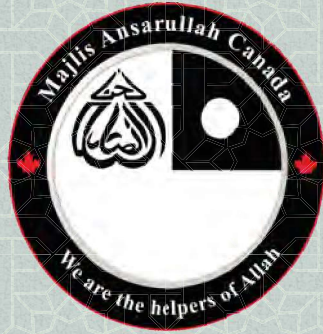


# Ta'lim Syllabus 2024



**4<sup>th</sup> Quarter**  
**October, November, December - 2024**

## Holy Qurān: 4<sup>th</sup> Quarter of 7<sup>th</sup> Part

(Chapter 6 - Al-An'am: Verses 75-111)



وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِذْ آتَىٰهُ مِنْهُ آيَاتِنَا مَا اتَّخَذُ أَصْنَامًا مِمَّا إِلَهَةٌ ۚ إِنَّكَ إِتَّعَىٰ قَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٥﴾

And *remember the time* when Abraham said to his father, Azar: 'Dost thou take idols for gods? Surely, I see thee and thy people in manifest error.'

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُؤْتَمِنِينَ ﴿٧٦﴾

And thus did We show Abraham the kingdom of the heavens and the earth *that he might be rightly guided* and that he might be of those who have certainty of faith.

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَأَىٰ كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ ٱلْأَفْلِينَ ﴿٧٧﴾

And when the night darkened upon him, he saw a star. He said: 'This is my Lord!' But when it set, he said: 'I like not those that set.'

فَلَمَّا رَأَى ٱلْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ ٱلْقَوْمِ الضَّٰلِّينَ ﴿٧٨﴾

And when he saw the moon rise with spreading light, he said: 'This is my Lord.' But when it set, he said, 'If my Lord guide me not, I shall surely be of the people who go astray.'

فَلَمَّا رَأَى الشَّمْسُ بَارِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِرَانِي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٢٩﴾

And when he saw the sun rise with spreading light, he said: 'This is my Lord, this is the greatest.' But when it set, he said, 'O my people, surely I am clear of that which you associate *with God*.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٣٠﴾

'I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God*.'

وَحَاجَّةٌ قَوْمُهُ ط قَالَ أَتَحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ط وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا ط وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ط أَفَلَا تَتَذَكَّرُونَ ﴿٣١﴾

And his people argued with him. He said: 'Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ط فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ط إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٣٢﴾

'And why should I fear that which you associate *with God*, when you fear not to associate with Allah that for which He has sent down to you no authority?' Which, then, of the two parties has greater right to security, if indeed you know?

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

Those who believe and mix not up their belief with injustice — it is they who shall have peace, and who are rightly guided.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ

وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

وَذَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلِيَّاسَ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

And We guided Zachariah and John and Jesus and Elias; each one of them was of the virtuous.

وَأِسْمَاعِيلَ وَإِشْرَاقَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾

And We also guided Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

وَمِن آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَأُخْوَانِهِمْ ۗ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

And We exalted some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path.

ذٰلِكَ هُدٰى اللّٰهُ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۗ وَكَوْاْشُرْ كُوْا لِحَبِيْطٍ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ﴿٨٩﴾

That is the guidance of Allah. He guides thereby those of His servants whom He pleases. And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

اُوْلٰٓئِكَ الَّذِيْنَ اَتَيْنٰهُمْ الْكِتٰبَ وَالْحِكْمَ وَالنُّبُوْةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكَفٰرِيْنَ ﴿٩٠﴾

It is these to whom We gave the Book and dominion and prophethood. But if these *people* are ungrateful for them, *it matters not*, for We have now entrusted them to a people who are not ungrateful for them.

اُوْلٰٓئِكَ الَّذِيْنَ هَدٰى اللّٰهُ فَبِهٰدِهِمْ اِقْتَدِهٖ ۗ قُلْ لَا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا ۗ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٩١﴾

These it is whom Allah guided aright, so follow thou their guidance. Say: 'I ask not of you any reward for it. This is naught but an admonition for all mankind.'

وَمَا قَدَرُوْا اللّٰهَ حَقَّ قَدْرِهٖۙ اِذْ قَالُوْا مَا اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ ۗ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِىْ جَآءَ بِهٖ مُّوْسٰى نُوْرًا وَّهَدٰى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسٍ تُبَدُوْنَهَا وَتُخْفَوْنَ كَثِيْرًا ۗ وَعَلَيْتُمْ مَّا لَمْ تَعْلَمُوْا اَنْتُمْ وَاٰبَاؤُكُمْ ۗ قُلِ اللّٰهُ ۗ ثُمَّ ذَرْهُمْ فِىْ خَوْضِهِمْ يَلْعَبُوْنَ ﴿٩٢﴾

And they do not make a just estimate of Allah, when they say: 'Allah has not revealed anything to any man.' Say: 'Who revealed the Book which Moses brought, a light and guidance for the people — though you treat it as scraps of paper which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?' — Say: 'Allah'. Then leave them to amuse themselves with their *vain* discourse.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ  
بِآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٣﴾

And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا  
أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ ۖ أَخْرِجُوا أَنْفُسَكُمُ ۗ الْيَوْمَ  
تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾

And who is more unjust than he who forges a lie against Allah, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allah has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allah falsely and *because* you turned away from His Signs with disdain.'

وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۖ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۗ وَمَا نَرَىٰ مَعَكُمْ  
شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۗ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ ﴿٩٥﴾

And now you come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners *with God* in your *affairs*. Now you have been cut off from one another and that which you presumed has failed you.

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۗ ذَلِكُمْ اللَّهُ فَالِقُ  
تُوفِكُونَ ﴿٩٦﴾

Verily, it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back?

فَالِقُ الْإِصْبَاحِ ۖ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَلِكُمْ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٧﴾

He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the Wise.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٨﴾

And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

وَهُوَ الَّذِي أَنْشَأَكُم مِّنْ نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا  
مُتَرَكِبًا ۖ وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ  
مُتَشَابِهٍ ۗ نُنظُرُ إِلَى شَرِيحٍ إِذَا تَشَرَعَتْ إِذَا تَشَرَعَتْ ۗ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage

wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce there with* gardens of grapes, and the olive and the pomegranate — similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يَصِفُونَ ﴿١١١﴾

And they hold the Jinn to be partners with Allah, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ اَنۢىۤ يَكُوۡنُ لَهُ وَلَدٌ وَّلَمْ تَكُنۡ لَّهٗ صٰحِبَةً ۗ وَخَلَقَ كُلَّ شَيْۡءٍ ۚ وَهُوَ بِكُلِّ شَيْۡءٍ

عَلِيۡمٌ ﴿١١٢﴾

The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۗ لَا اِلٰهَ اِلَّا هُوَ ۗ خَالِقُ كُلِّ شَيْۡءٍ فَاَعْبُدُوْهُ ۗ وَهُوَ عَلٰى كُلِّ شَيْۡءٍ وَّكِيۡلٌ ﴿١١٣﴾

Such is Allah, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

لَا تُدْرِكُهُ الْاَبۡصَارُ ۗ وَهُوَ يُدْرِكُ الْاَبۡصَارَ ۗ وَهُوَ اللّٰطِيۡفُ الْخَبِيۡرُ ﴿١١٤﴾

Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.



قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۚ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٥﴾

Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you.

وَكَذَلِكَ نَصْرَفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٦﴾

And thus do We vary the Signs that the truth may become established, but the result is that they say, 'Thou hast learnt well;' and We vary the Signs that We may explain it to a people who have knowledge.

اتَّبِعْ مَا أَوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٧﴾

Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٨﴾

And if Allah had enforced His will, they would not have set up gods with Him. And We have not made thee a keeper over them nor art thou over them a guardian.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَلَيْهِمْ ثُمَّ إِلَىٰ

رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٩﴾

And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; and He will inform them of what they used to do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١١٠﴾

And they swear their strongest oaths by Allah that if there came to them a Sign, they would surely believe therein. Say, 'Surely, Signs are with Allah. But what should make you understand that when the Signs come, they will not believe?'

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهَا أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١١﴾

And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.



## Hadīth

### The Majesty of the Lord of Honour

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ خَفِيفَتَانِ عَلَى  
اللِّسَانِ ثَقِيلَتَانِ فِي الْبَيْزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ .

Abu Hurairah, God be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said:

"There are two expressions which are very dear to God The Beneficent. They are light on the tongue but are immensely weighty in substance, and they are:

*(Subhan Allah wa bi Hamdih; Subhan Allahil Azim)*

"Exalted is Allah with all His Glory: Exalted is Allah with all His Majesty."

*(Bukhari)*

*(Selected Sayings of the Holy Prophet of Islam, Hadith No. 4, Page 4)*



## Barahin-e-Ahmadiyya, Part V - Pages 361-541

that has the same grandeur and power and awe-inspiring feature as the prophecy signifies.

Thus, I had the fullest conviction of the grandeur and gravity of the prophecy:

عفت الديار محلّها ومقامها

[Temporary residences and permanent ones will be wiped out]

and I believed it, with full faith, to be the word of God Almighty, and its fulfilment had made it clear to me that it came about as were the literal words of the prophecy. Therefore, was it not the time when compassion for mankind should have been stirred and I should have strived that, in order to be saved from the future earthquake, they should turn to repentance and seeking forgiveness and should adopt some appropriate measures? Did I do something wrong that I warned people to save themselves from the calamity regarding which I had been granted certainty? Is it not in the nature of man that when he learns of a calamity his heart is stirred with sympathy for his fellow beings? Of course, there are some people of butcher-like mentality who care nothing for the pain and suffering of the other. But I do not consider such people to be humans.

**HIS STATEMENT**—By having admitted his sin (referring to myself), he has foolishly cut at the root of his own original claim to Prophethood.

**MY ANSWER**—Like the Jews, you may twist my words as much as you want; what can I say to you! Nonetheless, those who fear God Almighty, despite being Prophets and Messengers, maintain that they were not able to do discharge the obligation of the propagation of

the message as was its due.<sup>1☆</sup> And even this, they considered to be a grave sin and they wail and weep and well up with anguish and remain constantly in *istighfār*. However, these barren *maulawīs*—who possess only dry bones—what do they know of this spirituality? None of the Prophets displayed the self-assurance of being sinless. The one who came into the world as *Afdalur-Rusul* [the Most Exalted of the Messengers] and *Khātampur-Rusul* [the Seal of the Messengers], had even uttered:

ربنا اغفر لنا ذنوبنا وباعد بيننا وبين خطايانا

[O our Lord, forgive us our sins and create a distance between us and our shortcomings].

The Holy Prophet, may peace and blessings of Allah be upon him always said, 'Sūrah Hūd has aged me.' He used to offer *istighfār* more than anyone, and used to say that he offered *istighfār* more than seventy times a day.

Addressing him, God Almighty said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ  
إِنَّكَ كَانَ تَكْوَابًا<sup>2</sup>

This *Sūrah* was revealed near the time of demise of the Holy Prophet,

1. ☆ The Holy Prophet, may peace and blessings of Allah be upon him, said: ما عبدناك حتى عبادتك . Meaning: 'O our Lord, we were not able to discharge the obligation of Your worship as was its due.'

Will you object here that if the Holy Prophet, may peace and blessings of Allah be upon him, was himself unable to worship, how could he admonish others to do so? Alas! (Author)

2. When the help of Allah comes, and the victory, and you see men entering the religion of Allah in troops, glorify your Lord with *His* praise and seek forgiveness of Him. Surely, He is Oft-Returning with compassion (*Sūrah an-Naṣr*, 110:2-4). [Publisher]

may peace and blessings of Allah be upon him. In it Allah the Exalted emphatically informs of His help and support and the attainment of the objectives of the faith: 'Now O Prophet, praise and extol God, and seek forgiveness from God, for He is *Tawwāb* [Oft-Returning with compassion].' The mention of seeking forgiveness at this juncture means to point out that now the work of propagation has ended, and now you should pray to God that He should forgive if there has been any minimal lapse in the task of propagation. Mūsā [Moses] too, in the Torah, cries recounting his errors. And as for the one whom the Christians have made into 'God', a man once addressed him as 'Good Master!' and the latter replied: 'Why callest thou me good? There is no one good but God.'

This has been the custom of all the *Auliya'*. All declared *istighfār* to be their practice. Satan is the exception.

فرس کشته چنداں کہ شب رانده اند سحر گہ خروشاں کہ وا مانده اند  
*They killed the horse having ridden it hard through the night,  
 And in the morning they lament that they have been left behind.*

**HIS STATEMENT**—In order to justify the prophecy in *Barāhīn-e-Aḥmadiyya* and to paint it to be about an earthquake, and to establish, thereby, his knowledge of the unseen and prophethood, he (meaning, this humble one) has claimed that, through the prophecy in *Barāhīn-e-Aḥmadiyya*, he had been given the information from God with great clarity that it implied an earthquake; but, due to the fear of abuse and distrust of people, he concealed it and did not translate the Arabic into Urdu and publish it. And by virtue of this act he (meaning I) says that he was guilty of a grave sin against God and remained firm and persistent in this very sin for twenty-five years.

**MY ANSWER**—Maulawī Šāḥib! You have, today, surpassed even the Jews in distortion. To be called *maulawī* and commit such wilful dishonesty in expounding the meaning of such a clear text! Can it be the work of people who believe in the Day of Reckoning? Where and when in my announcement did I write that I remained firm and persistent in this sin for twenty-five years that I did not publish the translation of the Arabic revelation of *Barāhīn-e-Aḥmadiyya*? Open pages 516 and 557<sup>1</sup> of *Barāhīn-e-Aḥmadiyya* and see the translation of the Arabic revelations is present at both places. Then how could I have said that I did not translate and publish the Arabic revelation and remained firm and persistent in this sin for twenty-five years?

In the presence of the fact that both these revelations are recorded on pages 516 and 557 of *Barāhīn-e-Aḥmadiyya* along with their Urdu translation, can any wise person accept that I could have written in my announcement that I had not set out the translation of those revelations in *Barāhīn-e-Aḥmadiyya*? Rather, my statement in my announcement of 11 May 1905 pertained to the Arabic revelation that had been published without translation in my announcement of 31 May 1904, namely, the revelation:

عفت الديار محلّها ومقامها

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

Translation of this had not been set out in Urdu. Maulawī Šāḥib made this distortion so as to establish the blame on me as if I wilfully did not translate the Arabic revelation of *Barāhīn-e-Aḥmadiyya* for twenty-five years and kept it concealed.

Apart from this, there were, in fact, two prophecies in *Barāhīn-e-Aḥmadiyya* regarding the earthquake, one was recorded on page 516

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]

and the other was recorded on page 557. And in my announcement of 11 May 1905, it is written with regard to just one prophecy that it had not been translated into Urdu. Hence, if the announcement of 11 May 1905 refers to those two prophecies of *Barāhīn-e-Aḥmadiyya*, it should not have contained this statement: 'The Arabic prophecy was not even translated,' Instead it should have had the statement, 'Two Arabic revelations were not even translated.' But even then writing such would have been false because the translation of both the Arabic prophecies is present in *Barāhīn-e-Aḥmadiyya*. Let him who so desires, look them up.

Besides this, the announcement of 11 May 1905, which has been thus criticized by Maulawī Ṣāhib has not vanished from the world; many may still have it. Its actual text is: 'After that earthquake, it occurred to me again and again that I committed a grave sin for not having publicised the prophecy as it should have been, since that prophecy had been published only in two Urdu newspapers and two magazines, and there had also been the omission that the Arabic prophecy was also not translated.'

Now, it is quite evident that the Arabic prophecies of *Barāhīn-e-Aḥmadiyya*, which are recorded on page 516 and page 557, were neither published in two Urdu newspapers nor was their translation omitted, nor were they mentioned in any other magazine. Rather, the prophecy that was published in two Urdu newspapers and was not translated from Arabic to Urdu was this very prophecy:

عفت الديار محلها ومقامها

[Temporary residences and permanent ones will be wiped out]

because it was not only published in two newspapers, *Al-Hakam* of 31 May 1905 being one of them, but was also published by Maulawī Muḥammad 'Alī, M.A. in both of his magazines on 20 March 1904.



His own handwritten note is recorded in the footnote.<sup>1\*</sup>

Now, just open your eyes, and first read the note of Maulawī [Muḥammad 'Alī], and then drown in shame. There is no need to say anything more. O mere mortal! Such slyness could not have been practiced even by the Jews regarding whom Allah says:

Part 6, Rukū 7—<sup>2</sup> يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ

What kind of specimen of your scholarship did you show? I cannot imagine that you were so naïve that you erred, in your simplicity, in understanding the text. You had written a review on *Barāhīn-e-Aḥmadiyya*, and you knew well that the Arabic revelations which I have mentioned in the *Ishtihār* [Announcement] were not set out without translation.

And you knew well that these Arabic revelations of *Barāhīn-e-Aḥmadiyya* have neither been mentioned in our two newspapers *Al-Hakam* and *Al-Badr*, nor has anyone from my Community composed two such magazines in which there is any mention of these revelations of *Barāhīn-e-Aḥmadiyya*. Hence, when these Arabic revelations of *Barāhīn-e-Aḥmadiyya* have their translation recorded in *Barāhīn-e-Aḥmadiyya*, and when they are neither mentioned in any newspaper nor magazine, nor do they constitute one prophecy so that this text of the announcement of 11 May 1905, 'The Arabic prophecy was not even

1. ☆ My master, peace, mercy and blessings of God be upon you! This revelation:

عفت الديار محلها ومقامها

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

had been published in both magazines in March, and is to be found on page 126 of the magazine. It was after reading this revelation and then reading the news of the earthquake in newspapers that Charles S. Wright Abdul Haq, who was then in New Zealand, wrote a letter expressing his great joy at the fulfilment of this prophecy by way of an earthquake. (Muḥammad 'Alī)

2. They pervert the words from their proper places (*Sūrah al-Mā'idah*, 5:14).  
[Publisher]

translated,' might apply to them, and when they are in fact two prophecies—it becomes quite legitimate to demand from you as to why did you lie so much? Perhaps you acted on the fatwa justifying 'expedient lie' against me issued by the *maulawīs* in the course of the Karam Dīn trial. In any case, you must explain as to why you applied to the two revelations of *Barāhīn-e-Aḥmadiyya* found on pages 516 and 557<sup>1</sup> the words meant for the revelation:

عفت الديار محلها ومقامها

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

Is this the honesty and integrity you people have in your status as *maulawīs* that you fabricated such a lie and you felt no fear of God Almighty in your heart? That is not all; you have slyly and mischievously written something on your own in your article and have tried to make it appear to people as though the statement you have attributed to me had indeed come from my pen.

Thus the text you have imputed to me by way of forgery is:

Through the prophecy in *Barāhīn-e-Aḥmadiyya*, I had been given the information from God with great clarity that it referred to an earthquake. Nonetheless, I concealed it due to the fear of abuse and distrust by people and did not render the Urdu translation of the Arabic and publish it. By so doing I committed a great sin against God and persisted and persevered in this very sin for twenty-five years.

O wretched fabricator! Should I still not say: 'God's curse be upon the liar!'—who fabricated words and attributed them to me? **O callous**

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]

**tyrant! You call yourself a Maulawī and yet were not ashamed when you unjustifiably lied so much about me. Can you show me these words that you have written in my announcement of 11 May 1905 or in any other announcement or in any magazine? لعنة الله على الكاذبين [May the curse of Allah be upon the liars].**

Let those who consider such people to be *maulawīs* [religious clerics] and honest and are eager to act upon their word, be cautious. This is the state of their honesty. The words of a liar necessarily have contradictions, and so is this statement of the Maulawī Ṣāhib full of contradictions. Thus, on page 5, column 3, lines 15 and 24, he quotes the statement of my *Ishtihār* as: 'I had given the news of this earthquake in *Barāhīn-e-Aḥmadiyya*, and even though at that time my mind did not envisage something out of the ordinary, but now, looking at these prophecies, it seems that they were about a future earthquake which remained obscure to me at that time.'

Now, readers should see for themselves that the statement recorded above just means that at the time when I was writing *Barāhīn-e-Aḥmadiyya*, my mind could not turn to it that the earthquake means an actual earthquake. This point remained obscure from my mind, and now after twenty-five years when the earthquake came about did I realize that those prophecies of *Barāhīn-e-Aḥmadiyya* were related to the future earthquake.

This is what he has written as an admission on my part and it is quite accurate, for I did indeed publish this in my announcement of April 1905, entitled *An-Nidā min Waḥy-is-Samā'* on page 7 of the announcement published at the Nawal Kishore Press, Lahore. The full text is as follows: 'It should be noted that both these earthquakes are mentioned in my book *Barāhīn-e-Aḥmadiyya* which was published in many countries twenty-five years ago. Even though at that time my mind did not envisage anything out of the ordinary, yet looking at these prophecies now, it seems evident that they were related to future earthquakes that remained obscure to me at that time.'

Now readers can understand that I have clearly written in this

*Ishtihār* that prior to the occurrence of the earthquake on 4 April 1905, my mind had not moved to realize—as is understood from the literal words of ‘the rending asunder of a mountain’—that the prophecies of *Barāhīn-e-Aḥmadiyya* did in fact mean ‘earthquake’.

And there is an argument for it too that the translation of both of these prophecies as is in *Barāhīn-e-Aḥmadiyya*, has not been done literally either. This is why in the *Ishtihār* of 21st April 1905, which was composed after 4 April 1905, I openly admitted that for twenty-five years I could not designate the prophecy recorded in both places in *Barāhīn-e-Aḥmadiyya* which is:

فلما تجلى ربه للجبل<sup>1</sup>

specifically to be about an earthquake. However, it became clear after the earthquake of 4th April 1905 that it was about this very earthquake. And this is the fact that is established by my *Ishtihār* of 21 April 1905.

As against this announcement, the claim that Maulawī Muḥammad Ḥusain has falsely forged against me and the statement of his own which he has attributed to me, is given below once again. Here it is: ‘I had been given the information from God with great clarity that the prophecy in *Barāhīn-e-Aḥmadiyya* referred to an earthquake. Nonetheless, I concealed it due to the fear of abuse and distrust by people and did not render and publish the Urdu translation of the Arabic. By so doing I committed a great sin against God and persisted and persevered in this very sin for twenty-five years.’

Now let the readers decide in all fairness whether or not in this statement, that Maulawī Ṣāhib has attributed to me is opposed to the text of my announcement of 21st April 1905, which I have cited above. In the aforementioned announcement I had clearly written that, prior

1. When God shall manifest His Glory on the mountain, He will cause it to break asunder! [Publisher]

to my announcement of 11 May 1905, which was published twenty-five years after *Barāhīn-e-Aḥmadiyya*, my mind had not moved to consider that the earthquake meant a real physical earthquake. But the meaning of the revelation became clear twenty-five years later at the occurrence of the earthquake.

Since the two statements are contradictory, and I only accept one of them, which has been set out in this article of Maulawī Ṣāhib with his own hand, namely, that for twenty-five years I could not ascertain the meaning of the prophecies found on pages 516 and 557 of *Barāhīn-e-Aḥmadiyya*. Now can there be any doubt that the second statement would be considered a fabrication of Maulawī Ṣāhib until he proves it from any of my books or announcements, that I have written the afore-said statement somewhere or I have written somewhere that I persisted and persevered in this sin for twenty-five years that, I had categorically learnt about the earthquake from the time of *Barāhīn-e-Aḥmadiyya* and yet kept this news concealed?

Now, readers, for the sake of God, being mindful of your death, tell me honestly whether or not a person who fabricates so much and concocts statements and ascribes them to me deserves some punishment and penalty as per the Shariah? Make a clear statement and be rewarded. And also tell me, solely for the sake of Allah, whether such a person who commits forgery with such cheek, deserves to be called a *maulawī* in the future? And is it not appropriate that a council of scholars should be appointed and he should be summoned and asked in which book or magazine have I written the imagined statement that he has attributed to me?

I shudder at the thought of someone being called a *maulawī*, and yet being guilty of such forgery, distortion, dishonesty, falsehood, impertinence, and insolence. Do those who label me as a *kāfir* and faithless not remember the hadith of the Holy Prophet, may peace and blessings of Allah be upon him, in which it is written that the majority of *maulawīs* in the Latter Days would develop similarity to the Jewish divines? Rather, even worse than that, some *aḥādīth* [pl. hadith] state

that they would develop similarity to the extent that if a Jew had committed incest with his mother, they, too, would do the same.<sup>1☆</sup>

Despite the fact that the Batālawī has hurt me by lying to this extent and by his dishonesty and distortion, if he can still produce from any of my books the statement that he has ascribed to me, that I persisted and persevered in this very sin for twenty-five years, I can give him fifty rupees in cash. Otherwise, for my part, it suffices to say *لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ* [‘The curse of Allah be upon the liars’].

**HIS STATEMENT**—It is not the hallmark of a true Prophet or recipient of revelation that he should knowingly and wilfully conceal and not proclaim for twenty-five years what God has commanded him to proclaim.

1. ☆ Those ulema of the Latter Days whom the Holy Prophet, may peace and blessings of Allah be upon him, termed as the Jews of this Ummah are specifically this particular kind of *maulawīs* who are opposed to the Promised Messiah, thirst after his blood, are ever eager to destroy him, call him a disbeliever, faithless, and deceiver, and are ready to crucify him if it were possible for them; for this is how the Jewish divines and Pharisees treated Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, and sought to kill him. But the ulema who are not of this kind, we cannot call them the Jews of this Ummah; rather, the Jews are only those who, like the enemies of Ḥaḍrat ‘Īsā, call me a deceiver, disbeliever, and faithless. It is not I that call them ‘Jews’, it is the Word of God Almighty that labels them as such. And this cannot be avoided in view of the fact that I am indeed true and am not a disbeliever, deceiver, or faithless. Thus, anyone who calls the true Messiah with these names, he is designated by the Holy Prophet, may peace and blessings of Allah be upon him, as a ‘Jew’. Had Maulawī Abū Sa‘eed Muḥammad Ḥusain not declared me to be faithless, disbeliever, deceiver, and not considered him worthy of being killed, I would not call him a ‘Jew’, but while he does use such words regarding me, and while God knows that I am the true Promised Messiah, he makes himself a ‘Jew’ by justifying the application of the hadith of the Holy Prophet, may peace and blessings of Allah be upon him, to himself, and yet asks me how I came to be ‘Īsā. The answer to it is that it happened just because of you people—had you not become ‘Jews’, I could not have this name. (Author)

**MY ANSWER**—This calumny has already been answered and I have stated that I never claimed in any announcement that the true connotation of the two prophecies recorded in *Barāhīn-e-Aḥmadiyya*, namely:

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

[When God shall manifest His Glory on the mountain, He will cause it to break asunder!]

had become evident to me at that time. Rather, I have written time and again that their true meaning became manifest after twenty-five years. And if the meaning had become apparent to me earlier, why would the error in its translation, as recorded in *Barāhīn-e-Aḥmadiyya* have occurred?

Again, I am surprised at this statement of this ignorant Maulawī who says that it is not the hallmark of a true Prophet or a recipient of revelation to knowingly and wilfully conceal for twenty-five years that which God commanded him to proclaim. This ignorant one doesn't know it yet that the propagation relates to the injunctions and not to prophecies, which the recipient of revelation is not ordained to propagate. Rather, he has the prerogative whether or not to announce them. Moreover, since the reality of the prophecy had not become manifest to me, I was not obliged to reveal its meaning and purpose to the people. And yet I did publish its translation in *Barāhīn-e-Aḥmadiyya* insofar as I could understand it with due diligence. So how was I remiss as far as propagation is concerned?

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِكْرَامًا وَسْئِيلًا<sup>1</sup>

But if the reality of those prophecies of *Barāhīn-e-Aḥmadiyya*—which became clear to me after the earthquake of 4 April 1905—had been

1. Allah burdens not any soul beyond its capacity (*Sūrah al-Baqarah*, 2:287).  
[Publisher]

known to me at the time of the publication of *Barāhīn-e-Aḥmadiyya*, then, even though I was not ordained to publish it, I would still have done all in my power to inform the people about its true purport, out of sympathetic consideration for mankind.

**HIS STATEMENT**—This is a strange excuse, worse than the charge it is intended to explain, that not only the ordinary people, but also the Prophets, may Allah be pleased with them, commit errors in interpreting prophecies!

**MY ANSWER**—It is these things that prove dishonesty being your profession. I know well that you are not a suckling infant. You are not so ignorant of the knowledge of hadith as should be called an ignoramus of the first order. You are not insane whose senses are not stable at all. Is it dishonesty or something else that you deny that Prophets, may peace be upon them, can commit an error in interpretation. Everyone knows that, without a doubt, an error can be made. But they cannot be allowed to persist in that error forever. I have written much about it in this very Supplement, there is no need to reiterate.

**HIS STATEMENT**—Whenever the charge against you of a prophecy turning out to be false is established, you try to refute the objection with the same excuse.

**MY ANSWER**—O Maulawī! May God guide you aright and bring the day when your eyes open up. Like the person who has a large carbuncle on the back of his neck—and because of it, he is always leaning towards the earth and is unable to lift his gaze towards the sky—you, are deprived of heavenly light and do not benefit from it. To this day, God Almighty has manifested more than 10,000 Signs in my support which have been fulfilled like a bright day, but according to you every



one of the prophecies has turned out to be false, and, in your estimation, I have been making excuses as if to make falsehood appear true. Now here too, what can I say other than **لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ** [‘The curse of Allah be upon the liars’]?

Anyone who stays in my company even for 40 days does witness one Sign of God Almighty or another. It is for this reason that thousands of people have inclined this way, and despite your malice and miserliness and continuous babble, a whole world has come to me and continues to come. No harm could be caused by the air blowing from your mouth. God caused the solar and lunar eclipses in the heaven for me, but according to you the hadith [which prophesied these happenings] is erroneous. I came at the head of the 14th century, and by the grace of God and in accordance with the conditions set down by the Traditions, I have already lived for a quarter of a century; but, in your estimation, this hadith also is erroneous! It was also written that plague would strike—and strike forcefully—when the Promised Messiah would appear, but even this hadith is false in your eyes. It was written that a Sign would appear in the sun—and this has appeared and can be viewed with a telescope—but in your eyes even this hadith is false. And it was mentioned in hadith that in those days the Star of *Dhus-Sinīn* [comet] will rise. Accordingly, that star did rise long ago but, according to you, this hadith, too, is erroneous. And it was written that the Promised Messiah would be from this very Ummah and would appear towards the east of Damascus but, according to you, this hadith too is erroneous. And it was written that in the time of the Promised Messiah the she camels would be rendered useless—and, in it, there was an indication that trains would run between Madīnah and Makkah, but, according to you, this hadith too is erroneous! Thus, when, in your estimation, the *ahādīth* of the Messenger, may peace and blessings of Allah be upon him, are erroneous, then why

would you feel hesitant at pronouncing my prophecies to be erroneous?<sup>1</sup>☆

Let alone the discussion of hadith and my prophecies, you turn away even from the Holy Quran despite being called a Muslim. God Almighty proclaims that Jesus has died; you designate him to be alive and have him seated in some chamber in Heaven. Did God Almighty not say on behalf of Ḥaḍrat 'Īsā<sup>as</sup> that:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبُ عَلَيْهِمْ<sup>2</sup>

Does this not mean: 'After You caused me to die, You Yourself were the Watcher over them.?' Does it not become clearly established, after reviewing all these verses, that the answer Ḥaḍrat 'Īsā [Jesus], may peace be upon him, gives to Almighty God's question is that: 'As long as I was among my ummah, I was a witness over their deeds and knew of their condition. When, however, You caused me to die, thereafter it was You who were their Guardian and Protector.'

Thus, is it not clearly the purport of these verses that his people were not corrupted during his lifetime but were corrupted after his death; and he did not know what befell them and what creed they adopted after his death? Hence, it is clear from this Word of God Almighty that, if we were to suppose that Ḥaḍrat 'Īsā is still alive, we will also have to suppose at the same time that the Christians have not been corrupted yet and are still established on the true faith, since Ḥaḍrat 'Īsā ties the adherence of his people to the right path to his own life span and repudiates that he taught them to accept him and his mother to be god. And he submits before God, 'As long as I lived among my Ummah, I only imparted them the teaching that You had directed me

1. ☆ In some of the hadiths it is also said that at that time people would be barred from performing the Hajj, but in your estimation all these hadiths are erroneous since they furnish proof in favour of my claim. (Author)

2. *Sūrah al-Mā'idah*, 5:118 [Publisher]

to impart. And when You caused me to die, I know not what became of them thereafter.'

These verses also make it clear that Ḥaḍrat 'Īsā<sup>as</sup> will not come to the world a second time; otherwise, it necessarily implies that Jesus would lie before God Almighty on the Day of Judgment, for had he returned to the world before *Qiyāmah*, it would be a blatant lie to say that he had no knowledge what doctrine his people adopted after him. One who comes to the world a second time and has seen with his own eyes that his people have been corrupted—and witnesses their state of disbelief not for one but continuously for forty years—how can he say before God Almighty on the Day of Judgment that he is completely unaware of the state of his people?

Now, it is obvious that your belief that Ḥaḍrat 'Īsā<sup>as</sup> is alive and shall descend upon the earth a second time is clearly and blatantly against the explicit statements of the Holy Quran, and yet you do not abandon this belief. Therefore, in this state of affairs, why should I regret if you—having seen hundreds of my Signs—should reject them outright? Your condition is like that of a person who gets into the habit of eating clay and even when he is presented with the choicest food, he still craves for the clay.

It is also a lie to say that you understand Ḥaḍrat 'Īsā, may peace be upon him, to be alive on the basis of the Hadith. It is clearly written in *Ṣaḥīḥ Bukhārī*, which you consider to be the truest book after the Book of God, that on the night of the *Mi'rāj* [Spiritual Ascension] the Holy Prophet, may peace and blessings of Allah be upon him, saw Ḥaḍrat 'Īsā, may peace be upon him, among the deceased souls who had passed away from this world. In fact, he found his station close to Ḥaḍrat Yaḥyā [John the Baptist] who had died. Pray, have some fear of God. If Ḥaḍrat 'Īsā had gone to heaven along with his earthly body without surrendering his soul, then what compatibility did he have with those souls who have reached the other world after death? For him, a separate house or room was needed where he could live his physical life; rather, than going to the dwellers of mortal world who have already tasted

death. So, how great a lie it is that hangs from your neck like a garland; namely, that that you declare a person alive who died 1900 years ago!

Everyone was excusable as long as God had not unravelled this mystery. Now that the *Hakam* [Arbiter] has come, and the reality has come to light, and the death of Ḥaḍrat 'Īsā<sup>as</sup> has been established from the Holy Quran, and the testimony about his residence among the souls of the dead was found on the basis of the Hadith, and the death of Ḥaḍrat 'Īsā stands proven by the Word of God and by the act of the Holy Prophet, may peace and blessings of Allah be upon him—that he had given his eyewitness testimony. Moreover, it has been established from the Hadith of *Muslim* and *Ṣaḥīḥ Bukhārī* that the Messiah would be from within this very Ummah, and this Messiah—in his capacity as the *Hakam*—has also testified in keeping with the Holy Quran and these *aḥādīth*. If you still do not accept, pray tell, is it honesty or dishonesty?

Why should I be disappointed in someone who does not accept my Signs, when he neither believed the Word of God nor did he accept the testimony of the Holy Prophet, may peace and blessings of Allah be upon him—and he did not wish to disavow his error by being fearful of God? Then why should I regret if such a person fabricates a lie against me?

One person's error cannot be used as justification by the other. If during the Dark Ages, such a notion had developed in the heart of people that Ḥaḍrat 'Īsā had gone to heaven alive, it cannot serve as an authority. In the best of ages [the age of the Holy Prophet<sup>sas</sup> and his Companions], there was no trace or sign of this concept; otherwise, why would the Companions, may Allah be pleased with them, have reached the agreement that all Prophets, peace be upon them, had passed away?

In Islam, the very first consensus was that all Prophets had died. When the Messenger of Allah, may peace and blessings of Allah be upon him, passed away, some of the Companions were also of the opinion that he had not died, and would return to this world and would

cut off the noses and ears of the hypocrites. At that time, Ḥaḍrat Abū Bakr Ṣiddīque, may Allah be pleased with him, gathered them all in the Prophet's Mosque and read out the verse:

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

Meaning that Muḥammad, may peace and blessings of Allah be upon him, is a Messenger and all previous Messengers have died before him.

Thereupon, the Companions, who were all present, may Allah be pleased with them, realized that the Holy Prophet, may peace and blessings of Allah be upon him, had undoubtedly passed away, and they were fully convinced that **none of the Prophets was alive. No one raised the objection** that Ḥaḍrat 'Īsā<sup>as</sup> is outside the purview of this verse and he is still alive. Was it possible that those true lovers of the Messenger of Allah, may peace and blessings of Allah be upon him, could be reconciled with the notion that their own Prophet died at a relatively young age while 'Īsā had been alive for 600 years and would continue to live until Doomsday? Indeed, such a thought would have killed them. This is why Ḥaḍrat Abū Bakr, may Allah be pleased with him, reassured them by reciting this verse to them:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>2</sup>

And such was the impact of this verse upon the hearts of the Companions that they roamed the bazaars of Madīnah reciting this verse as though it had been revealed that very day. In Islam, **the earliest *ijmā'* [consensus] was that all Prophets had died.** But O Maulawī Ṣāhib!! What would you care for this *ijmā'* of the Companions! Your religion is prejudice, not Islam.

1. *Sūrah Āl-e-Imrān*, 3:145 [Publisher]

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

The religion of Islam is being destroyed day after day by such **false beliefs** but you people are exulting;

روئق دین عقائدت بُردہ دشمنان شاد و یار آزردہ

*Your beliefs have demolished the splendour of the Faith;*

*Enemies are happy, but the friends are sad.*

It appears that prior to this *ijmā'* upon the death of all Prophets, may peace be upon them, some of the less-informed Companions, who lacked perspicacity, were still unaware of the doctrine that all Prophets had died, and this was the reason why [Abū Bakr] Ṣiddīque, may Allah be pleased with him, needed to recite this verse to them. Upon hearing this verse, they all became convinced that all the people of the past had been consigned to their graves. It was in this context that Ḥassān bin Thābit, may Allah be pleased with him, wrote these few couplets as elegy for the Holy Prophet, may peace and blessings of Allah be upon him, in which he has alluded to this. These are:

كنت السواد لناظري فعمى عليك الناظر

من شاء بعدك فليت فعمى عليك كنت احاذر

(Translation): You were the pupil of my eye, so I became blind with your demise. After you, it makes no difference to me if someone (be it Jesus or Moses) dies, for I was only fearful of your demise.

May God reward him the best reward [for these verses]. This indeed is called love.<sup>1☆</sup>

1. ☆ Ḥaḍrat Abū Bakr Ṣiddīque has done such a great favour to this Ummah that it cannot be adequately thanked. Had he not gathered all the Companions, may Allah be pleased with them, in the Prophet's Mosque and recited this verse to them that all the previous Prophets had died, the Ummah would

And if there is an iota of fairness, you would realise that Ḥaḍrat Masīḥ, may peace be upon him, was himself against the belief that someone can go to heaven and then return to the world. Therefore, when the Jews asked him about the second coming of the Prophet Ilyās [Elijah] and showed him the Scriptures—that it was written that Ilyās would return to the world, and only after the coming of Ilyās, the Messiah whose advent had been promised to the Jews, would come and he was to be the *Khātamul-Anbiyā'* [Seal of their Prophets]. Hearing this objection, 'Īsā, may peace be upon him, said that Prophet Yahyā [John the Baptist] who was among them and has come before him [Jesus] 'He is Ilyās who is to come. He who has ears to hear, let him hear!'<sup>1</sup>. His statement greatly displeased the Jews and they labelled him disbeliever, an innovator, and violator of the consensus of the people.

In the same vein, in a book recently compiled by a great Jewish

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have perished. For, in that case, today's mischievous ulema would have contended that the Companions, may Allah be pleased with them, too believed that Ḥaḍrat 'Īsā is alive. But now, due to the presentation of Ṣiddīque the Great this verse, an *ijmā'* has formed among all the Companions that all past Prophets had died—even couplets were composed reflecting this consensus. May God shower thousands of blessings upon Abū Bakr's soul. He saved all souls from perdition. All the Companions were included in this *ijmā'*, not even a single one of them was out of it. It was the first *ijmā'* of the Companions and was an act deserving of the utmost gratitude. There is a mutual similarity between Abū Bakr, may Allah be pleased with him, and the Promised Messiah, namely, the promise of God, in the Holy Quran, regarding both of them was that they would appear at a time when a state of fear will prevail upon Islam and a chain of apostasy will start. So, that is exactly what happened in the time of Ḥaḍrat Abū Bakr, and in the time of the Promised Messiah. That is, in the time of Ḥaḍrat Abū Bakr hundreds of ignorant Arabs had turned apostate after the demise of the Holy Prophet, may peace and blessings of Allah be upon him, and there remained only two mosques where prayers were held. Ḥaḍrat Abū Bakr re-established them on Islam. Similarly, in the time of the Promised Messiah hundreds of thousands of people renounced Islam and became Christians. Both these circumstances are mentioned in the Holy Quran, that is, they are mentioned by way of a prophecy. (Author)

1. Matthew 11:15 [Publisher]

scholar, which I have with me in which he makes a great clamour to denounce Ḥaḍrat 'Īsā, may peace be upon him, and calls him, God forbid, a great liar, a disbeliever, and heretic and appeals to people and says: 'Be a judge and consider that whereas God had given the information in His book—as is written in Malachi, which is declared by the author to be authentic and from God—that the Promised Messiah of the Jews would not come until the Prophet Ilyās comes to the world again having descended from the heavens; and it is acknowledged that the Prophet Ilyās has not yet descended from the heavens—whose descent in advance of the Promised Messiah is essential—how, then, can we accept him as the true Promised Messiah? Are we to ruin our faith or turn away from the Torah? What should we do? And when the Prophet Malachi has told us, having received revelation from God Almighty, that it is necessary that the Promised Messiah must not be born among the Jews until Prophet Ilyās returned to the world according to the promise of God, how can this man be the Promised Messiah for Jews?<sup>1☆</sup> And [he further says that] since we received the news of

1. ☆ It is the belief of the Jews that there are two Messiahs: (1) One is that Messiah of the earlier advent, for whom there is the precondition that Elijah would come to the world before him. This is the Messiah who Jesus claimed to be, but the Jewish scribes did not accept this claim and said that this claim was contrary to the categorical dictates of the Book of God, the reason being that Elijah, as told by the book of God, did not return to the earth from heaven. Ḥaḍrat 'Īsā told them again and again that such texts are metaphorical in nature and that the Elijah referred to here was the Prophet Yaḥyā. But, since the Jews were strict literalists they did not accept this explanation and, for this very reason, they still do not accept Ḥaḍrat 'Īsā to this day and vilify him. (2) The second Messiah awaited by the Jews is the one regarding whom they believe that he would appear at the end of the sixth millennium. Therefore, there is much consternation among the Jews these days, since, according to the lunar calendar, the sixth millennium since Adam has ended and now the seventh millennium is underway, and that Promised Messiah has not yet come. The Christian scholars also held the same belief that the second coming of their Messiah would take place at the end of the sixth millennium. They too are in despair now as the sixth millennium has ended. At last, having despaired, they have expressed the view that the Church itself should



Ilyās's return to the world before the coming of the Promised Messiah with such clarity and detail, which cannot have any different interpretation, if we artificially turn away from its obvious import and give some interpretation to this prophecy, it will be a terrible dishonesty. God did not tell us in His book that someone the like of Ilyās will come before the Promised Messiah; rather, He told us in explicit terms that Ilyās himself would descend from heaven. How can we deny such categorical tidings?

And then, at the end of his article, he writes: 'If God were to ask them on the Day of Judgment why they did not accept this man—Jesus son of Mary—and why they did not believe in him, they would submit Prophet Malachi's book before Him.'

In short, it is a long-standing belief of the Jews that their true Messiah—the first Promised Messiah—will only come when Prophet Ilyās has returned to the world before him. And yet Ḥaḍrat 'Īsā, may peace be upon him, wouldn't listen to anything from them and insisted that the one who was to come was meant to be the Prophet Yaḥyā. This is the verdict of Ḥaḍrat 'Īsā which you have raised a clamour against. Did Prophet Ilyās return to the world so that 'Īsā should come back too? Indeed, were it permissible for anyone to return to the world, then Ḥaḍrat 'Īsā would not be deemed a true Prophet. His Prophethood would be invalidated, for in that case, it would have to be conceded that, to unfairly justify his claim, he made Prophet Yaḥyā to be Ilyās while Ilyās had not yet descended from heaven. Shouldn't the story about the return of Elijah serve as a lesson for the wise as it led hundreds of thousands of Jews to reject Jesus and to be cast into Hell?

