

# Ta'lim Syllabus 2024



**3<sup>rd</sup> Quarter**  
**July, August, September - 2024**

## Holy Qurān: 3<sup>rd</sup> Quarter of 7<sup>th</sup> Part

(Chapter 6 - Al-An'am: Verses 38-74)



وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٨﴾

And they say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'Surely, Allah has power to send down a Sign, but most of them do not know.'

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ

رَبِّهِمْ يُحْشَرُونَ ﴿٣٩﴾

There is not an animal *that crawls* in the earth, nor a bird that flies on its two wings, but they are communities like you. We have left out nothing in the Book. Then to their Lord shall they be gathered together.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ

مُسْتَقِيمٍ ﴿٤٠﴾

Those who have rejected Our Signs are deaf and dumb, in utter darkness. Whom Allah wills He allows to perish and whom He wills He places on the right path.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤١﴾

Say, 'What think ye? If the punishment of Allah come upon you or there come upon you the Hour, will you call upon any other than Allah, if you are truthful?'

بَلْ إِلَٰهَاتُهُمْ دُونِ اللَّهِ يُشْرِكُونَ مَا تَدْعُونَ عَلَيْهِ إِنْ شَاءَ وَتُنْسَوْنَ مَا تَشْرِكُونَ ﴿٣٢﴾

Nay, but on Him alone will you call; then will He remove that which you call on Him *to remove*, if He please, and you will forget what you associate *with Him*.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٣٣﴾

And indeed We sent *Messengers* to peoples before thee; then We afflicted them with poverty and adversity that they might humble themselves.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْبَلُونَ ﴿٣٤﴾

Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did *seem* fair to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِهَا أُوتُوا أَحْذَنُهُمْ بَعْتَةً فِإِذَا هُمْ

مُجْلِسُونَ ﴿٣٥﴾

Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things, until, when they became exultant at what they were given, We seized them suddenly, and lo! they were plunged into despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾

So the last remnant of the people who did wrong was cut off; and all praise belongs to Allah, the Lord of all the worlds.

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ أُنظُرْ كَيْفَ  
نُصِرَفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٣٤﴾

Say, 'What think ye? If Allah should take away your hearing and your sight, and seal up your hearts, who is the God other than Allah who could bring it *back* to you?' See how We vary the Signs, yet they turn away.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَعْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ ﴿٣٥﴾

Say, 'What think ye? If the punishment of Allah come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۗ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٧﴾

And those who reject Our Signs, punishment will touch them, because they disobeyed.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۗ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ ۗ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ ﴿٣٨﴾

Say: "I do not say to you: 'I possess the treasures of Allah,' nor do I know the unseen; nor do I say to you: 'I am an angel.' I follow only that which is revealed to me." Say: 'Can a blind man and one who sees be alike?' Will you not then reflect?

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥٢﴾

And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous.

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعُدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۗ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٣﴾

And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٤﴾

And in like manner have We tried some of them by others, that they may say, 'Is it these whom Allah has favoured from among us?' Does not Allah know best those who are grateful?

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۗ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهَا وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٥﴾

And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.'

وَكَذَلِكَ نَقُصُّ الْأَيَّاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ ﴿٥٦﴾

And thus do We expound the Signs that you may seek forgiveness and that the way of the sinners may become manifest.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعْ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ

الْمُهْتَدِينَ ﴿٥٧﴾

Say: 'I am forbidden to worship those on whom you call beside Allah.' Say: 'I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.'

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقْضُ الْحَقُّ وَهُوَ

خَيْرُ الْفَصِلِينَ ﴿٥٨﴾

Say: 'I take my stand on a clear evidence from my Lord and you reject it. That which you desire to be hastened is not in my power. The decision rests with none but Allah. He explains the truth, and He is Best of judges.'

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٩﴾

Say: 'If that which you desire to be hastened were in my power, surely the matter would be decided between me and you. And Allah knows best the unjust.'

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا

حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٦٠﴾

And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and in the sea. And there falls not a leaf but

He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is *recorded* in a clear Book.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦١﴾

And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ۗ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿٦٢﴾

And He is Supreme over His servants, and He sends guardians *to watch* over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ ۗ وَهُوَ أَسْرَعُ الْحُسْبِينِ ﴿٦٣﴾

Then are they returned to Allah, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً ۗ لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٤﴾

Say, "Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, 'If He deliver us from this, we will surely be of those who are grateful?' "

قُلِ اللّٰهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٦٥﴾

Say, 'Allah delivers you from them and from every distress, yet you associate partners *with Him*.'

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذَيِّقَ بَعْضَكُمْ بِأَسْبَاطِ بَعْضٍ ۗ أَنْظُرْ كَيْفَ نَصْرَفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾

Say, 'He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.' See how We expound the Signs in various ways that they may understand!

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ ﴿٦٧﴾

And thy people have rejected it, though it is the truth. Say, 'I am not a guardian over you.'

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

For every prophecy there is a fixed time; and soon will you come to know.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٩﴾

And when thou seest those who engage in *vain discourse concerning* Our Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan cause thee to forget, then sit not, after recollection, with the unjust people.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرًا لَعَلَّهُمْ يَتَّقُونَ ﴿٤٤﴾

And those who are righteous are not at all accountable for them, but *their duty is* to admonish them, that they may fear *God*.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَاهُمْ الْحَيَاةَ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ﴿٤٥﴾

كَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ﴿٤٥﴾ وَإِنْ تَعَدَلَ كُلُّ قَدْلٍ لَّا يُؤْخَذُ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا

كَسَبُوا ۗ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤٦﴾

And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allah; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ

الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ ۗ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ امْتِنَا ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَأَمْرَنَا

لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

Say: “Shall we call, beside Allah, upon that which can neither profit us nor harm us, and shall we be turned back on our heels after Allah has guided us, like one whom the evil ones entice away *leaving him* bewildered in the land, *and* who has companions who call him to guidance, *saying*, ‘Come to us?’ ” Say: “Surely, the guidance of Allah is the only guidance and we have been commanded to submit to the Lord of all the worlds.

وَأَنْ أَقْبِسُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٤٣﴾

“And we have been given the command: ‘Observe Prayer and fear Him;’ and He it is to Whom you shall be gathered.”

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي  
الصُّورِ ۗ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٤٤﴾

And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, ‘Be!’, it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. *He is* the Knower of the unseen and the seen. And He is the Wise, the All-Aware.



## Hadīth

### The Majesty of the Lord of Honour

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ۔

Jabir, God be pleased with him, narrates that he heard the Holy Prophet, peace and blessings of Allah be upon him, state:

"The most excellent way of remembering Allah is to proclaim: There is no one worthy of worship except Allah. And the best supplication is to profess: All praise belongs to Allah."

(Tirmidhi)

(Selected Sayings of the Holy Prophet of Islam, Hadith No. 6, Page 5)



## Barahin-e-Ahmadiyya, Part V - Pages 181-360

غل مچاتے ہیں کہ یہ کافر ہے اور دجال ہے میں تو خود رکھتا ہوں اُن کے دیں سے اور ایماں سے عار  
*They raise a clamour that I am an kāfir [disbeliever] and a dajjāl [deceiver];*

*Indeed, I myself am averse to their beliefs and their doctrines.*

گر یہی دیں ہے جو ہے اُن کی خصال سے عیاں میں تو اک کوڑی کو بھی لیتا نہیں ہوں نہ ہنار  
*If that which is evident from their character is indeed faith;*

*Take care! I would never buy it even for a penny.*

جان و دل سے ہم نثارِ ملتِ اسلام ہیں لیک دیں وہ رہ نہیں جس پر چلیں اہلِ نثار  
*I am devoted to the nation of Islam with all my heart and soul,*

*But this is not the path that can be traversed by those who hold rancour.*

واہرے جوشِ جہالتِ خوب دکھلائے ہیں رنگ جھوٹ کی تائید میں حملے کریں دیوانہ وار  
*What fury of ignorance, and what colours has it manifested;*

*That causes them to attack blindly for the sake of falsehood!*

نازمت کر اپنے ایماں پر کہ یہ ایماں نہیں اس کو ہیرامت گماں کر ہے یہ سنگِ کوہسار  
*Be not proud of your faith, for it is no faith;*

*Do not take it for a diamond, for it is a mere rock of a mountain.*

پیٹنا ہو گا دو ہاتھوں سے کہ ہے ہے مر گئے جب کہ ایماں کے تمہارے گند ہوں گے آشکار  
*You will beat your breasts with both hands and lament: O we are destroyed!*

*When the filthiness of your 'faith' will become exposed.*

ہے یہ گھر گرنے پہ اے مغرور لے جلدی خبر تانہ دب جائیں ترے اہل و عیال و رشتہ دار  
*This house is about to fall; come quick—O arrogant one!—and see,*

*Let your wife, children, and family should be buried under it.*

یہ عجب بد قسمتی ہے کس قدر دعوت ہوئی پر اترتا ہی نہیں ہے جام غفلت کا خمار  
*Alas! What misfortune, that even after so much summoning,*  
*Their intoxication from the wine of heedlessness does not wear off.*

ہوش میں آتے نہیں سو سو طرح کوشش ہوئی ایسے کچھ سوئے کہ پھر ہوتے نہیں ہیں ہوشیار  
*They do not come to their senses even after hundreds of attempts;*  
*They have fallen into a sleep from which they cannot be awakened.*

دن بڑے آئے اکٹھے ہو گئے قحط و وبا اب تلک توبہ نہیں اب دیکھئے انجام کار  
*Evil days have come—famine and pestilence have joined forces—*  
*Yet they fail to repent, so let us see what their end will be.*

ہے غضب کہتے ہیں اب وحی خدا مفقود ہے اب قیامت تک ہے اس اُمت کا قصوں پر مدار  
*What an outrage! They say the revelation of God is now no more;*  
*And now, till Doomsday, this Ummah has to make do with mere tales!*

یہ عقیدہ برخلافِ گفتارِ دادار ہے پر اُتارے کون برسوں کا گلے سے اپنے ہار  
*This belief is contrary to the Word of God,*  
*But who can take off the garland which has hung around their necks for centuries?*

وہ خدا اب بھی بناتا ہے جسے چاہے کلیم اب بھی اُس سے بولتا ہے جس سے وہ کرتا ہے پیار  
*Even today God raises whomsoever He wishes to the status of Kalīm [the one spoken to—as was Ḥaḍrat Mūsā];*  
*Even today He speaks to the one whom He loves.*

گوہر وحی خدا کیوں توڑتا ہے ہوش کر اک یہی دیں کے لئے ہے جائے عرّ و افتخار  
*Why do you break the pearl of the revelation of God? Take heed,*  
*For this alone is the source of all honour and prestige for Islam.*

یہ وہ گل ہے جس کا ثانی باغ میں کوئی نہیں یہ وہ خوشبو ہے کہ قرباں اس پہ ہو مشک تار  
*This is the flower the like of which there in no other in the garden;*  
*This is the fragrance that even the musk of Tatar cannot match.*

یہ وہ ہے مفتاح جس سے آسماں کے در کھلیں یہ وہ آئینہ ہے جس سے دیکھ لیں روئے نگار  
*This is the key that opens the doors of Heaven;*  
*This is the mirror that shows the face of the Beloved.*

بس یہی ہتھیار ہے جس سے ہماری فتح ہے بس یہی اک قصر ہے جو عافیت کا ہے حصار  
*This alone is the weapon that will bring us victory;*  
*This alone is the castle that is the citadel of security.*

ہے خدا دانی کا آلہ بھی یہی اسلام میں محض قصوں سے نہ ہو کوئی بشر طوفاں سے پار  
*In Islam this alone is the means of knowing God;*  
*Mere tales will help no one weather the storm.*

ہے یہی وحی خدا عرفانِ مولیٰ کا نشان جس کو یہ کامل ملے اُس کو ملے وہ دوستدار  
*Revelation from God is the only Sign of the cognizance of the Lord God;*  
*Only those who partake of it fully find that Friend.*

واہ رے باغِ محبت موت جس کی رہ گزر وصلِ یار اُس کا ثمرہ پر ارد گرد اُس کے ہیں خار  
*Strange is the garden of love, whose pathway is death;*  
*The meeting of the Beloved is its fruit, but it is surrounded by thorns.*

ایسے دل پر داغِ لعنت ہے ازل سے تا ابد جو نہیں اس کی طلب میں بیتود و دیوانہ وار  
*The eternal and everlasting curse is stamped upon the heart,*  
*Which is not madly beside itself in search after Him.*

پر جو دنیا کے بنے کیرے وہ کیا ڈھونڈیں اُسے دیں اُسے ملتا ہے جو دیں کیلئے ہو بقیار  
*But how would those who have become worms of the earth find Him?*  
*Only those find faith who are restless to acquire it.*

ہر طرف آواز دینا ہے ہمارا کام آج جس کی فطرت نیک ہے وہ آئے گا انجام کار  
*To call out in every direction is our mission today;*  
*Those of righteous nature will ultimately join us.*

یاد وہ دن جب کہ کہتے تھے یہ سب ارکانِ دین مہدیٰ موعودِ حق اب جلد ہو گا آشکار  
*Call to mind the days when the elders of the Faith used to say*  
*That the Mahdi promised by God would now appear very soon—*

کون تھا جس کی تمنا یہ نہ تھی اک جوش سے کون تھا جس کو نہ تھا اُس آنے والے سے پیار  
*Was there anyone who did not enthusiastically long for it?*  
*Was there anyone who did not profess to love the one that was to come?*

پھر وہ دن جب آگئے اور چودھویں آئی صدی سب سے اوّل ہو گئے منکر یہی دین کے منار  
*But, when the awaited days came and the fourteenth century arrived,*  
*The first to deny were these elders, these 'minarets' of the Faith!*

پھر دوبارہ آگئی احبار میں رسمِ یہود پھر مسیحِ وقت کے دشمن ہوئے یہ جُبہ دار  
*The customs of the Jews re-appeared among the priests;*  
*These wearers of priestly garb became the enemies of the Messiah of the time.*

تھا نوشتوں میں یہی از ابتدا تا انتہا پھر مٹے کیونکر کہ ہے تقدیر نے نقشِ جدار  
*This was written in the Scriptures from beginning to end;*  
*How could it be averted—it is the mark of destiny, not a writing on the wall?*

میں تو آیا اس جہاں میں ابنِ مریم کی طرح میں نہیں مامور از بہر جہاد و کارزار  
*I came to this world in the manner of Ibn Maryam [the Son of Mary];*  
*I was not ordained to wage Jihad and wars.*

پر اگر آتا کوئی جیسی انہیں امید تھی اور کرتا جنگ اور دیتا غنیمت بے شمار  
*But if someone had come in keeping with their expectations—  
 Who waged wars and gave them the spoils of war in abundance;*

ایسے مہدی کے لئے میدان کھلا تھا قوم میں پھر تو اس پر جمع ہوتے ایک دم میں صد ہزار  
*The battlefield was wide open for such a Mahdi in our nation,  
 And hundreds of thousands would instantly gather around  
 him,*

پر یہ تھا رحم خداوندی کہ میں ظاہر ہوا آگ آتی گرنہ میں آتا تو پھر جاتا قرار  
*But it was the mercy of God that I appeared;  
 Had I not come, fire would have spread and peace would have  
 vanished.*

آگ بھی پھر آگئی جب دیکھ کر اتنے نشاں قوم نے مجھ کو کہا کذاب ہے اور بدشعار  
*But fire did descend when—despite witnessing so many Signs—  
 The nation called me an arch-liar and evildoer.*

ہے یقین یہ آگ کچھ مدت تلک جاتی نہیں ہاں مگر توبہ کریں با صد نیاز و انکسار  
*I am certain this fire is here to stay for some time to come,  
 Unless they repent with great humility and meekness.*

یہ نہیں ایک اتفاقی امر تا ہوتا علاج ہے خدا کے حکم سے یہ سب تباہی اور تباہ  
*Nor is this a matter of coincidence that could be remedied,  
 For all this death and destruction is by the will of God.*

وہ خدا جس نے بنایا آدمی اور دیں دیا وہ نہیں راضی کہ بے دینی ہو ان کا کاروبار  
*God, who made man and gave him faith,  
 Is not pleased to see them occupied in faithlessness.*

بے خدا بے زہد و تقویٰ بے دیانت بے صفا      بن ہے یہ دنیائے دوں طاعوں کرے اُس میں شکار  
Without God, without piety and righteousness, without honesty, with-  
out purification—

*This abject world is a wilderness; the plague hunts in it freely.*

صید طاعوں مت بنو پورے بنو تم متقی      یہ جو ایماں ہے زباں کا۔ کچھ نہیں آتا بکار  
Fall not as prey to the plague. Become fully righteous,

*For mere verbal professions of faith are of no avail.*

موت سے گر خود ہو بے ڈر کچھ کرو بچوں پہ رحم      امن کی رہ پر چلو بن کو کرو مت اختیار  
If you yourselves are not afraid of death, then at least have mercy on  
your children;

*Walk upon the path of peace—do not adopt the way to the jungle.*

بن کے رہنے والو تم ہرگز نہیں ہو آدمی      کوئی ہے روہ کوئی خنزیر اور کوئی ہے مار  
O dwellers of the jungle! You certainly are not human beings;

*Some are foxes, some swine, and some snakes.*

ان دلوں کو خود بدل دے اے مرے قادر خدا      تُو تو رب العالمیں ہے اور سب کا شہریار  
O my Powerful God! Transform these hearts Yourself;

*You are the Lord of the worlds and the Sovereign of all.*

تیرے آگے محو یا اثبات نا ممکن نہیں      جوڑنا یا توڑنا یہ کام تیرے اختیار  
To destroy or to create is not impossible for You;

*To join together or to rent asunder is in Your power.*

ٹوٹے کاموں کو بناوے جب نگاہ فضل ہو      پھر بنا کر توڑ دے اک دم میں کر دے تار تار  
When You bestow a glance of grace, You make whole that which is  
broken,

*And then shatter it into pieces, pulling it out threadbare in an  
instant.*

تو ہی بگڑی کو بناوے توڑدے جب بن چکا تیرے بھیدوں کو نہ پاوے سو کرے کوئی بچار  
*You set aright what is broken, or break it once it is made;*  
*None can fathom Your mysteries, no matter how much one reflects.*

جب کوئی دل ظلمت عصیاں میں ہووے مبتلا تیرے بن روشن نہ ہووے گو چڑھے سورج ہزار  
*When a heart is afflicted with the darkness of sin,*  
*It cannot be enlightened without You, even if a thousand suns were to dawn.*

اس جہاں میں خواہش آزادگی بے سود ہے اک تری قید محبت ہے جو کر دے رستگار  
*Desire for freedom is of no avail in this world;*  
*Being held captive by Your love alone is what bestows salvation.*

دل جو خالی ہو گدازِ عشق سے وہ دل ہے کیا دل وہ ہے جس کو نہیں بے دلبر یکتا قرار  
*What is the heart that is empty of the fire of love?*  
*The true heart is that which cannot find rest without the Unique Beloved.*

فقر کی منزل کا ہے اول قدم نفی وجود پس کرو اس نفس کو زیرو زبر از بہر یاد  
*The first step on the spiritual journey is to negate one's self;*  
*So, for the sake of the Friend, trample the self under your feet.*

تلخ ہوتا ہے ثمر جب تک کہ ہو وہ ناتمام اس طرح ایماں بھی ہے جب تک نہ ہو کامل پیار  
*The fruit is sour until it ripens;*  
*So is the faith arduous until love is perfected.*

تیرے منہ کی بھوک نے دل کو کیا زیروزبر اے مرے فردوسِ اعلیٰ اب گرا مجھ پر شمار  
*The longing for Your countenance has turned my heart upside down.*  
*O my Highest Paradise! Do now bestow upon me Your fruit.*

اے خدا اے چارہ سازِ درد ہم کو خود بچا اے مرے زخموں کے مرہم دیکھ میرا دلنگار  
*O God! O Provider of remedy for pain! Save us, Yourself.*  
*O the Balm of my wounds! Take a look at my wounded heart.*

باغ میں تیری محبت کے عجب دیکھے ہیں پھل ملتے ہیں مشکل سے ایسے سب اور ایسے انار  
*In the garden of Your love I have seen wonderful fruits;*  
*Such apples and such pomegranates as are hard to come by.*

تیرے بن اے میری جاں یہ زندگی کیا خاک ہے ایسے جینے سے تو بہتر مر کے ہو جانا غبار  
*Without you—O my Life!—this life is worthless;*  
*It is better to die and become dust than to live such a life.*

گر نہ ہو تیری عنایت سب عبادت بیچ ہے فضل پر تیرے ہے سب جہد و عمل کا انحصار  
*Without Your favour all worship is futile;*  
*All efforts and deeds are dependent on Your grace.*

جن پہ ہے تیری عنایت وہ بدی سے دور ہیں رہ میں حق کی قوتیں اُن کی چلیں بن کر قطار  
*Those upon whom You bestow Your favours are far from evil;*  
*Their faculties march in file in the path of Truth.*

چھٹ گئے شیطان سے جو تھے تیری الفت کے اسیر جو ہوئے تیرے لئے بے برگ و بر۔ پائی بہار  
*Those held captive by Your love have been delivered from Satan;*  
*Those who gave up everything for Your sake began to flourish.*

سب پیاسوں سے نکو تر تیرے منہ کی ہے پیاس جس کا دل اس سے ہے بریاں پا گیا وہ آبشار  
*The thirst to behold Your countenance is better than any other*  
*thirst;*  
*One whose heart burns with it has found the waterfall.*

جس کو تیری دھن لگی آخر وہ تجھ کو جاملا جس کو بے چین ہے یہ وہ پا گیا آخر قرار  
*He who zealously seeks You ultimately meets with You;*  
*He who has this restlessness, will at last find peace.*

عاشقی کی ہے علامت گریہ و دامنِ دشت      کیا مبارک آنکھ جو تیرے لئے ہو اشکبار  
*It is a sign of love to weep and roam the wilderness;*

*How blessed is the eye that sheds tears for You!*

تیری درگہ میں نہیں رہتا کوئی بھی بے نصیب      شرط رہ پر صبر ہے اور ترک نامِ اضطراب  
*None returns from Your court empty-handed,*

*But the condition for this path is to persevere and to abandon even  
the trace of impatience.*

میں تو تیرے حکم سے آیا مگر افسوس ہے      چل رہی ہے وہ ہوا جو رخنہ اندازِ بہار  
*I came with Your command, but, alas!*

*Such wind is blowing as hinders the advent of the spring.*

جیسے دنیا پہ یکسر گر گئے دنیا کے لوگ      زندگی کیا خاک اُن کی جو کہ ہیں مُردارِ خوار  
*People of the world have fallen for the carcass of the world;*

*Miserable indeed is the life of those who devour carrion.*

دیں کو دے کر ہاتھ سے دنیا بھی آخر جاتی ہے      کوئی آسودہ نہیں بن عاشق و شیدائے یار  
*Abandoning the Faith, one ultimately loses the world as well;*

*No one prospers but he who loves and adores the Beloved.*

رنگِ تقویٰ سے کوئی رنگت نہیں ہے خوب تر      ہے یہی ایماں کا زیور ہے یہی دین کا سنگار  
*No colour is more beautiful than the colour of taqwā [righteousness];*

*This alone is the adornment of faith and this alone is the embellish-  
ment of religion.*

سو چڑھے سورج نہیں بن زوئے دلبرِ روشنی      یہ جہاں ہے وصلِ دلبر ہے شبِ تاریک و تار  
*A hundred suns may rise, but there can be no light without beholding  
the countenance of the Beloved;*

*This world, without union with the Beloved, is a pitch dark night.*

اے مرے پیارے جہاں میں تو ہی ہے اک بے نظیر جو ترے مجنوں حقیقت میں وہی ہیں ہوشیار  
*O my Beloved! You alone are Peerless in the world;*

*Those who seek madly after You are the truly sane ones.*

اس جہاں کو چھوڑنا ہے تیرے دیوانوں کا کام نقد پالیتے ہیں وہ اور دوسرے امیدوار  
*To turn away from this world is the trait of those madly in love with You;*

*They get their reward in cash whereas the others only hope for it.*

کون ہے جس کے عمل ہوں پاک بے انوار عشق کون کرتا ہے وفا بن اس کے جس کا دل نگار  
*Who is it whose deeds can be pure without the light of love?*

*Who can show fidelity other than he whose heart is in anguish?*

غیر ہو کر غیر پر مرنا کسی کو کیا غرض کون دیوانہ بنے اس راہ میں لیل و نہار  
*Who would care to love someone unknown with all one's life?*

*Who would be the mad devotee in this path day and night?*

کون چھوڑے خواب شیریں کون چھوڑے اکل و شرب کون لے خار مغیلاں چھوڑ کر پھولوں کے ہار  
*Who would abandon comfortable sleep? Who would shun food and drink?*

*Who would accept thorns in place of a garland of roses?*

عشق ہے جس سے ہوں طے یہ سارے جنگل پر خطر عشق ہے جو سر جھکاوے زیر تیغ آب دار  
*Love alone helps one traverse these dangerous jungles;*

*Love alone makes one bow one's head to the sharp sword.*

پر ہزار افسوس دنیا کی طرف ہیں جھک گئے وہ جو کہتے تھے کہ ہے یہ خانہ ناپائندار  
*Alas a thousand pities! They have inclined towards the world—*

*Those who used to say that the world is but a temporary abode.*

جس کو دیکھو آجکل وہ شوخیوں میں طاق ہے آہ رحلت کر گئے وہ سب جو تھے تقویٰ شعار  
*Whoever you see these days is foremost in insolence.*

*Alas! Those of righteous disposition have all passed away.*

ممبروں پر اُن کے سارا گالیوں کا وعظ ہے مجلسوں میں اُن کی ہر دم سب و غیبت کا روبرو  
*Their sermons from the pulpits are full of vilification;*

*In their congregations they indulge only in abuse and backbiting.*

جس طرف دیکھو یہی دُنیا ہی مقصد ہو گئی ہر طرف اس کے لئے رغبت دلائیں بار بار  
*Wherever you look, the world has become their sole objective;*

*From every direction, it is towards the world that they beckon again and again.*

ایک کانٹا بھی اگر دیں کے لئے اُن کو لگے چیخ کر اس سے وہ بھاگیں شیر سے جیسے حمار  
*If they are pricked even by a single thorn in the path of religion,*

*They scream and run as a donkey flees from a lion.*

ہر زماں شکوہ زباں پر ہے اگر ناکام ہیں دیں کی کچھ پروا نہیں دُنیا کے غم میں سو گوار  
*They are ever lamenting their failures;*

*They care nothing for the Faith but are pining after the world.*

لوگ کچھ باتیں کریں میری تو باتیں اور ہیں میں فدائے یار ہوں گو تیغ کھینے صد ہزار  
*I care not for what people talk about; mine is a different talk.*

*I remain devoted to the Friend even if a hundred thousand swords were drawn against me.*

اے مرے پیارے بتا تو کس طرح خوشنود ہو نیک دن ہو گا وہی جب تجھ پہ ہو دیں ہم نثار  
*O my Beloved! Tell me how you would be pleased.*

*Blessed will be the day when I lay down my life for You.*

جس طرح تو دور ہے لوگوں سے میں بھی دور ہوں ہے نہیں کوئی بھی جو میرے دل کا راز دار  
*Just as You are far away from the people, so am I;*  
*There is no one who fathoms the secrets of my heart.*

نیک ظن کرنا طریقِ صالحانِ قوم ہے لیک سو پردے میں ہوں ان سے۔ نہیں ہوں آشکار  
*To think well of others is the way of the nation's righteous,*  
*But I am hidden from them in a hundred veils and am not open to*  
*their view.*

بے خبر دونوں ہیں جو کہتے ہیں بد یا نیک مرد میرے باطن کی نہیں ان کو خبر اک ذرہ دار  
*They are both unaware: Those who call me a good man and those who*  
*call me a bad man;*  
*For, of my inner self they haven't the slightest knowledge.*

ابن مریم ہوں مگر اترا نہیں میں چرخ سے نیز مہدی ہوں مگر بے تیغ اور بے کار زار  
*I am Ibn Maryam [the Son of Mary], but I did not descend from the*  
*sky;*  
*I am also the Mahdi, but I have no sword and no war to wage.*

ملک سے مجھ کو نہیں مطلب نہ جنگوں سے ہے کام کام میرا ہے دلوں کو فتح کرنا دے دیدار  
*I am not concerned with the conquest of countries, nor is waging wars*  
*my task;*  
*My mission is to conquer the hearts, not the countries.*

تاج و تخت ہند قیصر کو مبارک ہو مدام اُن کی شاہی میں میں پاتا ہوں رفاہِ روزگار  
*May the Emperor be blessed—the throne and crown of India—for a*  
*long time,*  
*For under his reign I find the comfort of life.*

مجھ کو کیا ملکوں سے میرا ملک ہے سب سے جدا      مجھ کو کیا تاجوں سے میرا تاج ہے رضوانِ یار  
*What have I to do with countries, for my country is separate from all others?*

*What have I to do with crowns, for my crown is in the pleasure of the Beloved?*

ہم تو بستے ہیں فلک پر اس زمیں کو کیا کریں      آسماں کے رہنے والوں کو زمیں سے کیا نکار  
*We are the dwellers of heaven—what is this earth to us?*

*What enmity can the dwellers of heaven bear with the earth?*

ملکِ روحانی کی شاہی کی نہیں کوئی نظیر      گو بہت دنیا میں گزرے ہیں امیر و تاجدار  
*There is nothing like the sovereignty of the spiritual kingdom,*

*Even though the world has seen countless sovereigns and rulers.*

داغِ لعنت ہے طلب کرنا زمیں کا عروجاہ      جس کا جی چاہے کرے اس داغ سے وہ تن نگار  
*Asking for honour and prestige of the world bears the stain of curse;*

*Whoever wants can smear himself with this stain.*

کام کیا عزت سے ہم کو شہرتوں سے کیا غرض      گر وہ ذلت سے ہو راضی اس پہ سو عزتِ نثار  
*What do I care for honour? What concern do I have with fame?*

*If He is pleased by dishonour, I would sacrifice all honour for Him.*

ہم اسی کے ہو گئے ہیں جو ہمارا ہو گیا      چھوڑ کر دنیائے دوں کو ہم نے پایا وہ نگار  
*I have become His alone Who has become mine;*

*Having shunned this wretched world I have found that Beloved.*

دیکھتا ہوں اپنے دل کو عرشِ ربِّ العالمین      قرب اتنا بڑھ گیا جس سے ہے اُترا مجھ میں یار  
*I see my heart as the throne of the Lord of the worlds;*

*I have attained such nearness that the Friend has descended into me.*

دوستی بھی ہے عجب جس سے ہوں آخر دوستی آملی اُلفت سے اُلفت ہو کے دو دل پر سوار  
*Friendship is also a wonderful thing, indeed, that turns two into one;*  
*Love came to meet love riding on two hearts.*

دیکھ لو میل و محبت میں عجب تاثیر ہے ایک دل کرتا ہے جھک کر دوسرے دل کو شکار  
*See how wonderful the power of love and affection is;*  
*One heart bows down to win the other.*

کوئی رہ نزدیک تر راہِ محبت سے نہیں طے کریں اس راہ سے سالک ہزاروں دشتِ خار  
*There is no path shorter than the path of love;*  
*Through this path the seekers traverse a thousand thorny deserts.*

اس کے پانے کا یہی اے دوستو اک راز ہے کیا ہے جس سے ہاتھ آجائے گا زر بے شمار  
*That alone is the secret—O friends!—of finding Him;*  
*This is the alchemy by which one can acquire immeasurable wealth.*

تیر تاثیر محبت کا خطا جاتا نہیں تیر اندازو! نہ ہونا ست اس میں نہ بہار  
*The arrow of love never goes amiss;*  
*Do not—O archers!—be lax in it, even for a moment.*

ہے یہی اک آگ تا تم کو بچاوے آگ سے ہے یہی پانی کہ نکلیں جس سے صد ہا آبشار  
*This is the fire that will save you from the Fire;*  
*This is the water from which spring hundreds of waterfalls.*

اس سے خود آکر ملے گا تم سے وہ یارِ ازل اس سے تم عرفانِ حق سے پہنچو گے پھولوں کے ہار  
*Through love the Eternal Friend will come to meet you Himself;*  
*Through love you will wear the garlands of the cognition of Truth.*

وہ کتابِ پاک و برتر جس کا فرقاں نام ہے وہ یہی دیتی ہے طالب کو بشارت بار بار  
*That Holy and Magnificent Book which is called the Furqān [Holy Quran],*

*Gives this very tidings to the seekers again and again.*

جن کو ہے انکار اس سے سخت ناداں ہیں وہ لوگ آدمی کیونکر کہیں جب ان میں ہے ضحیح حمار  
*Those who deny this are utterly ignorant;*  
*How could they even be called human when they bear the stupidity*  
*of a donkey!*

کیا یہی اسلام کا ہے دوسرے دینوں پہ فخر کر دیا قصوں پہ سارا ختم دیں کا کاروبار  
*Is this the distinction of Islam over other faiths*  
*That everything of faith ultimately rests on tales?*

مغزِ فرقانِ مطہر کیا یہی ہے زُہدِ خشک کیا یہی چوہا ہے نکلا کھود کر یہ کوہِ سار  
*Is this unblest abstinence the essence of the Holy Furqān?*  
*Is this the mouse that you have found after digging this mountain?*

گر یہی اسلام ہے بس ہو گئی اُمتِ ہلاک کس طرح رہ مل سکے جب دیں ہی ہوتا ریک و تار  
*If this is Islam, then, alas, the Ummah is all but finished;*  
*How can one find one's way when the Faith itself is steeped in*  
*darkness?*

منہ کو اپنے کیوں بگاڑا نا امیدوں کی طرح فیض کے در کھل رہے ہیں اپنے دامن کو پھار  
*Why do you distort your face like the ones who have abandoned hope?*  
*Spread your mantle [to collect], for the doors of grace are opening.*

کس طرح کے تم بشر ہو دیکھتے ہو صد نشاں پھر وہی ضد و تعصب اور وہی کین و نقار  
*What kind of people are you that—despite seeing a hundred Signs—*  
*You still maintain the same obstinacy and prejudice, and that same*  
*rancour and ill-will?*

بات سب پوری ہوئی پر تم وہی ناقص رہے باغ میں ہو کر بھی قسمت میں نہیں دیں کے ثمار  
*All the Signs came to pass but you remained imperfect as ever,*  
*Being inside the garden, yet you are not destined to taste the fruits*  
*of Faith.*

دیکھ لو وہ ساری باتیں کیسی پوری ہو گئیں جن کا ہونا تھا بعید از عقل و فہم و افتکار  
*Look how all that was foretold has been fulfilled,  
 Even though their fulfilment was beyond human intellect, understanding, and thought?*

اُس زمانہ میں ذرہ سوچو کہ میں کیا چیز تھا جس زمانہ میں براہیں کا دیا تھا اشتہار  
*Just think of what I was at the time  
 When I had published the announcement of Barāhīn[-e-Aḥmadiyya].*

پھر ذرہ سوچو کہ اب چرچا مرا کیسا ہوا کس طرح سرعت سے شہرت ہو گئی در ہر دید  
*And then consider how my fame has now spread;  
 And how quickly my fame has spread to every land.*

جاننا تھا کون کیا عزت تھی پبلک میں مجھے کس جماعت کی تھی مجھ سے کچھ ارادت یا پیار  
*Who knew me? What respect had I in the eyes of the public?  
 Which community held me in esteem or loved me?*

تھے رجوعِ خلق کے اسباب مال و علم و حکم خاندانِ فقر بھی تھا باعثِ عزت و وقار  
*The things that draw people are either wealth, knowledge, or wisdom;  
 Belonging to a family of ascetics was also thought of as a source of  
 honour and prestige;*

لیک ان چاروں سے میں محروم تھا اور بے نصیب ایک انسان تھا کہ خارج از حساب و از شمار  
*But of these four I was deprived and destitute;  
 I was but a man of little to no consequence.*

پھر رکھایا نام کافر ہو گیا مطعون خلق کفر کے فتوؤں نے مجھ کو کر دیا بے اعتبار  
*To add to that, I was named an infidel and I became the target of people's  
 scorn,  
 And edicts of infidelity took away my credibility in people's eyes.*

اس پہ بھی میرے خدا نے یاد کر کے اپنا قول مرجع عالم بنایا مجھ کو اور دین کا مدار  
*And yet my God—remembering His promise—  
 Made me the rallying point for the people of the world and the pivot  
 for the Faith.*

سارے منصوبے جو تھے میری تباہی کے لئے کر دیئے اُس نے تپہ جیسے کہ ہو گرد و غبار  
*All the plots that were hatched to destroy me  
 Were destroyed and reduced to dust by Him.*

سوچ کر دیکھو کہ کیا یہ آدمی کا کام ہے کوئی بتلائے نظیر اس کی اگر کرنا ہے وار  
*Just reflect whether this is the work of a man—  
 Bring forth a precedent of this if you want to attack me.*

مگر انسان کو مٹا دیتا ہے انسانِ دیگر پر خدا کا کام کب بگڑے کسی سے نہ ہنار  
*One man can foil the schemes of another;  
 But beware! Can anyone ever frustrate the designs of God?*

مفتزی ہوتا ہے آخر اس جہاں میں رُویہ جلد تر ہوتا ہے برہم افترا کا کاروبار  
*An impostor is bound to be shamed in this world in the end,  
 The enterprise based upon imposture is soon destroyed.*

افترا کی ایسی دُم لمبی نہیں ہوتی کبھی جو ہو مثلِ فخرِ الرسل فخرِ الخیار  
*An impostor is never given respite so long  
 As to equal the ministry of the Pride of the Prophets<sup>as</sup>—the Pride of  
 the Holy<sup>as</sup>.*

حسرتوں سے میرا دل پڑ ہے کہ کیوں منکر ہو تم یہ گھٹا اب جھوم جھوم آتی ہے دل پر بار بار  
*My heart is full of sorrow at why you have rejected me;  
 These clouds come gathering again and again over me.*

یہ عجب آنکھیں ہیں سورج بھی نظر آتا نہیں کچھ نہیں چھوڑا حسد نے عقل اور سوچ اور بچار  
*Strange are these eyes that cannot even see the sun;*  
*Envy has spared nothing of their reason, thought, and reflection.*

قوم کی بد قسمتی اس سرکشی سے کھل گئی پر وہی ہوتا ہے جو تقدیر سے پایا قرار  
*The ill fortune of these people has become manifest through their transgression;*  
*Nonetheless, only that which is destined comes to pass.*

قوم میں ایسے بھی پاتا ہوں جو ہیں دنیا کے کرم مقصد ان کی زیست کا ہے شہوت و نمر و قمار  
*Among them I find those who are like the worms of the earth*  
*Whose only purpose in life is to indulge in licentiousness, drinking,*  
*and gambling.*

مکر کے بل چل رہی ہے ان کی گاڑی روز و شب نفس و شیطان نے اٹھایا ہے انہیں جیسے کہاں  
*Their whole livelihood revolves around deceit;*  
*They are carried, like two palanquin-bearers, by Satan and their ego.*

دیں کے کاموں میں تو ان کے لڑکھڑاتے ہیں قدم لیک دنیا کے لئے ہیں نوجوان و ہوشیار  
*Their steps wobble when it comes to matters of the Faith;*  
*But in mundane matters they are sharp and vibrant.*

حلت و حرمت کی کچھ پروا نہیں باقی رہی ٹھونس کر مردار پیٹوں میں نہیں لیتے ڈکار  
*They care nothing for what is lawful or unlawful;*  
*They would quietly swallow a dead body.*

لاف زہد و راستی اور پاپ دل میں ہے بھرا ہے زباں میں سب شرف اور نیچ دل جیسے چمار  
*They parade virtue and piety, while their hearts are full of sin;*  
*They profess decency and civility, while their hearts are ignoble within.*

