ کو کھینچے ہوئے اُس پر جو کرتا ہے وہ وار  
*I see a Helper of mine behind the veil,*  
*His sword is drawn for whoever tries to attack me.*

دشمن غافل اگر دیکھے وہ بازو وہ سلاح ہوش ہو جائیں خطا اور بھول جائے سب نقار  
*If the heedless enemy were to see that Arm and that armour,*  
*He would lose his senses and forget all animosity.*



اس جہاں کا کیا کوئی داور نہیں اور داد گر پھر شریر النفس ظالم کو کہاں جائے فرار  
Does this world not have a Creator and a Judge?

*Where, then, can the evil-minded transgressors find refuge?*

کیوں عجب کرتے ہو گر میں آگیا ہو کر مسیح خود مسیحائی کا دم بھرتی ہے یہ باد بہار  
Why are you surprised if I have come as the Messiah?

*The very spring breeze breathes the Messianic spirit.*

آسمان پر دعوتِ حق کیلئے اک جوش ہے ہو رہا ہے نیک طبعوں پر فرشتوں کا اُتار  
There is a fervour in heaven for inviting people towards the Truth,

*And angels are descending upon the righteous souls.*

آ رہا ہے اس طرف احرارِ یورپ کا مزاج نبض پھر چلنے لگی مردوں کی ناگہ زندہ وار  
The liberal-minded people of Europe are inclining to this way;

*The pulse of the dead began suddenly to beat again like the living.*

کہتے ہیں تثلیث کو اب اہل دانش الوداع پھر ہوئے ہیں چشمہٴ توحید پر از جاں نثار  
The intellectuals are now bidding farewell to the Trinity;

*They are once again wholeheartedly devoting themselves to the fountain of God's Oneness.*

باغ میں ملت کے ہے کوئی گل رعنا کھلا آئی ہے بادِ صبا گلزار سے مستانہ دار  
A beautiful flower has blossomed in the garden of this nation;

*An intoxicating spring breeze is blowing from the garden.*

آ رہی ہے اب تو خوشبو میرے یوسف کی مجھے گو کہو دیوانہ میں کرتا ہوں اُس کا انتظار  
I can now smell the fragrance of my 'Yūsuf' [Joseph];

*I wait for him, even though you may call me insane.*

ہر طرف ہر ملک میں ہے بت پرستی کا زوال کچھ نہیں انساں پرستی کو کوئی عزّ و وقار  
Everywhere and in every land idol-worship is on the decline;

*No longer is man-worship viewed with any honour and esteem.*

آسماں سے ہے چلی توحیدِ خالق کی ہوا دل ہمارے ساتھ ہیں گو منہ کریں بک بک ہزار  
*A wind is blowing from heaven announcing the Oneness of the Creator;*  
*Hearts are with us, no matter what the tongues may be endlessly*  
*chattering.*

اسمعوا صوت السماء جاء المسيح جاء المسيح نیز بشنو از زمیں آمد امام کامگار  
*Hearken unto the call of Heaven: 'The Messiah has come! The Messiah*  
*has come!'*

*And hearken unto the earth: 'The victorious Imam has arrived!'*

آسماں بارد نشان الوقت مے گوید زمیں میں دو شاہد از چنے من نعرہ زن چوں بیقرار  
*Heaven is showering Signs and the earth proclaims: 'This is the time!'*  
*These two witnesses are restlessly crying out in my favour.*

اب اسی گلشن میں لوگو راحت و آرام ہے وقت ہے جلد آؤ اے آوارگانِ دشتِ خار  
*Now—O people!—you will find peace and comfort in this garden alone;*  
*There is still time. Hasten, O you who wander in the thorny*  
*wilderness!*

اک زماں کے بعد اب آئی ہے یہ ٹھنڈی ہوا پھر خدا جانے کہ کب آویں یہ دن اور یہ بہار  
*After a long while has this cool breeze begun to blow;*  
*Only God knows when such days and such a spring will come*  
*again.*

اے مکذّب کوئی اس تکذیب کا ہے انتہا کب تلک تو خوئے شیطان کو کرے گا اختیار  
*O denier! Is there a limit to your denunciation?*  
*How long will you go on adopting the habits of Satan?*

ملت احمد کی مالک نے جو ڈالی تھی بنا آج پوری ہو رہی ہے اے عزیزانِ دید  
*The edifice of the dispensation of Ahmad<sup>sas</sup>—whose foundation was laid*  
*by the Lord—*

*Is today being completed, O my dear fellow countrymen!*

گلشن احمد بنا ہے مسکن بادِ صبا جس کی تحریکوں سے سنتا ہے بشر گفتارِ یار  
*The Garden of Ahmad<sup>as</sup> is now home to the spring breeze;*  
*With whose inspirations man is able to hear the discourses of the*  
*Beloved.*

ورنہ وہ ملت وہ رسم وہ دین چیز کیا سایہ اقلن جس پہ نور حق نہیں خورشیدِ وار  
*Otherwise, what is the worth of a religion or path, or doctrine, or faith,*  
*Upon which the Light of Truth does not fall like the shining sun?*

دیکھ کر لوگوں کے کیسے دل مراخوں ہو گیا قصد کرتے ہیں کہ ہو پامال درِ شاہوار  
*My heart bleeds at seeing the extent of people's rancour;*  
*They try thus to trample underfoot this shining, royal pearl.*