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be considered the Messiah and give up the hope about the one expected to return. In short, according to the Jews, there are two Messiahs, and that the last Promised Messiah, who was to appear at the end of the sixth millennium, is far superior and triumphant compared to the first Messiah, yet they have been deprived of both, having found neither the one nor the other. (Author)

When the Prophet Ilyās—whose descent from heaven had been appointed as a Sign for the truth of the claim of Ḥaḍrat 'Īsā—did not descend from heaven, why then do the Muslims of today adopt the same path that led the Jews to disbelief before it? If descent from heaven had been the practice of God, then what were the obstacles in the path of Ilyās that he could not descend while the Scripture promised his descent, forcing Jesus to suffer embarrassment before the Jews and finally having to rescue himself from the nonsensical critique of the Jews by declaring Prophet Yaḥyā to be the 'like' of Prophet Ilyās?

Just imagine how 'Īsā, may peace be upon him, would have been hurt by this contention of the Jews when they kept questioning how he could be the true Messiah when the Signs of the Promised Messiah were not to be found in him, for the Scripture says in clear words that the Promised Messiah would not appear until Ilyās had first come to this world. The Jews were apparently justified in this argument, for Ilyās had not descended from heaven—nor has he descended from heaven to this day. It would seem that all the audacity that the Jews showed in mischief and impertinence was due, indeed, to the fact that Ḥaḍrat Masīḥ did not possess the required Sign for the Promised Messiah as given in the literal words of the Scripture. And Ḥaḍrat Masīḥ had realized in his own heart that his reply was merely interpretative which the Jews would not accept. He, therefore, stated in soft words that the Ilyās who was to return to the world was none other than Yaḥyā son of Zakariyyā [John the Baptist son of Zachariah], so accept him if you will. In the same vein, it was demanded of our Holy Prophet, may peace and blessings of Allah be upon him, as is mentioned in the Holy Quran, that he should show a miracle of ascending to heaven and descending back, but ultimately they were told in categorical terms and God Almighty said:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُومًا<sup>1</sup>

To this day the Jews taunt the Christians that if Jesus was indeed the Promised Messiah, why did Prophet Ilyās not descend before him? The Christians have never been able to answer this objection and cannot argue with them.

Hence, our opponents should learn a lesson from the prophecy regarding the return of Prophet Ilyās lest their fate be like that of the Jews. However, to complete the similarity, it was also necessary that just as the earlier Jews had quarrelled much with Ḥaḍrat 'Īsā<sup>as</sup> about the second coming of Ilyās and had declared him faithless, disbeliever, and apostate, so would these people quarrel with me regarding the return of Ḥaḍrat 'Īsā. Little do these ignorant people realize that the person they supplicate for, and on whose account they hurl abuse at me, has himself decreed against them, for what I say to them with regard to the return of Ḥaḍrat 'Īsā is exactly what Ḥaḍrat 'Īsā said to the Jews. And just as God has named me as 'Īsā, so had He named Prophet Yaḥyā as Ilyās.

This aforesaid precedent is reassuring to a person who has faith. And God also affirms:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ<sup>2</sup>

The Jews were excusable to some extent because in their time there was to be found no decisive pronouncement in God's books regarding the second coming of anyone, but now the verdict is already before us. Did the Prophet Ilyās return to this world in keeping with the prophecy of Prophet Malachi, so that these people too should entertain hope of the return of Ḥaḍrat 'Īsā?

1. Say, 'Holy is my Lord! I am not but a man sent as a Messenger.' (Sūrah Banī Isrā'īl, 17:94). [Publisher]

2. So ask the people of the Reminder, if you know not (Sūrah al-Anbiyā', 21:8). [Publisher]

In fact, the authentic *aḥādīth* do not even contain the word ‘second coming’ and only use the word نزول [*nuzūl*—‘descent’], which is only used for honour and respect. We may say of an honoured guest that ‘when he comes he will “descend” at our house’, but would we take this to mean that he will return from heaven? In Arabic, the word for return is رجوع [*rujū*—‘return’], not نزول [*nuzūl*—‘descent’]. It is a pity that this creed that helps Christianity has—without rhyme or reason—become such an entanglement for those who call themselves Muslims.

Thus humiliated and silenced, our opponents finally come up with the excuse that this is what their forefathers have been saying. They do not consider that those elders were not infallible, and that just as the ancestors of Jews stumbled in the understanding of their prophecies, so have these elders stumbled. By the will and providence of God Almighty, a similar false creed has gained currency among them—the creed had found currency among the Jews that Prophet Ilyās would descend from heaven a second time, and the elders of the Jews awaited the second coming of the Prophet Ilyās with much love and eagerness. Their writings—in poetry and prose—reveals how much their yearning and ecstasy was in anticipation of that event.

Your ancestors were not infallible, but the elders of the Jews even had among them God’s Prophets and recipients of revelation, yet they remained engrossed in this error and it remained hidden from them that some other Prophet was implied by the second coming of Prophet Ilyās and not that literally Ilyās would descend himself. Not until Ḥaḍrat ‘Īsā had appeared could any of the Prophets or saints understand this sealed mystery that the return of Ilyās meant the coming of Prophet Yaḥyā and not the real return of Ilyās. So it is nothing new that some of the elders of this Ummah were to be mistaken in the understanding of a matter.

What is even more interesting is that even these elders are not unanimous in this matter. There have been many ulema who were convinced of the death of Ḥaḍrat ‘Īsā. Among them is Ḥaḍrat Imām Mālik, may Allah be pleased with him, as it is written:

قد اختلف فى عيسى عليه السلام هل هو حيّ او ميّت وقال مالك مات-

Meaning that there was disagreement concerning Ḥaḍrat 'Īsā, may peace be upon him, as to whether he is alive or dead and Mālik, may Allah be pleased with him, said that he is dead. And Muḥy-ud-Dīn ibn al-'Arabī wrote in one of his books—which is his last book—that 'Īsā would indeed come but only in a new manifestation; that is, that some other person of this Ummah would appear in the spirit of 'Īsā. It is an established creed among the Sufis that some perfect people return to this world in the manner that their spirituality manifests itself in some other person, and this latter person virtually becomes as if he is the same first person. The Hindus also maintain a similar principle and they call such a person an 'Avatar'.

As for the belief that a living human being went to heaven or disappeared, it is also an ancient concept which had a different connotation in remote times, but the ignorant later took it to mean that a person goes to heaven with his body and then returns therefrom. Somewhat similar notions regarding Sayyed Aḥmad Barelvī are in vogue among his followers even to this day, as though he too will return like Ḥaḍrat 'Īsā. And they believe that though, like 'Īsā, he remained unsuccessful in his first advent, he would wield the sword with great strength the second time. The truth is that such creeds were concocted to cover up for those people who left the world in failure and frustration after making grandiose claims.

No one holds such a belief regarding our Prophet, may peace and blessings of Allah be upon him, that he too would come again because in his very first advent he showed such might of his hands to the disbelievers that they remember it only too well to this day, and he died after having fully accomplished his mission.

It seems that Ibn al-'Arabī had recanted in his later life from his previous utterances, and that is why his last statement is contrary to the earlier one. There are also other Sufi sects who openly profess the death of Ḥaḍrat 'Īsā. And I have just described that, at the time of the

death of Holy Prophet, may peace and blessing of Allah be upon him, all the Companions, may Allah be pleased with them, had reached an *ijmā'* [consensus] that all past Prophets, which includes Ḥaḍrat 'Īsā too, were deceased, and that not one of them was still alive. But as ignorance and innovations began to find their way into Islam, so did this innovation become part of the religion that Ḥaḍrat 'Īsā would leave the group of souls of the dead and return to the world again. This doctrine has done great harm to Islam, for only one person out of the entire world has been accorded this distinction that he went to heaven with his body and will come back with the body at some point in time. This doctrine is the initial brick in building the 'Divinity' of Ḥaḍrat 'Īsā, because he has been accorded a distinction that no one else shares with him. May God soon remove this stain from the face of Islam. *Āmīn.*

Finally, merely *for the sake of God*, I would like to advise Maulawī Abū Sa'īd Muḥammad Ḥusain that you have reached the last stage of your life. Now you should give up absurd shenanigans against God. You tried very hard and connived in every way and used shameful ploys to extinguish this light, but you remained unsuccessful. Had I been an impostor, something must have worked for you and I would have been destroyed long ago. A person who speaks falsehood against God every day and who concocts words on his own—thereafter claiming it to be the revelation from God that he has received—such a person is worse than dogs and swine and apes, so how would it be possible for God to help him? Had this been the enterprise of man and not from God, then no trace of it would have remained. It has been twenty-five years—indeed, an even longer period than this!—since I claimed that I am from God. Although there has been a whole host of people who showed the fury of opposition to my claim, but you—Maulawī Ṣāhib!—left no stone unturned to harm me; and you kept deceiving not only the public but even the British Government with complaints that I was an impostor and wished ill towards the Government. Grave charges like murder were brought against me

and you appeared in the courts as a witness to prove such charges; you had edicts of apostasy written against me and tried to dissuade people from me. This was when there were only a few people with me, but after your antagonistic endeavours, many hundreds of thousands joined me. Had I not been from God, there would have been no need for your efforts to destroy me; I would have perished by my own imposture and the consequences of my actions. Sound reason cannot accept that an impostor should be given a respite so long as to surpass the time of the ministry of the Holy Prophet, may peace and blessings of Allah be upon him. In such a case there would be no security, and no distinction would remain between the truthful and the impostor. Can you reply to this: How is it that ever since I have made this claim, so many criminal cases have been brought against me and efforts were exerted to apprehend me—you leaving no stone unturned in the support of such litigation—yet did you or your ilk ever succeed in any of them?

Had I not been true, why would God keep helping the 'liar' in every instance and at every occasion; and why would those who were called 'truthful' humiliated in every conflict? Their noses were worn down from prostrations invoking malediction upon me, but God continued to support me day after day and none of their prayers against me was accepted. It has been your wont up till now that you wish to incite the British Government and to make them think evil of me by repeatedly publishing reports in your periodicals and newspapers concerning me that are contrary to the facts, but what can be achieved by such cunning? Bear in mind that you will always remain frustrated in such schemes; nothing can transpire on earth until decreed in heaven.

And, in my heart, I harbour no ill-will towards this **benevolent government**. I was young and now I have grown old. For a long time, I have repeatedly published in many of my books that we are indebted to this government that under its protection **we fulfil our duty of propagation with freedom**. You are aware that in terms of apparent means there are other countries where you can live. If you were to leave this

country and move to Makkah or Madīnah or Constantinople, all these countries are of your religion and disposition, but if I were to go there, I realize that all of them are like beasts to me with exceptions, as Allah may desire. In these circumstances, it is obvious that it is Almighty God's favour upon me that He has raised me under a government that does not believe in persecution and provides security to its citizens. Notwithstanding this, however, I put all my trust in only One Being, and I am cognisant that it is of His hidden interventions that He has caused this government to be benign towards me, and did not allow the schemes of mischievous reporters to come to fruition. And I do hope that till the time I leave this world, I will not have to depend on anyone other than my True Master, and He will keep me in His protection from every enemy.

فَالْحَمْدُ لِلَّهِ أَوْلًا وَأَخْرًا وَظَاهِرًا وَبَاطِنًا هُوَ وَلِيُّ فِي الدُّنْيَا وَالْآخِرَةِ وَهُوَ نِعْمَ الْمَوْلَى وَنِعْمَ  
التَّصِيرُ-

[So, praised be Allah—the First and the Last, the Manifest and the Hidden—He is the Protector here and in the Hereafter—and He is the Best Guardian, and the Best Helper].

I trust that He will help me and will never ever let me be wasted. Even if the whole world were to become worse than beasts in their animosity towards me, He will still support me. I will not descend into my grave as a failure at all, for my God is with me at every step, and I am with Him. No one knows my inner self as is known to Him. Even if all were to abandon me, God would raise another people who would be my companions. The foolish opponent imagines that this affair will be damaged on account of his schemes and machinations and the Movement will disintegrate, but little does the fool know that the earth has no power to efface what has been decreed in heaven. The earth and heaven tremble before my Lord.

God is He who sends down His holy revelation on me and informs



me of the secrets of the unseen. There is no God beside Him. And it is certain that He will cause this Movement to flourish and advance and thrive until He demonstrates the distinction between the holy and the unholy. Every opponent may do everything in his power to annihilate this Movement, and strive tooth and nail and then see who ultimately triumphs: him or God? Before this, how hard did Abū Jahl and Abū Lahab and their comrades strive to annihilate the truth—but where are they now? Is there any trace now of the Pharaoh who wished to kill Mūsā? So know for certain that the truthful cannot perish. He is surrounded by an army of angels [to protect him]. Unfortunate is the one who does not recognize him.

Think for yourself: What happened to your reformer [i.e. Nawwab Siddique Hasan Khan of Bhopal] whom you had given the title of *Mujaddid*? If this had indeed been his title in Heaven, then, in keeping with his own statement published in *Hijajul-Kirāmah*, he would have lived twenty-five years into this century, but he died at the very onset of the century, and the one whom you call a liar has seen through almost a quarter of the century.

For the sake of God alone, I once again remind you that though it is the wont of all those who oppose any Prophet to claim that no miracle was worked at his hands, and that none of his prophecies was fulfilled—just as we read in Jewish literature with regard to Ḥaḍrat ‘Īsā, and this indeed is what we find written in the Christian literature with regard to our Prophet, may peace and blessing of Allah be upon him—but I give you good advice that, even now, abandoning beastly ways, you should carry out investigations with regard to me.

First of all, you can ask me for the scriptural proof as to whether it is necessary for the Messiah of this Ummah to appear from within this very Ummah. Secondly, you should ascertain how many Signs have appeared from me in support of my claim.

As for the claim that a certain prophecy was not fulfilled, this is

absolutely false,<sup>1☆</sup> for the fact is that all prophecies have been fulfilled, and there can be levelled no such objection against any prophecy of mine that has not been raised by ignorant and faithless people against the prophecies of the former Prophets.

If you feared God Almighty, you would understand that your opposition to me is far removed from righteousness. Your reliance is totally on such *ahādīth* from among which some are inauthentic and some fabricated, and some from among them are such as you do not understand their true meaning. As against this, my claim is based on insightful discernment. I have such faith in the revelation that has informed me that Ḥaḍrat 'Īsā, may peace be upon him, has died and

- ☆ Given that, the death of Ḥaḍrat 'Īsā is established from the verse of the Holy Quran **فَلَمَّا تَوَفَّيْتَنِي** ['when You did cause me to die']; and in *Ṣaḥīḥ Bukhārī*, Ibn 'Abbās has interpreted the word **مُتَوَفِّيكَ** [*mutawaffika*] to mean **مُيَيْتِكَ** [*mumituka*]—'I shall cause you to die'; and Shāh Waliullāh also gives **مُيَيْتِكَ** [*mumituka*]—'I shall cause you to die' to be the meaning of **مُتَوَفِّيكَ** [*mutawaffika*] in *Fauzul-Kabīr*; and it is established from the Holy Quran that **رَفَعُ** [*rafā'a*]—'He exalted' comes after **تَوَفَّى** [*tawaffi*]—'death', for Allah the Exalted, says:

**يَعْنِي إِيَّيْ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ**

[‘O Jesus, I will cause you to die *a natural death* and will exalt you to Myself’ (*Sūrah-Āl-e-Imrān*, 3:56).]

And not **يَا عَيْسَى إِنَّنِي رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ** [‘O Jesus! I will exalt you to Myself and will cause you to die’]. And taking words of the Holy Quran out of their context at one’s own whim falls under the purview of the verse:

**يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ**

[They pervert the words from their *proper* places (*Sūrah al-Mā'idah*, 5:14)].

And no reliable hadith permits the placing of **رَافِعُكَ** [*rāfi'uka*]—'exalt you' before **مُتَوَفِّيكَ** [*mutawaffika*]—'I will cause you to die' in this verse. Thus, the death of Ḥaḍrat 'Īsā is proven from every aspect. It is also proven that the 'Īsā who was to come would be from within this Ummah, as [the following hadith of the Holy Prophet<sup>ṣaḥ</sup>] is recorded in *Bukhārī* **إِمَامُكُمْ مِنْكُمْ** ['your Imam from among you'], and in *Muslim* it is cited as **أَمُّكُمْ مِنْكُمْ** ['your leader from among you']. (Author)

my humble self is the Promised Messiah who was to come, as I have [faith] in the Holy Quran.

This faith is not based merely on good intentions but has been bestowed upon me by the light of revelation from God which shines on me like the sun. How can I expel from my heart the certainty which has been raised to the utmost level by the continuous display of extraordinary Signs, unequivocal knowledge, and the daily experience of clear and unquestionable converse with God? Shall I reject the bounty of understanding and true knowledge which has been bestowed upon me? Or should I turn away from the heavenly Signs that are shown to me? Or should I disobey the commandment of my Lord and Master? What should I do?

I consider death to be a thousand times preferable than turning away from Him who has revealed Himself to me in all His beauty and grace. How long will this worldly life last; and what fidelity can I expect from the people of the world, for the sake of whom I should abandon the Beloved Friend? I know well that my opponents rely only on a moth-eaten crust and they desire that I too should adopt it and should give up the kernel. They try to intimidate and threaten me but, I swear by that Dear One whom I have recognized, that I attach no weight to their threats. I would prefer sorrow in His company to the joy in the company of another. I would prefer death in His company to a long life by abandoning Him. Just as you cannot say that it is night when you have seen the day, in the same way I cannot consider the light that has been shown to me to be darkness.

When you are not prepared to renounce your doctrines which are a collection of doubts and superstitions, how can I leave the path upon which I perceive that a thousand suns are shining? Am I insane or mad that I should not accept the truth even when God Almighty has exhibited it to me with evident Signs? I call God Almighty to witness that thousands of Signs have been displayed to me for my satisfaction, some of which I have communicated to others and some of which I have not communicated to anyone. I find that these Signs are from God

Almighty and no one else beside that One—who has no associate—has the power to exhibit them.

And apart from this, I have been bestowed **knowledge of the Quran** and the true meanings of *ahādīth* [pl. hadith] have been disclosed to me. Why then should I give up such a bright path and adopt the path of ruin? What I say is based on enlightened conviction and what you say **is only speculation.**

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا<sup>1</sup>

And the example of this is like that of a blind person plunging along on uneven ground in the darkness, not knowing where his foot lands. How shall I then exchange the light that has been bestowed upon me for darkness? I find that God hears my prayers, displays great Signs in my support, talks to me, and discloses the secrets of the hidden to me, helps me with His powerful hand against my enemies, and bestows victory upon me in every conflict, and gives me knowledge of the deeper meanings and verities of the Holy Quran. Then, whom should I accept if I leave such a Powerful and Supreme God?

I know with complete conviction that God is the very same Powerful God, who has manifested Himself to me and who has enlightened me of His existence and His Word and His Work. And I fully believe that the manifestations of His power which I see, and the knowledge of the hidden that He discloses to me, and the Strong Hand from which I receive help at every time of danger, are all the manifestations of that same Perfect and True God who created Adam<sup>as</sup>, and appeared to Nūḥ<sup>as</sup>, and showed the miracle of the flood. He indeed is the same who helped Mūsā<sup>as</sup> when Pharaoh was about to destroy him, and He indeed is the same God who bestowed complete victory on Ḥaḍrat Muhammad, Chief of the Messengers, may peace and blessings of Allah be upon him, guarding him against the designs of the

1. Conjecture avails naught against truth (*Sūrah an-Najm*, 53:29). [Publisher]

disbelievers and the pagans. This same God has manifested Himself to me in these Latter Days.

Some ignorant ones, who are malicious and evil-minded, say: 'It must be Satan that has appeared to you.' لعنة الله عليهم الى يوم القيامة [May the curse of Allah be upon them till the Day of Resurrection]. These fools do not know that Satan does not have power over all things, whereas the God who appeared to me through His words and His works has power over all. Is there anyone who can stand against Him? The opponents are lifeless, and the enemies are dead insects.

There is none that can defeat the mighty Signs that are revealed to me through His Word and His Work. He possesses all the attributes and perfect powers and there is none like Him in earth or in heaven. If there is another god in earth or in heaven, other than the One who manifests Himself to me every day and shows me His profound secrets, then give proof of such a being—but never shall you be able to provide such proof!

I can see that there is no God other than Him. He is the One who created the earth and the heavens. When He is shining upon me like the sun and has granted me perfect insight and shown me His wonders and granted me the true knowledge and thus apprised me of His existence, how then can I ever leave Him? It is easier for me to surrender my life than to forsake the God who manifested Himself to me.

The blind foe speaks nonsense, for he knows nothing of God. His heart is stricken with leprosy and his eyes are bereft of sight. The knowledge of such people is limited to the worship of the idol of their conjectures. In their eyes there exists nothing beyond this idol. They are totally deprived of the knowledge of God who is recognized through His powers. They are like the blind one who steps forward but knows not whether there is an elevation or depression in front of him, or whether he is treading upon clean land or dirty soil.

In their foolishness, they stress one aspect and totally ignore the other. They say that when 'Īsā descends, he will become an *ummati*,<sup>1</sup>

1. See footnote for *ummati* on page 474. [Publisher]

and the difference between their words and the Word of God is that while they declare 'Īsā to be an *ummatī*, God Almighty declares an *ummatī* to be 'Īsā. This<sup>☆</sup> was not such an error as could not have been rectified. If the providence of God Almighty could bestow the title of 'Īsā upon an *ummatī*, and thus establish the superiority of this Ummah over the Israelites, then what was the need to bring 'Īsā ibn Maryam [Jesus son of Mary] down from heaven and contradict the promise of God (that the one who leaves this world never returns to it)?<sup>☆</sup>

Ḥaḍrat 'Īsā was the last *Khalīfah* of Banī Isrā'īl [the Children of Israel], therefore declaring an *ummatī* to be 'Īsā signified that he would also be the last *Khalīfah* of this Ummah, and that the 'Jews' of this Ummah would attack him too and would refuse to accept him. But

1. ☆ They do not realize that if they have given Ḥaḍrat 'Īsā, may peace be upon him, he title of an *ummatī*, then why should they object if God Almighty gives an *ummatī* the title of 'Īsā? Does not the hadith امامكم منكم mean precisely that: 'O people of the Ummah! The 'Īsā who is to come will be from among you and not from another people?' (Author)
2. ☆ Allah the Exalted says:

[*Sūrah al-A'rāf*, 7:26]— **فِيهَا تَحْيَوْنَ وَفِيهَا تُمَوِّتُونَ وَفِيهَا تُخْرَجُونَ**

Meaning that, 'You will indeed live your lives on the earth, and indeed die on the earth, and be resurrected from this very earth.'

How then was it possible that a person live in heaven for hundreds of years? And God says:

[*Sūrah al-Baqarah*, 2:37]— **وَلَكُمْ فِي الْأَرْضِ مُسْكَنٌ**

Meaning that, 'And for you there is abode in the earth.'

How then is it possible that abode of 'Īsā for hundreds of years should be in heaven? Again God says:

[*Sūrah al-Mursalāt*, 77:26]— **أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا**

Meaning that, 'We have made the earth such that it draws everyone towards itself and holds every body in its grip.'

How then was it possible for Ḥaḍrat 'Īsā to have escaped the grip of the earth?

(Author)

what is the wisdom in declaring a Messenger to be an *ummatī*? Also, it is evident from the Holy Quran that every Prophet is part of the ummah of the Holy Prophet, may peace and blessings of Allah be upon him, as Allah the Exalted says:

لَتُؤْمِنُنَّ بِهِ وَكَلَّصْرُكُهُ<sup>1</sup>

Thus, in this way, all Prophets, may peace be upon them all, belong to the ummah of the Holy Prophet, may peace and blessings of Allah be upon him. What then is the meaning or significance of declaring Ḥaḍrat 'Īsā to be an *ummatī*? Are we to think that—God forbid—he recanted the faith that he had professed along with all the Prophets, and that as a punishment he was brought down to earth again to reaffirm his faith, whereas for other Prophets their previous affirmation was considered sufficient. Does such frivolous talk not amount to ridiculing Islam?

The matter was clear enough, for just as 'Īsā appeared at the end of the Jewish line of *Khilāfat*, and the Jews rejected him and refused to believe in him, so was it destined that a *Khālīfah* would be born at the end of the Islamic line of *Khilāfat* whom the Muslims would reject and renounce. This is why he will be called 'Īsā, for he would be *Khātamul-Khulafā'* [the Seal of the Successors] and also for the fact that he would be rejected just as 'Īsā was rejected. This is how Allah the Exalted had outlined this similarity in *Barāhīn-e-Aḥmadiyya* in these words:

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.**

1. You shall believe in him and help him (*Sūrah Āl-e-Imrān*, 3:82). [Publisher]

So, this was simple enough; everyone, where there is a similarity like that, would give a person such a name. A mountain has been made out of a molehill for nothing.

Had our opponents limited their belief to the point that 'Īsā would definitely return, but that he would follow the teaching of the Gospel, that he would not be bound to follow what is deemed lawful or unlawful in Islam, and would also pray in his own manner separately, and would recite the Gospels in his prayer instead of the Holy Quran, and would consider himself a Messenger independently and not an *ummatī*, and, in short, would not exhibit any characteristic that would lead him to be called an *ummatī*; rather, he would abide by the Torah and the Gospel and follow their faith, then the point at issue would be whether the return of such a person could be considered beneficial for Islam while he practically shows himself to be separate from and even against Islam?

Obviously, the coming of such a person would not augur well for the Muslims. If a man of such stature presented himself as someone who does not conform to the norms of Islam, and did not pray like the Muslims, and preached the Gospel to the people instead of the Holy Quran, and ate what Muslims do not eat, and drank wine, then he would undoubtedly be the cause of great tribulation for Islam, and possibly there might also be some strife between him and the Muslims. Such a dangerous person would cause Muslims to be led astray, and it would hardly be surprising if they started converting to Christianity.

But if 'Īsā, immediately after his descent, professes **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** [‘There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah’] with full sincerity of his heart, and abides by the Prayer which the Muslims perform and observes the fast that was taught to the Muslims, and follows the injunctions of Islam in everything lawful and unlawful, in this case there can be no doubt that he would declare himself an *ummatī*. There is nothing peculiar about being an *ummatī*, for one becomes an *ummatī* when he performs all the deeds necessary for being part of the Ummah. However, if 'Īsā, may



peace be upon him, were to be weaned from the teaching of the Torah and made an *ummatī*, it would need to be explained as to whether bringing the same 'Īsā—who was the *Khātamul-Khulafā'* [Seal of the Successors] of the Jewish Prophets—as the last *Khātamul-Khulafā'* of the Muhammadan dispensation fulfils the purpose desired by wisdom of Allah Almighty.

It should be evident to the wise that when God Almighty willed to establish a dispensation among the Ishmaelites parallel to the dispensation of Israelites, he desired to create a similarity and likeness in every way between the two dispensations. It was with this intent that He raised our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, in the likeness of Mūsā [Moses], as He says,

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا<sup>1</sup>

Meaning that, We sent this Messenger like the one who was sent to Pharaoh. Likewise, it was necessary that at the end of this dispensation its *Khātamul-Khulafā'* should be the like of 'Īsā and appear fourteen centuries after 'the like of Mūsā', in the same way as 'Īsā, who was the last *Khalīfah* of the Mosaic dispensation, appeared fourteen centuries after Mūsā. And then there were the Jews of the Israelite dispensation who did not accept 'Īsā, and so God promised in His Word that in this Ummah too people of such 'Jewish' character would also be born in the Latter Days when the Promised Messiah would appear.

Now, when it is obvious that the 'like of Mūsā' is not Mūsā himself, and the 'Jewish-natured' people of the Latter Days are not the actual Jews, so what then is the reason that the 'Īsā who was to come is the very same who had passed away before? To think in this way is contrary to the Book of Allah, for God Almighty has decided in *Sūrah al-Fātiḥah* that some people of this Ummah will walk in the footsteps of the Israelite Prophets, and some will walk in the footsteps of the

1. *Sūrah al-Muzzammil*, 73:16 [Publisher]

Jews who did not accept Ḥaḍrat 'Īsā, sought to crucify him, and were declared as **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi 'alaihim*—those who have incurred displeasure].

This is why God Almighty has taught us to recite this very prayer of *Sūrah al-Fātiḥah* in our five daily obligatory Prayers:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ خَيْرٌ مِنَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ<sup>1</sup>

Hence, by **أَنْعَمْتَ عَلَيْهِمْ** [*an'amta 'alaihim*—on whom You have bestowed Your blessings] are meant the Israelite Prophets, and by **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi 'alaihim*—those who have incurred displeasure] are meant those Jews who did not accept Ḥaḍrat 'Īsā.

This verse shows that since there were to be born in this Ummah people of the same character as the Jews who lived in the time of Ḥaḍrat 'Īsā, it was necessary that there should also be in this Ummah an 'Īsā, by denying whom they could become the 'Jews' who are **مَغْضُوبٌ عَلَيْهِمْ** [*maghdūbi 'alaihim*—those who have incurred displeasure]. So, when people object to me for calling myself 'Īsā, their objection in fact recoils upon themselves, for if they had not been 'Jews', I too would not be 'Īsā. Nevertheless, the Word of God had to be fulfilled. It is strangely naïve of them that they are willing to become 'Jews', but insist on bringing 'Īsā from outside!

In short, the edifice of the Ishmaelite dispensation was erected in the image of the Israelite dispensation. This is the logic behind the fact that the 'Īsā of this dispensation is not from the Ishmaelite lineage. Just as the Messiah did not belong to the Israelite lineage, as he had no father and only his mother was an Israelite, similar is the case with me. I have already mentioned that some of my great-grandmothers were from among the progeny of the Holy Prophet<sup>ṣas</sup>, and God made it clear

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

to me through revelation that as 'Īsā did not acquire his spirit through his father, in the same way I, too, did not acquire the spirit of learning and knowledge through a spiritual father; that is, a teacher.

Thus, in all these things, I have a marked resemblance with Ḥaḍrat 'Īsā. And this is why God Almighty established the Ishmaelite dispensation similar to the Israelite dispensation and chose me to be its 'Īsā. At the beginning of this dispensation was Our Lord and Master, Muhammad, may peace and blessings of Allah be upon him, who was given the title of Mūsā and both of whose parents were from among the Quraish. And at the end of this dispensation is my own humble self, who is only descended from the Quraish on the maternal side and is given the title 'Īsā.

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مردم نا اہل گویند کہ چون عیسیٰ شدی      بشنواز من این جوابِ شاہ کہ اے قوم حسود  
Unworthy people ask me how I became 'Īsā;  
Here is my reply: O jealous people!

چوں شمارا شد یہود اندر کتابِ پاک نام      پس خدا عیسیٰ مرا کرد است از بہر یہود  
Since the Holy Quran named you 'Jews',  
Hence for these 'Jews' He named me 'Īsā.

ورنہ از روئے حقیقت تخم ایشان نیستید      نیز ہم من ابن مریم نیستم اندر وجود  
Otherwise, you are not from the bloodline of the Jews,  
Nor am I physically the same Ibn Maryam [the Son of Mary].

گر نہ بودندے شام مارا نبودے ہم اثر از شام شد ہم ظہورم پس ز غوغاها چه نمود  
*Without you I would not even exist;*  
*My advent is because of you; so, what is the point of all this clamour?*

هر چه بود از نیک و بد در دین اسرائیلیاں آں ہمہ در ملت احمد نقوش خود نمود  
*Whatever there was of good and evil among the Israelites,*  
*Found its way into the followers of Aḥmad<sup>as</sup> as well.*

قوم مادر ہر قدم ماند بقوم موسوی بعض زیشان صالحان و بعض دیگر چون غدود  
*Our people are like the people of Mūsā [Moses] in every respect;*  
*Some are good while others are as worthless as unwanted lumps.*

چونکہ موسیٰ شد نبیٰ ما کہ صدر دین ماست لاجرم عیسیٰ شدم آخر ازاں رب و دود  
*As our Prophet<sup>as</sup>—the Chief of the Faith—was 'Mūsā',*  
*Necessarily and as a consequence, I was 'Īsā by the command of the*  
*Loving Lord.*

نیز ہم اینجا یہود بد گھر پیدا شدند تا بیا زارند عیسیٰ را چو آں قومے کہ بود  
*Moreover, here too, evil-natured 'Jews' have come into existence,*  
*To torment 'Īsā, as they did among the earlier people.*

الغرض آں ذوالمنن در ہر صلاح و ہر فساد بچو اسرائیلیاں بر قوم ما ہر در کشود  
*In short, the Gracious God, in terms of every good and every evil,*  
*Has opened the door for this Ummah as He did for the Israelites.*

چون خدا نام رسول پاک ما موسیٰ نہاد نام شد بوجہل را فرعون چون کینش فرود  
*Since God named the Holy Prophet the 'like of Mūsā';*  
*So when Abū Jabl's animosity towards him reached its peak, he was*  
*named 'Pharaoh'.*

پس در اوّل چوں کلیم آمد بحکم کردگار      ہم چنے عیسیٰ را در آخر شد و زود  
*Just as in the beginning of this Ummah there appeared by God's com-  
 mand a Kalīm,*

*So did He cause an 'Īsā to appear in its Latter Days to complete the  
 parallel.*

بعد ازیں روتا فتن از مقتضائے شقوت است      ورنہ ایں گفتار ما ہر شک و شبہت را ربود  
*To turn away after understanding this is sheer misfortune;*

*For what I have said is enough to dispel every doubt and suspicion  
 of yours.*

پس چه حاصل تیر ہا انداختن بر صادقان  
 ہر کہ از بد باز ناید نار را گردد و قُود

*Of what use is shooting arrows at the truthful ones?*

*He who does not desist from evil becomes the fuel of the Fire.*

**In short,** I stand upon the truth and my claim is in accord with the explicit texts of the Holy Quran and Hadith, and thousands of Signs stand witness to my truthfulness. Nor is the door of Signs closed for those who will seek the truth in future. And whatever the opponents say about a certain prophecy not being fulfilled is a result of their inner blindness; otherwise, all prophecies have been fulfilled or will be fulfilled. However, as their vision is obstructed by the dust and smog of prejudice, and though they have to accept the prophecies that have been clearly fulfilled, when it comes to prophecies that require a somewhat refined vision, they consider them as not having been fulfilled; but such a prophecy is perhaps one in ten thousand. How great is the curse that stains the heart that derives no benefit from 10,000 prophecies and keeps barking like a dog that such a prophecy was not fulfilled, and goes on to hurl abuses with extreme shamelessness. If such a person had lived in the times of the Prophets of the past, would he have

believed in them? Absolutely not. For one or the other of the prophecies of every Prophet remained doubtful in the eyes of the disbelievers.

O ignorant one! Remove the veil of prejudice from your eyes, for then you will come to know that all the prophecies have been fulfilled. Support from God Almighty is assailing the opponents like a fast and raging river, but alas! these people are not influenced at all. The earth showed Signs, as did the heavens, and Signs were manifested among friends as well foes, yet the sightless ones think that no Sign has yet appeared. But God will not leave this task undone and He will manifest the distinction between the pure and the impure.

The opponents wish for me to be annihilated, and that some ruse of theirs may succeed in wiping out my name and all trace of my existence; **but they will fail in these desires and will die in frustration. Many from among them have died before my very eyes, taking their frustrations with them to their graves; but God will fulfil all my desires. These ignorant ones do not realize that I do not engage in this battle of my own, but for the sake of God. Therefore, why should I perish, and who can harm me? And it is also obvious that when someone is devoted entirely to another, then that other necessarily becomes his.**

Some people say that although it is true that it is written both in *Ṣaḥīḥ Bukhārī* and *Muslim* that the 'Īsā who is to come will be from this very Ummah, but he has been described explicitly as 'Prophet of Allah' in *Ṣaḥīḥ Muslim*, so how then can we believe that he will be from this very Ummah?

The answer to this is that all this unfortunate deduction is the outcome of a misunderstanding arising from the fact that they have not reflected on the true meaning of the term *Nabī* [Prophet]. The term *Nabī* only means one who receives knowledge from God through revelation and is honoured with converse and discourse with Allah. It is not necessary that he should be the bearer of a new law, nor is it necessary that he should not be the follower of a law-bearing Prophet. Thus, no harm is done if an *ummatī* [follower] is said to be such a Prophet,

particularly when such an *ummatī* derives spiritual bounty from the Prophet whom he obeys. What is most perverse is to declare that, after the Holy Prophet, may peace and blessings of Allah be upon him, this Ummah is unworthy of enjoying converse with God until the Day of Judgment.

That religion does not deserve to be called a religion nor is that Prophet worthy of being called a Prophet, whose followers cannot attain such nearness to God Almighty as to be honoured with His converse. Accursed and detestable is the religion that teaches that human progress depends only on a few narrated things, that all revelation is a matter of the past and there can be no further revelation, and that hearing the voice of the Ever-Living and All-Powerful God is to be wholly despaired of. And that even when such a voice from the unseen reaches someone's ears, it remains dubious and it cannot be said with certainty whether it comes from the Gracious God or from Satan. A religion such as this would more properly merit being labelled 'satanic' rather than 'godly'.

True religion is that which brings one out of darkness and takes them into the light, and does not confine man's recognition of God to mere anecdotes; rather, it grants him the light of cognizance. Thus, a follower of the true faith—provided that he himself is not veiled by *nafs-e-ammārah* [the self that incites to evil]—is able to hear the word of God Almighty. To turn an *ummatī* into such a Prophet is the essential Sign of a true religion.

If *Nabī* means someone upon whom the shariah descends—that is to say, he must bring a new law—then this meaning will not apply even to Ḥaḍrat 'Īsā, as he cannot abrogate the shariah of Muhammad, nor can he be the recipient of a revelation that would abrogate the Holy Quran. Thus, by his coming again, a suspicion would arise that through him perhaps some alteration would be made in the Law of Islam. But if *Nabī* is taken only to mean a person who enjoys converse with Allah, the Lord of Glory, and to whom certain matters of the unseen are revealed, then what harm can there be if an *ummatī* should become

such a Prophet, particularly when God Almighty has raised the hope in many a place in the Holy Quran that an *ummatī* can be the recipient of a word and discourse from Allah. God Almighty does speak with and listen to His friends, and this is the very blessing for the attainment of which we were taught the prayer in *Sūrah al-Fātiḥah*, which is recited in the obligatory prayers five times a day:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>1</sup>

So why is the possibility of an *ummatī* attaining this favour denied? Does the favour that is asked of God Almighty in *Sūrah al-Fātiḥah*, and which was bestowed upon the Prophets, may peace be upon them, consist of dirhams and dinars? It is evident that the Prophets were blessed with the gift of converse and discourse with Allah, whereby their cognizance of God reached the level of true certainty, and verbal communion substituted for the physical beholding of God. So when we pray, 'O Lord, show us the path whereby we too may inherit that bounty,' what else can it mean other than that we too should be blessed with the same gift of converse and discourse?

Some ignorant ones say at this juncture that this prayer means only that God may strengthen our faith, bless us with the opportunities to do good deeds, and enable us to do the works that please Him. But these ignorant ones do not understand that the strengthening of faith, doing of good deeds, and acting in accord with the will of God Almighty results from perfect cognition of the Almighty. The heart that has not acquired the slightest cognition of God Almighty will also remain bereft of firm faith and good deeds. It is only through *ma'rifat* [divine cognition] that the fear of God Almighty develops in the heart.

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



And it is only through cognition that the love of God Almighty surges in one's heart.

Even in worldly affairs we see also that the fear or love of something is born out of knowledge. If, for instance, a lion was standing beside you in the dark, but you did not know that it was a lion and thought that it was only a goat, you would have no fear of it at all. But as soon as you realize that it is a lion, you would at once flee in panic from that place. Similarly, if in the wilderness you come across a diamond worth hundreds of thousands of rupees, but you take it for a stone, you will not care for it at all. If, however, you were to realise its magnificence and value, you will fall desperately in love with it and do everything in your power to possess it. This shows that all love and fear is based on knowledge. Man will not thrust his hand into a hole wherein he knows that a poisonous snake resides, nor will he abandon a house underneath which he believes with full certainty that a valuable treasure is buried.

Therefore, since all fear and love depends on cognizance, man can bow fully before God Almighty only when he truly recognizes Him. First, one has to learn about His existence, and then realize His excellences and His perfect powers. But how can such cognition be achieved unless one is gifted with divine converse and discourse, and is convinced through divine Signs that He is the Knower of the unseen and has power to do what He wills. Hence the true bounty (on which depends the strength of faith and the performance of good deeds), is to be bestowed divine converse and discourse, through which one realizes His existence, learns about His powers, and then, in accordance with the knowledge, beholds His powers with his own eyes. This is indeed the bounty that was bestowed upon the Prophets, may peace be upon them, and it was promised to this Ummah that it, too, will be given this bounty if it asks God for it. Thus, he whose heart has been blessed with the thirst for this bounty will surely find it.

But God Almighty does not care for people who are unmindful of Him. Divine converse and discourse is the very root of all cognizance and the fountainhead of all blessings. Had this door been closed upon

this Ummah, all the doors of heavenly bliss would also have to be shut upon it. But, 'divine converse and discourse' does not mean such words of speech regarding which even the recipient himself is unsure whether they come from Satan or from the Gracious Lord. Indeed, words that are so devoid of blessings that even Satan could have a part in them should be considered to be satanic. Almighty God's luminous, blessed, and sweet words cannot be similar to the words of Satan. Hearts that have nothing satanic in them and have been perfectly purified, receive revelations in which Satan has no part. Satan only descends upon the unclean hearts that have within them the impurity that Satan has. The words of the Pure One descend upon pure hearts, while the impure receive the words of the impure one [i.e. Satan].

And if the recipient is confused about his revelation, and cannot tell whether it comes from Satan or from God, it will prove to be disastrous for him, for it is quite possible that he might, on the basis of that revelation, declare a pious one to be evil, even though the revelation is from Satan, and it is also possible that he might declare an evil one to be pious, even though such information may be entirely from Satan. Likewise, it is possible that he may follow a commandment he has received through revelation, considering it to be from God, whereas in fact it is from Satan. And, contrarily, he might ignore a commandment thinking it to be from Satan, whereas it is in fact from God Almighty.

It is evident that without a decisive judgement, i.e. unless and until the heart is filled with certainty that a particular command is indeed from God, one cannot call forth one's full determination to carry it out, more so because these commands at times pertain to matters that are apparently contrary to the Shariah; for instance, in the case of Khidr there were many objections as far as the Law was concerned, for in no Law given by any Prophet do you find the command to kill an innocent child. Therefore, if Khidr did not have firm conviction that the revelation was from God, he would never have killed him. Similarly, if the mother of Mūsā was not certain that the revelation was from God Almighty, she would never have placed her child in the river.

Obviously, therefore, how can a person take pride in such revelation—and how can man be safe from its harm—that at times he thinks is from God Almighty, and at other times imagines to be from Satan? Such a revelation would be ruinous to both life and faith. It would be a tribulation that would sooner or later destroy such a person. God Almighty would never allow those of His servants who have cut themselves off from the baser self, have become totally His, and for whom the fire of His love has consumed all else, to be caught in the clutches of Satan. And the truth is that just as there is a clear distinction between light and darkness, so is there a clear difference between satanic insinuations and holy revelation from God Almighty.

Some superficial clerics go so far in their denial that they assert that the door of revelation from Allah is closed altogether and it is not at all in the lot of this unfortunate Ummah to perfect its faith by acquiring this bounty and then act righteously under the attraction of this faith.

The answer to such thinking is that if the Muslims are indeed so unfortunate and blind and are the worst of people, why have they been named the best of people by God? The truth is that those who think like this are themselves foolish and stupid. In fact, just as God Almighty has taught the Muslims the prayer that is set out in *Sūrah al-Fātiḥah*, He has also designed to bestow upon them the bounty that was bestowed upon the Prophets; that is to say, the bounty of converse with the Divine, which is the fountainhead of all bounties. Has God Almighty merely deceived us by teaching us this prayer? What good can there be in a useless and fallen people who are inferior even to the womenfolk of the Children of Israel?

Obviously, the mother of Ḥaḍrat Mūsā and the mother of Ḥaḍrat 'Īsā were both women and, as our opponents believe, they were not Prophets. Yet they were favoured with unequivocal converse and discourse with Almighty God. So now, is it to be imagined that if a Muslim were to be so perfect in the purity of his soul as to develop the heart of Ibrāhīm; and were to be so obedient to God Almighty as to cast aside his ego altogether; and were to be so absorbed in the love

of God Almighty that he should lose his own self entirely, yet despite achieving such great reformation, he cannot be the recipient of revelation like the mother of Mūsā? Can any reasonable person attribute such miserliness to God Almighty? My only response to such people is: لَعْنَةُ اللَّهِ عَلَى الْكٰذِبِيْنَ [‘The curse of Allah be upon the liars’].