اے عزیزو کب تک چل سکتی ہے کاغذ کی ناؤ ایک دن ہے غرق ہونا باد و چشم اشکبار  
*O dear ones! How long can a paper boat sail?*  
*One day it is bound to sink with both eyes overflowing with tears.*

جاودانی زندگی ہے موت کے اندر نہاں گلشن دلبر کی راہ ہے وادیِ غربت کے خار  
*Eternal life lies hidden in annihilation;  
 The path to the Beloved's garden is the thorny valley of lowliness.*

اے خدا کمزور ہیں ہم اپنے ہاتھوں سے اٹھا ناتواں ہم ہیں ہمارا خود اٹھالے سارا بار  
*O God! We are weak—lift us up with Your own hands;  
 We are frail—carry all our burden for us.*

تیری عظمت کے کرشمے دیکھتا ہوں ہر گھڑی تیری قدرت دیکھ کر دیکھا جہاں کو مُردہ دار  
*I witness the marvels of Your majesty every moment;  
 Having seen Your power, the world seems to me like a dead corpse.*

کام دکھلائے جو تو نے میری نصرت کے لئے پھرتے ہیں آنکھوں کے آگے ہر زماں وہ کاروبار  
*The works that You manifested in my support  
 Revolve before my eyes every moment.*

کس طرح تو نے سچائی کو مری ثابت کیا میں ترے قرباں مری جاں تیرے کاموں پر نثار  
*How You proved my truthfulness!  
 May I be sacrificed for You—my life is devoted to carrying out Your works.*

ہے عجب اک خاصیت تیرے جمال و حسن میں جس نے اک چمکار سے مجھ کو کیا دیوانہ دار  
*There is a wondrous quality to Your beauty and charm,  
 Whose single manifestation has made me an ardent lover.*

اے مرے پیارے خلالت میں پڑی ہے میری قوم تیری قدرت سے نہیں کچھ دُور گر پائیں مُدھار  
*O my Beloved! My people are languishing in misguidance,  
 And it is not beyond Your power at all to bring them to the right path.*

مجھ کو کافر کہتے ہیں میں بھی انہیں مومن کہوں گر نہ ہو پرہیز کرنا جھوٹ سے دیں کا شعار  
*They call me an infidel, yet I would call them believers  
 Had it not been an article of faith to shun falsehood.*

مجھ پہ اے واعظ نظر کی یار نے تجھ پر نہ کی حیف اُس ایماں پہ جس سے کفر بہتر لاکھ بار  
*O preacher! The Beloved looked upon me with love and not upon you;*  
*Woe upon the 'faith' to which 'infidelity' is a hundred thousand times better!*

روضہ آدم کہ تھا وہ نامکمل اب تک میرے آنے سے ہوا کامل بجملہ برگ و بار  
*The garden of Adam was hitherto incomplete;*  
*With my coming it has been completed with all fruits and leaves.*

وہ خدا جس نے نبی کو تھارِ خالص دیا زیور دیں کو بناتا ہے وہ اب مثل سنار  
*God, who had given pure gold to the Prophet,*  
*Now does fashion ornaments for the Faith like a goldsmith.*

وہ دکھاتا ہے کہ دیں میں کچھ نہیں اکراہ و جبر دیں تو خود کھینچے ہے دل مثل بُتِ سمیمیں عذار  
*He shows that there is no compulsion or coercion in religion;*  
*For it draws the hearts towards itself like a charming beloved.*

پس یہی ہے رمز جو اُس نے کیا منع از جہاد تا اٹھاوے دیں کی راہ سے جو اٹھا تھا اک غبار  
*This is the secret why He forbade the Jihad,*  
*So that He may lift the cloud that had obscured the path of the Faith;*

تا دکھاوے منکروں کو دیں کی ذاتی خوبیاں جن سے ہوں شر مندہ جو اسلام پر کرتے ہیں وار  
*So that He may reveal to the deniers the intrinsic excellences of Islam;*  
*So that those who attack Islam may be ashamed thereby.*

کہتے ہیں یورپ کے ناداں یہ نبی کامل نہیں وحشیوں میں دیں کو پھیلانا یہ کیا مشکل تھا کار  
*The ignorant people of Europe say: 'The Holy Prophet<sup>SA</sup> was not perfect,*  
*Spreading a religion among the savages was not a difficult task.'*

پر بنانا آدمی وحشی کو ہے اک معجزہ معنی رازِ نبوت ہے اسی سے آشکار  
*However, transforming a savage into a man is [nothing short of] a miracle!*  
*And therein lies the secret of Prophethood.*

نور لائے آسماں سے خود بھی وہ اک نور تھے قوم و حشی میں اگر پیدا ہوئے کیا جائے عار  
*He brought light from heaven, yet he was a light himself;*  
*What does it matter if he was born among a savage people?*

روشنی میں مہر تاباں کی بھلا کیا فرق ہو گرچہ نکلے روم کی سرحد سے یا از زنگبار  
*What difference does it make in the light of the shining sun,*  
*Whether it rise from the borders of Rome or Zanzibar?*

اے مرے پیارو شکیب و صبر کی عادت کرو وہ اگر پھیلائیں بدبو تم بنو مشکِ تبار  
*My dear people! Adopt the habit of patience and forbearance;*  
*If they emit a foul stench, then you be the [fragrant] musk of Tartar.*

نفس کو مارو کہ اس جیسا کوئی دشمن نہیں چکے چکے کرتا ہے پیدا وہ سامانِ دمار  
*Vanquish the ego, for there is no enemy like unto it—*  
*It ever so quietly creates the means of your destruction.*

جس نے نفسِ دُوں کو ہمت کر کے زیرِ پا کیا چیز کیا ہیں اُس کے آگے رستم و اسفندیار  
*He who boldly crushes the mean self underfoot—*  
*Of what significance are [stalwarts like] Rustum and Isfandyār*  
*before him?*

گالیاں سن کر دُعا دو پا کے دکھ آرام دو کبر کی عادت جو دیکھو تم دکھاؤ اٹکسار  
*If they abuse you, pray for them; if they hurt you, comfort them;*  
*If they show arrogance, you show humility.*

تم نہ گھبراؤ اگر وہ گالیاں دیں ہر گھڑی چھوڑ دو اُن کو کہ چھپوائیں وہ ایسے اشتہار  
*Do not become perturbed if they constantly abuse you;*  
*Leave them to their occupation of publishing such posters.*

چپ رہو تم دیکھ کر اُن کے رسالوں میں ستم دم نہ مارو گر وہ ماریں اور کر دیں حالِ زار  
*Remain silent upon seeing them persecute you through their publications;*  
*Do not retaliate if they beat you and make your life miserable.*

دیکھ کر لوگوں کا جوش و غیظ مت کچھ غم کرو شدت گرمی کا ہے محتاج باران بہار  
*Seeing their anger and wrath, do not be sorrowful;*  
*For it is the extremity of heat that beckons the refreshing rains of*  
*spring.*

افترا اُن کی نگاہوں میں ہمارا کام ہے یہ خیال اللہ اکبر کس قدر ہے ناپاک  
*Fabrication—according to them—is my occupation.*  
*This notion—Allāhu Akbar [Great is Allah]!—how immensely*  
*absurd it is!*

خیر خواہی میں جہاں کی خوں کیا ہم نے جگر جنگ بھی تھی صلح کی نیت سے اور کیس سے فرار  
*I mortified myself for the sake of the whole humanity,*  
*Even my 'war' was meant to bring about reconciliation and remove*  
*ill-will.*

پاک دل پر بدگمانی ہے یہ شفتوت کا نشان اب تو آنکھیں بند ہیں دیکھیں گے پھر انجام کار  
*To mistrust a pious heart is a sign of misfortune;*  
*Their eyes are closed for now, but they will ultimately see the truth.*

جب کہ کہتے ہیں کہ کاذب پھولتے پھلتے نہیں پھر مجھے کہتے ہیں کاذب دیکھ کر میرے شمار  
*Even though they say that a liar never flourishes;*  
*Yet, they call me a liar while they see me prosper!*

کیا تمہاری آنکھ سب کچھ دیکھ کر اندھی ہوئی کچھ تو اُس دن سے ڈرو یارو کہ ہے روز شمار  
*Did your eyes remain blind even after witnessing all that?*  
*Have some fear for the Day—O friends!—when you will be held to*  
*account.*

آنکھ رکھتے ہو ذرہ سوچو کہ یہ کیا راز ہے کس طرح ممکن کہ وہ قدّوس ہو کاذب کا یار  
*You all have eyes—just reflect upon what this mystery is:*  
*How is it possible that the Holy One be the Friend of a liar?*

یہ کرم مجھ پر ہے کیوں کوئی تو اس میں بات ہے بے سبب ہرگز نہیں یہ کاروبارِ کردگار  
*Why this favour upon me? There must be something to it—*  
*All these dealings of the Creator are not without cause.*

مجھ کو خود اُس نے دیا ہے چشمہء توحید پاک تا لگاوے از سر نو باغِ دین میں لالہ زار  
*He Himself has bestowed upon me the Holy Fountain of Tauḥīd [the Oneness of God],*  
*So that He may once again plant tulips in the garden of the Faith.*

دوش پر میرے وہ چادر ہے کہ دی اُس یار نے پھر اگر قدرت ہے اے منکر تو یہ چادر اُتار  
*Upon my shoulder rests the mantle granted to me by that Friend;*  
*So [try to] remove this mantle—O denier!—if you even have the power to do so.*

خیرگی سے بدگمانی اس قدر اچھی نہیں ان دنوں میں جب کہ ہے شورِ قیامت آشکار  
*To be so suspicious with malevolence is not good,*  
*In these days that so openly proclaim Doomsday.*

ایک طوفان ہے خدا کے تہر کا اب جوش پر نوح کی کشتی میں جو بیٹھے وہی ہو رستگار  
*A flood of divine wrath is raging;*  
*Only those who board the ark of Nūḥ [Noah] will be saved.*

صدق سے میری طرف آؤ اسی میں خیر ہے ہیں درندے ہر طرف میں عافیت کا ہوں حصار  
*Come to me with sincerity, for in this alone lies your good;*  
*Wild beasts abound in every direction—I am the Citadel of Security.*

پشتیٰء دیوارِ دین اور مامنِ اسلام ہوں نارسا ہے دستِ دشمن تا بفرقِ ایں جدار  
*I am the Support of the wall of the Faith and the Refuge for Islam;*  
*The enemy's hand is incapable of breaching this wall.*

جاہلوں میں اس قدر کیوں بدگمانی بڑھ گئی کچھ بُرے آئے ہیں دن یا پڑ گئی لعنت کی مار  
*Why has suspicion run so rampant among the ignorant?*

*Evil days have befallen them or they have been smitten by a curse.*

کچھ تو سمجھیں بات کو یہ دل میں ارماں ہی رہا واہ رے شیطانا عجب اُن کو کیا اپنا شکار  
*Would that they had understood anything [of what I had said]—this remained an unfulfilled wish in my heart.*

*O Satan! How have you victimized them.*

اے کہ ہر دم بدگمانی تیرا کاروبار ہے دوسری قوت کہاں گم ہو گئی اے ہوشیار  
*O you who are ever so given to ill-thinking!*

*Where has your other faculty disappeared, O you man of sanity!*

میں اگر کاذب ہوں کذابوں کی دیکوں گاسزا پر اگر صادق ہوں پھر کیا عذر ہے روزِ شمار  
*If I am a liar, I will receive the punishment of liars;*

*But if I am true, what excuse will you have on the Day of Judgment?*

اس تعصب پر نظر کرنا کہ میں اسلام پر ہوں فدا۔ پھر بھی مجھے کہتے ہیں کافر بار بار  
*Just look at their bigotry: While my life is sacrificed for Islam,*

*They—even then—call me a disbeliever time and time again!*

میں وہ پانی ہوں کہ آیا آسماں سے وقت پر میں وہ ہوں نورِ خدا جس سے ہوا دن آشکار  
*I am the Water from Heaven sent at its appointed time;*

*I am the Light of God through which the day is openly manifest.*

ہائے وہ تقویٰ جو کہتے تھے کہاں مخفی ہوئی ساربانِ نفس دوں نے کس طرف پھیری مہار  
*Alas! Where lies concealed the taqwā [righteousness] that was so talked about!*

*Oh, where has the driver of the evil-self led you!*

کام جو دکھلائے اُس غِلاَق نے میرے لئے کیا وہ کر سکتا ہے جو ہو مفتزی شیطان کا یار  
*The works that the Great Creator has shown in my support—*

*Can an impostor who is a friend of Satan accomplish them?*

میں نے روتے روتے دامن کر دیا تر درد سے اب تلک تم میں وہی خشکی رہی باحال زار  
*With anguish I wept so much that my tunic dampened with my tears,*

*Yet you remained unblest and wretched as ever!*

ہائے یہ کیا ہو گیا عقلوں پہ کیا پتھر پڑے ہو گیا آنکھوں کے آگے اُن کے دن تاریک و تار  
*Alas! What happened, how has their intellect become so buried under*  
*rocks*

*That transformed the day into a pitch-dark night before their eyes?*

یا کسی مخفی گناہ سے شامتِ اعمال ہے جس سے عقلیں ہو گئیں بیکار اور اک مُردہ وار  
*Or, is it the evil consequence of some hidden sin*

*Which made the faculty of reason useless—like a lifeless corpse?*

گردنوں پر اُن کی ہے سب عام لوگوں کا گناہ جن کے وعظوں سے جہاں کے آگیا دل میں غبار  
*The burden of sin of the masses, too, lies on them;*

*Whose sermons clouded the hearts of people.*

ایسے کچھ سوئے کہ پھر جاگے نہیں ہیں اب تک ایسے کچھ بھولے کہ پھر نسیاں ہو اگر دن کا ہار  
*Such a slumber has seized them that they have not yet awakened;*

*So forgetful are they that forgetfulness hangs like a garland around their necks.*

نوعِ انساں میں بدی کا تخم بونا ظلم ہے وہ بدی آتی ہے اُس پر جو ہو اُس کا کاشتکار  
*It is cruel to sow the seed of evil among people;*

*One who sows evil will reap that evil.*

چھوڑ کر فرقاں کو آثارِ مخالف پر جے سر پہ مسلم اور بخاری کے دیا ناحق کا بار  
*Forsaking the Furqān, they have entrenched themselves on contradicting traditions,*

*Placing unjustified burden upon Muslim and Bukhārī.*

جبکہ ہے امکان کذب و کجروی اخبار میں پھر حماقت ہے کہ رکھیں سب انہی پر انحصار  
*When there is the possibility of error and misguidance in the traditions,*  
*It is foolish to rely wholly upon them.*

جبکہ ہم نے نور حق دیکھا ہے اپنی آنکھ سے جب کہ خود وحی خدا نے دی خبر یہ بار بار  
*When I have seen the light of truth with my own eye;*

*When the revelation of God has itself informed me time and again;*

پھر یقین کو چھوڑ کر ہم کیوں گمانوں پر چلیں خود کہو رویت ہے بہتر یا نقول پر غبار  
*Why then should I abandon certainty and follow conjectures?*

*Tell me yourself: Is it better to see with one's own eyes or trust in dubious traditions?*

تفرقہ اسلام میں نقول کی کثرت سے ہوا جس سے ظاہر ہے کہ راہ نقل ہے بے اعتبار  
*It is the profusion of traditions that has brought about discord in Islam;*

*From this it is clear that the path of the traditions is unreliable.*

نقل کی تھی اک خطا کاری مسیحا کی حیات جس سے دیں نصرانیت کا ہو گیا خدمت گزار  
*The erroneous concept of the Messiah still being alive emerged from such traditions,*

*Through which the Faith [of 'Islam'] became a helper of Christianity.*

صد ہزاراں آفتیں نازل ہوئیں اسلام پر ہو گئے شیطان کے چیلے گردن دیں پر سوار  
*A thousand misfortunes descended upon Islam,*

*With the friends of Satan riding upon the neck of the Faith.*

موتِ عیسیٰ کی شہادت دی خدا نے صاف صاف پھر احادیثِ مخالف رکھتی ہیں کیا اعتبار  
*God had clearly testified to the death of 'Īsā,*  
*What reliance, then, can be placed upon the aḥādīth [traditions]*  
*that claim to the contrary?*

گر گماںِ صحت کا ہو پھر قابلِ تاویل ہیں کیا حدیثوں کے لئے فرقاں پہ کر سکتے ہو وار  
*Even if deemed credible, they are liable to interpretation—*  
*Can you attack the Furqān for the sake of the aḥādīth?*

وہ خدا جس نے نشانوں سے مجھے تمغہ دیا اب بھی وہ تائیدِ فرقاں کر رہا ہے بار بار  
*The God who bestowed upon me the medal of Signs*  
*Is even now repeatedly supporting the Furqān.*

سر کو بیٹو! آسمان سے اب کوئی آتا نہیں عمرِ دنیا سے بھی اب ہے آگیا ہفتم<sup>☆</sup> ہزار  
*Bang your heads! No one will now descend from the sky*  
*Now that the age of the world has even reached the seventh*  
*millennium.<sup>1☆</sup>*

- ☆ It is established from earlier Scriptures and authentic aḥādīth that the age of this world from the time of Ḥaḍrat Ādam, may peace be upon him, is 7,000 years. This is what the Holy Quran indicates in the verse:

[Sūrah al-Ḥajj, 22:48]— *إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ*

which means that a day with thy Lord is as a thousand years of your reckoning. And it was revealed to me by God that the time that had elapsed from Ḥaḍrat Ādam to the Holy Prophet, may peace and blessings of Allah be upon him, was equivalent to the gematric value of the letters contained in Sūrah al-ʿAṣr. According to this reckoning, we are now in the seventh millennium after Ḥaḍrat Ādam according to the lunar calendar, which points to the end of the world. The gematric value of the letters of Sūrah al-ʿAṣr almost completely conforms to the calculations made by the Jews and the Christians. Only the difference between the lunar and solar calendars needs to be borne in mind. It is also written in their books that the Promised Messiah must appear in the sixth millennium—which came to an end years ago. (Author)

اُس کے آتے آتے دیں گا ہو گیا قصہ تمام کیا وہ تب آئے گا جب دیکھے گا اس دیں کا مزار  
*His arrival continues to be awaited—but the Faith's life is extinguished;*  
*Will he come to see this Faith's tomb?*

کشتیء اسلام بے لطفِ خدا اب غرق ہے اے جنوں کچھ کام کر بیکار ہیں عقلوں کے دار  
*Without the grace of God, the ark of Islam is all but sunk;*  
*O passion! Do something, for the intellects are of no avail.*

مجھ کو دے اک فوق عادت اے خدا جوش و تپش جس سے ہو جاؤں میں غم میں دیں کے اک دیوانہ دار  
*Bestow upon me—O God!—extraordinary zeal and passion,*  
*So that I may strive madly in the cause of the Faith.*

وہ لگدے آگ میرے دل میں ملت کے لئے شعلے پہنچیں جس کے ہر دم آسمان تک بيشمار  
*Kindle in my heart such fire for the Faith*  
*Whose innumerable flames reach the heavens every moment.*

اے خدا تیرے لئے ہر ذرہ ہو میرا ندا مجھ کو دکھلا دے بہارِ دیں کہ میں ہوں اشکبار  
*O God! May every particle of my being be sacrificed for You!*  
*Show me the Faith revived afresh as spring, for I am in tears.*

خاکساری کو ہماری دیکھ اے دانائے راز کام تیرا کام ہے ہم ہو گئے اب بیقرار  
*Look at our hapless state, O Knower of secrets!*  
*It is indeed Your work, but we are now restless [to see its success].*

اک کرم کر پھیر دے لوگوں کو فرقاں کی طرف نیز دے توفیق تا وہ کچھ کریں سوچ اور بچار  
*Do be gracious and turn the people towards the Furqān;*  
*And grant them the ability to think and ponder a bit.*

ایک فرقاں ہے جو شک اور ریب سے وہ پاک ہے بعد اس کے ظن غالب کو ہیں کرتے اختیار  
*The Furqān alone is beyond doubt and conjecture;*  
*Apart from this, the predominantly credible should be adopted.*

پھر یہ نقلیں بھی اگر میری طرف سے پیش ہوں      تنگ ہو جائے مخالف پر مجال کار زار  
*And if I present such traditions as well,  
 Then the opponents will have nowhere to turn.*

باغ مرجھایا ہوا تھا گر گئے تھے سب ثمر      میں خدا کا فضل لایا پھر ہوئے پیدا ثمار  
*The garden [of faith] had withered away, and all the fruits had  
 fallen;  
 I brought God's grace, and the fruit reappeared.*

مرہم عیسیٰ نے دی تھی محض عیسیٰ کو شفا      میری مرہم سے شفا پائے گا ہر ملک و دیدار  
*The 'Ointment of Jesus' had healed Jesus alone;  
 My 'ointment' will heal every country and every land.*

جھانکتے تھے نور کو وہ روزن دیوار سے      لیک جب در کھل گئے پھر ہو گئے شہر شعار  
*They used to glimpse at light from a hole in the wall;  
 But when the doors were flung open, they became veritable bats.*

وہ خزانے جو ہزاروں سال سے مدفون تھے      اب میں دیتا ہوں اگر کوئی ملے امیدوار  
*The treasures that lay buried for thousands of years,  
 Today I give them away if I find anyone who seeks them.*

پر ہوئے دیں کے لئے یہ لوگ مار آستیں      دشمنوں کو خوش کیا اور ہو گیا آزرده یار  
*For Islam these people became 'the serpent in the sleeve';  
 They please the enemy and displease the Friend.*

غل چاتے ہیں کہ یہ کافر ہے اور دجال ہے      پاک کو ناپاک سمجھے ہو گئے مردار خوار  
*They raise a clamour that I am a kāfir [disbeliever] and dajjāl [deceiver];  
 They understand the pure to be impure, becoming scavengers of  
 carrion.*

گو وہ کافر کہہ کے ہم سے دُور تر ہیں جا پڑے      اُن کے غم میں ہم تو پھر بھی ہیں حَزین و دلفگار  
*Though, by calling me a disbeliever, they have removed themselves far  
away from me,*

*I still feel sorrow and anguish for their sake.*

ہم نے یہ مانا کہ اُن کے دل ہیں پتھر ہو گئے      پھر بھی پتھر سے نکل سکتی ہے دینداری کی نار  
*Granted that their hearts have turned to stone,*

*But the spark of faith can emanate even from a stone.*

کیسے ہی وہ سخت دل ہوں ہم نہیں ہیں نا امید      آیتِ لَا تَيْئَسُوا رکھتی ہے دل کو استوار  
*No matter how hard-hearted they become, I do not despair;*

*The verse, lā tai'asū ['despair not']<sup>1</sup> gives strength to my heart.*

پیشہ ہے رونا ہمارا پیش ربِّ دُوالجِنِّ      یہ شجر آخر کبھی اس نہر سے لائیں گے بار  
*Our task is to weep and supplicate before the Beneficent Lord;*

*The stream of these tears will ultimately cause these trees to bear fruit.*

جن میں آیا ہے مسیح وقت وہ منکر ہوئے      مر گئے تھے اس تمنا میں خواص ہر دیدار  
*The people among whom the Messiah of the time has appeared have  
rejected him,*

*While the elect of all lands passed away wishing for his arrival.*

میں نہیں کہتا کہ میری جاں ہے سب سے پاک تر      میں نہیں کہتا کہ یہ میرے عمل کے ہیں ثمار  
*I do not say that I am holier than everyone;*

*I do not say that all these fruits are the result of my deeds.*

میں نہیں رکھتا تھا اس دعوے سے اک ذرہ خبر      کھول کر دیکھو براہیں کو کہ تا ہو اعتبار  
*I knew nothing about this claim,*

*Open and look at Barāhīn[-e-Aḥmadiyya] that you might believe.*

1. The reference is to *Sūrah Yūsuf* 12:88: 'Despair not of the mercy of Allah.'  
[Publisher]

گر کہے کوئی کہ یہ منصب تھا شایان قریش      وہ خدا سے پوچھ لے میرا نہیں یہ کاروبار  
*If some say that the Quraish alone were worthy of this status,  
 Let them submit their objection to God, for this is none of my  
 doing.*

مجھ کو بس ہے وہ خدا عہدوں کی کچھ پروا نہیں      ہو سکے تو خود بنو مہدی بنکام کردگار  
*Sufficient for me is that God—I have not the least desire for titles;  
 Try yourself to become—if you can—the Mahdi by God's command.*

افترا لعنت ہے اور ہر مفتزی ملعون ہے      پھر لعین وہ بھی ہے جو صادق سے رکھتا ہے نقار  
*Imposture is a curse and every impostor is accursed;  
 Moreover, he also is accursed who bears ill-will towards a truthful  
 one.*

تشنہ بیٹھے ہو کنارِ جوئے شیریں حیف ہے      سر زمین ہند میں چلتی ہے نہر خوشگوار  
*What a pity! You sit thirsty at the bank of a sweet stream—  
 A fresh stream is flowing in the land of India.*

ان نشانوں ☆ کو ذرہ سوچو کہ کس کے کام ہیں      کیا ضرورت ہے کہ دکھلاؤ غضب دیوانہ وار  
*Ponder a little over these Signs: 1☆ Whose works are they?  
 What need is there for you to show insane fury?*

مفت میں ملزم خدا کے مت بنو اے منکرو      یہ خدا کا ہے نہ ہے یہ مفتزی کا کاروبار  
*O deniers! Do not needlessly become guilty before God,  
 For this is the work of God; it is not that of an impostor.*

- ☆ Up to this time, God Almighty has manifested many thousands of Signs at my hand. Signs appeared for me from earth and from heaven; they appeared among my friends and among my enemies; and hundreds of thousands of people witnessed them. If each Sign was to be counted separately, they would add up to about a million. *فالحمد لله على ذلك* [So Allah be praised for all this].  
 (Author)

یہ فتوحاتِ نمایاں یہ تواتر سے نشاں کیا یہ ممکن ہیں بشر سے کیا یہ مکاروں کا کار  
*Such manifest victories! Such continuous flow of Signs [uninterrupted]!*  
*Is it possible for man to bring them about; can they be the work of*  
*deceitful people?*

ایسی سرعت سے یہ شہرت ناگہاں سالوں کے بعد کیا نہیں ثابت یہ کرتی صدقِ قولِ کردگار  
*This sudden fame spreading so fast, after so many years;*  
*Does this not prove the truth of the word of God?*

کچھ تو سوچو ہوش کر کے کیا یہ معمولی ہے بات جس کا چرچا کر رہا ہے ہر بشر اور ہر دیدار  
*Ponder somewhat over this sensibly: Is this something ordinary*  
*That is on the tongue of every person in every land?*

مٹ گئے حیلے تمہارے ہو گئی جت تمام اب کہو کس پر ہوئی اے منکر و لعنت کی مار  
*All your machinations came to naught, and the argument has been*  
*completed against you;*  
*Now tell me—O deniers!—who has been smitten with curse?*

بندۂ درگاہ ہوں اور بندگی سے کام ہے کچھ نہیں ہے فتح سے مطلب نہ دل میں خوف ہار  
*I am a servant of the Royal Court [of God] and my job is to serve Him;*  
*I have neither desire for victory nor fear of defeat.*

مت کرو بک بک بہت۔ اُس کی دلوں پر ہے نظر دیکھتا ہے پاکیءِ دل کو نہ باتوں کی سنوار  
*Do not indulge in excessive foolish talk, for His eyes are upon the hearts;*  
*He looks at the purity of hearts and not the smooth talk.*

کیسے پتھر پڑ گئے بے بے تمہاری عقل پر دیں بے مُنہ میں گرگ کے تم گرگ کے خود پاسدار  
*Alas! How your reason has been distorted—*  
*The Faith is in the jaws of the wolf, yet you yourselves guard that*  
*wolf!*

ہر طرف سے پڑ رہے ہیں دین احمد پر تبر کیا نہیں تم دیکھتے قوموں کو اور اُن کے وہ وار  
*The faith of Ahmad<sup>as</sup> is being attacked with hatchets from all sides;*  
*Do you not see those peoples and their assaults?*

کون سی آنکھیں جو اس کو دیکھ کر روتی نہیں کون سے دل ہیں جو اس غم سے نہیں ہیں بیقرار  
*What eyes do not weep upon seeing this?*  
*What hearts are not restless on account of this grief?*

کھا رہا ہے دیں طمانچے ہاتھ سے قوموں کے آج اک تزلزل میں پڑا اسلام کا عالی منار  
*The Faith is being slapped today by nations,*  
*And the lofty minaret of Islam is all shaken up.*

یہ مصیبت کیا نہیں پہنچی خدا کے عرش تک کیا یہ شمس الدین نہاں ہو جائے گا اب زیر غار  
*Did the news of this calamity not reach the Throne of God?*  
*Will this Sun of the Faith now disappear underground?*

جنگ روحانی ہے اب اس خادم و شیطان کا دل گھٹا جاتا ہے یارب سخت ہے یہ کارزار  
*A spiritual battle is now being fought between this servant and Satan;*  
*My heart sinks—O God!—for the battle is fierce.*

ہر نبی وقت نے اس جنگ کی دی تھی خبر کر گئے وہ سب دعائیں بادو چشم اشکبار  
*All Prophets of their time gave news of this battle,*  
*And they all prayed for it with tears of anguish.*

اے خدا شیطان پہ مجھ کو فتح دے رحمت کے ساتھ وہ اکٹھی کر رہا ہے اپنی فوجیں بے شمار  
*O God! By Your grace, grant me victory over Satan,*  
*Who is amassing his countless hordes.*

جنگ یہ بڑھ کر ہے جنگ روس اور جاپان سے میں غریب اور ہے مقابل پر حریف نامدار  
*This war is greater than the war between Russia and Japan;*  
*I am helpless and stand against a formidable foe.*

دل نکل جاتا ہے قابو سے یہ مشکل سوچ کر اے مری جاں کی پنہ فوج ملائک کو اُتار  
*I lose control over my heart when I contemplate this arduous task;  
 O, the Refuge of my life! Send down the army of angels.*

بسترِ راحت کہاں ان فکر کے ایام میں غم سے ہر دن ہو رہا ہے بدتر از شب ہائے تار  
*I know not the comfort of the bed in these days of anguish;  
 Sorrow has rendered each day worse than the darkest of nights.*

لشکرِ شیطان کے زغمے میں جہاں ہے گھر گیا بات مشکل ہو گئی قدرت دکھا اے میرے یار  
*The world has been encircled by the throngs of Satan;  
 The task has become daunting; display Your might, O my Friend!*

نسلِ انساں سے مدد مانگنا بے کار ہے اب ہماری ہے تری درگاہ میں یارب پکار  
*It is now no use seeking help from the progeny of man;  
 We now present our entreaties in Your Court, O Lord!*

کیوں کریں گے وہ مدد ان کو مدد سے کیا غرض ہم تو کافر ہو چکے ان کی نظر میں بار بار  
*And why indeed would people help me? What have they to gain  
 When I am declared a disbeliever before their eyes again and again?*

پر مجھے رہ رہ کے آتا ہے تعجب قوم سے کیوں نہیں وہ دیکھتے جو ہو رہا ہے آشکار  
*I cannot but help wondering at these people—  
 Why do they not see what is so manifestly taking place?*

شکرِ بندِ میری بھی آپہنیں خالی گئیں کچھ بنیں طاعون کی صورت کچھ زلازل کے بخار  
*God be thanked! My sighs have not been in vain,  
 For some were manifested in the form of plague, and some became  
 the dust raised by earthquakes.*

اک<sup>۱</sup> طرف طاعونِ خونی کھا رہا ہے ملک کو ہو رہے ہیں صد ہزاراں آدمی اس کا شکار  
*On the one hand, the blood-thirsty plague is devouring this country;  
 Hundreds of thousands of people are falling its prey.*

دوسرے<sup>۲</sup> منگل کے دن آیا تھا ایسا زلزلہ جس سے اک محشر کا عالم تھا بصد شور و پکار  
*And secondly, the earthquake that occurred on Tuesday*  
*Was the very picture of Doomsday with all its hue and cry.*

ایک ہی دم میں ہزاروں اس جہاں سے چل دیئے جس قدر گھر گر گئے اُن کا کروں کیونکر شمار  
*Thousands were taken away from this world in an instant,*  
*And there is no counting the homes that were razed to the ground.*

یا تو وہ عالی مکاں تھے زینت و زیبِ جلوس یا ہوئے اک ڈھیر اینٹوں کے پُر از گرد و غبار  
*One moment they were lofty buildings—beautiful and elegant—*  
*And the next—lo!—they were but a pile of bricks and dust!*

حشر جس کو کہتے ہیں اک دم میں برپا ہو گیا ہر طرف میں مرگ کی آواز تھی اور اضطراب  
*That which is called Doomsday was what occurred in an instant,*  
*The weeping and wailing of death coming from all around.*

دب گئے نیچے پہاڑوں کے کئی دیہات و شہر مر گئے لاکھوں بشر اور ہو گئے دُنیا سے پار  
*Many a town and village were buried beneath mountains;*  
*Hundreds of thousands died and passed away from this world.*

اس نشان کو دیکھ کر پھر بھی نہیں ہیں نرم دل پس خدا جانے کہ اب کس حشر کا ہے انتظار  
*But even after seeing this Sign, hearts were not softened;*  
*God only knows what greater calamity they await.*

وہ جو کہلاتے تھے صوفی کہیں میں سب سے بڑھ گئے کیا یہی عادت تھی شیخ غزنوی کی یادگار  
*Those who were called Sufis surpassed all others in their malice;*  
*Was this the example set by the Shaikh of Ghazni?*

کہتے ہیں لوگوں کو ہم بھی زُبدۃ الابرار ہیں پڑتی ہے ہم پر بھی کچھ کچھ وحی رحماں کی بھوار  
*They boast to people: 'We, too, are the best of the righteous,*  
*And we also receive a sprinkling of revelation from the Gracious*  
*God.'*

پر وہی نا فہم ملہم اَوَّلُ الاعداء ہوئے آگیا چرخ بریں سے اُن کو تکفیروں کا تار  
*But it turned out that those very unintelligent 'recipients of revelation'*  
*were the first to become my enemies,*  
*As though they were wired a 'telegram' from heaven declaring me a*  
*disbeliever.*

سب نشان بیکار اُن کے بغض کے آگے ہوئے ہو گیا تیر تعصب ان کے دل میں وار پار  
*All Signs proved of no use before their malice;*  
*The arrow of prejudice pierced right through their hearts.*

دیکھتے ہرگز نہیں ثُدرت کو اُس ستار کی گو سناویں اُن کو وہ اپنی بجاتے ہیں ستار  
*They never consider the power of the One who overlooks faults;*  
*No matter what we say, they keep playing their own tunes.*

صوفیا اب بچ ہے تیری طرح تیری تراہ آسماں سے آگئی میری شہادت بار بار  
*O Sufis! Your ways are now as worthless as you are,*  
*For heaven has borne witness for me time and time again.*

قدرتِ حق ہے کہ تم بھی میرے دشمن ہو گئے یا محبت کے وہ دن تھے یا ہوا ایسا نقار  
*It is God's doing that you have also become my enemies;*  
*So much love that once was has now turned into hatred.*

دھو دیئے دل سے وہ سارے صحبت دیریں کے رنگ پھول بن کر ایک مدت تک ہوئے آخر کو خار  
*You washed from your hearts the memory of the old companionship—*  
*Having been a flower so long, you finally became thorns.*

جس قدر نقدِ تعارف تھا وہ کھو بیٹھے تمام آہ کیا یہ دل میں گذرا۔ ہوں میں اس سے دلفگار  
*All the wealth of the companionship has been lost;*  
*Oh, how heartbroken I am with what passes through my heart!*

آسماں پر شور ہے پر کچھ نہیں تم کو خبر      دن تو روشن تھا مگر ہے بڑھ گئی گرد و غبار  
*A tumult abounds in heaven yet you remain completely oblivious to it;*  
*The day was bright but now it is obscured by dust and grime.*

اک نشان ہے آنے والا آج سے کچھ دن کے بعد      جس سے گردش کھائیں گے دیہات و شہر اور مرغزار  
 تاریخ امر دزدہ ۱۵ اپریل ۱۹۰۵ء      *today is 15 April 1905*  
*A Sign will appear some days hence;*  
*Which shall overwhelm the countryside, the cities, and the meadows.*

آئے گا تہر خدا سے خلق پر اک انقلاب      اک برہنہ سے نہ یہ ہوگا کہ تاباندھے ازار  
*People will be seized with a revolution by the divine wrath*  
*So suddenly that a naked one will have no time to secure his clothing.*

یک ایک اک زلزلہ سے سخت جنبش کھائیں گے ☆      کیا بشر اور کیا شجر اور کیا حجر اور کیا بحار  
*All of a sudden, with a severe earthquake, all will be shaken up—<sup>1\*</sup>*  
*Be they humans, tree, mountains, or seas.*

- ☆ Divine revelation has repeatedly employed the word 'earthquake' and has indicated that the earthquake will present a spectacle of Doomsday, as described in the *Sūrah*:

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

[When the earth is shaken with her *violent* shaking (*Sūrah az-Zilzāl*, 99:2)].

But I still cannot say with certainty if it will, in fact, be an earthquake. It may not be an ordinary earthquake but some other dire calamity evoking the spectacle of Doomsday, the like of which would not have been witnessed by this age, and which would bring about great destruction of life and property. However, if no such extraordinary Sign appears and people do not openly reform themselves, then I shall prove to be a liar. I have also written time and again that the terrible calamity which God has given the name of 'earthquake' will not strike merely on account of religious differences, nor will the calamity befall anyone just because he is a Hindu or Christian, or because he has not pledged allegiance to me. All such people have nothing to fear. But everyone—regardless of which religion they belong to—who is a hardened

اک جھپک میں یہ زمیں ہو جائے گی زیرِ زبر      نالیاں خون کی چلیں گی جیسے آبِ رودبار  
*In the twinkling of an eye, the earth will be turned upside down;*  
*Streams of blood shall flow like the flowing of a channel.*

رات جو رکھتے تھے پوشاکیں برنگِ یاسمن      صبح کر دے گی انہیں مثلِ درختانِ چنار  
*Those whose night garments were white as jasmine,*  
*Will wake up in the morning as if clad in red, like the poplar tree.*

ہوش اڑ جائیں گے انساں کے پرندوں کے حواس      بھولیں گے نعموں کو اپنے سب کبوتر اور ہزار  
 بلبل  
*Men and animals will go out of their minds;*  
*All pigeons and nightingales will forget their songs.*

ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی      راہ کو بھولیں گے ہو کر مست و بیخود راہوار  
*That hour will bear heavily upon every traveller,*  
*And those who are on a journey will lose their way in a fit of forgetfulness.*

خون سے مردوں کے کوہستان کے آبِ رواں      سرخ ہو جائیں گے جیسے ہو شرابِ انجبار  
*The flowing waters of mountain streams*  
*Will run red, like red wine, with the blood of the dead.*

مضمحل ہو جائیں گے اس خوف سے سب جنّ و انس      زار بھی ہو گا تو ہو گا اُس گھڑی باحالِ زار  
*Men, high and low, will be consumed with fear;*  
*And the Czar himself will, at that hour, be in a pitiable state.*

criminal or is engrossed in sin and transgression, or anyone who is an adulterer, murderer, thief, oppressor, or unjustly ill-thinking, or foul of tongue and character; all such people should be fearful. And if they repent then they, too, have nothing to fear. This calamity can be averted through piety and righteousness and is not inevitable. (Author)

اِک نمونہ قہر کا ہوگا وہ ربانی نشان آسماں حملے کرے گا کھینچ کر اپنی کٹار  
*That divine Sign will be a specimen of terror;*  
*Heaven will attack with a drawn dagger.*

ہاں نہ کر جلدی سے انکار اے سفیہ ناشناس اس پہ ہے میری سچائی کا سبھی دارومدار  
*Hasten not to deny this—O ignorant fool!—*  
*For my truthfulness depends entirely on the fulfilment of this Sign.*

وحی حق کی بات ہے ہو کر رہے گی بے خطا کچھ دنوں کر صبر ہو کر متقی اور بُردبار  
*This is a prophecy based on revelation of God and will surely be fulfilled;*  
*Wait, then, a while in righteousness and steadfastness.*

یہ گماں مت کر کہ یہ سب بدگمانی ہے معاف  
قرض ہے واپس ملے گا تجھ کو یہ سارا ادھار  
*Do not imagine that all your ill thinking will be forgiven;*  
*It is a debt that will be repaid to you in full.*



(APPENDIX TO  
BARĀHĪN-E-AḤMADIYYA, PART FIVE)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

اے یار ازل بس است روئے تو مرا بہتر ز ہزار خلد کوئے تو مرا  
*O my Eternal Friend, Your countenance is sufficient for me;*  
*Your alley is dearer to me than a thousand paradises.*

از مصلحتے دگر طرف بینم لیک ہر لحظہ نگاہ بہت سوئے تو مرا  
*I cast my eyes elsewhere only out of a wise precaution;*  
*Otherwise, my sight is ever directed towards You.*

بر عزت من اگر کسے حملہ کند صبر است طریق ہیچو خوئے تو مرا  
*If someone assails my honour,*  
*My habit—like Yours—is to be forbearing.*

من چیستم و چه عزتم ہست مگر جنگ است ز بہر آبروئے تو مرا  
*What am I, and of what worth is my honour?*  
*This battle is only for the sake of Your honour.*

In the issue dated 22 May 1905 of the daily *Paisah Akhbār*, one

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

Muḥammad Ikrāmullāh has raised some objections about my announcements that contained prophecies about the first and second earthquakes. I think that prejudice is not the only reason for these objections, but they are also the product of naivety and utter lack of information. I feel terribly sorry for such people as they do not think before they object. In fact, they seem to do it out of some kind of irrational exuberance. Or, perhaps on account of their desire for self-promotion, they think that by raising such objections they can find a place among the foremost of my critics, or—at the very least—they may be considered competent and scholarly. But, instead of being acknowledged as able scholars, they only end up exposing themselves. Let fair-minded people listen to these objections and reflect upon my replies and determine whether any reasonable person, who has even the slightest of intelligence and faith, would ever raise such objections. How unfortunate it is that these people initially fall prey to error themselves and then try to mislead others! And all this ignorance is rooted in the seething bigotry that contains the fire of Hell in its essence.