ہم تو ہر دم چڑھ رہے ہیں اک بلندی کی طرف وہ بلا تے ہیں کہ ہو جائیں نہاں ہم زیرِ غار  
*We are—every instant—ascending to new heights,*  
*While they beckon us to hide in a cave.*

نورِ دل جاتا رہا اک رسم دین کی رہ گئی پھر بھی کہتے ہیں کہ کوئی مصلح دین کیا بکار  
*The light of the hearts has vanished and mere formalities of the faith are*  
*all that remain,*  
*And yet they say: 'What is the need for anyone to reform the Faith?'*

راگ وہ گاتے ہیں جس کو آسمان گاتا نہیں وہ ارادے ہیں کہ جو ہیں برخلافِ شہریار  
*They sing a tune that the heavens do not sing;*  
*Their intentions are contrary to those of the Sovereign Lord.*

ہائے مارِ آستیں وہ بن گئے دین کے لئے وہ تو فرہ ہو گئے پر دین ہو زار و نزار  
*Alas! They have become a 'serpent in the sleeve' for the Faith;*  
*They have grown fat, but the Faith has been rendered helpless and*  
*poor.*

ان غموں سے دوستو غم ہو گئی میری کمر میں تو مرجاتا اگر ہوتا نہ فضل کردگار  
*Friends! These troubles have bent my back!*

*I would have perished had it not been for the grace of God.*

اس تپش کو میری وہ جانے کہ رکھتا ہے تپش اس اَلَم کو میرے وہ سمجھے کہ ہے وہ دلفگار  
*This passion of mine is fathomed only by the one who himself bears this passion;*

*This pain of mine is understood only by the one who himself is broken-hearted.*

کون روتا ہے کہ جس سے آسماں بھی رو پڑا مہر و ماہ کی آنکھ غم سے ہو گئی تاریک و تار  
*Who cries so that the heavens has also started crying with him,*

*And the eyes of the sun and moon have been darkened with sorrow?*

مفتزری کہتے ہوئے ان کو حیا آتی نہیں کیسے عالم ہیں کہ اُس عالم سے ہیں یہ برکنار  
*They are not ashamed in calling me an impostor;*

*What kind of scholars are these that are ignorant of the other world!*

غیر کیا جانے کہ دلبر سے ہمیں کیا جوڑ ہے وہ ہمارا ہو گیا اس کے ہوئے ہم جاں نثار  
*How could another know the kind of bond I have with the Beloved?*

*He has become mine, and I am devoted to Him with my very life.*

میں کبھی آدم کبھی موسیٰ کبھی یعقوب ہوں نیز ابراہیم ہوں نسلیں ہیں میری بیشمار  
*I am at times Ādam, at times Mūsā [Moses], at times Ya'qūb [Jacob],*

*And at times I am Ibrāhīm [Abraham]; my progeny is countless.*

اک شجر ہوں جس کو داؤدی صفت کے پھل لگے میں ہوا داؤد اور جالوت ہے میرا شکار  
*I am the tree that bore fruits resembling Dāwūd [David];*

*I became Dāwūd and Jālūt [Goliath] is my prey.*

پر مسیحائین کے میں بھی دیکھتا روئے صلیب      گر نہ ہوتا نام احمد جس پہ میرا سب مدار  
*Being the Messiah, I too would have been put on the cross*  
*Had I not been named Aḥmad, upon whom I place all my*  
*reliance.*

دشمنوں! ہم اس کی رہ میں مر رہے ہیں ہر گھڑی      کیا کرو گے تم ہماری نیستی کا انتظار  
*O enemies! When every moment I am dying in His path,*  
*What do you hope to achieve by waiting for my death?*

سر سے میرے پاؤں تک وہ یار مجھ میں ہے نہاں      اے مرے بدخواہ کرنا ہوش کر کے مجھ پہ وار  
*Within me—from head to foot—is concealed that Beloved;*  
*O my ill-wisher! Beware when you try to attack me!*

کیا کروں تعریفِ حُسنِ یار کی اور کیا لکھوں      اک ادا سے ہو گیا میں سیلِ نفسِ دوں سے پار  
*How should I praise the charm of my Beloved and what should I*  
*write?*

*Whose single grace helped me traverse the flood of the base ego?*

اس قدر عرفاں بڑھا میرا کہ کافر ہو گیا      آنکھ میں اس کی کہ ہے وہ دور تر از سخن یار  
*My cognition of God grew so immensely that*  
*I was deemed an infidel in the eyes of those who are far removed from*  
*the courtyard of the Beloved.*

اُس رُخِ روشن سے میری آنکھ بھی روشن ہوئی      ہو گئے اسرار اس دلبر کے مجھ پر آشکار  
*That luminous Face illumined my eyes,*  
*And the secrets of the Beloved were disclosed to me.*

قوم کے لوگو! ادھر آؤ کہ نکلا آفتاب      وادیِ ظلمت میں کیا بیٹھے ہو تم لیل و نہار  
*O people of my nation! Come hither for the Sun has risen—*  
*Why do you languish day and night in the valley of darkness?*

کیا تماشا ہے کہ میں کافر ہوں تم مومن ہوئے پھر بھی اس کافر کا حامی ہے وہ مقبولوں کا یار  
*How strange that I am an 'infidel' and you are 'believers',*  
*Yet, still, that Friend of the chosen supports this 'infidel'!*