The truth is that when these people became wholly the insects of the earth, and the only signs of Islam left in them were their turbans, beards, circumcision, a few verbal affirmations, and mere formalities of observing the ritual Prayers and fasting, God Almighty deformed their hearts and thousands of veils of darkness fell upon their eyes, and their hearts became dead. And they came to be bereft of any living examples of people who are alive spiritually. Helpless and forlorn, they thus denied the possibility of converse with the Divine. And this denial is, in truth, a denial of Islam; however, since their hearts are dead, they do not realize their own miserable condition.

These fools do not realize that if this is how things stand, then what is there to distinguish Islam from other religions? As it is, even the Brahmū Samajists say that they believe God Almighty to be One and without partner. Likewise, they do not believe in reincarnation, do not commit idolatry, believe in the Day of Reckoning, and affirm that لَا إِلَهَ إِلَّا اللَّهُ [‘There is no one worthy of worship except Allah’]. So, when the Brahmūs share all these qualities with the Muslims, and the Muslims cannot attain spiritual advancement greater than them, then what would be the difference between them and the Brahmūs?

If—God forbid—Islam is a religion that does not bestow any distinctive favour and confines itself to the extent of human thought, it cannot be taken as being from God Almighty. When there is a person whose beliefs conform to the holy creed of Islam, with the exception that he considers the Holy Prophet, may peace and blessings of Allah be upon him, to be an impostor—as do the Brahmū Samajists—what can a Muslim who thinks like this claim before such a person, by way of a distinction of his faith, which is not mere tales and fables but is such

a manifest and tangible favour that has been bestowed upon them and not given to others?

O wretched and unfortunate people, this favour is none other than divine converse through which knowledge of the unseen is attained, God's support is manifested, and the succour of God bearing the testimony of revelation from Allah is experienced, and it is through this testimony that such people are recognized. There is no other distinction apart from this. And when you yourself believe that God hears prayers, then why, O heedless of faith and blind of heart, can He not speak if He can listen! And if listening does not denigrate His status, then why should it be unworthy of Him to speak to His servants too? Otherwise, you will have to believe that as divine revelation has been sealed up now for some time, so too, for the same time, God's power of hearing has also been sealed; that God is now among the deaf and dumb, God forbid! But can any sane person believe that in this age God does indeed listen but that He does not speak, for then the question would arise as to why He does not speak. Has his tongue been stricken with some disease while his ears are safe from suffering any illness? When it is the same God and the same people, and the needs for the perfection of faith are the same, indeed they are more acute today on account of the hold that atheism has taken on people's hearts, and there is as much need for God to speak as there is to listen, then how is it that He still has the power to listen but the power to speak has become dormant?

What a pity that twenty-two years of the 14th century [of the Islamic calendar] have passed—and so much time has elapsed since I made my claim that those who were in wombs at that time are now themselves parents of young people—and yet you do not realize that I am true. And you keep saying that you do not believe in me because it is written in our *abādīth* that thirty *dajjāls* [deceivers] will come.

O unfortunate people! Have only *dajjāls* fallen to your lot? You have already been trampled from every side like a field that has been decimated by a stranger's cattle at night. Your inner conditions have deteriorated terribly, and the external attacks have also reached their

peak. The *Mujaddids* [Reformers] used to come at the head of every century; but perhaps God has forgotten this—God forbid!—and at the head of this century He has instead sent, according to you, a deceiver. You have been reduced to dust and yet God did not attend to you. You were swept away by innovations but God did not come to your help. Spirituality bade you farewell, and not a trace of truth and righteousness remained in you. Tell me truly, where is your spirituality now, and where are the signs of belonging to God? What is faith in your eyes but the sharpness of the tongue and mischievous quarrels and blind attacks fuelled by bigotry? A star appeared from God but you recognized it not and opted for darkness, so God left you to languish in darkness.

In this state of affairs, what is the difference between you and other religions? Can a blind person who is sitting with other blind people claim to be better than them?

O foolish people! Who should I compare you to? Indeed, you are like the unfortunate person around whose house a generous man built an orchard—wherein he planted all kinds of fruit-bearing trees, and irrigated it by a canal carrying sweet water—and it contained large, shady trees which could protect thousands from the sun. Then the generous man invited the people, who were sweltering under the sun without any water, shade, or fruit, to come and sit in the shade and to eat and drink. But those unfortunate people rejected his invitation and died of hunger and thirst and intense heat under the sun. God, therefore, says that He will bring another people who will sit under the cool shade of these trees, and eat these fruits, and drink this sweet water. In a parable, God relates in the Holy Quran that *Dhul-Qarnain* came across a people who were burning under the sun with nothing to protect them from its heat, and yet they did not seek any help from him, and so they continued to languish in their misery. But then *Dhul-Qarnain* came across another people who sought his help against an enemy, so he built for them a wall that protected them against the onslaught of the enemy.

So I say truly that, in keeping with this prophecy of the Holy Quran

about the future, I am that *Dhul-Qarnain* [‘man of two centuries’] who has seen two centuries, per the reckoning of every people. The people being burnt by the sun are the Muslims who did not accept me, the people languishing in the pool of muddy water are the Christians who did not even care to look up at the sun, and the people for whom the wall was built are the people of my Jamā‘at [Community]. I say most truly that they alone are the ones whose faith will be saved from the onslaughts of the enemy. Every foundation that is feeble will be eaten away by idolatry and atheism, while this Jamā‘at will live long. Satan will not be able to overpower them, and the satanic horde will not be able to overwhelm them. Their argument will be sharper than the sword and more deeply penetrating than the spear, and they will continue to prevail over every other religion until the Day of Judgment.

Alas for these fools who did not recognize me. How dark and sightless were the eyes that could not see the light of truth. I cannot be seen by them, for prejudice has blinded their eyes. Their hearts are covered with rust and over their eyes are veils. If they strive to seek the truth and cleanse their hearts of all malice, and fast during the day and wake up at night to pray and cry and supplicate and call out, then it can be hoped that the Benevolent Lord will disclose to them who I am. They should fear God, who is entirely Independent in His Being.

When the Jews did not accept the Holy Prophet, may peace and blessings of Allah be upon him, and did not desist from bigotry and prejudice, God sealed their hearts. Despite the fact that there were hundreds of sages and divines and scholars of the Torah among them, they were unable to realize the truth, and neither did God reveal the truth to them through dreams or revelations. Since this Ummah is also following those people step by step, their eyes too can never be opened, nor can they recognize me—unless they are blessed with true righteousness. God cannot be pleased with senseless verbosity, for He looks at the hearts. No one who tries to hide his dishonesty can avoid His penetrating gaze.

Truly righteous is he alone who is proven to be righteous through divine testimonies, for a righteous one is in the benevolent embrace

of God, just like a beloved child in its mother's lap. The world falls upon him to destroy him and he is stung from all sides, but God saves him. And just as the sun rises and its rays fall visibly on the earth, so is the righteous one openly attended by the help and succour of God Almighty. God becomes the enemy of his enemies and, before their eyes, grants honour to the righteous one whom they had sought to debase. He is neither wasted nor destroyed until he has accomplished his mission. **Opposition to him is like striking a bare hand against the edge of a sharp sword.**

تزی نصر ربی کیف یأتی و یظهرُ  
و یسعی الینا کل من هو یبصرُ  
میرے خدا کی مدد کو تو دیکھتا ہے کیونکر آ رہی اور ظاہر ہو رہی ہے۔ اور ہر ایک جو آنکھیں رکھتا ہے  
ہماری طرف دوڑتا چلا آتا ہے

*You witness the help of my God—how it is arriving and manifesting—  
And everyone who has eyes is hastening towards us.*

اتعلم مفتریا کمثلی مؤیدًا  
ویقطع ربی کلما لا یشمرُ  
کیا تو کسی ایسے مفتری کو جانتا ہے، جو میری طرح مؤید بتائید الہی ہو۔ اور میرے خدا کی یہ عادت ہے،  
کہ ہر ایک شاخ کو جو پھل نہیں لاتی وہ کاٹ دیتا ہے

*Do you know of any such impostor who is helped by God as I am?  
For the way of my Lord is He cuts off every branch not bearing fruit.*

تقولون کذاب وقد لاح صدقنا  
بآی تجلت لیس فیہا تکذُرُ  
تم کہتے ہو کہ یہ شخص جھوٹا ہے حالانکہ میرا صدق ظاہر ہو چکا۔ اُن نشانوں کے ساتھ صدق ظاہر ہوا کہ  
جن میں کوئی کدورت نہیں

*You say that this person is a liar, whereas my truth has become  
manifest;*

*It appeared with such Signs in which there is no impurity.*



وہل یتوی ضوؤا نہاڑ ولیلۃ فکیف کذوبؑ والصدق المظہر

اور کیا دن اور رات روشنی میں برابر ہو سکتے ہیں۔ پس کیونکر ایک جھوٹا اور وہ سچا جو پاک کیا گیا ہے برابر ہو جائیں گے

*Can day and night be equal in light?*

*How then can a liar be the same as the truthful who has been purified?*

فکّر ولا تعجل علينا تعصبا وان كنت لا تخشى فکذب و زور

پس سوچ اور جلدی سے ہم پر حملہ مت کر۔ اور اگر تو نہیں ڈرتا پس دروغ آرائی سے تکذیب کر

*Reflect, therefore, and hasten not in attacking me;*

*But if you fear not, proceed to reject me, employing every deceit.*

وکفر وما التکفیر منک ببدعۃ کمثلک قال السابقون فدمروا

اور مجھے کافر کہہ اور کافر کہنا تیری طرف سے کوئی بدعت نہیں۔ تیری طرح پہلے منکر بھی کافر کہتے رہے ہیں اور آخر ہلاک کئے گئے

*Call me a disbeliever—for your calling me a disbeliever is nothing new;*

*Deniers before you slandered like you and were ultimately destroyed.*

وهذا هو الوقت الذى لك نافع فتب قبل وقت فيه تُدعى وتحضرن

اور یہی وقت ہے جو تجھے نفع دے سکتا ہے۔ پس اس وقت سے پہلے توبہ کر جس میں تو بلایا جائے اور حاضر کیا جائے

*This is indeed the time that can benefit you;*

*Therefore, repent before the time you are summoned and held to account.*

وقد كبرت شمس الهدى وامورنا انارت كياقوت وانت تُعَفَّرُ  
اور آفتاب ہدایت سمت الراس پر آگیا اور ہمارے کام۔ یاقوت کی طرح چمک اٹھے اور تو ان کو خاک  
آلودہ کرنا چاہتا ہے

*The Sun of Guidance is at its zenith, and our works  
Shine forth like rubies, but you wish to smear them with dust.*

ولو لا ثلث فيك تغلى لجنتى فمنهن جهل ثم كبر مثوؤ  
اور اگر تین خصلتیں تجھ میں جوش نہ مارتیں تو تو میری طرف آجاتا۔ ان میں سے ایک تو جہالت ہے  
اور دوسری تکبر جو جوش مار رہا ہے

*Had you not been frenzied by these three qualities, you would have been  
drawn towards me:*

*One of them is certainly ignorance, the second is the arrogance which  
rages within you,*

وأخر اخلاقٍ يببئك سمها هو الخوف من قوم بحمقٍ تنفروا  
اور تیسرا خلق جس کی زہر تجھ کو ہلاک کر رہی ہے۔ وہ اُس قوم سے خوف ہے جو بوجہ اپنی حماقت کے  
نفرت کرتے ہیں

*And the third—whose poison is destroying you—  
Is your fear of the people who hate [me] on account of their foolishness.*

ومن كان يخشى الله لا يخشى الولى هو الشجرة الطوبى يثمر ويثمر  
اور جو شخص خدا سے ڈرتا ہے وہ لوگوں سے نہیں ڈرتا۔ وہ درخت طوبی ہے پھول لاتا اور پھل  
لاتا ہے

*Yet the one who fears God does not fear people;  
He is the blessed tree, blossoming flowers and bearing fruit.*

ومن كان بالله المهيمن مؤمناً على نائبات الدهر لا يتفكر  
اور جو شخص خدائے مہینن پر ایمان لاتا ہے۔ وہ زمانہ کے حوادث سے کچھ متفکر  
ہیں ہوتا

*And the person who believes in Allah the Protector  
Worries not the least about the ravages of time.*

سلام على قوم رؤا نور دوحتي فراق نواظرهم وللقطف شتمروا  
اور اس قوم پر سلام جس نے میرے درخت کا محض ایک شگوفہ دیکھا۔ اور وہ شگوفہ ان کو اچھا معلوم  
ہوا اور پھلوں کے توڑنے کے لئے طیار ہو گئے

*I salute the people who merely witnessed a blossom of my tree,  
And finding it pleasing they became eager to partake of its  
fruit.*

فای غبی انت یا ابن تصلف تری ثمراتی کلها ثم تقصروا  
پس اے لاف و گراف کے بیٹے! تو کیسا غبی ہے۔ کہ میرے تمام پھلوں کو تو دیکھتا ہے اور پھر کوتاہی  
کرتا ہے

*How dull you are, O son of frivolity!  
You behold all my fruits and yet show hesitation.*

سبھدیک ربی بعد غی و شقوة وذلك من وحی اتانی فأخبر  
عنقریب خدا تجھے گمراہی کے بعد ہدایت دے گا۔ اور یہ مجھے خدا تعالیٰ کی وحی سے معلوم ہوا ہے پس  
میں خبر کرتا ہوں

*God will soon guide you after your going astray;  
I have come to know this by revelation of God Almighty, so I hereby  
inform you.*

و نحن علمنا المنتهى من وئتنا فقرت به عيني وكنت أدكر  
اور تیرا انجام کام مجھے اپنے دوست خدا تعالیٰ سے معلوم ہوا۔ پس اس سے میری آنکھ کو ٹھنڈک پہنچی  
اور میں یاد دلاتا رہا

*The end of your affair was revealed to me by my Friend, God Almighty.  
It brought solace to my heart and I am reminded about it.*

وَاللّٰهُ لَا اِنْسِي زَمَانَ تَعَلَّقَ وِلَيْسَ فَوَادِي مِثْلَ اَرْضٍ تَحْجَرُ  
اور بخدا میں تعلق کے زمانہ کو بھولتا نہیں۔ اور میرا دل ایسا نہیں جیسا کہ زمین پتھریلی ہوتی ہے

*By God, I do not forget our past relationship;  
My heart is not like stony soil.*

ازى غيظ نفسى لا ثبات لعليه كموج من الرجاف يعلو ويحدو  
اور میں اپنے غصہ کو دیکھتا ہوں کہ اس کو کچھ ثبات نہیں۔ وہ دریا کی اس موج کی طرح ہے، جو ایک  
دم میں چڑھتی اور اترتی ہے

*I find no permanence in my displeasure—  
Like a wave in a sea, it subsides as suddenly as it rises.*

اذا احسن الانسان بعد اساءة فننسى الاساءة والمحاسن نذكر  
جب انسان بدی کے بعد نیکی کرے۔۔ پس ہم بدی کو بھلا دیتے ہیں اور نیکیوں کو یاد رکھتے ہیں

*When a person replaces evil with good,  
I forget his evil and remember his good deeds.*

وان قلت مؤرا في كلام لطلالما رأيت أذى منكم وقلبي مكسور  
اور اگر میں نے کسی کلام میں کچھ تلخ کہا ہے۔ تو میں ایک زمانہ دراز تم سے دکھ اٹھاتا رہا اور دل  
میرا پُور پُور ہے

*And if I had said some harsh words in any of my discourses—  
For a long time I had suffered at your hands and I am broken-hearted.*

وما جئتكم إلا من الله ذي العلى وما قلت إلا كلما كنت أومر  
اور میں خدا تعالیٰ کی طرف سے آیا ہوں اپنی طرف سے نہیں۔ اور میں نے وہی کہا ہے جو خدا نے  
فرمایا

*I have come from God Almighty—not of my own accord—  
And I have only said what God has commanded.*

وان شاء لم أبعث مقام ابن مریم ولله في اقداره ما يحدی  
اور اگر خدا چاہتا تو میں ابن مریم کی جگہ مبعوث نہ ہوتا۔ اور خدا کے اپنے قضاء و قدر میں ایسے ایسے  
امور ہیں جو حیران کر دیتے ہیں

*Had God so willed, I would not have been appointed in the position of  
Ibn Maryam [the Son of Mary];  
The matters that God has decreed are such that they leave us  
astonished.*

ولا یسئل الرحمن عن امر قضاة ویسئل قوم ضلّ عما تخیروا  
اور خدا اپنے کاموں سے پوچھا نہیں جاتا۔ اور وہ قوم جو گمراہ ہو جائے وہ پوچھی جاتی ہے، کہ کیوں ایسا  
کام کیا

*And God is not questioned about what He does,  
But a people who go astray are held to account why they did so.*

كذلك عادته جرت في قضاة فيختار ما يعمي عيوننا ويأطر  
اسی طرح اس کی عادت اپنے ارادہ میں جاری ہے۔ پس وہ ایسے امور اختیار کرتا ہے، جن سے آنکھیں اندھی  
ہو جاتی ہیں اور ٹیڑھی کر دیتا ہے

*Such is His eternal practice with regard to His will;  
He decrees such orders from which eyes are blinded and twisted.*

وما كان لي ان اترك الحق خيفةً جواداً لنا عند الوغى يَمَطُّ  
 اور میں ایسا نہیں ہوں کہ حق کو ڈر کر چھوڑ دوں۔ ہمارا وہ گھوڑا ہے جو جنگ کے وقت جلدی سے چلتا ہے

*And I am not the kind to forsake the Truth out of fear;  
 Ours is the stallion that darts forth during battle.*

وقالوا اذا ما الحرب طال زمانها لنا الفتح فانظر كيف دَقُوا وكُسروا  
 اور جب ایک لڑائی لمبی ہو گئی تو وہ کہنے لگے۔ کہ فتح ہماری ہے پس دیکھ کس طرح وہ پیسے گئے

*And when one battle prolonged, they said,  
 'Victory is ours!'—but look how they were ground down!*

وما ان رأينا في الميادين فتحهم ومن غرّه حولُ رأيناه يُدْبِرُ  
 اور ہم نے میدانوں میں اُن کی فتح نہیں دیکھی۔ اور جس کو کسی طاقت نے مغرور کیا ہم نے اس کو پیٹھ پھیرتے دیکھا

*I have never witnessed their victory upon the battlefields;  
 Rather, the one made arrogant by any given talent was seen turning  
 his back in flight.*

رأينا عنايةً جبتنا عند أثرةٍ وكل صدیقٍ في الشدائد يُخْبِرُ  
 ہم نے اپنے دوست کی عنایت کو سختی کے وقت دیکھا۔ اور ہر ایک دوست سختیوں کے وقت آزما یا جاتا ہے

*I have witnessed the favours of my Friend in times of hardship;  
 Indeed, a friend is truly tested during arduous times.*

أرى النفس لا تدرى لغوباً بسبله وما أن أراها عند خوف تأخُرُ  
 میں اپنے نفس کو دیکھتا ہوں کہ اُس کی راہوں میں رکتا نہیں۔ اور میں نہیں دیکھتا کہ وہ خوف کے وقت پیچھے ہٹے

*I find myself unable to desist in pursuit of His path;  
 And I do not see it relenting in times of fear.*

وَأَنى نَسِيتَ الهمَّ والغمَّ والبلا إذا جاءنى نصرٌ ووحى يُبشِّرُ  
اور میں نے ہم اور غم اور بلا کو بھلا دیا۔ جب اس کی مدد اور وحی بشارت دینے والی میرے پاس آئی

*I forget all grief, sorrow, and affliction*

*When His help and revelation bearing glad tidings comes to me.*

وَأَنَا بِفَضْلِ اللَّهِ نَطْوِي شَعَابِنَا عَلَى هَاجِرَاتٍ مِثْلَ رِيحٍ تُضَوِّصِرُ  
اور ہم خدا کے فضل سے اپنی راہ طے کر رہے ہیں۔ ایسی اونٹنیوں پر جو تیز ہوا کی طرح چلتی ہیں

*And we—by the grace of God—are advancing forth on our path,*

*Riding she-camels that swiftly glide forward like the blowing breeze.*

لَهُنَّ قَوَائِمٌ كَالجِبَالِ كَأَنَّهَا سَفَائِنٌ فِي بَحْرِ الْمَعَارِفِ تَمُخَّرُ  
اُن اونٹنیوں کے پیر پہاڑوں کی طرح ہیں گویا وہ۔ کشتیاں ہیں جو معرفت کے دریا میں تیرتی ہیں

*These she-camels have feet like mountains,*

*As if they are boats sailing in the river of cognizance.*

تَدَلَّتْ عَلَيْنَا الشَّمْسُ شَمْسَ الْمَعَارِفِ فَكُنَّا بِضُوءِ الشَّمْسِ نَمشِي وَنَنْظُرُ  
معارف کا سورج ہماری طرف بٹھک گیا۔ پس ہم سورج کی روشنی کے ساتھ چلتے اور دیکھتے ہیں

*The Sun of Cognizance has turned towards us,*

*So we proceed forth, seeing with the light of this Sun.*

رَأَيْنَا مَرَادَاتٍ تَعْتَسِرُ نَيْلَهَا تَرَجَّزُ غَيْثٌ بَعْدَ مَكْثٍ يَحْدُرُ  
ہم نے وہ مرادیں پائیں جن کا پانا مشکل تھا۔ آہستہ آہستہ بادل نے ہماری طرف حرکت کی بعد اُس دیر کے جو ڈراتی تھی

*We attained desires that were difficult to achieve—*

*The cloud gradually moving towards us after a fearful delay.*

على هذه نيف وعشرين حجةً اذا اختارنى ربى فكنت أبشُرُ  
اس بات پر بیس برس اور کئی سال اوپر گذر گئے۔ جب کہ خدا نے مجھے چُن لیا اور مجھے بشارت ملنے لگی

*Twenty and some years have elapsed since this affair—*

*Since God chose me and I started receiving glad tidings.*

فقال سيأتك الأناس ونصرتى ومن كل فجٍ يأتينّ وتُصنرُ  
پس اس نے کہا کہ لوگ تیری طرف آئیں گے اور تیری مدد کریں گے۔ اور ہر ایک راہ سے لوگ تیری  
طرف آئیں گے اور تو مدد دیا جائے گا

*Thus did He say, 'People will flock to you and will help you;*

*People will come to you upon every road, and you will be helped.'*

فتلك الوفود النازلون بدارنا هو الوعد من ربى وان شئت فاذكُر  
پس یہ گروہ در گروہ لوگ جو ہمارے گھر میں اترتے رہے ہیں۔ یہ وہی وعدہ خدا کا ہے اور اگر تو چاہے  
تو یاد کر

*Thus, all these groups of people who have been alighting at my home*

*This is that very promise of God, and—should you wish—remember it.*

وان كنت فى ريبٍ ولا تؤمنن به وتحسبُ كذبًا ما اقول واسطرُ  
اور اگر تو شک میں ہے اور اس پر ایمان نہیں لاتا۔ اور تو میری بات اور تحریر کو جھوٹ سمجھتا ہے

*Yet should you be in doubt and fail to believe it—*

*Imagining what I write and recite to be false—*

فإنا كتبنا فى البراهين كله امورٌ عليها كُنت من قبل تعثرُ  
پس ہم نے یہ سب الہامات براہین احمدیہ میں لکھ دیئے ہیں۔ یہ وہ امور ہیں جن پر تو پہلے سے اطلاع  
رکھتا ہے

*Then [remember], I have documented all these revelations in*  
*Barāhīn-e-Aḥmadiyya;*

*For these are incidents that you were previously made aware of.*



فلا تتبع أهواء نفسٍ مُبِيدَةٍ ولا تختَرِ الزَّوْرَاءَ عمداً فتخسِرُ

پس نفسِ ہلاک کرنے والے کا پیرو مت بن۔ اور ٹیڑھی راہ کو اختیار مت کر پس تو نقصان اٹھائے گا

*So do not follow the self that ruins the soul*

*And do not adopt the crooked path, for you will thereby suffer loss.*

أَتَعْلَمُ هَيْئًا عَثْرَةَ اللَّهِ ذِي الْعُلَىٰ وَ إِنَّا حَسَامٌ بِالْمَسِّ يَبْتَرُ

کیا تو خدا سے جنگ کرنا سہل سمجھتا ہے جو بلند ہے۔ اور خدا کی تلوار ٹپھونے کے ساتھ ہی قتل کر دیتی ہے

*Do you think it is easy to fight God who is the Most High?*

*And the sword of God kills but with a mere touch!*

وَإِنْ كُنْتَ أَزْمَعْتَ النَّضَالَ تَهَوِّرًا فَنَأْتِي كَمَا يَأْتِي لَصِيدَ غَضْنَفِرٍ

اور اگر تو نے لڑنے کا ہی قصد کر لیا ہے۔ تو ہم اس طرح آئیں گے جیسا کہ شکار کے لئے شیر آتا ہے

*And if you have indeed made up your mind to fight,*

*Then we will come forth as a lion pounces upon its prey.*

لَنَا أَتْرَقٌ فِي اللَّهِ مَوْرٌ مُعْبَدٌ إِذَا مَا أَمَرْنَا مِنْهُ لَا نَتَأَخَّرُ

اور ہمارے لئے ناخوشخالی خدا کی راہ میں ایک مستعمل راہ ہے۔ جب ہم کو حکم ہو جائے تو ہم تاخیر نہیں کرتے

*We are accustomed to bearing adversity in the path of God;*

*When we are commanded, we tarry not [the least].*

انترك قول الله خوفاً من الوری انخشی لثام الحیّ جبناً ونحذرُ

کیا لوگوں کے خوف سے خدا کے قول کو ہم ترک کر دیں۔ کیا ہم بزدل ہو کر نسیم لوگوں کے قبیلہ سے ڈریں

*Should we reject the command of Allah for fear of the people?*

*Should we be cowards, frightened by the accursed horde?*

یرى الله باديهم وتحت اديمهم ولو من عيون الخلق يُحْفَى وَيُسْتَر  
خدا ان کے باہر اور اندر کو خوب جانتا ہے۔ اگرچہ لوگوں کی آنکھوں سے وہ حالات پوشیدہ کئے جائیں

*God knows them well—inside and out—*

*Albeit their affairs might remain concealed from people.*

فلا تذهبن عينك نحو عمامٍ وما تحتها إلا رؤوس تُزَوِّزُ  
پس نہ ہو کہ تو ان کی پگڑیوں کو دیکھے۔ ان کے نیچے ایسے سر ہیں جو فریب کر رہے ہیں

*So look not [in admiration] at the turbans they wear,*

*For underneath them are heads which are deceiving.*

أَتَطْلُبُ دَنِيَاهُمْ وَتَبْلَى رِيَاضَهَا وَتَنْسَى رِيَاضًا لَيْسَ فِيهَا تَغْيِيرُ  
کیا تو ان کی دنیا کو چاہتا ہے اور وہ باغِ خراب و خستہ ہو جائیں گے۔ کیا تو ان باغوں کو فراموش کرتا ہے، جن میں تغیر نہیں آئے گا

*Do you desire their [transient] world while those Gardens go to ruin?*

*Are you unmindful of the Gardens [of Paradise] that will never suffer change?*

وانت تظنّ بي الظنون تغيتظًا وَاِنِّي بَرِيٌّ مِنْ اُمُورٍ تَصَوَّرُ  
اور تو اپنے غصّہ سے کئی بد گمانیاں میرے پر کرتا ہے۔ اور میں ان باتوں سے پاک ہوں جو تیرے تصور میں ہیں

*And in your anger, you think much ill of me;*

*But I am innocent of all that you imagine about me.*

نزلتُ بحرّ الدار دار مهيمن وتالله أنك لا ترانى وتهدر  
میں اپنے خدا کے گھر کی وسط میں داخل ہوں۔ اور بخدا تو مجھے دیکھتا نہیں اور یونہی بکواس کرتا ہے

*I am in the centre of the abode of my Protecting God,*

*Yet—by God—without seeing me, you simply utter nonsense.*

أَنَا اللَّيْثُ لَا أَخْشَى الْحَمِيرَ وَصَوْتَهُمْ وَكَيْفَ وَهَمَّ صَيْدِي وَلِلصَّيْدِ أَزْعُرُ  
میں شیر ہوں اور گدھوں کی آواز سے نہیں ڈرتا۔ اور کیونکر ڈروں وہ تو میرے شکار ہیں اور شکار کے  
لئے میں نعرے مارتا ہوں

*I am a lion—I do not fear the braying of donkeys!  
And why would I fear them? They are my prey and I roar at them.*

أَتُدْعِرْنِي بِالْفَانِيَاتِ جِهَالَةً وَإِنَّ أَذَى الدُّنْيَا يَمُرُّ وَيَطْمُرُّ  
کیا تو مجھے فانی چیزوں سے ڈراتا ہے یہ تو جہالت ہے۔ اور یہ تحقیق دنیا کا دکھ گذر جاتا ہے اور ناپدید  
ہو جاتا ہے

*Do you threaten me with mortal objects? This is utter ignorance!  
And of a truth, the pain of this world passes and vanishes.*

وَلَسْنَا عَلَى الْإِعْقَابِ مَوْتٌ يَرْدُنَا وَلَوْ فِي سَبِيلِ اللَّهِ نُدْمَى وَنُنْحَرُ  
اور ہم ایسے نہیں ہیں کہ کوئی موت ہمیں خدا کی راہ سے ہٹا دے۔ اور اگرچہ خدا کی راہ میں ہم مجروح  
ہو جائیں یا ذبح کئے جائیں

*I am not the one whom any death would turn away from the path of  
God,  
Even though I be injured or slaughtered in the way of God!*

تَنَكَّرَ وَجْهَ الْجَاهِلِينَ تَغَيُّظًا إِذَا أُعْثِرُوا مِنْ مَوْتِ عَيْسَى وَأُخْبِرُوا  
جاہلوں کا منہ بگڑ گیا مارے غصہ کے۔ جب ان کو حضرت عیسیٰ کے مرنے کی خبر دی گئی

*The faces of the ill-informed were distorted with anger  
When they were given the news of the death of Ḥaḍrat 'Īsā  
[Jesus].*

وَقَالُوا كَذُوبٌ كَافِرٌ يَتَّبِعُ الْهَوَىٰ وَحَتَّوْا عَلَيَّ قَتْلًا عَوَامًا وَعَيَّرُوا  
اور انہوں نے کہا کہ جھوٹا کافر ہے ہوائے نفسانی کی پیروی کرتا ہے۔ اور میرے قتل کے لئے عوام کو  
اٹھایا اور سرزنش کی

*They clamoured, 'He is a lying disbeliever, following his selfish desires!'*

*And they incited and chided the people to kill me.*

فَصَاقَتْ عَلَيْنَا الْاَرْضُ مِنْ شَرِّ حِزْبِهِمْ وَلَوْ لَا يَدُ الْمَوْلَىٰ لَكُنَّا نُجَبَّرُ  
پس ان کے گروہ کی شرارت سے زمین ہم پر تنگ ہو گئی۔ اور اگر خدا تعالیٰ کا ہاتھ نہ ہوتا تو ہم ہلاک  
ہو جاتے

*So the mischief of their group constrained the earth for me;*

*Had it not been for the hand of God, I would have surely perished.*

فَلَمْ يُغْنِ عَنْهُمْ مَكْرَهُمْ حِينَ اشْرَقَتْ شَمْسُ عَنَايَاتِ الْقَدِيرِ فَادْبَرُوا  
پس ان کے مکر نے ان کو کچھ فائدہ نہ دیا جب کہ۔ خدا کی مہربانیوں کے آفتاب چمکے اور وہ پیٹھ پھیر  
کر بھاگ گئے

*Their machinations were of no avail to them;*

*But when the Sun of the favours of God shone, they turned on their heels and ran away.*

رَجَعْنَا وَقَدْ رُذِّتِ الْيَهُمُ رِمَاحَهُمْ قَضَى الْأَمْرَ حَبِّ لَا يُبَارِيهِ مَنْكَرٌ  
ہم واپس آئے اور ان کے نیزے انہیں کی طرف واپس کئے گئے۔ اُس دوست نے فیصلہ کر دیا جس کا  
کوئی منکر مقابلہ نہیں کر سکتا

*I returned to find their spears pointing back at them;*

*The matter was decided by the Friend with whom no denier can compete.*

من الضغن والشحناء يهدون كلهم وأمرى مبينٌ واضح لو تفكروا

کینہ اور دشمنی سے تمام وہ بکواس کر رہے ہیں۔ اور میری بات روشن اور واضح ہے اگر وہ سوچیں

*On account of their rancour and enmity, they are—all of them—uttering sheer nonsense;*

*My affair is bright and clear, would they but only reflect!*

☆ واصل التنازع والتخالف بيننا رخيماً قليلاً ثم باللغو يكثروا

اور ہم میں اور ان میں جو اختلاف ہے دراصل۔ وہ مختصر اور تھوڑا ہے پھر وہ لغو خیالات کے ساتھ اس کو بڑھا دیتے ہیں

*The crux of the disagreement between them and ourselves is—in reality—*

*Small and trivial but with their frivolous thinking they exaggerate it manifold.<sup>1</sup> ☆*

1. ☆ The root of this debate has to do with Ḥaḍrat 'Īsā, may peace be upon him, as to whether he is dead or alive. So this matter is clear to those who reflect. Allah the Exalted has said:

يُعِيسِي اِنِّي مُتَوَفِّيكَ وَرَافِعُكَ اِلَيَّ

[O Jesus, I will cause you to die a natural death and will exalt you to Myself (Sūrah Āl-e-Imrān, 3:56)]

Here *tawaffi* [dying] precedes *raf'ā* [exaltation], as you can read. So this is the verdict of Allah, and whoever does not judge in accord with what Allah has sent down such are surely the disbelievers. And it does not behove anyone to change the word of Allah from its place. And Allah has cursed all interpolators, as you well know. The second testimony is the verse:

فَلَمَّا كَوَّفَيْتَنِي

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

Glad tidings be to those who reflect! And the third testimony from the Holy Quran is the word of God:

وَمَا مَحْضُكَ اِلَّا رُسُوْلٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ

جَنَحْنَا لِسَلْمٍ شَائِقِينَ لِسَلْمِهِمْ وَجِئْنَا بِمُرَانٍ إِذَا مَا تَشَدَّرُوا  
ہم صلح کے لئے جھکت گئے اُن کی صلح کے شوق میں۔ اور ہم نیزہ کے ساتھ نکلے جب وہ لڑنے کے لئے طیار ہوئے

*We inclined towards peace when they desired peace,  
But we sallied forth—armed with lance—when they prepared for  
battle.*

أَرَى اللّٰهَ آيَاتٍ وَلٰكِنْ نَّفُوسِهِمْ مَّعِزَّةٌ كَنَارٍ تَسْعُرُ  
خدا نے کئی نشان دکھائے مگر اُن کے نفس۔ ایک ٹیڑھے نفس ہیں اور آگ کی طرح ہیں جو افروختہ ہوتی ہے

*God manifested many a Sign, but their egos  
Are crooked and furious like a flaming fire.*

وَلَسْنَا نَحِبُّ تَضَاعُنَا عِنْدَ سَلْمِهِمْ وَمَنْ جَاءَنَا سَلْمًا فَا نُوَقِّرُ  
اور اگر وہ صلح چاہیں تو ہم جنگ پسند نہیں کرتے۔ اور اگر کوئی صلح کا طالب ہو کر آوے تو ہم اس کی  
عزت کرتے ہیں

*And if they desire peace, we do not like war;  
Should someone advance seeking peace, we honour him.*

وَمَنْ هَرْنَا فَنَعَاثُهُ بِجَزَائِهِ وَمَنْ جَاءَنَا سَلْمًا فَبِالسَّلَامِ نَحْضُرُ  
اور جو ہم سے کراہت کرے ہم اس سے کراہت کرتے ہیں۔ اور جو صلح کے ساتھ ہمارے پاس آئے  
پس ہم صلح کے ساتھ آتے ہیں

*We dislike those who dislike us;  
But he who comes forth for peace, we too move forward with peace.*

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

What then, after this, will you believe in? And, indeed, our Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus among the dead on the night of the *Miʿrāj* [Spiritual Ascension]. Do you still disbelieve? (Author)

وكان عدوى بعضهم فى مساءهم فاضحوا بايمانٍ وُرُشدٍ وابصروا  
اور بعض ان کے اپنی شام کے وقت میرے دشمن تھے۔ پھر دن چڑھتے ہی ایمان اور رُشد ان کو نصیب  
ہوا اور دیکھنے لگے

*Some of them were my opponents in the darkness of their twilight;  
But when the day dawned, they were blessed with faith and guid-  
ance and began to see.*

وقد زادنى فى العلم والحلم جهلهم وسكنتُ نفسى عند غيظ يكثرُ  
ان کے جہل نے میرا علم اور حلم زیادہ کر دیا۔ اور ان کے غصہ سے میرا جوش نفس تھم گیا وہ غصہ  
جو بار بار کیا جاتا ہے

*Their ignorance only augmented my knowledge and compassion;  
I remained calm in the face of their repeated expressions of anger.*

واعجبنى غيظ العدا وجنونهم أراهم كقومٍ من غبوقٍ تخمروا  
اور دشمنوں کے غصہ اور جنون نے مجھے تعجب میں ڈال دیا۔ میں ان کو اُس قوم کی طرح دیکھتا ہوں جو  
رات کو شراب پی کر چور ہوتے ہیں

*I am amazed at the enemy's fury and wrath;  
I view them as those who get intoxicated by drinking liquor at night.*

تبصر عدوى هل ترى من مزورٍ يؤتده رتى كمثلى وينصُرُ  
اے میرے دشمن خوب غور سے نگاہ کر کیا کوئی ایسا فریبی ہے۔ جس کی میری طرح خدا تعالیٰ تائید اور مدد کرتا ہو

*O my enemy! Think carefully—Has there ever been an impostor  
Whom God has helped in the way He helps me?*

تبصر وانّ العمر ليس بدائمٍ كلانا وان طال الزمان سيندر  
آنکھ کھول کہ عمر ہمیشہ نہیں رہے گی۔ اور ہر ایک ہم میں سے اگرچہ زمانہ لمبا ہو جائے ایک دن مرے گا  
*Open your eyes, for life will not last forever!*

*Every one of us—no matter how long we live—will die one day.*

فمالك لا تخشى الحسيب وناره ومالك تختار الجحيم وتؤثر

پس تجھے کیا ہو گیا کہ تو خدائی محاسب سے نہیں ڈرتا۔ اور تجھے کیا ہو گیا کہ جہنم کو اختیار کر رہا ہے

*What has befallen you that you do not fear God the Reckoner?*

*What has come over you that you have opted for Hell!*

أتجعل تكفيرى لكفرك موجبا ولا تتقى يوما الى القبر يهصر

کیا تو میری تکفیر کو اپنے کفر کا موجب کرتا ہے۔ اور اُس دن سے نہیں ڈرتا جو قبر کی طرف کھینچے گا

*Do you—by declaring me a disbeliever—cause yourself to be a disbeliever!*

*Do you not fear the day that will drag you into the grave?*

إذا بُعِتْ في الدنيا من العيش بارداً فمالك لا تبغى المعاد وتنتز

اور جب کہ تو دنیا کی زندگی میں آرام چاہتا ہے۔ پس تجھے کیا ہو گیا کہ آخرت کا آرام نہیں چاہتا اور ست ہو جاتا ہے

*And while you seek comfort in the life of this world,*

*What has come over you that you—becoming lax—seek not the comfort of the Hereafter?*

فان كنت جوعان الهدى فتحزننا الا اننا نقرى الضيوف ونحضر

پس اگر تو ہدایت کا بھوکا ہے تو ہماری طرف قصد کر۔ ہم مہمانوں کی دعوت کرتے ہیں اور ان کے لئے ذبح کرتے ہیں

*If you are indeed hungry for guidance, then come to me;*

*I serve my guests, slaughtering (animals) for them.*

إذا أشرقت شمس الهدى وضيائها تجلى فليس الفخران صرت تبصر

جب ہدایت کا سورج چمکا اور اس کی روشنی کھل گئی۔ تو پھر یہ فخر کی بات نہیں کہ تو دیکھنے لگے

*When the Sun of Guidance shines forth and its light becomes manifest,*

*There would, then, be no glory in declaring that you can now see.*



ولو كان خوف الله مثقال ذرة لو افيتنى والسيل بالصدق تعبى  
اور اگر ذرہ کے موافق خدا تعالیٰ کا خوف ہوتا تو۔ تو میرے پاس آتا اور اپنے صدق کے ساتھ سیلاب  
کو اپنے نفس سے دور کرتا

*Had you even a particle of fear of God,  
You would have come to me and would have saved yourself sincerely  
from being swept away by the ego.*

بلعامة قفر رضىت جهالة و تسعى لفانية وفي الدين تقصرو  
زمین سراب جو سبزہ سے خالی ہے اُس سے تو خوش ہو گیا۔ اور فانی دنیا کے لئے تو دوڑ رہا ہے، اور دین  
میں تو کوتاہی کرتا ہے

*You became enamoured with the earthly mirage that is bereft of  
vegetation;  
You run after the transitory world and are heedless about the Faith.*

أثرت غبارا للناس ليحسبوا وجودى مضملا للوزى وليكفروا  
تُو نے لوگوں کے لئے ایک غبار اٹھایا۔ تا میرے وجود کو گمراہ کرنے والا خیال کریں اور منکر ہو جائیں

*You raised a dust storm so that people  
May think that I am misguiding them, and thereby reject me.*

فألهم لى رتى قلوبنا ليرجعوا الى فصرنا مرجع الخلق فانظر  
پس میرے خدا نے دلوں میں الہام کیا تا وہ میری طرف رجوع کریں۔ پس ہم مرجع خلائق ہو گئے  
سو تو دیکھ لے

*So my God inspired hearts to turn towards me;  
And—behold!—I became a place of refuge for the people.*

كَبَيْتٌ إِذَا طَافَ الْمَلْبُوتُونَ حَوْلَهُ أَزَارُ وُلَى تُوذَى النُّفُوسِ وَتُخْرُ  
پس جس طرح خانہ کعبہ کا لوگ طواف کرتے ہیں۔ میں زیارت کیا جاتا ہوں اور میری جماعت کے لوگ  
میرے لئے ڈکھ دیئے جاتے اور ذبح کئے جاتے ہیں

*Just as people perform circuits around the Ka'bah,  
So do people come to see me; and the people of my Jamā'at  
[Community] are persecuted and slaughtered on my account.*

تَرِيدُونَ تَوْهِينِي وَ رَبِّي يُعَزِّنِي تَرِيدُونَ تَحْقِيرِي وَ رَبِّي يُوقِّرُ  
تم میری اہانت چاہتے ہو اور میرا خدا مجھے عزت دیتا ہے۔ اور تم میری تحقیر چاہتے ہو اور میرا خدا میری  
بزرگی ظاہر کرتا ہے

*You desire to debase me, while God continues to exalt me;  
You desire to humiliate me, while God continues to manifest my  
honour.*

أَتَبْغِي بِمَكْرِكَ ذَلَّتِي وَهَلَاكَتِي فَذَلِكَ قَصْدٌ لَسْتُ فِيهِ مَظْفَرٌ  
کیا تو اپنے مکر کے ساتھ میری ذلت اور ہلاکت چاہتا ہے۔ پس یہ وہ قصد ہے جس میں تو کامیاب نہیں  
ہو گا

*Do you wish to debase and destroy me through your machinations?  
This is an endeavour in which you will certainly not succeed.*

فَدَعْ أَيُّهَا الْمَجْنُونُ جَهْدًا مَضِيعًا كَمَثَلِي نَخِيلٌ بَاسِقٌ لَا يُبْعَكِرُ  
پس اے دیوانہ اس بیہودہ کوشش کو جانے دے۔ میرے جیسی بلند کھجور کاٹی نہیں جائے گی

*So—O insane man!—leave aside this vain effort;  
A tall date-palm like me shall not be cut down.*

أَتَكْفُرُ بِاللَّهِ الْجَلِيلِ وَقَدْرِهِ أَتَحْسِبُ كَالشَّيْطَانِ إِنَّكَ أَقْدَرُ

کیا تو خدا اور اس کی قدرت سے انکار کرتا ہے۔ کیا تو شیطان کی طرح سمجھتا ہے کہ تو زیادہ قادر ہے

*Do you deny God and His might?*

*Do you—like Satan—think that you are more powerful?*

تَسَبُّ وَمَا اِدْرِي عَلَيَّ مَا تَسْبَتْنِي اَتَطْلُبُ نَأْرًا نَأْرَجِدُّ مُدْمَرًا