**THE FIRST OBJECTION** laid out briefly in his words: 'I will now prove from Mirza Sahib's own words that a prophecy regarding the earthquake is of no great significance. He has himself written in his book *Izāla-e-Auhām* that the prophecy regarding earthquakes is of no great value; rather, it is vague and not worthy of attention.'

**ANSWER** Let it be known that the critic has here quoted my words from *Izāla-e-Auhām* which I wrote with reference to a prophecy of the Gospel of Matthew that is attributed to Ḥaḍrat Masīḥ [Jesus the Messiah]. It should, hence, suffice to present before the public the words that have been ascribed to Ḥaḍrat Masīḥ<sup>as</sup> in Matthew's Gospel and which I quoted in *Izāla-e-Auhām*. And then I should also present those writings in which I prophesied about the two earthquakes, so that readers should view them side by side and decide whether or not the two prophecies fall into the same category or are of a different

category altogether, and whether the words used in my prophecy are of a common nature that can apply to any earthquake—as are the words of Matthew’s Gospel—or my prophecy relates to some earthquake of extraordinary proportions.

It would not be out of place to mention here that the land in which Ḥaḍrat Masīḥ dwelt—the land of Shām<sup>1</sup>—has always been prone to earthquakes, just like Kashmir. And the plague, too, was common in those parts. So, for that country, it was nothing unusual if earthquakes or plagues were to occur; indeed, it would not have been anything unusual for even a great earthquake to occur there. Earthquakes are known to have been experienced before the birth of Ḥaḍrat Masīḥ, and even during his lifetime there were minor and major earthquakes. What, then, can be the significance of a prophecy that relates to a common occurrence? As for the earthquake prophesied by me, I will soon explain that it was not some common occurrence for this country; rather, it was quite an unusual and extraordinary phenomenon, and was declared so by all the dwellers of this land. Indeed, some even called it a sample of Doomsday. All European scientists have testified to this as well, and it is also borne out by the history of the Punjab. Ancient buildings that had stood intact for over 1,600 years also bear witness to it because of what they suffered. But everyone knows that Shām was a land that experienced so many earthquakes that it is not unlikely that an earthquake was occurring at the time when the prophecy of Ḥaḍrat Masīḥ was being written.

I now proceed to set out the prophecy that is written in Matthew’s Gospel about the coming of an earthquake which is attributed to Ḥaḍrat ‘Īsā [Jesus], may peace be upon him:

Nation shall rise against nation, and kingdom against kingdom:

1. The term Shām [Levant] refers to the historical area now covered by Syria, Jordan, Lebanon, Palestine, and Israel. [Publisher]

and there shall be famines, and pestilences, and earthquakes, in diverse places. (See Matthew, chapter 24.)

It was with reference to this prophecy that I wrote those lines in *Izāla-e-Auhām* which have been published by the critic on page 5, column 1, line 26, of the paper mentioned above. Those lines are as follows:

What kind of prophecies are these, that 'there will be earthquakes and pestilences and wars and famines!'

By citing these words of mine the critic draws the conclusion as if I have admitted that making prophecies about earthquakes is not anything great. Every reasonable person can understand that by these words I do not mean what the critic has understood by them. What was meant is that saying something casually, which is by no means extraordinary and which contains nothing unusual or supernatural, is not covered by the sense of the term 'prophecy'. For instance, if someone predicts that there will be rains in the rainy season, this will not be called a prophecy, for it is the divine scheme of things that rains occur in these months. On the other hand, if someone predicts that this year there will be such torrential rains in the rainy season that springs will gush forth from the earth and the wells will get filled with water and start to flow like canals, and that nothing of the kind has been seen in the last hundred years; this would be called something extraordinary and a prophecy. It was on the basis of this principle that I criticized the prophecy in Matthew, chapter 24, observing that to say merely that earthquakes will occur, particularly in a country where earthquakes—even severe ones—are common, is not the kind of disclosure that could be called a prophecy or something supernatural.

Now, it should be seen whether in each of those three announcements published in the country by me and which contain a prophecy about an earthquake, there is also found just such an ordinary forecast

which has nothing unusual about it. If this is the case, then my prophecy about the earthquake will similarly be just an ordinary affair.

Regarding the earthquake, the words used in my announcements are: On the first of May 1904, I received this revelation from God Almighty which I got published in *Al-Hakam* and *Al-Badr* newspapers:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمَقَامُهَا۔

Meaning that, a part of this country will be wiped out; those of its buildings that are used as temporary dwellings and those buildings meant as places of permanent residence, would both disappear; no trace of them would be left.

The definite article ال [al] of the word الدِّيَار [ad-diyār—‘this country’] makes the reference specific that there are places in the knowledge of God Almighty that will be visited by this devastation, and the buildings of those places will be razed to the ground. How extraordinary is this prophecy, and how strongly it refers to the coming event of which there is no parallel in the last 1,600 years in this country!

A study of the English newspapers will tell you that eminent geologists have declared the earthquake to be quite extraordinary for this part of the world. Indeed, there is the published testimony of renowned European scientists affirming that such an earthquake has not occurred in the Punjab for the last 1,600 years. And all newspapers are full of articles describing the earthquake as a reminder of Doomsday.

Thus, since the revelation that was vouchsafed to me from God contains the tidings of an extraordinary event that would cause buildings to be destroyed and a part of this country to be ruined, it is regrettable indeed that this great prophecy—that speaks of the destruction of a whole land—is equated to the prophecy of the Gospel that earthquakes will occur in a country which is the home of earthquakes.

Could any prophecy be couched in more fearful words? Let every fair-minded person ponder whether it is possible to foretell the coming

of an earthquake in the land of the Punjab in terms that are more extraordinary than these divine words:

عفت الديار محلها ومقامها۔

which means that a portion of this country will be so devastated that all its buildings will be obliterated—neither boarding houses nor places of permanent residence will survive.

A person with even a rudimentary knowledge of Arabic will realize that the ال [al] in the word الديار [ad-diyār] refers to a portion of this country. And the word عَفَتَ [ʿafat] means that all buildings in that portion of the country would fall, disappear, and be obliterated.<sup>1\*</sup>

So, can someone tell me when such an event occurred in this land before? It is a sign of sheer faithlessness that a man should shamelessly tell lies and not fear God, who has the power to inflict punishment whenever He wills.

And, then, in the announcement of *Al-Waṣīyyat*, published before the earthquake, on 27th February 1905, there occur the words: 'Just now, at four o'clock after midnight, I saw in a vision that a large number of grievous deaths had created an impression as if the Judgment Day had arrived. At the same time, I received this revelation:

موتا موتی لگ رہی ہے

There is death everywhere.

1. ☆ If anyone is in doubt regarding these meanings, I appeal to him in the name of Allah the Almighty to ask an opponent who is well versed in Arabic, under oath, whether or not the words in the revelation عَفَتَ الديار [ʿafatid-diyār] betoken the collapsing and annihilation of buildings, and the collapse of houses that serve as temporary residences for travellers, such as Dharamshala and the Temple of Lātān Wāli in the mountains of Kangra, as well as the houses that serve as permanent residences? This is so patently obvious that it requires no further elucidation. (Author)

Just think: Can this prophecy—which speaks of an occurrence that is akin to Doomsday and will result in a tumultuous uproar—be at par with a prophecy that promises earthquakes in the most general terms, and even that in the land of Shām that is commonly visited by earthquakes and plagues?

If you had any fear of God, you would not deny prophecies of God Almighty with such temerity. Your attack is not against me, but against God, who said:

عَفَّتِ الدِّيَارُ مَحَلَّهَا وَمَقَامَهَا

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

To say that these words are the first line of a couplet written by Labīd bin Rabī'ah is an insolent attack on God, for He is the ultimate owner of all words whether they are spoken by Labīd or by anyone else. It is solely by His grace that anyone can compose a couplet. Thus, there is no room for objection if God chooses to send down the words of a poet as His revelation. And if your objection is valid, then what will you say about the fact that the verse contained in the Holy Quran *فتبارك الله احسن الخالقين*—namely, 'Abdullāh bin Abī Sarah—who initially used to write down the verses of the Holy Quran, but then turned apostate. The words [in the above verse] were his and were revealed verbatim in the Holy Quran. The letters of the revelation *عفت الديار محلها ومقامها* [Temporary residences and permanent ones will be wiped out] do not exceed the letters of the verse:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>

The revelation has 21 letters, whereas the verse consists of 22. So, for the

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

کہیں کی اینٹ کہیں کا روڑا۔ بھان متی [‘only a hodgepodge derived from various sources’],<sup>1\*</sup> should realize what he has done to his salvation by attacking the Noble Quran. Nor is this the only example in the Noble Quran where the words of revelation of God Almighty coincided with the words uttered previously by a human being. Many such examples can be given where this happened. For instance, scholars are not unaware that in many places the words of the Holy Quran coincided with the words of Ḥaḍrat ‘Umar, may Allah be pleased with him. And there can be a long list of such examples. What all this shows is that the critic is, in fact, denying the Holy Quran itself, or else he would not have uttered such an insolent blasphemy. Can a believer raise an objection against anyone which can—exactly—be levelled against the Holy Quran? God forbid! No; never.

Again, the critic takes another issue with the prophecy عَفَّتِ الدِّيَارِ [‘afatid-diyār—‘residences will be wiped out’]. He says that the word عَفَّتِ [‘afat—‘wiped out’] is in the past tense, and that it should have been translated to denote the past, whereas it has been translated as applying to the future. The critic raises this objection with great insolence as if he has scored a great success in making this hostile attack. Now, which and how many of his deceptions should I expose! Anyone who has read the *Kāfiyah* or *Hidāyatun-Naḥw* knows full well that in Arabic the past tense is at times used to connote the present or future. Indeed, the past tense is more often used for a future event when the speaker is certain that the event is definitely going to occur and wishes to highlight his conviction.<sup>2\*</sup>

1. ☆ Although there are thousands of kinds of sin, but the most accursed is one who objects to Almighty God’s Holy Word. An ignorant one is hasty, insolent and relishes in finding fault with God’s Word and he fights with the Holy Being. Yet, he would have been better off dead than that to be guilty of this. (Author)
2. ☆ For example, a person who has been given a large dose of lethal poison says ‘I am dead.’ The words imply something that has already happened and not

There are many examples of this in the Holy Quran. For instance, Allah the Almighty says:

وَنُفِخَ فِي الصُّورِ قَادًا لَهُمْ مِنَ الْجَنَاتِ إِلَى رَبِّهِمْ يَنْسِلُونَ<sup>1</sup>

And He says:

وَإِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتُ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ الْهَيْمِينَ مِنْ دُونِ اللَّهِ<sup>2</sup>

[And He says:]

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ<sup>3</sup>

And He says:

وَنُزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ<sup>4</sup>

And He says:

something of the future. But what he means is that he is going to die. Also, for example, a lawyer who comes across a clear ruling of the Chief Court which supports the case of his client, will exclaim with joy, 'Now we have won,' even though the case is still under consideration and no verdict has yet been written. All this means is that he is certain of his victory, and so he uses the past tense to connote a future event. (Author)

1. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord (*Sūrah Yā Sīn*, 36:52). [Publisher]
2. And when Allah will say, 'O Jesus, son of Mary, do you say to men, "Take me and my mother for two gods beside Allah?"' (*Sūrah al-Mā'idah* 5:117) [Publisher]
3. Allah will say, 'This is a day when *only* the truthful shall profit by their truthfulness.' (*Sūrah al-Mā'idah*, 5:120). [Publisher]
4. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers reclining on couches, facing one another (*Sūrah al-Hijr*, 15:48). [Publisher]

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنِ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۚ قَالُوا نَعَمْ<sup>1</sup>

And He says:

تَكْتَبُ يَدَا ابْنِ لَهَبٍ وَتَبَّ مَا أَخْلَفَ عَنْهُ مَالُهُ وَمَا كَسَبَ<sup>2</sup>

And He says:

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ النَّارِ<sup>3</sup>

And He says:

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا<sup>4</sup>

Now, let the critic say whether these Quranic verses employ the past tense or the future tense? And if it is the past tense, is their message related to the past or the future? As a punishment for your falsehood, it is enough that you have not attacked me, but have attacked the Holy Quran. You seem to think that the rules of grammar that you know are unknown to God, which is why He erred in so many places and used the past tense where the future tense should have been used.

1. And the inmates of Heaven will call out to the inmates of Hell: 'We have indeed found what our Lord promised us to be true. Have you too found what your Lord promised you to be true?' They shall say: 'Yes.' (*Sūrah al-A'rāf*, 7:45) [Publisher]
2. Perished be the two hands of Abū Lahab, and so perish he. His wealth and what he has earned shall avail him not (*Sūrah al-Lahab*, 111:2-3). [Publisher]
3. And if you could only see when they are made to stand before the Fire! (*Sūrah al-An'ām*, 6:28) [Publisher]
4. And if you could 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.' (*Sūrah al-An'ām*, 6:31) [Publisher]

**ANOTHER OBJECTION** that you have raised is that nowhere in the words of the prophecy:

عفت النيار محلها ومقامها۔

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

is there a mention of any earthquake. Alas, this critic does not realize that the essence of the prophecy is evident from its words; viz. that a great calamity will hit a portion of this country. Any man of sense can understand that the destruction of buildings and towns indeed usually occurs through earthquakes. But it is quite possible that this great destruction of dwellings and cities is wrought through some other means, and in that case, too, the prophecy will stand fulfilled. Since, in keeping with the divine practice, earthquakes are inherently implied in such destruction, it was not necessary to mention it specifically. However, as God knew that some ignorant people, who have naivety and prejudice ingrained in their nature, would raise such objections, He has also clearly mentioned the word 'earthquake'. See *Al-Hakam*, 24 December 1903.

Even though this prophecy, when viewed separately from the one that mentions the earthquake, only says that portions of this country will be destroyed, there will be great devastation, and buildings will collapse and dwellings will be wiped out, it does not specify the method through which this will come about. But anyone who reflects as to how towns and villages disappear into the earth, and what causes buildings to collapse at once, and reads this prophecy along with the one that was published in the same newspaper five months earlier, whose words are:

زلزلہ کا دھکا

Shock of earthquake

he will not hasten to object that the prophecy does not contain the word 'earthquake'.

And yet it is true that God's words are often in the form of metaphors, as, for example, He says:

مَنْ كَانَ فِي ظُلْمَةٍ أَعْمَىٰ فَهُوَ فِي الْإِضْرَاقِ أَعْمَىٰ<sup>1</sup> ☆

Therefore, it was quite possible that the earthquake might mean some other great calamity that has all the characteristics of an earthquake. Still, the actual words have priority over the interpretation. Even though this prophecy had a wide scope, God fulfilled it literally as well, so as to humiliate the enemy. And it is possible that aspects of this prophecy might manifest themselves in the future in some other way. But it will still be something out of the ordinary as stated by the prophecy.

This very earthquake which wrought so much damage in the Punjab that, regarding it, researches have been published in the *Civil and Military Gazette* and other sources that incontrovertibly conclude that an earthquake of such magnitude has not been experienced in the Punjab during the last 1,600 years. Thus, this prophecy foretells an extraordinary event of the first order. Moreover, it is quite possible that it may be followed by calamities resulting from various natural causes and lead to destruction that is extraordinary. Thus, even if there was no specific mention of the earthquake in any part of this prophecy, it would still constitute a very great Sign; for, the crux of the prophecy is the extraordinary and unparalleled destruction of houses and places, regardless of whether it comes about through an earthquake or through other means. And in the presence of the testimony that such destruction has not been seen in the Punjab for the last 1,600 years, this prophecy cannot be dismissed as something trivial that can be anticipated by

1. ☆ This verse [*Sūrah Banī Isrā'il*, 17:73] means that one who is blind in this world will also be blind in the next; i.e. the one who fails to see God in this world, he will not see Him in the next either. It does not mean that the poor people who are physically blind in this world will also be sightless in the next. It is a metaphor whereby the ignorant have been termed as 'blind'. (Author)

human conjecture. Regardless, when the word 'earthquake' has been clearly and precisely mentioned in the first part of the prophecy, published in *Al-Hakam* on 24th December 1903, we know not whether to laugh or weep at the level of intelligence of such a critic who says that there is no prophecy about an earthquake.

Also bear in mind that the revelation:

عفت الديار محلها ومقامها.

[Temporary residences and permanent ones will be wiped out]

consists of the words that God put into the heart of Labīd bin Rabī'ah al-'Āmrī 1300 years ago, and it forms the first line of his *qaṣīdah* [ode], the fourth *qaṣīdah* of the *Sab'ah Mu'allaqah*.<sup>1</sup> Labīd lived to witness the advent of Islam, was honoured to embrace Islam, and was among the blessed Companions, may Allah be pleased with them. This is why God honoured his words by revealing a line from his verses as a majestic prophecy about the Latter Days when a country would be devastated. Thus, it is foolish to wonder how the words of a believer could have found their way into divine revelation, because—as I have just explained—the words uttered by 'Abdullāh bin Abī Sarah, viz. *فتبارك الله احسن الخالقين* were revealed in the Holy Quran verbatim, which caused him to turn apostate and run away to Makkah.<sup>2\*</sup> So if divine revelation could coincide with the words of an apostate, what is so strange if it were to coincide with the verse of an eminent Companion like Labīd?

Just as God is the ultimate Heir to everything, He is also the Heir to all chaste speech, and every such pure speech proceeds from the tongue on account of the power and ability bestowed by God Almighty. So, if

1. The Suspended Odes, or *Mu'allaqah*, are reportedly seven famous masterpieces of Arabic poetry that were hung in the Ka'bah during pre-Islamic times. [Publisher]

2. ☆ See the commentary by Al-'Allāmah Abī al-Sa'ūd on the footnote of *Tafsīr-e-Kabīr*, p. 276–277, volume six. (Author)

speech like that descends by way of revelation, only he would entertain doubt regarding it who entertains doubts about Islam. And among the excellences of Labīd, one was that he not only saw the time of the Holy Prophet, may peace and the blessings of God be upon him, but he also saw a good deal of the victories of Islam. He died in the 41st year of the Hijrah [Islamic calendar] at the age of 157.

Likewise, the words spoken by Ḥaḍrat 'Umar, may Allah be pleased with him, coincided with the words of the Holy Quran a number of times, as related by Anas, may Allah be pleased with him:

قال قال عمر وأقمت ربّي من أربع

Meaning that, four things were uttered by me and the same were uttered by God Almighty.

If I were to mention the experiences of the saints of this blessed Ummah, and how words spoken by other people were revealed to them by God, and how the verses of Rūmī's *Mathnawī* were revealed to some, this would require a whole separate book. And I know that anyone who is the least bit cognizant of these matters will never claim that the words of God can never coincide with the words of a mortal. Indeed, anyone who has some knowledge of the Shariah [Islamic Law] will consider such a claim to be a cause for apostasy, because such a creed requires rejection of the Holy Quran itself.

There is also a difficulty here, and I think it is appropriate that I resolve that also. It is that if it is permissible for the word of man to coincide with the Word of God, then would this not detract from the miraculous excellence of the Holy Quran? But, as the author of *Tafsīr-e-Kabīr* and other commentators have written, there is no need for any confusion here, because a miracle is not based upon such a short portion of the text. Otherwise, the individual words used in the Holy Quran are the same that were used by the Arabs. For a discourse to be considered miraculous in nature, it has to size up to the criteria laid

down by the Holy Quran; namely, that it should be at least as long as the shortest *Sūrah* of the Holy Quran or equal to ten Quranic verses. I do, however, say that when a man's words become the words of God in the form of revelation, they do take on a miraculous character. For instance, this very revelation from Allah:

عَفَّتِ الدِّيَارَ مَحَلَّهَا وَمَقَامَهَا

[Temporary residences and permanent ones will be wiped out]

was not a miracle when it issued from the tongue of Labīd, may Allah be pleased with him, but after appearing in the form of revelation, it has now become a miracle.

All Labīd did was to speak of bygone events—the description of which lies within human power. But now, when God caused His revelation to coincide with Labīd's words, He gives the news of great future events that are beyond the power of man to foretell. So, the same words, when ascribed to Labīd, do not constitute a miracle, but when attributed to God they undoubtedly became miraculous. A year ago, who knew that a large portion of this country would be destroyed and rendered uninhabitable by a terrible earthquake? Who knew that so many towns and villages would be swallowed up by the earth in an instant, and buildings would collapse and disappear as though they had never existed? This is exactly what a miracle is: Something should transpire that no one could previously think—or even imagine—to be possible.

Is it not true that the dwellers of this country were left awestruck by the severity of the earthquake and regarded it as something extraordinary and an impossible occurrence which was a foretaste of Doomsday? And is it not true that European researchers have given the verdict that a review of the past history of 1,600 years of this country shows that such a terrible and destructive earthquake has not been experienced by this country before? So, is the prophecy that gave news of such an extraordinary event a long time before its occurrence, not a

miracle? Does it lie within the scope of human powers?<sup>1☆</sup> Therefore, considering that the people of this country and their ancestors for almost the last 2,000 years<sup>2☆</sup> have not witnessed nor heard of such a catastrophe, nor did they ever imagine such an occurrence to be imminent, then if someone gives news of it and it happens exactly as he says, this will not only be called a miracle, but a miracle of the first order.

Turning again to the original topic, I wish to state that the critic, in order to take away the grandeur of a magnificent prophecy and to belittle it in the estimation of all, has compared it to the vague prophecy of the Gospel where it has been mentioned in only mundane words that earthquakes would come. But whosoever will read the text of my announcements carefully will have to admit that, regrettably, the critic

1. ☆ The critic, as I have mentioned previously, has published in *Paisah Akhbār* his objection that the word 'earthquake' is not found in the prophecy:

عفت التيار محلها ومقامها-

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

He says this despite the fact that the earthquake was specifically mentioned in a prophecy that was published in the same newspaper five months previously, whereas this prophecy only gives a description of that earthquake. Such, then, is the honesty, integrity, wisdom, and understanding of our opponents! Is there not one among them who could take him aside and reprimand and rebuke him as to why he tried to deceive the public in this way, knowing full well that the clear prophecy of the earthquake can be found in the 24th December 1903 issue of *Al-Ḥakam*, the same earthquake whose terrifying consequences are outlined in *عفت التيار* [*afatid-diyār*—'residences will be wiped out']? And both these prophecies were published a year before they were fulfilled. Indeed, the prophecy about the earthquake can be found clearly outlined in *Mawāhib-ur-Rahmān*, page 86\*, which was published two and half years ago. (Author)

\*This reference text appears in *Rūḥānī Khazā'in*, volume 19, page 305, published in 2008. [Publisher]

2. ☆ According to research published in the *Civil and Military Gazette*, the temple at Kangra that was destroyed in the earthquake was about 2,000 years old. Had such earthquakes occurred before, this temple would already have collapsed long ago. (Author)

has tried unjustly to cover up the bright day and has employed great dishonesty. He has read my announcements and knew full well that the words of my prophecy regarding the earthquake were not dull and ordinary as the words of the Gospel. Nonetheless, he wilfully chose to remain obdurate. Who does not know that the Arabic revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

narrates startling news in the form of a prophecy that is enough to make people tremble. Is it an ordinary affair that towns and villages would sink into the earth? And it has been detailed in Urdu that this would be:

زلزلہ کا دھکا

Shock of earthquake.

See the newspaper *Al-Hakam*, page 15, column 2, dated 24th December 1903. And then it has been written in the tract *Āmīn*, which was published in 1901, that it would be a calamity that would remind of Doomsday.

And it had been published in *Al-Hakam* of 24th March 1904, that the sceptics would be shown a Sign. And then it is written in the announcement *Al-Andhār* that the impending earthquake would be an apocalyptic earthquake. And it is written in *An-Nidā* that the earth would be turned upside down by the impending earthquake. Then, it is written in the same that this great calamity would bring to mind the calamity of Doomsday. Then, in the same, God Almighty says that: 'I shall descend upon the earth for you to show My Signs. For you, We shall show the Sign of the earthquake and We shall demolish the buildings that the heedless people erect or will erect in the future. And I shall manifest the Sign that will cause the earth to tremble. Then that day will be a day of wailing for the world.' Then, in the announcement entitled, 'News of the Earthquake for the Third Time', it is written with

regard to the impending earthquake, 'It is indeed true, and absolutely true, that the earthquake about to strike this country will be such as no eye has hitherto witnessed, nor has any ear heard of, nor has it crossed anyone's mind.' Now, tell me honestly: Where in the Gospels do you find such descriptions concerning an earthquake? If there are any, they should be presented. Otherwise, one should fear God Almighty and stop trying to conceal the truth.

**HIS STATEMENT**—The word 'earthquake' was inserted in the translation so as to make ignorant people think that the word 'earthquake' is present in the revelation too.

**MY ANSWER**—O blind man! The complete words of the revelation are:

زلزله کا دھک عفت الدیار محلها ومقامها

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

See the newspaper *Al-Hakam* of 1903 and 1904. The meaning of both of these is that there will be a jolt of the earthquake, a portion of this country will be destroyed by this jolt, and buildings will collapse and will cease to exist.

Do tell now: Have I deceived the ignorant<sup>1\*</sup> or are you deceiving

1. ☆ As I have just written, this prophecy is also contained, in clear words, in my book *Mawāhib-ur-Raḥmān* which was published in 1902, and the word 'earthquake' is clearly mentioned therein. This being the case, ignorant are only those who, despite all this elucidation and explanation, still ask as to where the mention of 'earthquake' is. They should open their eyes and read the 24 December 1903 issue of the *Al-Hakam* newspaper, as well as the tract *Āmīn*, which was published in 1901. They should also read page 86 of *Mawāhib-ur-Raḥmān*, which was published in 1902, and then shed tears over [the pathetic] state of their faith. (Author)

them? Have I lied or are you lying? لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ [The curse of Allah be upon the liars].

The newspaper *Al-Hakam* is there; check both its issues. This newspaper was published in the country a year before the promised earthquake. It has even reached the Government. Now, tell me what prejudice persuaded you to utter such falsehood as to claim that there is no mention of 'earthquake' in the prophecy?

**HIS STATEMENT**—This revelation is found on the page, column 4, of the 31 May 1902<sup>1</sup> issue of *Al-Hakam*, and it is clearly written in bold letters alongside it: 'Related to the plague.'

**MY ANSWER**—Can there be any doubt that this earthquake is a supplement to the plague and is related to it, for God has told me again and again that both the earthquake and the plague are in support of my claim? Thus, the earthquake, indeed, has a connection with the plague; for, the plague is a Sign from God Almighty for me and so is the earthquake. That is the reason that both have a mutual connection and both are in support of the same issue.

And if some doubt arises in the mind that this sentence does, in fact, refer to the plague, then such doubt is indeed spurious, because something that has a connection with another cannot possibly be identical to it.

Moreover, there is a strong indication here that this sentence does not really refer to the plague, because there already is present the revelation, 'The jolt of the earthquake.' One should then ponder, invoking a little fairness and sound reason, whether falling of buildings and elimination of habitations can be features of a plague. Rather, these pertain to features of an earthquake. A fair person can never be so audacious as

1. There seems to be a scribal error. It should have been written as *Al-Hakam*, 31st May 1904, page 9, column 4. [Publisher]

to continue denying the meanings which are apparent in the words of the text, are fully supported by the context, have become evident by the occurrence of the incident, and human conscience has accepted that all that has happened is what is implied by the revelation of **عفت التّيار** [*afatid-diyār*—‘residences will be wiped out’].

Even if we suppose that the recipient of the revelation made an error of interpretation, and understood the calamity that is implied by the revelation **عفت التّيار** [*afatid-diyār*—‘residences will be wiped out’] to refer to the plague, his error—having been made prior to occurrence—would be no excuse for the opponent. There has been no Prophet or Messenger in the world who has not erred in understanding any of his prophecies. Would such a prophecy not be a Sign of God in your estimation?

If this is the disbelief that you harbour in your hearts, why do you speak in such a subdued manner; why don't you attack Islam fully? Can you name a single Prophet who was never mistaken in understanding the meaning of any of his prophecies? So even if it is supposed that the word ‘about’ exactly means the plague, does this not constitute an attack on all Prophets?

It is quite evident, from looking at the revealed sentence of **عفت التّيار** [*afatid-diyār*—‘residences will be wiped out’] that what is meant by this sentence is that it will be such a calamity whereby the buildings of a portion of this country would collapse and would cease to exist. And it is obvious that a plague has no effect on buildings. So even if the editor of *Al-Ḥakam* did write the sentence that it is about the plague, and the word ‘about’ is understood to mean what the critic has said, then the most that can be said in this context is that the editor of *Al-Ḥakam* made a mistake in writing so.

Such error in understanding the prophecies has been sometimes made by the Prophets themselves, may peace be upon them. For instance, there is the hadith containing the word **ذهب وهلى** [‘it occurred to me’] in *Bukhārī* and its words are as follows:

قال ابو موسى عن النبي صلى الله عليه وسلم رأيت في المنام اتى اهاجر من مكة الى  
ارض بها نخل قذهب وهلى الى انها اليمامة او هجر فإذا هي المدينة يثرب  
(*Bukhārī*, Chapter Migration of the Holy Prophet, may peace  
and blessings of Allah be upon him, and his Companions towards  
Madīnah)

Meaning that, Abū Mūsā has quoted the Holy Prophet, may peace and blessings of Allah be upon him, as saying, 'I saw in a dream that I had emigrated from Makkah to a land which has date palm trees. At the time it occurred to me that it is either the land of Yamāmah or the land of Hajar, but it has turned out to be Madīnah, that is Yathrib.'

Now take note that the Holy Prophet, may peace and blessings of Allah be upon him, whose dreams are revelation from God, and whose interpretation is more sound, robust, and correct than all interpretations, had interpreted his dream that the emigration would be towards Yamāmah or Hajar, but that interpretation did not turn out to be correct. So, does this prophecy not qualify as a prophecy in your estimation? And are you prepared to launch an attack even on the Holy Prophet, may peace and blessings of Allah be upon him? Thus, whereas even the Holy Prophet, may peace and blessings of Allah be upon him, is included in the possibility of making an error of interpretation, then what kind of a faith is yours that, in your prejudice, you care nothing even for the honour of the Holy Prophet, may peace and blessings of Allah be upon him, and feel no shame before God?

Moreover, like an impartial judge and being deferential to the fear of the Almighty, one should consider the words *عفت التيار* [*afatid-diyār*—'residences will be wiped out'] and see whether these words are applicable to the plague or to an earthquake? Is it fair that when the actual occurrence of the prophesied event itself revealed the meaning of *عفت التيار* [*afatid-diyār*—'residences will be wiped out'], one should still take it to mean the plague?

The words of the prophecy are clearly crying out that it is a calamity that will cause buildings to collapse and that a section of the habitations

of this country would cease to exist. If you are unacquainted with Arabic, then ask someone who knows Arabic about the meaning of:

عفت الديار محلها و مقامها

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

And if you do not trust anyone, then take a look at the meanings of the line as written by the commentator which is:

اندرست ديارِ الاخبابِ وانمخى ما كان منها للحويل<sup>1</sup> وما كان للإقامة

(see *Mu'allaqah* number 4, commentary on the first line)

Meaning that, the towns of friends and their homes ceased to exist and those buildings ceased to exist that were used for temporary residence—such as inns or national shrines—and so did those buildings that were for permanent residence. Now, explain how can these meanings be applicable to the plague, and what connection does the plague have with the collapse of buildings? The only difference between these meanings and those of the revelation from God Almighty is that of the past and future tense. While Labīd referred to the past in this sentence, the revelation from God refers to the future. The implication of it is that buildings and towns of a portion of this country would cease to exist—neither temporary nor permanent abodes would remain.

Now, do tell: Can these meanings truthfully apply to the plague? What is there to be gained now by being obstinate? Only two kinds of people show unwarranted obstinacy: either the extremely foolish or the extremely dishonest and prejudiced. And if you present the same objection again which has been answered before, that the past tense has been used here and Labīd, may Allah be pleased with him, has also used it to mean the past, the answer—as has been given before—is that

1. There seems to be a scribal error. It should have been written as **للحويل**.  
[Publisher]

now this discourse is not Labīd's but is the discourse of God. God has stated grand prophecies at various places in the Holy Quran using the past tense. For instance, God Almighty says:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ<sup>2,1</sup>

Now, be just a little fair and answer whether the words of this prophecy are in the past tense or in the future tense. It is an occasion for profound shame for any wise man; but for someone who claims to be very knowledgeable, such an error becomes an occasion to die of shame when—despite claiming erudition—someone denies such an evident fact. I cannot visualize what your condition will be after assessing these answers. Of what benefit is it to a person to adopt a path that—on the one hand—leads to the displeasure of God Almighty on account of abandoning the truth; while—on the other—suffers shame and humiliation for insisting on falsehood.

The real philosophy behind the prophecies in the Word of God being mostly narrated in the past tense is that every event that is to take place on earth has already transpired in Heaven. So, from the perspective of the Heavens it is as if that event belongs to the past. It is on this basis that in hundreds of true dreams seen by the ordinary people, future occurrences are told in the past narrative; for example, if a boy is to be born to someone, what is shown is that a boy has been born or a daughter has been born, or that he has received something which implies a boy. This usage—of expressing the prophecies using past

1. Perished be the two hands of Abū Lahab, and so perish he. His wealth and what he has earned shall avail him not (*Sūrah al-Lahab*, 111:2–3). [Publisher]

2. ☆ In the Bible, too, future events have been described in the past tense, such as the words, 'Babylon is fallen, is fallen!' See Isaiah, 21:9\* And the words 'Woe unto Nebo! for it is spoiled: Kiriathaim is confounded.' See Jeremiah, 48:1. (Author)

\*The scribe had mistakenly put number 5 here; but 9 is the correct reference. [Publisher]

tense even though they refer to the future—occurs not just in the Holy Quran but is published and well known even in earlier Scriptures; even a child cannot deny it. This usage appears abundantly in the Hadith [for example]:

عن انس رضى الله عنه قال، قال النبي صلى الله عليه وسلم خربت خيبر- انا اذا نزلنا  
بساحة قوم فساء صباح المنذرين-

The Holy Prophet, may peace and blessings of Allah be upon him, had said prior to gaining victory over Khyber, 'Khyber has been ruined. And inauspicious is the morning for the people who are warned—when we descend upon the courtyard of that people.' So here the Holy Prophet<sup>sas</sup> used the past tense, whereas it was meant to refer to a future triumph.

In short, this was one prophecy that was made utilizing past tense but, in fact, had the connotation of the future. The same is the case with the prophecy:

عفت الديار محلها ومقامها

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

It is in the past tense but implies the future. Also, as I have said, the word **الديار** [*ad-diyār*] means a part of the country, as denoted by the article **ال** [*al*]. Labīd, may Allah be pleased with him, also did not take **الديار** [*ad-diyār*] to refer to homes in general, but has taken it to mean the homes of friends. Here, in the words of God:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

*maḥal* refers to the ancient places of pilgrimage of Hindus; that is, the temples that were present in Dharamshala and Kangra from ancient times, and the duration of their existence is proven to be at least 1,600

years. The word *muqām* implies the buildings in these areas that were made for permanent dwelling. And God had foretold in this prophecy that those temples—meaning, the places where idols are worshipped—would also collapse, and their collapse would be the harbinger for the spread of the Oneness of God, while other buildings would also collapse. And this is what came to pass.

So, when the prophecy has been fulfilled in accordance with its literal wording, to deny it now is absurdity. The literal words deserve to be considered when ascertaining the meaning, and it is sheer folly to turn away from the literal at the time when the words of the prophecy have been fulfilled literally.

Had this sentence:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

been fabricated by man and had the plague been implied by it, the fabricator could not have used this sentence; for, reason would have stopped him from using the words that cannot be applicable to the plague, since buildings do not collapse because of the plague. If the meanings were not interpreted correctly before the actual occurrence, it would be an error of interpretation, but to refuse to accept the correct meanings after the truth has become evident, is called mischief, dishonesty, and obstinacy.

**HIS STATEMENT**—I ask you for the revelation in which you have given the news that an earthquake would strike. But you cannot present such a revelation till Doomsday.

**MY ANSWER**—I say that the Doomsday that you deemed far off is right upon you. See the newspaper *Al-Hakam* of 24 December 1903, page 15, column 2, where it has been clearly stated:

زلزلہ کا دھکا

### Shock of earthquake

will take place. And then, five months later, on 31 May 1904, the magnitude and the force of this jolt has been described in this divine revelation:

عفت الديار محلها ومقامها

Meaning that, it will be such a jolt as to destroy the dwellings in a part of the Punjab, and no trace will be left of the buildings, whether they be temporary abodes—like the Hindu temples of worship in Dharamshala and Kangra—or the permanent abodes as were the places of permanent dwellings in Dharamshala and Kangra etc.

Answer me now regarding that Doomsday which you imagined was so far off—claiming that I would not be able to present such a revelation till Doomsday—whether that Doomsday descended upon you or not? Everyone can appreciate that the ‘Day of Doom’ certainly seized you, since the prophecy regarding the earthquake that you deny is clearly recorded in *Al-Hakam* of 24 December 1903, page 15, column 2. Just open your eyes and read it; then drown yourself in shame!