کیا اچھی بات ہے کافر کی کرتا ہے مدد وہ خدا جو چاہیئے تھا مومنوں کا دوستدار  
*How strange that God helps an 'infidel',*  
*While in fact He should have been a friend to the believers!*

اہل تقویٰ تھا کرم دیں بھی تمہاری آنکھ میں جس نے ناحق ظلم کی رہ سے کیا تھا مجھ پہ وار  
*Karam Dīn, who unjustly attacked me,*  
*Was also a righteous man in your eyes;*

بے معاون میں نہ تھا تھی نصرت حق میرے ساتھ فتح کی دیتی تھی وحی حق بشارت بار بار  
*I was not helpless, as the succour of the True God was with me,*  
*And revelation of God promised me success again and again.*

پر مجھے اُس نے نہ دیکھا آنکھ اُس کی بند تھی پھر سزا پا کر لگایا سرمہ ذُنبالہ دار  
*But he did not see me, for his eyes were closed;*  
*He was then punished and earned a lasting shame.*

نام بھی کذاب اس کا دفتر میں رہ گیا اب مٹا سکتا نہیں یہ نام تا روزِ شمار  
*He was written down as a great liar in the official records—*  
*A label he can never erase till the end of days.*

اب کہو کس کی ہوئی نصرت جنابِ پاک سے کیوں تمہارا متقی پکڑا گیا ہو کر کے خوار  
*Tell me now: Who was granted help from the Holy Lord?*  
*Why was the 'righteous person' of yours apprehended disgracefully?*

پھر ادھر بھی کچھ نظر کرنا خدا کے خوف سے کیسے میرے یار نے مجھ کو بچایا بار بار  
*Again, fear God, and look hither once more,*  
*How my Friend saved me again and again.*

قتل کی ٹھانی شریروں نے چلائے تیر مکر بن گئے شیطان کے چیلے اور نسل ہونہار  
*The mischief-makers conspired to kill me and shot their scheming arrows;*  
*They became the friends of Satan and his cunning progeny.*

پھر لگایا ناخنوں تک زور بن کر اک گروہ پر نہ آیا کوئی بھی منصوبہ اُن کو ساز دار  
*They came together as a horde, fighting down to their fingernails,*  
*But none of their plans succeeded.*

ہم نگہ میں اُن کی دجال اور بے ایماں ہوئے آتش تکفیر کے اڑتے رہے پیہم شرار  
*I was in their eyes a dajjal [deceiver] and a disbeliever;*  
*Sparks of the fire of takfir [declaration of disbelief] kept flying*  
*constantly.*

اب ذرہ سوچو دیانت سے کہ یہ کیا بات ہے ہاتھ کس کا ہے کہ رڈ کرتا ہے وہ دشمن کا دار  
*Now just reflect upon this affair in all honesty and answer:*  
*Whose hand is it that wards off the enemy's onslaught?*

کیوں نہیں تم سوچتے کیسے ہیں یہ پردے پڑے دل میں اٹھتا ہے مرے رہ رہ کے اب سوسو بخار  
*Why do you not reflect, and what are these veils that cover your eyes?*  
*Alas! My heart feels the utmost pain and anguish again and again!*

یہ اگر انساں کا ہوتا کاروبار اے ناقصاں ایسے کاذب کے لئے کافی تھا وہ پروردگار  
*Had this been the work of man—O weak of faith!—*  
*God would have been sufficient to deal with such a liar.*

کچھ نہ تھی حاجت تمہاری نے تمہارے مکر کی خود مجھے نابود کرتا وہ جہاں کا شہریار  
*There was no need for you nor for your machinations;*  
*The Sovereign of the world would have destroyed me Himself.*

پاک و برتر ہے وہ جھوٹوں کا نہیں ہوتا نصیر ورنہ اٹھ جائے اماں پھر سچے ہوویں شرمسار  
*He is Holy and Transcendent above all, He does not help the liars;*  
*Otherwise, all faith would be lost, and the truthful would be put to shame.*

اس قدر نصرت کہاں ہوتی ہے اک کذاب کی کیا تمہیں کچھ ڈر نہیں ہے کرتے ہو بڑھ بڑھ کے وار  
How can a liar be the recipient of such succour?

*Have you no fear that you attack me so brazenly?*

ہے کوئی کاذب جہاں میں لاؤ لوگو کچھ نظیر میرے جیسی جس کی تائیدیں ہوئی ہوں بار بار  
Show me if there is an impostor in the world

*Who has been helped by God again and again like me.*

آفتاب صُبح نکلا اب بھی سوتے ہیں یہ لوگ دن سے ہیں بیزار اور راتوں سے وہ کرتے ہیں پیار  
The morning sun has risen, but these people slumber on;

*They hate the day and love the nights.*

روشنی سے بغض اور ظلمت پہ وہ قربان ہیں ایسے بھی شہر نہ ہوں گے گرچہ تم ڈھونڈو ہزار  
They harbour malice towards light and are devoted to darkness;

*You will not even find bats (so devoted to darkness) no matter how hard you look.*

سر پہ اک سورج چمکتا ہے مگر آنکھیں ہیں بند مرتے ہیں بن آب وہ اور در پہ نہر خوشگوار  
The sun shines above them but their eyes remain closed;

*They die of thirst though a refreshing stream is flowing by their door.*

طرفہ کیفیت ہے ان لوگوں کی جو منکر ہوئے یوں تو ہر دم مشغلہ ہے گالیاں لیل و نہار  
Strange is the state of those who rejected me;