تو مجھے گالیاں دیتا ہے اور میں نہیں جانتا کہ کیوں دیتا ہے۔ کیا میں نے تیری کسی جہد کا خون کیا ہے جس کا پاداش تو لینا چاہتا ہے

*You abuse me yet I know not why you do so;*

*Have I killed any of your forefathers whom you seek to avenge?*

تَرَانِي بِفَضْلِ اللَّهِ مَرَجِعِ عَالِمٍ وَهَلْ عِنْدَ قَفْرِ مَنْ حَمَامٌ يُهْتَدِ

اور تو مجھے دکھتا ہے کہ میں خدا تعالیٰ کے فضل سے مخلوق کا مرجع ہوں۔ اور کیا ایک ویرانہ زمین میں کبوتر خوش آوازی سے گاتا ہے

*You can see that I am—by the grace of God Almighty—a refuge for the people;*

*Do you ever see a pigeon singing merrily in an abandoned wilderness?*

وَلَا يَسْتَوِي عَبْدٌ شَقِيٌّ وَمَقْبَلٌ لِحَاكِ الْحَسِيْبِ تَرَى الْقَبُولَ وَتَنْكُرُ

اور ایک محروم اور مقبول دونوں برابر نہیں ہو سکتے۔ خدا تجھے ملامت کرے تو قبولیت کو دیکھتا ہے، اور پھر منکر ہوتا ہے

*The wretched and the accepted cannot be equal;*

*May God reproach you, for you see my acceptance and yet deny me.*

وَ اَنْتَ الَّذِي قَلَّبْتَ كُلَّ جَرِيْمَةٍ عَلَيَّ كَأَنْتِي شَرُّ نَاسٍ وَأَفْجَرُ

اور تو تو وہ ہے جس نے تمام جرائم میرے پر اٹا دیئے۔ گویا میں بدترین مخلوقات اور سب سے زیادہ بدکار ہوں

*And you are indeed the one who ascribed every evil to me,*

*As though I was the worst of creation and more evil than all others.*

فمالك لا تخشى الحسيب وقهره وابن تقاهُ تدعى يا مُزوّز  
پس تجھے کیا ہو گیا کہ تُو خدائے محاسب کے قہر سے نہیں ڈرتا۔ اور تیری تقویٰ کہاں گئی جس کا تُو دعویٰ  
کرتا تھا

*So what has happened to you that you do not fear the wrath of God, the Reckoner?*

*And where is your piety that you used to lay claim to?*

وإِنَّكَ ان عاديَتني لا تضرنني وان صيرت ذئبًا او بغیظ تتمر  
اور اگر تُو دشمنی کرے تو مجھے نقصان نہیں پہنچا سکے گا۔ اگرچہ تُو بھیریا ہو جائے یا پھینا بن جائے

*And if you engage in enmity you will not be able to cause me any harm, Even if you were to become a wolf or a cheetah.*

وما الذهر إلا تارتان فمنهما لك التارة الاولى باخزي نوّزز  
اور زمانہ کے لئے صرف دو نوبتیں ہیں۔ سو پہلی نوبت تیری ہے اور دوسری ہماری جس میں ہمیں مدد  
دی جائے گی

*There are only two destined epochs in time;*

*The first is yours, and the second is mine wherein I will be helped.*

وما النفس يا مسكين إلا وديعة ولا بُد يوماً ان تُردّ وتحضّر  
اور اے مسکین جان تو ایک امانت ہے۔ اور ایک دن ضرور ہے کہ تُو واپس کیا جائے اور حاضر کیا جائے۔

*Know—O poor creature!—that life is but a trust,*

*And one day you will surely be returned and presented [before God].*

أَتبغى الحياة ولا تريد ثمارها وما هي إلا لعنة لو تفكّر  
کیا تو زندگی چاہتا ہے اور اُس کے پھل نہیں چاہتا۔ اور بغیر پھل کے زندگی ایک لعنت ہے اگر تُو سوچے

*Do you desire life and not its fruit?*

*Life without its fruit is a curse, would you but only reflect!*

اغترتك دنياك الدنية زينة حذار من الموت الذي هو بيدز  
کیا تیری ذلیل دنیا نے تجھے مغرور کر دیا۔ اس موت سے ڈر جو یکدم تیرے پر وارد ہوگی

*Has your abject worldly life made you arrogant?  
Be mindful of the death that will suddenly pounce upon you.*

ثريد هوانى كل يوم وليلة وتبغى لوجه مشرق لو يغبر  
ہر ایک دن اور رات تو میری ذلت چاہتا ہے۔ اور روشن منہ کے لئے تو چاہتا ہے، کہ وہ غبار آلودہ ہو جائے

*You desire to humiliate me every single day and night;  
You want my luminous face to be covered in dust.*

واتا وأنتم لا نغيب من الذى يرى كلما ننوى وما نتصور  
اور ہم اور تم اس ذات سے پوشیدہ نہیں ہیں۔ جو ہمارے وہ تمام خیالات دیکھتا ہے جو ہمارے دل میں ہیں۔

*Neither I, nor you, are hidden from that Being,  
Who sees all of our thoughts that are in our hearts.*

وما المرء إلا كالحباب وجوده فان شئت نم فالموت كالصبح يسفر  
اور انسان تو محض بلبلہ کی طرح اس کا وجود ہے۔ پس اگر چاہے تو سو جا پس موت صبح کی طرح ظاہر ہو جائے گی

*Man's existence is but like a bubble;  
Slumber on if you want, for death will come to you as sure as the dawn.*

لدى النخل والزمان تنقف حنظلاً فأتى غيب منك فى الدهر اكبر  
تو کھجور اور انار کو چھوڑ کر حنظل کو توڑ رہا ہے۔ پس تجھ سے زیادہ بد بخت اور کون ہو گا  
*Ignoring dates and pomegranates, you pluck the bitter colocynth;  
Who then could be more unfortunate than you!*

و این ضیاء الصدق ان کنت صادقاً وکل صدوق بالعلامات یظهر

اور صدق کی روشنی کہاں ہے اگر تو صادق ہے۔ اور ہر ایک صادق علامات سے ظاہر ہوتا ہے

*And if you are truthful, then where is the light of truth?*

*For every truthful one is recognised by his signs.*

اتؤذی عباد اللہ یا عابد الہوی ولا تتقی رباً علیماً وتجسز

کیا تو خدا کے بندوں کو اسے بندہ ہوا دکھ دیتا ہے۔ اور خدائے علیم سے نہیں ڈرتا اور دلیری کرتا ہے

*O slave of your desires! Do you seek to harm the servants of God?*

*You fear not the All-Knowing God, parading audacity.*

اولئک قوم قد تولی امورهم قدیو یوالیہم ویہدی وینصز

یہ ایک قوم ہے کہ ان کے کاموں کا متولی۔ ایک قادر ہے جو ان سے دوستی رکھتا ہے اور انہیں ہدایت کرتا ہے اور مدد دیتا ہے

*These are a people whose affairs are in the hands of a Guardian,*

*Who is All Powerful and who holds them as friends, guides them, and helps them.*

وتاللہ للایام دور ونبوة فجننا بایام الہدی وندکر

اور بخدا دنوں کے لئے ایک دور اور نبوت ہے۔ پس ہم ہدایت کے دنوں میں آئے اور ہدایت کی راہ یاد دلاتے ہیں

*And—by God—for each age there is a cycle and an epoch;*

*So I have appeared in the age of guidance and remind of the path of guidance.*

تزی بدعات الفع والتفع ساطعا وما انا الا غیث فضل فامطر

تو مگر ای کی بدعات کو اور گرد بر اگیختہ کو دیکھتا ہے۔ اور میں فضل کا مینہ ہوں جو برس رہا ہوں

*You witness the misguided innovations and the rising dust,*

*Whereas I am the Rain of the grace of God that is pouring down.*

ولست بفظٌ كاهِرٌ غيرِ اَتْنى إذا استنفرِ الاعداءُ بالكهْرِ اُنْفِرُ  
اور میں بد زبان اور تُرش رو نہیں ہوں مگر میں۔ جس وقت دشمن تُرش روئی کے ساتھ مجھ سے نفرت  
کرتے ہیں تو میں بھی نفرت کرتا ہوں

*I am not foul of tongue nor harsh of nature,  
But when the enemy hates me bitterly, then I hate as well.*

رأينا الأَعاصيرِ الشديدةِ والأذى وصرنا كوحشٍ عند قومٍ يُكفِّرُ  
ہم نے سخت آندھیاں دیکھیں اور دکھ دیکھا۔ اور ہم کافر کہنے والوں کی نظر میں وحشی جانوروں کی  
طرح ٹھہرے

*I have witnessed severe tribulations and sorrows;  
For in the eyes of those who call me a disbeliever I was deemed a wild beast.*

وما نحذرُ الأمرِ الذى هو واقعٌ من الله مولانا ولو كان خنجرُ  
اور ہم اُس امر سے نہیں ڈرتے کہ وہ واقع ہونے والا ہے۔ ہمارے خداوند کی طرف سے اور اگرچہ وہ تلوار ہو

*I am not afraid of that which is to transpire  
From our God, even if it be in the form of a sword.*

كفى الله علما بالعباد وسرهم فلا تقف ظنًا لست فيه تبصُرُ  
بندوں کے بھیدوں کا علم خاص خدا کو ہے۔ پس تُو ایسے ظن کی پیروی مت کر جس میں تجھے بصیرت نہیں  
God alone is cognizant of people's secrets;  
Hence, do not follow a conjecture of which you lack true knowledge.

وما كنتُ فى ايداءِ نفسى مُقتصِرًا تمتيتُ عند جدارنا لو تسوّرُ  
اور تُو نے میرے ایداء دینے میں کوئی کوتاہی نہیں کی۔ تو نے میری دیوار کے پاس تمتت کی کہ تو دیوار  
سے جسٹ کر کے چلا جاوے

*You left no stone unturned in trying to hurt me,  
And you sought to trespass over my wall.*

وَاللّٰهُ اِنْ اُجْعِلَ عَلَيْكَ مَسْلَطًا فَانَّ يَدِيْ عَمَّا يَجْزِيْكَ تُقْصِرُ

اور بخدا اگر میں تیرے پر مسلط کیا جاؤں۔ تو میرا ہاتھ تجھے سزا دینے سے قاصر رہے گا

*And—by God—had I been given authority over you,  
My hand would yet remain unwilling to punish you.*

وَاللّٰهُ لِيْ فِيْ بَاطِنِ الْقَلْبِ مُضْمَرٌ سَرِيْرَةٌ اِشْفَاقٌ وَّلَوْ اَنْتَ تُنْكِرُ

اور بخدا میرے دل میں پوشیدہ ہے۔ نصلت ہمدردی کی اگرچہ تو انکار کرے

*By God, there is inherent within my heart  
The quality of compassion, regardless of whether you deny me.*

اَتَتْخَنِيْ اُمُوْرٌ مِنْكَ قَدْ شَقَّ وَقْعَهَا عَلَيَّ وَلَا كَالسَّيْفِ بَلْ هِيَ اَبْهَرُ

بعض باتیں تیری میرے تک پہنچی ہیں جو میرے پر بہت گراں گذریں۔ نہ تلوار کی طرح بلکہ کانٹے میں اس سے بھی زیادہ

*I have learnt certain things of yours that have laid heavy upon me—  
Not just like swords—but even sharper.*

وَمَا كَانَ لِيْ اَنْ اَتْرِكَ الْحَقَّ خِيْفَةً اَنَا الْمُنْذِرُ الْغَرِيْبَانَ لِلّٰهِ اُنْذِرُ

اور میں وہ نہیں ہوں کہ جو حق کو ڈر کر چھوڑ دوں۔ میں ایک برہنہ طور پر ڈرانے والا ہوں اور محض خدا کے لئے ڈراتا ہوں

*And I am not one to become fearful and abandon the Truth;  
I am a plain Warner—I only warn for the sake of God.*

وَ اِنْ كُنْتَ تَزْرِيْنَا فَنَبْغِيْ لَكَ الْهُدٰى صَبْرًا وَاِنْ تُغْرِي الْعِدَا وَاَوْ تَهْتِكُ

اور اگر تو ہماری عیب جوئی کرتا ہے تو ہم تیرے لئے ہدایت چاہتے ہیں۔ اور ہم صبر کرتے ہیں اگرچہ تو دشمنوں کو ہم پر اکساوے یا ہماری بے آبروئی کرے۔

*Although you seek to find faults in me, I desire guidance for you;  
I show forbearance even though you incite the enemy against me or try to humiliate me.*



وان كنت متى تشتكى فى مقالة فما هو إلا دون سيف تشهر  
اور اگر تُو مجھ سے کسی کلام کے بارے میں رنجیدہ ہے۔ تو وہ اس تلوار سے کمتر ہے جو تُو کھینچ رہا ہے

*Should you be unhappy with me about something I have said,  
It is less harsh than the sword you are brandishing.*

فلا تجز عن من كلمة قلت ضعفها وأتاك للإيذاء بالسوء تجهز  
پس ایسے کلمہ سے جزع مت کر جو اس سے دو چند تُو کہہ چکا ہے۔ اور تُو ایذاء کے لئے کھلے کھلے طور  
پر ستاتا ہے

*So do not bewail my words when you have uttered things twice as  
harsh;  
You torment me openly in order to cause me pain.*

اضيف الينا من عمايات قومنا فساد وكفر وافتراء مجعثر  
ہماری طرف قوم کی نابینائی سے منسوب کیا گیا۔ فساد اور کفر اور افتراء جو اکٹھا کیا گیا تھا

*Due to the blindness of the people,  
Mischief, infidelity, and imposture were collectively attributed to me.*

كأننا جعلنا عادة كل ليلة نرقع ثوب الإفتراء وننشز  
گویا ہم نے یہ عادت کر رکھی ہے کہ ہر ایک رات۔ ہم افتراء کا کپڑا اپوند کرتے ہیں اور پھر اس کو  
پھیلا دیتے ہیں اور شہرت دے دیتے ہیں

*It was implied as though it was my habit each night  
To fabricate some lie and then to spread it and publicise it.*

صبرنا على إيذاءهم وغواهم وكل خفي في العواقب يظهر  
ہم نے ان کی ایذاء اور کبواں پر صبر کیا۔ اور ہر ایک پوشیدہ امر انجام کار ظاہر ہو جاتا ہے

*I showed patience in the face of all such suffering and nonsensical chatter;  
For everything concealed is ultimately revealed.*

عجبتُ لِأَعْدَائِي يَصُولُونَ كَلِمَةً  
 وَلَوْ كَانَ مِنْهُمْ جَاهِلٌ أَوْ مَزُورٌ  
 مجھے دشمنوں سے تعجب آتا ہے کہ سب میرے پر حملہ کر رہے ہیں۔ اگرچہ ان میں سے کوئی جاہل ہو  
 یا دروغ کو آراستہ کرنے والا ہو

*I wonder at my enemies who have all come together to attack me,  
 Even though there be among them the ignorant and those who  
 embellish lies.*

وَهَلْ يَصْقِلُ الْإِيمَانَ أَوْ يَكْشِفُ الْعَمَى  
 أَقَاوِيلُ قَوْمٍ لَيْسَ مَعَهُمْ تَطَهَّرُ  
 اور کیا ایمان کو صیقل کر سکتے ہیں یا نابینائی کو دور کر سکتے ہیں۔ ایسی قوم کے اقوال جن کے ساتھ پاکیزگی نہیں

*Can faith be polished or blindness be removed  
 With the words of people who are bereft of piety?*

يَفْتَرُونَ مِنِّي وَالظَّنُونُ تَعَفَّتْ  
 وَمَا أَنْ أَرَى أَهْلَ النَّهْيِ يَسْتَفْتَرُونَ  
 مجھ سے وہ لوگ بھاگتے ہیں اور ان کے ظن سڑ گئے۔ اور میں عقلمند کو نہیں دیکھتا جو مجھ سے نفرت کرے

*Such are the people who run away from me and their suspicions  
 fester;  
 I do not find that any wise man could hate me.*

وَأَوْذِيْتُ مِنْ عَمَى وَلَكِنْ كَمَثَلِهِمْ  
 تَعَامَى عِنَادًا مِنْ رَأْيَانِهِ يَنْظُرُ  
 اور میں نے اندھوں سے دکھ اٹھایا مگر ان کی طرح۔ وہ شخص بھی بناوٹ سے اندھا ہو گیا جس کو ہم  
 جانتے ہیں جو سو جا کھا ہے

*I have been hurt by the blind but, like them,  
 There was one who we know who pretended to be blind but  
 can see.*

ترى الأرض والاموال مبلغ همهم وزرعاً ودين الله نبت مشرشرة  
تو دیکھے گا کہ ان کی انتہائی مراد زمین اور مال اور کھیتی ہے۔ اور خدا کا دین اُس بوٹی کی طرح ہو گیا  
ہے، جس کو اوپر سے مویشی کھالیں

*You will find that land and wealth and crops are their ultimate goal,  
While God's religion has become like stubble left after the cattle have  
grazed.*

وتدرى اليهود وما رؤا في مالهم كذالك فيهم سنة لا تغيير  
اور تو یہود کو جانتا ہے اور یہ کہ ان کا کیا حال ہوا۔ اسی طرح اس قوم میں خدا کی سنت ہے جو بدلی نہیں جائے گی

*You know about the Jews and what became of them—  
Similar is God's decree with this nation, and it will not be altered.*

أرى كل يوم في الفجور زيادةً يقل صلاح الناس والفسق يكثر  
میں ہر ایک روز بدکاریوں میں زیادتی دیکھتا ہوں۔ صلاحیت کم ہے اور فسق بڑھتا جاتا ہے

*I see evil deeds are on the rise every day;  
Goodness is diminishing and transgression is growing.*

أرى كلهم مستأنسين بظلمة وفسق وعن دار العفاف تقتروا  
میں ان کو دیکھتا ہوں کہ ظلمت کے ساتھ مانوس ہو گئے ہیں۔ اور فسق کے ساتھ مانوس ہیں اور عفت  
سے دُور ہو رہے ہیں

*I see that they have attached themselves to darkness and sin,  
And they are moving away from chastity.*

شعرث لهم لما رأيت مزية لهم في ضلال و اعتساف تخيروا  
میں نے ان کے لئے نظم میں یہ باتیں لکھیں جب کہ میں نے ان میں گمراہی اور حد سے بڑھنے میں زیادتی دیکھی  
*I composed these words for them in poetic verse when I  
Beheld them transgressing all extremes in error.*

یریدون ان اُعی و اُفتی و اُبتّر و ما هو الا هتّ کلپ فیہطّ  
چاہتے ہیں کہ میں مٹا دیا جاؤں اور فنا کیا جاؤں اور کاٹ دیا جاؤں۔ مگر یہ صرف ایک کُتے کی آواز ہے جو  
آخر ہلاک کیا جاتا ہے

*They desire that I be wiped out, destroyed, and cut down,  
But this is only the barking of a dog that is killed in the end.*

ومن کان نجمًا کیف یخفی بریقہ و من صار بدرًا لا محالة یبہر  
اور جو ستارہ ہو اس کی روشنی کیونکر چھپ سکے۔ اور جو بدر بن گیا وہ غالب آجائے گا

*How can the light of one who is a Star be concealed?  
The one who has become the Full Moon will triumph.*

و اتی ببرہان قویّ دعوتہم و اتی من الرحمن حکم مُعذّم  
اور میں نے ایک قوی حجت کے ساتھ اُن کو بلایا ہے۔ اور میں خدا کی طرف سے اختلاف کا فیصلہ  
کرنے والا آیا ہوں

*I have beckoned them with a powerful argument,  
And I have come from God to settle the dispute.*

وقد جئت فی بدر المئین لیعلموا کما لی ونوری ثم ہم لم یبصروا  
اور میں ان کے پاس چودھویں صدی میں آیا جو صدیوں کی بدر ہے۔ تاکہ وہ میرا کمال اور میرا نور  
جان لیں۔ پھر وہ نہیں دیکھتے

*I have come to them in the fourteenth century, which is the Badr (full  
moon) of the centuries,  
That they might know my perfection and my light, yet they see not.*

أَلَايَتِ شَعْرَى هَل رَوَا مِنْ تَجَسُّسٍ      مِنْ الْكُذْبِ فِي أَمْرِي فَكَيْفَ تَصَوَّرُ  
 کاش انہیں سمجھ ہوئی کیا انہوں نے تجسس کے بعد میرے کام میں کچھ جھوٹ ثابت کیا پس کیونکر تصور کر لیا

*Would that they could understand that—despite their search—*

*They found no falsehood in my affairs, so how could they make such suppositions?.*

وَإِنَّ الْوَرَى مِنْ كُلِّ فَجٍّ يَجِيئُنِي      وَيَسْعَى إِلَيْنَا كُلٌّ مِنْ كَانَ يُبْصِرُ  
 اور مخلوق ہر ایک راہ سے میرے پاس آ رہی ہے۔ اور ہر ایک دیکھنے والا میری طرف دوڑ رہا ہے  
*And people are coming to me from every path,*  
*And everyone who can see is hastening towards me.*

وَكَمٍ مِنْ عِبَادٍ أَتَرُونِي بِصَدَقِهِمْ      عَلَى النَّفْسِ حَتَّى حُوفُوا ثُمَّ دُتَمَرُوا  
 بہت سے بندے ایسے ہیں جنہوں نے اپنی جان پر مجھ کو اختیار کر لیا۔ یہاں تک کہ ڈرائے گئے پھر  
 قتل کئے گئے

*There are many who have preferred me over their lives,*

*Even though they were threatened and even killed!*

وَمِنْ حَزْبِنَا عَبْدُ اللَّطِيفِ فَاتَهُ      أَرَى نَوْرَ صَدَقٍ مِنْهُ خَلَقَ تَهَكَّرُوا<sup>☆</sup>  
 اور ہمارے گروہ میں سے مولوی عبداللطیف ہیں کیونکہ اُس نے اپنے صدق کا نور ایسا دکھلایا کہ اُس  
 کے صدق سے لوگ حیران ہو گئے

*And from among my Jamā'at was Maulawī 'Abdul-Laṭīf*

*Who demonstrated such light of his truth that the people were amazed upon seeing such attachment to the truth.*

☆ 'Abdul-Laṭīf mentioned in this verse is Ṣāhibzādah Maulawī 'Abdul-Laṭīf, who was also known in Kabul as Shāhizādah Maulawī 'Abdul-Laṭīf. He was the chief of a large clan and a prominent scholar with about 50,000 followers and disciples. He played a key role in developing and spreading the knowledge of Hadith in that land. And despite his knowledge, scholarship, and excellence,

on account of which he was considered second to none in those lands, he was by nature so humble and meek that it seemed as though he did not have the capacity for pride and ostentation. Indeed, the existence of such a man in the land of Kabul (which is known for its hard-heartedness, callousness, arrogance, and vanity) is no less than a miracle.

Hence, it was his inner piety that drew him towards Qadian. And since he was an enlightened, selfless, and truly insightful person, and was blessed with a power through the knowledge of the Hadith and Holy Quran, and since he had experienced true dreams with regard to me, therefore, he accepted me as soon as he set his eyes upon me, believed in my claim of being the Promised Messiah with full conviction, and entered into *bai'at* [the pledge of allegiance] to me promising to sacrifice his very life if required. In a matter of a single meeting, he became so close to me as if he had lived in my company for years. Not only that, but he also started receiving revelations from Allah, and true insights began to be disclosed to him, and his heart was emptied of everything except God. Having thus been filled with knowledge and love, he returned to his country. But as soon as he arrived there, some people reported to the Amīr how Maulawī Ṣāhib had gone to Qadian and pledged *bai'at*, and that he now believed that his spiritual guide was the Promised Messiah and the Promised Mahdi. As a result of this, and on account of some political expediency, Maulawī Ṣāhib was arrested, and heavy chains were put on his feet. The ulema of Kabul gave their verdict that if he did not repent, he would deserve to be killed. A debate was then held between him and the *maulawīs* of Kabul, and he silenced them on each and every point. Finally, they objected that he was against Jihad, which was true because it was my teaching that this age is not for wielding the sword; rather it calls for Jihad through prayer, powerful lectures, luminous arguments, and dazzling proofs. And so on this final charge Maulawī Ṣāhib was held guilty. The Amīr of Kabul pleaded with him again and again that if he would recant from the *bai'at* of this person who claims to be the Promised Messiah and is opposed to Jihad with the sword, he would not only be acquitted but would become accorded greater honour and reverence than before. Maulawī Ṣāhib, however, did not accept this and said, 'Today I put my faith above my life. And I know that the man whose *bai'at* I have pledged is true, and there is none like him on the face of the earth.' Thus, when his 'repentance' was despaired of, he was stoned to death in the most heart-rending manner. Eyewitnesses report that to this day a sweet fragrance wafts up from his grave. رحمه الله وأدخله في جنانه. [May God have mercy on him and admit him into His Abode]. When he was arrested, he was offered a final meeting with his wife and children, but he said he had no need for it. I have published a separate book regarding him. May Allah be pleased with him. (Author)

جزى الله عتادائما ذلك الفتي قضى نحيبه لله فاذا ذكر وفكر  
خدا ہم سے اس جوان کو بدلہ دے۔ وہ اپنی جان خدا کی راہ میں دے چکا ہیں سوچ اور فکر کر

*May Allah reward that youth, who from among us  
Gave his life in God's path; so ponder and reflect.*

عباد يكون كمنسرات وجودهم إذا ما اتوا فالغيث يأتي ويمطر  
یہ وہ بندے ہیں کہ مانسوں ہوا کی طرح ان کا وجود ہوتا ہے۔ جب آتے ہیں پس ساتھ ہی بارش رحمت کی آتی ہے

*These are the people whose persons are like the monsoon winds;  
When they come, they bring with them the Rain of Mercy.*

أتعلم أبداً سواهم فانهم رموا بالحجارة فاستقاموا وأجمروا  
کیا تو ان کے سوا کوئی اور لوگ ابدال جانتا ہے کیونکہ وہ لوگ۔ وہ لوگ ہیں جن پر پتھر چلائے گئے ہیں  
انہوں نے استقامت اختیار کی اور ان کی جمعیت باطنی بحال رہی

*Do you know any abdāl [saints] other than these people; for, these people  
Are those who were stoned and yet they remained steadfast and  
their inner composure remained intact?*

تجلّى عليهم ربهم ربّ ما بدا ففتروا إلى النور القديم وأبدروا  
اُن پر ان کا خدا متجلی ہوا جو تمام مخلوقات کا خدا ہے۔ پس وہ نور قدیم کی طرف جلدی سے بھاگے

*Their God who is the Lord of all creation manifested Himself upon them;  
Thus, they hastened towards the Eternal Light.*

تراهم تفيض دموعهم من صبابة وفي القلب نيراناً ورأساً مغبراً  
تو دیکھے گا ان کو کہ ان کے آنسو جاری ہیں غلبہ محبت الہی سے۔ اور دل میں طرح طرح کی آگ ہے اور سر پر غبار ہے

*You see tears from their eyes due to their overpowering love of God;  
And their hearts are aflame with all kinds of fire, while their heads  
are covered with dust.*

انارت بنور الاتقاء وجوههم فتعرفهم عينك لو لا التكدُّ  
تقویٰ کے نور کے ساتھ اُن کے منہ روشن ہو گئے۔ پس تیری آنکھیں ان کو پہچان لیں گی اگر کدورت  
لا حق حال نہ ہو

*Their countenances are lit up by the light of piety;*

*Your eyes would surely recognize them if there was no haze in the way.*

يُمِيلُونَ قلوب الخلق نحو نفوسهم بناظرة تصبو إليها الخواطر  
لوگوں کے دل اپنی طرف مائل کر دیتے ہیں۔ اُس آنکھ کے ساتھ کہ اس کی طرف دل میل کرتے ہیں

*They draw people's hearts to themselves;*

*With eyes that pull the hearts in their direction.*

كانت حيايت القوم تحت حيايتهم بهم زرع دين الله يبدو ويجدو  
گویا قوم کی زندگی ان کی زندگی کے نیچے ہے۔ ان کے ساتھ دین کا کھیت ظاہر ہوتا اور اپنا سبزہ نکالتا ہے

*It is as if the life of the nation is beholden to their life;*

*Through them the garden of faith sprouts and becomes verdant.*

وان كنت تبغى زورهم زُرْبِخَلَّةٍ وجوه من الاغيار تخفى وتُستَرُ  
پس اگر تو ان کو دکھنا چاہتا ہے تو دوستی کے ساتھ دیکھ۔ وہ ایسے مُنہ ہیں جو غیروں سے چھپائے جاتے ہیں

*Thus, if you wish to see them, then look at them as a friend;*

*For their faces are such as are kept concealed from strangers.*

كذلك طلعت شمسنا في ستارة فقلت امكثي حتى اُنيرَ وأبهرُ  
اسی طرح ہمارا سورج پردہ میں چڑھا۔ پس میں نے سورج کو کہا کہ ٹھہر جا جب تک میں روشن ہو جاؤں  
اور دوسری روشنیوں پر غالب ہو جاؤں

*Likewise did my Sun rise from behind a veil,*

*And I told it to stop until I become illuminated and prevail over all other lights.*



ولسنا بمستور علی عین طالب یرانا الذی یأتی ویرنو وینظر  
اور ہم ڈھونڈنے والے کی آنکھ سے پوشیدہ نہیں ہیں۔ ہمیں وہ شخص دیکھ لے گا جو آئے گا اور نظر  
کرنے میں طریق مداومت اختیار کرے گا

*And I am not hidden from the eye of the seeker;  
He who will come to me will see me, provided that he adopts  
perseverance.*

ولا جبر ان تکفر وان کنت مؤمناً فحسبک ما قال الكتاب المطهر  
اور اگر تو انکار کرے تو تیرے پر کوئی جبر نہیں۔ اور اگر تو ایمان لاوے تو ایمان کے لئے تجھے  
کتاب اللہ کافی ہے

*And if you deny, there is no compulsion upon you;  
But if you come to believe, then what the Blessed Book of Allah says  
will suffice for you.*

والله لا انسى هموماً لقيتها بتكفير قومي حين اذوا وكفروا  
اور بخدا میں ان غموں کو نہیں بھولتا جو میں نے دیکھے۔ باعث تکفیر قوم کے جب کہ انہوں نے مجھے  
ڈکھ دیا اور کافر ٹھہرایا

*And—by God—I cannot forget the grief that I have endured  
Because of the way my people tormented me, declaring me a  
disbeliever.*

علی صادق فأس من الظلم والأذى فكيف كذوب من يد الله يستر  
صادق پر ظلم اور ایذا کا تبر چل رہا ہے۔ پس کیونکر جھوٹا خدا کے ہاتھ سے چھپ جائے گا

*When the truthful one is suffering from the axe of cruelty and  
torment,  
How then can the liar remain hidden from the hand of God?*

علی موت عیسی صار قومی کحیتیہ وکم من سموم اخرجوها واطهروا  
عیسی کی موت پر میری قوم سانپ کی طرح ہو گئی۔ اور بہت سی زہریں نکالیں اور ظاہر کیں

*Upon being told of the death of Jesus, my people became like a snake;  
Many poisons did they manifest and bring forth.*

توفی عیسی ثم بعد وفاتہ عرا الموت عقل جماعت ما تفکروا  
عیسی مر گیا اور بعد اس کے۔ اس جماعت کی عقل پر موت آگئی جنہوں نے فکر نہیں کیا

*Jesus died, and after him  
Death also came upon the reasoning of these people who fail to reflect.*

ولو انّ انسانا يطير إلى السما لكان رسول الله أولى وأجدز  
اور اگر کوئی انسان آسمان کی طرف پرواز کر سکتا ہے۔ تو اس بات کے لئے ہمارے رسول اللہ صلی اللہ علیہ وسلم زیادہ لائق تھے

*If a mortal human could indeed fly to the heavens,  
Our Messenger of Allah, may peace and blessings of Allah be upon  
him, was the most worthy of it.*

اتترك قول الله قولاً مصرحاً وإنّ كتاب الله أهلى وأنور  
کیا خدا کے قول کو تو ترک کرتا ہے۔ اور خدا کا کلام بہت ہدایت دینے والا اور بہت روشن ہے

*Do you abandon the Word of God,  
While the Book of God is the foremost in guidance and light?*

فدع ذكر اخبار تخالف قوله وائى حديث بعده إستأثر  
پس ان اخبار کا ذکر چھوڑ دے جو اس کے قول کے مخالف ہیں۔ اور کون سی حدیث خدا کا کلام چھوڑ کر  
اختیار کرنے کے لائق ہے

*Therefore, shun the traditions that are contrary to the Word of God;  
What hadith is there that is worthy of acceptance as against the  
Word of God?*

ودع عنك كبراً مهلكاً وَأَتَّقِ الرِّدَىٰ وَإِنَّ تَقَاةَ المرءِ تنجى وتثمر  
اور تکبر ہلاک کرنے والے کو چھوڑ دے۔ بہ تحقیق انسان کی تقویٰ نجات دیتی اور پھل لاتی ہے

*Shun pride that destroys and save yourself from ruin;  
For a certainty, it is only righteousness that bestows salvation and  
bears fruit.*

أَتَصْبِحُ كَالْحَفَاشِ أَعْمَىٰ وَمَا تَرَىٰ وَإِنَّمَا لَدَى اللّٰئِلِ البہیمِ فُتْبُصُرُ  
کیا تو صبح کو اُلو کی طرح اندھا ہو جاتا ہے۔ اور اندھیری رات میں دیکھنے لگتا ہے

*Do you become blind like an owl in the morning light,  
And begin to see in the darkest of nights?*

إِذَا مَا وَجَدْتَ الحقَّ بعد ضلالٍ فَمَا البرَّ إِلَّا تَرَكَ مَا كُنْتَ تَتَّبِعُ  
جب تو نے گمراہی کے بعد حق پا لیا۔ تو نیکی اسی میں ہے کہ جو کچھ پہلے تو نے اختیار کر رکھا تھا وہ چھوڑ دے

*Once you have found the truth after your misguidance,  
Then righteousness lies in discarding everything that you had  
adopted before.*

وَلَا تَبْتَغِ حَزَنَاتِ النُّفُوسِ وَهتکھم وھل انت إِلَّا دودۃٌ یا مَرَوُءُ  
اور تو برگزیدہ انسانوں کی موت اور ہتک عزت کا خواہاں مت بن۔ اور تو کیا چیز ہے صرف ایک کیڑا۔  
اے دروغ آراستہ کرنے والے

*Do not desire the death and humiliation of the spiritually eminent ones;  
What are you—after all—but a worm, O embellisher of falsehood!*

ولو ان قومى آنسونى لأفلحوا مِنَ الدُّلِّ فِي الدُّنْيَا وَفِي اللّٰئِنِ عَزَّرُوا  
اور اگر میری قوم مجھے دیکھ لیتی تو نجات پالیتی۔ دنیا کی ذلت سے اور آخرت میں عزت دی جاتی  
*Had my people been able to recognize me, they would have been saved  
From humiliation in this world and they would have been accorded  
honour in the Hereafter.*

ولكن قلوبٌ باليهود تشابهت وهذا هو النبأ الذي جاء فاذكروا  
مگر بعض دل یہودیوں کی طرح ہو گئے۔ اور یہ وہی خبر ہے جو آچکی ہے۔ پس  
یاد کرو

*But some hearts became like those of the Jews;*

*This being the very [prophesied] account that has come to pass, so  
remember it [well].*

فَصِرْتُ لَهُمْ عِيسَىٰ إِذَا مَا تَهَوَّدُوا وَهَذَا كَفَىٰ مَتَىٰ لِقَوْمٍ تَفَكَّرُوا  
پس جب وہ یہودی بن گئے تو میں ان کے لئے عیسیٰ بن گیا۔ اور اس قدر بیان میری طرف سے کافی  
ہے ان کے لئے جو سوچتے ہیں

*Thus, when they became 'Jews,' I became, for them 'Jesus'—*

*This explanation should suffice from me for those who reflect.*

وَقَدْ تَمَّ وَعْدُ نَبِيِّنَا فِي حَدِيثِهِ إِذَا جَاءَهُمْ مِنْهُمْ إِمَامٌ يُذَكِّرُ  
اور یہ تحقیق ہمارے نبی صلی اللہ علیہ وسلم کا وعدہ جو حدیث میں تھا پورا ہو گیا۔ جب کہ مسلمانوں میں  
انہیں میں سے ایک امام آیا جو نصیحت کرتا اور یاد دلاتا ہے

*And surely, the promise of our Holy Prophet<sup>sas</sup>, mentioned in the aḥādīth  
has been fulfilled;*

*For there has appeared among the Muslims an Imām from among  
themselves who admonishes them and reminds them.*

أَبَارُوا عَوَامَ النَّاسِ مِنْ سَمِّ مَنْطِقٍ وَجَاءُوا بِبِهْتَانٍ عَلَيْنَا وَزَوَّرُوا  
باتوں کے زہر سے لوگوں کو ہلاک کر دیا۔ اور ہم پر بہتان لگائے اور جھوٹ بولا

*They destroy people with the venom of their tongues;*

*They slandered me, speaking lies.*

يقولون ما لا يفعلون خيائنة يخالف في الحالات بيت و منبر  
وہ کہتے ہیں جو کرتے نہیں اور روحانیت کے۔ حالات کی رُو سے ان کے گھر اور ان کے منبر میں بڑا  
فرق ہے

*They fail to practice what they preach, and from the perspective of spirituality,*

*Their condition in their home is very different from what they pronounce from their pulpit.*

الا رَبِّ قَوْلٍ يُسْرِكُ قَوْلَهُ وَلَوْ تَنْظَرْنَ الْوَجْهَ سَاءَ مَنْظَرُ  
کئی بہت باتیں کرنے والے ایسے ہیں کہ ان کی بات تجھے اچھی معلوم ہو گی۔ مگر جب تُو ان کا منہ دیکھے  
گا تو تجھے وہ بُرا معلوم ہو گا

*There are many who talk much and are such that their words will sound pleasing to you,*

*But when you look at their faces they will appear abhorrent to you.*

تری العين ما هو ظاهر غير كاتم وما تنظر العينان ما هو يُسْتَرُ  
آنکھ صرف اس کو دیکھتی ہے جو ظاہر ہے پوشیدہ نہیں۔ اور پوشیدہ چیز کو آنکھیں دیکھ نہیں سکتیں

*The eye can only see what is apparent and not concealed;*

*Eyes cannot see that which is concealed.*

وفيهم وان قيل اهتدينا غواية وكبر به ينمو الضلال ويشم  
اور ان میں اگرچہ وہ کہیں کہ ہم ہدایت پا گئے ایک گمراہی ہے۔ اور تکبر ہے جس کے ساتھ گمراہی نشو  
ونما پاتی اور پھل لاتی ہے

*Although they claim to have found guidance, there is in them error.*

*And arrogance abounds along with which that error grows and ripens and bears [evil] fruit.*

اناس اضعوا دينهم من رعونۃ وأهواء دنياهم على الدين أثروا  
وہ ایسے لوگ ہیں کہ انہوں نے تکبر سے دین کو ضائع کیا۔ اور دنیا کی خواہشوں کو دین پر اختیار  
کر لیا

*They are the people who have wasted away their religion with  
arrogance,*

*Giving preference to worldly pleasures over faith.*

تألّم قلبی من أعاصیر جہلم ففی الصدر حَزَّاءُ و فی القلب خنجر  
اُن کی جہالت کی آندھیوں سے میرا دل درد ناک ہو گیا۔ پس سینہ میں ایک سوزش اور خنجر ہے، اور  
دل میں تلوار ہے

*Their ignorant onslaughts have wounded my heart;*

*There is an anguish in my bosom and a sword piercing my heart.*

لہم سَلَفٌ قد اخطأوا فی بیانہم فہم أثروا آثارہم وتخیروا  
ان کے ایسے بزرگ ہیں جنہوں نے اپنے بیان میں خطا کی۔ پس انہوں نے ان کے آثار کو اختیار  
کر لیا

*There were among their elders those who made mistakes in their  
discourses,*

*And these people have adopted their traditions.*

ہمنا بخیر ثم دُقتنا جفاءہم وجئنا بعدلٍ ثم للظلم ستمروا  
ہم نے نیکی کا قصد کیا مگر ان سے ظلم دیکھا۔ اور ہم عدل کے ساتھ آئے اور انہوں نے ظلم کرنا  
شروع کیا

*I endeavoured to do good, but was met with aggression on their  
part;*

*I came with justice, but they began to treat me unjustly.*

وجدنا الافاعي المبيدة دونهم ولا مثلهم شر العقارب تابز  
ہم نے ہلاک کرنے والے سانپ ان سے کم درجہ پر دیکھے۔ اور نہ ان کی طرح بدترین عقارب نیش زنی کرتا ہے

*I have found deadly snakes to be less harmful than them;  
Not even the most lethal scorpion stings as they do.*

وما نحن إلا كالفتيل مذلة باعينهم بل منه ادنى واحقر  
اور ہم ایک ریڑھ خرما کی طرح ان کی نظر میں ہیں۔ بلکہ اس سے بھی زیادہ حقیر اور ذلیل

*In their eyes I am like a mere shred of a dry date;  
Indeed, even more insignificant and contemptible than that.*

فنشكوا إلى الله القدير تضرعا ومن مثله عند المصائب ينصرو  
پس ہم خدائے قادر کی طرف تضرع کے ساتھ شکوہ لے جاتے ہیں۔ اور اس کی طرح کون مصیبتوں  
کے وقت مدد کرتا ہے

*Hence, it is to Almighty God that I submit my complaint in all humility,  
For who can help like Him in times of adversity?*

رني كل من عاذى الو سهامه فأصبحت أمشى كالوحيد وأكفر  
ہر ایک دشمن نے میری طرف اپنے تیر چلائے۔ پس میں اکیلا رہ گیا اور کافر قرار دیا گیا

*Every enemy shot arrows at me,  
So I was left alone and was declared a disbeliever.*

حسين دفاه القوم في دشت كربلا وكلمني ظلما حسين اخر  
ایک حسین وہ تھا جس کو دشمنوں نے کربلا میں قتل کیا۔ اور ایک وہ حسین ہے جس نے مجھ کو محض ظلم سے مجروح کیا

*There was a Husain who was killed by the enemies in the desert of  
Karbala.*

*But there is another Husain [of Batala] who wounded me out of  
mere cruelty.*

ایا راشقی قد كنت تمدح منطقی وتثنی علی بالفتی وتوقر

اے میرے پر تیر چلانے والے ایک زمانہ وہ تھا جو تو میری باتوں کی تعریف کرتا تھا۔ اور محبت کے ساتھ میری تعریف کرتا تھا اور میری عزت کرتا تھا

*O you who shoot arrows at me! There was a time when you used to praise my words—*

*You would praise me with love; you would honour me.*

ولله دَرَكَ حِينَ قَرَّظْتَ مَخْلَصًا كِتَابِي وَصَرْتَ لِكُلِّ ضَالٍّ مُخْفَرًا

اور تو نے کیا خوب میری کتاب۔ براہین احمدیہ کا اخلاص سے ریویو لکھا تھا اور ہر ایک گمراہ کے لئے رہنما ہو گیا تھا

*And what a wonderful review you wrote—with sincerity—for my book, Barāhīn-e-Aḥmadiyya, becoming a guide for every one fallen astray!*

وانت الذی قد قال فی تقریظہ کمثل المؤلف لیس فینا غضنفر

اور تو وہی ہے جس نے اپنے ریویو میں لکھا تھا۔ کہ اس مؤلف کی طرح ہم میں کوئی بھی دین کی راہ میں شیر نہیں

*And you are indeed that very one who had written in his review*

*That there is absolutely no lion among us like this author in the cause of the Faith.*

عرفت مقامی ثم أنكرت مدبرا فما الجهل بعد العلم ان كنت تشعر

تو نے میرے مقام کو شناخت کیا پھر منکر ہو گیا۔ پس یہ کیسا جہل ہے جو علم کے بعد دیدہ و دانستہ وقوع میں آیا

*You recognized my status and then denied me—*

*What ignorance is this that was deliberately manifested after knowledge!*



کمثلك مع علم بحالی۔ و فطنۃ عجبٹ لہ یبغی الہدی ثم یاطر☆  
 تیرے جیسا آدمی میرے حال سے واقف اور دانا۔ تعجب ہے کہ وہ ہدایت پر آکر پھر راہِ راست چھوڑ  
 دے

*It is astonishing indeed that a man like you who knew me so well,  
 Should have found guidance only to then let go of the right path.*<sup>1☆</sup>

قَطَعْتَ وَاذًا قَدْ غَرَسْنَا فِي الصَّبَا و لَيْسَ فَوَادِي فِي الْوَدَادِ يَقْصُرُ  
 تُو نے اُس دوستی کو کاٹ دیا جس کا درخت ہم نے ایامِ کودکی میں لگایا تھا۔ مگر میرے دل نے دوستی  
 میں کوئی کوتاہی نہیں کی

*You cut off the tree of friendship that we planted in our youth;  
 But my heart did not fall short—whatsoever—in this friendship.*

عَلَى غَيْرِ شَيْءٍ قُلْتُ مَا قُلْتُ عَجَلَةً  
 وَوَاللَّهِ أَنِّي صَادِقٌ لَا أُزَوِّرُ

کسی بات پر تُو نے نہیں کہا جو کچھ کہا جلدی سے  
 اور بخدا میں سچا ہوں میں نے جھوٹ نہیں بولا

*Nothing you said was uttered but in haste;  
 For—by God!—I am truthful and have never lied.*



1. ☆ Maulawī Muḥammad Ḥusain Batālawī has admitted with regard to me in his magazine *Ishā'at-us-Sunnah* that I am unique in my defence of the Faith in this age, and am totally devoted to Islam, and am an unrivalled champion in the path of God. Moreover, he admits about himself saying that: 'There is none who is more aware of this person's inner condition than I.' (Author)

## LAYING TO REST SOME DOUBTS

*expressed by*

MAULAWĪ SAYYED MUḤAMMAD 'ABDUL WĀḤID<sup>1\*</sup>



**HIS STATEMENT**—In the verse <sup>2</sup> مَا قَاتَلُوهُ وَمَا صَلَبُوهُ there remains the question that if ما صلبوه [mā ṣalabūhu—‘they did not crucify him’] is taken to mean that the Jews did not kill Ḥaḍrat ‘Īsā, may peace be upon him, on the cross, then the phrase ما قاتلوه [mā qatalūhu—‘they slew him not’] that precedes it is rendered superfluous. And if it is argued that the words ما قاتلوه [mā qatalūhu—‘they slew him not’] are added to mean that his legs were not broken with a view to killing him, even granting this implication, the words ما قاتلوه [mā qatalūhu—‘they slew him not’] should have followed the words ما صلبوه [mā ṣalabūhu—‘they did not crucify him’]; for, as a rule, legs are broken after the person is taken down from the cross. So, what is the reason for placing ما قاتلوه [mā qatalūhu—‘they slew him not’] before ما صلبوه [mā ṣalabūhu—‘they did not crucify him’]? Please explain.