Thus, it was to define the characteristics of this very earthquake that the revelation *عفت الديار* [*afatid-diyār*—‘residences will be wiped out’] followed the first revelation. Has Doomsday not befallen you yet? And should you say that all people will die on Doomsday yet you are still alive, the reply is that you have—in fact—died the death of humiliation, for this physical life is nothing after spiritual death. Can that person be deemed ‘alive’ who had so vehemently claimed that there is absolutely no mention of the earthquake in the prophecy and had so arrogantly insisted that, till Doomsday, I would not be able to present any such prophecy mentioning the earthquake, whereas thereafter the prophecy was produced mentioning the earthquake in explicit terms

عفت الدیار [ʾafatid-diyār—‘residences will be wiped out’], having been published in *Al-Ḥakam* just five months earlier. And the revelation:

عفت الدیار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

expresses the grandeur of that very earthquake. Therefore, it was not necessary to mention the word ‘earthquake’ again.

Now tell me what good is the life of one who claimed that something could not be produced till Doomsday, yet it appeared from right under his nose!

بمردی که تا زینستن مرد را به از زندگانی تبرک حیا

*It is better for a man to die of shame*

*Than to live without decency and shame.*

جهنم کزو داد فرقان خبر بسوزد درو کاذب بدگر

*The Hell foretold by the Holy Quran*

*Is the burning abode of the liar and the evil one.*

Anyone who is not blind and dead can appreciate that this prophecy enjoys clarity and eloquence of the highest order as is required of this prophecy; indeed, even greater than that. To deny it is such obstinacy that it clearly shows that such a person does not even believe in God. And this is not something new. In earlier times, people who were not willing to accept the truth under any circumstances, adopted the same attitude.

In the fervour of prejudice, you might also object that God Almighty gave the news of the earthquake five months earlier, which was published in *Al-Ḥakam* on 24 December 1903, and then described the signs of the ferocity of the earthquake and its horrible consequence five months later by means of His revelation; [objecting] why did He not describe them together? Should you raise such an objection, it

would not be a new objection either. Rather, it is the same objection that was raised by the accursed Abū Jahl and the accursed Abū Lahab 1,300 years ago when—criticising the Holy Quran—they had said:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً<sup>1</sup>

Thus, such an objection falls under the category of تشابهت القلوب [similarity of mindset] and a Muslim should refrain from it.

**HIS STATEMENT**—You have also not specified what is meant by ‘earthquake’ in this revelation.

**MY ANSWER**—The explicit wording in the divine revelation is the earthquake, but an earthquake that would be reminiscent of Doomsday. Indeed, it would be a cataclysmic earthquake and thousands of buildings would collapse therefrom—many a town being wiped off—no parallel of it would be found in earlier times; thousands would be killed instantaneously, and it would be such an event as no eye had witnessed heretofore. Thus, the collapse of buildings in this way, the sudden death of thousands of people, and the appearance of something extraordinary, is the real import of the prophecy.

Moreover, although from the apparent words of the prophecy, ‘earthquake’ is undoubtedly taken to mean an earthquake, the deference to the Word of God Almighty does indeed require that we bear in mind the true import, which is an extraordinary phenomenon and a miracle; not conjecture about the particulars of the earthquake as to what form and shape it would take. Though the apparent words of the prophecy indicate that it would indeed be an earthquake, it is possible that it might be some other terrible calamity the like of

1. Why was not the Quran revealed to him all at once? (*Sūrah al-Furqān*, 25:33)  
[Publisher]

which has not been witnessed in the world before, and that it might have the quality and character of an earthquake in it. For instance, it might be in the form of a sinkhole in which the earth would be turned upside down without any earthquake being felt, or some other extraordinary calamity might appear which human knowledge has never experienced before.

So, the event would, in any case, be a miracle. If, however, such a grievous calamity did not appear—a calamity which would shake the world, which, according to the apparent words of the divine revelation, would be of the nature of an earthquake—or, if some ordinary event which the world witnesses all the time and which is not extraordinary and unusual and which is not truly cataclysmic, came to pass or if that calamity does not take place in my lifetime, then, you may, by all means and by beating a drum, reject me and consider me a liar. The import of this great calamity is that it would be a reminder of Doomsday and it would end up bringing about instantaneous destruction of the world and would bring thousands of people into my Jamā'at [Community].

**HIS STATEMENT**—Seeing the opportunity, you applied the statements from *Barāhīn-e-Aḥmadiyya* to the earthquake too, whereas there is no mention of 'earthquake' in those statements.

**MY ANSWER**—This is the same kind of objection that the prejudiced Christian priests level these days against this prophecy of the Holy Quran:

الَّذِينَ ظَلَمُوا فِي الدُّنْيَا وَالْآخِرَةِ وَأُخِرُوا إِلَىٰ آيَاتِنَا لِيُعَذِّبَهُمُ اللَّهُ وَيَسْخَرَهُمُ الَّذِينَ كَفَرُوا

1. *Alif Lām Mīm* [I am Allah, the All-Knowing]. The Romans have been defeated in the land nearby, and they, after their defeat, will be victorious (*Sūrah ar-Rūm*, 30:2-4). [Publisher]

They assert that the Holy Prophet, may peace and blessings of Allah be upon him, made this prophecy out of his own conjecture in view of the prevailing situation. He prophesied the triumph of the Roman Empire merely because he thought that the power of the Romans was actually greater, they had full provisions of war, and their army was experienced and brave, whereas the condition of the Persian Empire was the opposite. Therefore, he made this prophecy based upon the prevailing situation. So, I wonder how this habit and attitude of Christian priests got into you. Cruel-natured priests raise the same objections against all the prophecies of the Holy Quran as you have done. Repent, lest you make some other advance beyond this similarity with them.

Open your eyes and look at your objection! On page 557<sup>1</sup> of *Barāhīn-e-Aḥmadiyya*, there is the prophecy wherein God proclaims:

میں اپنی چکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر  
دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی  
سچائی ظاہر کر دے گا۔ فلما تجلی ربہ للجبل جعلہ دکا۔ قوة الرحمن لعبيد الله الصمد۔  
[I shall demonstrate My light and shall raise you with a demon-  
stration of My power. A Warner came unto the world, but the  
world accepted him not; yet God shall accept him and demon-  
strate his truthfulness with mighty assaults].

The translation of the Arabic revelation is:

When God shall manifest His Glory on the mountain, He will cause it to break asunder. He will do so in order to show the truth of His servant.

Now reflect carefully: What is in this that I have made on my own?

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 435. [Publisher]

Here God Almighty Himself promises to show a glorious manifestation just as the glorious manifestation appeared on Mount Sinai for Mūsā [Moses], and He promises such a manifestation of His power that it will transcend the ordinary and will be the cause of my acclaim. And then the third time, He promises that God shall demonstrate His truth with **powerful assaults**. And in the end, He expounds the nature of the **powerful assault and the manifestation of His Glory and Power** that has been mentioned above. And He says that God shall manifest His Glory on a specific mountain and shall cause it to break asunder. Now, if your eyes fail to see anything out of bigotry, you may ask some other fair-minded person whether some great Sign has been promised in this revealed text, or whether it is merely an invention of my own? And if there is a promise, then do the words of the prophecy mean that a mountain will be broken asunder as a Sign, or does it mean something else?

As to the objection that at the time my mind was not directed to the fact that the mountain would be broken asunder, this is something akin to when the mind of the Holy Prophet, may peace and blessings of Allah be upon, was not immediately directed to the fact that the place of migration he had been shown in a vision was Madīnah, and not Yamāmah or Hajar, and also like when the mind of the Holy Prophet, may peace and blessings of Allah be upon him, was not directed to the fact that on the journey of Ḥudaibiyah, they would not be able to enter Makkah nor would they be able to perform the circuits of the Ka'bah. So, if your objections are similar to those made by the wicked disbelievers against the prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, then I am getting concerned lest you might someday even lose your faith in Islam.

It should be borne in mind that in the above-mentioned prophecy, which is recorded on page 557 of *Barāhīn-e-Aḥmadiyya*, God has clearly indicated the earthquake, because the verse:

### فَلَمَّا تَجَلَّى رَبُّهُ<sup>1</sup>

refers to the time when God Almighty had broken asunder Mount Sinai by subjecting it to an earthquake, as its detailed description is set out in the Torah. This being the case, what should we call your behaviour—is it prejudice or ignorance when you say that there is no mention of the earthquake in these statements? Well, if there is no mention of the earthquake, then you should also deny that Mount Sinai was broken asunder by an earthquake.

**HIS STATEMENT**—The line **عفت الديار** [*‘afatid-diyār*] means that dwellings were laid to waste in the past.

**MY ANSWER**—*Alḥamdulillāh* [All praise belongs to Allah]! At least you have admitted that:

### عفت الديار محلها ومقامها

indeed means the collapse and destruction of houses! As for the fact that you confine the meaning of the word **عَفَّتْ** [*‘afat*—‘wiped out’] to the past, I have already cited the examples from the Holy Quran in refutation of this notion. Indeed, all Arabs can testify to this for me. Tell me now whether this prophecy is extraordinary or not?

And if you say that no time has been specified in it, the answer is that if God wishes that their time be kept a secret, He never tells when the prophecy is going to be fulfilled. And when God says that the prophecy of the earthquake will be fulfilled at a time when no one would have known about it, and that calamity would occur all of a sudden, it would be contrary to His own Word to announce the time of its occurrence. See the announcement *An-Nidā*, page 14.

1. And when his Lord manifested Himself (*Sūrah al-A‘rāf*, 7:144). [Publisher]

And should you say, ‘What distinction does the prophecy have without specific determination, for calamities are wont to visit the world once in a while anyway?’; the reply is that it is a sufficiently specific determination that God said that this calamity would come as a testimony for me in my own lifetime and millions who would be living at this time would still be alive and would witness this calamity, and the calamity would be such that there would be no parallel of it in this country for ages in the past. So, this specification is enough that the cataclysmic earthquake would come within my own lifetime and that of most of my opponents. And remember, the Makkan opponents, too—like you—had sought specification as to the time by asking **مَتَى هَذَا الْوَعْدُ** [‘When will that promise be fulfilled?’], but they were not disclosed the time.

**HIS STATEMENT**—Newspapers that are sympathetic to the Islamic causes should reproduce this article in their publications and inform the public that these announcements are false, and that Mirza [Ghulam Ahmad] had not made any prophecy.

**MY ANSWER**—Now, what could be the reply to this, except **لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ** [‘The curse of Allah be upon the liars’]? As for the newspapers publishing the article accusing me of falsehood, the All-Powerful who has sent me does not care the least for it. What harm can the insects of the earth do to the Will of the Heavens? Before this, Abū Jahl, may he be cursed, had instigated the peoples of Arabia—that this man (meaning that, the Holy Prophet, may peace and blessings of Allah be upon him) was making a false claim—and he had rallied ignorant people around him. Then, ponder over his ultimate end! Was the Will of God thwarted by his mischiefs? Rather, God Almighty decided the fate of that unfortunate one in the Battle of **Badr**, and the religion of the true Messenger of God Almighty prevailed throughout the world. Likewise, I say in all truth that no newspaper can **stop** the

Will that has been decreed in Heaven. God's fury is greater than the fury of man. It is not an attack on me, but is an attack on God who created earth and heaven. It is His Will to cleanse the earth of sin, and to bring the days of sincerity, righteousness, and *Tauhīd* [the Oneness of God] back again, but the hearts that love the world do not wish for such days to return. O fool! Will you resist God? Is it in your power to fight Him? Had this been the work of man, there was no need for you to oppose it. God was enough to destroy it. This Movement has continued for nearly twenty-five years and is progressing by the day, and God has granted it extraordinary **success** in keeping with His holy **promises**. It is inevitable that before this world would come to an end, God would grant progress to this Movement to the **point of perfection**.

God has shown thousands of Signs to affirm my truth, to which hundreds of thousands of people stand witness. Signs appeared from the earth as well as from heaven. And they appeared amidst friends as well as foes. Hardly does a month pass without the manifestation of a Sign. And even now there is the promise of an **extraordinary Sign**, which has been designated as a cataclysmic earthquake which will unleash havoc upon the world never before witnessed by the world. So, if you fear God, why can you not be patient for a while? This earthquake will only surface so that God might manifest the truth of the truthful, and afford the people an opportunity to see Truth with the help of a glittering Sign. Though believing afterwards will not be of much honour, those who accept shall yet have a share in the blessing that has been prepared for the believers.

**HIS STATEMENT**—Does not the incident of Ahmad Baig's daughter take the lustre away from Mirza's revelations?

**MY ANSWER**—O critic! Was the shame of the earlier absurd objections not enough for you that you also chose to partake of the humiliation of making this frivolous objection?

Now listen with open ears! This prophecy had two parts and both were conditional. One part was conditionally related to the death of Ahmad Baig, meaning that it was prophesied that if he did not abide by the conditions laid down by God Almighty, he would die before the completion of three years. And not just him but with him there would be several deaths of his relatives too. So, because he—out of insolence—could not observe any of the conditions, God took him away from this world even before the stipulated period had elapsed, and several other deaths also occurred along with it.

But the part of the prophecy that pertained to Ahmad Baig's son-in-law, was deferred because the remaining people developed fear according to the purport of the condition and became very frightened. And this can be understood by everyone that if there is any prophecy about the death of two persons and one of them dies within the stipulated time, fear naturally develops in the heart of the second person. So it was inevitable that the associates of Ahmad Baig's son-in-law should have become fearful in their hearts upon witnessing Ahmad Baig's death. Hence, when God saw the fear of those people, He delayed the part of the prophecy that related to the death of the son-in-law, in keeping with His promise.

This is similar to what transpired in the case of the prophecy of death concerning Deputy 'Abdullāh Ātham and Pundit Lekh Rām. Since Deputy 'Abdullāh Ātham showed much fear on hearing the prophecy about his death, his death was deferred and he lived a few months longer than the stipulated period, but Lekh Rām exhibited great insolence upon hearing the prophecy and surpassed all limits in vilification. Therefore, he was removed from this world even before the original term limit.

The fact is that prophecies made by God's Messengers which contain the news about someone's death or some other calamity, are called prophecies of *wā'id* [warning]. And it is divine practice that such prophecies can be averted or delayed through repentance and seeking forgiveness, regardless of whether there is any condition in them or not,

just as it transpired in the prophecy of Prophet Yūnus [Jonah]. And the prophecy that Prophet Yūnus made for the chastisement to befall his people within forty days, was absolute—there was no stipulation that they believe or become frightened. Nevertheless, when the people repented and lamented, God Almighty deferred the chastisement. It is an established doctrine, with the consensus of all the Prophets, may peace be upon them, that every misfortune which God Almighty has willed to befall someone, can be averted by charity, almsgiving, repentance, seeking forgiveness, and prayer. So, the affliction that has been intended—when its news is communicated to a Prophet or Messenger or one ordained by God—is called a prophecy of *wa'id* [warning]. And, as it is an affliction, it can be averted in accordance with God's promise through repentance, seeking forgiveness, charity, almsgiving, prayer, and by earnest supplication, or it can be deferred. If the affliction, which has been made known in the form of a prophecy, cannot be removed through charity, almsgiving etc., all the Divine Books would stand invalidated and the entire edifice of religion would be disrupted.

The critic has thereby mounted a serious assault against Islam—and not just against Islam—it is an assault on all the Prophets. If this attack is not deliberate, it betrays his rank ignorance of Islam and the Shariah [Islamic Law]. The faithful should be wary of such people for, by attacking me, they do not intend only to attack me, they care not the least for the religion of Islam—they are the hidden enemies of Islam. May God Almighty safeguard His religion against their evil.

This ignoramus doesn't even know that just as God Almighty has made it an integral part of His own noble attributes to avert prophecies of warning on the basis of repentance, seeking forgiveness, prayer, and charity, so did He teach the same morals to man as is evidenced by the Holy Quran and the Hadith. When—out of sheer maliciousness—the hypocrites had perpetrated a calumny against Ḥaḍrat 'Ā'ishah, may Allah be pleased with her, some unwary Companions also had joined in this narrative. One of those Companions used to get his meal, twice a day, from the home of Ḥaḍrat Abū Bakr, may Allah be pleased with

him. Due to this lapse, Ḥaḍrat Abū Bakr<sup>ra</sup> pledged that he would never again feed him as a punishment for this misdeed, whereupon the verse was revealed:

وَلْيَعْتَفُوا لِصَفْحِهِمْ وَلَا تُجْرَبُوا وَلَا يَكْفُرُوا بِاللَّهِ لَكُمْ وَاللَّهُ عَفُورٌ رَحِيمٌ<sup>1</sup>

At that Ḥaḍrat Abū Bakr broke his pledge and restored his meals as usual. It is for this reason that it is part of Islamic morality that should one pledge something by way of punishment, the breaking of that pledge is a component of good morals. For instance, if someone swears that with regard to his servant, he shall strike him fifty times with a shoe, to forgive him on account of his repentance and earnest supplication is the Islamic custom, so that *تخلق باخلاق الله* [morality mirror the attributes of Allah]. Nevertheless, it is not permissible to break a promise; one will be held accountable for the breach of promise, but not for breaking a pledge of chastisement.

**HIS STATEMENT**—The state of other prophecies is even worse than this.

**MY ANSWER**—O bigoted ignoramus! When did you have the occasion to study my prophecies with care and to learn about them all, and when did you have occasion to stay in my company to witness my Signs first-hand! Who should I compare you with? You are comparable to a blind man who denies the existence of the sun yet fails to see his own blindness. Everyone cognizant of this matter can determine whether the state of my prophecies is worthless or whether the state of your faith is worthless. For the wise, this sample of your objections is enough; namely, the issue which is incontrovertible for all the Prophets

1. Let them forgive and forbear. Do you not desire that Allah should forgive you? And Allah is Most Forgiving, Merciful (*Sūrah an-Nūr*, 24:23). [Publisher]

and which is incontrovertible for all Islamic sects, is objectionable in your estimation. How sad! Are these the people who want to become the leaders of Islam who are not even aware of the teachings of God and the doctrines of Islam? *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* [To Allah we belong and to Him shall we return].

O cruel critic! Is this the wherewithal that prompted you to take up the pen? Though you suffer the fervour of prejudice, was it necessary to advertise your ignorance? Every statement, a rank lie; every doubt, simply satanic suspicion! With this knowledge and understanding, what tickled your fancy to criticise the holy revelation of God? It would have been better had you remained silent. You have earned sin for nothing and you have exposed everyone to your [heretofore] concealed ignorance with your tongue, defaming yourself in public and meriting the application—to your plight—of the parable of Shaikh Sa'dī, may God have mercy on him, that is contained in *Bostān* which is as follows:

کے نیک خلق و خَلق پوش بود کہ در مصر یک چند خاموش بود  
*There was a good and well-renowned fellow in Egypt  
 Who never opened his mouth in speech.*

جہانے برو بود از صدق جمع چو پروانہ ہا وقت شب گرد شمع  
*A host of people congregated around him in all sincerity  
 Like moths converging upon a lamp at night.*

شبے در دل خویش اندیشہ کرد کہ پوشیدہ زیر زبان است مرد  
*One night he said to himself:  
 'There is a [wise] man concealed beneath my silent tongue;*

اگر ماند فطنت نہان در سرم چہ دانند مردم کہ دانش ورم  
*Should my cleverness remain hidden within my head,  
 How would people know that I am a man of intellect?'*

سخن گفت و دشمن بدانت و دوست که در مصر نادان تر از وے هموست  
*Thereupon he spoke—and friend and foe came to know—*  
*That in Egypt, there was no one more ignorant than him!*

حضورش پریشان شدد کارزشت سفر کرد و بر طاق مسجد نوشت  
*His followers dispersed and his glory vanished;*  
*He fled away after writing on the arch of the mosque:*

در آئینه گر روئے خود دیدے بہ بیدانٹی پردہ ندیدے  
*'Had I seen my face in the mirror,*  
*I would not have laid bare my folly.'*

I have now completed replying to the objections raised by Muḥammad Ikrāmullāh Khān of Shahjahanpur which have been published on page 5 of *Daily Paisah Akhbār*, 22 May 1905, but this was followed by a letter addressed to my friend, Maulawī 'Abdul Karīm, by a gentleman who chose not to reveal his name, in which, appealing in the name of God, he has sought answers to some of his objections regarding the same prophecies. These objections have been sufficiently answered in this part of *Barāhīn*, but since the critic has appealed to me in the name of God, I will briefly answer the gentleman's objections, even at the cost of repeating myself.

**HIS STATEMENT**—The phrase *عفت الدیار محلّها و مقامها* [‘Temporary residences and permanent ones will be wiped out’] which His Holiness Mirza Sahib claims to be his revelation is a verse written by an ancient poet. The question is, has a revelation ever been vouchsafed to a Prophet which is—word for word—the same as something that has already been uttered before this Prophet by some other man? And if you are able to prove this, then the second objection would be that

under such circumstances what would be the distinction between the Word of God and the word of man?

**MY ANSWER**—As I have written about it earlier, we do not need to go looking for such an example among other Prophets, because even to our Holy Prophet, may peace and blessings of Allah be upon him, some such phrases were contained in the revelations of Allah that had already been uttered by someone else. For instance, this sentence of Quranic revelation:

قَتَبَرَكُ اللهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>

issued forth first from the tongue of ‘Abdullāh bin Abī Sarah, and the very same sentence was revealed in the Holy Quran. See *Tafsīr-e-Kabīr*, part 6, page 276, printed in Egypt. The actual words are:

روى الكلبي عن ابن عباس رضي الله عنهما- ان عبد الله بن سعد بن ابى سرح كان يكتب هذه الآيات لرسول الله صلى الله عليه وسلم فلما انتهى الى قوله تعالى خلقاً آخر عجب من ذلك فقال فتبارك الله احسن الخالقين- فقال رسول الله صلى الله عليه وسلم أكتب فهكذا نزلت، فشك عبد الله وقال ان كان محمد صادقاً فيما يقول فانه يوحى الى كما يوحى اليه وان كان كاذباً فلا خير في دينه فهرب الى مكة فقيل انه مات على الكفر وقيل انه اسلم يوم الفتح-

**Translation** is that: Kalbī narrates it on the authority of Ibn ‘Abbās, may peace be upon him, that ‘Abdullāh bin Abī Sarah used to take down verses of the Holy Quran; i.e. the Holy Prophet, may peace and blessings of Allah be upon him, would direct him to write down the verses as they were revealed to him. And so once when the Holy Prophet, may peace and blessings of Allah be upon him, dictated to him the verse that ends with *خلقاً آخر* [‘another creation’], ‘Abdullāh marvelled

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu’minūn*, 23:15).  
[Publisher]

and said فتبارك الله احسن الخالقين [‘So blessed be Allah, the Best of creators’]. The Holy Prophet, may peace and blessings of Allah be upon him, then said, ‘Write this down as well, for God has also revealed the same words that have issued from your tongue, namely:

فتبارك الله احسن الخالقين

[So blessed be Allah, the Best of creators].

Thereupon, ‘Abdullāh became mistrustful as to how the words that he had uttered could be the words of God. He said, ‘If Muhammad, may peace and blessings of Allah be upon him, be true, then I receive the same revelation that he does, and if he be false, then there is no good in following him.’ So, he fled to Makkah. According to one narrative he died a disbeliever, while according to another he became a Muslim after the fall of Makkah.

So you can see that the words of ‘Abdullāh bin Abī Saraḥ coincided with the words of God; i.e. this sentence:

فتبارك الله احسن الخالقين

[So blessed be Allah, the Best of creators]

issued forth from the mouth of ‘Abdullāh and this very sentence was revealed by God. And should you ask, ‘What, then, distinguishes the Word of God from the word of man?’, the first answer is as God Himself has said in the Holy Quran—to establish a distinction the words uttered by any other than God must at least equal some chapter of the Holy Quran, for that is the quantity considered sufficient to count as a miracle, as God says:

وَلَوْ كُنْتُمْ فِي رَيْبٍ مِّمَّا كَزَلْنَا عَلٰى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ<sup>1</sup>

1. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it (*Sūrah al-Baqarah*, 2:24). [Publisher]

He did not say **فَاتُوا بِأَيِّهِ مِنْ مِثْلِهِ** [‘Produce a verse like it’] or **فَاتُوا بِكَلِمَةٍ مِنْ مِثْلِهِ** [‘Produce a sentence like it’]. And, in reality, it is true that the Words of God, taken separately, are indeed those very words that issued forth from the tongues of disbelievers, but they took on a miraculous form as a whole through their beautiful eloquence, structured symmetry, and other characteristics.

And the same is true of the miracles inherent in Works of God Almighty. They acquire their miraculous nature when viewed as a whole, just as His Words become miraculous when seen as a whole. Nevertheless, even the short phrases that issue forth from the mouth of God are absolutely distinct from human phrases on account of the lofty meanings that are inherent within them. And though man may not succeed in penetrating their hidden mysteries, they do possess an inherent light in which lies their true spirit. For instance, the above words:

**فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>**

have a distinct quality on account of their relation to the preceding verses. In other words, they possess a spiritual philosophy which is in itself a miracle, the like of which is not found in the words of man.

To elaborate, in the beginning of *Sūrah al-Mu'minūn*, which contains the verse:

**فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>2</sup>**

God speaks of how man passes through the six stages essential for his progress to reach his physical and spiritual perfection. God has divided

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

2. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

both kinds of development into six stages each, and has declared the sixth stage to be the stage of perfect development; and the affinity between the physical and the spiritual stages of development has been shown in such an extraordinary manner that ever since man was created, the mind of no man has been able to attain this insight. And if someone claims otherwise, then the onus would be on him to produce this holy philosophy from the book of any human being. But, remember, no one will ever be able to prove any such thing. Hence, this is an evident miracle that Allah the Exalted has revealed in these blessed verses—namely, the deep parallelism that exists in both the physical and spiritual progress until one reaches the point of perfection. And this, in turn, shows that both the physical creation and the spiritual creation have been wrought by the One and same hand; that is, the hand of God.

Some ignorant people have also objected that the Holy Quran's description of the stages of man's creation, starting from that of a sperm to his full physical perfection, is not accurate in the light of modern medical research. It is foolish of them to interpret these verses to mean that God creates a human being in the رحم [riḥm—womb] in such a manner that He first completes one organ and then attends to another. This is not at all the intent of the divine verses. Rather, just as I have myself witnessed, the True Creator fashions all the organs—internal and external—at the same time, not one after the other in the development of the child in the رحم [riḥm—womb] from a shapeless lump to the end. It is, however, established that at first the human form consists of a clot of blood, then all of it turns into a shapeless lump, and then—at one and the same time—some of it turns into bones at the proper places, and then—at one and the same time—the whole structure is clothed with flesh, which is called the skin and helps to embellish the body. At this point the physical human form becomes complete and is infused with life. I have witnessed all these stages with my own eyes.

I will now turn to the six stages of spiritual development, as Allah the Exalted states in the Holy Quran:

(1) قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خٰشِعُونَ<sup>1</sup>

(2) وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>2</sup>

(3) وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَجِوُونَ<sup>3</sup>

(4) وَالَّذِينَ هُمْ لِغُرُوبِهِمْ حٰفِظُونَ اِلَّا عَلَىٰ اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مُلْتَمِسِينَ  
فَبِمَنَ ابْتَغَىٰ وَرَاءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُونَ<sup>4</sup>

(5) وَالَّذِينَ هُمْ لِاٰمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُونَ<sup>5</sup>

(6) وَالَّذِينَ هُمْ عَلَىٰ صَلٰوةِهِمْ يُحٰفِظُونَ<sup>6</sup>

As against these, He has also declared the number of stages of man's physical development to be six, as He states after these verses:

(1) ثُمَّ جَعَلْنٰهُ نُوْفًا فِيْ قَرَارٍ مَّكِيْنٍ<sup>7</sup>

(2) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً<sup>8</sup>

1. Surely, success does come to the believers, who are humble in their Prayers (*Sūrah al-Mu'minūn*, 23:2–3). [Publisher]
2. And who shun all that which is vain (*Sūrah al-Mu'minūn*, 23:4). [Publisher]
3. And who are active in paying the Zakāt (*Sūrah al-Mu'minūn*, 23:5). [Publisher]
4. And who guard their chastity—except from their wives or what their right hands possess, for then they are not to be blamed; but those who seek *anything* beyond that are the transgressors—(*Sūrah al-Mu'minūn*, 23:6–8). [Publisher]
5. And who are watchful of their trusts and their covenants (*Sūrah al-Mu'minūn*, 23:9). [Publisher]
6. And who diligently guard the observance of their prayers (*Sūrah al-Mu'minūn*, 23:10). [Publisher]
7. *Sūrah al-Mu'minūn*, 23:14 [Publisher]
8. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

(3) فَخَلَقْنَا الْعَاقَةَ مُضْغَةً<sup>1</sup>

(4) فَخَلَقْنَا الْبُضْغَةَ عَظِيمًا<sup>2</sup>

(5) فَكَسَوْنَا الْعِظْمَ لَحْمًا<sup>3</sup>

(6) ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>4</sup>

As I have stated above, it is clear that the first stage of man's spiritual development is the one described in this verse; that is:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ<sup>5</sup>

Meaning that those believers have attained salvation who adopt humility and meekness in their Prayers and in their remembrance of God and who busy themselves in the remembrance of God with tenderness of heart and depth of emotions. Against this, the first stage of man's physical development has been described in this verse:

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ<sup>6</sup>

Meaning: Then we made man a sperm and placed that sperm in a safe place. Thus, after the creation of Adam, God Almighty has declared the sperm to be the first physical stage of human development.

Obviously, the sperm is a seed which embodies within it all the faculties, characteristics, inner and outer organs, and the physical features

1. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

3. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

4. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

5. *Sūrah al-Mu'minūn*, 23:2–3 [Publisher]

6. *Sūrah al-Mu'minūn*, 23:14 [Publisher]

that are plainly revealed at the fifth stage, and are fully and manifestly perfected at the sixth stage.<sup>1☆</sup> Nonetheless, the stage of the sperm is the most precarious of all the stages, for it is like a seed that has not yet attached itself in any way to the earth. It has still not felt the pull of the رحم [riḥm—womb] and it is possible that it may be wasted on entering the body of the woman just as a seed is wasted on rocky soil. And it is also possible that the sperm itself may be defective; that is, it may have some imperfection in itself that makes it unfit for growth. It may not have the ability to be attracted by the رحم [riḥm—womb] and may only be like a corpse in which there is no movement, just like a rotten seed that is sown in the soil; and even though the soil may be excellent, yet by virtue of its own defect it is incapable of growth and development. And it is also possible that due to some other disorders, which we need not elaborate here, the sperm is not able to connect to the رحم [riḥm—womb] and the رحم [riḥm—womb] deprives it of its attractive influence; just as a seed is sometimes crushed underfoot, carried away by birds, or destroyed by some other accident.

The same are the characteristics that attend the first stage of a believer's spiritual development—the state of humility, meekness, tenderness, and pathos—that he experiences in worship and in the remembrance of God, which, in other words, means to cultivate in oneself anguish, tenderness, humility, modesty, meekness of spirit, and a yearning and longing, and to turn to God having been overcome by His fear, as has been described in the verse:

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1. ☆ The stages referred to here are the ones that have just been mentioned. The fifth stage is when, by the power of the Almighty Creator, the human body becomes complete in the رحم [riḥm—womb] and the bones are covered by an embellished skin. The sixth stage is when the body is endowed with life. And, as I have said above, the first stage of man's spiritual development is that of humility, tenderness, and pathos, and that, too—in fact—embodies, in a compact form, all that is later manifested in man's spiritual being. (Author)

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ<sup>1</sup>

Meaning that: Those believers have attained their desires who adopt humility and meekness in their Prayers and in every type of their remembrance of Allah, and who occupy themselves in remembering Him with true fervour and supplication, passion, and anguish. This stage of humility, which has been indicated above, is the first stage in the development of the spiritual being. In other words, it is the first seed that is sown in the soil of servitude to God, and it carries in it—in a compact form—all the faculties, attributes, features, beauty, and characteristics of the spirit, which, in the fifth and sixth stages, manifest themselves in the perfect man in an attractive manner.<sup>2\*</sup> Since this stage,

1. *Sūrah al-Mu'minūn*, 23:2–3 [Publisher]

2. ☆ The fifth stage, as I have stated, is the one described in the verse:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ

[And who are watchful of their trusts and their covenants. (*Sūrah al-Mu'minūn*, 23:9)].

And the sixth stage, as mentioned before, is that outlined in the verse:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

[And who diligently guard the observance of their Prayers (*Sūrah al-Mu'minūn*, 23:10)].

And this fifth stage has been placed in juxtaposition to the fifth stage of man's physical development described in the verse:

فَكَسَوْنَا الْوُجُوهَ لَحْمًا

[Then We clothed the bones with flesh (*Sūrah al-Mu'minūn*, 23:15)].

And the sixth stage is juxtaposed with the sixth stage of the physical development as referred to in the verse:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ

[Then We developed it into another creation (*Sūrah al-Mu'minūn*, 23:15)].

(Author)

like the stage of the sperm, is the first stage in man's spiritual development, the Quranic verse has placed it in the first stage alongside the stage of the sperm and has described their similarities. This is so that those who reflect deeply on the Holy Quran may understand that the state of humility in Prayer is like a sperm in case of the spiritual being, and like the sperm it contains all the faculties, attributes, and features of the perfect man. Likewise, just as a sperm remains in a precarious state until it has established a link with the رحم [riḥm—womb], so is this initial stage of the spiritual being—the stage of humility—not free from danger until it becomes firmly linked to رحيم [Raḥīm—the Merciful God].

It should be noted here that when the favour of God Almighty is received without any effort on one's part, this is due to the attribute of رحمانيت [Raḥmāniyyat—Graciousness]. For instance, everything that God has created for mankind by way of heaven and earth etc., or even the creation of man himself, all this has come about on account of God's رحمانيت [Raḥmāniyyat—Graciousness]. But when one receives favour as a result of one's deeds, worship, effort, and striving, it is the result of رحيميت [Raḥimiyyat—Mercifulness]. This has been the continuous divine practice towards mankind so that when man adopts humility in his Prayer and remembrance of God then he makes himself deserving of رحيميت [Raḥimiyyat—Mercifulness].

So, the only difference in the sperm and in the first stage of the spiritual development—that of humility—is that while the former is dependent upon the pull of the رحم [riḥm—womb], the latter requires the pull of رحيم [Raḥīm—the Merciful]. So, just as it is possible that the sperm may be wasted before it can establish connection with the رحم [riḥm—womb], so is it possible that the first stage of man's spiritual development—that of humility—may be wasted before it is able to establish the connection with the Merciful One.

There are many people who in the initial stage cry, are ecstatic, and rave and rant in their Prayers, and show all manner of frenzy and fervency in their love for God, and manifest various states of being

enamoured with God, but since they are unable to establish any connection with the Bountiful One, whose attribute is Mercifulness, and are not drawn towards Him by means of His special manifestations, all their crying, humility, and supplication are baseless and they often falter and fall into a state worse than before. So, this is a wonderful and interesting similarity between the sperm—which is the first stage of the physical development and which comes to nothing unless the pull of the رحم [*riḥm*—womb] comes to its aid, and the state of humility—which is worthless unless the pull of God's mercy comes to its assistance.

It is on this account that you will find thousands who, in some part of their lives, had enjoyed the state of humility in their Prayers and remembrance of God, and they cried and supplicated in ecstasy, but then some such curse took hold of them that turned them suddenly towards selfish ends, and they became totally lost in the world and its desires and passions. This is indeed a fearful scenario whereby their state of humility ends before they have established a link with the Merciful One. Before the pull of the Merciful God effects some action upon them, that state is gone and lost. As such their spiritual condition, which is at the first stage of spiritual development, is akin to the sperm that is lost before it can establish a connection with the رحم [*riḥm*—womb]. In short, the first stage of the spiritual being—that of humility—and the first stage of the physical being—that of the sperm—are similar in that the first stage of the physical being—that of the sperm—is worthless without the pull of the رحم [*riḥm*—womb], and the first stage of the spiritual being—that of humility—is nothing without the pull of God, the رحيم [*Raḥīm*—Merciful].

And just as countless sperms go to waste in this world, being destroyed in that state without having established a connection with the رحم [*riḥm*—womb], so are there countless instances of the states of humility that are wasted because they fail to be connected to رحيم [*Raḥīm*—the Merciful God]. There are thousands of ignorant people who, on account of a few days of humility, rapture, and supplication,

become satisfied and think that they have attained the status of *walī* or *ghaus* or *quṭb* or *abdāl*,<sup>1</sup> or have become godly, whereas in fact they are nothing at all; they are still a mere sperm. As yet they are only acquainted with the name of God, the rosebud of spring [i.e. loving relationship with Allah] has not even touched them. Alas! A large number of people have been destroyed on account of such vain thoughts.

Bear in mind that the first stage of the spiritual being—that of humility—can perish due to a myriad of factors, just as the sperm—which is the first stage of the physical being—can come to naught due to various kinds of mishaps, including a defect in the sperm itself. For instance, if the state of humility has some idolatrous contamination in it, or is mixed with some unlawful innovation or frivolity, such as a person's carnal and unholy desires and passions expressing themselves, or the heart is in the grip of base objectives, or has become overpowered by the frivolous worldly desires; thus, burdened by all these unholy disorders, the state of humility is not deemed worthy of establishing a link with the Merciful God, in the same way as a defective sperm will fail to connect itself to the رحم [*riḥm*—womb]. This is why the state of humility of the Hindu yogis and the Christian clergymen does not benefit them in the least. If they take their anguish and supplications to a level where they reduce their bodies to a fleshless skeleton, even then the رحيم [*Raḥīm*—Merciful One] does not establish a connection with them because their state of humility has an inherent flaw.

The same is the case of the mendicants of Islam steeped in innovation who, shunning the Holy Quran, adopt instead a thousand forms of innovation, so much so that they shamelessly employ hemp or marijuana or alcohol, not to mention other forms of evil in which they indulge as freely as a child partakes of its mother's milk. Since their condition has no affinity or connection with the Merciful God; rather,

1. *Walī* (friend), *ghaus* (saint), *quṭb* (guiding star), and *abdāl* (substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya'ullah*—i.e. the friends of God. [Publisher]

their condition is extremely repugnant in the eyes of God, therefore, despite all their own type of ecstasy, dance, poetry, and music etc., they remain totally deprived of establishing a relationship with the Merciful God. They are like the sperm which, on account of syphilis or leprosy becomes defective and unfit for the رحم [*riḥm*—womb] to establish a link with it.

Thus, the relationship with the رحم [*riḥm*—womb] and رحيم [*Raḥīm*—the Merciful God], or the absence of it, is due to the same cause, the difference has only to do with the disorders being physical or spiritual. Just as a sperm at times is not fit so that the رحم [*riḥm*—womb] may establish a connection with it and draw it to itself on account of some inherent disorders, the same is true of the state of humility—which is equivalent to the state of the sperm—which, due to some inherent disorders of its own, such as pride, arrogance and ostentation, and other forms of misguidance or idolatry, becomes unworthy that God, the رحيم [*Raḥīm*—Merciful]. God should establish a connection with it. In short, all the excellence of the first stage of spirituality—i.e. the state of humility—depends upon establishing a true link with the Merciful God, in the same way as all the excellence of the sperm depends on its developing an association with the رحم [*riḥm*—womb]. Thus, if the state of humility is not really linked with God, the رحيم [*Raḥīm*—Merciful] and no true relationship with Him can develop, then that state is akin to the impure sperm that can never develop a real connection with the رحم [*riḥm*—womb].

Remember that if a person at one time happens to experience true immersion and fervour and pleasure in Prayer and remembrance of Allah, it does not prove that he has a true relationship with God, the رحيم [*Raḥīm*—Merciful], just as the sperm may enter the woman's body and pleasure may be experienced, but it does not necessarily mean that the sperm has become linked to the رحم [*riḥm*—womb], for there is a whole separate set of signs and indications that would prove the link. Thus, the passion and fervour one experiences in the remembrance of God Almighty—which is known as the state of humility—is akin to the state

of the sperm that enters the woman's body after being ejaculated. There is no doubt that in the physical realm it is a moment of great pleasure, and yet the entering of the sperm does not entail that it will become linked to the رحم [*riḥm*—womb] and will be drawn towards it.