*While their only job is to hurl abuse every moment, day and night.*

پر اگر پوچھیں کہ ایسے کاذبوں کے نام لو جن کی نصرت سالہا سے کر رہا ہو کردگار  
But if you ask them to name some such liars

*Whom God has been granting succour for years,*

مردہ ہو جاتے ہیں اس کا کچھ نہیں دیتے جواب زرد ہو جاتا ہے منہ جیسے کوئی ہو سوگوار  
They fall silent like the dead and give no answer to this;

*Their faces turn pale like one stricken with grief.*



ان کی قسمت میں نہیں دیں کے لئے کوئی گھڑی ہو گئے مفتون دنیا دیکھ کر اُس کا سنگار  
*They do not have the good fortune to devote any time for the Faith;  
 Seeing the glitter of the world, they have become infatuated with it.*

جی پُرانا راستی سے کیا یہ دیں کا کام ہے کیا یہی ہے زہد و تقویٰ کیا یہی راہ خیار  
*Is this an act of faith to shy away from the right path?  
 Is this piety and virtue; is this the way of the righteous?*

کیا قسم کھائی ہے یا کچھ بیچ قسمت میں پڑا روز روشن چھوڑ کر ہیں عاشق شب ہائے تار  
*Have they taken an oath or is their fortune twisted,  
 That they turn away from the bright day and opt for the dark night.*

انبیاء کے طور پر حجت ہوئی اُن پر تمام اُن کے جو حملے ہیں اُن میں سب نبی ہیں حصہ دار  
*The proof, like that of the Prophets, was completed against them;  
 Their objections against me are such as would apply to all Prophets.*

میری نسبت جو کہیں لیں سے وہ سب پر آتا ہے چھوڑ دیں گے کیا وہ سب کو کفر کر کے اختیار  
*Whatever they say regarding me out of malice applies to all [Prophets],  
 So will they forsake them all and adopt disbelief?*

مجھ کو کافر کہہ کے اپنے کفر پر کرتے ہیں مہر یہ تو ہے سب شکل اُن کی ہم تو ہیں آئینہ وار  
*By calling me a disbeliever, they put a seal on their own disbelief;  
 This is their own true face, I merely show it to them like a mirror.*

ساٹھ سے ہیں کچھ برس میرے زیادہ اس گھڑی سال ہے اب تیسواں دعوے پہ از روئے شمار  
*I am more than sixty years old now;  
 It has been thirty years since I made my claim.*

تھا برس چالیس کا میں اس مسافر خانہ میں جبکہ میں نے وحی ربانی سے پایا افتخار  
*I was forty years in this transient abode  
 When I was honoured with revelation from the Lord God.*

اس قدر یہ زندگی کیا افترا میں کٹ گئی پھر عجب تر یہ کہ نصرت کے ہوئے جاری بحار  
*Did I live all this time as an impostor?*

*Stranger still, oceans of divine succour were released for me.*

ہر قدم میں میرے مولیٰ نے دیئے مجھ کو نشان ہر عدو پر جتِ حق کی پڑی ہے ذوالفقار  
*At every step did my Lord grant me Signs;*

*Every foe was struck down with the sword of arguments of the Truth.*

نعمتیں وہ دیں مرے مولیٰ نے اپنے فضل سے جن سے ہیں معنی اَتَمَمْتُ عَلَيْكُمْ أَشْكَار  
*My Lord granted me such favours by His grace,*

*That they served to reveal the meaning of the verse 'I have completed [My favours] upon you.'*

سایہ بھی ہو جائے ہے اوقاتِ ظلمت میں جدا پر رہا وہ ہر اندھیرے میں رفیق و نغمسار  
*Even one's shadow disappears at the times of darkness,*

*But in all dark hours He remained my Friend and Consoler.*

اس قدر نصرت تو کاذب کی نہیں ہوتی کبھی گر نہیں باور نظیریں اس کی تم لاؤ دو چار  
*A liar never receives help to such a degree;*

*If you do not believe me, then bring forth a few precedents to the contrary.*

پھر اگر ناچار ہو اس سے کہ دو کوئی نظیر اُس مہین سے ڈرو جو بادشاہ ہر دو دار  
*But if, however, you fail to produce any such precedent,*

*Then beware of the wrath of that Protector, the King of both worlds!*

یہ کہاں سے سن لیا تم نے کہ تم آزاد ہو کچھ نہیں تم پر عقوبت گو کرو عصیاں ہزار  
*Who told you that you are free,*

*And will not be held accountable even if you commit a thousand transgressions?*

نُزْرُهُ إِنَّا ظَلَمْنَا سُنَّتِ اِبْرَارِ هِيَ زَهْرُ مَنْهٍ كِي مَت دَكْهَاؤُ تَم نَهْنِيں هُو نَسْلُ مَار  
*To proclaim, 'We wronged ourselves' is the way of the righteous;*  
*Do not spit venom from your mouths; you are not the progeny of snakes.*

جِسْمِ كُو مَلِّ مَلِّ كِي دَهُونَا يِه تُو كُچھ مَشْكَلِ نِهْنِيں دَل كُو جُو دَهْوَوِي وَهِي هِي پَاكِ نَزْدِ كَرْدِ گَار  
*Scrubbing and cleaning of the body is not a hard task;*  
*Only those who cleanse their heart are righteous in the estimation of God.*