**MY ANSWER**—Bear in mind that the following are the verses of the Holy Quran in which the above is mentioned:

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1. ☆ The said Maulawī is a school teacher and Qāḍī at Brahmanbaria, District Tippera, Bengal. (Author)
  2. They slew him not, nor crucified him i.e. killed him by crucifixion (*Sūrah an-Nisā*, 4:158). [Publisher]

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ  
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ  
إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا<sup>1</sup>

*Juzw' 6, Sūrah an-Nisā'*

Translation: And their saying (i.e. of the Jews) that, 'We have killed the Messiah, 'Īsā ibn Maryam [Jesus son of Mary], Messenger of God', while in fact they neither killed him nor crucified him; rather, this matter became dubious for them. And as for the people who differ with regard to 'Īsā (namely, the Christians say that 'Īsā was raised alive to heaven, and the Jews say that they killed him), both of these groups are in a state of absolute doubt. They know nothing at all about the reality of the situation, and they do not have definitive knowledge, but are merely following their conjectures. In other words, 'Īsā neither ascended to heaven as is the thinking of the Christians, nor was he killed at the hands of the Jews as is the conjecture of the Jews, but the correct situation is a third one; namely, that he was saved [from the cross] and migrated to another country. And the Jews themselves are not certain that they killed him. In fact, God exalted him towards Himself, and God is Almighty and Wise.<sup>2\*</sup>

It is evident that these verses begin with this statement of the Jews who said:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ<sup>3</sup>

Meaning: 'We killed the Messiah, 'Īsā ibn Maryam.' Hence, it was

1. *Sūrah an-Nisā'*, 4:158–159 [Publisher]

2. ☆ When the Jews said that 'We have killed 'Īsā', what they meant by this statement was that 'Īsā was not exalted towards God Almighty like the believers, since it is written in the Torah that a false Messenger is killed. Thus, God answered them by saying that 'Īsā was not killed but was exalted towards God Almighty in the manner of the believers. (Author)

3. *Sūrah an-Nisā'*, 4:158 [Publisher]

necessary that the statement that God Almighty cited from the Jews should itself be refuted first. This is why God Almighty gave precedence to the words 'they killed' over 'they crucified', because, that is the claim of the Jews that has been stated here:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ<sup>1</sup>

Then, after this, it also needs to be made known that regarding the killing of Ḥaḍrat 'Īsā, as to the manner in which he was killed, there have been two schools of thought among the Jews since antiquity. One of them says that he was first killed with the sword and then his corpse was put on the cross or a tree to serve as a warning to the people. The second school of thought says that he was first placed on the cross, and then after he was put on the cross he was killed. Both of these groups were present at the time of the Holy Prophet, may peace and blessings of Allah be upon him, and are present even to this day.

Thus, since there was a difference of opinion among the Jews with regard to the manner of killing, and while one sect believed that he was killed first and then put on the cross, and the other hoisting upon the cross first, and the killing afterwards; therefore, God resolved to refute both of them. But since the sect on account of which these verses were revealed was the one that believed in the killing of 'Īsā before he was placed on the cross, the conjecture about killing was refuted first, and the thinking regarding the crucifixion was refuted afterwards.

Sadly, these doubts are born in the hearts only because—generally speaking—most Muslims are neither fully aware of the beliefs of the Jewish sects, nor are they well versed in the Christian beliefs. It is, therefore, befitting at this point that I quote from an ancient Jewish book on the beliefs of one of its sects regarding the killing of 'Īsā. This book was written about 1,900 years ago, and I have a copy here with me. The name of this Hebrewbook is *Toledot Yeshu* and it was written

1. We did kill the Messiah, Jesus, son of Mary (*Sūrah an-Nisā'*, 4:158). [Publisher]

in ancient times by some Jewish scholars. On page 31 of this book we find written:

Then, taking him out to the place of punishment they stoned him to death. Then the wise men commanded him to be hung on a tree...

so that the beasts should eat the body and the corpse would thus be desecrated.

This statement is supported by this statement of the Gospel also wherein it is written, 'Jesus, whom ye slew and hanged on a tree.' See Acts 5:30.<sup>1\*</sup>

1. ☆ Jewish scholars who are present even till today and can be found also in Bombay and Calcutta laugh and mock greatly at the Christian statement that Ḥaḍrat 'Īsā ascended to heaven. They say how foolish can these people be who do not understand the real issue. The fact is that it has been an ancient Jewish belief that anyone who is killed on the cross becomes accursed and his spirit is not raised to heaven. It was to counter this objection and to remove the stain that death on the cross entails that the Christians concocted the belief that Ḥaḍrat 'Īsā ascended to heaven in his physical frame.

This, however, was very naïve of them since the creed of the Jews was not that one who is not physically raised to heaven is an apostate and an unbeliever and cannot achieve salvation. For even Ḥaḍrat Mūsā [Moses], according to the belief of the Jews, did not ascend physically to heaven. Rather the argument of the Jews was that in keeping with the edict of the Torah anyone who is put on the cross, his spirit is not raised to heaven. Since the cross was a tool for killing criminals, it was far from the Holiness of God to allow a pure and righteous person to be killed by crucifixion.

And so this commandment was written in the Torah that anyone who is killed by the cross is not a believer and his spirit is not raised towards God; in other words, he does not experience *rafa' ilallah* [exaltation to Allah]. And so when the Messiah was killed on the cross it proved in the eyes of the Jews that he was—God forbid—not a man of faith and his spirit was not raised towards God.

Thus, to say in response to this argument that the Messiah ascended physically to heaven is sheer folly, and with such an absurd answer the Jewish objection still remains pertinent as it applies to spiritual exaltation and ascension towards God, and not to physical ascension to heaven. And this is what

the Holy Quran, which arbitrates between the Christians and the Jews, said in its verdict **بَلَّغْنَا إِلَهُهُ إِلَهُهُ** [Sūrah an-Nisā', 4:159] Meaning that, 'God raised 'Īsā towards Himself.' It is obvious that what is raised towards God is the spirit and not the body.

God did not say **بَلَّغْنَا إِلَهُهُ إِلَهُهُ** [‘On the contrary, God raised him to heaven’]. Instead, he said **بَلَّغْنَا إِلَهُهُ إِلَهُهُ** [‘On the contrary, Allah exalted him to Himself’ (Sūrah an-Nisā', 4:159)]. In this context God only had to refute the objection of the Jews who deny his spiritual exaltation. And moreover God wanted to remove the misconception of the Christians.\*

Thus, God Almighty used such comprehensive words that exposed the error of both parties.

Because the statement **بَلَّغْنَا إِلَهُهُ إِلَهُهُ** [‘On the contrary, Allah exalted him to Himself’ (Sūrah an-Nisā', 4:159)] of Allah the Exalted, does not only prove that the Messiah was spiritually exalted towards God Almighty and that he is a believer, but it also establishes that he was not raised to heaven. Since God is not bound by physical existence or dimensions or space, to be exalted towards Him clearly shows that the exaltation was not physical; rather, just as the souls of all the other believers are exalted towards God, so did the soul of Ḥaḍrat 'Īsā, may peace be upon him, ascend towards Him. Every intelligent person knows that it is evident from the Holy Quran and the Hadith that when a believer dies his soul returns to God, as Allah the Exalted, says:

يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً فَادْخُلِي فِي جَنَّاتٍ جَدِيدٍ

Meaning that: 'O soul at peace! Return to your Lord Who is well pleased with you and you are well pleased with Him. So enter among My chosen servants and enter My Garden.' [Sūrah al-Fajr, 89:28–31]

And this exactly was the belief of the Jews that the soul of a believer ascends towards God Almighty, while that of a faithless and disbelieving person does not ascend to God Almighty. Since they considered Ḥaḍrat 'Īsā, may peace be upon him, to be an unbeliever and faithless—God forbid—that he had attributed falsehood to God and that he was not a true Prophet, and that if he had been true then the Prophet Elijah should have returned to the world before him. This is why these people believed in this exact thing, and do so to this day, that the soul of Ḥaḍrat 'Īsā did not go to God Almighty like the souls of believers; rather, it went to Satan—God forbid.

But in the Holy Quran God Almighty declares the Jews to be liars and together with them declares the Christians also to be speaking falsehood. The Jews have levelled serious accusations against Ḥaḍrat 'Īsā, may peace be upon him, and it is written in the Talmud—the Jewish book of traditions—that when Jesus' body was buried, a gardener by the name of Judas Iscariot

From this sentence of the Gospel it appears that he was first killed and then hung on the wood<sup>1</sup>.

But remember, as is the habit of the Christian clergy they have changed this sentence in some of their Urdu translations, but even up to this day, the words are the same in the English Gospels as I have

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removed the body and placed it in a canal to stop the water. When Jesus' disciples found the grave empty they shouted that he had physically ascended to heaven. Then the body was shown to everybody in the presence of Queen Helena, and Jesus' disciples were deeply embarrassed. لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ [The curse of Allah be upon the liars]. See *Jewish Encyclopaedia*, page 172, volume 7. This encyclopaedia was compiled by the Jews. (Author)

\* If in these verses of Allah the Exalted بِأَنَّ رَفَعَهُ اللَّهُ إِلَيْهِ [‘On the contrary, Allah exalted him to Himself’ (*Sūrah an-Nisā*, 4:159)] it is merely stated that Ḥaḍrat ‘Īsā, may peace be upon him was physically raised to the second or fourth heaven, then let someone tell us in which verses of the Holy Quran is to be found the answer to this objection of the Jews when they say that Ḥaḍrat ‘Īsā, unlike believers, did not experience spiritual exaltation towards Allah the Exalted? It would be an insult—God forbid—of the Holy Quran if the Jews objected about one thing and the answer given was quite another, as if God Almighty did not understand what the Jews' contention was. The Jews did not demand that Ḥaḍrat ‘Īsā show some special miracle in this regard, their only objection was that he was not exalted like common believers. The befitting answer could only be that he was in fact exalted towards God Almighty.

Thus, if this is not what the above verse means, and instead it denotes physical ascension to heaven, this would not be a rebuttal to the Jews' objection. To think concerning the Holy Quran that it gives irrelevant answers to questions can take one to the stage of disbelief. Since it was the duty of the Holy Quran to remove the false accusation levelled by the Jews against Jesus—one from among the many of these was their denial of his spiritual exaltation and thus they considered him to be a disbeliever, God forbid—so it was incumbent on the Holy Quran to acquit him of this charge. If these verses do not acquit him, then those other such verses of the Holy Quran must be furnished in which Ḥaḍrat ‘Īsā, is absolved of this objection. (Author)

1. The God of your fathers raised up Jesus, whom Ye slew and hanged on tree. Acts 5:30. [Publisher]

quoted them here. In short, it is an established fact that the Jews have two [differing] beliefs regarding the killing of Ḥaḍrat 'Īsā.

One of these is that he was first killed and then [his corpse was] nailed to the cross, and it was essential to refute this belief. People of such thinking are also mentioned in the first verse, which is:

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ<sup>1</sup>

Hence, when the claim was that 'We killed Jesus,' it was necessary to first refute this claim. But in order to make the refutation comprehensive, God also rejected the view of the other sect—which claimed that he was first placed on the cross—by saying ما صلبوه [‘They crucified him not’].

Thereafter, Allah the Exalted, says:

وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا<sup>2</sup>

**Translation:** 'Īsā was neither killed nor crucified; rather, the situation was made dubious for the people. And the Jews and the Christians who differ with regard to 'Īsā's crucifixion or his spiritual ascent are merely in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they are languishing in doubt and conjecture and are not themselves convinced that they indeed killed Jesus.'

This is the reason why some sects of the Christians believe that the second coming of the Messiah will take place figuratively, like that of Prophet Ilyās. In other words, the belief that the Messiah is physically alive in heaven is wrong, and that in fact he had died and the promise of the return of the Messiah in the Latter Days means the coming of

1. We did kill the Messiah, Jesus, son of Mary (*Sūrah an-Nisā'*, 4:158). [Publisher]

2. *Sūrah an-Nisā'*, 4:158 [Publisher]



someone who possesses the qualities and character of 'Īsā the Messiah, and not that 'Īsā himself shall return. Thus, in the book, *A New Life of Jesus*, by D.F. Strauss volume 1, page 410 is found this passage which I have already quoted on page 127 of my book *Tuḥfah Golarhviyyah*, and here I will confine myself with giving its translation:<sup>1</sup>

Crucifixion, they maintain, even if the feet as well as the hands are supposed to have been nailed, occasions but very little loss of blood. It kills, therefore, only very slowly, by convulsions produced by the straining of the limbs, or by gradual starvation. So, if Jesus, supposed indeed to be dead, had been taken down from the cross, after about six hours, there is every probability of his supposed death having been only a death-like swoon, from which, after the descent from the cross, Jesus recovered again in the cool cavern, covered as he was with healing ointments and strongly scented spices. On this head it is usual to appeal to an account in Josephus, who says that on one occasion, when he was returning from a military recognizance on which he had been sent, he found several Jewish prisoners who had been crucified. He saw among them three acquaintances, whom he begged Titus to give to him. They were immediately taken down and carefully attended to, one was really saved, but the two others could not be recovered. (*A New Life of Jesus*, by D. F. Strauss, vol. 1, p. 410)

And on page 455, 457, and 347 in the book *Modern Doubt and Christian Belief*, there is a statement which I have reproduced on page 138 of *Tuḥfah Golarhviyyah*, and its translation is given below:

1. In *Barāhīn-e-Aḥmadiyya* Part V the Promised Messiah<sup>as</sup> had given an Urdu translation here. The paragraph in the translation given in the text above is from the original book. [Publisher]

The former of these hypotheses, that of apparent death, was employed by the old Rationalists, and more recently by Schleiermacher in his Life of Christ.... Schleiermacher's supposition, that Jesus afterwards lived for a time with the disciples, and then retired into entire solitude for his second death...

And in the Book of Prophet Isaiah, Chapter 53, there is also to be found an indication to the same thing. And the prayer of Jesus, may pace be on him, which is recorded in the Gospels also, shows this. It is written in it **دَعَا بِدُمُوعٍ جَارِيَةٍ وَعَبْرَاتٍ مُتَّحِدَةٍ فَسَمِعَ لِتَقْوَاهُ** meaning that, 'Jesus prayed with deep fervour and anguish and his tears flowed down his cheeks. And, on account of his piety, his prayer was heard.'<sup>1</sup>

And *Corriere della Sera*, the most well-known newspaper of Southern Italy has published the following strange news:

On 13 July 1879, an old monk by the name of Kor, who was known as a saint in his life, passed away, leaving behind some possessions. The governor sought out his next of kin and handed to them 200,000 franc (118,750 rupees) in various currencies that were found in the cave where the monk had lived for a long time. There were also found some old scripts together with the currency which the relatives could not read. Some Hebrew scholars got an opportunity to scrutinize these papers and were amazed that the writing on them was ancient Hebrew. When these papers were read they were found to contain the following lines: 'Peter, the Fisherman, servant of Jesus son of Mary, so addressed the people in the name of God and according to His will.'

And it ends with the words:

1. See Hebrews 5:7 [Publisher]

I, Peter the Fisherman, in the name of Jesus, and in the 90th year of my life, have decided to write these loving words, three Passovers (i.e. three years) after the demise of my lord and master, Jesus, son of Mary, near God's Holy Temple, at a place called Bulier.

The scholars have concluded that the manuscript dates back to Peter's time. The London Bible Society holds the same view, and after thoroughly scrutinizing the manuscripts has offered to pay 400,000 lira (237,500 rupees) to the owners in exchange for it.

**The prayer of Yasū' ibn Maryam [Jesus son of Mary], may peace be upon both of them**—He said: 'O my God, I do not deem myself able to overcome that which I see as evil. Nor have I acquired the virtue that I had desired. But while others have their rewards in their hands, I do not, and my pride is in my work. None is worse than me. O God—who art the Most High—forgive my sins. O God, do not make me a target for my enemies' criticism, nor make me such as is disgraced by my friends. And do not cause my righteousness to become a trial for me. Do not make this world the centre of my joy or my ultimate objective. And do not subjugate me under someone who does not have mercy on me. O God, who art Most Merciful, in the name of Your mercy, do as I ask. You do indeed have mercy on those who are in need of it.'

**HIS STATEMENT**—In the verse <sup>1</sup> وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ there remains the misgiving that the word بَلْ [*bal*—i.e. 'rather'] bestows a close affinity upon the two sets of words رَفَعَهُ اللَّهُ إِلَيْهِ ['Allah exalted him to Himself'] and the words مَا قَتَلُوهُ يَقِينًا ['They certainly did not kill him']—which indicates proximity in time between the two events—this entails that the time of the ascent should be close to the time of the killing, and

1. And they did not convert this *conjecture* into a certainty; On the contrary Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:158–159). [Publisher]

there should not be a lapse of time between the two. However, according to your statement there is a long span between the time of the killing and the time of the ascent. If the Holy Quran had instead said **ما قتلوه** ما قتلوه [‘They certainly did not kill him but Allah rescued him from their hands alive and then raised him towards Himself’], then only would it bear this connotation.

**MY ANSWER**—This doubt arose in your mind because you only gave cursory thought to the matter. Otherwise, had you kept the entire scenario in mind, such doubt would never have arisen. The fact is that the Jews believed that, according to the Torah, if a claimant of prophethood is killed it proves that he is an impostor and not a true Prophet; and that if someone is crucified, he becomes accursed and is not exalted towards God. And since the Jews believed that Ḥaḍrat ‘Īsā, may peace be upon him, was both killed and crucified—some believing that he was first killed and then hung upon the cross, while others claiming that he was first hung on the cross and then killed—therefore, to this day, they deny that he was spiritually exalted. They say that he was killed and crucified; hence, he was not exalted towards God Almighty as the believers are.

The Jews believe that disbelievers are not exalted towards God, but the believers are exalted towards Him once they die. And since in their eyes Jesus became accursed as a result of crucifixion—God forbid—therefore, he was not exalted towards God. This was the matter that the Holy Quran had to adjudicate upon, and it did so in the verse that I have quoted.

Hence, the verse:

وَمَا قَتَلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ<sup>1</sup>

1. And they certainly did not kill him; on the contrary Allah exalted him to Himself (*Sūrah an-Nisā*, 4:158–159). [Publisher]

makes manifest this very verdict, because the words **رفع الى الله** [‘exaltation to God’] signify—according to both, Jewish and Muslim beliefs—the death that comes upon a person while in state of belief so that his soul is exalted towards God. Through their belief in the killing and crucifixion of Jesus, the Jews implied that when Jesus died, his soul was not exalted towards God. So, the rebuttal to their claim of killing and crucifying Jesus could only be the one that God has given. What this verse says, in other words, is that the Jews cite the crucifixion and killing to prove that the soul of Ḥaḍrat ‘Īsā, may peace be upon him, was not exalted towards God when he died, and God in rebuttal to this says that his spirit was exalted towards God when he died.

To expand this verse, it would read **بل رفعه الله إليه عند موته** [‘Rather, God raised him to Himself when he died’]. **رفع الى الله** [Exaltation to Allah] occurs only at the time of death, and—in fact—death which occurs in a state of faith is referred to as **رفع الى الله** [exaltation to Allah]. So, the Jews say **مات عيسى كافراً غير مرفوع الى الله** [‘Jesus died as a disbeliever and was not exalted towards God’], while Almighty God replied: **بل مات مؤمناً مرفوعاً الى الله** [‘Nay, he died as a believer and was exalted towards God’]. The word **بل** [*bal*—‘rather’] here is not used out of place but is in keeping with the idiom of the Arabic tongue.

The Jews were mistaken in thinking that Ḥaḍrat ‘Īsā, may peace be upon him, had actually been crucified, and this error led them into another error whereby they denied that he was exalted towards God when he died. But God Almighty said that he was never killed or crucified, and that when he died he was exalted towards God. Hence, there is no ambiguity in this choice of words, and the word **بل** [‘rather’] is not—I repeat, is not—used out of place. Since both Jews and Muslims believe that **رفع الى الله** [exaltation to Allah] means rising of the spirit towards God at the time of death, there is no room for any other meaning in this context.

And this should also be remembered that the period, or age, about which there is this statement of the Holy Quran that ‘Īsā, was neither killed nor crucified, it is about the same period, the same epoch, that

it is stated that after his death he was spiritually exalted towards God Almighty. The word بل [‘rather’] here serves as a temporal conjunction rather than an immediate conjunction—a connection between the two periods of time, and not the sameness of the moment of occurrence. Therefore, the meaning of the verse is that Ḥaḍrat ‘Īsā, may peace be upon him, was not killed or crucified at that time, but that he died a natural death and was thereafter exalted towards Almighty God, and this was in keeping with the promise recorded in the Holy Quran:

يُعِيسِي إِيَّيْ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ<sup>1</sup>

And تَوَفَّى [tawaffi] means to cause someone to die a natural death. The author of *Kashshāf* has written in his commentary on this verse that إِيَّيْ مُتَوَفِّيكَ means إِيَّيْ مَمِيَّتِكَ حَتَّىٰ أَنْفِكَ - [‘I will cause you to die a natural death’].

This verse of the Holy Quran:

إِيَّيْ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

thus settles the matter once and for all, because while our opponents claim that Ḥaḍrat ‘Īsā, may peace be upon him, was raised [to heaven] while he was alive, God in this verse says that his exaltation occurred after his demise.

Alas for the people who claim what is contrary to the clear edict of the Book of Allah. The Holy Quran and all past Scriptures and the Hadith confirm that the ‘exaltation’ that takes place after one’s death is referred to as spiritual exaltation, and this is the same exaltation that every believer necessarily experiences after he dies.

Some prejudiced people, having been silenced on this point, say that this verse should read like this يُعِيسِي إِيَّيْ رَافِعُكَ إِلَيَّ وَمُتَوَفِّيكَ - [‘O Jesus,

1. O Jesus, I will cause you to die a natural death and will exalt you to Myself (Sūrah Āl-e-Imrān, 3:56). [Publisher]

I will exalt you to Myself and cause you to die']. They seem to imply that God made a mistake in giving precedence to متوفيك [I will cause you to die] over رافعك [I will exalt you to Myself] and saying يا عيسى اتى -متوفيك و رافعك الى- [‘O Jesus, I will cause you to die and exalt you towards Myself’] whereas He should have said يا عيسى اتى رافعك الى و متوفيك [‘O Jesus, I will exalt you towards Myself and cause you to die’].

Alas, what a terrible thing bigotry is that in order to support it they distort the Book of Allah! This act of distortion is the same vile act that led the Jews to be called accursed and their features to be defaced. And now these people are ready to distort the Holy Quran! And had there not been the promise:

اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لٰخٰفِظُوْنَ<sup>1</sup>

it would not be beyond them to change the verse of the Holy Quran اِنِّي رافعك الى و متوفيك [‘I will cause you to die and will exalt you to Myself’] and instead write يا عيسى اِنِّي رافعك الى و متوفيك [‘O Jesus, I will exalt you towards Myself and cause you to die’]. However, such distortion also was not possible since Almighty God has made four promises in this verse, as He says:

(1) لِيُعِيسَى اِنِّي مُتَوَفِّيكَ<sup>2</sup> (2) وَاَرٰفِعُكَ اِلَيَّ<sup>3</sup> (3) وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا<sup>4</sup> (4) وَاَجْعَلُ  
الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْا اِلٰى يَوْمِ الْقِيٰمَةِ<sup>5</sup>

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]
2. O Jesus, I will cause you to die a natural death (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
3. And will exalt you to Myself (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
4. And will clear thee from the charges of those who disbelieve (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
5. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]

These are the four promises that I have placed numbers on.

And as is evident from authentic *ahādīth* [pl. hadith] and from the Holy Quran itself, the promise of **مطهرک من الذین کفروا** [‘I will clear you from the charges of those who disbelieve’], which follows the promise of exaltation, was fulfilled with the coming of the Holy Prophet, may peace and blessings of Allah be upon him, for it was he who defended Jesus against the baseless calumnies levelled against him by the Jews and the Christians. Similarly, the fourth promise, namely:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ<sup>1</sup>

was fulfilled through the victory and ascendancy of Islam.

Thus, if the word **متوفیک** [‘I shall cause you to die’] was to follow the word **رافعک إلی** [‘I shall raise you towards Myself’]—as our opponents would have it—then the clause **رافعک إلی** [‘I shall raise you towards Myself’] could not precede the clause **مطهرک** [‘I shall clear you’], as the promise of **مطهرک** [‘I shall clear you’] has already been fulfilled, whereas—according to our opponents—the promise of **متوفیک** [‘I shall cause you to die’] has yet to be fulfilled. Likewise, the promise of **متوفیک** [‘I shall cause you to die’] cannot precede the promise of:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ<sup>2</sup>

because that promise, too, has been fulfilled and it endures to the Last Day. This being the case, if the word **توفی** [‘cause you to die’] is removed from the beginning of the verse, there is nowhere else to place it prior to the Last Day. This would entail that Jesus would die after the Last

1. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]
2. And will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]



Day since such the sequential order of the verse negates his death prior to the Last Day.

Now, it should be noticed that it is a miracle of the Holy Quran that even though our opponents were ready to alter the Holy Quran in the manner of the Jews, they could not find anywhere to place the phrase **رَافِعُكَ** [‘I shall raise you’] after removing it from its original location. Each word has been placed so appropriately in its place that there is no room left for interpolation.

In truth, the verse:

يُجِئْسِي إِيَّاهُ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ<sup>1</sup>

should by itself suffice for a seeker after truth, for it shows that the ‘exaltation’ that our opponents are so vocal about, is to take place after death and not before, for this is proven by God’s own testimony, and it does not behove a believer to reject Divine Testimony. And since it is clear, on the explicit authority of the Holy Quran, that the ‘exaltation’ is experienced after one’s death, it proves that this is the same exaltation which God has promised to every believer upon his death.

It is indeed strange that while God has placed **رَافِعُكَ إِلَيَّ** [‘I shall raise you to Myself’] after **مُتَوَفِّيكَ** [‘I shall cause you to die’], these people would like to reverse the order so that they might somehow portray Ḥaḍrat ‘Isā as sitting [somewhere] alive in the heavens. In this case how can they be different from the Jews in terms of interpolation? And if these people, like the Jews, have the right to change the Holy Quran arbitrarily, then the Holy Quran is not secure! Can they produce even one single hadith that permits them to put **رَافِعُكَ إِلَيَّ** [‘I shall raise you to Myself’] before **مُتَوَفِّيكَ** [‘I shall cause you to die’]? And when it is not permitted by either the Quran or the Hadith, why do they not fear the curse that has already befallen the Jews?

1. O Jesus, I will cause you to die *a natural death* and will exalt you to Myself (Sūrah Āl-e-‘Imrān, 3:56). [Publisher]

**HIS STATEMENT**—According to your statement, Ḥaḍrat 'Īsā, may peace be upon him, after being saved from the cross, had gone to Kashmir. First of all, it was not easy at that time to reach Kashmir, especially travelling incognito. Then there is the objection why his disciples did not flock around him, and why Ḥaḍrat 'Īsā remained obscure like one buried alive?

**MY ANSWER**—The same God who directed Ḥaḍrat 'Īsā, may peace be upon him, to move to Kashmir, had also become his Guide, so what is so strange about a Prophet reaching Kashmir? And if this is so strange, then a faithless person can also wonder how our Holy Prophet, may peace and blessings of Allah be upon him, remained hidden from the eyes of the disbelievers when they had reached the very mouth of the Cave of Thaur during his migration to Madīnah. Therefore, the answer to such objections is that God's special grace that attends the Prophets extraordinarily saves them and guides them. As to the question, 'If Ḥaḍrat 'Īsā, may peace be upon him, had gone to Kashmir, why did the Disciples not reach him?'; the reply is that the lack of knowledge regarding something does not necessitate its non-existence. How do you know that they did not reach him?

However, since it was a secretive journey<sup>1☆</sup>—just as the journey of our Holy Prophet, may peace and blessings of Allah be upon him, at

1. ☆ It is also the practice of God about the Prophets, peace be upon them, that they migrate from their homeland, as is mentioned in *Ṣaḥīḥ Bukhārī* as well. Thus, Ḥaḍrat Mūsā [Moses], may peace be upon him, migrated from Egypt to Canaan, and our Prophet, may peace and blessings of Allah be upon him, migrated from Makkah to Madīnah. Hence it was essential that Ḥaḍrat 'Īsā too should comply with this practice. So, he migrated to Kashmir after the incident of the cross. The Gospels, too, allude to this migration where it is written that a Prophet is not without honour but in his own country. By the word 'Prophet', Jesus meant himself. Therefore, the Christians should be ashamed at this point that they consider him to be God and not a Prophet although a Prophet is one who receives revelation from God. Therefore, it is necessary that God and Prophet be distinct from each other. (Author)

the time of migration was secretive—it was considered unwise to travel with a large caravan, just as it is evident that when our Prophet may peace and blessings of Allah be upon him, had migrated to Madīnah he was accompanied only by Ḥaḍrat Abū Bakr, may Allah be pleased with him; and undertaking the 200 *kose*<sup>1</sup> journey to Madīnah was not easy even at that time. Had the Holy Prophet, may peace and blessings of Allah be upon him, wished, he could have taken 60 or 70 people with him, but he only made Ḥaḍrat Abū Bakr, may Allah be pleased with him, his companion. To meddle into the mysteries of Prophets is an improper meddling.

And how do you know that the Disciples did not come to India to join Ḥaḍrat 'Īsā, may peace be upon him, even afterwards? On the contrary, the Christians themselves believe that some of the Disciples did—indeed—visit India in those days. The arrival of the disciple Thomas in Madras and the gathering of Christians in a festival every year in Madras to this day in its commemoration is something which is no secret to any knowledgeable person. In fact, the tomb in Srinagar, Kashmir, which we call the tomb of Ḥaḍrat 'Īsā, is believed by some eminent Christian clergymen to be the tomb of some disciple. This is despite the fact that the person buried in that tomb wrote in his book that, 'I am a Prophet and a prince, and the *Injil* [Gospel] was revealed to me.' It is also written in the historical books pertaining to Kashmir, which I have had access to, that this Prophet was from among the Israelites, that he was called the Prince Prophet, and that he had migrated to Kashmir from his own land. Also, we learn from the time of his arrival as is recorded in these books, that nineteen hundred (1,900) years have elapsed since the time this Prophet came to Kashmir.

And we also indict the Christians that whereas you admit that the person in that grave who is buried in Mohalla Khanyar, Srinagar is a disciple of Jesus, but how could he be a disciple when it is written in his

1. A *kose* is a measure of distance, the length of which is approximately two English miles. [Publisher]

own book that he was a Prophet and was a prince and the *Injil* [Gospel] was revealed to him? Can a disciple say that he is a Prophet and a prince and the *Injil* had been revealed to him? Thus, there can be no doubt that this tomb, which is in Kashmir, is that of Ḥaḍrat 'Īsā, may peace be upon him. And let it be clear to those who believe him to be sitting in heaven that he, in fact, rests in Kashmir; that is, in Mohalla Khanyar, Srinagar. Just as God Almighty had kept the People of the Cave hidden for so long, so did He keep Ḥaḍrat 'Īsā, may peace be upon him, hidden and finally disclosed the truth to me. There are thousands of such instances in the works of God Almighty, and it is not His way to seat anyone in heaven with a mortal body.

**HIS STATEMENT**—In *ahādīth*, 'Īsā [Jesus], who is to descend, has been called *Nabiyyullāh* ['the Prophet of God']. Can it be proven from the Quran and Hadith that a *Mubaddath* [recipient of discourse with God] has also been called a *Nabī* ['Prophet']?

**MY ANSWER**—In Arabic and Hebrew, the word *Nabī* [Prophet] merely means one who makes prophecies—one who makes a prophecy on the basis of revelation received from God. Thus, when—on the authority of the Holy Quran—the door of such Prophethood is not closed whereby a person, through grace of and submission to the Holy Prophet, may peace and blessings of Allah be upon him, may be granted the honour of converse and discourse with God and may be informed of hidden matters through divine revelation, then why would such Prophets not appear among the Muslims? What is the argument for it? I do not hold the belief that a seal has been placed on this kind of Prophethood. Only the door to that kind of Prophethood is closed that is accompanied by the ordinances of a new Shariah or that is a claim that moves away from submission to the Holy Prophet, may peace and blessings of Allah be upon him. But a claim to Prophethood by one whom divine revelation describes as an *ummatī* [follower of the Holy Prophet<sup>sas</sup>]

on one hand and also calls him a *Nabī* [‘Prophet’] on the other, is not in contradiction to the injunctions of the Holy Quran, inasmuch as such Prophethood—being that of an *ummatī*—is a reflection of the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him, and is not an independent Prophethood.

Had you properly reflected on the *aḥādīth*, this objection would not have arisen in your mind at all. You say that ‘Īsā [Jesus] who is to descend has been called *Nabiyyullāh* [‘a Prophet of God’] in *aḥādīth*; I say that the same Jesus who is to descend has also been called an *ummatī* in *aḥādīth*.<sup>1☆</sup>

Can you tell me from the Holy Quran or Hadith that ‘Īsā ibn Maryam [Jesus son of Mary], the past Prophet, has been called an *ummatī* at any place? It is thus quite clear that this ‘Īsā who is called both a Prophet and an *ummatī* is a different ‘Īsā. He is not the ‘Īsā [Jesus] who lived among the Israelites, who was an independent Prophet, and to whom the *Injil* was revealed. How can you make him an *ummatī* [follower of Holy Prophet<sup>sas</sup>]?

In *Ṣaḥīḥ Bukhārī*, where the future ‘Īsā is described as an *ummatī*, his physical appearance is also described as distinct from the first ‘Īsā. Of course, had the *aḥādīth* only used the word *Nabī* and not *ummatī*, one might have been mistaken, but now that *Ṣaḥīḥ Bukhārī* has clearly written **إِمَامَكُمْ مِنْكُمْ** [‘your Imam from among you’] with regard to the coming ‘Īsā: ‘O my followers, the coming ‘Īsā is also only an *ummatī* and no more.’ Likewise, *Ṣaḥīḥ Muslim* records these words **أَمَّكُمْ مِنْكُمْ** meaning that, ‘Īsā will be your leader and will be from among you.’ That is to say, he will be an individual from within this Ummah.

Thus, when it is proven from these *aḥādīth* that the ‘Īsā to come

1. ☆ An *ummatī* is the person who cannot reach his perfection without following the Holy Prophet, may peace and blessings of Allah be upon him. So can it be imagined with regard to Ḥaḍrat ‘Īsā [Jesus], may peace be upon him, that he will remain imperfect until he returns to the world and enters the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him, and follows him? (Author)

is an *ummatī*, it follows that him being called *Nabī* [Prophet] in the Word of God is not with the sense that is applicable to an independent Prophet. Rather, the only intent here is that God Almighty shall have discourse and converse with him and He shall reveal to him the news of the unseen. This is why, despite being an *ummatī*, he will also be called a *Nabī*. And if it is asked, 'How could any *ummatī* be called a *Nabī*—it being essential for a Prophet that God speak to him—when the door of divine discourse and revelation is closed upon this Ummah till the Day of Resurrection?'; the reply is that this door is not closed upon this Ummah at all. Had this door been closed upon this Ummah, this Ummah would have been a dead ummah and would have become distant and estranged from God. Moreover, had this door been closed upon this Ummah, why would this prayer be taught in the Holy Quran:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>1</sup>

The fact that the Holy Prophet<sup>ṣas</sup> has been called *Khātamul-Anbiyā'* [the Seal of the Prophets] does not mean that, after him, the door to divine converse and discourse is closed. Had this been the import, this would then be an accursed ummah which, like Satan, would be forever removed and alienated from God. Instead, what it means is that direct bestowal of the gift of revelation from Almighty God is barred and it is impossible and prohibited for anyone to receive this blessing without rendering obedience to the Holy Prophet, may peace and blessings of Allah be upon him. It is a point of honour for the Holy Prophet, may peace and blessings of Allah be upon him, that obedience to him is so blessed that when a person renders the fullest obedience to him, he is granted the honour of converse and discourse of God.

What honour, stature, spiritual prowess, and holy power would a Prophet have in his person if the people who claim to render obedience

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

to him are blind and devoid of sight, and God does not open their eyes through His converse and discourse. How absurd and futile is the doctrine that one should maintain that after the Holy Prophet<sup>ṣ</sup> the door to divine revelation has forever been closed, and that there is no hope for it in the future till the Day of Resurrection, and that one needs only worship the tales from the past. Can such a religion be worth its name in which no direct evidence of God can be found—all it has are tales? And even if one were to give up one's life in His path, and totally lose oneself in seeking His pleasure, and give Him preference over all else, God would still not open the door to His recognition for him, and would not bless Him with His converse and discourse.

I swear by Almighty God that no one in this age would be as disgusted with such a religion as I would. I call such a religion a satanic religion—not Godly—and I am certain that such a religion leads to Hell. It keeps one blind and lets him die blind and takes him to the grave blind. But, at the same time, I swear by the Gracious and Merciful God that Islam is not such a religion. In fact, **Islam is the only religion in the world that has the quality of investing one with divine discourse on the condition that one renders true and full measure of obedience to our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him.** This is the very reason why the hadith says:

علماء أمتي كأنبياء بني إسرائيل

Meaning: 'The saintly ulema of my Ummah are like the Prophets of the Israelites.' In this hadith, too, the saintly ulema are called *ummatī* on the one hand, and are likened to the Prophets on the other.

It is self-evident that whereas Almighty God has continued to speak to His servants from ancient times—so much so that even women among the Israelites were honoured with divine converse and discourse, such as the mother of Mūsā and Mary the Truthful—then how unfortunate and wretched is this Ummah that its men are not

equal even to Israelite women? Can it be expected that now is such an age that in this age God still hears but no longer speaks? If there is no dishonour for Him to hear the supplications of poor mortals, why is it a dishonour to speak to them?

Let it be remembered that attributes of God Almighty are never suspended. So, just as He shall always continue to hear, so shall He continue to speak. And what can be a clearer argument than this that the continuation of God's speaking, like His hearing will never come to an end? And it proves that there will always remain a group of people with whom God will continue to have converse and discourse. And I cannot comprehend why people get so agitated by the word *Nabī* [Prophet]. Once it has been established that the coming Messiah will be from within this Ummah, what is the harm if God called him a *Nabī*? Such people do not see that he has also been called an *ummatī* [follower of the Holy Prophet<sup>sas</sup>] and invested with all the attributes of an *ummatī*. This compound name is quite distinct and Ḥaḍrat 'Īsā, the Israelite, was never known by this name. Further, Almighty God has repeatedly called me an *ummatī* as well as a *Nabī* in His revelations. Hearing these names creates extreme ecstasy in my heart and I express my gratitude that I have been honoured with this compound name. The wisdom behind the granting of this compound name seems to be to strike the whip of castigation upon the Christians that whereas they portray Jesus, son of Mary, as God, our Prophet, may peace and blessings of Allah be upon him, is a Prophet of such calibre that an individual from his Ummah can be a *Nabī* and can be called 'Īsā despite being an *ummatī*.

**HIS STATEMENT**—With regard to the Promised Mahdi, there are found in some *ahādīth* words such as *من ولد فاطمة* [‘from among the progeny of Fāṭimah’], and *من عترتي* [‘from my progeny’], and *من اهل بيتي* [‘from among the people of my household’], and it is also written *يواطئ اسمه* [‘his name will be my name, and the name of his



father will be that of my father']. Please explain what is meant by each of them.

**MY ANSWER**—My claim is not that I am the Mahdi who conforms to **من ولد فاطمة** [the progeny of Fāṭimah], **من عترتي** [from my progeny], etc. Rather, my claim is that of being the Promised Messiah, and regarding the Promised Messiah, there is no statement of any *muḥaddith* [scholar of hadith] that he would be from among the progeny of Fāṭimah etc. Nevertheless, at the same time—as every *muḥaddith* says—I also say that all the *aḥādīth* regarding the Promised Mahdi are moot and suspect and not one of them is authentic. The degree to which fabrication has taken place in these *aḥādīth* has not taken place in any other hadith.

During the time of the Abbasid *Khulafā'* etc. the *Khulafā'* were very fond of pronouncing themselves the Promised Mahdi. So for this reason, some *aḥādīth* describe the Mahdi as being from the progeny of 'Abbās and some from the progeny of Fāṭimah. There are some *aḥādīth* which also say that **رجل من أمتي** 'He will be a man from my Ummah.' But essentially all of these *aḥādīth* are not worthy of any trust. This is not just my word; all eminent scholars of the Ahl-e-Sunnah have been saying the very same. As opposed to these *aḥādīth*, this hadith recorded by Ibn-e-Majah is very authentic: **لا مهدى إلا عيسى** meaning, there is no other Mahdi; 'Īsā is the very same Mahdi who is to come.

**HIS STATEMENT**—The prophecies of the Holy Prophet, may peace and blessings of Allah be upon him, that even the divines have tried to interpret [rather than taking them literally], are mostly those that have been disclosed in the form of dreams....

**My Answer:** I could not understand this question; hence, I am unable to answer it.

**HIS STATEMENT**—Literal-minded people do not possess inner insight; hence, there is no wonder that they do not recognize the Promised Messiah. But the men of God and men of insight ought to recognize His Holiness through revelations etc. as the late Qāḍī Thanāullāh of Panipat writes in regard to the Promised Mahdi, in his book *Tadbkiratul-Ma'ād*: [‘The saints from Levant and the elite from Iraq will come to pledge allegiance to him’].

**MY ANSWER**—All these statements are made on the basis that the Promised Mahdi will appear from amongst the progeny of Fāṭimah or the progeny of ‘Abbās, and the *Abdāl* [saints] and *Quṭb* [spiritual guiding stars] will take the oath of allegiance to him. But I have just written that eminent *muhaddithīn* [scholars of Hadith] have held that all such *ahādīth* regarding the Mahdi are impaired and suspect; rather, most of them are fabricated, and not to be trusted even one bit. Some of the Imams (divines) have written special books to falsify such *ahādīth* and have vehemently rejected them. Thus, when the coming of the Mahdi itself is doubtful and uncertain, how can there be any credibility to the notion that the *Abdāl* will take the oath of allegiance to him?

When the basis is false, how can the offshoots be considered true? Moreover, *Abdāl* do not have any inborn physical features to be distinguished from others. *Abdāl*, in the eyes of God, are people who bring about a holy transformation in themselves. You too—if you were to bring about a holy transformation in yourself and were to devote yourself to the Truth with no regard for people’s curse and abuse—would be counted among the *Abdāl*.