Similarly, it is not necessary that the spiritual passion and fervour and state of humility will definitely lead the supplicant to establish a relationship with God, the رحيم [*Raḥīm*—Merciful] and be drawn towards Him. Instead, the sperm that enters the body of a prostitute as a result of an illicit relationship results in the same sort of pleasure as one experiences with one's wife. Thus, the pathos and fervour of idolaters and creature worshippers is similar to the lust of those who associate with prostitutes. The fervour and passion of the polytheists who remember God merely for the sake of worldly objectives is **akin to the sperm that enters the body of a prostitute and results in pleasure.**

Nonetheless, just as the sperm has the inherent ability to establish a link, so is the case with the state of humility, and yet this state of humility and pathos and anguish alone does not prove that the link has indeed been established. This is just like the sperm—which is a physical parallel of the spiritual state—for when a man comes to his wife and his sperm enters her body and he experiences the ultimate pleasure, this pleasure is no guarantee that conception has indeed taken place.

Similarly, no matter what pleasure and ecstasy one experiences in the state of humility and fervour, it is by no means a definitive indication of the existence of a link with God.<sup>1☆</sup> In other words, if some

1. ☆ In the initial stages, the state of humility and passion can go hand in hand with all sorts of frivolous activities. For instance, a child is in the habit of crying and becomes fearful and shows humility repeatedly; and yet in childhood one is engrossed in much frivolity, and is more readily drawn towards it. He often likes to indulge in senseless things like jumping about and even incurs injuries. This shows that frivolity is what comes to man first of all in life's journey and he cannot move on to the next stage without passing through this stage first. And the first step to adulthood is to shun the frivolities of childhood. This goes to show that man by nature initially associates with frivolous things. (Author)

person experiences humility and fervour during Prayer or remembrance of God, it does not necessarily mean that he has a relationship with God.

A person may experience all these states and yet have no connection with God. We commonly see people who cry with elation and raise slogans during sermons and religious discourses, during Prayers and remembrance of God, and express deep emotion with tears running down their cheeks. Indeed, some are prone to weep at the slightest occasion, and yet such people do not detach themselves from frivolous activities, and much that is absurd and frivolous recreation is their constant companion, which goes to show that they have no relationship whatsoever with God and their hearts are devoid of His fear and majesty. This is indeed a strange display—such impure souls together with such states of humility and fervour. This is indeed a matter to learn from, for it shows that mere show of passion and crying that is not attended by the shunning of frivolity is nothing to be proud of, nor is it at all a sign of one's nearness to God or a link with Him.

I have with my own eyes seen many *faqīrs* [Muslim religious ascetics] and other such people who, upon hearing a tragic verse or witnessing a tragic event or hearing a tragic story, at once start shedding tears, just like some clouds that start pouring large drops of rain so suddenly as to not afford those sleeping in the open an opportunity to run indoors without their bedding being drenched in water. But I can testify, based on my personal observation, that I have found many such people to be very cunning, even more so than worldly people. Indeed, I have found some of them to be so evil-natured and dishonest and villainous in every aspect that having seen their tears and demonstrations of humility I am loath to express such sentiments in public. There was, of course, a time when this was specifically the hallmark of righteous people, but nowadays it has become a trait of devious and dishonest people. They put on green mantles, grow long hair, always have a rosary in their hand, tears are ever welling up in their eyes, their lips ever moving as if in remembrance of Allah, and then they

also indulge in every innovation. Such are the signs of mendicancy that they exhibit, and yet their leprosy-stricken hearts are devoid of the love of God, with a few exceptions of course. The truly righteous whose actions are spontaneous and heartfelt—and not for ostentation and display—are exempt from these remarks of mine. In any case, what this proves is that crying and supplication is not something that is unique to Godly people; rather, it is a human faculty that comes into play at its proper place or otherwise.

At times a person reads a fictitious story and he knows that it is all fiction, such as a novel and yet when he comes to a tragic turn of events, he loses control over his heart and is unable to restrain the gush of tears. The power of such tragic stories is such that at times a person starts to relate it and at one point his eyes well up with tears, and his voice also becomes like that of a weeping person, and suddenly he cannot restrain his emotions. He experiences the kind of satisfaction and pleasure that comes from such crying even though he knows well that the basis upon which he weeps is invalid and is merely fiction.

Why is this so? What is the reason that lies behind it? It is because the faculty of crying and pathos that resides within man is not concerned with the truth or untruth of an event. It will come into play whenever such conditions exist, and man takes a kind of pleasure in this state whether he is a believer or a disbeliever. This is why in unholy gatherings that comprise of all kinds of innovations, licentious people, who adorn themselves in the garbs of *faqīrs*, upon hearing eulogies and verses, start to dance and get into a state of trance and ecstasy and crying. They experience their own form of pleasure and think that they have thus become one with God. And yet the pleasure they experience is like the pleasure that a fornicator might experience with a prostitute.

Yet another similarity between the sperm and the state of humility and fervour in Prayer is that just as a man's sperm enters the body of his wife or another woman, at the time of ejaculation it flows freely just like the flowing of tears in a state of fervour and anguished supplication.

And just as the sperm ejaculates spontaneously, so do tears flow from the eyes of a person at the height of anguished prayer. And just as the pleasure of ejaculations is at times lawful when experienced with one's wife, and at times unlawful when experienced with a prostitute, the same is the case with the state of anguish and fervour, which at times is only for the sake of the One and Peerless God, with no contamination of idolatry or innovation. This is lawful pleasure. But at times such pleasure is experienced in the passion and fervour of worship that has the element of innovations, creature worship, and the worship of idols and goddesses, and then it is like the pleasure experienced during intercourse with a prostitute. In short, mere crying, supplicating, fervour, and anguish and the pleasure derived therefrom do not necessarily mean a relationship with God, just like so many sperms that are wasted and the رحم [*riḥm*—womb] does not accept them. Similar is the case with cries and supplications of many people. It only serves to destroy their eyesight, for the Merciful God does not accept such supplications.

Thus, there is a manifestly clear similarity between the state of humility—which is the first stage of the spiritual being—and that of the sperm—which is the first stage of the physical being. I have described [this similarity] in detail. And this similarity is not a trivial matter, for the Eternal Creator—glory be to Him—has created this complete and perfect similarity by His express will; so much so that it is also written in the Book of Allah that both these pleasures will also be experienced in the next world, but in that world the similarity will have grown so much that they will virtually become one. In other words, when in the next world a man makes love to his wife, he will not be able to tell whether he makes love to his wife or is immersed in the boundless sea of the love of Allah. This state is experienced in this very world by those who become one with the Lord of Honour, but it is beyond the comprehension of worldly and the unenlightened people.

Having explained how the first stage of the spiritual self has

complete affinity with the first stage of the physical self, it is now necessary to explain how the second stage of the spiritual self, too, has an affinity with the second stage of the physical self. To elaborate, as I have already stated, the second stage of spiritual development has been outlined in this noble verse [of the Holy Quran]; that is:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>1</sup>

Meaning that: Believers are those who shun all that is vain, they do not indulge in vain conversations, activities, or actions and keep away from vain assemblies, companions, and relationships.

In parallel with this is the second stage of the physical self which God has described in His Noble Word as *عَلَقَةٌ* [*'alaqah*—'clot']. As He says:

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً<sup>2</sup>

Meaning that: Then We fashioned the sperm into an *عَلَقَةٌ* [*'alaqah*—clot]. That is, We saved it from being lost in vain and turned it into an *عَلَقَةٌ* [*'alaqah*—clot] through the connection and influence of the *رحم* [*riḥm*—womb]. Prior to this, it was in a perilous state and it could not be said whether it would develop into a human being or would go to waste. But after establishing a connection with the *رحم* [*riḥm*—womb], it was saved from going to waste and a change came over it that did not exist before; that is, it took on the form of an *عَلَقَةٌ* [*'alaqah*—clot] of blood and became thicker. And a connection with the *رحم* [*riḥm*—womb] developed, and thus it came to be named *عَلَقَةٌ* [*'alaqah*—'clot'], and the woman became eligible to be called pregnant. And by virtue of this connection, the *رحم* [*riḥm*—womb] became its guardian and the sperm began to grow and flourish under its care. However, at this

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

stage the sperm has not acquired much of purity. It merely turned into an عَلَقَةٌ [*'alaqah*—clot] of blood that was saved from going to waste on account of being linked to the رَحِمٌ [*riḥm*—womb]. And as it would otherwise have spread and spilled out in an unseemly manner and desecrated one's clothes, now, on account of its link, it has been saved from being wasted. But it is still only an عَلَقَةٌ [*'alaqah*—clot] of blood and not free from contamination of subtle impurities. Had it not become linked to the رَحِمٌ [*riḥm*—womb], it was likely that it would not have been able to stay therein, even if it had entered the woman's body, and would have just flowed out. But the power of the رَحِمٌ [*riḥm*—womb] held on to it and turned it into something like a clot of blood. And then, as I have said, it came to be called عَلَقَةٌ [*'alaqah*—'clot'] on account of that link—a link that had hitherto been missing. It is this that saved it from being wasted, and it is on this account that the fluid shed its watery form and became somewhat thicker.

Corresponding to this عَلَقَةٌ [*'alaqah*—clot], which is the second stage of the physical being, is the second stage of the spiritual being which I have mentioned above and of which is indicated by the following Quranic verse:

وَالَّذِينَ هُمْ عَنِ النَّغْوِ مُعْرِضُونَ

Meaning that, the emancipated believers are those people who shun vain actions, vain talk, vain behaviour, vain assemblies, vain company, vain relationships, and vain passions, and their faith rises to a level that it becomes easy for them to achieve that much. For, on account of the strengthening of their faith they do establish a certain link with the Merciful God, in the same way as the sperm, when it turns into an عَلَقَةٌ [*'alaqah*—clot], becomes linked to the رَحِمٌ [*riḥm*—womb] and is saved from spilling out in vain or being wasted; otherwise, إِلَّا مَا شَاءَ اللَّهُ [except as God wills]. Thus, in this second stage of the spiritual being, the relationship with the Gracious God is exactly similar to the

relationship which the علقة [*alaqah*—clot] has with the رحم [*riḥm*—womb] in the second stage of the physical being. And just as before the advent of the second stage of the spiritual being it is not possible to become free of frivolous relationships and activities, and more often than not the first stage of the spiritual being—that of fervour and supplication—goes to waste and has an inauspicious end, so is the case with the sperm, which is the first stage of the physical being. Before it becomes an علقة [*alaqah*—clot], there is every chance that it will go to waste. But when it is willed by God that it should be saved from being unduly wasted, then by His command the same sperm turns into an علقة [*alaqah*—clot]. This, then, is deemed as the second stage of the physical being.

So, the second stage of the spiritual being is when one shuns all frivolous acts, deeds, talk, relationships, and passions. And this **stage** too is only attained when one has established a **link** with the Merciful God, for it is this relationship that has the potential and force to break it free from the other relationship and save it from being wasted. Even if a person experiences fervour and devotion in one's Prayers—which is the first stage of the spiritual being—this state is unable to keep him from indulging in frivolous talk, acts, and deeds, and cannot restrain his frivolous passions **until one develops the link with God** as in the second stage of the spiritual being. This is just like the case of a man who might consort with his wife several times a day, but the sperm will not be saved from being wasted unless it becomes linked to the رحم [*riḥm*—womb].

So when God Almighty says:

وَالَّذِينَ هُمْ عَنِ النَّغْوِ مُعْرِضُونَ<sup>1</sup>

it means that the believers are only those who wean themselves away from vain relationships—and weaning away from vain relationships is

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

a requisite for the relationship with God.<sup>1\*</sup> In other words, weaning one's heart away from frivolous activities amounts to attaching one's heart to God, because man has been created for eternal worship, and the love of God is by nature imbued in his heart. This is why his soul has an eternal relationship with God, as is evident from the verse:

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ<sup>2</sup>

The relationship that man establishes with God Almighty by coming under the shade of رحيميت [Rahīmiyyat—Mercifulness] through the medium of worship—the first stage of which is that, having attained

1. ☆ The reason why weaning away from vain relationships leads to a relationship with God Almighty is that in these same verses God Almighty has used the word أَفْلَحَ [aflaha—'succeeded'] to promise that whoever does something in order to seek God will find God to the extent of his labour and striving and to that extent will have a relationship with Him. So whoever shuns vain deeds for the sake of a relationship with Him is able to enjoy that bit of relationship with God as promised in the word أَفْلَحَ [aflaha—'succeeded']. This is because what he has done is nothing very heavy, he has merely cut off the light connection he had with that frivolous deed. Bear in mind that since the word أَفْلَحَ [aflaha—succeeded] is found in the first verse which is:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

[Surely, success does come to the believers, who are humble in their Prayers (Sūrah al-Mu'minūn, 23:2–3).]

the same word is associated by way of a promise with all the subsequent verses. Thus the verses:

[Sūrah al-Mu'minūn, 23:4]—وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

That is, 'those who turn away from that which is vain' means, 'Verily, believers have succeeded who turn away from that which is vain.' At each stage of development of faith, the word أَفْلَحَ [Ifḷāḥ—'success'] has a distinctive meaning, holding out the promise of a special relation with God. (Author)

2. 'Am I not your Lord?' They say, 'Yes, we do bear witness' (Sūrah al-A'rāf, 7:173). [Publisher]

faith in God, he should shun every vain conversation, vain deed, vain company, vain relationship, and vain passion—amounts simply to bringing that same eternal relationship from a potential into the realm of actuality. It is not something new.

And as I have already stated, the first stage of man's spiritual being—which is to attain to the state of humility, fervour, and anguish in one's worship and remembrance of God—this stage amounts in itself merely to that of general application. In other words, the anguished self does not necessarily shun the frivolous or show higher moral values or civilised traits. Rather, it is quite possible that the heart of the person who assumes humility and cries and supplicates in Prayer, so much so that it even affects other people, may not be free from frivolous things, deeds, actions, companionship, relationships, and passions; that is, he may not have attained emancipation from sin.

The reason is that the occasional experience of inner anguish, or feeling of pleasure and concentration in Prayer is one thing, and the purity of the self is something altogether different. Even when the supplication, humility, and crying of a seeker is free from the contamination of innovative practices and idolatry, still the person who has not yet reached the second stage of the spiritual self is only searching for the spiritual goal, wandering on the way which is yet beset at every step with many a desert, wilderness, thorny bush, mountain, great tempestuous ocean, and wild animal—all enemies of faith and spiritual life—unless he has attained the second stage of spiritual development.

Bear in mind that the states of humility, meekness, and submission do not at all necessitate a true relationship with God, for often times even mischievous people become humble upon witnessing a manifestation of the wrath of God, while in fact they have no relationship with God whatsoever, nor are they free of vain pursuits. For example, the earthquake that struck on 4th April 1905 caused hundreds of thousands of hearts to become so humbled and overawed that they did nothing but cry and beseech God, so much so that even the atheists forgot their atheism. But as the time passed and the shocks ceased,

their humbleness also disappeared so much so that I heard that some atheists, who had—at that moment—believed in God, brazenly and shamelessly declared that they had been mistaken and overawed by the earthquake, but that otherwise there was no God.

In short, as I have written several times earlier, the state of humility and awe can be accompanied by much impurity. Of course, this state is like a seed for future excellences, but to consider this state to be perfection in itself amounts to self-deception, because there is a stage after this that a believer should seek and must not rest content or become lax until he has attained it. And it is this stage which is described in the Word of Allah as:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>1</sup>

That is, believers are not just those people who adopt humility in their Prayers and exhibit tender emotions. Rather, greater believers are those believers who, in addition to their humility, meekness, and anguish, also keep away from all vain things, deeds, and relationships. They do not allow their state of humility to be wasted by contaminating it with the frivolous; rather, they are naturally averse to all vain pursuits and a repugnance develops in their hearts for all frivolous suggestions and deeds.

This is evidence of the fact that they have acquired a certain relationship with God Almighty, for man turns away from one thing only after he has established a connection with another. So man's heart only grows cold towards frivolous things, deeds, entertainment, merriment, and companionship when it has attached itself to the Merciful God and is overwhelmed by His majesty and fear. And so is the sperm saved from being wasted once it has become linked to the رحم [riḥm—womb] and comes under its influence, at which stage it comes to be called عَلَقَةٌ [‘alaqah—‘clot’]. Thus, the second stage of the spiritual being,

1. *Sūrah al-Mu'minūn*, 23:4 [Publisher]

whereby a believer shuns all that is frivolous, is also **عَلَقَةٌ** [*‘alaqah*—clot] in spiritual terms, for it is at this stage that the heart of a believer is overawed by the grandeur of God and forever bids farewell to frivolous things and actions.

This is indeed the state which, in other words, is called *ta‘alluq billāh* [relationship with God]. However, this relationship with God that results from discarding frivolous things is only a fragile relationship, for although the believer at this stage has turned away from the frivolous, his heart is still attached to things that are deemed essential for the self and on which his prosperity and comfort depends. So an element of impurity still abides within him. This is why God has likened this stage of the spiritual being to an **عَلَقَةٌ** [*‘alaqah*—clot], which is congealed blood and—owing to the blood—there remains an element of impurity in it. This defect remains at this stage because such people do not fear Almighty God to the fullest degree and the awe and grandeur of the Lord of Glory has not fully overwhelmed their hearts. They are only able to relinquish small and frivolous things, but not the others. Thus, their imperfect selves are still left with an element of impurity, so that having established a fragile relationship with God, they do turn away from the frivolous but cannot do away with things that are difficult to abandon. In other words, they cannot, for the sake of God, renounce those things that are essential for selfish pleasures. All this goes to show that mere turning away from the frivolous is not something that is too commendable; rather, it is a lowly state for a believer, albeit a stage above the stage of humility.

Corresponding to the third stage of physical development is the third stage of spiritual development, the detail of which is as follows. The third stage of the physical being has been described in this verse as:

فَخَلَقْنَا السَّائِقَةَ مُطْفِئَةً<sup>1</sup>

1. *Sūrah al-Mu‘minūn*, 23:15 [Publisher]

Meaning that: 'Then We fashioned the علقة [‘alaqah—clot] into a piece of flesh.' This is the stage whereby the physical being of man comes out of the impurity. Compared to its previous states it acquires a degree of density and solidity. Both the sperm and the علقة [‘alaqah—clot of blood] have a slight impurity in them, and in respect of consistency, too, they are thinner and softer than the مضغة [mudghah—piece of flesh]. But مضغة [mudghah], which is a piece of flesh, develops a pure state in itself, and compared with the sperm and the علقة [‘alaqah—clot], develops a certain extent of firmness. The same is true of the third stage of the spiritual being which is described in the verse:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ<sup>1</sup>

This verse means that the believer who goes beyond the first two stages does not only stay away from vain and frivolous things, but, in order to rid himself of the impurity of miserliness that is to be found in every human being, also gives Zakāt. That is, he spends a portion of his wealth in the path of God. Zakāt<sup>2</sup> is so called because when man gives Zakāt—gives away his beloved possessions for the sake of God—he is freed from the impurity of miserliness. And when the impurity of miserliness—which man is naturally prone to—departs from within a person, he attains a certain degree of purity and so acquires an affinity with God who is Holy in His Being.

کوئی اُس پاک سے جو دل لگاوے کرے پاک آپ کو تب اُس کو پاوے

*Whoever gives his heart to that Holy One*

*Must first purify himself, then will he find Him.*

This quality is not found in the first two stages because humility, submissiveness, and supplication and the giving up of vain pursuits can be

1. *Sūrah al-Mu'minūn*, 23:5 [Publisher]

2. The word *zakāt* is from the root *zakā*, which means 'purification'. [Publisher]

done even by such a person who still has the impurity of miserliness in him. But when, for the sake of God Almighty, a man gives away his cherished possessions, on which depends his subsistence and which he has acquired with much toil, hardship, and sweat, then the impurity of miserliness leaves him, and at the same time his faith becomes more solid and firm. The two stages referred to above, which are antecedent to this stage, are not characterized by this pure quality, for they still have a concealed uncleanness.

The reason behind this is that turning away from the frivolous only amounts to discarding evil, and that too, of the kind that is not necessary for living and sustenance, and it does not put great hardship on the self to discard them. But to give away one's own hard-earned possessions for the sole purpose of winning the pleasure of God is an act of acquiring goodness, and it leads to the removal of the worst of the impurities of the self—the impurity of miserliness. Hence, this is the third stage of the spiritual being and it is nobler and superior to the first two. And corresponding to this is the third stage of the physical being, that of the *مضغة* [*mudghah*—piece of flesh], which is superior than the first two stages of the sperm and the *عَلَقَة* [*alāqah*—clot].

It is also characterized by its purity, for both the sperm and the *عَلَقَة* [*alāqah*—clot] have a subtle impurity in them, whereas the *مضغة* [*mudghah*—piece of flesh] is free from it. And just as the *مضغة* [*mudghah*—piece of flesh] is more developed and purified in the *رحم* [*riḥm*—womb] and has a stronger connection with the latter than the sperm and the *عَلَقَة* [*alāqah*—clot], in addition to being more solid and hard, the same is true of the third stage of the spiritual being, referring to which God says:

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ<sup>1</sup>

Meaning that the believers are those who, in order to free themselves of

1. *Sūrah al-Mu'minūn*, 23:5 [Publisher]

miserliness, spend their cherished possession in the way of God, and do so out of their own free will.

Thus, in this third stage of the spiritual being, those same three excellences are found as in the third stage of the physical being; that is, those that are found in the *مصنفة* [*mudḡhab*—piece of flesh] state. Because this is a state in which one spends—in order to be free from miserliness—one's wealth in the way of Allah and gives away one's hard earned possessions to someone else purely for the sake of God, it is certainly a state more developed than that of merely shunning frivolous pursuits and vain actions. Within this state one definitely and manifestly attains purification from the filth of miserliness and develops the relationship with the Merciful God. Since giving up one's cherished possession for the sake of God is a far greater burden upon the self than shunning vain pursuits, undertaking this harder exercise leads to a greater relationship with God and, due to undertaking a difficult task, the faith is strengthened and intensified.

Then, after this, comes the fourth stage of the spiritual being, which Allah the Exalted describes in this noble verse:

وَالَّذِينَ هُمْ لِأُكُوفِهِمْ حَافِظُونَ<sup>1</sup>

Meaning that the believers who rise above the third stage are those who protect themselves against carnal passions and forbidden lustful urges. This stage is above the third stage because in the third stage the believer only gives away his most cherished and dear possessions in the path of God, but in the fourth stage he sacrifices what is even dearer to him than money and possession, and that is his carnal passions. Man is so enamoured by his carnal passions that he can spend his money like water and squander thousands of rupees for their fulfilment. In fact, he considers money to be nothing when it comes to fulfilling carnal desires. As is often seen that evil-natured miserly people, who

1. *Sūrah al-Mu'minūn*, 23:6 [Publisher]

would never give a penny to a hungry and destitute person due to their extreme miserliness, will—under the passion of carnal desires—squander thousands of rupees on prostitutes, destroying their home in the process. This shows that the flood of carnal passions is so strong and fast that it can carry away even the filth of miserliness. It is, therefore, evident that compared to the power of faith that does away with miserliness and causes man to give away his cherished possessions for the sake of God, this power of faith that saves man from the storm of carnal passions is extremely potent, hard, and enduring in enabling one to fight Satan because its purpose is to trample underfoot the ancient python of *nafs-e-ammārah* [the self that incites to evil].

Miserliness can be overcome even while in the grip of fulfilling one's carnal desires or even at times when one is in the grip of show and ostentation, but the storm that emerges under the domination of carnal passions is a fierce and lasting tempest that can in no way be quelled other than through the mercy of God. And just as in the human body the bone is the hardest organ and endures the longest, in the same way the power of faith that can quell this storm is also very hard and enduring, so that by fighting such an enemy for a long time it can subjugate it—but only by the mercy of God, for the tempest of carnal passions is so devastating and threatening a turmoil that it cannot be calmed other than through the special mercy of the Most Holy God.

This was why Ḥaḍrat Yūsuf [Joseph] had to say:

وَمَا أُبْرِيئُ نَفْسِي إِنَّ النَّفْسَ لَأَكْبَارَةٌ ۖ يَا سُبْحٰنَ ٱللَّهِ ٱلَّذِي ٱلْأَمْرَ ٱلْحَمْدُ رَبِّي<sup>1</sup>

Meaning: 'I do not hold my own self to be free from weakness; the self is surely most prone to enjoin evil and one cannot be delivered from its onslaught except that God Almighty should Himself show mercy.' The phrase *إِلَّا مَا رَحِمَ رَبِّي* [‘Except that God Almighty should Himself show

1. *Sūrah Yūsuf*, 12:54 [Publisher]

mercy'] occurs in this verse; similar words also occur in the description of the flood of Nūḥ [Noah], where Allah the Exalted says:

لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ<sup>1</sup>

This is to indicate that this flood of carnal passions is similar in its grandeur and awe to the flood of Noah.

And corresponding to this spiritual stage which is the fourth stage of the spiritual being is the fourth stage of the physical being, about which is this verse in the Holy Quran:

فَخَلَقْنَا الْمِضْفَةَ عَظْمًا<sup>2</sup>

Meaning: 'We then fashioned bones out of the مضفة [mudghah—piece of flesh]. It is obvious that, as compared to مضفة [mudghah—piece of flesh], there develops in the bones greater hardness and firmness; furthermore, in comparison to the piece of flesh, the bone is more long-lasting and its remains can endure for thousands of years. Thus, the similarity between the fourth stage of the spiritual being and the fourth stage of the physical being is evident. Since the fourth stage of the spiritual being has greater faith and perseverance, it also enjoys a greater relationship with the Merciful God. In the same way the formation of bones in the fourth stage of the physical being is greater in strength and firmness than the third stage, which is mere flesh, and it also more strongly attached to the رحم [riḥm—womb].

Then, after the fourth stage, the fifth stage of the spiritual being is that which God Almighty has described in this verse:

1. 'There is no shelter for anyone this day, from the decree of Allah, excepting those to whom He shows mercy' (Sūrah Hūd, 11:44). [Publisher]

2. Sūrah al-Mu'minūn, 23:15 [Publisher]

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُحُونَ<sup>1</sup>

Meaning that the believers at the fifth stage, who have gone ahead of the fourth stage, are those who not only possess the excellence of overcoming their carnal passions and gaining a grand victory over such desires, but rather they go a step further and, by fulfilling their trusts and pledges towards God and His creatures in every respect, they strive to walk the finer paths of *taqwā* [righteousness] to the best of their ability. Pledges to God refer to the pledges related to faith which are taken from a believer at the time of entering into the *bai'at* [pledge of allegiance] and adopting a faith, such as not committing idolatry, not killing anyone unjustly, etc.

The word رُحُونَ [*rā'ūn*—‘watchful’] that occurs in this verse, means ‘those who are watchful’. According to the Arabic usage, this word is used when someone adopts the finer path of something to the best of his power and ability and undertakes to carry out all the minute details of the matter, leaving no aspect unattended. So this verse means that the believers who are at the fifth level of the spiritual being strive, to the best of their present ability, to tread the finer paths of *taqwā*. They do not wish to leave unattended any requirement of *taqwā* related to their trusts or pledges and are ever mindful of fulfilling them. They are not content with merely calling themselves trustworthy and truthful in a broad sense, but remain fearful lest they should be guilty of dishonesty in any matter inadvertently. So, to the extent of their ability, they keep examining all their affairs lest there be some latent flaw or drawback in them. This vigilance is indeed what, in other words, is called *taqwā*.

In short, those believers who are in the fifth stage of the spiritual being are not unrestrained or heedless in their undertakings, whether such undertakings be in relation to God or in relation to His creatures.

1. *Sūrah al-Mu'minūn*, 23:9 [Publisher]

Rather, fearing lest they should come under some culpability in the estimation of God, they keep in mind even the minutest aspects of their trusts and covenants and always keep examining them. And by making use of the penetrating lens of *taqwā* they go on evaluating their inner condition so that no hidden deficiency may arise in their trusts and covenants. And they utilize all of God's trusts—such as their faculties, organs, life, wealth, and honour—to the best of their ability and in conformity with the demands of *taqwā*, while carefully considering the appropriateness of the occasion. They strive with all their power and full sincerity to live up to the pledge that they made to God at the time when they accepted the covenant of faith. Similarly, to the best of their ability and in conformity with the norms of *taqwā*, they fulfil the trusts they owe to God's creatures or anything that falls under the purview of a trust. And if there happens to be a dispute, they settle it in accordance with *taqwā*, even if it means incurring a loss for themselves.

This stage is superior to the fourth stage because here one has to employ—to the best of one's ability—the finer ways of *taqwā* in all one's actions and to take every single step in all affairs—to the best of one's ability—while keeping in mind the requirements of *taqwā*. But the fourth stage consists only of a general principle which is to abstain from adultery and licentiousness.

Everyone can understand that adultery is a most shameless act whose perpetrator, being blinded by his carnal passions, commits an unholy deed that adulterates the lawful human species with the unlawful and causes the spoiling of one's progeny. This is why the Shariah has declared it to be such a major sin that whoever commits it is prescribed a penalty in this very world.

Evidently, it is not enough for the perfection of a believer that he should only abstain from adultery, since adultery is the work of extremely corrupt and shameless people, and it is such an obvious sin which even the most ignorant of the ignorant consider to be evil and no one but a faithless person will be audacious enough to commit it.

Shunning it, therefore, is a matter of ordinary decency and no great excellence.

But man's full spiritual beauty lies in treading upon all the finer ways of *taqwā*.<sup>1☆</sup> The finer ways of *taqwā* are the graceful features and lovely curves of spiritual beauty. It is obvious that to abide by the trusts that one owes to God and by the pledges of faith<sup>2☆</sup> to the best of one's ability, and to utilize all one's organs and faculties from head to toe—of which the physically obvious are the eyes, ears, hands, feet, and the other organs; as well as the inner capacities such as the heart and other faculties and morals—appropriately at their proper occasion, to safeguard them from the unlawful, and to be wary against their secret assaults, while at the same time fulfilling one's obligations towards God's creation—this is the path on which depends all one's spiritual beauty. God Almighty in the Holy Quran has labelled *taqwā* as raiment.

*Libāsut-taqwā* ['Raiment of righteousness'] is an expression of the Holy Quran, and this is an indication that spiritual beauty and adornment are indeed born out of *taqwā*. And *taqwā* means that man should abide by all of God's trusts and pledges of faith, as well as all one's trust and pledges towards God's creatures to the best of one's capability,

1. ☆ For faith, the stage of humility is like a seed. And then by shunning vain pursuits, the faith sprouts its soft greenery. And then by giving one's wealth as Zakāt the tree of faith grows branches which give it a certain degree of strength. And then when one fights the carnal desires, these branches grow stronger. And when one fulfils all the aspects of one's trusts and pledges, the tree of faith develops a strong and sturdy trunk. And then when it comes to yielding fruit, it receives another bounty without which the tree can grow neither fruit nor flowers. This is the power that in the sixth stage of the spiritual being is called *Khalq-e-Ākhar* ['Another Creation']. It is at this stage that the fruit and flowers of human excellence start to manifest themselves, and its spiritual branches are not only perfected but also bring fruit. (Author)
2. ☆ The pledges of faith are the pledges which a person makes at the time of pledging *bai'at* and accepting faith, for instance, that he will not kill, will not steal, will not give false testimony, will not associate partners with God and will die professing Islam and obedience to the Holy Prophet, may peace and blessings of Allah be upon him. (Author)

which is to say that he should firmly adhere to their subtlest and minutest aspects.

This is the fifth stage of the spiritual being, which corresponds to the fifth stage of the physical being which is described in this Quranic verse:

فَكَسَوْنَا الْوُجُوهُ لَحْمًا<sup>1</sup>

Meaning: ‘Then We clothed the bones with flesh and somewhat embellished the physical structure.’ This is a wonderful likeness, because just as God Almighty has at one place described *taqwā* to be the spiritual raiment, so does the word كَسَوْنَا [*kasaunā*—‘we clothed’] which is derived from كِسْوَةٌ [*kiswah*—‘clothing’] show that the flesh which is wrapped upon the bones is also a kind of raiment to cover them. The two words thus signify that the embellished garb provided by *taqwā* is similar to the one that covers up the bones, lending them an element of beauty.

In the first instance the word is لِيَاسٍ [*libās*—‘raiment’] while in the second it is كِسْوَةٌ [*kiswah*—‘clothing’], but they both mean the same thing. The text of the Holy Quran is announcing it loud and clear that the purpose of both is to embellish. Thus, just as the removal of the raiment of *taqwā* would reveal spiritual ugliness, similarly if the flesh that the All-Wise Creator has draped on the bones is removed, the human form will appear repugnant. But even at the fifth stage—whether it is in the physical realm or the spiritual realm—perfect beauty is still missing, for the spirit has not yet been bestowed upon it.

It is commonly observed and felt that no matter how beautiful a person may be, when he dies and the soul leaves his body, his beauty that had been bestowed on him by the power of the Almighty, is all at once affected. Even though all the organs and the features are present, just with the departure of the soul the human body seems like a deserted and abandoned house, without any of its previous glory. The

1. *Sūrah al-Mu'minūn*, 23:15 [Publisher]

same is true of the fifth stage of the spiritual being. It is also commonly witnessed and felt that so long as a believer does not receive from Almighty God the spirit that is bestowed at the sixth spiritual stage, and which grants him extraordinary power and vitality, until then he is unable to exhibit the true brilliance of *taqwā* in respect of meeting God's trusts and making their proper use, such as fulfilling the covenant of faith with absolute sincerity, and discharging the trust and obligations owed to God's creatures. He lacks the brilliance of *taqwā* whose beauty and elegance draws hearts towards itself and all of whose graceful aspects appear extraordinary and miraculous.

Prior to the bestowal of this spirit, the *taqwā* of such a person is tainted by an element of superficiality and ostentation, as he lacks the spirit that can manifest the splendour of spiritual glory. And it is true and most certainly correct that such a believer, who is yet deprived of that spirit, cannot remain steadfast upon virtue. Rather, just as the limbs of a dead person might be moved by a gust of wind and return to their earlier state when the wind dies down, so is the case at the fifth stage of the spiritual being. At this stage the believer is only temporarily moved by the breeze of the grace of God Almighty towards goodness and virtue and is motivated to act with *taqwā*. But since the spirit of virtue does not yet reside in him, it lacks the beauty which manifests itself in all its glory after the spirit of virtue has entered into him.

So although the fifth stage of the spiritual being also partakes of the beauty of *taqwā*, this beauty only manifests itself to perfection at the sixth stage when the personal love of God descends upon the human heart as a spirit for his spiritual being and removes all imperfections. And man cannot become perfect simply by virtue of his own powers until that spirit descends from God, as Ḥāfiẓ Shīrāzī says:

مابدان منزل عالی نتوانیم رسید ہاں مگر لطف تو چوں پیش نہد گامے چند  
*We cannot reach that lofty threshold,*  
*Unless You mercifully come forward a few steps [towards us].*

Then the fifth stage of the spiritual being is followed by the sixth which God Almighty has mentioned in this Quranic verse:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ<sup>1</sup>

Meaning that the believers of the sixth stage who have surpassed the fifth stage are those who themselves safeguard and watch over their Prayers. In other words, they are no longer in need of someone else's exhortation or reminder, for they have attained such a relationship with God, and His remembrance has become so dear to their nature and so comforting, and has assumed such a pivotal role in their lives that they are ever engaged in safeguarding it. Every moment of their lives is spent in the remembrance of God and they do not want to be separated from His remembrance for even a single moment.

It is evident that man strives arduously and consistently, fully and all the time, to safeguard and protect only such a thing in whose loss he envisages his own ruin and destruction. For example, a wayfarer traveling through a barren wilderness, wherein there is no hope of finding water or food for hundreds of miles, will guard his belongings of food and water as dearly as his own life, for he knows that losing them would mean death for him. Thus, the people who safeguard their Prayers with the same care, and do not abandon them even if it means the loss of possessions or honour or even incurring someone's ire, and are anxious lest they miss their Prayers so that they all but die for the sake of Prayer and cannot for a moment bear to be oblivious to the remembrance of God, such are the people who in fact consider worship and remembrance of God to be the essential nourishment on which their life depends.

This state comes about when God loves them and a burning flame of His love—which can be called the spirit for their spiritual being—descends upon their hearts and gives them a second life. This spirit brings light and life to their entire spiritual being. In this state

1. *Sūrah al-Mu'minūn*, 23:10 [Publisher]

their devotion to the remembrance of God is not out of artificiality or pretence; but rather God, who has made the physical being of man dependent on food and water, links their spiritual life, which is so dear to them, to the food of His remembrance. Hence, they love this food more than they love physical food and water, and are fearful lest they lose it. All this is the result of the spirit that is put into them like a flame, which inebriates them with the love of God's love. Therefore, they do not wish to be separated from His remembrance even for a single moment.

They suffer and face misfortunes, but do not wish to part from it even for a single moment. They keep an eye on their self, and protect and watch over their Prayers. And all this comes naturally to them, for God has made the sustenance of His loving remembrance—which is called Prayer in other words—essential for them, and by inspiring them with His personal love has bestowed on them an exquisite pleasure in His remembrance. And so God's remembrance becomes as dear to them as their own life—nay, even dearer than their own life. Their personal love for God is the new spirit that descends on their hearts like a flame and makes their prayers and remembrance like unto sustenance for them. Therefore, they believe firmly that their lives are dependent, not on water and bread, but on Prayer and remembrance of Allah.

Thus the much-loved remembrance of Allah, which is called Prayer, becomes their true sustenance without which they cannot survive at all. They protect and keep guard over it just as a traveller in a barren and waterless wasteland watches over his belongings of the few pieces of bread, and treasures the meagre amount of water in his sheepskin as life itself.

God the Supreme Bestower has decreed this stage also for the spiritual progress of man, and it is the last stage of the prevalence and predominance of personal love and adulation. And in reality at this stage the love-filled remembrance of God—which, in the terminology of the Shariah [Islamic Law], is called the Prayer—takes the place of food. Indeed, time and again he wishes to sacrifice his own physical

being for the sake of this sustenance, without which he cannot live, just as a fish cannot live without water, and he considers even a moment of separation from God as his death. His soul remains ever prostrate upon the threshold of God, all his comfort lies in God, and he is certain that if he were to be separated from the remembrance of God even for the blinking of an eye, it would be the end of him.

Just as food rejuvenates the body and grants vigour to the eyes, ears, and other faculties, in the same way, at this stage, the remembrance of God Almighty—that is inspired by the fervour of love and adoration—helps to sharpen one's spiritual faculties. The eyes are thus blessed with very clear and subtle visionary powers, and the ears are able to hear discourse of God Almighty, and those discourses flow through one's tongue with great purity, clarity, and exquisiteness, and one also continuously experiences true dreams,<sup>1☆</sup> which come true as clearly as the breaking of dawn.

By virtue of the relationship of pure love which they have with

1. ☆ Many ignorant people are under the delusion that since they, too, at times experience true dreams and have a true revelation, then what is the distinction between them and these exalted people, and what superiority do they enjoy? The answer is that the faculty of experiencing true dreams or revelations is granted to common people only to a degree in order for them to have a specimen of the subtle phenomena that transcend this world, so that they may not be deprived of accepting them, and the argument may be completed against them. Otherwise, if the people had been completely ignorant of the concept of revelation or true dreams, they would perforce reject them and could not be held fully answerable in this regard. So while the philosophers of today deny the existence of true dreams and revelations even when they can see their specimen, then what would have become of common people if they had experienced no specimen of the kind at all. And the fact that many people occasionally have true dreams and experience true revelation does not take anything away from the glory of the Messengers and the Prophets, because the dreams and revelations of the common people are not free from the haze of doubt and ambiguity, and also are not as numerous. Just as a destitute person who has a penny cannot say that he too has money and is therefore at par with the king on account of that penny, so also is it foolish to claim equality in the case described above. (Author)

The Lord of Honour, they are granted many dreams that bear glad tidings. This is the stage where the believer feels that the love of God acts for him like bread and water. This new birth takes place when the spiritual body is already fully developed. It is then that the spirit, which is a flame of God's personal love, descends upon the heart of such a believer, when all of a sudden a power from on high carries him far and above his station of humanity. This is the stage which, in spiritual terms, is called *Khalq-e-Ākbar* ['Another Creation'].