اپنے ایماں کو ذرا پردہ اٹھا کر دیکھنا مجھ کو کافر کہتے کہتے خود نہ ہوں از اہل نار  
*Just lift the veil and take a look at the state of your faith*  
*Best—in calling me an infidel—you yourself become deserving of the Fire.*

گرجیا ہو سوچ کر دیکھیں کہ یہ کیا راز ہے وہ مری ذلت کو چاہیں پا رہا ہوں میں وقار  
*Had they any decency, they would surely reflect what mystery it is*  
*That they desire to debase me, yet I receive greater honour and renown.*

کیا بگاڑا اپنے مکروں سے ہمارا آج تک اژدہا بن بن کے آئے ہو گئے پھر سُومَار  
*What harm have their schemes caused me to this day?*  
*They came like pythons but were reduced to lizards.*

اے فقیہو عالمو مجھ کو سمجھ آتا نہیں یہ نشانِ صدقِ پاکر پھر یہ کیوں اور یہ نقار  
*O scholars and divines! I do not understand*  
*Your rancour and prejudice in the presence of this Sign of my truth.*

صدق کو جب پایا اصحابِ رسول اللہ نے اُس پہ مال و جان و تن بڑھ بڑھ کے کرتے تھے ثار  
*When the Companions of the Messenger of Allah found the truth,*  
*They vied with one another to sacrifice their wealth and lives for it.*

پھر عجب یہ علم۔ یہ تنقید آثار و حدیث دیکھ کر سوسو نشاں پھر کر رہے ہو تم فرار  
*But it is strange that, with all your knowledge and critical understanding of the Traditions,*

*You witness hundreds of Signs, yet you opt to shun and flee.*

بحث کرنا تم سے کیا حاصل اگر تم میں نہیں زوہ انصاف و خدا ترسی کہ ہے دیں کا مدار  
*It is futile to debate with you if you do not possess*

*The spirit of fairness and the fear of God upon which hinges the Faith.*

کیا مجھے تم چھوڑتے ہو جاہ دنیا کے لئے جاہ دنیا کب تک دنیا ہے خود ناپائیدار  
*Do you forsake me for the glory of this world?*

*How long will worldly glory last when the world itself is transient!*

کون درپردہ مجھے دیتا ہے ہر میدان میں فتح کون ہے جو تم کو ہر دم کر رہا ہے شرمسار  
*Who is it that secretly grants me victory in every battle?*

*Who is it that always puts you to shame?*

تم تو کہتے تھے کہ یہ نابود ہو جائے گا جلد یہ ہمارے ہاتھ کے نیچے ہے اک ادنیٰ شکار  
*You said that I would soon be destroyed—*

*That I was but a meagre prey in your hands;*

بات پھر یہ کیا ہوئی کس نے مری تائید کی خائب و خاسر رہے تم۔ ہو گیا میں کامگار  
*But what happened then, and who was it that so helped me*

*That you were frustrated and suffered loss while I succeeded?*

اک زمانہ تھا کہ میرا نام بھی مستور تھا قادیاں بھی تھی نہاں ایسی کہ گویا زیر غار  
*There was a time when even my name was unknown,*

*And Qadian itself was hidden as though it was inside a cave.*

کوئی بھی واقف نہ تھا مجھ سے نہ میرا معتقد لیکن اب دیکھو کہ چرچا کس قدر ہے ہر کنار  
*No one knew me and I had no followers,*

*But now, look how my fame has spread all around.*

اُس زمانہ میں خدا نے دی تھی شہرت کی خبر جو کہ اب پوری ہوئی بعد از مرورِ روزگار  
*At that time God gave me the news of this fame,  
 And it is now coming true after all this time.*

کھول کر دیکھو براہین جو کہ ہے میری کتاب اُس میں ہے یہ پیشگوئی پڑھ لو اُس کو ایک بار  
*Open and look Barāhīn[-e-Aḥmadiyya] which is my book,  
 Therein is this prophecy; do read it once.*

اب ذرہ سوچو کہ کیا یہ آدمی کا کام ہے اس قدر امر نہاں پر کس بشر کو اقتدار  
*Now just think: Can this be the work of man?  
 What mortal has control over such matters of the unseen?*

قدرتِ رحمان و مکرِ آدمی میں فرق ہے جو نہ سمجھے وہ غبی از فرق تا پا ہے حمار  
*There is a clear distinction between the power of the Gracious God and  
 the machinations of man;  
 He who does not understand this is a fool—a dull donkey from head  
 to toe!*

سوچ لو اے سوچنے والو کہ اب بھی وقت ہے راہِ حرماں چھوڑ دو رحمت کے ہو امیدوار  
*Reflect—O you who would reflect!—for there is still time;  
 Let go of despair and become hopeful of mercy.*

سوچ لو یہ ہاتھ کس کا تھا کہ میرے ساتھ تھا کس کے فرماں سے میں مقصد پا گیا اور تم ہو خوار  
*Just think! Whose hand was it which was with me?  
 By whose command was my purpose achieved and you were  
 frustrated?*

یہ بھی کچھ ایماں ہے یارو ہم کو سمجھائے کوئی جس کاہر میداں میں پھل حرماں ہے اور ذلت کی مار  
*What kind of faith is this—Pray tell me, O friends!—  
 Whose fruit is despair and humiliation in every conflict?*

## Friday Sermon

Delivered by Hazrat Mirza Masroor Ahmad<sup>atba</sup>

(July 31, 2015)