Most in my Jamā‘at [Community] are people who have suffered much hardships for the sake of this Jamā‘at, and have suffered much indignities, and have not hesitated to even give up their lives. Are they not the *Abdāl*? Shaikh ‘Abdur-Raḥmān, who was strangled in front of Amīr ‘Abdur-Raḥmān on account of [his allegiance to] this Jamā‘at and chose to be slaughtered like a goat—was he not among the *Abdāl*?

Likewise, Maulawī Ṣāhibzādah ‘Abdul-Laṭīf—who was a *muḥaddith*, a jurist, and most eminent among the scholars of Kabul—was stoned to death for [embracing] this Jamā‘at. He was counselled repeatedly that if he would break off his allegiance to this person [me] he would be honoured even more than before, but he chose to die, and did not even care about what would become of his wife and young children. For forty days his corpse lay buried in the stones.

Was he not among the *Abdāl*? I am—by the grace of God—still alive, and God has made great promises to me. Who knows how many and from which countries, pure-hearted people will enter my Jamā‘at? Besides, what is written in the chronicles with reference to the Promised Messiah is that the ulema would not accept him. There is no mention at all of any *abdāl* pledging allegiance to him.

**HIS STATEMENT**—So far there has appeared no clear Sign in your favour. Only two or three hundred thousand people have entered your Jamā‘at, and that amounts to no more than a drop out of an ocean. Therefore, if someone were to delay and defer entering the Jamā‘at, without rejecting, until the appearance of manifest impact—would it be permissible or not?

**MY ANSWER**—Waiting and delaying is also a form of denial. As for the point that many have not yet believed, this cannot be a proof that the claim remains unsubstantiated. If one who has been ordained by God possesses arguments and Signs, his claim cannot become weak by someone not believing in him. Besides, one needs to consider that the people who accepted the Holy Prophet, may peace and blessings of Allah be upon him, with a sincere heart by the time of his demise numbered no more than 150,000. Would their small number render doubtful the Prophethood of the Holy Prophet, may peace and blessings of Allah be upon him?

The fact of the matter is that the prerequisite for the truth of a true

Prophet is not that the majority should accept him. The prerequisite, indeed, is the incontrovertible evidence by irrefutable arguments. In this case, the requirements have been fulfilled incontrovertibly in consonance with the pattern of Prophethood. Thus, in keeping with the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him, the lunar and solar eclipses, that was to be a Sign for the advent of the Promised Messiah, did occur twice in the world.

Likewise, a new form of transport that was alluded to in the Holy Quran and Hadith has also come into existence; i.e. the railways which have taken the place of camels for transportation, as [foretold] in the Holy Quran:

وَإِذَا الْوُشَارُ عُظِّلَتْ<sup>1</sup>

Meaning that, the Latter Days, when the she-camel will be rendered useless.

And as is mentioned in this hadith of *Ṣaḥīḥ Muslim* with regard to the Signs of the coming of the Promised Messiah: *وليتركن القلاص فلا يُسعى عليها*<sup>2</sup> Meaning: 'Then the she-camel will become useless, and no one will ride them.' Obviously, that time has come.

It was also written that earthquakes would strike at that time. Accordingly, those earthquakes have been witnessed by people, and those that remain, shall be witnessed. And it was written that the Promised Messiah would be born at the end of the sixth millennium after Adam, may peace be upon him. Accordingly, I have been born in the same time frame.

Similarly, the Holy Quran had alluded to it that, like Ḥaḍrat 'Īsā,

1. *Sūrah at-Takwīr*, 81:5 [Publisher]

2. The present day edition of *Musnad Aḥmad bin Ḥanbal* has the same wording, whereas in *Ṣaḥīḥ Muslim*, instead of *وَلْيَتْرَكْنَ* the word *وَلْيَتْرَكُنَّ* is recorded. [Publisher]

may peace be upon him, the Promised Messiah would also appear in the 14th century,<sup>1☆</sup> and so my advent took place in the fourteenth century.

That is to say, just as Ḥaḍrat 'Īsā, may peace be upon him, was born in the fourteenth century after Ḥaḍrat Mūsā, may peace be upon him, so have I appeared in the fourteenth century from the time of the Holy Prophet, may peace and blessings of Allah be upon him. Regarding these Latter Days, God had also given the news in the Holy Quran that books and magazines would be published extensively throughout the world at that time, ways of interaction between nations would open up, many canals would be dug out of rivers, new mines would be discovered, many disputes in religious matters would arise between people, and one nation would attack another.

And while all this is happening, a trumpet will be blown from Heaven; i.e. God—through sending the Promised Messiah—will manifest Himself for the propagation of Islam. Then an inclination towards Islam will develop in the pure-hearted people of every country throughout the world, and God will gather the blessed people of the entire earth into Islam to the extent He wills. Then will be the end. So, all the above have come to pass. Similarly, it was written in *ahādīth* that

1. ☆ Although the Christians have erroneously written that Yasū' Masīḥ [Jesus, the Messiah], appeared in the fifteenth century after Mūsā [Moses], this is a mistake they have made. From Jewish histories it is unanimously established that Ḥaḍrat 'Īsā [Jesus], appeared fourteen centuries after Mūsā, and this statement is correct. Even though perfect similarity is not necessary to prove resemblance, for instance if we called someone a lion it does not necessitate that he must have the claws and hide and a tail too like a lion and should have the voice of a lion too. Rather a degree of similarity is enough to liken one person to another. Thus, it wouldn't matter even if we were to accept the Christian view that Ḥaḍrat 'Īsā appeared fifteen centuries after Ḥaḍrat Mūsā, because the fourteenth and fifteenth centuries are adjacent and this much difference in time would not take anything away from the mutual resemblance. But I give preference to the Jewish statement in this regard who say that Ḥaḍrat 'Īsā had claimed Prophethood exactly in the fourteenth century after Ḥaḍrat Mūsā because the Hebrew Torah they go by is more authentic than the Christians' translations. (Author)

the Promised Messiah would appear at the head of the century and that he would be the *Mujaddid* [Reformer] of the fourteenth [Hijri] century. So these Signs, too, have been fulfilled in this age.

It was also written that, by virtue of his birth, he would have a share of two centuries. And that he would be bestowed two names. And his birth would have a share of two lineages. And the fourth dual quality is that in his birth, too, he would be born as a twin. So all these Signs have become manifest. My sharing the two centuries—i.e. my being *Dhul-Qarnain*—is so established that there is no calendar of any nation of which my life has not spanned its two centuries.

Similarly, I received two titles from God Almighty: One I was named *ummatī* [follower of the Holy Prophet<sup>sas</sup>], as is indicated by my name **Ghulam Ahmad<sup>sas</sup>** [i.e. the Servant of Ahmad<sup>sas</sup>]; second, I was named, by way of reflection, *Nabī* [‘Prophet’], as God Almighty named me ‘Aḥmad’ in the earlier parts of *Barāhīn-e-Aḥmadiyya* and addressed me repeatedly by this very name.

This, indeed, was an allusion to the fact that I am a *Nabī* by way of reflection.<sup>1☆</sup>

Thus, I am an *ummatī* too and also—by way of reflection—a *Nabī*. This is what is alluded to by the divine revelation set out in the earlier parts of *Barāhīn-e-Aḥmadiyya*:

كُلُّ بَرَكَتٍ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

That is, every blessing is from the Holy Prophet, may peace and blessings of Allah be upon him. Thus, greatly blessed is the person who

1. ☆ Let no one be misled by the word *Nabī* here. I have written time and again that the Prophethood referred to here is not what is called an independent Prophethood. No independent Prophet can be called an *ummatī*, whereas I am an *ummatī*. Hence, it is an honorary name from Almighty God that was obtained as a result of obedience to the Holy Prophet, may peace and blessings of Allah be upon him, so that the similarity with Ḥaḍrat ‘Īsā be complete. (Author)

taught—the Holy Prophet, may peace and blessings of Allah be upon him—and, thereafter, greatly blessed is the one who was taught—this humble one. Therefore, due to perfect obedience, I was named an *ummatī* and having acquired the full reflection of Prophethood, my title became *Nabī*. Thus, I acquired two titles.

Those who object again and again that in *Ṣaḥīḥ Muslim* the 'Īsā to come has been called *Nabī*, it is incumbent upon them that they should read this exposition of mine with care, because the same *Muslim* in which the 'Īsā to come has been called a *Nabī*, the 'Īsā to come has also been called an *ummatī* therein. And it is not just the *aḥādīth*, but it is also inferred from the Holy Quran because it is explicitly stated in *Sūrah at-Tabrīm* that some individuals of this Ummah have been named 'Maryam' [Mary], and—on account of their perfect obedience to the Shariah—a Spirit was breathed into this 'Maryam' by God, and after the Spirit was breathed, 'Īsā was born from this 'Maryam'.

It was on this basis that God named me 'Īsā ibn-e-Maryam, because for a time I lived only in a Mary-like state. And then when God was pleased with that Mary-like state, a Spirit was breathed into me by Him. After this Spirit was breathed into me I progressed from the Mary-like state to become 'Īsā. A detailed account of this is present in the earlier parts of *Barāhīn-e-Aḥmadiyya*; for, in the earlier parts of *Barāhīn-e-Aḥmadiyya* I was initially named 'Maryam', as God says:

يا مريم اسكن انت و زوجك الجنة-

Meaning: 'O Mary! You and the one who is your companion, enter both into Paradise.'

And then in the same *Barāhīn-e-Aḥmadiyya*, giving me the title of Maryam, He has said:

نَفَخْتُ فِيكَ مِنْ رُوحِ الصِّدْقِ

Meaning: 'O Mary, I breathed into you the Spirit of truth.' This

breathing of the Spirit was a kind of metaphor similar to Mary, the Truthful's conception. And then after this 'conception', at the end of the book I was named 'Īsā, as He said:

يا عيسى ائتني متوفاً ورافعك الـ

Meaning: 'O 'Īsā, I will cause you to die and will raise you to Myself like believers.' Thus, I was named 'Īsā ibn Maryam [Jesus son of Mary] in the Book of God. Since Maryam is an *ummatī* individual and 'Īsā is a *Nabī*, therefore, by giving me the names Maryam and 'Īsā it was shown that I am both an *ummatī* and a *Nabī*—but a *Nabī* who is a *Nabī* only by way of reflection in the estimation of God due to the blessing of obedience [to the Holy Prophet<sup>sas</sup>].

My being 'Īsā ibn Maryam is a matter that the ignorant people object to; namely: 'According to *aḥādīth* the 'Īsā who was to come has been named 'Īsā ibn Maryam, whereas this man is not Ibn Maryam as his mother's name was not Maryam.' Little do they realize that, as was the promise contained in *Sūrah at-Tabrīm*, I was first named Maryam, and then God's grace breathed the Spirit into me; i.e. by His special manifestation created a new state from that Maryam-like state and named it 'Īsā.

And since that state emanated from a Maryam-like state, God called me by the name of 'Īsā ibn Maryam, and this is how I became 'Īsā ibn Maryam. Hence, the Maryam referred to here is not Maryam, the mother of Ḥaḍrat 'Īsā, may peace be upon him; rather, God named me Maryam in the previous Parts of *Barāhīn-e-Aḥmadiyya* on account of a spiritual resemblance that I had with Maryam, mother of 'Īsā. And then He brought upon me another manifestation and compared it to the breathing of the Spirit. And then when that Spirit became manifest and reflected, He named me 'Īsā by virtue of that Spirit. So, it is on this very account that I was named 'Īsā bin Maryam.

Here, this point also needs to be understood that whereas the Quranic verse:



يُعِيسِي إِيَّيْ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ<sup>1</sup>

referred to 'Īsā, may peace be upon him, the verse as it appears in the previous parts of *Barāhīn-e-Aḥmadiyya* was revealed in my favour. The reason is that just as the Jews believed, on the basis of their edicts of disbelief against Ḥaḍrat 'Īsā, that his soul was not raised towards God, the same belief is held by the opponents of (my) people with regard to me; i.e., they say this man is a disbeliever and his soul will not be raised towards God.

It is to refute them that Almighty God says to me, 'I will raise your spirit toward Me after your death.' And in the words إِيَّيْ مُتَوَفِّيكَ [‘I will cause you to die’] is concealed another prophecy, and it is that تَوَفِّي [tawaffī] in the Arabic language means causing someone to die a death which is a natural death, and not through murder or crucifixion. This is just as 'Allāmah Zamakhshari in his *Tafsīr Kashshāf* with regard the same verse—‘O Jesus, I will cause you to die’—has given the following explanation: إِيَّيْ مَمِيتِكَ حَتْفَ انْفَاكِ. Meaning that, I will give you a natural death. Since God knew that the same attempt will be made to kill and crucify me as was made with regard to Ḥaḍrat 'Īsā, may peace be upon him, He—therefore—told me by way of prophecy the very same:

يَا عِيسَى أَتِي مُتَوَفِّيكَ

Meaning: ‘O Jesus, I will cause you to die.’ It had the hint that He would save me from being killed or crucified. It is obvious that many efforts were made to get me killed or crucified and the ulema of the [Muslim] nation issued edicts for my murder. A false case was also made against me to get me hanged, in which **Dr. Martyn Clark** was the plaintiff, and Maulawī Abū Sa'īd **Muḥammad Ḥusain Batālawī** was among the witnesses.

1. O Jesus, I will cause you to die a natural death and will exalt you to Myself (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]

And the charge was that I had sent a man named 'Abdul Majīd<sup>1</sup> to kill Dr. Martyn Clark. Accordingly, witnesses against me were duly processed, but God had already told me even before the case that such a case will be brought, and that He would save me. That revelation from God Almighty was conveyed to about sixty, seventy, or eighty people prior to the case. Hence, in keeping with His holy revelation, God caused me to be honourably acquitted from this false charge. Thus, all that endeavour was to get me hanged as was made by the Jews with regard to Ḥaḍrat 'Īsā, may peace be upon him.

And what is strange is that Pilate, the Roman, (Governor of the territory where the Messiah was), had said to the Jews that he found no fault with that man—that is, 'Īsā—for which he should put him on the cross. In the same way, the official who had my case in his court, whose name was Douglas and who was the Deputy Commissioner of our District, addressed me saying, 'I make no charge of murder against you.' Stranger still, just as a thief was crucified alongside Ḥaḍrat 'Īsā, similarly, the day the case of murder against me was decided, a Christian thief from the Salvation Army, who had stolen some money, was also brought before the same court the same day.

In short, when Almighty God said:

يَعِيشِي إِلَىٰ مُتُوفِّيكَ وَرَأْفَعُكَ إِلَىٰ<sup>2</sup>

with regard to me, this was a prophecy in which a hint was given that, as it happened in the case of Ḥaḍrat 'Īsā [Jesus], some schemes would also be hatched to have me killed, and that the enemy will remain frustrated in these schemes.

The third matter which makes me dual is the issue of my nationality. As is apparently reported, I am a Mughal by ethnicity on the basis

1. This is a misprint. The actual name is 'Abdul Hamīd. [Publisher]

2. O Jesus, I will cause you to die *a natural death* and will exalt you to Myself (Sūrah Āl-e-'Imrān, 3:56). [Publisher]

of my paternity but some of my grandmothers were from among the *Sādāt* [progeny of the Holy Prophet<sup>ṣas</sup>]. But Almighty God declares me to be of Persian ethnicity on my paternal side, and a Fatimite on the maternal side, and only what He says is the truth. The fourth matter that makes me dual is that I was born a twin—with me there was a girl who was born before me.

Again, reverting to my earlier point, I say that it is totally false and amounts to deceiving oneself to suppose, from the word *Nabī* used with regard to the Promised Messiah in *abādīth*, that he indeed is Ḥaḍrat 'Īsā, may peace be upon him. For, while it is true that the 'Īsā to come has been named *Nabī* [Prophet], it is accompanied by such a prerequisite that by virtue of that prerequisite it is impossible that Ḥaḍrat 'Īsā [Jesus] the Israelite could be that *Nabī*, inasmuch as—notwithstanding that he is called *Nabī*—the same *abādīth* refer to this 'Īsā as an *ummatī* too.

Anyone who reflects upon the significance of *ummatī* will clearly understand that it is heresy to declare Ḥaḍrat 'Īsā to be an *ummatī*, because an *ummatī* is one who is imperfect, misguided, and faithless, prior to following the Holy Prophet, peace and blessing of Allah be upon him, and prior to following the Holy Quran, and then, he acquires faith and perfection by following the Holy Prophet, may peace and blessings of Allah be upon him, and by following the Holy Quran. Clearly, it is *kufī* [disbelief] to entertain such a thought concerning Ḥaḍrat 'Īsā because, regardless of how much lesser he might be in status as compared to the Holy Prophet, may peace and blessings of Allah be upon him, it cannot be said that he—God forbid—is misguided and faithless, or that he is imperfect, and that his divine cognition is incomplete unless he returns to this world and enters the Ummah of the Holy Prophet, may peace and blessings of Allah be upon him.

Thus, I say to my opponents with conviction that Ḥaḍrat 'Īsā is not an *ummatī* at all. Although he—and indeed all the Prophets—believed in the truth of the Holy Prophet, may peace and blessings of Allah be upon him, they were still followers of the teachings that were revealed to them. God had manifested Himself to them directly, and it was not

that, by following the Holy Prophet, may peace and blessings of Allah be upon him, or through his spiritual teaching, that they had become Prophets or that they were called *ummatī*. God had bestowed upon them distinct Books, and they were instructed to follow those Books and teach others to do the same, and this is testified to by the Holy Quran. In view of this categorical testimony, how can Ḥaḍrat 'Īsā be regarded the Promised Messiah? Since he is not an *ummatī*, he can also not be the kind of *Nabī* who has to be an *ummatī*. Similarly, Almighty God manifested hundreds of Signs for me, a portion of which has also been recorded in this part of *Barāhīn-e-Aḥmadiyya*.

**His Question**—What is the blessed age of your eminence at the moment? As for your tidings that your eminence gives that Islam will make great progress through your eminence, whether all that progress will happen within the lifetime of your eminence or what? I seek its elucidation.

**MY ANSWER**—True estimation of the age is known, of course, to God, but as far as I know at this time, which is 1323 of the Hijrah, my age is close to seventy (70) years. **والله اعلم** [And Allah knows best]. I cannot say whether the full progress of Islam will take place within my lifetime or after me. However, I reckon that the full measure of progress of faith never occurred within the lifetime of any Prophet. Rather, the task of the Prophets was that they were able to show somewhat of a sample of the progress, and then, after them, further progress came to fruition.

For instance, our Holy Prophet, may peace and blessings of Allah be upon him, was sent to the entire world—for everyone—dark or fair-skinned—but within his lifetime, the fair-skinned; i.e. European nations, did not get any share of Islam—not a single person became a Muslim. And as for those who were dark-skinned, out of them Islam spread only within the Arabian Peninsula, and the Holy Prophet, may peace and blessings of Allah be upon him, died after the fall of Makkah.

Therefore, I reckon the same will happen in my case as well. I have been vouchsafed by God this Quranic revelation repeatedly:

وَأَمَّا أُوْرِيئِكَ بَعْضَ الَّذِي نُوْدُهُمْ أَوْ تُتَوَقَّئِكَ<sup>1</sup>

I expect, from this, that some part of the success will come about during my lifetime.

**His Question:** In the *ahādīth* there is stern warning concerning the drawing of a picture of any living thing, but the photographs of your eminence that have been published suggest that you deem it lawful.

**MY ANSWER**—I am vehemently opposed to anyone taking a photograph of me and keeping it with him like idolaters do, or publishing it. I have absolutely not given any such instruction that someone should do this. No one could be more opposed to idol-worship and image-worship than me. However, I have noticed that when the people of Europe want to read someone's book, they desire to see a picture of its author first. This is because knowledge of physiognomy is quite developed in Europe, and most of them can tell just from looking at a picture whether the claimant is truthful or a liar.

Those people, on account of the distance of thousands of miles, cannot come to me nor can they look at my face. Therefore the sagacious of that land reflect upon my inner condition by looking at my picture. There are many who have written letters to me from Europe and America and in their letters they have written that they had looked at my picture carefully and on the basis of the art of face reading they were forced to admit that it was not the picture of a liar. One American woman, upon seeing my picture, said that it was the picture of Yasū' [Jesus]; that is, 'Īsā, may peace be upon him. It is for this purpose, and

1. And if We make you witness a part of what We promised them or cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

to this extent, that I have purposely remained silent about the initiation of this practice. انما الاعمال بالنيات [And actions are judged by their intentions].

Also, I do not believe that prohibition of drawing of a portrait is absolute. It is evident from the Holy Quran that the sect of *Jinn* used to draw portraits for Ḥaḍrat Sulaiman [Solomon]. The Israelites, for a long time, possessed portraits of Prophets, including that of the Holy Prophet, may peace and blessings of Allah be upon him. Also, Gabriel, may peace be upon him, showed the Holy Prophet, may peace and blessings of Allah be upon him, a portrait of Ḥaḍrat 'Ā'ishah on a silk cloth. And the images of animals become naturally imprinted on some stones under water. Moreover, the instrument that is now used for taking photographs had not been invented in the time of the Holy Prophet, may peace and blessings of Allah be upon him. It is a very useful instrument by which some diseases can be diagnosed. Another instrument has been introduced by which the image of all the bones of a person is taken to help diagnose diseases such as rheumatism and gout, and determine the nature of the illness. Similarly, many scientific benefits have been realized by means of photographs. Some Europeans have published the images of all the known living things, including many kinds of insects, and all variety of birds and animals, etc. in their books which has fostered knowledge. Is it then conceivable that God—who encourages the acquisition of knowledge—would prohibit the use of an instrument that helps to diagnose difficult diseases and which helps sagacious people to attain guidance?

All these are senseless notions that have become widespread. Why don't the *maulawīs* [religious clerics] of our country throw away from their pockets and homes all the coins, rupees, two annas, four annas, and eight annas that bear the image of the royal visage? Do not these coins bear pictures on them? It is a pity that, by uttering unreasonable things wantonly, they give the opponents an opportunity to laugh at Islam. Islam has forbidden frivolous pursuits and such pursuits as foster idolatry; and not the pursuits that foster human knowledge, help

in diagnosing diseases, and draw sagacious people closer to guidance. Despite all this, however, I do not like it at all that people of my Jamā'at should, without an unavoidable desperate need, make it an occupation of publishing my photo routinely because this is how innovations slowly take root and culminate into idolatry.

I, therefore, admonish my Jamā'at here, too, to refrain from such deeds as far as is possible for them. I have seen cards of some people on the back of which I have noticed my picture in a corner. I am vehemently against such publication. I do not want anyone in my Jamā'at to be guilty of such an act. It is one thing to do something for a legitimate and useful cause, and quite another to be like the Hindus who hang the pictures of their elders on the walls everywhere. It has always been observed that such frivolous deeds end up in idolatry and grave errors, like those which found their way among the Hindus and the Christians.

And I expect that anyone who views my admonitions with honour and deference and is my true follower will henceforth abstain from such acts; otherwise, he will be deemed to conduct himself against my instructions and interfere in the Shariah with insolence.

Some people who neither have any knowledge of faith nor of my circumstances have also published, merely out of narrow-mindedness and lack of appreciation, such allegations against me that only go to prove, if anything, that, in contrast to the efforts they put forth to acquire for this world and to achieve worldly offices and ranks, they do not have even a thousandth of that focus on faith. Hearing their objections, one is wonderstruck as to how ignorant these people are of Islam despite being called Muslims!

Well! Let us consider the nature of their objections. For example, they say that this is a ruse for collecting money and his helpers are on the payroll. Now, let anyone who has some fear of God in his heart consider whether this is not the same evil suspicion that people who are blind at heart have always entertained against the past Prophets, peace be upon them. Pharaoh also thought ill of Mūsā and, addressing his own people, said that "The real objective of this man is to dispossess

you of your land and occupy it for himself.' Similarly, the Jews formed the same opinion concerning Ḥaḍrat 'Īsā that he was a conniving person and, under the pretext of Prophethood, wanted to rule over them.

The disbelievers of Quraish had the same misgiving with regard to our Holy Prophet, may peace and blessings of Allah be upon him, as the Holy Quran records their saying:

إِنَّ هَذَا لَكَيْفٌ يُكَادُ<sup>1</sup>

Meaning: 'There has to be some ulterior motive in this claim.' So why should I feel disappointed by these objectors! They are displaying the trait of the deniers of the past. A seeker after truth should be in the habit of examining the claim critically and reflecting on the arguments impartially, and speaking only that which is sanctioned by reason, fear of God, and justice; rather, than proclaiming—before any scrutiny—that it is all a ruse to accumulate wealth.

Another objection they have is that prophecies were not fulfilled. In answer to this objection, it is sufficient to say لعنة الله على الكاذبين- ['May the curse of God be upon the liars']. Had they read my books carefully or queried the learned and knowledgeable of my Jamā'at, they would have known that thousands of prophecies have been fulfilled to date, and the witnesses to their fulfilment are not one or two, but in their thousands. What is the benefit of uncalled for denial? Will it make the return of Ḥaḍrat 'Īsā any more plausible?

One ought to—once and for all—give up the notion of the second coming of Ḥaḍrat 'Īsā. Let every opponent know for sure that he will reach the time of the agony of death at his appointed time and will die, but he will not see Ḥaḍrat 'Īsā descending from the heavens. This is also my prophecy which every opponent will testify to at the time of his death. Every *maulawī* and mullah and everyone who bears enmity towards me and writes against me, should know that they will

1. *Sūrah Ṣād*, 38:7 [Publisher]



die disappointed so far as they hope to see Ḥaḍrat 'Īsā coming down from the heavens.

They will not see him descend at all while they will get sick and reach the stage of death rattles and will leave the world in great bitterness. Is this not a prophecy? Can they say that it will not be fulfilled? It will surely be fulfilled! And then if they have children, they too should remember that they will also die similarly frustrated and no one will descend from heaven! And then if their children have children, they too will share in their frustration and none of them will see Ḥaḍrat 'Īsā [Jesus] descending from heaven!

And some ignorant people say that the prophecy with regard to Aḥmad Baig's son-in-law was not fulfilled. They do not understand that this prophecy—like the one regarding 'Abdullāh Ātham—was conditional. In this prophecy, Almighty God's revelation, addressing the maternal grandmother of his betrothed was:

توبى توبى فانّ البلاد على عقبك

Meaning: 'O woman, repent! Repent, for a calamity is to befall the daughter of your daughter!' So when Ahmad Baig died within the appointed time frame—in keeping with the prophecy of which this prophecy is one limb—fear developed in the hearts of all concerned as is the wont of human nature, and being fearful they humbled themselves. Therefore, God delayed the fulfilment of this prophecy.

And this, indeed, was a conditional prophecy, just as the prophecy regarding the death of 'Abdullāh Ātham—who died nearly 11 years ago—was also a conditional prophecy. But the prophecy that Prophet Yūnus [Jonah] had made with regard to the destruction of his people, had no conditions attached to it, and yet that nation was saved on account of their repentance and their asking for forgiveness. I have said it again and again that prophecies of warning can be delayed or even averted by repentance and asking for forgiveness, just as the promise of destruction concerning Yūnus's people was averted simply due to

their repentance. Alas! How blind the people of this age are that the reply is given to them in accordance with the Book of God—again and again—yet they fail to understand!

Was Prophet Yūnus not a true Prophet in their estimation—whose prophecy was without any condition and was a categorical prophecy that his people would be destroyed by a calamity within forty days, and yet that nation was not destroyed? In the case of the prophecies under discussion, however, the objection does not even arise as it would with regard to Yūnus's prophecy. Here the prophecies about the death of 'Abdullāh Ātham, Ahmad Baig, and his son-in-law were conditional. It is surprising that, of the four prophecies, three have already been fulfilled. And 'Abdullāh Ātham, Ahmad Baig, and Lekh Rām are long dead in keeping with the prophecies, but these people still do not desist from raising objections.

And they also object as to why an effort was made for the hand of Aḥmad Baig's daughter in marriage by offering inducements of different kinds. They do not understand that the effort was only with the intent that the divine decree be thereby put off and the calamity be averted. The same effort was made with regard to 'Abdullāh Ātham and Lekh Rām. How do they know that it is forbidden to make any legitimate effort for the fulfilment of any prophecy?

Just ponder over it carefully and honestly whether it was not promised to the Holy Prophet, may peace and blessings of Allah be upon him, in the Holy Quran that idolatry of Arabia would be wiped out and Islam would be established in place of idolatry, and a day would come when the keys of the Ka'bah would be in the hands of the Holy Prophet, may peace and blessings of Allah be upon him. He would give them to whoever he chose. And that God would do all this Himself. And yet efforts were made for the spread of Islam that need not be detailed here. In fact, there is an authentic hadith that if someone sees a dream and that dream can be fulfilled by his effort, he should fulfil that dream by his own effort.

## REPLY TO THE DOUBTS

*raised by*

*'Al-Khiṭābul-Maliḥ fi Taḥqīqil-Mahdī wal-Masīḥ'—*

*A Collection of Maulawī Rashīd Aḥmad Gangohī's Absurdities*



In this book, the author has tried desperately to disprove my claim. And, to lend weight to his viewpoint, he has used much that is contrary to the facts. This book is utterly untenable, baseless, and full of absurd notions and fabrications. I know that there is no need to refute it at all, and anyone who has basic knowledge of the Holy Quran and Hadith does not require a refutation to be written; however, since I have heard that Maulawī Rashīd's followers in the vicinity of Saharanpur hold this book in great esteem and read it with much reverence—considering it to be a memorable relic of his lifetime—I thought it appropriate that, in order to save such people from being misled, answers be given to some of the more significant objections that have caused the ignorant and unlearned people of that area to fall into a pit of misguidance and take pride in this book, which is a compilation of falsehoods.

In order to open up a straight path for seekers after truth, I deem it appropriate to describe briefly the real issue that is the basis of dispute. It is that my opponents, Maulawī Rashīd Aḥmad included among them, hold the belief that Ḥaḍrat 'Īsā [Jesus], may peace be upon him, has not

died and that he has gone to heaven with his earthly body for some purpose,<sup>1☆</sup> and that he will return to the world at some time before the Day of Resurrection. They do not, however, explain the purpose for which he was raised to heaven. Was it merely to save him from the hands of the Jews, or was there something else? And they cannot explain why, now that nearly 2,000 years have passed, he is still in heaven. Is there still some fear in his heart of retribution by the Jews? They also cannot explain why he was given the distinction, withheld from all other Prophets, of being in heaven for such a long period of time—now approaching 2,000 years—and descending to earth at some point in time in accordance with the prophecy of the Holy Prophet, may peace and blessings of Allah be upon him. Moreover, they cannot explain the wisdom that God had in a physical ascension and subsequent descent. Was it the fear of the Jews apprehending him or something else? And they cannot explain why the distinction of this ascension and descent was granted to a person who God knew would be deified, and that 400 million people would believe him to be the son of God—rather, God—merely because this miracle is ascribed to him.

Although these people assert forcefully that Ḥaḍrat 'Īsā has not died—rather, he is alive—they still cannot explain on the basis of which explicit and decisive pronouncement of the Holy Quran his continued existence, in contravention to the practice of God, stands proven. On the other hand, the belief on which God has established me, on the basis of enlightened conviction, is that Ḥaḍrat 'Īsā, may peace be upon him, has died like other human beings after living a natural lifetime for a human. As for his ascension to heaven with his earthly body and then

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1. ☆ It has been written by interpreters of dreams that if someone sees in a dream that he has gone to heaven with his physical body, it will be interpreted that he will die a natural death, i.e. will remain safe from the designs of his enemies to kill him. It would not be surprising that Ḥaḍrat 'Īsā might have seen such a dream too, and ignorant people, not considering the interpretation of the dream, should have taken it for his actual ascent to heaven in his earthly body. (Author)

returning to the earth with his earthly body at some later age, these are all calumnies against him. **Allah the Lord of Honour and Glory** says:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا<sup>1</sup>

Thus, the real issue that needs to be settled and decided is whether it is true that Ḥaḍrat 'Īsā, may peace be upon him, did indeed ascend to heaven with his earthly body, in contravention of divine practice. If it can be proven from the clear and explicit statements of the Holy Quran that Ḥaḍrat 'Īsā, may peace be upon him, was in fact raised with his earthly body to heaven, then there would be no need to dispute his physical return, because, in keeping with Quranic authority, if one were to go to heaven with an earthly body, he would necessarily have to return.

So if Ḥaḍrat 'Īsā has gone to heaven bodily, there is no doubt as to his return. The reason is that, even if he was not required to return to earth for any other purpose, he would still need to come back to die, as there is no place in heaven for graves. And it is established from the clear and explicit statement of Holy Quran that every human being shall die only on earth, be buried only in the earth, and be resurrected from the earth, as God says:

وَمِنهَا خَلَقْنَاهُمْ وَفِيهَا نُعِيدُهُمْ وَمِنْهَا نُخْرِجُهُمْ تَارَةً أُخْرَى<sup>2</sup>

Granted, it is possible that he is ill when he descends from heaven, or becomes ill on the way, and then dies upon reaching the earth. I say this because it is established from *ahādīth* [pl. hadith] that the 'Īsā to come

1. Say, 'Holy is my Lord! I am not but a man sent as a Messenger.' (*Sūrah Banī Isrā'īl*, 17:94) [Publisher]

2. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more (*Sūrah Tā Hā*, 20:56). [Publisher]

will descend clad in two saffron-coloured sheets, and all interpreters of dreams agree that a saffron-coloured sheet denotes illness.

I have declared many times that I have been ordained by God as the Promised Messiah. These two characteristics are also mentioned among my physical characteristics as recorded in *ahādīth*. Just as a saffron-coloured sheet denotes an illness, and as two saffron-coloured sheets have been mentioned in *ahādīth* with regard to the Promised Messiah, so do I suffer from two illnesses. One illness is in the upper part of my body—and this is the ‘upper sheet’—which is the vertigo from which I suffer; sometimes, I fall to the ground due to its severity and the flow of blood to my heart is reduced, creating a frightening situation. The second illness is in the lower part of the body, and that is polyuria, which is also known as diabetes. I have to pass urine frequently on a daily basis; at times it reaches up to 15 or 20 times, but on occasion it can be a hundred times during the span of a full day and night, and this, too, causes much weakness. So these are the two saffron-coloured sheets that have become my lot. Even those who do not accept me must admit that Ḥaḍrat ‘Īsā will bring with him this ‘gift’ from heaven at the time of his descent; i.e. he will suffer from two illnesses, one shall be in the upper part of his body, and the other in the lower part of his body.

Now, if someone were to say that these ‘sheets’ signify real sheets, then it would mean that Ḥaḍrat ‘Īsā, may peace be upon him, at the time of his advent, will be clad in two saffron-coloured sheets in the manner of Hindu yogis. But these meanings go against the interpretation that the Holy Prophet, may peace and blessings of Allah be upon him, has made concerning his visions. For example, the Holy Prophet, may peace and blessings of Allah be upon him, had seen [in a dream] two bangles on his hands, and he interpreted them to mean two false prophets; and he had seen cows being slaughtered, and interpreted it to mean the martyrdom of his Companions, may Allah be pleased with them. He had seen a large cloak for Ḥaḍrat ‘Umar, may Allah be pleased with him, and interpreted it to signify his *taqwā* [righteousness]. So

why, in the case of this hadith, should we not interpret the two saffron sheets in the way it has been done—in accordance with the tradition of the Holy Prophet, may peace and blessings of Allah be upon him—unanimously by all the eminent interpreters of dreams in Islam? There is not a single one opposed to this interpretation. And the interpretation is that the two saffron sheets symbolize two illnesses. I can swear by God that this is also my own experience. Countless times I have seen a saffron sheet on the body of a person in a dream—either with reference to myself or someone else—and it has always materialized as an illness. Thus, it is outrageous that just as the word متوقيك [mutawaffika—‘will cause you to die’] is interpreted differently when it pertains to Ḥaḍrat ‘Īsā—in contravention of its universal meaning—so should the two saffron sheets be interpreted in contravention of the meaning given by the Holy Prophet, may peace and blessings of Allah be upon him, his Companions, may Allah be pleased with them, the *Tābi‘īn* [the generation after the Companions], the *Ṭabā‘ Tābi‘īn* [the generation of the *Tābi‘īn*], and the Imams of *Ahl-e-Bait* [those who belong to the household of the Holy Prophet<sup>ṣas</sup>].

In short, the critically important discussion at this juncture is whether or not Ḥaḍrat ‘Īsā, may peace be upon him, actually died, because, if it is established that he has gone to heaven with his earthly body, then, as I have just mentioned, it is necessary for him to return to the earth in any event—whether to join the Mahdi or merely to die. This is the essential contention which, once settled, will resolve the entire dispute, and the party that possesses strong arguments in favour of the life or death of Ḥaḍrat ‘Īsā, may peace be upon him, is truthful. Once this disagreement is resolved, all peripheral discussions become unnecessary; rather, all the miscellaneous objections of the vanquished party become automatically rejected. Hence, this is the vital issue that a seeker of truth needs to ponder with full attention.

The unfortunate matter here is that despite the fact that the Holy Quran has spoken of the death of Ḥaḍrat ‘Īsā, may peace be upon him, in clear words; the Holy Prophet, may peace and blessings of Allah be

upon him, has clearly stated that Ḥaḍrat 'Īsā, may peace be upon him, is included among the souls that have departed from this world; and the Companions, may Allah be pleased with them, have agreed to this verdict with open and manifest consensus that all Prophets have died,<sup>1 ☆</sup>

1. ☆ The Companions, may Allah be pleased with them, were very grief-stricken due to the demise of the Holy Prophet, may peace and blessings of Allah be upon him. Because of this state of grief, when Ḥaḍrat 'Umar<sup>ra</sup> heard the words of some of the hypocrites, he said that the Holy Prophet, may peace and blessings of Allah be upon him, would return to the world and cut off the ears and noses of the hypocrites. Since this was an incorrect notion, Ḥaḍrat Abū Bakr Ṣiddīque first went to the house of Ḥaḍrat 'Ā'ishah Ṣiddīqah<sup>ra</sup>, lifted the sheet from the face of the Holy Prophet, may peace and blessings of Allah be upon him, kissed his blessed forehead, and said: *أَنْتَ طَيِّبٌ حَيًّا وَمَيِّتًا لَنْ يُجْمَعَ اللَّهُ عَلَيْكَ الْمَوْتَيْنِ إِلَّا مَوْتِكَ الْأُولَى*. Meaning that: 'You are holy, in your life and in your death. God will never subject you to two deaths. For you is only the first death.' This was meant only to convey that the Holy Prophet, may peace and blessings of Allah be upon him, would not return to this world. He then gathered all the Companions<sup>ra</sup> in the Prophet's Mosque—incidentally, on that day all the living Companions<sup>ra</sup> were present in Madīnah—and after gathering them, Ḥaḍrat Abū Bakr, may Allah be pleased with him, climbed the pulpit and read the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَكُلٌّ مَاتَ أَوْ قُتِلَ أَلْقَيْنَهُ عَلَىٰ أَعْقَابِكُمْ

Meaning that: 'The Holy Prophet, may peace and blessings of Allah be upon him, is but a Prophet, and all Prophets before him have passed away. So if the Holy Prophet, may peace and blessings of Allah be upon him, too were to pass away or were killed, would you abandon the faith?' [Sūrah Āl-e-'Imrān, 3:145]

This was the first ever *ijmā'* [consensus] that took place among the Companions, may Allah be pleased with them, and it proves that all Prophets, including Ḥaḍrat 'Īsā, had passed away. To hold that the meaning of the word *خَلَّتْ* [*khalat*] includes being raised to heaven alive is sheer obduracy, because looking at all the Arabic lexicons nowhere do we find that the word *خَلَّتْ* [*khalat*] can also be used for going to heaven while still living. Moreover, God has Himself set forth the meaning of *خَلَّتْ* [*khalat*] in the second sentence because He says *أَفَكُلٌّ مَاتَ أَوْ قُتِلَ* [if he passes away or is killed], thus confining the meaning of *خَلَّتْ* [*khalat*] to two possibilities, that of dying a natural death or that of being killed. Otherwise, the explanation should have been:

أَفَإِنْ مَاتَ أَوْ قُتِلَ أَوْ رُفِعَ إِلَى السَّمَاءِ مَعَ جَسَمِهِ الْعَنْصَرِيِّ-

[If he were to die, or be killed, or raised bodily to heaven.]



our opponents still persist in contending repeatedly that Ḥaḍrat 'Īsā, may peace be upon him, is alive.

Despite this, our opponents set aside the Holy Quran, they set aside the Hadith, they set aside the *ijmā'* [consensus] of the Companions, and hold fast to the errors of their forefathers. They do not possess an iota of evidence that Ḥaḍrat 'Īsā is alive and will return to the world in the Latter Days. Their opposition is being fuelled by the jealousy that is ever born in the hearts of arrogant people under the prevailing contemporary influence. And even if, contrary to my arguments, they did possess some arguments from the Holy Quran or Hadith pertaining to Ḥaḍrat 'Īsā still being alive, even then righteousness should have demanded that they should exercise some shame and modesty in the face of a person who has appeared at the time of need, right at the head of the century, and is accompanied by powerful signs in favour of his claim. After all, Almighty God has not named them *Ḥakam* [Arbiter], so as enable them to give credence to their own thoughts over the words of the Promised Messiah. Rather, **He has named the Promised Messiah as *Ḥakam***. Thus it was a demand of righteousness that even if they did possess some presumptive arguments, they should have given them up in the face of a person who has presented definitive arguments based on the Shariah and shows Heavenly Signs. Unfortunately, these people walk in the footsteps of the Jews and support only falsehood.

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It would have been contrary to eloquence to mention just two of the meanings that apply to *خَلَّتْ* [*khalat*] and omit the third meaning, which is the one opponents allege it signifies. Moreover, the true purport of Ḥaḍrat Abū Bakr, may Allah be pleased with him, in reciting this verse was that the Holy Prophet, may peace and blessings of Allah be upon him, would not return to this world a second time, as he had also made clear when kissing the forehead of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, our opponent must admit that Ḥaḍrat 'Īsā cannot return to this world in any case even if it were supposed that he is still alive. Or else the purpose of the argument would be defeated. This *ijmā'* among the Companions is something that cannot be denied. (Author)

**I have been sent by Almighty God as *Ḥakam* yet they desire to be arbiters over me.**

Now I will turn my attention to the fact that Ḥaḍrat 'Īsā, may peace be upon him, has indeed died and that the belief that he is still alive is contrary to the Holy Quran and authentic *aḥādīth*.

Keep in mind that the Holy Quran proclaims loud and clear that Ḥaḍrat 'Īsā<sup>as</sup> has died a natural death. At one place Allah the Almighty, by way of promise, says:

لِيُعِيسَىٰ إِنِّي مُتَوَقِّئُكَ وَرَافِعُكَ إِلَيَّ<sup>1</sup>

In another verse, He speaks of the fulfilment of this promise, as He says:

وَمَا أَقْتُلُوهُ يَقِينًا بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ<sup>2</sup>

The first verse means, 'O 'Īsā! I will cause you to die a natural death,<sup>3\*</sup> meaning you will not die by being killed or crucified, and I shall raise you towards Myself.' Thus, this verse was by way of a promise.

And the second verse quoted above points to the fulfilment of this promise; its translation and commentary is as follows. The Jews

1. *Sūrah āl-e-Imrān*, 3:56. [Publisher]

2. *Sūrah an-Nisā'*, 4:158–159. [Publisher]

3. ☆ Keep in mind, the word تَوَقَّى [tawaffi] in the Arabic language does not just mean causing someone to die, but means causing someone to die a natural death, which is not through murder or crucifixion or other external causes. This is why the author of *Kashshāf*, who was the pre-eminent scholar of the Arabic language, has explained the words إِنِّي مُتَوَقِّئُكَ [innī mutawaffika] in his commentary as إِنِّي مُمِيتُكَ حَتْفَ أَنْفِكَ meaning that, 'I will grant you a natural death.' And it is on this basis that it is written in *Lisānul-'Arab* and *Tājal-Arūs*: تَوَقَّى المَيِّتِ اسْتِيفَاءَ مُدَّتِهِ الَّتِي وَفِيَتْ لَهُ وَعَدَّدَ أَيَّامَهُ وَشَهْرَهُ وَأَعْوَامَهُ فِي الدُّنْيَا. تَوَقَّى [tawaffi] of a deceased person means that all the days, months, and years of his natural life are completed.' And this can only happen if the death is natural and not through murder. (Author)

themselves do not believe with certainty that they have killed 'Īsā; and where killing is not confirmed, natural death is established, which is inevitable for every human being. In this case, the matter that the Jews considered as barrier to Jesus's **رَفَعَ إِلَى اللَّهِ** [exaltation to Allah]—his murder and crucifixion—stands refuted, and God, in keeping with His promise, exalted him towards Himself.