At this stage God Almighty causes a burning flame of His love—which in other words is called the 'Spirit'—to descend upon the believer's heart, and removes all his darkness, impurities, and shortcomings. As soon as the Spirit is breathed into him, the beauty that was hitherto at a lower level now reaches its climax. It creates a spiritual radiance and at the same time removes the uncleanness of evil life. The believer now feels that a new spirit has entered him that was not present before, and with its coming he experiences a wonderful serenity and contentment. And the personal love of God gushes forth like a fountain and irrigates the plant of servitude. The fire that had till then produced little heat, begins to burn in full flame at this stage, and consumes all the filth of the human self, and hands over its control to God. The fire encompasses all the organs, and he becomes like the iron rod that is heated by the fire to such a degree that it turns red, indistinguishable from the fire itself.

Such a believer begins to show signs and characteristics of Divinity, just as the iron rod at this stage exhibits the qualities and effects of fire. But this does not mean that the believer has become God. The fact is that love of Allah has the quality of transforming the outward human self into its own form, while inwardly there still remains the inherent human frailty. At this stage, for the believer, God is the bread upon which depends his life, and God also becomes the water by drinking which he can save himself from death, and God is also for him the cool breeze that brings solace to his heart.

Hence, it would not be improper to say, by way of metaphor, that God at this stage enters into the believer and penetrates into his every fibre, making his heart into His throne. So the believer does not see by his own spirit but rather he sees by the Spirit of God, and it is by His Spirit that he hears and speaks and attacks his enemies. This is so because he is at this stage at the station of self-annihilation and destruction of his own being, and the Spirit of God manifests itself upon him with His personal love and grants him a second life. This is the moment that he becomes the spiritual embodiment of the verse:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>

This then is the sixth stage of the spiritual being that I have described above. Corresponding to this is the sixth stage of the physical being, and it is described by the same verse cited above with reference to the spiritual being:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It means: 'Having created him once, We developed man into another creation.' The word 'another' is meant to convey that this birth is so unfathomable as to be beyond the confines of human intelligence and very far from his understanding. In other words, the spirit that is infused into the body after its completion, both in a spiritual and physical sense, is so profound that all the philosophers and materialists are left to wonder about its nature. When they could not find their way to the reality, they started speculating. Some went so far as to deny the existence of the soul altogether, while others declared it to be eternal and uncreated. What Allah the Exalted says here is that the 'spirit' is also a creation of God, but it is beyond worldly comprehension and

1. Then We developed it into another creation. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15). [Publisher]

just as the philosophers of this world are unaware of the spirit that is bestowed by God upon the physical human form at the sixth stage of its being, so are they devoid of the knowledge of the spirit that the true believer is granted at the sixth stage of his spiritual being and they have adopted varying creeds in this regard as well. Many started to worship the people who had been bestowed this spirit and declared them to be eternal and uncreated and deified them. And many denied the very existence of people who reach this stage, and refused to believe that man is even granted such a spirit.

But an intelligent person will readily understand that as man is the best of creation, and as God has—by granting him eminence over all birds and beasts of the earth, and by bestowing upon him mastery over all of them, and by having granted him intelligence and understanding, and having infused him with a thirst for gaining His cognizance—shown that man was created for the purpose of loving God. Why then should it be denied that having reached the stage of personal love with God Almighty, he should also progress to such a stage that God's love falling upon his love in the form of a Spirit should remove all his weaknesses? As regards the sixth stage of the spiritual being, Allah the Exalted has said:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ<sup>1</sup>

Accordingly, man should demonstrate eternal obedience and earnest supplication and servitude so that in this way he may fulfil the purpose of his creation, as Allah the Exalted says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ<sup>2</sup>

1. And who are strict in the observance of their Prayers (*Sūrah al-Mu'minūn*, 23:10). [Publisher]

2. *Sūrah adh-Dhāriyāt*, 51:57 [Publisher]

Meaning: 'I have created men and the jinn for the very purpose of worship.'

Of course, such worship and constant presence before the Lord of Honour is not possible without personal love for Him. And by love here is not meant a one-sided affair; rather, what is meant is both the love of the Creator and the love of creation so that the fire of lightening that falls upon the man who is ready to die and which also emanates from within such a man at such a time, should burn all human weaknesses, and joining together, they should take control of his whole spiritual being.

This is that perfect way in which man can, completely and at each and every appropriate occasion, fulfil his trusts and pledges that I have outlined while describing the fifth stage of the spiritual being. The only difference is that while at the fifth stage man fulfils his obligations and pledges to God and His creatures out of *taqwā* [righteousness], at this stage he does so on account of the personal love that he has now developed for God, and which has also evoked in him the love of the creatures of God.

Such people fulfil all their obligations naturally and in the most becoming manner due to the Spirit that God has bestowed upon them. They are thus granted spiritual beauty—which is akin to man's physical beauty—to a greater extent, because at the fifth stage the Spirit which is born out of personal love for God has not yet entered man, and so the beauty is not manifested to the fullest extent. But once the Spirit has entered the being, the beauty reaches its climax. It goes without saying that the splendour of beauty manifested by a dead body cannot equal that manifested by a handsome living being.

As I have already stated, man possesses two-fold beauty: One, the beauty of conduct; that is to say, that a man in the discharge of all the trusts and covenants of God should be careful not to overlook anything connected with them, as suggested by the expression رَعُونَ [*rā'ūn*—'watchful'] in the Holy Quran. It is equally important that man remain vigilant about fulfilling his trusts and pledges to God's creatures. In short, he

should abide by *taqwā* in fulfilling his obligations to God and His creatures. This is the beauty of conduct or spiritual beauty which becomes apparent at the fifth stage of the spiritual being but does not yet show its full brilliance, whereas at the sixth stage when the birth has been perfected with the infusion of the Spirit, this beauty manifests itself in all its splendour and glory. And it should be remembered that in the sixth stage of the spiritual being, the Spirit refers to God's personal love which descends like a flame upon man's personal love for Him, and drives away all inner darkness, and grants spiritual life, and is necessarily accompanied by all-encompassing help from the Holy Spirit also.

The second kind of beauty that attends man's creation is physical beauty. Although both kinds of beauty begin to manifest themselves at the fifth stage of the spiritual and physical being, their true splendour and glory is only manifested after the advent of the Spirit. In the same way, as the soul enters the physical body after it has been perfected, so does the Spirit enter the spiritual being after it has been perfected; that is to say, when man takes upon himself the yoke of the Shariah and is prepared to abide by all the divine restrictions and prohibitions with effort and striving. Through practicing the norms of the Shariah and abiding by the injunctions of the Book of Allah, he becomes worthy that the Spirit of God should attend to him. But above all is the fact that through his personal love for God he becomes eligible for Almighty God's personal love, which is white as snow and sweet as honey.

As I have already stated, the spiritual being starts with the state of humbleness, and reaches its perfection at the sixth stage of spiritual development; that is, at the stage when the spiritual body having attained perfection, the flame of the personal love of God falls like a Spirit on man's heart imparting to him a perpetual consciousness of the Divine Presence. It is then that the spiritual beauty shows its fullest manifestation, but this beauty which is spiritual—which may be called the beauty of conduct—is the beauty which, by virtue of its strong powers of attraction, is far greater than the physical beauty of a person.

The physical beauty of a person may excite the ephemeral love

of, say, one or two persons, and will soon decline; its attraction being extremely weak. But the spiritual beauty which has been called the beauty of conduct is so strong and powerful in its attraction that it draws an entire world to itself—and every particle of heaven and earth is drawn towards it. This is also, in reality, the philosophy behind the acceptance of prayers; that is to say, when a man possessed of such spiritual beauty, into whom the spirit of the love of God has entered, prays for some impossible or extremely difficult matter, and exerts himself so completely in that prayer, then, as his being is equipped with spiritual beauty, so, by God's permission and by His command, every particle of the universe, is drawn towards him, and there come into being such means as are sufficient to ensure his success.

Experience and the Holy Book of God Almighty confirm that every single particle of the world has a natural relation of deep love with such a person, and his prayers draw all those particles towards him, as a magnet draws a piece of iron to itself. So it is that extraordinary phenomena—that find no mention in science or philosophy—come about as a consequence of this attraction. And this attraction is natural and inherent: Ever since the All-Powerful Creator designed the material world with particles, He has placed in each particle this attraction, and every particle is a true lover of spiritual beauty as is every blessed soul. This is so because it is through spiritual beauty that the manifestation of God takes place. It was regarding the same spiritual beauty that God said:

اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ<sup>1</sup>

And even today there is many an Iblīs that does not recognize this spiritual beauty, but it continues to perform great feats.

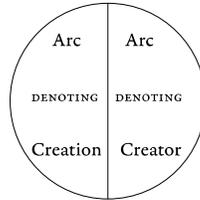
**Nūḥ [Noah]** possessed this very beauty, and for its sake the Lord of Honour and Glory destroyed all the disbelievers with the calamity

1. 'Submit to Adam,' and they *all* submitted except Iblīs (*Sūrah al-Baqarah*, 2:35). [Publisher]

of the deluge. Then, after this, **Mūsā [Moses]** also came with the same spiritual beauty, and after a period of suffering lasting a few days, it led to the downfall of Pharaoh. And then at long last came the Lord of the Prophets, the Best of Creation, our lord and master, **the Chosen One, Muḥammad, may peace and blessings of Allah be upon him**, with the sublime spiritual beauty of the highest grandeur, in whose praise it would be enough to quote the noble verse:

دَنَا كَتَدَلِي فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ<sup>1</sup>

That is to say, that Prophet drew very near to the Presence of Allah, and then he leaned towards the creation, and thus fulfilled both the obligations; viz. **obligations to God and to His creation**, and manifested both kinds of spiritual beauty. He became like the chord between two bows; that is to say, like the central line between two arcs that would look something like this:



CENTER LINE DENOTING  
THE HOLY PROPHET\*

The inherently impure and blind people, however, failed to see this beauty, as Allah the Exalted, says:

يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ<sup>2</sup>

Meaning: ‘They look towards you but they see you not’, and in the end all those blind ones were destroyed.

1. *Sūrah an-Najm*, 53:9–10 [Publisher]

2. *Sūrah al-Aʿraf*, 7:199 [Publisher]

At this point some ignorant people state, 'Why are some prayers of the perfectly righteous people not accepted? The answer to this is that it lies in the hands of God Almighty to manifest their beauty, so that whenever this grand manifestation occurs, and their beauty comes into play for a specific purpose and reveals its brilliance, the particles of the universe are drawn towards it and the impossible comes to be. This is what, in other words, is called a miracle. But this spiritual zeal is not aroused at all times and on every occasion, for it is dependent on external stimuli. This is so because just as the Benevolent God is Independent in His Person and free from every want or need, so has He endowed His chosen ones with the same attribute of total independence. So, being totally independent, like God, their power is not roused unless someone appeals to them for mercy through perfect humility and sincerity. What is even more wonderful is that such people are endowed the attribute of mercy more than the rest of the world put together, yet its exercise is not in their own power. Even though they may desire for that power to be manifested again and again, it is not displayed except by the will of God. They particularly have very little regard for disbelievers, hypocrites, and the weak of faith, and consider them to be like a dead insect. Their independence and freedom from any want or need possesses a grandeur and dignity like a beloved of profound beauty whose face is kept concealed behind a veil.

Another aspect of their independence is that when some evil person thinks ill of them, they sometimes, through their zealous sense of independence, cause such a one to become even more firm in his ill thoughts, because of their **تَخَلَّقَ بِأَخْلَاقِ اللَّهِ** [mirroring the attributes of God]. As Allah the Almighty says:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا<sup>1</sup>

1. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

When God Almighty wills that a miracle should be manifested by them, He creates a passion in their hearts and inspires their hearts with the greatest longing and craving for the attainment of a certain objective, then it is that they remove the veil of independence from their countenance, and that beauty of theirs, which is not visible to anyone except God, manifests itself upon the angels of Heaven and upon each and every particle.

Their removing the veil from their countenance means that with their perfect sincerity and purity and spiritual beauty—on account of which they have become God's beloved—they turn to Him in such an extraordinary manner, and such a condition of absorbing godly influences is created in them that it draws His extraordinary mercy towards them and with it, each and every particle of the world is also drawn towards them. The intensity of their ardour of love gathers together in Heaven and manifests its countenance to the angels like unto clouds, and their anguish which has the quality of lightening within itself causes a great clamour in the upper echelons of Heaven. It is then that, by the power of God Almighty, those clouds come into being that shower the rain of mercy of God Almighty that they desire. When their spirituality turns its attention—with its full and fervent anguish—to resolve some difficult issue, it draws the attention of God Almighty to itself.

Since these people have a personal love for God, they are counted among His loved ones and so everything under the dominion of God, is moved with great zeal to help them<sup>1</sup>☆, and—simply to fulfil their desire—the mercy of God Almighty readies to bring about a whole

1. ☆ The disbelievers and enemies also help them in a way because their excesses and persecution causes pain to their hearts and arouse their spiritual fervour. [As is said]:

تا دل مرد خدا نا مد بدرد بیچ قوسے را خدا رسوا نه کرد۔

*Until the heart of a man of God is filled with pain and sorrow,*

*God does not humiliate a people.*

(Author)

new creation. Such things come to pass that seem impossible in the eyes of the world, regarding which the worldly sciences are completely unaware. We cannot say that such people are God, but such is the sincerity and purity of their friendship and love for God that it seems as if God has descended upon them.

Like Adam, the divine Spirit is breathed into them. It is not that they are God, but their relationship to Him is akin to the iron which, when placed in fire, takes on a fiery hue. Thus, all that falls under God's command comes under their command. The stars of heaven, the sun, the moon, the oceans of the earth, wind, fire—all things hearken unto their voice and recognize them, remaining occupied in serving them. All things naturally and intrinsically love them and are drawn to them in the manner of a true and sincere lover, with the exception of the evil ones who are manifestations of Satan.

Worldly love is an ill-fated affair that sprouts and soon withers away. Moreover, it is based on a beauty that is bound to decline and, furthermore, there are very few indeed who come under its sway. On the other hand, the spiritual beauty that is generated in man through the beauty of conduct, sincerity, purity, and manifestation of the love of Allah, is such that it has universal appeal and draws willing hearts towards itself, just as honey attracts ants; so much so, that not just people but every particle of the universe is affected by this attraction. The man who is true in his love, whose love for God Almighty is true, is like that Yūsuf for whom every particle of the universe is like Zulaikhā. His beauty is not yet manifested in this world for this world cannot bear it. God Almighty says in His Holy Book—the Glorious Furqān—that the light of the believers is manifested on their faces and the believers are recognized by this beauty which, in other words, is called *nūr* [‘light’].

And once, while in a state of vision, I was made to hear this apt phrase in the Punjabi language about this very hallmark of the believers **عشقِ الہی سے مُنہ پر ولیاں ایہہ نشانی** [‘The love of Allah rains down upon their face; this is the hallmark of the friends of God’].

The light of the believer which is mentioned in the Holy Quran is

the very spiritual beauty and charm that is granted to a believer in the perfect degree at the sixth stage of the spiritual being. Physical beauty may have a handful of seekers, but this is a wonderful beauty that is sought by millions of souls. It is in the context of this very beauty that someone has written this eulogy about **Sayyed 'Abdul-Qādir Jilānī**,<sup>1☆</sup> may Allah be pleased with him, describing him as extremely beautiful and handsome. These verses are as follows:

آن ترکِ عجم چون ز مئے عشقِ طرب کرد      نارت گرینے کوفہ و بغداد و حلب کرد  
*That foreign sage when he became inebriated with the wine of love,  
 He stole the hearts of Kūfā, Baghdad, and Ḥalab.*

صد لاله رُسنے بود بصد حُسنِ شکفتہ      نازان ہمہ را زیرِ قدم کرد عجب کرد  
*There were hundreds of faces as beautiful as flowers,  
 He surpassed them all—such wonders did he work!*

And Shaikh Sa'adī, may Allah shower His mercy upon him, has also

- ☆ There is sometimes an inherent kinship between two persons. This is the case between my soul and the soul of Sayyed 'Abdul-Qādir that have a natural affinity with each other, and I was apprised of this through clear and true visions. One night, about thirty years ago, God informed me that He had chosen me for Himself. And, strangely enough, an old lady who was about 80 years old had a dream the same night and she came and related it to me in the morning. She said that she had seen Sayyed 'Abdul-Qādir Jilānī, may Allah be pleased with him, that night along with another saintly person and they were both clad in green, and it was the latter part of the night. The other saintly person was a little younger than him. They both first offered Prayer in the main mosque and then came out into the mosque's courtyard and I [the old lady] was standing beside them. A bright star then appeared from the east, and its sight gladdened Sayyed 'Abdul-Qādir very much and he addressed it in the words, 'May peace be upon you!' and likewise, his companion too said, 'May peace be upon you!'—This star was myself. [As has been said:] *المؤمن يرى و يرى له* ['Sometimes it is the believer who sees, at other times, something is shown to others for the believer.'] (Author)

said a couplet regarding this that very aptly applies to spiritual beauty. It is the following:

صورت گر دیہائے چینیں رو صورت زیبائش بین      یا صورتے برکش چینیں یا توبہ کن صورت گری  
*O silk painter of China! Go and look at that beautiful face—  
 Then either portray a face like it or abandon your art.*

Now, it should also be remembered that a servant [of Allah] displays his sincere love for God by his good conduct, but God's response is astonishing indeed. In response to the rapid advance of the servant, God rushes towards him like lightning and displays Signs for him on earth and in heaven and becomes the Friend of His friends and the Enemy of His enemies. Even if 500 million people oppose him God humiliates them and makes them abject and helpless like a lifeless insect. He destroys a whole world for the sake of that one person and makes His earth and heaven the servants of such a one. He blesses his words and sends down a rain of light upon his dwelling. He places blessings in his clothes and his food, and even in the dust upon which he treads. He does not let him die as a failure and Himself answers all objections raised against him. He becomes his eyes with which he sees, and becomes his ears with which he hears, and becomes his tongue with which he speaks, and becomes his feet with which he walks, and becomes his hands with which he attacks his enemies. He personally takes on the enemies of His friend, draws His sword against the wicked ones who persecute him, and makes him victorious in every battlefield. He conveys to him the secrets of His decrees. In short, God is the very first Purchaser of his spiritual beauty and grace, which results from his good behaviour and personal love. Then, how unfortunate are the people who live during such an age while such a **Sun** should rise among them, yet they **remain sitting** in darkness!

Some ignorant people again and again put forward the objection that the sign that distinguishes the beloveds of God is that each and every **prayer** of theirs is heard and answered and that he who lacks this

power is not of the beloveds of God.<sup>1\*</sup> But, it is a pity that, while these people utter such things, they do not realize that such senseless objections make all the Prophets and Messengers of God their target. For example, every Prophet longed that all the disbelievers of their time who opposed them should become Muslims but this wish of theirs was never fulfilled; so much so, that Allah the Exalted, addressing our Holy Prophet, may peace and blessings of Allah be upon him, said:

أَلَمْ يَكُنْ لَكَ بَأْسُكَ أَتَى الْمُؤْمِنِينَ<sup>2</sup>

That is: 'Will you grieve yourself to death why these people do not believe?'

This verse shows that the Holy Prophet, may peace and blessings of Allah be upon him, prayed with such fervour and pathos that the

1. ☆ Remember that Almighty God's relationship with the believer is one of friendship, and desires sometime to fulfil the believer's wish and at other times He desires that the believer be content upon His will. So in one instance He addresses the believers and says:

ادْعُونِي أَسْتَجِبْ لَكُمْ

[Pray unto me; I will accept your prayer (Sūrah al-Mu'min, 40:61).]

And this is when He wills to fulfil the believer's desire. And in another instance He wants the believer to accept His will and that is when He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْغَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَنَبْشُرُ الْمُصِيبَاتِ لِكُلِّ الَّذِينَ لَدَّا  
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' (Sūrah al-Baqarah, 2:156-157)]

It is a pity that the ignorant only look at one side of things and not the other.  
(Author)

2. Sūrah ash-Shu'arā', 26:4 [Publisher]

disbelievers should believe, that it was feared lest the Holy Prophet, may peace and blessings of Allah be upon him, should himself die on account of this grief. This is why Allah the Exalted said to him not to grieve so much for these people and not to subject his heart to anguish to such a degree because those people were unmindful about believing and their aims and objectives were different. In this verse, Allah the Almighty has pointed out that: 'O **Prophet** (may peace be upon him)! You pray for the guidance of these people with such determination, complete concentration, pathos, and putting your soul in hardship, that there is nothing lacking for the efficacy of your prayers. However, the prerequisite for the acceptance of a prayer is that the person for whom the prayer is made should not be overly biased, heedless, and evil-natured; in such cases, the prayer will not be accepted.

So far as God Almighty has bestowed upon me the knowledge of prayer, it is that there are three conditions for the acceptance of prayer.

[1] **FIRST**, the supplicant should be righteous to the perfect degree, for only he is acceptable of God Almighty whose characteristic is righteousness and who has grasped firmly the subtle paths of righteousness and who is a favourite of God on account of being trustworthy, pious, and true to his pledge; and who is replete and filled with the personal love of God.

[2] **THE SECOND** condition is that his resolve and attention should be of such calibre as though, to revive one person, he himself perishes and—to pull one person out of a grave—he himself enters the grave. The secret to this is that His elect are dearer to God than a handsome child—who is also the only child—is dear to its mother. Thus, when God, the Benevolent and Merciful, observes that an elect and beloved of His has reached the brink of death with spiritual labours, humble supplications, and striving, in an effort to save the life of one individual, He disapproves that he be destroyed in that state on account of His relation of love. Then, for his sake, He forgives the sin for which the other person had been seized. Therefore, if he is afflicted with a fatal disease or is overwhelmed and trapped in some calamity, then, by His

power, He creates means for his deliverance. Oftentimes He is resolved to definitely destroy or ruin a person, but through the good luck of the afflicted, someone who has a good standing before God intervenes with his earnest supplications so that the record of the case that had been completed and formulated for his chastisement, has to be torn up for the matter is now transformed, dealing with a beloved rather than a stranger. How is it possible that God would inflict torment on His sincere friends?

(3) **THE THIRD** condition for the **acceptance of prayer** is more difficult than all the conditions, inasmuch as compliance with it is not in the hands of those who are accepted of God, but is in the hands of the person who desires the supplication to be made. And it is that he should be desirous of supplication with the utmost sincerity, perfect trust, perfect certainty, perfect devotion, and perfect subservience. He should resolve in his heart that even if the supplication is not accepted, his trust and devotion would not falter. The request for supplication should not be by way of a test; rather, it should proceed from a sincere conviction.

He should fall most humbly at the door of his [the person from whom he is seeking supplication] and, so far as is possible for him, he should establish such nearness to him—with money, with service, and with obedience of every kind—so as to make a place for himself in his heart. Along with all this, he should think well of him to the extreme and should esteem him as being pious of the highest degree and should regard it ablasphemy to entertain even a single thought inconsistent with his holy stature. He should prove and show to him his sincere belief in him through varied sacrifices of this nature. He should not regard anyone in the world as his equal and should be ready to lay down his life, his property, and his honour for him and should neither utter nor let his heart entertain anything derogatory of him in any way. He should establish it to his satisfaction that he is, indeed, such a believer and follower. With all this, he should wait with patience and even if he should fail fifty times in his objective, he should not slacken in his

devotion and trust. The reason is that such people have exquisitely acute sensibilities and their perspicacity can recognize the degree of a person's sincerity from one's countenance. These people are tender-hearted, yet they are exceedingly independent. Their hearts have been created so self-subsisting by God that they do not care the least for the arrogant, the selfish, and the hypocritical-natured person. Only those derive any benefit from these people who obey them to a degree where they are ready to lay down their lives for them. A person who thinks ill of them at every step and harbours any objection in his heart and does not have total love and devotion, derives no benefit from them and **only ruins himself**.

After this discourse let me add that the manner in which Allah the Almighty has—having described the six stages of a believer's spiritual development—compared them to the six stages of the physical development is a **miracle of knowledge**. None of the numerous books in the world that are called divine or those written by philosophers on soul and theology, or those who have written about insights in the manner of the Sufis, have taken the lead in showing this similarity between the physical and spiritual being. If anyone refutes this claim of mine and thinks that someone else has also demonstrated this similarity between the spiritual and the physical, it is incumbent upon him to produce the like of this miracle of knowledge from any other book.

I have studied the Torah and the Gospels—as well as the Vedas of the Hindus—but I say absolutely truly that I have never encountered this kind of miracle of knowledge in any book except the Holy Quran. It is not limited to just this one miracle. The entire Holy Quran is full of such intellectual miracles, such that an intelligent person, by casting a glance at them, can realize that it is the Word of the All-Powerful God whose powers are manifest throughout the creations within the heaven and earth—the same God who is Unique and Peerless in His words and works.

Moreover, when—on the one hand—we find such miracles in the Holy Quran and—on the other hand—look at the unlettered state

of the Holy Prophet, may peace and blessings of Allah be upon him, that he did not learn even a single word from any teacher, nor did he acquire any knowledge of the sciences or philosophy; rather, he was born among a people all of whom were unlettered and uninitiated to learning and who lived a barbaric existence; and, besides this, he did not have occasion of parental instruction—all these facts put together give us a clear insight into the divine origin of the Holy Quran, and we are convinced that it is indeed a miracle of knowledge, so much so that by beholding this Book we virtually behold God. Since it is clearly evident that these verses of *Sūrah al-Mu'minūn* from the beginning to the verse:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>

are a miracle of knowledge, there can be no doubt that this verse:

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

is a part of that miracle of knowledge, and thus, being one component of a miracle, is to be counted as a miracle. And this is what I intended to prove.

Bear in mind that the aforementioned miracle of knowledge is such a clear, open, luminous, and evident truth that even reason is now eager to add it to its rational sciences with great pride after the guidance and emphasis by the Word of God Almighty.

It stands to reason that the first act [movement] that develops in the heart of a pure-natured person, in his quest for God Almighty, is in the form of *khushū'* [meekness] and humbleness. *Khushū'* implies that meekness, servitude, and humility be adopted for the sake of God and all the evil traits that are opposed to this, such as arrogance, conceit,

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

ostentation, heedlessness, and indifference be eschewed for the fear of God.

And it is evident that unless man shuns the baser attributes, he cannot adopt the higher morals that stand in contrast to them and are the means to reaching God because two opposites cannot coexist in one heart. This is what God alludes to in the Holy Quran as He says at the beginning of *Sūrah al-Baqarah*:

هُدًى لِّلْمُتَّقِينَ<sup>1</sup>

Meaning: ‘The Holy Quran is a guidance for those who are *muttaqīn* [“righteous”].’ In other words, those who are not arrogant and reflect upon the Word of God Almighty with *khushū‘* and humility, are the ones who ultimately find guidance.

It should also be kept in mind here that the word **أَفْلَحَ** [*aflaha*]—‘succeeded’] occurs six times in these verses.<sup>2</sup> Its use is explicit in the first verse:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ<sup>3</sup>

and in others it is conjunctive. The dictionary meaning of **أَفْلَحَ** [*aflaha*] is **أَصْبَرَ إِلَى الْفَلَاحِ** meaning, ‘One was turned towards his object of success and made to move towards it.’ Thus, according to this meaning, a believer’s adoption of humility in his Prayer is the first movement towards achieving his objective, an act that involves the abandonment of pride and conceit. The attainment of the objective of success thereby

1. *Sūrah al-Baqarah*, 2:3 [Publisher]

2. The reference is to the opening verses of *Sūrah al-Mu’minūn*, the twenty-third chapter of the Holy Quran. [Publisher]

3. ‘Surely, success does come to the believers, who are humble in their Prayers’ (*Sūrah al-Mu’minūn*, 23:2–3). [Publisher]

is that the self, adopting the attitude of humbleness, becomes ready and prepared to establish a connection with God.

The second task of the believer according to sound reason—the task by which the strength of faith reaches the second stage and faith becomes somewhat stronger than before—is that the believer should purge his mind, which has reached the stage of humility, of vain thoughts and vain pursuits. Until a believer acquires, for the sake of God, the minimal strength to abandon vain thoughts and vain pursuits—which is not very difficult at all and which is nothing but indulgence without enjoyment—it would be a false hope to expect that the believer could turn away from such pursuits withdrawing from which weighs very heavy upon the carnal self, and the carnal self has some benefit or pleasure in indulging in them.

Therefore, it proves that after the first stage which is renunciation of arrogance, the next stage is the renunciation of all that is vain. At this stage the promise that is made with the word **أَفْلَحَ** [*aflaha*]<sup>1</sup>—that is, the achievement of the object of success—is fulfilled in that, when the bond of the believer with vain pursuits and vain pastimes is severed, a feeble bond is established with God Almighty and the strength of faith also becomes greater than before. I have called it a feeble bond because the bond with vain pursuits is also feeble. Thus, a feeble bond is obtained upon discarding a feeble bond.

Then the third act of the believer, according to sound reasoning, by which the strength of faith reaches the third stage, is that he not only shuns vain pursuits and vain matters for the sake of God Almighty, but he also relinquishes his valued possessions for the sake of God. And it is obvious that parting with wealth is a greater sacrifice for the carnal self than giving up vain pursuits, as wealth is earned with labour and is something useful on which depends pleasant living and comfort. Therefore, renunciation of wealth for the sake of God requires more of the strength of faith than the renunciation of vain pursuits. And the promise in the word **أَفْلَحَ** [*aflaha*]<sup>1</sup> implied in these verses would here mean that the strength of faith and connection with God in this

stage becomes greater than the second stage, and the purity of the self is engendered by it; for, to give away wealth earned with one's hard labour, merely out of a fear of God, is not possible without the purity of the self.

Then, the fourth act of a believer—which carries the strength of faith to fourth stage—according to sound reason is that he not only renounces wealth for the sake of God, but he also renounces the part which is unlawful of what he loves more even than wealth; namely, his carnal passions. I have stated that everyone naturally values his carnal pleasures more than wealth, and one sacrifices wealth for their pursuit. So, renouncing carnal desire for the sake of God is much more difficult than renouncing wealth. And the word **اَفْلَحَ** [*aflaha*] which applies to this verse as well, here means that just as a man naturally has a closer tie with carnal desires, so—after he renounces them—a corresponding closer tie develops with God Almighty, for whosoever loses a thing for the sake of God, he finds something better in its place.

لُطْفِ او ترک طالبان نہ کند کس بہ کارِ رہش زیان نہ کند

*His grace does not forsake the seekers;*

*In His path no one suffers loss.*

ہر کہ آن راہِ جُست یافتہ است تافت آن رو کہ سرنُتافتہ است

*Whoever seeks this path, finds it;*

*Bright becomes the face that does not turn away from Him.*

Then, the fifth act of a believer—which carries the strength of the faith to the fifth stage—according to reason is that he should renounce not only carnal desires but should renounce the very self for the sake of God and be ready to sacrifice it. That is to say, the self which is a trust from God should be returned to the same Owner and that he should consider his relationship with his self limited just like the ownership of a trust. He should fulfil the demands of righteousness in a manner as

if he has dedicated his self,<sup>1\*</sup> his wealth, and all things to God. This is what is indicated in the verse:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رُؤُونَ<sup>2</sup>

Since a person's life and wealth and all kinds of amenities are trusts committed to him by God, the rendering back of which is obligatory on the trustee, therefore, the renunciation of the self etc. means that he should offer this sacrifice by dedicating this endowment in the path of God Almighty. Secondly, he should fulfil all of his pledges—his pledge with God Almighty at the time when he believed in God and all the pledges and trusts of [God's] creations which he bears—in such a manner, with due regard to righteousness, that it also becomes true sacrifice, inasmuch as the complete fulfilment of all aspects of righteousness also amounts to a type of death. And the word **أَفْلَحَ** [*aflaha*], which is also applicable to this verse, here means that when a believer of this stature spends his life in the cause of God and carries into effect all aspects of righteousness, lights from the Majesty of Allah envelop his being and invest him with spiritual beauty, as the flesh beautifies bones by clothing them. As I have stated, both these conditions have been described by God Almighty as garments. Righteousness, too, has been described as a garment, as Allah says:

لِبَاسِ التَّقْوَى<sup>3</sup>

1. ☆ Just as one's self is a trust from God Almighty, so are one's possessions a trust from God Almighty. One who only gives Zakāt out of his wealth considers the wealth to be his own, whereas one who considers his wealth to be a trust from God Almighty knows that it all belongs to Him. He, therefore, gives away in His cause all the time, even if no Zakāt is incumbent on him. (Author)
2. And who are watchful of their trusts and their covenants (*Sūrah al-Mu'minūn*, 23:9). [Publisher]
3. Raiment of righteousness (*Sūrah al-A'raf*, 7:27) [Publisher]

The flesh with which the bones are clothed is also a garment, as Allah the Almighty says:

كَسَوْنَا الْوُجُوهَ كَيْسًا<sup>1</sup>

This is because كَسَوْنَا [kasawna], from which كِسْوَةٌ [kisaunā] is derived, means garment too.

Now, it should be remembered that the fifth stage is the highest stage of the spiritual journey. When the fifth stage reaches its perfection, it is followed by the sixth stage, which is by way of a pure bounty, and is bestowed upon the believer without effort or toil; and his effort does not have the least involvement in it. And it is that, as the believer annihilates his soul in the path of God, he is granted a new soul. Since it is the eternal promise that whatever one will lose in the path of God, one shall find the like thereof. Therefore, those who lose a soul, find a soul. In the same way, since a believer dedicates his life to the cause of God out of his personal love, he is honoured with the Spirit of God's personal love which is accompanied by the Holy Spirit. God's personal love is a Spirit and works as a soul within the believer and thus it is itself a soul and the Holy Spirit is not something apart from it. There cannot be any separation between that love and the Holy Spirit. That is why we have mostly mentioned only God's personal love without the mention of the Holy Spirit, inasmuch the existence of one essentially warrants the existence of the other.

When this Spirit descends upon a believer, all the weight of worship ceases to be a burden, and he is invested with such strength and pleasure that it prompts him to worship and remember God out of the natural urge and not through formal effort, and bestows upon him the passion of love. Such a believer perpetually stands at the threshold of God, like the angel Gabriel, may peace be upon him; and he is granted

1. Then We clothed the bones with flesh (*Sūrah al-Mu'minūn*, 23:15). [Publisher]

permanent nearness of the Lord of Honour, as Allah the Almighty has said about this stage:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ<sup>1</sup>

Meaning that the perfect believers are those who are granted such perpetual presence before God that they guard their Prayers themselves.

This indicates the condition that a believer of this stature deems Prayer to be essential for his spiritual survival; he acknowledges it to be his sustenance without which he cannot survive. This station cannot be achieved without the Spirit, which descends upon a believer from God Almighty. When a believer surrenders his life for the sake of God Almighty, he deserves to be granted another life.

This entire discussion reveals that, according to sound reason, these six stages lie in the path of the believer who seeks the perfection of his spiritual existence, and everyone can understand with a little reflection that a believer must pass through six conditions during the course of his spiritual journey. The reason is that, until a person succeeds in establishing a perfect connection with God, his imperfect self loves five wretched conditions, and to repel the love of each condition, a motive is needed that can overcome that love and that the new love may break the hold of the previous love.

Accordingly, the first condition which a person loves is one of heedlessness in which he is absolutely estranged and distant from God Almighty. His soul is in a state of a kind of disbelief, and the veils of heedlessness pull him towards arrogance, carelessness, and callousness. There is not even a trace of humility, empathy, meekness and lowliness. He loves this condition and regards it good for himself. When the favour of God Almighty designs his reform, his heart is impressed by the grandeur and majesty and power of God Almighty with the occurrence of some event or the descent of some calamity. As a consequence,

1. *Sūrah al-Mu'minūn*, 23:10 [Publisher]

a state of humility is created in him that eliminates his attitude of arrogance, rebelliousness, and heedlessness, thereby breaking his bond of love with them.

It is something that is seen in the world all the time and it is observed that when the whip of the awe of God strikes in the form of some terrible calamity, it bends the necks of even the most wicked, awakens them from the slumber of heedlessness, and makes them humble and meek. This is the first stage of turning to God which is attained by a man of righteous disposition through observing the grandeur and awe of God or through some other means. Although he earlier loved his heedless and unrestrained life, he has to give it up perforce when the opposing influence creates a greater impact than the earlier influence.

Then the second condition after it is that, though such a believer does turn towards God Almighty in some measure, this orientation is still defiled by the impurity of vain talk, vain actions, and vain pursuits that he has love and affinity for. Of course, he sometimes manifests humility in prayer but vain pursuits continue to preoccupy him. Vain affiliation and vain association and vain indulgences continue to hang around his neck as if he has a dual nature oscillating between the two.

واعظاں کیس جلوہ بر محراب و منبر سے کنند      چوں بخلوت سے روند آن کارِ دیگر سے کنند  
*On the pulpit the preachers put up a great show;*  
*In private, they act quite differently.*

Thereafter, as divine favour wills not to let him be ruined, another manifestation of divine grandeur, awe, and power descends upon his heart, which is more intense than the first manifestation. The strength of his faith is enhanced by it. Striking the heart of the believer, it consumes all his vain thoughts and tendencies in an instant. And this manifestation of divine grandeur and majesty generates in his heart such love for the Lord of Honour as overcomes his love for vain pursuits and preoccupations and, having repelled them, it occupies the space they held. It

turns the heart away from all absurd preoccupations. Then the heart develops an aversion to vain pursuits.

After the elimination of vain preoccupations and pursuits, there still remains a third evil affliction in the believer and which is far dearer to him than the second and it is that he has natural love of wealth, because he considers wealth to be essential for his life and comfort. And, in addition, he credits only his labour and hard work to be the reason for attaining it. For this reason, it is very difficult and bitter for him to part with it in the cause of God Almighty.

Thereafter, when divine favour desires to rescue him from this grave entanglement, he is given the knowledge of the providence of God and the seed of trust in God is sown in him. This is supplemented by the awe of Allah the Exalted, and these two manifestations of benevolence and grandeur bring his heart under their control. In consequence, the love of wealth also flees his heart and the seed of the love of the Bestower of wealth is sown in his heart and his faith is fortified. This strength of faith is greater than the strength in the third stage, inasmuch as at this stage the believer not only discards all things vain, but also gives up the wealth which he thinks is the basis of his happy life. And if his faith had not been granted the power of trust in God, and his eyes had not been directed towards the True Bestower, he could never have been cured of the malady of miserliness. Thus, this strength of faith not only rescues him from vain pursuits, it creates a strong faith in the providence of God Almighty and illumines the heart with the light of trust in God. Then the believer can spend wealth, which is considered most dear, very easily and cheerfully in the cause of God Almighty, and all the weakness—which results in the state of miserliness from pessimism—is dissipated due now to eager hopes pinned on God Almighty. The love of the Bestower of wealth surpasses the love of wealth.

This is followed by the fourth state which is so dearly loved by *nafs-e-ammārah* [the self that incites to evil] and which is worse than the third state because, in the third state only wealth had to be

discarded, but in the fourth state, the unlawful carnal passions have to be eschewed. It is obvious that the renunciation of wealth is easier for man than the renunciation of carnal passions. Therefore, this state is much more intense and dangerous than the previous ones. Naturally, the bond with carnal passions is much dearer to man as compared to the bond with wealth. This is why he gladly sacrifices wealth—which, in his view, is the basis of a comfortable life—in the path of lustful desires. As a witness to the terrible storm of this state, it should be enough to refer to the verse:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأْبُرَهَا كَانَ رَبِّهَا<sup>1</sup>

Meaning that it is such a fierce urge that its restraint needs a mighty Sign.