"Love and Reverence for The Holy Quran"

### ***Audio Link:***

<https://www.alislam.org/friday-sermon/2015-07-31.html#>

### ***Summary***

Recently a short video clip was shown to Hazrat Khalifatul Masih of an African Maulawi teaching the Holy Qur'an to adults and beating them pitilessly on making minor mistakes. Someone whose language is not Arabic and is of an older age 17 to 18, or perhaps older, cannot pronounce each letter accurately like a person who has been trained to recite the Holy Qur'an (called qari). It is because of such attitudes that people shy away from reading the Holy Qur'an and many non-Arab Muslims do not know how

The Holy Qur'an should of course be taught to foster its love and eagerness to read. Recently a Japanese lady who lives in the UK and took Bai'at some time ago came to meet Hazrat Khalifatul Masih. She said that with the grace of God she finished her first reading of the Holy Qur'an in three years and wished to read it to Hazrat Khalifatul Masih. She read Ayatul Kursi in a most moving manner. Indeed, the main thing is love for the Holy Qur'an and reading it in a moving way. Simply making guttural sounds for pretence like a qari is not the objective. God commands to read the Holy Qur'an slowly, thoughtfully and with one's best pronunciation. It is not easy to enunciate

the Qur'an like Arabs, some Arabic letters cannot be pronounced with pinpoint accuracy by non-Arabs unless they are raised among Arabs. Indeed, the Japanese lady could not pronounce some letters precisely. Listening to her gave the impression that it must be quite difficult for quite a few, if not all, Japanese people to articulate some Arabic letters. The main thing is love for the Word of God and not affected recitation like a qari. No qari or Arab can be a match for the loving grace of God and His Messenger (may Allah be pleased with him) had for Hazrat Bilal (may Allah be pleased with him) owing to the fact that he could not pronounce some Arabic letters.

People from other religions are coming in the Jama'at and a large number of Muslims do not know how to read the Holy Qur'an. Many of our missionaries are faced with this fact in Africa. Teachers of the Holy Qur'an should teach it in a manner that instills its love and eagerness to learn it. May God reward the Pakistani lady who not only taught the Japanese lady to read the Holy Qur'an but instilled its love in her! The main objective is not to recite the Qur'an like a qari; of course it is important to continue to read the Qur'an in an improved way but it is not right to simply stop reading it just because we cannot pronounce some letters. What we should do is attempt to make our pronunciation as close as possible to the original and continue to improve ourselves.

Hazrat Musleh Maud (may Allah be pleased with him) said that it is not right to attempt to pronounce each word of the Qur'an like a qari because God has not given us the capacity to do so. He said his late wife Umme Tahir's father was very keen about teaching of Holy Qur'an and had kept tutors for his children for the purpose. These tutors were very harsh and would beat the children a lot when mistakes were made. They would insert twigs between the children's fingers and put pressure on them for their mispronunciation. As related in last Friday sermon once an Arab came to meet the Promised Messiah (on whom be peace) and on hearing him pronounce an Arabic letter in a Punjabi accent he said (God forbid) how

could he be the Promised Messiah when he could not even pronounce the letter. This was indeed most impertinent of the Arab. Every country has its own accent.

Hazrat Musleh Maud (may Allah be pleased with him) said that Indians pronounced the Arabic letter ض in two ways whereas its pronunciation was different. Since Arabs themselves say that only they can pronounce the letter ض , what room is there then to criticise others?

Arab Ahmadis should keep this in view. The large majority of them understand but some people have the trait to be boastful. A Pakistan woman married to an Arab speaks with a guttural sound and thinks she has the correct pronunciation whereas she does not. Had she kept this to her person Hazrat Khalifatul Masih would not have mentioned it but it has come to his knowledge that she derides Pakistanis when in company and says they do not know how to read the Qur'an and cannot properly pronounce Arabic. This is followed by Arabs ridiculing Pakistanis. Hazrat Khalifatul Masih said he did not mean all Arabs ridiculed, perhaps the family she is married into does so. Islam has to win hearts of all ethnicities and make them familiar with the Word of God, in fact instil its love in hearts. However, people read it with their own accents and owing to love for the Qur'an everyone tries to read it in their best way possible. Indeed, attention should be given to read it thoughtfully and properly and those who know the correct pronunciation should help others rather than ridicule them.

Hazrat Musleh Maud (may Allah be pleased with him) related a popular story about a very cowardly man who assumed he was very brave. He went to a tattooist and asked him for a piercing of a lion. In olden days brave men liked to have decorative tattoos to demonstrate their bravery. The tattooist set about his work and when he pierced his needle the coward asked what he was going to make first. The tattooist said the tail of the lion. The man said a lion can be a lion without its tail, the tattooist said yes, so the man asked him to leave the tail. The tattooist pierced his needle again and the



man again asked what he was going to draw. The tattooist said he was going to draw/pierce the right fore leg. The man said a lion can still be a lion without a right foreleg, the tattooist said yes. The man said, leave it then. This continued with the left foreleg, the right and left hind legs. Eventually the tattooist stopped and said there was nothing for him to draw. The state of Islam is also quite similar. Muslim leaders and scholars raise slogans but do nothing in practice. They too ask people to abandon everything; a practice which has nothing to do with Islam

Hazrat Musleh Maud (may Allah be pleased with him) said his maternal grandfather used to say that he was very cheeky as a child. He would relate that in mango season when his parents and siblings sat down together to eat mangoes he would put aside sweet mangoes on the pretext that they were sour. When all mangoes would finish he would say, ah well, I am still hungry, so I will eat these sour ones as well. Once his older brother said he too was still hungry, so he also decided to eat the 'sour' mangoes put aside and found out that they were in fact sweet. Such is also the situation of the Muslim leaders who wish to enforce Shariah but know nothing about Islam. They put things aside for themselves deceptively. While Hazrat Musleh Maud's maternal grandfather's account was childlike, these leaders do wrong knowingly. And they are robbing Islam for their vested interests which is a great tragedy for Islam and it is because of these religious leaders that there are certain groups and organisations who are perpetrating barbarity.