Here it is futile to insist that the meaning of **تَوَفَّى** [*tawaffī*] is not 'to cause to die',<sup>1\*</sup> since all the scholars of the Arabic lexicon are agreed that when the word **تَوَفَّى** [*tawaffī*] is used for a proper noun—i.e. it is used with reference to someone after identifying him—for instance if it is said that **تَوَفَّى اللَّهُ زَيْدًا**, it can mean only that 'God caused Zaid to die.'

This is why in such instances linguists provide no meaning other than 'to cause to die'. And so, in keeping with my argument, it is written in *Lisānul-'Arab*: **تَوَفَّى فَلَانٌ تَوَفَّاهُ اللَّهُ إِذَا قَبِضَ نَفْسَهُ وَفِي الصَّحَاحِ إِذَا قَبِضَ رُوحَهُ**. Meaning that when it is said that **تَوَفَّى فَلَانٌ** or **تَوَفَّاهُ اللَّهُ**, it will mean only that so and so died and that God caused him to die.

In this context, it is written in *Tājal-'Arūs*: **تَوَفَّى فَلَانٌ إِذَا مَاتَ** meaning: 'تَوَفَّى فَلَانٌ' [*tuwaffiya fulānūn*] is said in regard to a person when he dies.' Another statement written in *Tājal-'Arūs* is **تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ: إِذَا قَبِضَ نَفْسَهُ**, i.e. The expression **تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ** is spoken at the time when God takes

1. ☆ In *Saḥīḥ Bukhārī*, which is known as the most authentic book after the Book of God, the meaning of **تَوَفَّى** [*tawaffī*] is given as 'causing to die' too, because a tradition has been attributed to Ḥaḍrat Ibn-e-'Abbās regarding the verse **يُنْفِئُكَ إِلَىٰ مُتَوَفِّيكَ** [*Sūrah Āl-e-Imrān*, 3:56] wherein he says [that this verse means]: **إِنِّي مُتَوَفِّيكَ**. Imām Bukhārī has expressed this same belief, for he has brought forth another hadith in its support, the gist of which is that the Holy Prophet, may peace and blessings of Allah be upon him, said, 'Just as 'Īsā will say on the Day of Judgment that the people of his ummah who went astray did so after he had died, so shall I say that the people of my Ummah who went astray did so after my death.' Hence, when God is the *fā'il* [doer of the action] of *tawaffī* and a person is its *maf'ul bihi* [object of the verb], it necessarily means 'causing to die', and there is no denying this. (Author)

possession of someone's soul. It is written in the [lexicon] *Ṣiḥāḥ*: **تَوَفَّاهُ اللَّهُ قَبْضَ رُوحِهِ**, i.e. The term **تَوَفَّاهُ اللَّهُ** [*tawaffāhullāhu*] means that God has taken possession of someone's soul.

Furthermore, I have scrutinized *Ṣiḥāḥ Sittah* [the Six Authentic Books of Hadith] and other *ahādīth* as far as possible, and I have not found any instance among the words of the Holy Prophet, may peace and blessings of Allah be upon him, of the Companions<sup>ra</sup>, the *Tābi'īn*, or the *Ṭabā' Tābi'īn*, which shows that the verb **تَوَفَّى** [*tawaffī*]<sup>1</sup>—when used with reference to a specific individual, where God is the *fā'il* [subject] and that person is the *maf'ul bihi* [object]—has any meaning other than death. Rather, on every occasion when a specific person has been named and the word **تَوَفَّى** [*tawaffī*] has been used with regard to him, and while God is the *fā'il* and that person is the *maf'ul bihi*, it means only that the person has died. I found over 300 such instances in *ahādīth* which show that wherever God is the *fā'il* [doer] of the verb **تَوَفَّى** [*tawaffī*] and is used for the person whose name has been specified as the *maf'ul bihi*, it meant 'to cause to die', and nothing else. But despite all my research, I did not come across even one hadith where the word **تَوَفَّى** [*tawaffī*], where God is the *fā'il* and a proper noun is the *maf'ul bihi*—that is, an individual has been specified by name as the *maf'ul bihi*—meant anything other than 'being caused to die'.

Similarly, when I reviewed the Holy Quran from beginning to end, it also proved the same, as is evident from these and other verses:

**تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالْطَّالِقِينَ**<sup>1</sup>

and the verse:

1. Let death come to me in a state of submission to *Your will* and join me to the righteous (*Sūrah Yūsuf*, 12:102). [Publisher]

وَأَقَامُوا بِرَبِّكَ بَعْضَ الَّذِي نَعَدُهُمْ أَوْ تُتَوَكَّبُكَ<sup>1</sup>

And then, for this sole purpose, I also read collections of Arabic poetry and reviewed the verses written prior to and after the advent of Islam with great attention, and spent a great deal of time reading them, but I did not find even one instance among them wherein God is the *fā'il* of the verb **تَوَكَّبَ** [*tawaffi*], which is used for a proper noun as the *maf'ul bihi*—that is, some individual has been made the object by specifying him—and it has any other meaning besides ‘causing to die.’

I then queried many Arab scholars and experts as well, and verbally learned from them, too, that the idiom prevalent in the Arab world to this very day is that when a person says with regard to another person, **تَوَفَّى اللَّهُ فُلَانًا** it is taken to mean categorically and definitively that God caused that person to die. And when an Arab receives a letter from another Arab wherein it is written, for instance, **تَوَفَّى اللَّهُ زَيْدًا**, it is understood from this that ‘God has caused Zaid to die.’

After all this research, which has reached the level of true certainty, it is confirmed—and attained the level of an established and incontrovertible fact—that when the word **تَوَفَّى** [*tawaffi*] is used in this way with regard to an individual, it means that he has died and nothing else. And since the word **تَوَفَّى** [*tawaffi*] has been used in this fashion twice in the Holy Quran with reference to Ḥaḍrat ‘Īsā, it is therefore established categorically and to the degree of certainty that Ḥaḍrat ‘Īsā, may peace be upon him, has indeed died, and his *raf'ā* is no more than a spiritual exaltation, and that his death did not occur through murder or crucifixion, as God Himself has said, but rather he died of his own natural death.

It is also established on the basis of *Lisānul-'Arab* and other lexicons that the true meaning of the word **تَوَفَّى** [*tawaffi*] is ‘to cause someone to

1. And if We make you witness a part of what We promised them or cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

die a natural death'. I have already said that a peerless Imām of the Arabic language, against whom no one has room for argument, namely 'Allāmah Zamakhsharī,<sup>1\*</sup> similarly interprets the verse **إِنِّي مُتَوَفِّيكَ** [*innī mutawaffika*] as **لَأَنِّي مُمِيتُكَ حَتْفَ أَنْفِكَ** [‘O ‘Īsā, I will cause you to die a natural death’].

The word **حَتْف** means ‘death’ in the Arabic lexicon while the word **انف** means ‘nose’, and it has been a long-standing belief among the Arabs that a person’s soul leaves through the nose. This is why they termed natural death as **حَتْفَ انْف**. In the Arabic language, the proper use of the word **تَوَفَّى** [*tawaffī*] is to connote natural death, whereas when someone dies by being killed, the word **قَتَلَ** [*qatl*] is employed. This usage is not hidden from anyone who knows Arabic.

Of course, it is a common rule among Arabs that a word that is meant for a specific occasion in its original form, is applied in a different sense after establishing the context—that is, its application is widened. But when such a different context does not exist, then it is necessary that the word should be used in its original sense. Hence when 'Allāmah Zamakhsharī, with reference to the verse **إِنِّي مُتَوَفِّيكَ**, writes **إِنِّي مُتَوَفِّيكَ حَتْفَ انْفِكَ**<sup>2</sup> i.e. ‘O ‘Īsā, I will cause you to die a natural death’, the 'Allāmah has not merely considered the original use of the word **تَوَفَّى** [*tawaffī*]; rather, by considering the verse<sup>3</sup> **مَا قَتَلُوهُ يَقِينًا**, and the verse **مَا قَتَلُوهُ وَمَا صَلَبُوهُ**, he determined that the context required that the word **مُتَوَفِّيكَ** [*mutawaffika*—‘will cause you to die a natural death’] must necessarily be used in its original meaning. That is, in this context it

1. ☆ Let it be clear that I have named Zamakhsharī as 'Allāmah and Imām only on account of his command over the linguistic art. There is no doubt that this person had great mastery over Arabic dialects, including their usage, content, literary and non-literary usage, eloquent and colloquial expressions, and the differences between synonyms. Also, he was well-versed in their characteristics, structures, old and new words, rule of syntax, and eloquence. He was the Imām and 'Allāmah of the time in all the above, and not in anything else. (Author)

2. Scribe’s error. The word **مُتَوَفِّيكَ** should be **مُمِيتُكَ**. [Publisher]

3. *Sūrah an-Nisā*, 4:158. [Publisher]

means, 'O 'Īsā, I will cause you to die your natural death.' And this is why he interpreted the verse **إِنِّي مُتَوَفِّيكَ** [*innī mutawaffika*] to mean **إِنِّي مُمِيتُكَ حَتَّىٰ تَمُوتَ بِمَوْتِكَ** [*I will cause you to die of your natural death*].<sup>1\*</sup>

Thus, 'Allāmah Zamakhsharī's deep insight is truly laudable in that he did not confine himself to the use of the word **تَوَفَّى** [*tawaffī*] in its original context, but also kept in view those verses of the Holy Quran which say that 'Īsā was neither killed nor crucified, and then interpreted **مُتَوَفِّيكَ** [*mutawaffika*—will cause you to die a natural death] in keeping with the original meaning of the word. None but a true master of the art of language could have interpreted it in such a way. Keep in mind that 'Allāmah Zamakhsharī is the recognized master of the Arabic language, and that all those who came after him bow their heads before him. Lexicologists present his opinion as authority. For instance, the author of *Tājal-'Arūs* frequently presents the authority of his quotes.

Readers can now understand that the verse **مَا قَتَلُوهُ يَقِينًا**<sup>2</sup> and the verse **وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ**<sup>3</sup> have been set out only to explain the word **تَوَفَّى** [*tawaffī*], and have no new purpose. This verse was meant only to elucidate that, just as it was promised in the word **مُتَوَفِّيكَ** [*mutawaffika*] that 'Īsā would die his natural death, so did he die naturally, and that he was neither killed nor crucified. Thus the notion that had arisen in the minds of the Jews that 'Īsā is—God forbid—accursed and, therefore, did not have a spiritual exaltation is falsified simultaneously. This is because the very basis of this notion was his murder and crucifixion, and from that

1. ☆ According to the Jewish belief, the spiritual exaltation of any Prophet depends on him dying a natural death, and being killed or crucified precludes spiritual exaltation. That is why God first said, to refute the Jews, that 'Īsā would have a natural death. Then, since spiritual exaltation is a result of natural death, He used the words **وَأَنْعَمَ عَلَيْكَ** [*will exalt you to Myself*] after the term **مُتَوَفِّيكَ** [*mutawaffika*—will cause you to die a natural death], so that the notions of the Jews were refuted comprehensively. (Author)

2. *Sūrah an-Nisā'*, 4:158 [Publisher]

3. *Sūrah an-Nisā'*, 4:158 [Publisher]

it was concluded that—God forbid—‘Īsā was accursed and estranged from the divine court and was not raised towards God Almighty.

Through the word **مُتَوَفِّيكَ** [*mutawaffika*], God testified that ‘Īsā died a natural death, but He did not stop there. He then explained the true meaning of the word **مُتَوَفِّيكَ** [*mutawaffika*—i.e. to die a natural death—through the verse **مَا قَتَلُوهُ وَمَا صَلَبُوهُ** [they neither killed nor crucified him] and the verse **وَمَا قَتَلُوهُ يَقِينًا** [‘and they were not certain that they had killed him’]. For, when someone has died without any external causes such as murder etc., it will be understood concerning him that he has died a natural death. Thus, there is no doubt that the statement **وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ** [‘and they neither killed nor crucified him’] has come as explanation for the word **مُتَوَفِّيكَ** [*mutawaffika*—‘will cause you to die a natural death’]. And once absence of killing and crucifixion has been proven, then, in accordance with the maxim, ‘When the premise is falsified, the conclusion is also falsified’, it stands proven that the exaltation of Ḥaḍrat ‘Īsā was spiritual; and that is what we had set out to prove.

I will now return to the earlier discussion. It is an established fact that wherever the word **تَوَفَّى** [*tawaffi*] is used in a statement, wherein God is the *fā’il* [subject] and some person specified by name is the *maf’ul bihi* [object], such a sentence always means that God has caused that person to die or will cause him to die. It can have no other meaning at all. A long time has elapsed since I published an announcement regarding this established fact and challenged that if anyone produced, contrary to the above, any statement from *ahādīth* or from authentic collections of Arabic poetry where the word **تَوَفَّى** [*tawaffi*] is used, and where God is the subject and a proper noun is the object—i.e. someone who has been identified by name is the object—and yet it does not mean ‘causing to die’, I shall give a reward of this much amount to such a person. No one has answered this challenge to this day.

Now, in order to bring home this argument, I once again publicly offer 200 rupees that if any of my opponents does not consider this statement of mine to be convincing and conclusive, he should produce



just one sentence from authentic *ahādīth* of the Prophet, or from the works of ancient Arab poets—who are considered an authority and who are Arabic-speaking and who are established masters in their art—in which the word **تَوَفَّى** [*tawaffi*] is used where the subject is God and the object is a proper noun like Zaid or Bakr or Khalid, and yet the sentence clearly means something else and does not mean ‘causing to die’. **In that case, I will award such a one with 200 rupees in cash.** Such a person will only have to prove that the hadith he presents is indeed an authentic hadith of the Holy Prophet<sup>ṣas</sup>, or that it is the statement of a poet from the ancient Arab poets whose mastery over the science of Arabic idioms is established.

It will be necessary to provide evidence that the hadith or the couplet does in fact conclusively bear meaning that is in conflict with my assertion; and that the meaning becomes perverted if the definition that I deduce is applied. In other words, that hadith or that couplet should irrefutably signify the other meaning. For, if that hadith or couplet allows the possibility of the meaning that I render, then such a hadith or couplet is not worth presenting at all, since for it to be presented as precedence, it is essential that the contrary meaning should be irrefutable. The reason being that when it has been proven from hundreds of irrefutable examples that the word **تَوَفَّى** [*tawaffi*]<sup>1</sup>—in the setting wherein God is its subject, and a proper noun, i.e. a human being specified by name, is its object—cannot have any meaning other than ‘causing that person to die a natural death’, the onus is upon the one who makes a claim contrary to such numerous and consistent examples to produce a clear example that is irrefutable.

فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَانفَعُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ<sup>1</sup>

1. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones (*Sūrah al-Baqarah*, 2:25). [Publisher]

The second firm and conclusive argument for the death of Ḥaḍrat 'Īsā, may peace be upon him, is God's word **بَلِّ رَفَعَهُ اللَّهُ إِلَيْهِ** [‘but Allah exalted him to Himself’] for it is evident from reviewing the Holy Quran and *ahādīth* that **رفع الى الله** [exaltation to God]—which is obviously indicated in the verse **رَفَعَهُ اللَّهُ إِلَيْهِ** [‘He exalted him to Himself’]—is not used with respect to any context other than the context of death, as God says in the Holy Quran:

يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِلِّيِّينَ وَادْخُلِي جَنَّاتٍ

Meaning, ‘O soul at peace that is comforted by God, come back to your God while God is pleased with you and you are pleased with God. And enter among My servants, and enter into My Paradise.’

Obviously, no one from among the Muslims takes these words of Allah, the Lord of Glory, to mean that one should go and sit in Heaven alive with their earthly body. Rather, the verse **ارْجِعِي إِلَىٰ رَبِّكِ** [‘return to your Lord’] is taken only to mean death. Thus, when ‘returning to God’, on the basis of decisive Quranic dictum, means death, then why does not ‘raising to God’, which is evident from the verse **بَلِّ رَفَعَهُ اللَّهُ إِلَيْهِ** [‘but Allah exalted him to Himself’], also mean death?<sup>2☆</sup>

1. *Sūrah al-Fajr*, 89:28–31 [Publisher]

2. ☆ Likewise, there are many other verses of the Holy Quran that clearly show that the words **رفع الى الله** [*raf'un ilallāh*—exaltation to God] and **ارجع الى الله** [*ru-jū'un ilallāh*—return to Allah] are always used to connote death. As Allah the Almighty says in the Holy Quran:

قُلْ يَتُوبُ إِلَيْكُمْ مَلَكَ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

Meaning that: ‘The angel that guards over you will cause you to die, and then you will be returned to your Lord.’

And as He says at another occasion in the Holy Quran:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

Meaning that: ‘Every soul shall taste death, and then you shall be returned to

It is simply contrary to justice, reason, and righteousness that the meaning which is established and validated by decisive pronouncements of the Quran is discarded, while a meaning and usage is adopted for which one has no argument at all. Can anyone explain if the words رَفَعَ إِلَى اللَّهِ [raf'un ilallāh] have any meaning in the Arabic language and Arabic diction other than 'to be caused to die'? Of course, the reference is to such a death after which the soul is raised towards God Almighty, as is the death of the believers. The same is the usage found in the earlier divine scriptures.

And when God says in the above verse فَأَدْخُلْنِي فِي عِبَادِي<sup>1</sup>—which, when read with the first sentence, means, 'return to God and then enter among the servants of God'—it proves that no one can enter among the past souls unless he first dies. So when, on the basis of decisive dictum of the Holy Quran, it is prohibited and impossible for one to enter among past souls without first dying, then how did Ḥaḍrat 'Īsā<sup>as</sup> go and sit beside Ḥaḍrat Yaḥyā<sup>as</sup> in the Second Heaven without first dying?

Here, keep in mind another point as well: In the above verse God Almighty has also said, وَأَدْخُلْنِي جَنَّاتِي<sup>2</sup> which, when this sentence is read with the entire verse, means, 'O soul at rest, come back to your God,

Us.'

And as God says, وَرَفَعْنَاهُ مَكَانًا عَلِيًّا [Sūrah Maryam, 19:58] i.e. 'We raised him—meaning this Prophet—to a lofty place.'

The explanation of this verse is that there are various high stations for people who are raised towards God after death, and so, God says that after raising this Prophet, i.e. causing him to die, God gave him a high station there. Nawwab Siddique Hasan Khan in his *Tafsir Fathul-Bayān* says that رَفَعَ [raised] here means the spiritual exaltation that takes place after death. Otherwise, it creates the requirement that the Prophet should return to earth to die. Alas, they forget these meanings when it comes to the verse إِنَّ مَتَوَفِّيكَ وَرَافِعَكَ إِلَيْنِ even though the word مَتَوَفِّيكَ precedes the word رَافِعَكَ. If just the word رَافِعَكَ can be taken to mean death, then why do مَتَوَفِّيكَ and رَافِعَكَ not mean death? (Author)

1. Sūrah al-Fajr, 89:30 [Publisher]

2. Sūrah al-Fajr, 89:31. [Publisher]

you being pleased with Him and He being pleased with you, and enter among My servants and enter My Paradise.' It is proven from what the Holy Prophet, may peace and blessings of Allah be upon him, witnessed on the night of the *Mi'rāj* [Spiritual Ascension] that, in keeping with this verse of the Holy Quran, the souls of the Prophets and Messengers who have passed away from this world are like a *jamā'at* [community] in the next world, who immediately join those who have passed away before them and enter among them, as is the import of the verse:

فَادْخُلِي فِي عِبْدِي<sup>1</sup>

And then the last sentence of these verses—<sup>2</sup>وَادْخُلِي جَنَّتِي—also demands that all those servants of God enter into Paradise without any delay. The connotation of the <sup>3</sup>فِي عِبْدِي is not of an event to wait for, which is to transpire after long period of time; rather, it transpires immediately upon the death of a righteous one. In other words, the party that dies later goes and joins those who passed before, without any delay. Thus, it is inevitable that the second part of the verse, <sup>4</sup>وَادْخُلِي جَنَّتِي [enter you My Garden], should also transpire without any delay. That is to say, when anyone from among the righteous and sinless believers dies, he should enter into Paradise without any delay. And this, indeed, is the reality.

This is expounded in other parts<sup>4\*</sup> of the Holy Quran, too. Among others, there is one instance where God says:

1. So enter you among My chosen servants (*Sūrah al-Fajr*, 89:30). [Publisher]
2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]
3. ...My chosen servants (*Sūrah al-Fajr*, 89:30). [Publisher]
4. ☆ This may appear to invite the objection that if every pious and sinless believer, who bears no burden of sin and disobedience, enters Paradise without any delay, this necessitates the denial of the resurrection of bodies and all its related essentials. Because, once a person has entered Paradise, then, in

قِيلَ ادْخُلِ الْجَنَّةَ<sup>1</sup>

Meaning: ‘It was said, “Enter into Paradise.”’<sup>2\*</sup>. Similarly, there are many other instances—the mention of which would cause this to become too lengthy—that prove that the souls of the pious and sinless enter Paradise immediately upon their death. Likewise, there are many *ah̄ādīth* that confirm the same meaning, and ‘the souls of martyrs

keeping with the verse,

## وَمَا هُمْ فِيهَا بِمُخْرَجُونَ

[Nor shall they *ever* be ejected therefrom (*Sūrah al-Ḥijr*, 15:49)]

their exit from Paradise is precluded. And, therefore, the whole procedure of resurrection of bodies and the events of the Hereafter is rendered false. The answer to this is that the belief that the sinless believers enter Paradise without any delay is not of my own making but it is indeed the belief that the Holy Quran has taught. As for the Holy Quran’s other teaching that relates to the resurrection of bodies and the raising of the dead, that is true as well, and we believe in it. The only difference is that this entering into Paradise is in a general sense, and the bodies the believers are given immediately [upon entering Paradise] are still imperfect. But the Day of Resurrection of bodies will be the day of the grand manifestation and on that day, perfect bodies will be granted. The link of the dwellers of Paradise will not be severed from Paradise in any way. They will be in Paradise in a way, and in the presence of God in a way. Are we to think that the martyrs who eat the fruit of Paradise like green sparrows are not to come out of Paradise and present themselves before God? فتدبر [So ponder]. (Author)

1. *Sūrah Yā-Sīn*, 36:21 [Publisher]
2. ☆ A body is necessary for entering Paradise, but it is not necessary that the body be elemental; in fact, a body that is not elemental is required, because the fruits etc. of Paradise are also not elemental, but rather, are a new creation, so the body will also be a new creation that will be different from the earlier body. It is, however, essential that the believers are given bodies after death. It is not only the phrase ‘of Paradise’ that points to this, but also the fact that on the night of the *Mī'rāj*, the Holy Prophet, may peace and blessings of Allah be upon him, did not merely see the souls of the Prophets; rather, he saw the bodies of all of them, and body of Ḥaḍrat ‘Īsā was not of a different kind from them. (Author)

eating the fruits of Paradise' [narrations] are such well-known *aḥādīth* that it is no secret to anyone. Almighty Allah says too:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ<sup>1</sup>

Meaning: 'Do not imagine, with regard to those who are slain in the cause of Allah the Almighty, that they are dead. Rather, they are living, they are provided with food from God Almighty.'

The same is proven by the earlier Scriptures. Thus, when the entrance of the souls of the pious and sinless into Paradise is proven—and it is obvious that Paradise is the place which will also have material delicacies of diverse types and fruits of many kinds, and entry into Paradise indeed means that one would partake of those delicacies—in such case the entry of only the soul into Paradise is meaningless and useless. Will it, after entering into Paradise, keep sitting destitute and not benefit from the bounties of Paradise?

Thus, the verse,

وَادْخُلِيْ جَنَّتِيْ<sup>2</sup>

shows clearly that a believer is bestowed a body after death.<sup>3☆</sup> For this

1. *Sūrah Āl-e-Imrān*, 3:170 [Publisher]

2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]

3. ☆ Let it be clear that the Christians also believe the same, that Yasū' Masīḥ 'Īsā [Jesus, the Messiah] was not raised to heaven with his elemental body, but he was bestowed a glorious body after death. Hence it is a pity—rather, a grievous pity—that Muslims of the Dark Ages who were born three centuries after [the Holy Prophet<sup>ṣas</sup>] do not uphold the belief of the Companions, may Allah be pleased with them, regarding this issue—for all the Companions<sup>ṣa</sup> had come to consensus that all the Prophets of the past, which includes Ḥaḍrat 'Īsā, had died. Nor do they agree with the Jews on this issue because the Jews, by declaring 'Īsā to be accursed—God forbid—deny only his spiritual exaltation, which is essential for a believer, because the only consequence of being crucified is to be deprived of spiritual exaltation and to become accursed and

reason, all Imams and Sufis are agreed that the believers who are pious and sinless are invested with a holy and glorious body upon death, through which they enjoy the bounties of Paradise. To reserve Paradise for martyrs alone is an injustice, indeed it is a heresy. Can a true believer utter such an impertinence as to say that the Holy Prophet, may peace and blessings of Allah be upon him, under whose grave Paradise lies, is still outside Paradise, but those who acquired faith and righteousness

nothing else. Nor do they agree with the Christians on this issue, because while the Christians do believe in 'Īsā's physical ascension they do not believe, like they [Muslims] do, in ascension with the elemental body. Rather, they believe in the ascension of the glorious body which, in their view, was bestowed upon 'Īsā after his death. And we cannot deny that Ḥaḍrat 'Īsā<sup>as</sup> could have been granted a glorious body after death, which is not the earthly body, because it is granted to every believer after his death as is testified by the verse *وَادْخُلِي جَنَّتِي* [enter My garden]. This has to be so because the soul on its own is not suited to enter Paradise. Thus, Ḥaḍrat 'Īsā<sup>as</sup> has no distinction in this regard. Where the Christians err, however, is in believing that the glorious body was bestowed upon 'Īsā after his death on the cross, because 'Īsā never died on the cross; otherwise, he would be considered to have lied in equating himself with the Prophet Yūnus [Jonah], God forbid, and would also have come under the purview of the purport of *la'nat* [curse]. An accursed person is he whose heart, like that of Satan, has become estranged from God and becomes God's enemy and God becomes his enemy, and who, like Satan, is barred from the divine threshold and becomes rebellious of God. Can we attribute such a connotation to 'Īsā? Absolutely not! And can any Christian commit the affront that after his crucifixion 'Īsā became estranged from God and developed a bond with Satan? This is the meaning of *la'nat* that has been put forward from time immemorial and is agreed upon by all peoples. Alas, the Christians have never reflected on this connotation, or else they would have discarded such a belief with utmost disgust. Moreover, it is evident from the events presented by the Gospels that after deliverance from the cross, only the earthly body of 'Īsā was witnessed. For instance, when the apostle Thomas doubted as to how 'Īsā could have been delivered from the cross, 'Īsā showed him his wounds to prove it, and Thomas put his finger in them. Could wounds have remained in the glorious body, too? Can we say that he was granted a glorious body and yet could not remove his wounds? The fact is that the body that was glorious was the one bestowed after his death in Kashmir. (Author)

through him and became martyrs are dwelling in Paradise due to their martyrdom and are eating the fruit of Paradise? The truth is that those who devoted their life to the cause of Almighty God have already become martyrs. So by this token, our Holy Prophet, may peace and blessings of Allah be upon him, is the foremost of martyrs. Inasmuch as this is established, we, too, say that the Messiah was raised to heaven with his body (but with a body that differs from his elemental body), and then he entered among Almighty God's servants and entered Paradise.

From this perspective, the point of contention between our opponents and us turns out to be only in terminology. And when, with this perspective, bodily exaltation is proven, why then must Ḥaḍrat 'Īsā be considered to have risen to heaven with his earthly body while it contradicts the established divine practice with regard to all Prophets, of being bestowed glorious bodies? And if the contention is that he too was bestowed a glorious body—as was bestowed upon Ḥaḍrat Ibrāhīm<sup>as</sup>, Ḥaḍrat Mūsā<sup>as</sup>, Ḥaḍrat Yaḥyā<sup>as</sup>, and other Prophets—and with it he was raised to God Almighty, this is not something we ever deny. We agree to Ḥaḍrat Masīḥ's exaltation to heaven with such a body with all our heart and soul. [As is said:] چشم ماروشن ودل ماشاد۔ [We are content and happy.]

While the aforementioned verses are clear, explicit, and conclusive regarding the death of Ḥaḍrat 'Īsā, may peace be upon him, if the Holy Quran is perused carefully, we would find that there are many more verses which prove the death of Ḥaḍrat 'Īsā, may peace be upon him. Among them is the verse:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَلَا يَنْفَكُونَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ<sup>1</sup>

Meaning that: 'Ḥaḍrat Muḥammad, may peace and blessings of Allah be upon him, is only a Messenger. And all Messengers have passed away

1. *Sūrah āl-e-Imrān*, 3:145 [Publisher]



before him. If then he dies or is slain, would you give up the religion of Islam?’

As I have just explained, it is not right that the word *خَلَّتْ* [*khalat*], when applied to all other Prophets, means ‘to cause to die’, but when it comes to Ḥaḍrat ‘Īsā, may peace be upon him, it means that God Almighty raised him to heaven with his elemental body. Such claim is utterly baseless, and no evidence has been presented to support it.

In fact, everywhere in the Holy Quran that the word *خَلَّتْ* [*khalat*] has been used, it has only been used to connote death. No one can produce a single example from the Holy Quran where this word has been used to mean that someone was raised to heaven with his elemental body. Moreover, as I have just explained, in these very verses Almighty God has Himself explained the word *خَلَّتْ* [*khalat*] and has confined it only to death or murder. And this is the noble verse on whose authority the Companions, may Allah be pleased with them, reached the *ijmā’* [consensus] that all the Prophets and Messengers had died and none of them was going to return to this world. In fact the real purpose of this *ijmā’* was to assert that it is not possible for anyone to return to this world. The objective of this *ijmā’* was to dispel the notion that had developed in the mind of Ḥaḍrat ‘Umar, may Allah be pleased with him, that the Holy Prophet, may peace and blessings of Allah be upon him, would return to this world and cut off the noses and ears of the hypocrites. This being the context, it is obvious that had Islam admitted the possibility of any Prophet to return to this world, it would not have been possible to dispel the thought of Ḥaḍrat ‘Umar<sup>ra</sup> by reciting this verse, not to mention that it would entail a denigration of the Holy Prophet, may peace and blessings of Allah be upon him. Indeed in such a case it would have been out of place for Ḥaḍrat Abū Bakr<sup>ra</sup> to even recite this verse. In short, this verse is also one such wonderful verse that proclaims aloud the death of Ḥaḍrat ‘Īsā, may peace be upon him. *فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ* [God be praised for this].

Then there is another verse that proves the death of Ḥaḍrat ‘Īsā, may peace be upon him. Allah the Exalted says:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ كَانَا يَأْكُلِينَ

Part Number 6, Ruku' 10—<sup>1</sup> الطَّعَامَ

Meaning: 'Īsā, Masīḥ [Jesus the Messiah] is but a Messenger; all Messengers before him have died. And his mother was a pious woman, and both of them used to eat food when they were alive.

In this verse, Allah the Exalted refutes the divinity of Ḥaḍrat 'Īsā, may peace be upon him, and says that all Messengers before him have died. To think, despite this fact, that the Messiah is sitting alive in heaven, is a fallacy. How can this argument be used to prove his divinity when the argument itself is false, for the truth is that death did not spare anyone and they all died. The second argument for him being a human is that he had a mother of whom he was born, while God has no mother. The third argument for him being a human is that when he and his mother were alive they both used to eat food, whereas God is in no need of food. That is, food restores the body as it wastes away, while God is free from the attribute of wasting away. But the Messiah continued to consume food. Thus, if he is God, then does the body of God, too, continue to waste away? This refers to the fact that, according to physiological research, the human body is replaced completely in three years, as earlier cells are broken down and new cells develop as their replacement. But this imperfection is by no means to be found in God. This is the argument invoked by Almighty God to prove that Ḥaḍrat 'Īsā was a human being.

But alas for the people who, having raised Ḥaḍrat 'Īsā to heaven, believe that his body does not possess this trait that, like all human beings, the process of dissolution should continue in him, and believe that his body would have remained safe from annihilation even without obtaining the replacement for the dissolution through food. They wish to break thereby the argument given by God and the reasoning put forth in the above-mentioned verse. God, on the other hand, gives

1. *Sūrah al-Mā'idah*, 5:76 [Publisher]

the argument to prove that Ḥaḍrat 'Īsā, may peace be upon him, was human. Namely that, like other human beings, he too was dependent on food, without which his body could not have sustained itself, and that it required replacement for what was being consumed. The people who raise Ḥaḍrat 'Īsā to heaven with his elemental body, hold the belief that his body can continue to exist without food, and in this manner they present an argument for the divinity of 'Īsā in contradiction to Almighty Allah's purport.

It is shameful that these people disrespect the argument that God has presented with the purpose of proving that Ḥaḍrat 'Īsā was human. While Almighty God refutes that the Messiah had the attribute on the basis of which he could be deified, these people assert that he does possess that attribute. This is disrespect of the consummate argument that God puts forth with regard to Ḥaḍrat 'Īsā being human. If it is true that Ḥaḍrat 'Īsā, despite possessing his elemental body, does not require food, and that his body is able to continue to exist on its own, like the person of God, then this would be an argument for his divinity, which that the Christians have put forth since ancient times. It is not enough to say, in response to this, that he used to eat food while he was on earth though he does not eat in Heaven, as the opponents can say that his eating while on earth was by his own volition and that he was not dependent on food as human being are, otherwise if he was dependent on food on earth he would also be dependent on it in heaven. I deplore these people who, time and again, while God cites the eating of food as evidence that Ḥaḍrat Masīḥ was human, believe that though Ḥaḍrat Masīḥ did eat food for thirty years while on earth, he is subsisting without food in heaven for 1,900 years.

Yet another argument for the death of Ḥaḍrat 'Īsā<sup>as</sup> is the following verse of the Holy Quran, where God says:

فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ<sup>2,1</sup> ☆

(Translation) ‘You [children of Adam] shall live out your lives in the earth, and shall die in the earth, and shall be raised from earth too.’ In the presence of such a clear statement, how is it possible that for about 2,000 years, or an even longer and undetermined period, Ḥaḍrat ‘Īsā, may peace be upon him, should stay in heaven—for this necessitates rejection of the Holy Quran.

Again, another argument for the death of Ḥaḍrat ‘Īsā, is this verse of the Holy Quran:

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ<sup>3</sup>

(Translation) ‘Your abode shall be on earth, and until the day of your death, from within the earth shall you find things for your comfort.’ This verse has the same import as the previous one. How is it possible that Ḥaḍrat ‘Īsā should live on earth—the abode for human beings—for just thirty-three years, and yet he should maintain his residence in

1. ☆ As I have already said, there exists an acknowledgement by Ḥaḍrat ‘Īsā himself that bears testimony to his death. In answer to Almighty God’s question, ‘O ‘Īsā, did you teach people to take you and your mother as gods?’, the reply Ḥaḍrat ‘Īsā gives is recorded in the Holy Quran and that is the verse:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَلَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبُ عَلَيْهِمْ

Meaning: ‘I was a witness over them only as long I was among them, but when You caused me to die, You were then the Guardian over them’ [*Sūrah al-Mā'idah*, 5:118]. In this verse Ḥaḍrat ‘Īsā links the Christians remaining on the side of truth with his own lifetime. Hence, if Ḥaḍrat ‘Īsā is still living, it follows necessarily that the Christians are still upon the truth. And this verse **فَلَمَّا تَوَلَّيْتَنِي** also proves that Ḥaḍrat ‘Īsā will not return to this world before the Day of Resurrection, otherwise it follows necessarily that—God forbid—he would lie in the presence of God that he had no knowledge of his people going astray. (Author)

2. *Sūrah al-A'raf*, 7:26 [Publisher]
3. *Sūrah al-Baqarah*, 2:37 [Publisher]

heaven—which is not an abode for human beings—for 2,000 years or for an even longer, unknown period. This will lead to the impression that he is perhaps not a human being, particularly when there is no other human being who is his equal in displaying such superhuman qualities.

Then, another argument for the death of Ḥaḍrat 'Īsā is this verse of the Holy Quran:

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ مَّعْيَفٍ ثُمَّ جَعَلَ مِنْ بَعْضِ مَّعْيَفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْضِ قُوَّةٍ مَعْشَرًا وَشَيْبَةً<sup>1</sup>

(**Translation**) meaning: 'Allah is the God who created you in a state of weakness, and after weakness gave you strength; then, after strength, gave you weakness and old age.' Obviously, this verse applies to all human beings, to the extent that even the Prophets are included in it. Even our Holy Prophet, may peace and blessings of Allah be upon him, who is the Chief of the Prophets, is not outside its scope. The signs of old age became manifest even in him, and some grey hair had appeared in his blessed beard and he felt the effects of the weakness related to the old age in his final years. But, according to our opponents, Ḥaḍrat 'Īsā is excluded from this, too. They say that this is one distinction of his which is extraordinary. Indeed, this is the argument for his divinity.

Thus, there are five arguments, and not just one, for the divinity of Ḥaḍrat 'Īsā, may peace be upon him, which—according to the contention of the Christians and the doctrine of my opponents from our own people [i.e. the Muslims]—exist today and which cannot be refuted without first falsifying that special attribute of his. It is believed that Ḥaḍrat 'Īsā holds the sole distinction of going to Heaven with his elemental body, something that no other human being shares with him; and possesses a second distinction, that he alone is acknowledged to have lived in Heaven for hundreds of years without food or water, which also no other human being shares with him; and hold a the third distinction, that he is the only one who is acknowledged to have stayed

1. *Sūrah ar-Rūm*, 30:55 [Publisher]

in Heaven free from old age and its accompanying debility for such a long period of time, which is also something no other human shares with him; and possesses a fourth distinction, that he is the only one acknowledged to descend from Heaven in the company of angels after a protracted period, and not a single human shares this quality with him either. Given this, one should ponder these four distinctions—which are assigned solely to his person, and he is considered to be **unique and without any co-sharer** in them—just how much of a trial this doctrine can prove to be for the masses.<sup>1☆</sup> Moreover, consider how many rea-

1. ☆ In addition to this, my opponents from among the Muslims unfortunately and ignorantly assign a fifth distinction to Ḥaḍrat 'Īsā and it is that, out of all the Prophets, he is the only one who is free from the touch of Satan—to the exclusion of all other Prophets. A sixth distinction is that the Holy Spirit accompanied him at all times and the Holy Spirit did not accord such constant company to any other Prophet. But all these are their fallacies. Little do they realize that all Prophets are free from the touch of Satan. Moreover, when God, through the saying of His Messenger, speaks of Ḥaḍrat 'Īsā<sup>as</sup> and his mother being free from the touch of Satan, the wisdom in it is that the inauspicious Jews accused Ḥaḍrat Maryam Ṣiddīqah [Mary the Truthful] of adultery and considered Ḥaḍrat 'Īsā to be an illegitimate child—God forbid—and God desired to exonerate them of these charges. Accordingly, He exonerated them in this way, that the Holy Prophet, may peace and blessings of Allah be upon him, said that both of them were free from the touch of Satan. In other words, fornication is a satanic act, and both Ḥaḍrat 'Īsā and Maryam are free from this satanic act. It does not, however, mean that only they are free from it, and other Prophets are afflicted. Likewise, the Jews believed that, being an unlawful child, Satan was the companion of Ḥaḍrat 'Īsā, and this was their belief on the basis of the Torah. And it was to refute them that Ḥaḍrat 'Īsā's companionship of the Holy Spirit was mentioned. It is also not correct that Ḥaḍrat 'Īsā possesses the distinction that he was conceived through the influence of the Holy Spirit, because it has been established from the Holy Quran and the Torah that some people are born in the shadow of Satan and have satanic qualities, while some are born in the shadow of the Holy Spirit and have virtuous qualities. As for those who are unlawfully begotten, they are conceived in the maternal womb in the shadow of Satan. It was, therefore, essential to refute that Ḥaḍrat 'Īsā's birth was unlawful, and so the Gospel also speaks of the shadow of the Holy Spirit to make it known that he was not born in the shadow of Satan and that he was not unlawfully begotten. (Author)

sons it provides to those who deify Ḥaḍrat 'Īsā—reasons that stand as 'proven' by the admission of the Muslims themselves.

Had Almighty God had not refuted all these distinctions by declaring Ḥaḍrat 'Īsā to be dead, another way to refute them was that Almighty God should have provided some precedents that would show that certain other human beings also shared these extraordinary qualities with him, just as God had provided the precedent of Adam in being fatherless. But if God neither declared Ḥaḍrat 'Īsā to be dead nor refuted all these distinctions, then in this context God became, as it were, dumbfounded in the face of the Christians' argument. And if you say that you also believe that Ḥaḍrat 'Īsā will return in the Latter Days and then die after a while, then Christians do not accept this assertion. They convict you by your own admissions. And they are not obligated to accept your unsubstantiated claim. For, if Ḥaḍrat 'Īsā were to remain alive till the Day of Judgment, and were to have all the features of godhood in him—such as raising the dead—then it is possible that he should remain immune to death. And this is, in fact, what the Christians believe—that Ḥaḍrat 'Īsā will not die after descending from Heaven; rather, in his capacity as 'God', he will reward and punish people. So in the scenario, where these four distinctions of Ḥaḍrat 'Īsā are proven according to your own admission, the Christians will get the better of you, because, according to them, these four distinctions are sufficient to make Ḥaḍrat 'Īsā God.

It is far from the wisdom of God Almighty that He should bestow these four distinctions on someone who is being deified by 400 million people. At the time of the Holy Prophet, may peace and blessings of Allah be upon him, the Christians had presented just one feature as the distinction of Ḥaḍrat 'Īsā—that he was born without a father—and Allah the Exalted at once countered it and said,

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

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

meaning: ‘The case of ‘Īsā with Allah is like the case of Adam. God created him out of dust, then He said to him, ‘Be!’ and he became alive and vibrant.’ This meant that being born without a father was not something peculiar to Ḥaḍrat ‘Īsā, may peace be upon him, as that would necessarily imply that he was God, for Adam has neither father nor mother.

Hence while divine honour demanded that Ḥaḍrat ‘Īsā should not remain peculiar in the distinction of being fatherless so that it may not be claimed as evidence for his godhood, how then is it possible that God should have accepted four supernatural distinctions in Ḥaḍrat ‘Īsā? Of course, if God has cited some precedents to refute these distinctions, then those precedents should be presented, otherwise it will have to be admitted that God could not answer the claim of the Christians, for these are indeed the distinctions that the Christians cite and declare these distinctions to be the proof of the godhead of Ḥaḍrat ‘Īsā, may peace be upon him. So, while God has not refuted these four distinctions by citing some precedents, as He did in the case of Adam’s birth, then it would have to be confessed that God has accepted the Christian claim. But if He has refuted it and has cited some precedent of these four distinctions, then present those verses from the Holy Quran.

Among the verses that categorically prove the death of Ḥaḍrat ‘Īsā, may peace be upon him, is this verse of the Holy Quran:

وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرٌ أَحْيَاءُ ۗ وَمَا يَشْعُرُونَ  
أَيَّانَ يُبْعَثُونَ<sup>1</sup>

Meaning: ‘Those who are worshipped in place of God cannot create anything; rather, they have themselves been created, and they are all dead, not living, and they know not when they will be raised.’ One ought to ponder carefully as to how vividly these verses demonstrate the death of Ḥaḍrat Masīḥ and all other people whom the Christians,

1. *Sūrah an-Nahl*, 16:21–22 [Publisher]



Jews, and some Arab sects held as deities and worshipped. Keep in mind that this is the declaration of God, and God Almighty is above and free from saying things that are contrary to facts. So when He says in clear and explicit words that all human beings who are worshipped and taken as 'God' by different faiths are dead—and not one of them is alive—then what level of defiance, disobedience, and contradiction of the commandment of God is it to consider Ḥaḍrat 'Īsā, may peace be upon him, to still be alive. Is Ḥaḍrat 'Īsā, may peace be upon him, not among those who have been deified or those who are beseeched to help resolve difficulties? Indeed he is the foremost among those people, because the insistence and exaggeration with which 400 million people are striving claim divinity for Ḥaḍrat 'Īsā, is not to be found in any other faith.