Thus, it is obvious that the strength of faith at the fourth stage is very robust and immense compared to the third stage. In addition, the experience of the grandeur, awe, and power of God Almighty is also greater in it than before. Not only this much, but it is also necessary in it that the prohibited pleasure, which has been eliminated, should be substituted by some spiritual pleasure. As strong faith in the providence of God Almighty is needed to cure miserliness, and a strong trust in God is required when the pocket is empty so that miserliness may be repelled and hope in the opening of hidden sources should be engendered; in the same way, for deliverance from impure carnal passions and the deliverance from the fire of lust, it is necessary to have strong faith in the existence of the fire which subjects both body and soul with severe torment. Also needed with it is the taste of the spiritual ecstasy which makes one not care and not need these gross pleasures.

1. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination* (Sūrah Yūsuf, 12:25). [Publisher]

A person who is in the grip of forbidden carnal passions is in the jaws of a dragon that has extremely toxic poison. Thus, it is obvious from this that, as the malady of miserliness is graver than the malady of vain pursuits, in the same way being caught in the claws of forbidden carnal passions, in comparison to the malady of miserliness, is a calamity graver than all other calamities, and is in need of a special mercy of God Almighty. When God Almighty wills to deliver someone from this calamity, He visits him with such a manifestation of His grandeur, awe, and power, as grinds down all forbidden carnal passions and then invests his heart with eagerness for His own superior love as a manifestation of His beauty. Just as a suckling baby, on being weaned, passes only one night in distress and soon forgets that milk such that it loathes suckling even if his mouth is put to the breast, a righteous man develops the same repulsion to the forbidden carnal passions when he is weaned away from the milk of the physical desire and is granted spiritual nourishment in its place.

Then, after the fourth stage, is the fifth stage, the evils of which are intensely and dearly loved by the self that incites to evil. At this stage, only one struggle is left and the time approaches near when the angels of the Powerful and Glorious God would conquer the whole territory of this being, and bring it under their complete control, and disrupt the whole system of the ego, and devastate the territory of carnal faculties, and humiliate and debase its chieftains, and destroy the earlier sovereignty. That is what happens when a government is toppled. [As the Holy Quran says:]

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ<sup>1</sup>

This is the last trial and last battle for a believer with which all stages

1. Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do (*Sūrah an-Naml*, 27:35).  
[Publisher]

of his journey come to an end. His progress, through his effort and striving, reaches its climax and human efforts complete their operation up to their ultimate point. Thereafter, only the operation of the bounty and grace (of God) remains, which pertains to the other creation.

This fifth stage is even more difficult than the fourth stage. In the fourth state, the believer only has the challenge to discard unlawful passions of the self but in the fifth state, he has the challenge to surrender his self altogether and to restore it to God Almighty as a trust which had been committed to his care. Devoting his self to the work of God, he should put it into service, resolve to spend his self in the cause of God, and strive to annihilate his self altogether; for, as long as the self persists, temptations to sin which are opposed to righteousness, also persist. Besides, so long as the self persists, it is not possible for man to tread the narrow paths of righteousness or to discharge fully the trusts and covenants of God or His creatures.

However, just as miserliness cannot be discarded without trust in God and faith in His providence, and deliverance from illicit carnal passions cannot be achieved without the realization of the awe and grandeur of Allah, and spiritual delights; in the same way, this grand rank—where the self is abnegated and all trusts of God Almighty are restored to Him—can never be attained until a fierce windstorm of the love of God begins to blow and makes a person pursue it with utter devotion. These are, in truth, the lot of those who are intoxicated and inebriated with the love of God—these are not the pursuits of the worldly wise.

آسماں بار امانت نتوانست کشید قرعہٴ فال بنام من دیوانہ زدند

*The heavens could not bear the burden of the trust—*

*The lot fell on a madman like me.*

Almighty Allah points towards this by saying:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا<sup>1</sup>

We presented Our trust—which must be rendered back to Us like a trust—to all the creation in the earth and in heaven, but all of them refused to accept it out of apprehension that a default might ensue, but man accepted this trust as he was *zalūm* [able to subdue himself] and *jahūl* [able to be unfair to himself]. Both these terms [*zalūm* and *jahūl*] as applied to man, are complimentary and not derogatory in nature. They signify that man had been endowed with the capacity of being harsh upon his own self for the sake of God and he could incline towards God Almighty such as to forget his self. That is why he accepted the responsibility of treating his entire being as a trust and then to expend it in the cause of God.

And the declaration by Allah the Exalted with regard to this fifth stage is:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ زُجُورٌ<sup>2</sup>

Meaning: ‘The believers are those who are watchful of their trusts and covenants.’ That is to say, in discharging trusts and fulfilling covenants they spare no effort in exercising righteousness and watchfulness.

This is an indication that man and all his faculties—the vision of his eyes, the hearing of his ears, the speech of his tongue, and the strength of his hands and feet—are all trusts committed to him by God Almighty, and He can take His trusts back whenever He so wills. Being watchful of these trusts means devoting the self and all its faculties, and the body and all its faculties and organs, to the service of God Almighty while observing all the subtlest requirements of righteousness as if all of these things belong not to him, but to God, and the movement and

1. *Sūrah al-Aḥzāb*, 33:73 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:9 [Publisher]

operation of all these faculties and organs is not directed by his desire, but by the will of God—nothing of his own will should remain; rather, the will of God should work through them. His self should be in the hand of God Almighty like a corpse is in the hand of the living. He should dispossess himself of his volition and complete control of God Almighty should be established over his being, so much so, that by Him should he see, and by Him should he hear, and by Him should he speak, and by Him should he move or stop. The minutest impurities of the ego, which cannot be observed even with a microscope, should be removed, leaving only the spirit.

In short, the protection of God should envelop him and should isolate him from his own being; he should have no dominion left over his being and all the dominion should belong to God. All carnal incitement should become extinct and the will of God should rage in his being. The previous governance should be totally uprooted and another government should establish itself in his heart. The house of selfishness should be laid waste and the camp of the Lord of Honour should be erected. Divine awe and might should uproot, from the foul land, all the plants that were watered from the foul spring of the ego, and replant them in the in the holy ground of seeking the pleasure of the Lord of Honour.

All the desires and designs and ambitions should become subordinated to God. All the structures of the self that incites to evil should be demolished and razed to the ground, and such a palace of purity and holiness be erected in the heart that the Lord of Honour may descend and His Spirit may dwell therein. Only then could it be said that a person has restored those trusts that the True Bountiful has committed to him. Then would this verse be truly applicable to such a person:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ<sup>1</sup>

1. *Sūrah al-Mu'minūn*, 23:9 [Publisher]

At this stage a framework is prepared and, thereafter, the Spirit of manifestation of God which means the personal love of the Lord of Honour—enters into such a believer together with the Holy Spirit and bestows a new life upon him and a new power is granted to him. All this happens under the influence of the Spirit, which at this stage, establishes a relationship with the believer but does not yet take up its abode in his heart.

This is followed by the sixth stage of the spiritual being—the stage in which the personal love of the believer reaches its climax and draws to itself the personal love of Allah, the Lord of Glory. Thereupon, the personal love of God Almighty enters into the believer and envelops him, in consequence of which he is granted a new and extraordinary power. That power generates life in his faith like a soul entering a lifeless body. Having entered the believer, it indeed acts like the soul. All faculties are illumined by it, and the support of the Holy Spirit assists the believer of this stature so that he is given access to matters and to knowledge that are beyond human ability.

The believer of this stature, having traversed all stages of the progress of faith, is designated in heaven as the Vicegerent of God on account of the excellences which he receives—by way of reflection—of the excellences of the Lord of Honour. Just as when a person stands before a mirror, all the features of his face are clearly reflected in it; similarly, a believer of this stature—who not only discards the self but carries the task of negating his being and discarding the self to such a degree of perfection that there remains nothing of his own being, and he becomes like a mirror—then all the features and all the attributes of the Divine Being are comprehended in him. Just as it can be said that the mirror, which reflects all the features of the one standing before it, becomes his vicegerent; in the same way a believer, by having gathered within him the attributes and qualities of Allah by way of reflection, attains the station of the *Khalīfatullāh* [Vicegerent of God] and becomes the expression of the countenance of God by way of reflection. As God is Hidden upon hidden and Transcendent beyond

transcendent in His Being, in the same way, the perfect believer is hidden upon hidden and transcendent beyond transcendent in his being. The world cannot attain his reality because he moves far away from the sphere of the world. It is remarkable that, after that holy change in the perfect believer—when he loses his self altogether for the sake of God and emerges from it donning a new garment of the holy change—God, who is Unchangeable, Ever-Living, and Self-Subsisting, makes a change in His being for his sake also. However, this does not mean that any change takes place in the eternal attributes of God; nay, He is Unchangeable from antiquity and eternity—but it is only a manifestation of His Providence for the perfect believer. A change, the mystery of which we cannot comprehend, appears in God as well corresponding to the change in the believer, but this happens in a manner which does not soil God's remaining Unchangeable with the dust of the creature-state—He remains Unchangeable as He eternally is.

However, the change which occurs at the time of the change in the believer is of the type spoken of in the statement: 'When the believer moves towards God Almighty, God comes towards him with a faster movement.' Though it is obvious that as Allah the Exalted is not subject to any changes, so is He also not subject to any movements. All these expressions are metaphorical and the need for their use arises because experience testifies that as a believer builds a new being—by self-abnegation, annihilation, and mortification in the cause of God Almighty—God also becomes new vis-à-vis the believer corresponding to the changes in him, and deals with him as He does not deal at all with others. God reveals to him of His kingdom and mysteries that which He does not reveal to others at all, and displays for his sake that which He does not display for the sake of others at all. He helps and supports him to such an extent that causes people to marvel. He shows extraordinary happenings for such a person, and displays miracles and establishes his supremacy in every respect. He places in him a power of attraction, whereby a whole world is drawn to him and only those remain unaffected who are overpowered by eternal misfortune.

Thus, all this shows that, with the immaculate transformation of the perfect believer, God Almighty also appears to him with the manifestation of a new form. This is proof that God Almighty has created man for Himself; for, whenever anyone begins to turn to God Almighty, He begins to turn to him—the same day—the same hour—nay rather, the same moment! He becomes his Guardian, his Providence, his Supporter, and Helper. And if the whole world were to be on one side and a perfect believer on the other, it is he who dominates in the end, because God is True in His love and Perfect in His promises. He does not let one who becomes truly His, go to waste.

Should such a believer be thrown into fire, he emerges from the midst of a garden; be he pushed into a whirlpool, he reappears in a beautiful garden. The enemies design many stratagems against him and wish to destroy him, but God shatters all their machinations and plans, for He is with him at every step. Therefore, in the end, those who seek to humiliate him die in disgrace and their lot is failure; but he who becomes God's with all his heart and soul and determination, never dies a failure. His life is blessed and, it is certain, that he should remain alive till he accomplishes all his undertakings. All blessings are in purity and all purity is in seeking the pleasure of God, and all seeking of God's pleasure is in surrendering one's own pleasure. This is the 'death' which is followed by life. Blessed is he who partakes of this life.

Now let it be clear that I have written everything that I intended to write about the above-mentioned verses of *Sūrah al-Mu'minūn* being a miracle. I have meticulously elucidated that the six stages that have been mentioned for the spiritual being of a believer in the beginning of this particular *Sūrah*—the sixth of which has been named *Khalq-e-Ākhar* ['Another Creation']—are the same six stages that have been outlined with regard to the physical birth in verses that follow the description of the spiritual birth. This is a miracle of knowledge and this intellectual insight has not been mentioned in any book prior to the Holy Quran. The last portion of these verses:

فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>1</sup>

is undoubtedly the essence of this intellectual miracle, for it has been applied at a miraculous occasion. It is not possible for man to work such a miracle in his discourse and then to apply to it the verse:

فَتَبَرَّكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ<sup>2</sup>

And if someone demands a proof as to how the comparison between the stages of man's spiritual and physical being outlined in the above verses amount to an intellectual miracle, the answer is that a miracle is something the like of which man is unable to perform, or had previously been unable to perform, or there is no proof that he will be able to perform it in the future. So I say this with authority that this description of the profound philosophy of man's birth mentioned in the Holy Quran is such a unique and unparalleled description that the like of it cannot be found in any previous book. Nor do we know in this age of anyone, not versed in the Holy Quran, who matched the Holy Quran in presenting this philosophy. Since the Holy Quran claims to be a miracle in terms of all its insights, its Signs, and its eloquence and diction—and these verses are part of the Holy Quran and fall under the purview of the claim of being a miracle—this illustration of it being unmatched and unparalleled, in the presence of its claim of being a miracle and its challenge to produce a match, undoubtedly constitutes a miracle. The answer to the remaining objections of the critic is set out below.

1. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

2. So blessed be Allah, the Best of creators (*Sūrah al-Mu'minūn*, 23:15).  
[Publisher]

**HIS STATEMENT**— عفت الديار محلها و مقامها [‘Temporary residences and permanent ones will be wiped out’] is a line from a couplet of an ancient poet. Did any Prophet ever have a revelation which was word-for-word the same as issued forth from the tongue of a human being before that Prophet?

**MY ANSWER**—As I have mentioned before also, the Holy Prophet, may peace and blessings of Allah be upon him, himself had such a revelation and it was:

فتبارك الله احسن الخالقين-

[So blessed be Allah, the Best of Creators].

This is the sentence that had come out of the mouth of ‘Abdullāh bin Abī Sarah, and exactly the same descended as the revelation of God. And it was due to this very trial that the unfortunate ‘Abdullāh turned apostate. Making such objections, therefore, amounts to following the thinking of ‘Abdullāh, the apostate, which ought to be avoided. As for the words عفت الديار محلها و مقامها they form the first line of a couplet of Labīd, may Allah be pleased with him, a Companion [of the Holy Prophet<sup>ṣas</sup>]. The complete couplet is:

عفت الديار محلها و مقامها      بمئى تأبد غولها فرجامها

It means that the homes of my loved ones were demolished; there remained no trace of the buildings, neither of temporary nor of permanent residences. Both kinds of buildings were destroyed. They were located in Minā, which is in the land of Najd. There are two Minās: a Minā of Makkah and a Minā of Najd. Here the Minā of Najd is meant. The poet then says that there were two towns in that land—one was called Ghaul and the other Rajām—both of which were destroyed and levelled so completely that there is now a forest in place of these towns where wild animals such as deer live. These are the meanings of the

Arabic word تَائِبِد [ta'abbada], which appears in the couplet. تَائِبِد [ta'abbada] is derived from أَوَابِد [awābid], which means animals of wilderness, like deer etc. أَوَابِد [awābid] is derived from أَبَد [abad] which means 'something that lives forever'. Since the deer and other such animals mostly do not die a natural death—rather, they are hunted and are killed by others—they were called أَوَابِد [awābid].

**HIS STATEMENT**—If the words of man can coincide with the Words of God, then what would be the difference between the Word of God and the word of man?

**MY ANSWER**—I have just explained that the Holy Quran is a miracle in the sense that the writing of any human being cannot be identical to a long passage—which should not be less than ten verses—of the Holy Quran. Such a passage of the Holy Quran possesses so much eloquence and elegance and other insights and verities that its like cannot be offered by human efforts. The Quranic text is, therefore, a miracle provided it is no less than ten verses, as the Quran points out explicitly. But as for one sentence—which is equal to, at most, one or two verses—it is possible that the word of man may appear to correspond with the Word of God. Even then some hidden insights and a kind of light, are inherent in the Word of God. Besides, an element of its miracle is hidden. To illustrate, the distinction between man and deer is obvious on looking at them as a whole, but the eye of deer is similar to the eye of man. Nevertheless, the human eye has certain capabilities that the eye of a deer does not have at all.

**HIS STATEMENT**—When the revelation عَفَتِ الدِّيَارَ مَحَلَّهَا وَ مَقَامَهَا [‘Temporary residences and permanent ones will be wiped out’] was published, it was stated in its context that it was concerning the plague, but now it is stated that it is concerning the earthquake.

**MY ANSWER**—The chastisement of *عفت الديار* [*afatid-diyār*—‘residences will be wiped out’] being related to the plague cannot literally make it the plague. Besides, the statement that the phrase *عفت الديار* [*afatid-diyār*—‘residences will be wiped out’] is concerning plague, is the composition of a human. The objection would have been valid if this word had been present in Almighty God’s revelation. The revelation of God Almighty clearly says that it pertains to the earthquake. Refer to the revelation that was published in the same *Al-Hakam* newspaper towards the end of December 1903, and whose words are:

زلزله کا دھکا

Shock of earthquake.

Then five months later, in the issue of 31st May 1904 of the same newspaper, this revelation was further explained by the second revelation that:

عفت الديار محلها ومقامها۔

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

Alas what an era has emerged! God’s Word is recorded in two issues of the same newspaper and one Word explains the other, but no one cares to look at it and, instead, people point towards the words of a human being—whose error cannot be attributed to the revelation of God. Such prejudice while being called the progeny of Muslims! God knows what will be its evil consequences in future.

Further, I do not deny that the entire truth of any prophecy is not clear before its appointed time, and it is possible that an error may occur in human interpretation. Thus it is that there has not been any Prophet in the whole world who has never made an error in interpreting any of his prophecies. If a Prophet, however, makes any error by way of interpretation in explaining the meaning of his prophecy before its time, it does not diminish the glory and the honour of that prophecy itself, for

the divine prophecy is extraordinary, beyond human insight, and above human intellect. Can you claim that it does get diminished? If that is the case, I can produce before you a long list of prophecies in which eminent Prophets made errors of interpretation. However, I trust that you will not raise such an objection after this and that you will be cautious in view of the far reaching ramification of this objection.

It is obvious that when a prophecy is fulfilled and, with its fulfilment, reveals its true meaning by itself, and, on comparing that meaning with the words of the prophecy, it is quite clear that it is the correct meaning of the words of the prophecy, it is not honest then to find faults with it. Is it not true that the above revelation, indeed, means that buildings in a part of the country will collapse? This being so, how can the words of the revelation, in their apparent sense, apply to the plague? And when a calamity destroyed buildings, that very calamity must be considered to have been referred to in the prophecy. Does the plague ever cause buildings to collapse? Also, in a revelation prior to this prophecy, which was published just five months previously in the same newspaper, the word 'earthquake' is clearly mentioned. The words of that revelation were:

زلزلہ کا دھکا

Shock of earthquake.

So is there any doubt that the news of the future earthquake has been given in the same newspaper?

Now, you be the judge and consider whether the revelation:

عفت الدیاری محلها ومقامها۔

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

in its literal sense applies to this prophecy of the earthquake, and it was mentioned beforehand too, or whether it applies to the plague. Moreover, the prophecy about the earthquake relates to the statement

عفت الديار [*ʿafatid-diyār*— ‘residences will be wiped out’] with respect to the proximity of time just as it relates to it with respect of the purport. And it is that the prophecy about the earthquake had been revealed in clear words five months prior to the prophecy عفت الديار [*ʿafatid-diyār*— ‘residences will be wiped out’] and both prophecies have been published one after the other; i.e. the prophecy:

زلزله کا دھکا

Shock of earthquake.

And then:

عفت الديار محلّها ومقامها

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

Neither of them make any mention of the plague.

**HIS STATEMENT**—If categorical knowledge was not given about the prophecy عفت الديار [*ʿafatid-diyār*—residences will be wiped out...] that it pertained to the earthquake, then what benefit did such a revelation provide?

**MY ANSWER**—Alas! You know nothing of the practice of Allah. It is not necessary for a Prophet to have definitive knowledge of a particular aspect of a prophecy that it shall necessarily be fulfilled only in this particular way. What is necessary for a prophecy, though, is that its implication should be supernormal, and human prowess or machination or contrivances should not be able to match it; but it is not necessary that the true nature of the prophecy should be made known in every respect. In the Torah, there is an important prophecy about our Holy Prophet, may peace and blessings of Allah be upon him, but it is worded in general terms, that:

### A Prophet like unto Moses will be raised from the Israelites from among their brethren.<sup>1☆</sup>

Nowhere was it clearly stated that he will be from among the Ishmaelites, his name would be so and so and his father's name would be so and so, he will be born in Makkah, and he will come after lapse of this much time. This is why the Jews did not benefit the least from this prophecy and, for this very error, hundreds of thousands of the Jews ended up in Hell, even though the Holy Quran has alluded to this same prophecy in the verse:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا<sup>2</sup>

And the Jews say that the 'like of Mūsā' [Moses] was the Prophet Yasū'ā [Joshua] who succeeded him after his death. And the Christians say that 'Īsā [Jesus] is the 'like of Mūsā', for, like Mūsā, he too came as a saviour. Now, tell me what good did this prophecy of the Torah do since it did not make a clear decision. Neither the Jews nor the Christians could recognize the Prophet, may peace be upon him, whom the prophecy was about and both groups remain deprived of the blessing of accepting him.

However, the revelation of Allah that descended upon me:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

is not ambiguous, as you imagine it to be, for another prophecy had previously been published in the same newspaper as:

1. ☆ In the Torah, the Israelites have been addressed at certain places to the effect that he would be raised from among them. (Author)
2. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh (*Sūrah al-Muzzammil*, 73:16). [Publisher]

زلزله کا دھکا

Shock of earthquake.

Then subsequent to it, this second revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

describes the features of that very earthquake already mentioned in the same newspaper. This prophecy cannot apply to the plague in any way. Both of these revelations were published in the same newspaper *Al-Hakam* just five months apart. Tell me, is it obduracy or not to declare such a grand prophecy—which foretells this great calamity twice in the same newspaper, specifying the term ‘earthquake’ and its attributes—to be useless and absurd? If that is so, it is doubtful if you can remain faithful to Islam, for it is written, in authentic commentaries, that when the verse:

سَيَهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ<sup>1</sup>

was revealed, the Holy Prophet, may peace and blessings of Allah be upon him, said that he did not know what event that prophecy referred to.

Later, at the great victory in the Battle of Badr, he said that he had now realized that this was the victory the prophecy had foretold. On one occasion he said that [in a vision] he was given a bunch of grapes and was told that it was for Abū Jahl, but he was surprised that Abū Jahl was so thoroughly evil that he was not worthy to enter Paradise. And he [the Holy Prophet<sup>sas</sup>] did not comprehend its purport at

1. The hosts shall soon be routed and will turn their backs *in flight* (*Sūrah al Qamar*, 54:46). [Publisher]

all. At last that prophecy was fulfilled when Abū Jahl's son 'Ikrimah became a Muslim. On another occasion, he made a long journey from Madīnah to Makkah in conformity to a divine revelation in which the glad tidings were given that he would enter Makkah and make a *ṭawāf* [circuit] of the Kā'bah. The time had not been disclosed. However, the Holy Prophet, may peace and blessings of Allah be upon him, suffered the hardship of that journey only on account of his interpretation, but that interpretation did not prove correct and he could not enter Makkah. So here an error was made in understanding the prophecy due to which some of his Companions were put in a trial.

Similarly, God had informed Ḥaḍrat 'Īsā [Jesus], may peace be upon him, that he would be a king. He took this revelation to mean a worldly kingdom and on that very basis Ḥaḍrat 'Īsā ordered his disciples to buy arms by selling their clothes. Eventually, however, it turned out to be a misunderstanding of Ḥaḍrat 'Īsā and that the kingdom implied heavenly kingdom and not the kingdom of the earth. The essential point is that a Prophet too is a mortal, and it is not a blemish for him if he happens to be mistaken in his interpretation. He is not, however, allowed to persist in the error and, at some point, he is necessarily informed of his error.

The prophecy of a Prophet should always be viewed with regard to its extraordinary import. The greatness and the significance of the prophecy does not suffer the least if the prophecy is not fulfilled in one specific way; rather, it is fulfilled in another manner. However, the essential element of the prophecy—namely, its extraordinary import—is evident in this second aspect as well; and, at the occurrence of the event, every reasonable person realizes that the true meaning of the prophecy was indeed the one that the unfolding event had itself revealed. To unfairly object to it is tantamount to mischief, dishonesty, and obduracy.

**HIS STATEMENT**—To make an ambiguous statement that some calamity is about to come without specifying its nature and timing is not a prophecy but is mockery. And anyone can make such a statement.

**MY ANSWER**—What shall I say except **لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ** [‘The curse of Allah be upon the liars’]! Such an opponent ought to merely say [as a counter prophecy] that such a calamity will not strike. Just think for yourself: How can this prophecy be deemed ambiguous when the word ‘earthquake’ is clearly present in it, it is also stated that a part of the country will be annihilated, it is also stated that it will occur within my lifetime, and with it is also the prophecy that it will be like unto Doomsday for those whom it will afflict? If this is ambiguous, then what else is called a clear prophecy? And saying that there is no indication of time in it, is tantamount to an attack not only Islam but on all heavenly Scriptures.

The prophecies of the Holy Quran, in most cases, do not make any mention of time. [Tell me], what time limit did the Torah give for the prophecy about Nebuchadnezzar and Titus of Rome? Similarly, what time stipulation was made in the prophecy that was present in the Torah concerning the advent of a ‘like of Mūsā’? And with regard to the prophecies about earthquakes and wars contained in the Gospel—can you tell what is the stipulation about time with regard to them? And then there is the prophecy about the advent of the Promised Messiah—which you construe to justify bringing Ḥaḍrat ‘Īsā ibn Maryam [Jesus son of Mary] back upon the earth a second time. What is the time frame given to you by God Almighty so that you may take a few steps forward with the intention of welcoming the one coming from so far off—at least proceed up to the extreme cold of the stratosphere if not farther—and take quilts etc. along with you?

I wish that you had considered that such objections are not just against me but your objections strike Islam and—God forbid—the Holy Quran itself! Rather, they constitute an assault on all past Prophets. The essential point is that when a prophecy is extraordinary in itself or comprises of the unseen such that its knowledge is beyond human ken, if the prophecy contains a clear claim that such an event has never happened in this country for centuries, and that it had not in fact happened, and if, then, that event happens as claimed—to raise objections against such an extraordinary prophecy is the wont of the

faithless who care nothing for God or the truth. Such unfortunate people, owing to their hard-heartedness, have always criticized every Prophet. Now you tell me! The certainty and persistence with which the news about the earthquake is given in the prophecy—can you cite its parallel in this country during the last two thousand years?

Also bear in mind that it is not just one prophecy; rather, my God has foretold about it through me again and again in the previous volumes of *Barāhīn-e-Aḥmadiyya*. It is mentioned in *Mawāhib-ur-Raḥmān* [‘The Bounties of the Gracious One’]. It is mentioned in the pamphlet *Āmīn*, and it is mentioned in various revelations in several issues of the newspaper *Al-Hakam*. And yet, the prophecy, in your estimation, is vague. Now what is the remedy for this! **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.<sup>1</sup> [Surely, to Allah we belong and to Him shall we return].<sup>1</sup>

The unjustified assaults on Islam that was the wont of other religions are now being made by Muslims themselves! If it was not in their lot to defend their faith, they should at least have given a moment’s thought before the attack. Facing humiliation and being ultimately exposed as liars—is this practicing your faith?

یکے بر سر شاخ و بن سے برید

[Cutting the very branch of the tree upon which one is sitting!]

Had their hearts been illuminated by the light of Islam, they would not have only understood all this themselves, but would have also countered those who raise such objections.

**HIS STATEMENT**—The Honourable Holy Mirza Sahib has again given news of an earthquake, but at the same time he has also said that he has not been informed whether it would be an earthquake or some other severe calamity, and that he has not been informed when would such a calamity strike.

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

**MY ANSWER**—No objection can be levelled at this statement of mine, for even in the case of the chastisement that was promised to the Arabs, God Almighty did not provide details of that chastisement as to what kind of chastisement it would be and what would be its nature. He only said that God has the power to bring it down from heaven, or send it from the earth, or make the infidels taste the swords of the Muslims. In these verses the Holy Prophet, may peace and blessings of Allah be upon him, himself admits that he has not been informed as to what kind of chastisement it would be. And when he was asked about the time of its occurrence, he did not specify any date, as the Holy Quran says:

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ۚ قُلْ إِنَّمَا أَعْلَمُهُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ<sup>1</sup>

Meaning: ‘The disbelievers ask, “When will this proclamation come to pass; tell us the date if you are indeed true?” Say to them, “I do not know of any date, only God has this knowledge. I am only a warner.”’

And when the disbelievers repeated their question about the date, they got the answer:

وَإِن أَدْرِيٓ أَكْرِيْبٌ أَمْ بَعِيْدٌ<sup>2</sup>

Meaning: Tell them, ‘I know not whether the chastisement is near at hand or far off.’

Now, remember—O you who listen! It is true, and absolutely true—and there is no choice but to accept it—that the prophecies of God Almighty are at times fulfilled literally while at other times they are fulfilled metaphorically. Therefore, no Prophet or Messenger can dare to claim everywhere and in every prophecy that this prophecy would be fulfilled in such a manner. The Prophet, however, has the right, as

1. *Sūrah al-Mulk*, 67:26–27 [Publisher]

2. *Sūrah al-Anbiyā'*, 21:110 [Publisher]

I have stated, to claim that the prophecy he narrates is extraordinary or is far and beyond the reach of human knowledge. If the Punjab had experienced earthquakes like the one that occurred on 4th April 1905 even once in every century, this prophecy would have no significance, and everybody would be entitled to say that such earthquakes occurred in the Punjab all the time and it was nothing impossible. However, when the recent earthquake struck in the extraordinary manner that was foretold by the prophecy, all objections were rendered meaningless. Similarly, the prophecy about the future earthquake, that has been made, is also not an ordinary prophecy. If it ultimately does turn out to be ordinary, or does not occur within my lifetime, then I am not from God Almighty.

God informs me that the calamity which He has designated 'the earthquake' shall be like unto Doomsday, and that it will be mightier than the first one. There is no doubt that in this prophecy about the future, as in the previous prophecy, the word 'earthquake' appears repeatedly and no other word is used. The literal meaning has greater right to be accepted than the metaphorical meaning, but it has to be said—in keeping with the practice of all Prophets to show deference to the providence of God and to the vastness of the knowledge of God—that although the word 'earthquake' has been used apparently, it may possibly mean some other calamity of the nature of an earthquake but it might be even more devastating than the previous one, and may severely impact buildings as well.<sup>1☆</sup>

1. ☆ The prophecy that had been made to the Jews about the coming of the Promised Messiah was that he would not come until Prophet Ilyās [Elijah] descends upon the earth from the heavens. But no one descended from the heavens, and Ḥaḍrat 'Īsā [Jesus], may peace be upon him, claimed that he was the Promised Messiah, and that Ilyās [Elijah] referred to Prophet Yaḥyā [John], who had appeared before him. Thus, the prophecy about the re-advent of Ilyās, which the Jews awaited, and still do, was metaphorically fulfilled by the advent of Prophet Yaḥyā. Thus, it is obvious that it does happen in case of prophecies that God Almighty fulfils them metaphorically and ignores their literal sense. (Author)

This prophecy cannot be invalidated just because it does not specify the date and the time, for it contains so many other details that make it unnecessary to mention the date and time. For example, God said: The earthquake will appear within your lifetime; the occurrence of this earthquake will mark a great victory for you, and a great many people will enter your Jamā'at [Community]; it will be a heavenly Sign for you; God Himself will descend for your support and will show His wonderful works that the world has not seen before; people will come from far off places and enter into your Jamā'at. And that earthquake will be greater than the previous one, and the signs of Doomsday will appear in it and it will bring about a revolution in the world. God says that He shall come when the hearts would have become hardened and people would feel safe from the possibility of an earthquake.

And God says: 'I shall come secretly, and I shall come at the time when no one would be aware.' That is to say, people will be busily and calmly engaged in their worldly pursuits when all at once the calamity will befall. Prior to this people would have felt reassured that no earthquake would come, and they would imagine themselves to be out of danger and secure. Then the calamity will suddenly befall them. And God says: Those will be the days of spring—the sun would rise in the morning of spring and would set in the evening of autumn. Then there will be wailing in many homes, for they did not recognize the time. No astrologer nor geologist has access to the unseen, and no one knows what will happen tomorrow, but God—who created all this—is aware of the most hidden aspects of His creation.

**HIS STATEMENT**—Whereas the Holy Quran contains the news of both earthquakes, why is it said that perhaps it is an earthquake or it is some other calamity?

**MY ANSWER**—I have said time and again that the literal words of the Holy Quran and those of this revelation that I received, indeed, foretell

an earthquake. But God's custom compels us to bear in mind the possibility of the metaphorical fulfilment. God Almighty says, on one occasion, in the Holy Quran with the regard to a people:

وَأُزْلِقُوا زُلْزَالًا شَدِيدًا<sup>1</sup>

Meaning: 'They were struck by a terrible earthquake', even though no earthquake overtook them. Thus, some other calamity was called 'earthquake' in this instance.

Allah the Exalted also says:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ<sup>2</sup>

Meaning: 'He who is blind in this world will also be blind in the Hereafter.' This is also a prophecy, but it does not mean what is understood from the literal words. It is a characteristic of Prophets and Messengers that they believe in the limitlessness of the knowledge of God and do not hold their own knowledge as equal to His. In the Holy Quran, the Holy Prophet, may peace and blessings of Allah be upon him, was repeatedly given the promise of the victory over the disbelievers, but when the Battle of Badr—which was the first battle of Islam—started, the Holy Prophet, may peace and blessings of Allah be upon him, began supplicating and praying, and these are the words that issued from his tongue:

اللَّهُمَّ إِنْ أَهْلَكَتَ هَذِهِ الْعِصَابَةَ فَلَنْ تُعْبَدَ فِي الْأَرْضِ أَبَدًا

Meaning: 'O my Lord! If you destroy these people (they were just three hundred and thirteen men), none will worship You till Doomsday.'

When Ḥaḍrat Abū Bakr, may Allah be pleased with him, heard

1. *Sūrah al-Aḥzāb*, 33:12 [Publisher]

2. *Sūrah Banī Isrā'īl*, 17:73 [Publisher]

these words from the mouth of the Holy Prophet, may peace and blessings of Allah be upon him, he submitted, 'O Prophet of Allah, may peace and blessings of Allah be upon him, why are you so perturbed? God has given you the firm promise that He would give victory.' He said, 'This is true, but I am keeping my eyes on the fact that He is in need of no one.' That is to say, God is not obligated to fulfil any promise. Now, it must be understood that when the Holy Prophet, may peace and blessing of Allah be upon him, observed this much deference to etiquettes of respect of God, why should one turn aside from this accepted belief of all Prophets, may peace be upon them, that sometimes God's prophecy is fulfilled literally and sometimes it is fulfilled metaphorically and figuratively? It is folly to controvert this position. To ask what kind of prophecy it is whose words cannot be depended upon and whose time has not been specified, is a very lowly way of thinking. It only goes to show that the person who raises such an objection has no understanding of the way of Allah.

The truth of the matter is that when a prophecy has some grandeur and majesty and some extraordinary news in it, and, at the time of its fulfilment, God's hand is clearly witnessed, hearts accept it and no one mentions anything about date etc. Indeed, such controversy and such objections are quite premature. Let the time come and then you can object afterwards. It is not proper to raise such hue and cry beforehand. When the time comes for its fulfilment, the prophecy will speak for itself as to whether it is something ordinary or extraordinary.

**HIS STATEMENT**—When, according to your own statement, the Holy Quran also gives tidings of two earthquakes, there should be no room left to doubt that the impending calamity will be an earthquake.

**MY ANSWER**—The verse in the Holy Quran is:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ<sup>1</sup>

Meaning that, on that day the earth will make a severe agitated movement, and severe and fierce agitation will develop in the earth, and after that another agitation will develop in the earth which will manifest after the first one. There is no mention of ‘earthquake’ in the explicit words because, according to the lexicons, the word رجفان [rajfān] means ‘severe agitation.’

When رَجَفَ الشَّيْءُ [rajafa shai] is used, it means اضْطَرَبَ اضْطِرَابًا شَدِيدًا [‘It suffered extreme agitation’]. However, since the earth’s agitation is often due to an earthquake, this is why I have taken ‘earthquake’ as its most probable meaning at this place. Otherwise, it is possible that this agitation may be due to some other calamity and not due to an earthquake; or the agitation might signify some other calamity. So what I have said before remains true in this instance as well; namely, that this verse too does not conclusively refer to an earthquake, even though the greater probability is that the words تَرْجِفُ الرَّاجِفَةُ [‘will suffer severe agitation’] here does indeed refer to an earthquake. وَاللَّهُ أَعْلَمُ [And Allah knows best].

When and where did I interpret the words of my prophecies as not meaning ‘earthquake’? On the contrary, what I have maintained is that probably and preponderantly the word زَلْزَلَةٌ [zalzalab] means ‘earthquake.’ And yet it is possible that these words may, in conformity with the eternal practice of God, signify some other such terrible, extraordinary, and devastating calamity that has the appearance and characteristics of an earthquake. Metaphors do abound in the discourse of God Almighty, which men of learning do not deny, yet the literal words need to be given precedence, and the explicit words of these prophecies do, indeed, imply an earthquake.

The critic has again and again questioned how this can be considered a prophecy when the one making the prophecy has neither

1. *Sūrah an-Nāzi‘āt*, 79:7–8 [Publisher]

declared the word زلزلة [zalzalab] to be definitively an earthquake nor has he spelled out the time. Some calamity or other would befall between now and the Doomsday anyway and it would be convenient to claim every such event to be the fulfilment of his prophecy!

It is strange that while I keep saying over and over again that the word زلزلة [zalzalab—'earthquake'], in my prophecies, most probably implies an earthquake—if it is not that, then an extraordinary calamity is implied that would have a very great resemblance with an earthquake and would have the character of an earthquake fully—yet the critic is not satisfied with these many words. I do not know how, with such doubts, he ever came to be satisfied with Islam. Everyone knows that, with regard to the prophecies of past Prophets, may peace be upon them, it has been considered adequate that they should be extraordinary and beyond the power of human beings, or that they should comprise the unseen that is beyond human foresight.

When a prophecy is narrated as consisting of an extraordinary happening—and at the time of its announcement no mind or imagination can conceive that such an event is going to happen, and it is clearly an unusual event which has no parallel in earlier centuries nor are there manifest signs of its occurrence in the future—and that prophecy turns out to be true, then sound reason dictates that such a prophecy would necessarily be taken to have been from God. Otherwise, all the prophecies of Prophets would have to be rejected.

Now, listen to this carefully: The notion that my prophecy regarding the future earthquake does not specify any time limit is a completely false notion that has developed merely from lack of deliberation, excessive prejudice, and hastiness because the revelation of Allah has apprised me time and again that this prophecy will come to pass within my own lifetime, in my own country, and only for my sake. And if it turns out to be only something ordinary, having hundreds of precedents and if it is not something extraordinary that manifests the marks of Doomsday—then I myself tell you not to regard it as a prophecy. Treat it as the hoax you say it is.

I am now almost seventy years [of age], and a period of more than thirty years has passed since God had informed me in clear terms that I would live to the age of eighty, or that five to six years more or five to six years less. So in this scenario even if God Almighty were to cause much delay in the appearance of this severe calamity, there are, at the most, 16 years—not more than that—as it is essential that this incident should take place within my lifetime.<sup>1☆</sup>

However, it is not the intent of the prophecy that the fulfilment of this prophecy will remain in abeyance for the full sixteen years; rather, it is possible that this prophecy may be fulfilled within the next one or two years, or even earlier. Nor is there a promise of God that my age will necessarily exceed eighty years. Rather, the hope implied in the words in the revelation of God is that, if God so desires, my age could even somewhat exceed eighty years. The actual words of the Revelation that pertain to this promise, however, fix the age between 74 and 86. In any case, it is a false allegation against me that I have not defined the time limit for this prophecy at all. God says again and again in His revelation that, ‘We shall demonstrate this Sign for you’, and, ‘Tell them that this Sign shall be a witness to my veracity; I will descend for you and show My Signs for your sake; I shall come to you with my hosts at the time when no one will be aware.’ No one knows of the time but God. Just as it happened in the time of Mūsā [Moses] when Pharaoh and Hāmān remained deceived until the flood of the river Nile overtook them, so will it happen now too. God also said, ‘Prepare the ark

1. ☆ There is another revelation of God Almighty:

پھر بہار آئی خدا کی بات پھر پوری ہوئی

[Spring is here again, and again God's word is fulfilled].