Hazrat Musleh Maud (may Allah be pleased with him) said if you instil righteousness and piety and inculcate the habit of prayer and remembrance of God, invoke Durood and offer Tahajjud, most certainly God will bless you with true dreams and visions and will speak to you. He said a living miracle is one which man experiences on a personal level. No doubt Hazrat Ibrahim, Hazrat Musa and Hazrat Isa (peace be on them) showed many miracles but only that miracle is great for a person which he observes on a personal level.

Hazrat Musleh Maud (may Allah be pleased with him) said Hazrat Sahibzada Abdul Latif Shaheed accepted Ahmadiyyat and then returned to his homeland Kabul from Qadian. The governor of Kabul asked him to repent. Sahibzada Sahib told him that before he left Qadian he had a dream in which he had handcuffs on. How would he possibly change his stance after God had told him that he would be handcuffed in God's way! This firm belief of his stemmed from the fact that he had experienced it on a personal level in a dream.

Hazrat Sufi Ahmad Jan Sahib was a very holy person. The Maharaja of Jammu asked him to visit Jammu to pray for him but he replied if you want me to pray for you, you have to come and visit me. Sufi Sahib had deep devotion for Hazrat Mirza Ghulam Ahmad (on whom be peace). Hazrat Musleh Maud (may Allah be pleased with him) said we know that when Barahin e Ahmadiyya was published Hazrat Mirza Ghulam Ahmad (on whom be peace) had hundreds of thousands of devotees. Sufi Sahib was one of them but he passed away before he made the claim to be the Promised Messiah. Sufi Sahib was a waliUllah (friend of God/saintly person) and could foresee that Hazrat Mirza Ghulam Ahmad was going to be the Messiah and before passing away he advised his family to accept him when he made his claim. Other aficionados who although did not have Sufi Sahib's insight used to say that Hazrat Mirza Ghulam Ahmad (on whom be peace) alone could save Islam. Yet when the Promised Messiah made his claim and dispensed the elixir all the prominent people repudiated him and said what they had thought to be gold had turned out to be copper. While once he had hundreds of thousands of devotees, only forty turned up at the first session of bai'at the Promised Messiah (on whom be peace) took. Maulawi Sanaullah (who later became an opponent) wrote that he had walked to Qadian to meet the Promised Messiah after the publication of Barahin e Ahmadiyya and Maulawi Muhammad Hussain Batalwi (also became an opponent) wrote that no one had served Islam as much as the Promised Messiah in the past 1300 years!

Even today the so-called Islam channels proclaim that indeed he served Islam well but later on, God, forbid, he was corrupted. These people are blinded and have no insight. Rather than observe as to where God's succour lies on a practical level, they have sunk in their own darkness.

Hazrat Musleh Maud (may Allah be pleased with him) said that he felt the house in Ludhiana where the first bai'at took place was a location of great significance and the Promised Messiah (on whom be peace) had specifically mentioned this. When Hazrat Khalifatul Masih I (may Allah be pleased with him) requested the Promised Messiah (on whom be peace) to take bai'at he chose Ludhiana as the location. Hazrat Sufi Jan Sahib whom God gave the foresight to recognise the Promised Messiah also hailed for Ludhiana and the wife of Hazrat Khalifatul Masih I (may Allah be pleased with him) was his daughter. Hazrat Musleh Maud (may Allah be pleased with him) said that he wished to see the location given prominence and names of all forty person who took bai'at inscribed there.

Hazrat Khalifatul Masih said with the grace of God the Jama'at now owns the property and although Huzoor did not have its facts and figures to hand he said efforts are being made to make it into a memorial as Hazrat Musleh Maud (may Allah be pleased with him) had wished.

Hazrat Musleh Maud (may Allah be pleased with him) said that the Holy Prophet (peace and blessings of Allah be on him) had a dream that he was shown a bunch of grapes of Paradise and was told that it was for Abu Jahl. The interpretation of this dream is that Abu Jahl's son Ikrima will be granted Paradise.

During one battle of early Islam Christians had the upper hand and many Companions were being martyred. Ikrima could not tolerate this, he sought permission and jumped into battle. His attack was so intense that it caused chaos among the enemy. However, Ikrima also sustained severe injuries. The person giving drinking water to the injured came to him but Ikrima saw Hazrat Sohail injured and looking out for drinking water, so he sent the

person to Hazrat Sohail. When he went to him, Sohail told the person to first go to Hazrat Harris bin Hisham. When the person reached Harris, he had passed away, he then went to Sohail but he had also passed away. Eventually he went to Ikrima who too had passed away. Thus was the fulfilment of the dream/prophecy of the Holy Prophet (peace and blessings of Allah be on him).