This shows that the promised earthquake would happen in spring, and as some revelations show it would probably be the morning time or near it. And the time probably is near when this prophecy should be fulfilled, and possibly God might delay it a little. (Author)

before My eyes and do not plead for the transgressors and do not be an intercessor on their behalf, for I shall cause them all to drown.' There are other similarly explicit revelations of God and the gist of them all is that that this prophecy will come about in my lifetime and in my very age, and this is the limit that is determined and fixed which it cannot exceed. It is not known, however, whether it will come about after months or after weeks or after years; in any case, it will not exceed sixteen years.

This is similar to the statement that the life of the world starting from Ḥaḍrat Ādam is 7,000 years as inferred from Quranic verses, of which 6,000 have elapsed until our own time, as may be reckoned by the numerical value of the letters of *Sūrah al-ʿAṣr*. We are now in the seventh millennium according to the lunar calculation, and the Promised Messiah, who was to be raised at the end of the sixth millennium, has already appeared.<sup>1☆</sup>

1. ☆ God created Adam on the sixth day, Friday, at the time of *ʿAṣr*. This is what is established by the Torah, Quran, and the Hadith. And God has ordained seven days for mankind, and, as against these days, one day of God spans a thousand years. It is inferred on this basis that the age of the world, starting from Adam, is seven thousand years, and the sixth millennium—which corresponds to the sixth day—is the day for the advent of the Second Adam. That is, it is destined that in the sixth millennium the spirit of righteousness would disappear from the world, and people would become extremely heedless and irreligious. Then will the Promised Messiah appear to re-establish man's spiritual dispensation. And, like the first Adam, he will appear at the end of the sixth millennium which is the sixth day of God. So has he appeared, and he is none other than the one who is proclaiming the truth through this writing at this time. My being named Adam here is meant to point out that the perfect individual of the genus man started with Adam and ended with Adam too, for the shape of this world is circular and the climax of a circle is it should end at the point from where it started. Thus, was it necessary to name the *Khātāmūl-Khulafā'* [Seal of the Successors] as 'Adam'. And for this very reason, just as Adam was born a twin, my birth is also twin; and just as Adam was born on a Friday, so was I born on a Friday as well; and just as the angels raised objection about Adam, so did the revelation of Allah come down concerning me which is as

Similarly, when it is said that the hour of *Qiyāmah* [the Resurrection] is not known, it does not mean that God has not given mankind even some general information about the Resurrection. Otherwise, describing even the Signs of Doomsday would be a meaningless exercise, for what was the need to even describe the Signs of something that God wishes to keep secret?

What is meant by such verses is that though the specific hour of *Qiyāmah* is not known to anyone, God has given mankind this much knowledge—like the duration of pregnancy—that when the seventh millennium has passed, the *Qiyāmah* shall have come upon the dwellers of this world. This is just like the human foetus in a womb—which must be born before nine months and ten days have passed—and yet the exact hour of its birth is not known. In the same way *Qiyāmah* will occur before 7,000 years have passed, but the exact hour of its occurrence is not known. It is also possible that after the completion of 7,000 years, two or three more centuries may be additional as fractions which would not count.

And the other objection of the critic—that it has not been claimed that it really is an earthquake—is also born out of lack of insight; for, I have written again and again that, from the apparent words of the

follows:

قالوا ا تجعل فيها من يفسد فيها قال انى اعلم ما لا تعلمون-

[They said: What! Wilt thou place in it such as shall make mischief in it? He said: I know what you do not know].

And just as the command to prostrate for Adam was issued, so regarding me too, there is the prophecy in God's revelation:

يخروون على الازقان سجدا ربنا اغفر لنا انا كنا خاطئين-

[They will fall down prostrate on their faces, supplicating: Lord, forgive us, we were in error].

(Author)

prophecy, it seems most probable that it is an earthquake and the first earthquake also testifies to this, and the following verse of the Holy Quran supports it too:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ<sup>2,1\*</sup>

Besides, the Scriptures of God Almighty also direct our attention to it that, at times, such prophecies are fulfilled figuratively, though the character of being extraordinary and of being unusual occurrence remains in them. In my own opinion, ninety out of a hundred indications are that it, indeed, will be an earthquake and not anything else, it speaks of the shaking of the earth and the collapse of buildings. This is what my understanding is. Beyond it, God knows well His hidden secrets, and it is possible that He may at a later stage disclose to me more than this, for He has power over all things.

It is a strange statement of yours and a strange opinion that you say that Ḥaḍrat 'Īsā [Jesus] did not provide any interpretation of the earthquakes mentioned in his prophecies, and hence those prophecies were specific. It is obvious that in these prophecies Ḥaḍrat 'Īsā<sup>as</sup> did not speak of any terrible, destructive, and extraordinary earthquake. The land where he lived, hardly any year would have passed in which there was no earthquake. History establishes the frequent occurrence of earthquakes in that country—and, even some terrible ones too. Ḥaḍrat 'Īsā<sup>as</sup> himself must have witnessed many earthquakes while he was in that country and had not yet travelled to Kashmir.<sup>3\*</sup>

1. *Sūrah an-Nāzi'āt*, 79:7–8 [Publisher]

2. ☆ 'On that day, the earth will make an agitated movement, and then there will be another agitated movement.'

This means that two terrible earthquakes will strike close to *Qiyāmah* [the Day of Resurrection]. The second earthquake will come after the first. (Author)

3. ☆ I have proven that the ascension of Ḥaḍrat 'Īsā<sup>as</sup> to heaven is no more than a myth. Rather he, having survived the cross, travelled through Persia and

Hence, I cannot understand why such common occurrences should be given the name of prophecy. The material for scoffing that you sought—unsuccessfully—to find in my prophecies, you may readily have found in the prophecies of Ḥaḍrat 'Īsā<sup>as</sup> without much effort. It is also not true that Ḥaḍrat 'Īsā<sup>as</sup> designated the earthquake as an earthquake and did not give any interpretation for it. Can you show me any statement of Ḥaḍrat 'Īsā<sup>as</sup> in which it is stated that the earthquake, in these prophecies, literally means an earthquake and is not a figure of speech?

How can your statement be accepted without the testimony of Ḥaḍrat 'Īsā<sup>as</sup>, because it is established, from a study of his prophecies, that they are all metaphorical in nature? For instance, Ḥaḍrat 'Īsā<sup>as</sup> had proclaimed that he was 'King of the Jews', and this matter was reported to the Roman government that, while the Jews were under the Roman Empire, this man claimed that the Jews were his subjects and he was their king. When the Roman government demanded a reply, he stated

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Afghanistan, reached Kashmir and he lived a long time there. Ultimately he died and was buried in Mohalla Khanyar, Srinagar, and his tomb is there to this day. People visit it and seek blessings by it. He did not die on the cross, he suffered some wounds on his body that were treated with *Marham-i-'Īsā* [Jesus' Ointment], which was given this name for this very reason.\* (Author)

\* Just as our lord and master the Holy Prophet, may peace and blessings of Allah be upon him, was wounded in the Battle of Uhud; and Holy Prophet, may peace and blessings of Allah be upon him, sustained several sword wounds on his forehead and he was soaked in blood from head to toe, in the same way—rather to a much lesser degree—did Ḥaḍrat 'Īsā suffer wounds on the cross. I wonder what sort of idolatrous adulation ignorant people have for Ḥaḍrat 'Īsā<sup>as</sup> that, while they acknowledge the wounds suffered by the Holy Prophet, may peace and blessings of Allah be upon him, they consider it beyond the status of Ḥaḍrat 'Īsā<sup>as</sup> to be injured and wounded. They raise a clamour to such a notion and wish to bestow upon Ḥaḍrat 'Īsā<sup>as</sup> a special quality distinct from the entire world. He alone rose to heaven and then would return to earth. He alone had such a long life, but God did not keep him unique in his birth; rather, he had several real brothers and several real sisters from the same mother, whereas our Prophet, may peace and blessings of Allah be upon him, was an only child, had neither any brother nor sister. (Author)

that his kingdom was not of this world; rather, the kingdom meant the Kingdom of Heaven.

Notice here that, in the beginning, Ḥaḍrat 'Īsā<sup>as</sup> himself believed that he would be granted earthly kingdom—and he even bought weapons on this very assumption—but ultimately it turned out to be the Kingdom of Heaven. Thus, it is not too far-fetched that by 'earthquake,' he also meant some heavenly event. Otherwise, the land of the area of the Levant has always been prone to earthquakes. To make a prophecy about earthquakes in such a land would be, in the eyes of an opponent, an occasion to ridicule.

So also Ḥaḍrat 'Īsā<sup>as</sup> had declared that his twelve disciples would sit on twelve thrones in Paradise. This prophecy is also contained in the Gospel. But, one of those disciples, Judas Iscariot, died an apostate. Now explain how the prophecy about the twelve thrones could be true! If you can reason it out, help me understand; I will be grateful to you. In this instance, it cannot even be taken as a metaphor.

Similarly, Ḥaḍrat 'Īsā<sup>as</sup> had said: The people of this age will not have passed before I return. The onus to answer it is upon those who claim that he has ascended to heaven—be they Christians or Muslims—that nineteen centuries have already passed but Ḥaḍrat 'Īsā<sup>as</sup> has not yet returned. For nineteen centuries, all those who had lived out their spans of life have become part of dust, but no one saw Ḥaḍrat 'Īsā<sup>as</sup> descending from heaven. Moreover, what are we to make of the promise that the people of that time would still be alive when Ḥaḍrat 'Īsā<sup>as</sup> would return? Then, what happened to the promise that the people of that generation would still be alive when he would return?

In short, whoever wants to exult in such prophecies, let him do so by all means. As for us, we consider Ḥaḍrat 'Īsā<sup>as</sup> to be, as per the verdict of the Holy Quran, a true Prophet. Otherwise, going by the Gospels that exists today, even his Prophethood is suspect. The Christians cry about his 'Divinity,' but I find it impossible to prove even his Prophethood except by means of the Holy Quran.

Although it is true that the Christians have distorted the Gospels

so much that you cannot trust anything of it, good or bad; yet, even if we accept the distorted version, the prophecy of Ḥaḍrat 'Īsā<sup>as</sup> about the earthquake is totally unacceptable to the Muslims as there is no mention of this prophecy of Ḥaḍrat 'Īsā<sup>as</sup> in the Holy Quran at all. Therefore, how and on what basis can it be accepted as valid?

Alas! The extent to which you have striven to repudiate my prophecies and, setting aside the fear of God, have tried tooth and nail to somehow prove to the public that these prophecies are trivial you have opted for this pleasure-less sin for nothing. If you had some success in breaking my arguments, you could at least have won the admiration of the Christians. Even if you had remained silent there would have been some benefit. What did you achieve by opening your mouth? And you have not launched this attack upon me; rather, you have attacked the God who has sent me. Alas! It is only sheer hard-heartedness and the desire for fame that has prompted most people to stand up in opposition to me; otherwise, it was not at all difficult to understand my claim and my arguments.

Thousands of Signs have appeared so far, and even the heaven and earth have given testimony [for me], but still those whose hearts are sealed did not desist from opposition. They have called for a chastisement from God that will befall at its due time. For those who are opposing God, it was better for them if they had died prior to this. But they have been intoxicated by the wine of prejudice and vanity and the days are coming when God will bring them to their senses.

I will now dispose off some objections that Maulawī Abū Sa'īd Muḥammad Ḥusain Batālawī published in the newspaper *Paisah Akhbār* issue dated 19 June 1905. And they are as follows:

**HIS STATEMENT**—He writes (the reference is to this humble one) that I had given news of this earthquake in *Barāhīn-e-Aḥmadiyya* and had written that mountains would burst asunder. This is a falsehood beyond measure.

**MY ANSWER**—Do you have any doubt that the following passage is present on page 516<sup>1</sup> of *Barāhīn-e-Aḥmadiyya*:

فلما تجلّى ربّه للجبل جعله دكّاً. واللّٰه موهن كيد الكافرين ولنجعله آيةً للناس ورحمةً منّا  
وكان أمراً مُّقضِيّاً

Meaning that: ‘When the Lord of this humble one shall manifest His glory on a particular mountain, He will cause it to break asunder, and God shall thwart the schemes of the deniers. And We shall make this event of the mountain a Sign for the people and it shall be a source of mercy for the believers. This matter was decreed from the very beginning. That is to say, past Prophets had foretold that such terrible earthquakes would take place in the time of the Promised Messiah.’

Similarly, I again ask, do you have any doubt that page 557<sup>2</sup> of *Barāhīn-e-Aḥmadiyya* records this second prophecy relating to the same event:

فلما تجلّى ربّه للجبل جعله دكّاً. قوة الرحمن لثبديد اللّٰه الصمد.

(Translation) When his (my humble self’s) Lord manifests Himself at the mountain, He shall cause it to break asunder. This shall come about by the power of God and it shall be in support of His servant; that is, to demonstrate his truthfulness.

Now that both these passages are present in *Barāhīn-e-Aḥmadiyya*, and they contain the promise, in clear words, that God shall show a Sign and shall help and support, how can that which has been written

1. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in vol. 1, pages 615–616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā’in*, the referenced text appears in vol. 1, page 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 435. [Publisher]

in this regard in the Announcement be a white lie? Does the breaking asunder of the mountain not necessarily signify an earthquake? Is it not a clear promise here that He shall make the breaking asunder of the mountain a Sign for this servant of His, and this incident shall signify help and support of Allah? And can there be better and clearer words than those found on page 516<sup>1</sup> wherein it is stated:

ولنجعله آية للناس

That is, 'We shall make the rending asunder of the mountain a Sign for the people.'

Likewise, what could be a more explicit statement than the one given on page 557 of *Barāhīn-e-Aḥmadiyya* because first the promise was made for breaking asunder of the mountain and then it was said:

قوة الرحمن يُعَيِّدُ اللهُ الصمد

Meaning: 'It shall come about by the power of God for the support and succour of His servant?' Whoever, despite these explanations, considers such a clear prophecy to be a white lie, we can only say that his own eyes have turned white; for, he considers the bright day to be the night.

Besides, the context in which this verse appears in the Holy Quran also points to an earthquake; for, the Torah clearly has it, to this day, that when the mountain was rent asunder to show Mūsā a Sign of power of Providence, it was the result of an earthquake. If someone does not accept this even after so many testimonies, he is not free from either of these two states: Either there is something amiss with his senses and he has a defect in his eyesight, or the veil of extreme prejudice has deprived

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]

him of the capability of seeing the light and accepting it. Besides this, every sane person knows that the rending asunder of the mountain necessitates an earthquake and this incidence categorically and necessarily implies an earthquake. How, then, can Maulawī Ṣāhib say that there is no mention here of the earthquake at all? Are mountains rent asunder even without earthquakes?

Alas for the Maulawī Ṣāhib's intelligence that he doesn't comprehend something so obvious! Having reached the age of seventy years, he is again exhibiting the naivety of a child. Moreover, when there is also the declaration that, 'We shall make this event a Sign and shall help and assist this appointed one through it,' who but the one whose heart is covered with the rust of villainy, can deny that the rending asunder of the mountain mentioned in *Barāhīn-e-Aḥmadiyya* is an event that God will make a Sign for His appointee? This is as He said, at the same place, by way of a promise:

ولنجعله آية للناس-

Meaning: 'We shall make it a Sign for the people.'

**HIS STATEMENT**—Let the Government and the public examine the aforementioned pages of *Barāhīn-e-Aḥmadiyya*. Is this passage to be found anywhere. There is no limit to this fraud and forgery.

**MY ANSWER**—What can I write in response to this brazenness, audacity, and temerity other than لعنة الله على الكاذبين [‘Allah's curse be upon the liars’]?

O mortal man! You are going to die one day. Visualise, for once, the hour when the rattle of death will set in. Are both these statements in Arabic, to which I have referred in my Announcement, not present on

pages 516 and 557<sup>1</sup> of *Barāhīn-e-Aḥmadiyya*? So much fabrication and in this old age! *Barāhīn-e-Aḥmadiyya* has spread all over the world and is not just in your possession. So what can you gain from such audacity and mischief? Is it not true that these verses mention the rending asunder of mountains? Is it not true that God Almighty says in the same revelation, 'We will make the rending asunder of the mountain a Sign for the people, and for some this Sign will be a cause of mercy'? Is it not true that God says in these revelations that 'We shall show this Sign for the support and help of Our servant'?

And is it not true that the Arabic revelation on page 557 of *Barāhīn-e-Aḥmadiyya* is preceded by the Urdu revelation:

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

**A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.**<sup>2\*</sup>

Does it not become evident from looking at all these passages together

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, pages 615 and 665. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on pages 395 and 435. [Publisher]
2. ☆ Some similar prophecies can be found in past Scriptures with regard to Ḥaḍrat 'Īsā [Jesus], may peace be upon him, that say that the Jews would not accept him. It is written in the Gospels also, with reference to the same prophecies, 'The stone which the builders rejected has become the chief cornerstone.' That is, he became the *Khātamul-Anbiyā'* of the Israelite Prophets. Similar to these prophecies is this prophecy for God says that the world accepted him not; yet I shall accept him and make his truth manifest with very powerful assaults. So it is necessary that the world should not come to an end until all these things have come to pass. And just as it is written in the Gospels that 'The stone which the builders rejected has become the cornerstone,' so does God say to me that though they reject you I will make you the *Khātamul-Khulafā'*. The divine revelations in this regard are contained in many passages, and it will be too lengthy to cite them all here. (Author)

that whereas the breaking asunder of the mountain has been mentioned in *Barāhīn-e-Aḥmadiyya*, it has also been written in the same book that it is a prophecy? It cannot, however, be denied that I could not beforehand determine in what manner this prophecy of *Barāhīn-e-Aḥmadiyya* would manifest itself. And this is a phenomenon shared by all Prophets. But never have I, either in *Barāhīn-e-Aḥmadiyya* or in any other book, denied that this is a prophecy. How indeed could I deny it when it is clearly written on page 516<sup>1</sup> of *Barāhīn-e-Aḥmadiyya*:

ولنجعله آيةً للناس ورحمةً منا

Meaning: ‘We shall make the rending asunder of the mountain a Sign for the people.’ And then, on page 557, it is written:

قوة الرحمن لعبيد الله الصمد

Meaning: ‘The rending asunder of the mountain shall be by the power of God—in support of His servant.’

Thus, who—other than a mischievous and dishonourable person who cares nothing for faith, God, or the Day of Reckoning—can deny that this is a prophecy, and a Sign has been promised in it? When God Almighty Himself has called it a Sign and has promised that He would manifest it for the benefit of the people at some point in time, who then dare say that it is not a Sign and it is not a prophecy? As for my admission that at the time of the writing of *Barāhīn-e-Aḥmadiyya* I was unable to specify any particular facet of the prophecy, it cannot benefit the opponent at all, for it is not necessary for a Prophet to define the specifics of every prophecy before its time. I have already dealt quite extensively with this subject in this very book, and there is no need

1. In the 2008 edition of *Rūḥānī Khazā'in*, the referenced text appears in vol. 1, page 616. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part IV, this text appears on page 395. [Publisher]

to write it again and again. اگر در خانه کس است حرفے بس است۔ [One call is enough to know if somebody is at home.]

**HIS STATEMENT**—The ‘Krishna of Qadian’ has lied in these three sentences. The first is the sentence mentioned above that has already been answered. The second was my statement that ‘after the earthquake, the thought crossed my mind over and over that I had committed a grave sin<sup>1</sup> ☆ for not having publicized the prophecy of the earthquake as much as I should have.’ And the third is the statement that ‘although I knew at that time that my writing would not move the hearts to take proper precautions, still I was beset by sorrow for not having adequately publicised the news that had been given to me by All-Knowing, All-Wise God.

1. ☆ Maulawī Muḥammad Ḥusain has been very jubilant over my statement that ‘I thought again and again that I committed a very great sin’. Even though he calls himself a *maulawī*, he does not know that perfect insight for a man is that, before his Glorious God, he should hold himself guilty on every occasion. This is the practice of Prophets. It is only Satan who does not show humility before God Almighty. The anguish and grief—the crying and wailing that the Prophets did—was for this very reason that they felt that they had committed a sin that they did not discharge the trust of conveying the message of God as it deserved. To them all honour consisted in confessing this shortcoming before their Lord and Master. All the *istighfār* [seeking of forgiveness] offered by our Prophet, may peace and blessings of Allah be upon him, was on this basis alone that he was extremely fearful that he did not perform the task assigned to him—the task of propagation and the task of vigorous striving in the way of God—the way it deserved. This, despite the fact that no one performed this task as well as the Holy Prophet, may peace and blessings of Allah be upon him, did. But he had extreme fear of the glory of God Almighty and the awe of God in his heart. For this very reason he occupied himself with perpetual *istighfār*. We find in the Torah too: ‘And Moses made haste, and bowed his head toward the earth and he said “O Lord... pardon our iniquity and our sin.”’ (Exodus 34:9) The Prophet Saul said, ‘Now I beg you, forgive my sin’ (Samuel 15:25). And Prophet David says to God Almighty, ‘For I acknowledge my transgressions’ See Psalms 51:3. (Author)

**MY ANSWER**—Distrust is something that has no cure. Otherwise, it is obvious that if a person is given the knowledge that a certain calamity is going to befall a certain people, and he fails to duly warn them of the destruction about to befall them—at the same time he also believes that his warning them or not will be equal to them—still his heart will be saddened after that calamity that only if they had listened to him they would have been saved. I think every heart has this quality in it, but it may be that the hearts of some of the *maulawīs* of this age are such that God has taken away this quality from them.

And if it is wondered as to why they should believe that the recipient of the revelation had become convinced that the revelation:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

referred to an earthquake, I have already written in answer to this that it is such a clear revelation that even a child, on being informed of its meaning, would be convinced that this is the prophecy about a severe calamity that will impact buildings. Moreover, the prophecy about an earthquake is present in clear words in the newspaper *Al-Ḥakam* a year and five months prior to it; that is, in its issue towards the end of December 1903.

And then the same prophecy about the earthquake is present in *Mawāhib-ur-Raḥmān*, published in 1902. Again, the very same prophecy about the earthquake is present in *Risālah Āmīn*, published in 1901. Therefore, despite such repetition, how can any intelligent person think that I was totally unaware of this prophecy? Of course, I have also reiterated again and again, as is my belief, that it cannot be categorically claimed with regard to the prophecies that they will necessarily be fulfilled in a certain way. It is possible that God—the All-Knowing, the All-Wise—may choose some other manner for its manifestation

## Friday Sermon

Delivered by Hazrat Mirza Masroor Ahmad<sup>atba</sup>

(September 4, 2015)

"Righteousness, Trust in Allah  
and Remembrance of Allah"

### ***Audio Link:***

<https://www.alislam.org/friday-sermon/2015-09-04.html#>

### ***Summary***

If a worldly person was to be told that one finds all the bounties of this world when true righteousness is instilled, he would certainly consider this as nonsense and will say that this is something that people say to gather masses around them in the name of religion. It is correct that some do say such things in the name of religion but they have ulterior motives for doing so and neither they nor their followers have any righteousness. Contrary to this Prophets of God and their communities have insight and perception of righteousness. They lead their lives involved in worldly affairs like earning a living etc. but are ever looking for righteousness and abide by it.

Hundreds write to Hazrat Khalifatul Masih expressing the wish to have righteousness instilled in themselves and their children. This comes about after accepting the Promised Messiah (on whom be peace) and taking his bai'at. Awe of God makes them nonchalant about materialism but they are not deprived of worldly bounties. God bestows worldly bounties on His Prophets and true believers. At times they face temporary hardships but

with His grace times change for the better. Righteous people have contentment of heart and they endure hardship positively and are grateful for whatever God gives them no matter little. This practice of gratefulness garners further grace of God and experiencing God's grace believers are enthused to make sacrifices and indeed, they make them. In the current age Ahmadi Muslims have true insight into this subject. They have before them the time of the Holy Prophet (peace and blessings of Allah be on him) as well as the time of his true and ardent devotee, the Promised Messiah (on whom be peace).

Explaining this, Hazrat Musleh Maud (may Allah be pleased with him) said God took everything away from the Holy Prophet (peace and blessings of Allah be on him) and from his Companions but they did not care about this for the sake of God and eventually God bestowed upon them. The Promised Messiah (on whom be peace) also left everything for the sake of God. He equally shared his father's inheritance with his brother but his sister-in-law who later accepted Ahmadiyyat, used to consider him a freeloader. He endured hardship but later God greatly bestowed upon him. In one of his poetic couplets the Promised Messiah (on whom be peace) said that there was a time he lived on the leftovers of others but now God has enabled him so that thousands eat off his food spread. Reflecting on the early circumstances of the Promised Messiah (on whom be peace) and what followed is faith-enhancing for Ahmadis.

Hazrat Musleh Maud (may Allah be pleased with him) said that his parents may have rejoiced at the birth of the Promised Messiah (on whom be peace) but when he developed an aloofness to worldly matters later, his father used to feel great despondence. As mentioned before, a Sikh related that the Promised Messiah's father asked him to advise his son. The Sikh went to give advice and said to the Promised Messiah that his father was saddened that his younger son will have to live on the handouts of his older brother. It was his wish that his younger son entered employment during his lifetime

because he felt that after his death all his resources will shut down. The Promised Messiah's father had arranged for an employment for him as an education officer in Kapurthala and a job offer had been extended. When the Sikh put all this to the Promised Messiah (on whom be peace) he replied that his father was saddened and concerned for his future for no reason, adding, he had already taken up employment of Whom he was going to be employed with.

This was the beginning of the life and times of the Promised Messiah (on whom be peace), the transient culmination of which at the time of his passing away was that thousands were ready to sacrifice themselves for him. His beginning was indeed small-scale but the high point he reached was such that apart from many who served him, over two hundred people ate at his Langar (public kitchen) every day. He was equal beneficiary with his brother of his father's estate but the tradition in farming circles, and certainly at that time, was that anyone who did not take active role did not get a share. In early days if the Promised Messiah (on whom be peace) had a guest and he asked his sister-in-law for some food for him her negative and taunting remarks meant that the Promised Messiah offered the guest his own share of food and would either go without food himself or ate some [dry-roasted] chick peas. This is the same sister-in-law who later became an Ahmadi at the hand of Hazrat Musleh Maud.

Divine missions start on small scale but amaze the world when they reach culmination. Today Langar does not just operate in Qadian but in the entire world; today these Langars have roti-plants installed. Hundreds of thousands of rotis are cooked in Qadian, Rabwah and London. As mentioned before when journalists came to UK Jalsa, with the grace of Allah which has extensive organisation, they were very impressed with the rotis. One of them expressed the wish to taste some and wanted more. The Ahmadi hosting the journalist told them that they could have as much as they liked, it was the Langar of the Promised Messiah where there was no shortage.

Indeed, there was a time when the Promised Messiah had to give his own food portion to his guest and starve himself and today thousands eat from his Langar. This is of course not the ultimate high-point culmination. The Langar is going to spread further and millions will eat from it as indeed millions will enhance in righteousness after accepting the Promised Messiah (on whom be peace). The current level of sacrifice of Ahmadis is also going to grow to a huge degree. The comparison between now and then is one of the signs of the truthfulness of the Promised Messiah and a means to increase our faith. Spirit of sacrifice was generated in order to run all aspects of the mission and this was made possible through abiding by righteousness which in turn came to pass by connecting to the Promised Messiah (on whom be peace).

Explaining the way the Promised Messiah (on whom be peace) ate, Hazrat Musleh Maud writes: 'The way the Promised Messiah (on whom be peace) partook of food was amazing. I have never seen anyone else eat in that manner. First he would break off a small piece of phulka (small, light-weight unleavened bread) and then before making a morsel, he would break it further into slivers with his fingers while uttering SubhanAllah SubhanAllah (Glory to Allah). He would then take one of the small slivers and brush it with salun (curry) and eat. This was such a rooted practice of his that onlookers would be astonished. Some people thought that perhaps he looked for halal (permissible) slivers of bread to eat. However, the reason for this was the feeling that here we are eating food while God's religion is suffering from problems. Each morsel would get stuck in his throat and it was as if by uttering SubhanAllah, SubhanAllah, he offered apology to Allah the Exalted that He had made food a necessity otherwise it was something not at all warrantable for us during times when faith was going through problems. Eating food appeared to be a striving; a struggle between profound, exquisite sentiments that arose in support of Islam and faith and between the demands that God Almighty has put in place owing to laws of

nature.' That is, the Promised Messiah (on whom be peace) ate food only out of necessity.

This blessed model of the Promised Messiah (on whom be peace) draws our attention that when we use God bounties we should express gratitude and we should glorify Him as well as feel the pain for faith and religion and make efforts to try and be part of propagating religion.

The manner in which the Promised Messiah (on whom be peace) partook of his food further explains the subject of glorification of God as Hazrat Musleh Maud (may Allah be pleased with him) derived a fine point from the Quranic statement: 'Whatever is in the heavens and whatever is in the earth glorifies Allah...' (62:2). He said that the Promised Messiah hardly ate one phulka and when he finished eating a lot of breadcrumbs were left behind. As he broke his phulka in small bits and ate some pieces and left others on his food spread. It is not known why he did this, though many people said he looked for pieces which would glorify God. Hazrat Musleh Maud did not recall the Promised Messiah ever saying this but this is what friends who were around maintained.

Hazrat Musleh Maud (may Allah be pleased with him) said that God states: 'Whatever is in the heavens and whatever is in the earth glorifies Allah...' that is, heaven and earth are resounding with glorification of God. Why did God state this when we cannot hear the sound of this glorification? It is not written anywhere that such and such is sitting in Paradise for the past thousands of years because there was no benefit in telling us this! Therefore when God states: 'Whatever is in the heavens and whatever is in the earth glorifies Allah...' it can only mean that O people! Listen to this glorification. When people say for example that the moon has risen, they mean to say take a look at the moon or when it is said such and such person is singing, it is meant let's go and listen to his singing. Therefore, when God states: 'Whatever is in the heavens and whatever is in the earth glorifies Allah...' it is meant hearken to the glorification and this in turn tells us that indeed we

can hear it! There is of course hearing of a lower degree and hearing of a higher degree. This is why true believers are told to say Bismillah before eating and Alhamdulillah after finishing eating and glorify God accordingly when experiencing something good. Thus, glorification of God by a true believer is in essence verification of glorification of those objects/things about which he is offering glorification!

However, how many are there who put this in practice? They eat and drink day and night and observe wonders of nature but does it have any impact on their hearts? Does it inspire them to glorify God? If not, then they have not heard the glorification! One could say there is no such sound but there are some sounds which cannot be heard with ears but are heard internally.

Hazrat Khalifatul Masih explained that these sounds are then expressed in words. This manner of glorification of God should be adopted, in fact righteousness is in making it routine.

Once a Christian came to see the Promised Messiah (on whom be peace) and said: you say the language of the Qur'an is mother of all languages although Max Muller and others have written that mother of all languages has brevity and is gradually extended by people. The Promised Messiah (on whom be peace) replied: We do not accept this formula of Max Muller. However, we will accept it for argument's sake and see if Arabic comes up to mark or not. The person had also maintained the superiority of English over Arabic. The Promised Messiah did not know English, he asked the person to tell him how to say 'my water' in English. The man replied 'my water.' The Promised Messiah (on whom be peace) remarked: In Arabic only 'ma'i' will do when saying 'my water'. Do say if there is brevity in 'my water' or in 'ma'i'! Although he did not know English God caused the Promised Messiah to say these words which confused and embarrassed the man and he acknowledged that Arabic had more brevity.

Similarly, God promised the Holy Prophet (peace and blessings of Allah be on him) that He will always protect him from the attack of enemies and will

always create people who will understand and ardently love the Holy Qur'an and will elucidate and explain it and answer and silence the critics. Indeed, all the answers are within the Holy Qur'an.

The Promised Messiah (on whom be peace) contended with the enemies for such a long period of time that at his passing away the adversaries acknowledged that no other Muslim scholar had defended Islam as magnificently as he did. It was a manifestation of: '...And Allah will protect thee from men...' (5:68). It was God's promise to the Holy Prophet (peace and blessings of Allah be on him) that he will be saved in any case. When the enemy attacked with the sword his sword was blunted, when the attack was done with reference to history, God raised Muslims who refuted all allegations by referring to history books and quoted books of the elders of the objectors to prove that whatever objections they raised against Islam also applied to their faith. As for matters relating to the Holy Qur'an and Ahadith, the Promised Messiah (on whom be peace) comprehensively dealt with those. Today it is the knowledge elucidated by the Promised Messiah which enables us to silence the objectors.

Commenting on lack of knowledge and errant thought-processes Hazrat Musleh Maud (may Allah be pleased with him) related about someone who later became an Ahmadi but at the time of the Promised Messiah when he said that Arabic was the mother of all languages, this person took on the project to further look into although his scholarly credentials were rather lacking. The Promised Messiah (on whom be peace) was familiar with lexicon, he was familiar with the language and reached all conclusions based on knowledge. When the Promised Messiah (on whom be peace) said that all knowledge is in the Holy Qur'an he did not mean, for example, that it also states the principles of farming. He meant it has all the requisites of faith. The person pursuing the project however said that the Qur'an has everything in it. Someone put it to him that the Qur'an does not mention potatoes and chillies. The person could not contain himself and responded

that the Quranic mention of: '...pearls and coral.' [\(55:23\)](#) referred to potatoes and chillies.

Hazrat Musleh Maud said on the one hand some people maintained that like Word of God, word of jurists was also immutable and on the other hand some people bring about changes and create chaos. Man should be ready to accept change but change is in the hands of God and He brings it about when He so pleases and none can stop Him.

Hazrat Khalifatul Masih related that in the 1974 disturbances in Pakistan a maulawi was explaining the Quranic verse: 'Say, 'He is Allah, the One;' [\(112:2\)](#) and his elucidation was that it meant Ahmadis were kafir!

A man came to Qadian during the time of the Promised Messiah (on whom be peace) and said that if Mirza Sahiba was known as Ibrahim, Nuh, Esa and Musa, he too was called Muhammad by God Himself. He said he heard God's voice telling him this. People tried to make him understand but to no avail. They decided to take him to the Promised Messiah (on whom be peace). He repeated his claim when presented to the Promised Messiah and said God told him so all the time. The Promised Messiah (on whom be peace) said God did not tell him he was Ibrahim, Esa or Musa all the time, but when God called him Esa, He gave him qualities of Esa and when God called him Musa God granted him signs like those of Musa. He asked if God called the person Muhammad all the time, did God also grant him verities and knowledge of the Qur'an? The man replied, no, he did not have any of that. This is the difference between the truthful and the liar. If a person hosts someone he will offer him food but one who only bluffs will invite someone over and place empty dishes before him and say it was fine food. God does not bluff, Satan bluffs. The man was told that if he was called Muhammad but was not given any knowledge of the Qur'an then he was called Muhammad by Satan. When God grants something He grants additional things in accordance with it and if that man was not given anything additional then had to be assured that he was being called Muhammad by Satan and not God.

Truth is that only God brings about and grants change. Some people misunderstand matters after experiencing a few true dreams and make big claims. They are in fact under the influence of Satan. When God grants something to someone He also grants brilliance and luminosity and signs can be observed with God's practical testimony corroborating on behalf of the person as we saw with the Promised Messiah (on whom be peace). We also see this with Khilafat e Ahmadiyya.

Funeral Prayer in absentia of Sahibzadi Amatul Bari Begum Sahiba was announced who passed away on the night between 31 August and 1 September at the age of 87.

She was a granddaughter of the Promised Messiah (on whom be peace), daughter of Hazrat Mirza Sharif Ahmad Sahib, maternal granddaughter of Hazrat Muhammad Ali Khan and daughter in law of Sayeda Amatul Hafiz Begum Sahiba and Nawab Abdullah Khan. She was a paternal aunt of Hazrat Khalifatul Masih.

She was born in Qadian in 1928. Her nikah took place in 1944 and Hazrat Khalifatul Masih II (may Allah be pleased with him) spoke at length before the nikah. He said that over half a century before the Promised Messiah (on whom be peace) published one of his revelations with the words: '...and you will live long enough to witness your distant progeny.' (Tadhkirah, p. 9). He went on to say: We have been seeing the fulfilment of this revelation. At times a revelation loses its glory with time and at times the glory and greatness of a revelation is enhanced with the passage of time. At the time this revelation was received the Promised Messiah (on whom be peace) had only two sons. Later, he had more children and God extended his family and now his progeny is getting married. Indeed, objections could be raised that people have large progenies, what is so unique in that! But the question is how many of these families are associated with their forefathers and feel pride in it! This revelation tells us that the Promised Messiah's progeny will continue to be associated with him and people will say that it is a sign of his

truthfulness. The revelation does not simply mean that he will have a large family but also signifies that the Promised Messiah's (on whom be peace) greatness and glory is so high that his family would not even want for a minute not to be associated with him and their kudos will increase with this very association. No matter how high a position the family may attain, even if it is granted sovereignty, it will feel honour in being associated with the Promised Messiah (on whom be peace). The revelation means that God told the Promised Messiah that his family would never lose sight of him.

In explanation of this revelation the Promised Messiah (on whom be peace) said: 'One day of sorrow and four of happiness'. This signifies that no doubt people [in his family] will die but where one will die, four will be born.

The family of the Promised Messiah (on whom be peace) will remain a sign of his greatness and will feel pride in affirming his prominence and the world will also acknowledge this.

Hazrat Khalifatul Masih said he has mentioned this discourse in with detail because a huge responsibility lies on the family of the Promised Messiah, which they should appreciate and remember the statement of the Promised Messiah: having being associated with us, do not bring us in disrepute. He said there is no greatness in merely being his family, it is everyone's duty to abide by his teachings and uphold his great status.

Sahibzadi Amatul Bari Begum Sahiba had the honour to travel to Pakistan from India at the partition in the same vehicle as Hazrat Amaan Jan. Once in Pakistan she lived at Rattan Bagh, Lahore and then stayed on in Lahore. She was a great sponsor of the needy and was most hospitable. Often her home would be full of guests including family, others, the underprivileged etc. Her hospitality was most excellent. Her social circle was huge and she kept good terms with non-Ahmadi relatives from Malerkotla. She would have students studying in Lahore both of family and others as permanent guests. She would be ever ready to host whoever called on. She knew many historical accounts of the life of Hazrat Musleh Maud which she narrated to family and

these have been saved. God made her prosperous and she always spent on the needy. She paid for the education of many children and also helped with their marriage expenses. After the death of her husband she initiated a scholarship in his name.

She had fallen over and had had a few operations and was in great pain but she endured it all steadfastly. She passed away following a heart attack. She was most excellent in paying her chanda contributions and served Lajna in various capacities from 1958 to 1994.

Hazrat Khalifatul Masih said he has not seen anyone involve family as well as others on a basis of familiarity in times of joy and sadness as she did.

Hazrat Khalifatul Masih said this year he had worn a different coat at the time of International Bai'at. This coat belonged to the Promised Messiah and was passed on to Hazrat Mirza Sharif Ahmad Sahib and later to Sahibzadi Amatul Bari Sahiba who had sent the coat to Hazoor. She had an intense connection with Khilafat and used to keep in touch via telephone. She had expressed her concern for her children to be enabled to practice piety and live in harmony. May Allah make it so! May He elevate her station and grant her forgiveness.