Referring to the prophecy of 'Musleh Maud' of the Promised Messiah (on whom be peace) Hazrat Musleh Maud said at the time of this prophecy even the people of Qadian did not know his blessed father. They thought his grandfather had only one son, his uncle. Thus, an unknown person that Hazrat Mirza Ghulam Ahmad (on whom be peace) was, made a prophecy that he will have a son whose fame will reach the ends of the earth and through him the message will spread all over the world! Who can say something of this import off his own accord! The prophecy also said that he will make four of three which also meant that Hazrat Musleh Maud's birth was to take place in the fourth year of the Prophecy. Indeed, he was born in January 1889 and in March 1889 the Promised Messiah (on whom be peace) took the first bai'at of his followers. This prophecy is very popular in our Jama'at as well as outside the Jama'at. People used to ask who that son would be! The prophecy had the names Mahmood and Bashir so Hazrat Musleh Maud was named Mirza Bashir ud Din Mahmood Ahmad. Hazrat Musleh Maud (may Allah be pleased with him) went to Ludhiana to declare that he indeed was the Promised Reformer. Ludhiana was the place where the first bai'at took place, it was the place where marriage of Hazrat Khalifatul Masih I (may Allah be pleased with him) took place with the daughter of Hazrat Sufi Jan Sahib and the son mentioned in the Musleh Maud prophecy was born to the wife of the Promised Messiah who had lived in Ludhiana.

He said he had recollection of living in Ludhiana for a brief while around the age of two and remembered their house was directly next to a road which

was a straight road. He only remembered one incident when he was outside his house and another child threw a dead lizard at him, this terrified him and he ran home crying. Ludhiana indeed is a place of significance. As a rule things that are from God are met with opposition of people. After this prophecy conventions were held in other places but no opposition was forthcoming. But when Hazrat Musleh Maud came to Ludhiana and announced that he was Musleh Maud and thus the prophecy was fulfilled he experienced hostile reaction from people in the town. Yet the prophecy of the Promised Messiah (on whom be peace) was fulfilled with all its glory.

Hazrat Mian Abdullah Sahib Sanori had ardent love and devotion for the Promised Messiah (on whom be peace). Once he came to Qadian and the Promised Messiah set him a task. When his leave was over he sought permission from the Promised Messiah (on whom be peace) to return home. The Promised Messiah asked him to stay on. Sanori Sahib asked his work to extend his leave but his request was not granted. He told the Promised Messiah (on whom be peace) but he asked him to stay on. Sanori Sahib wrote to his work that he could not return and in response they dismissed him from employment. Sanori Sahib went on to stay as long as the Promised Messiah (on whom be peace) wished him to. On his return home he found out that the officer who had dismissed him was not authorised to do. Not only was his employment re-instated, he was also given his pay in arrears.

Another companion of the Promised Messiah (on whom be peace) Munshi Zafar Ahmad Sahib of Kapoorthala worked at the courts. He said that he came to Qadian to see the Promised Messiah (on whom be peace) but asked for permission to leave on the third day. The Promised Messiah said, stay on. A month went by. There was no more work and he received severe letters from employers. He was so delighted in the blessed company of the Promised Messiah (on whom be peace) that he had no care and no trepidation. When he received another severe letter and told the Promised Messiah (on whom be peace) he said write back and say I cannot return.

After another month passed the Promised Messiah (on whom be peace) told him he could return. Back in Kapoorthala, Munshi Sahib went to see the magistrate at his house to see his reaction. The magistrate said Mirza Sahib must have not let you return adding, his instruction takes precedence!

Hazrat Musleh Maud (may Allah be pleased with him) said this group of people established a high model of ardent love and devotion. Members of our Jama'at may have weaknesses and they may be negligent but if companions of Hazrat Musa (on whom be peace) present their models we too can present the models of these people to match them and if companions of Hazrat Isa (on whom be peace) were to present their model on the Day of Judgement we too can proudly present the model of these companions of the Promised Messiah (on whom be peace).

When the Holy Prophet (peace and blessings of Allah be on him) said that he could not say what was the difference between his ummah and the ummah of the Mahdi, it was in fact on the back of such people. These were people who were ever ready to make all kinds of sacrifices like Hazrat Abu Bakr (may Allah be pleased with him), like Hazrat Umer (may Allah be pleased with him), like Hazrat Usman (may Allah be pleased with him) and like Hazrat Ali (may Allah be pleased with him). Observe the model of Hazrat Khalifatul I (may Allah be pleased with him) whom the Jama'at gave a distinctive status thus he was not mentioned earlier. However, his sacrifices were immense. When he came to Qadian to see the Promised Messiah (on whom be peace) his work and commitments back home in Bhaira were extensive. When he sought permission to leave and the Promised Messiah (on whom be peace) asked him to stay on. Hazrat Khalifatul Masih I (may Allah be pleased with him) did not even go home to bring his belongings and had someone else get them for him. These are the sacrifices which make communities distinctive before God. Philosophical faith on its own avails nothing for man. Only faith which has the sweetness of devoted, ardent love is of advantage to man. One who recognises truth from God with the eye of

his heart cannot be deceived by anyone because the mind inspires philosophy whereas the heart inspires ardent love and devotion.

May God enable us to recognise the Imam of the Age with the eye of our heart and may we stay firm on it, and may Satan never be able to deceive us.

Funeral Prayer in absentia was announced for our dervish brother Maualwi Khushid Ahmad Sahib who passed away on 24 July at the age of 94.