All the verses that I have quoted here are sufficient to prove the death of Ḥaḍrat 'Īsā, may peace be upon him. And the same is also substantiated when we look at the blessed *ahādīth* of the Holy Prophet, may peace and blessings of Allah be upon him—the only difference being that, while God testifies to the death of Ḥaḍrat 'Īsā with His Word, the Holy Prophet, may peace be upon him, does so through his eyewitness testimony. Thus, God with His Word, and the Holy Prophet, may peace and blessings of Allah be upon him, with his action—i.e. by his eyewitness account—have put a seal on the fact that Ḥaḍrat 'Īsā has died. For the Holy Prophet, may peace and blessings of Allah be upon him, testifies by his eyewitness account that on the night of the *Mī'rāj* [Spiritual Ascension] he saw Ḥaḍrat 'Īsā in Heaven among the previous Prophets who had passed away from this world and had reached the next world. Not only that, but he saw the same kind of body for Ḥaḍrat 'Īsā as those for other Prophets, may peace be upon them. Moreover, I have already explained that it is an error to think that it is only the souls of the earlier Prophets, may peace be upon them, who have passed away from this world that are present in Heaven; rather, they have with them luminous and glorious bodies with which they were raised from

this world after their death—and the verse <sup>1</sup> **وَادْخُلْ جَنَّاتٍ** represents a clear statement with regard to it. This is because a body is required to enter Paradise, and the Holy Quran time and again says clearly that people who will enter Paradise shall have their bodies with them; no soul shall enter Paradise just by itself.

Thus, the verse <sup>2</sup> **وَادْخُلْ جَنَّاتٍ** shows clearly that every righteous person who enters Paradise after death is necessarily granted a body after death. The second testimony to the bestowal of a body is the observation of the Holy Prophet, may peace and blessings of Allah be upon him. For, on the night of the *Mi'raj*, he did not see merely the souls of the Prophets, but rather, he saw their bodies as well; and he did not see any novel body for Ḥaḍrat 'Īsā. He saw the same kind of body for Ḥaḍrat 'Īsā as he saw for other Prophets. Therefore, if one does not insist unfairly on following falsehood, it is very easy for him to understand that the body with which Ḥaḍrat 'Īsā was raised was not the physical one, but was the body that is bestowed upon every believer after death, because God Himself bars the physical body from going to Heaven, as He says:

**أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَ أَمْوَاتًا<sup>3</sup>**

**Translation:** Have We not created the earth in a manner whereby it is drawing people's bodies, whether dead or alive, towards itself, and does not let any of them climb to Heaven?

On another occasion He says:

**قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا<sup>4</sup>**

1. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]

2. And enter you My Garden (*Sūrah al-Fajr*, 89:31). [Publisher]

3. *Sūrah al-Mursalāt*, 77:26–27 [Publisher]

4. *Sūrah Banī Isrā'īl*, 17:94 [Publisher]

Meaning that: When the disbelievers asked the Holy Prophet, may peace and blessings of Allah be upon him, to climb to Heaven—in that he need show only the miracle of climbing to Heaven with his physical body—they were told: **قُلْ سُبْحَانَ رَبِّيَ الْعَلِيِّ**. Meaning: Say to them, it is unworthy of my Lord to go against His word and promise, and He has already said that no earthly body will go to Heaven, as He said:

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَآمَاتًا<sup>1</sup>

and

فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ<sup>2</sup>

and

وَلَكُمْ فِي الْأَرْضِ مَسَاقِدٌ وَمَتَاعٌ إِلَىٰ حِينٍ<sup>3</sup>

This was mischief on the part of the disbelievers of Arabia, that they sought a miracle that was contrary to the divine promise and pledge, and they knew quite well that such a miracle would never be shown for it was against the aforesaid word of Almighty God. And it is not worthy of Almighty God to break His promise. And then Almighty God said, ‘Say to them that I am but a human being, and it is forbidden for a human being that his earthly body should go to Heaven.’

Pious people can of course go to Heaven, just in a different body, in the same way as the souls of all Prophets, Messengers, and believers

1. Have We not made the earth so as to hold, the living and the dead? (*Sūrah al-Mursalāt*, 77:26–27) [Publisher]
2. Therein shall you live, and therein shall you die (*Sūrah al-A'rāf*, 7:26). [Publisher]
3. And for you there is an abode on the earth and a provision for a time (*Sūrah al-A'rāf*, 7:25). [Publisher]

go to Heaven after death, and it is specifically with regard to them that Allah the Almighty says:

مُفْتَحَةً لَهُمُ الْأَبْوَابُ<sup>1</sup>

Meaning that the gates of Heaven shall be opened for the believers.

Take note that if there had been only souls, the pronoun لهم [*lahum*] would not have been used for them. This usage strongly supports that when a believer is raised after their death, it is along with a body, but the body is not an earthly one. Rather, the soul of the believer is granted a different body that is pure and glorious and is immune from the suffering and defects that form a necessary part of the physical body. In other words, it is neither dependent on earthly food nor is it in need of earthly water. All those who are granted a station close to Almighty God receive similar bodies. It is our belief that Ḥaḍrat 'Īsā received a similar body after his death and he was raised towards God with that body.

Some ignorant people present the following verses of the Holy Quran:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ<sup>2</sup>

and

فَلَمَّا تَوَلَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ<sup>3</sup>

Then they raise the objection: "These verses of the Holy Quran clearly

1. *Sūrah Ṣād*, 38:51 [Publisher]

2. And I was a witness over them as long as I remained among them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

3. But since You did cause me to die, You have been the Watcher over them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

specify that Ḥaḍrat 'Īsā, may peace be upon him, will plead before God that people went astray after his death and not in his lifetime. Therefore, if this belief is correct, that Ḥaḍrat 'Īsā escaped the cross and went to Kashmir and lived there for 87 years, it would be incorrect to say that his people went astray after his death; and he should instead have said that people had gone astray after his journey to Kashmir, for his death occurred 87 years after incident of the cross.'

So, keep in mind that such a doubt is born only out of lack of reflection. Otherwise, the journey to Kashmir is not in contradiction with this statement, because the meaning of مَا دُمْتُ فِيهِمْ is, 'As long as I was among my people who had believed in me,' and does not mean, 'As long as I was in their land,' for we do accept that Ḥaḍrat 'Īsā had migrated from the Levant to Kashmir, but we do not accept that the mother of Ḥaḍrat 'Īsā and his Disciples remained behind. Instead, it is evident from historical records, that the Disciples came and joined him, some accompanying Ḥaḍrat 'Īsā and some arriving later. For instance, Thomas went with Ḥaḍrat 'Īsā, while the other Disciples came afterwards. Ḥaḍrat 'Īsā, may peace be upon him, chose just one person, Thomas, to accompany him, just as our Holy Prophet, may peace and blessings of Allah be upon him, chose only Ḥaḍrat Abū Bakr<sup>ra</sup> at the time of the migration to Madīnah.

The Roman Empire had declared Ḥaḍrat 'Īsā to be a rebel, and even Pilate had been assassinated on the order of Caesar due to the same accusation, because he was a secret supporter of Ḥaḍrat 'Īsā and his wife was also the follower of Ḥaḍrat 'Īsā. Hence, it was necessary that Ḥaḍrat 'Īsā should depart the country secretly and not take a group with him. Therefore, he took only Thomas with him on this journey, just as our Holy Prophet, may peace and blessings of Allah be upon him, took only Ḥaḍrat Abū Bakr<sup>ra</sup> with him in his journey to Madīnah. And just as the rest of the Companions of our Holy Prophet, may peace and blessings of Allah be upon him, joined him in Madīnah having taken different routes, so did the Disciples of Ḥaḍrat 'Īsā, may peace be upon him, join him through different routes at different times. And as long

as Ḥaḍrat 'Īsā remained among them—in keeping with the purport of the verse <sup>1</sup> مَا دُمْتُ فِيهِمْ—they all remained firm on *Tauḥīd* [the Oneness of God]. Their progeny went astray after the death of Ḥaḍrat 'Īsā. It is not known in which generation they fell into this error. Historians maintain that the Christian faith was still on its original principles till its third century. In any case, it appears that all those people returned to their homeland after the death of Ḥaḍrat 'Īsā; perhaps because the Emperor of Rome became Christian, so it was no longer necessary for them to remain in exile.

Here, bear in mind that the journey of Ḥaḍrat 'Īsā, may peace be upon him, to Kashmir is not without proof. Rather, this matter has been established with strong arguments, so much so that the word 'Kashmir' itself is evidence of this, inasmuch as the word 'Kashmir' is a word that is pronounced 'Kashīr' in the Kashmiri language, and every Kashmiri calls it 'Kashīr'. As such, it appears that this word is evidently of Hebrew origin and is the composite of the words *kāf* and *ashīr*. The land of Syria is called *ashīr* in Hebrew, and [the preposition] ك—*kāf* is used to connote similarity. Hence the word was كَأَشِير [Ka-Ashīr], where the letter *kāf* was distinct from *ashīr*, and the term meant, 'like the country of Syria'. And since this country was the place to which Ḥaḍrat 'Īsā, may peace be upon him, had migrated, and he was the dweller of a cold country, therefore, God, in order to comfort him, named this country *Ka-Ashīr*, meaning, 'like the country of *Ashīr*'. Then, with frequent usage, the ة—*alif* [i.e. the 'a' sound in *ashīr*] became obsolete and only *Kashīr* was left. Then, other nations, who were neither the dwellers of *Kashīr* nor possessed its language, added a م—*mīm* [i.e. an 'm' sound] and made it 'Kashmir'. But, it is by the grace and mercy of God Almighty that to this day it is spoken and written as *Kashīr* in the Kashmiri language.

Besides this, to this day, there are many things in the land of Kashmir that bear Hebrew names; even some mountains have been named after

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

Prophets, from which it is deduced that Hebrew people must have lived in this land at some point in time. For example, there is a mountain in Kashmir by the name of Solomon, the Prophet. To prove this point, I have already published in some of my books a list of Hebrew words and names of Israelite Prophets that are in use in Kashmir to this day. It is also learnt, in great detail, from books on Kashmiri history, which I have collected with much labour and which I have in my possession, that at one time—roughly 2,000 years ago according to our reckoning—an Israelite Prophet came to Kashmir. He was from the Israelites and was known as ‘Shāhzādah Nabī’ [‘Prince Prophet’]. His tomb is present in Mohalla Khanyar, and is known widely as the Tomb of Yuz Asaf. Now, it is obvious that these books were published in Kashmir long before my birth, so how can anyone imagine that the Kashmiris wrote these books by way of fabrication. Why did those people need this fabrication and what was their objective for which they perpetrated such a fabrication? What is even more peculiar is that these people, in their utter simplicity, believe, like other Muslims, that Ḥaḍrat ‘Īsā had ascended to Heaven with his physical body.

In spite of this belief, they know with full conviction that an Israelite Prophet did come to Kashmir and that he introduced himself as the ‘Prince Prophet’. Their books relate that, on the basis of calculation, a little more than 1,900 years have elapsed since that time. The simplicity of the Kashmiris has here benefited us, for had they known who that ‘Prince Prophet’ from among the Israelites was, and who the Prophet was who lived some 1,900 years ago, they would never have shown these books to us. This is why I say that we have benefited greatly from their simplicity. Besides, they say that the name of the Prince Prophet was ‘Yuz Asaf’. This word clearly appears to be the distortion of ‘Yasu Asaf’. In Hebrew, ‘Asaf’ refers to a person who is in search of his people. Since Ḥaḍrat ‘Īsā had arrived in Kashmir in search of his people who were the missing tribes of Jews, he called himself ‘Yasu Asaf’. Further, it is written clearly in the scripture of Yuz Asaf that the *Injīl* [Gospel] had been revealed to him by God. Thus, in the presence of

so many clear proofs, how is it possible to refute that Yuz Asaf is none other than Ḥaḍrat 'Īsā, may peace be upon him? Otherwise, the onus of proof is on our opponents, to show us who this person is, who called himself the Prince Prophet and whose time corresponds perfectly with the time of Ḥaḍrat 'Īsā. We have also learnt that when Ḥaḍrat 'Īsā came to Kashmir, he was mentioned by the Buddhists of that time in their scriptures.

Another potent argument for this is that God says:

أَوَيْلَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ<sup>1</sup>

Meaning: 'We gave 'Īsā and his mother refuge on a hill which was a place of comfort and was far from the reach of every enemy, and its water was pleasant.'

Be mindful that the word *أوى* [*āwā*] is used in Arabic when a person is given refuge from a tribulation in a place that is a peaceful abode. That abode of peace cannot possibly be the land of Shām, because the land of Shām was in the jurisdiction of the Caesar of Rome and Ḥaḍrat 'Īsā had been declared a rebel against Caesar. Therefore, it was indeed Kashmir, which was similar to the land of Shām, and was a place of shelter—i.e. it was an abode of peace—meaning that the Caesar of Rome had nothing to do with it.

Some people here raise another objection that it is said that the dispensation of Muhammad has been established along the lines of the dispensation of Mūsā, and this dispensation bears similarity to every good and bad aspect of the dispensation of Mūsā; therefore, it was essential that just as the Holy Prophet, may peace and blessings of Allah be upon him, has been called 'the like of Mūsā' in the Holy Quran, so should the last *Khalīfah* [Successor] of this dispensation be called 'the like of 'Īsā'; however, the person who would come in the Latter Days of this *Khilāfat* [Institution of Successorship] has been called 'Īsā ibn

1. *Sūrah al-Mu'minūn*, 23:51 [Publisher]



Maryam [Jesus son of Mary]—and not ‘the like of ‘Īsā’—in both the Gospel and the *ahādīth* of the Holy Prophet, may peace and blessings of Allah be upon him.

The answer to this misconception is that it was essential that Almighty God should have described the *Khalīfah* of the first part of Islam and the *Khalīfah* of the last part of Islam in the same style in which it was described in the earlier scriptures. Thus, it is not hidden from anyone that the prophecy in the Torah regarding the Holy Prophet, may peace and blessings of Allah be upon him, is in similar phraseology, and that is: ‘God Almighty shall raise up a Prophet like unto Mūsā from among your brethren.’ It was not written there that God Almighty would send Mūsā. Therefore, it was essential that, with regard to the coming of the Holy Prophet, may peace and blessings of Allah be upon him, God should have used the phraseology corresponding to that of the Torah, so that no discord would develop between the Torah and the Holy Quran. This is why Allah the Almighty said—concerning the Holy Prophet, may peace and blessings of Allah be upon him:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا<sup>1</sup>

Meaning: ‘We have sent a Messenger to you like the Messenger who was sent to Pharaoh.’

But as for the last *Khalīfah*, who has been named ‘Īsā, the Gospel did not say that someone like ‘Īsā would come in the Latter Days; rather, it says that ‘Īsā will come. So it was essential that, in keeping with the prophecy of the Gospel, the last *Khalīfah* of Islam should have been named ‘Īsā so that no discord would develop between the Gospel and the *ahādīth* of the Holy Prophet<sup>sas</sup>.

At this point, a seeker after truth does of course have the right to ask the reason and wisdom that, in the Torah, the Holy Prophet, may

1. *Sūrah al-Muzzammil*, 73:16 [Publisher]

peace and blessings of Allah be upon him, was referred to simply as ‘the like of Mūsā’, while in the Gospel it was stated that ‘Īsā himself would come; moreover, why is it not possible that ‘Īsā here refers to ‘Īsā himself and that he was the one who would return?’

The answer to this is that Ḥaḍrat ‘Īsā, may peace be upon him, cannot come back in any case, because he has died, and his death has been declared by Allah the Almighty in the Holy Qurān in categorical terms. Moreover, the Holy Prophet, may peace and blessings of Allah be upon him, saw Ḥaḍrat ‘Īsā, may peace be upon him, in Heaven seated among those who have passed away from this world. The third testimony in this regard is that the death of all Prophets is established by the *ijmā’* [consensus] of the Companions, may Allah be pleased with them. Then there is the testimony of sane reason that supports the above three testimonies; because ever since the world was created, it has never seen an instance like this, and no Prophet has ever gone to Heaven or returned from it with a physical body. These four testimonies together give the definitive verdict that Ḥaḍrat ‘Īsā, may peace be upon him, has died; and it is slanderous to claim that he ever went to Heaven with his physical body, that he is still alive, and that he will at some point in time return to the earth with his physical body. It is unfortunate that although Islam was far removed from idolatry, in the end this doctrine found its way into Islam as a form of idolatry, in that such distinctions were accorded to Ḥaḍrat ‘Īsā as are not to be found in any other Prophet. May God Almighty rescue Muslims from this kind of idolatry! If ‘Īsā dies, Islam lives; and if ‘Īsā lives, Islam dies. May God usher in the day when the heedless Muslims cast a glance toward the right path. *Āmīn*.

Now the summary of this discourse is that, when the death of Ḥaḍrat ‘Īsā, may peace be upon him, is indubitably proven, then it is demonstrably false to presume that Ḥaḍrat ‘Īsā, may peace be upon him, will return to this world. Then there is the answer to the part of the aforementioned question, as to the wisdom behind naming an *ummatī* as ‘Īsā, and as to why he was named ‘Īsā in the Gospel and *aḥādīth* of

the Holy Prophet<sup>ṣaṣ</sup>, and why he was not referred to here by ‘the like of ‘Īsā’ in the same vein as ‘the like of Mūsā’.

The answer is that God was pleased to make the last *Khalīfah* of this Ummah share that great incident which took place with the Israelite ‘Īsā—and he could share this incident if he was given the name ‘Īsā. Since God desired to demonstrate the congruity of the two dispensations, He named the Holy Prophet, may peace and blessings of Allah be upon him, ‘the like of Mūsā’. For, the similarity between the incident [i.e. the exodus] that Ḥaḍrat Mūsā experienced with Pharaoh and [the Hijrah of] the Holy Prophet, may peace and blessings of Allah be upon him, could become conspicuous only if he was proclaimed ‘the like of Mūsā’. But the incident that was experienced by Ḥaḍrat ‘Īsā could stand true for the last *Khalīfah* of this Ummah only if he was named ‘Īsā. The reason being, Ḥaḍrat ‘Īsā, may peace be upon him, was not accepted by the Jews only because it had been recorded in the book of the Prophet Malachi that ‘Īsā would not appear until Prophet Ilyās [Elijah] returned to this world. But Prophet Ilyās did not return, and Ḥaḍrat Yaḥyā [John] was declared to be Ilyās. For this reason, the Jews did not accept Ḥaḍrat ‘Īsā<sup>as</sup>. Hence it was decided in the decree of God that in order to complete the likeness, in the Latter Days some people of this Ummah would become like the Jews who had rejected the Prophethood and veracity of Ḥaḍrat ‘Īsā by failing to understand the real import of the ‘return of Ilyās’. For such ‘Jews’ it was essential that there should have been some prophecy mentioning the return of a previous Prophet—as was the case in the prophecy regarding Ilyās—and it had been decided in the decree of God that such ‘Jews’ would definitely be born in this Ummah as well.

This is why I was named ‘Īsā, just as Ḥaḍrat Yaḥyā was named ‘Ilyās’. This is what is indicated by the verse:

عَلَىٰ الْبَعْضِ عَلَيْهِم<sup>1</sup>

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

Thus, the prophecy concerning the coming of 'Īsā was for this ummah like the prophecy concerning the coming of Prophet Ilyās was for the Jews. Therefore, it was to establish this similarity that I was named 'Īsā. And not just that the deniers of this 'Īsā who were to appear in this Ummah were called 'Jews', to which the verse <sup>1</sup> *غَيْرِ الْمُنْظُورِ عَلَيْهِمْ* refers, i.e. the 'Jews' who deny the 'Īsā of this Ummah are akin to the Jews who did not accept Ḥaḍrat 'Īsā. Thus, in this way a perfect similarity was established, in that—just as the Jews who were waiting the return of Prophet Ilyās did not believe in Ḥaḍrat 'Īsā on the pretext that Ilyās had not returned—these people did not believe in the 'Īsā of this Ummah only for the excuse that the Israelite Ḥaḍrat 'Īsā had not returned. A similarity was thus established between the Jews who had not believed in Ḥaḍrat 'Īsā because Ilyās had not returned, and these Jews who await the second coming of Ḥaḍrat 'Īsā. And this was what God had desired.

Just as a similarity between the Israelite Jews and these 'Jews' stands proven, so is the similarity between the Israelite 'Īsā and this 'Īsā, who I am, of the perfect order. That 'Īsā was rejected from the perspective of the Jews because a Prophet did not return to the world, and similarly this 'Īsā—who I am—was rejected from the perspective of these 'Jews' because a Prophet did not return to the world.

And it is quite obvious that the people who are labelled as 'Jews of this Ummah'—and to whom the verse <sup>2</sup> *غَيْرِ الْمُنْظُورِ عَلَيْهِمْ* refers—are not the actual Jews, but are indeed people of this Ummah who have been named Jews. Likewise, this 'Īsā is also not the actual 'Īsā who was a Prophet from among the Israelites; rather, he is from within this Ummah as well. It is far removed from Almighty God's grace and mercy that He has for this Ummah that he should give it the title of 'Jews'—rather, give them the title of those Jews who had called Ḥaḍrat 'Īsā a disbeliever and liar on the basis of the argument that Prophet Ilyās was to return—but He should not give an individual from this Ummah the

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

2. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

title of 'Īsā. Would it not mean that this Ummah is so wretched and unfortunate in the estimation of God that while it can earn the title of the mischievous and disobedient Jews in His eyes, there is not even one individual in this Ummah who can receive the title of 'Īsā? This was the reason why Almighty God, on the one hand, termed some people of this Ummah 'the Jews', while on the other, named one individual 'Īsā.

Some people, out of sheer ignorance or extreme prejudice and in order to deceive, put forward this verse as evidence that Ḥaḍrat 'Īsā, may peace be upon him, is alive:

وَأَنْ قَدْ أَهْلَ الْكِتَابِ إِلَّا لِيُؤْمِنُوا بِهِ قَبْلَ مَوْتِهِ<sup>1</sup>

The meaning they wish to infer from this verse is that Ḥaḍrat 'Īsā will not die until all the People of the Book have believed in him. However, only one who does not possess a thorough understanding of the Holy Quran, or who lacks honesty, will infer such meaning from it. For, this meaning negates a prophecy of the Holy Quran where Allah the Almighty says:

فَأَعْرَبْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ<sup>2</sup>

And at yet another place He says:

وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ<sup>3</sup>

The meaning of these verses is, 'We have caused enmity and hostility

1. And there is none among the People of the Book but will believe in it before his death (*Sūrah an-Nisā'*, 4:160). [Publisher]
2. So We made mutual enmity and hatred their lot till the Day of Resurrection (*Sūrah al-Mā'idah*, 5:15). [Publisher]
3. And We have cast among them enmity and hatred till the Day of Resurrection (*Sūrah al-Mā'idah*, 5:65). [Publisher]

between the Jews and the Christians till the Day of Judgment.' Thus, if the aforementioned verse does indeed mean that all Jews will have believed in Ḥaḍrat 'Īsā<sup>as</sup> before the Day of Judgment, then this necessitates that mutual enmity between the Jews and Christians will also come to an end at some point, and the seed of the Jewish faith will not be left on the earth. But it is evident from these verses and many other verses of the Holy Quran that the Jewish faith will persist to the Day of Judgment, albeit disgrace and misery will accompany them, and they will live under the protection of other powers.

Hence, the correct translation of the above-mentioned verse I quoted is, 'Every person from among the People of the Book will, before his death, believe in the Holy Prophet, may peace and blessings of Allah be upon him, or in Ḥaḍrat 'Īsā.' The word **مُوتِهِ** [his death] refers to the People of the Book, and not Ḥaḍrat 'Īsā. This is why in another reading of this verse the words are **مُوتِهِمْ** ['their death']. Why would **مُوتِهِمْ** ['their death'] be present in the other reading if it referred to Ḥaḍrat 'Īsā? See *Tafsīr Thanā'ī*, for it strongly confirms my statement. It also says that Abū Hurairah, may Allah be pleased with him, gives the same interpretation, though the author qualifies that Abū Hurairah was deficient in his comprehension of the Holy Quran and many *muhaddithīn* [scholars of hadith] have criticized the soundness of his understanding. Abū Hurairah had the aptitude to quote, but he was quite deficient in understanding and discernment. I contend that even if Abū Hurairah, may Allah be pleased with him, has interpreted it in this way, it has been a mistake on his part, as it has been proven by *muhaddithīn* that in many instances Abū Hurairah<sup>ra</sup> is mistaken and stumbles in matters that pertain to understanding and discernment. It is an established norm that the opinion of just one Companion cannot be regarded as a valid argument per the law of the Shariah. The valid argument per the law of the Shariah is only the *ijmā'* of the Companions<sup>ra</sup>, and I have already explained, that consensus of the Companions<sup>ra</sup> occurred concerning the point that all Prophets had died.

Keep in mind that in view of the alternative reading of the verse

قَبْلَ مَوْتِهِ [‘before his death’], i.e. قَبْلَ مَوْتِهِمْ [‘before their death’]—which, according to the norms held by the scholars of Hadith, is tantamount to an authentic hadith, i.e. it is such a hadith that stands proven to be from the Holy Prophet, may peace and blessings of Allah be upon him—the mere opinion of Abū Hurairah is worth rejecting as it is inconsequential and worthless when compared to the words of the Holy Prophet, may peace and blessings of Allah be upon him. To insist on it can lead one to disbelief. Not only that, the statement of Abū Hurairah necessitates repudiation of the Holy Quran because time and again the Holy Quran says that the Jews and the Christians will continue to exist till the Day of Judgment and they will not be wiped out completely, whereas Abū Hurairah says that the Jews will be wiped out completely, and this is in clear contradiction to the Holy Quran. Anyone who believes in the Holy Quran ought to discard the statement of Abū Hurairah as a thing of little value. In contrast, the alternative reading of the verse, according to the norms held by the scholars of Hadith, holds the status of an authentic hadith—and here the alternative reading of the verse قَبْلَ مَوْتِهِ does exist, as قَبْلَ مَوْتِهِمْ, which has to be taken as an authentic hadith—so in this case the statement of Abū Hurairah is, in fact, in contravention of both the Holy Quran and Hadith. - فلا شكّ أنّه باطل ومن تبعه فأنّه مفسد بطال. [No doubt he is in the wrong, and anyone who follows him is a mischief-maker and a great liar].

T H E E N D

## Friday Sermon

Delivered by Hazrat Mirza Masroor Ahmad<sup>atba</sup>

(January 20, 2017)

"The Virtues of Congregational Salat"

### ***Audio Link:***

<https://www.alislam.org/friday-sermon/2017-01-20.html#>

### ***Summary***

Today's Friday sermon was delivered by Khalifatul-Masih V (May Allah be his Helper) from Baitul-Futuh mosque, London. After Tashahhud and Surah Fātiḥah Huzoor said, who amongst us doesn't know that offering Salat is obligatory on Muslims. The Holy Quran has drawn our attention towards it by describing its importance at various places. According to Prophet Muhammad (peace be upon him) Salat is the essence of prayers. He even said that abandoning Salat makes a man closer to disbelief and idolatry. Then, explaining the importance of Salat, the Holy Prophet (peace be upon him) said, "On the day of Judgement, a person will be held accountable for Salat before everything else. If the measure (of Salat) is correct, then it means the person is successful and has been salvaged otherwise he will fail." Likewise, to make children habitual in prayers, Prophet Muhammad (peace be upon him) said that children must be advised to offer Salat when they reach the age of 7. And at the age of 10, some strictness could also be applied to make them consistent in Salat. However, if parents themselves are not punctual in Salat then how can they expect their children to do so. Or if they learn about this saying of Prophet Muhammad (Peace be upon



him) in some Jama'at meetings but at home they do not find their fathers to be punctual in offering Salat, how will this effect those children? Such fathers' children will think that this commandment doesn't bear much importance. As a consequence, by ignoring the importance of one commandment, the effect of all other Islamic commandments will be nullified in the child's heart. Such people, according to the sayings of the Holy Prophet (peace be upon him) not only are not only losers themselves but are responsible for entering their progeny among the losers as well. Parents show their concern to fulfil their own and their children's worldly desires and successes, but they do not pay heed to the matter of real concern.

For a real believer, offering Salat is the only way to remove spiritual corrosion. As Prophet Muhammad (peace be upon him) explained with an example, "if there was a river at a person's door and he took a bath in it five times a day, can you believe that any dirt would be left on his body." His companions replied, "O Prophet of God, not a trace of dirt would be left." At this, the Holy Prophet (peace be upon him) said, "That is the parable of the five prayers by which Allah removes sins and eliminates weaknesses." It means that not a trace of dirt is left on the soul of a person who offers five daily prayers. Thus, the Holy Prophet (peace be upon him) explained the importance of prayers with such a beautiful parable. But as I already said, that the commandment is not merely about offering Salat. The Prophet Muhammad (peace be upon him) further stated that a person who performed ablution at home, and then he set off heading to the mosque so that he could offer obligatory prayers he would be rewarded according to the number of steps he has to take to reach the mosque. One step will remove one of his sins, the next will elevate his (spiritual) status. This means that every step will gain him rewards.

On another occasion, while explaining the importance of congregational prayers, the Holy Prophet (peace be upon him) said, "shall I not tell you

something with which Allah Almighty removes sins and elevates (spiritual) status." The companions (may Allah be pleased with them) who were ever ready to finding ways to please Allah, and to achieve His nearness and be detached from their sins, implored, "O Prophet of God, do tell." The Holy Prophet (peace be upon him) said, "by performing ablution properly despite not feeling up for it, and by setting off for the mosque from afar and by waiting for the next Salat after offering one." This keeps a person detached from sins. The Holy Prophet (peace be upon him) said, "Not only that, but this is kind of a frontier." Just like countries establish frontiers on their borders with other countries and appoint armed forces upon them. Why are such frontiers established? So that the country can be protected from others. And that the country's forces are momentarily available in case of confrontation. Thus the biggest threat to a believer is from Satan from which safety and frontier are required. The threat is from worldly desires that Satan generates. This is where Satan attacks from. In order to be protected from such attacks, the congregational prayers serve as a frontier. It is a battalion of guardians that will protect from such attacks. Congregational prayers will save believers from sins and will be incline them towards performing good deeds.

Similarly, according to the Holy Prophet (peace be upon him) congregational prayers rewards a believer 27 times more than a prayer offered alone.

The Promised Messiah (peace be on him) while explaining the importance of congregational prayers to the Jama'at says: "The rationale behind putting more reward in congregational prayers is that it creates unity. The instructions to practically implement unity are so particular that even the feet are required to be aligned." This means that while offering prayers in rows, feet should also be brought into line, for which heels must be aligned. He further says, "and the rows must be straight, and (worshippers) should be standing connected to each other. It means that they must act like one being." By standing in rows, they will turn into one being, meaning there will

be a dynamism in them. "So that one's illuminations can permeate into others. The disparity that gives birth to ego and selfishness, does not last (in such setting)." It means regardless of being rich or poor, everyone will be standing in one row. Some people are egocentric or have selfishness in their hearts which is rooted out with congregational prayers. He said, "bear this in mind that human being have the capacity to absorb another person's illuminations." One may be influenced more by good deeds and achieve a higher status (of spirituality), through congregational prayers. Therefore, to accept the influence of piety, congregational prayers are essential. Thus with congregational prayers, on one hand, the unity is expressed that Allah wishes to create among His Community and on the other hand people get influenced by each other's good deeds. When in one row more pious and spiritually advanced people will be standing, they will have an effect on the weak ones. Consequently, the weak ones will also excel in performing good deeds and will advance spiritually. When this unity is emerged and when spirituality advances, then the satanic forces are weakened and diminished

In this age, Allah Almighty sent the true servant of Prophet Muhammad (peace be upon him) who guided us towards attaining the real comprehension of prayers and worshipping. On one hand we claim that we have accepted the Holy Prophet's (peace be upon him) true slave, the Promised Messiah and Imam Mahdi for the betterment of our spiritual condition and for the establishment of unity but on the other hand we have weaknesses in our deeds. Especially we have weakness in performing the most fundamental Islamic commandment, something that is the objective of our existence and is the minimum standard of attaining this objective. If this is the case, then how can we claim that for the advancement of our spirituality and in order to follow Allah's commandment and to obey Prophet Muhammad's (peace be upon him) directive, we have accepted the Promised Messiah (peace be on him).

Even in Quran the obligation of 5 daily prayers has been mentioned at numerous places. Prophet Muhammad's (peace be upon him) sayings about this that I have just mentioned are also self-explanatory. While it is given that offering Salat is obligatory on every Ahmadi, but along with that as per the Holy Prophet's (peace be upon him) instructions the congregational prayers are obligatory on every able Muslim man. But as we see, people do not pay attention towards it. And weakness in this matter can be noticed. No doubt that prayers are obligatory on all true believers and they themselves are responsible for it but we also have an established system in Jama'at. The Jama'at organization should also keep reminding people about congregational prayers. I keep drawing attention of the Jama'at towards this subject in my sermons in one way or the other. But this is the responsibility of missionaries and the organization to take it from there and disseminate my instructions to draw people's attention towards it. They should convey the message of the importance of congregational prayer over and over again to each member of Jama'at. In reality, we will only be able to fulfill the duty of being an Ahmadi when while safeguarding our prayers we are able to attain spiritual pleasure from them. When we start achieving spiritual pleasure and delight from our prayers then we will automatically be inclined towards offering them. So every Ahmadi must offer prayers in a manner that facilitates attaining spiritual pleasure and delight.

While drawing our attention towards offering Salat, the Promised Messiah (peace be on him) explained how this pleasure from prayers can be attained, he said: "I notice that when an addict and alcoholic doesn't get intoxicated, he keeps on drinking. So much so that he gets drunk. A wise and shrewd person can take advantage from this example." This means that a wise person can benefit from this example in order to advance in spirituality. The Promised Messiah (peace be on him) continues, "He can do so by being steadfast and punctual in prayers and by never abandoning them. He should keep offering prayers, until he attains pleasure. The way an alcoholic has a presumed pleasure in his mind which he is bent upon achieving." When an

alcoholic person drinks, he has a set standard of pleasure he wants to achieve. Promised Messiah (peace be on him) says "just like an alcoholic achieves a standard of his intoxication, a spiritual man, a true believer should also set a spiritual standard that he must achieve." So this is how if a person keeps trying with consistency, only then he can attain pleasure from Salat. Promised Messiah (peace be on him) says, "Just like this, the mind and all physical power are inclined towards achieving pleasure in Salat." A worshipper when offering prayers should engage all his efforts and physical and perceptual strengths towards achieving the goal of attaining pleasure in Salat. This requires a stronger will power. Only then consistency can be achieved. Promised Messiah (peace be on him) further says, "then with sincerity and passion, at least to the extent of the restlessness and pain of that alcoholic, a person indulging in prayers will definitely attain pleasure. After this there will be constant pain and anxiety, aching and restlessness to achieve pleasure in prayers." While praying if that person expresses his pain before Allah, then Promised Messiah (peace be on him) says, "he will definitely achieve that pleasure." So the effort of attaining pleasure in Salat with determination, can at last soften the heart and gives pleasure.

The Promised Messiah (peace be on him) also explained that "Allah Almighty says that Salat keeps a person away from evil deeds." Despite that we notice and some questions are raised that people still engage in foul behavior even though they offer prayers. According to the Promised Messiah (peace be on him), the answer to this is, "they don't offer prayers with spirit and truthfulness. Instead, they just perform physical actions as a custom or as a habit." So we should always remember that since Allah says that prayers save us from foul deeds then it must be true. Allah's word can not be false. Those who still do evil deeds despite offering prayers, their prayers are superficial, they do not understand the spirit of prayers. Thus this is an extremely concerning issue. Each one of us should examine our (spiritual) conditions.

If we achieve pleasure and delight from our prayers, or we are set to achieve it with full conviction then how is it possible that any one of us is not punctual in prayers. Everyone gets a taste of this pleasure once in a while and it must have happened to all of us. When people go through hardships and adversities, we see that they cry and sob in their prayers. Even while carrying out their daily tasks they pray to Allah and are always inclined towards Him. Due to this, they are mindful of offering prayers as well. They must have certain feelings of suffering in their hearts due to which they are consistently engaged in prayers. But when their desires are fulfilled and they are out of woods then there are many who become sluggish in their prayers and in their humble pleadings to Allah. Thus as The Promised Messiah (may peace be on him) has instructed us we should always and with utmost effort keep this target before us that regardless of the situation, in hardships or prosperity, we should keep trying for such pleasure and delight in prayers that can make us intoxicated. Not only our personal matters, but a true believer should also feel the pain of the present-day societal affairs. When a person is in such condition of pain and agony it leads him to beseeching prayers.

In Pakistan, for example, the Jama'at is going through adverse times. The arrows of hatefulness are being shot at every member of Jama'at. Animosity and antagonism against Ahmadis is being openly expressed. Our longstanding non-Ahmadi friends are also increasing in their animosity against us due to the fear or the misunderstandings created by the religious scholars against us. Also, generally speaking, oppression has crossed its limits. In Pakistan, Ahmadis should not only offer Salat that achieves them pleasure and delight but they should try to populate their mosques as well.

A few days ago, I received a report from Majlis Khuddamul Ahmadiyya Pakistan containing the implemented Shura proposals. In which they reported how well they did in implementing various moral training proposals. It is a very good thing as it shows their progress. Among these

moral training implementations, one was that attention of several thousand Khuddam has been drawn towards listening to my Friday sermons. However, the matter of grave concern is that those who pray in congregation are only 1/3rd or a little more in number than those who listen to the Friday sermon. Similarly, those who offer prayers regularly are also far less than those who listen to the Friday sermon. What is the use of listening to the Friday sermons then, if our attention is still not drawn towards God and towards that fundamental obligation which is of utmost importance? Every few weeks I discuss offering of Salat and importance of offering congregational prayers in my sermons. If there is no impact of these sermons, then there is no use of mere statistics. Even after such adverse condition of Ahmadis in Pakistan, their attention is not drawn towards God, then when will it happen. Do we want to test Allah (God forbid)? That we will stay the same and its God's responsibility to resolve our situation. If this is how our feelings are then we don't have any right to complain to Allah. Nowhere, has Allah Almighty said that you may do as you wish, regardless of whether you fulfil my rights or not, because you have accepted the Promised Messiah (may peace be on him), therefore, I will make you succeed. To achieve success, there is a need to shape oneself according to Allah's likeness. I have mentioned Khuddam's report which does not mean that only they have this weakness. Ansar have the similar issues. So Pakistan's every Ahmadi should pay attention towards it. Accomplishments can not be achieved through lethargy; accomplishments cannot be achieved through carelessness. Accomplishments will be achieved by alert and vigilant guards (like swift horses) on frontiers. Accomplishments will be achieved by establishing frontiers on the borders.

Those Pakistani Ahmadis who have migrated to other countries including both the developed countries and the rest of the world, depict the same picture. We cannot say that they have become very punctual in prayers after their migration. Many weaknesses about prayers can be found through Jama'ats' evaluation reports. If every auxiliary organization present in all

countries of the world evaluates themselves without a bias, the results will be self-explanatory. On the contrary those who have left Pakistan, should be more mindful of such matters because of the blessings of Allah Almighty upon them. They need to be grateful of those blessings. In some Jama'ats, there is favorable presence in congregational prayers. But still, some people are always missing out on a prayer or two. There are several such members who sometimes don't offer a couple of prayers here and there. Sometimes the reason is that organization of Jama'at is not drawing their attention towards this matter. And that the organization has other preferences. Firstly, not everyone listens to my sermons. To conclude that 100% members, listen to the Friday Sermon is wrong. And even if they listen, the responsibility still lies with the organization to constantly remind. The very reason behind establishing a system is to give attention to moral training. A few days ago, I had a meeting with a local Majlise Aamla. The President told me that ever since he has taken the position, he has given a lot of attention to financial matters. And now they are excelling in it very rapidly. So I said that this effort is well and good. But when I enquired what have they done for Salat, which is a fundamental and obligatory commandment for Muslims, he remained silent. Although, when I enquired about presence at Fajr and Isha, the numbers that came up were promising. However, it wasn't due to the organizational efforts. If we have such worshippers who say prayers full of pleasure and delight, then financial system will be improved by itself. Because as a person's standard of righteousness rises, he gives more attention to financial sacrifice. Not only this but the issues involving Internal Affairs and Qaza will be resolved to a great extent. And rest of the departments will become active too provided everyone offers their prayers properly.

These days, not only Pakistan but generally the world affairs are such that the danger of war and destruction are becoming more and more inevitable. Governments have also started to express their concerns about it and to some extent they have started taking steps towards it. In such a state, it is



only the refuge of Allah Almighty that can save us. Several people ask what will happen if the war started. How should we proceed? My only response is that if you want to be saved from such calamities then as the Promised Messiah (peace be on him) said, we will have to fall in love with the God who is Master of All Affairs. And there is only one way to show such love that we try to attain pleasure and delight by shaping our prayers according to His desires. People often forget God after experiencing prosperity in the Western countries. In their views, they have achieved prosperity because of the development of these countries. They think that these people (westerners) are so developed without any prayers and good deeds. Some of them also think that they are at least better than them as they offer two or three prayers at the very least. We should bear in mind that agony is destined for those who forget God. Therefore, do not follow those people. If we want to be saved from Allah's seizure and want to save our future generation, let us not look at these people's outwardly condition. Follow the Quranic teachings that Allah desires from us. After the commandment of belief in Allah, Allah Almighty has commanded us to establish Salat. So every Ahmadi man and woman should pay attention towards offering Salat and Ahmadi men should specifically pay attention to offering congregational prayers.

In this day and age, Promise Messiah (peace be on him) has explained in detail the importance of prayers, the method of saying prayer and its philosophy. By the sheer Grace of God, Allah Almighty enabled us to accept him as the Promised Messiah (peace be on him). However, despite believing in him we do not follow the fundamental commandments and are following the example of non-Ahmad Muslims who consider offering a couple of prayers to be sufficient. Then there is no use of this pledge of allegiance. In terms of prayers, the Promised Messiah (peace be on him) wants to see us at a high status. He has explained it to us in so many different ways. I will quote some of his sayings regarding this matter. A believer declares Unity of Allah by uttering "there is no god save Allah." Promised Messiah (peace be

on him) explains what is Unity? "Bear this in mind and remember this again that to bend before anyone save Allah is akin to cutting ties with Allah. Salat and Unity could be anything because the name of Unity's practical manifestation is Salat, it is devoid of blessings and is useless when it does not carry the spirit of self-negation and humility and a heart that is inclined towards God. Listen, for the (acceptance of) prayer "Pray unto Me; I will answer your prayer," (40:61) a truthful soul is required. If the soul is devoid of humility and humbleness, then saying such prayers are not less than parrot-fashion." The need is to produce the true spirit. Humility, humbleness and lowliness should be practiced. As I have said earlier Allah Almighty accepts prayers if there is humility in them. Then the Promised Messiah (peace be on him) explained that different positions of Salat such as standing, sitting, bending and prostrating, display restlessness. Just like in restlessness, a person keeps changing positions such as standing, sitting and bending and prostrating. And because of the outwardly condition of restlessness, the heart should feel pain and anxiety. And when this anxiety is achieved in all positions then pleasure will also be attained while standing, sitting, bending and prostrating.

Moreover, about the status of submissiveness and true humility and about the Salat that burns the sins, the Promised Messiah (may peace be on him) says, "when a person's soul becomes fully self-negated then it flows towards God like a fountain." It can only flow in the presence of humility. The Promised Messiah (may peace be on him) continues, "And the soul cuts itself from everyone save Allah. At that time, the love of God descends upon it." When a person breaks ties with everyone except Allah by making an effort and by beseeching His blessings, then Allah descends His love upon him. And when such love of Allah Almighty descends upon a person then according to the Promised Messiah (peace be on him) his sins burn into ashes. After this the pleasure in Salat is permanently achieved. Thus, instead of complaining or thinking that our prayers do not give us pleasure, we need to try to establish this special relationship with God. We need to analyze our

conditions whether we are merely performing actions or are fulfilling the requisites of true Salat.

Additionally, about the methods of achieving light (noor) and pleasure in Salat, the Promised Messiah (peace be on him) further explains: "establishment of Salat and its punctuality are very important. So that it turns into an unbreakable habit and the thought of turning towards Allah becomes prevalent. After this the the time gradually comes when a person inherits light and pleasure in complete isolation." The person is cut off from worldly ties and turns towards Allah and then he finds pleasure and delight in prayers. So firstly the habit of Salat and making oneself regular in Salat is essential. Regardless of whether, the person finds them outwardly beneficial or not. But he still offers them because they are obligatory. This habit is essential understanding that he has to turn to God only in one way or the other for every need. If this determination prevails then a time will come when the rights of offering Salat will also be fulfilled and pleasure will also be achieved in Salat. After this, upon enquiring about Salat, the answer will not be that I try to offer Salat but I get lazy. The Promised Messiah (peace be on him) once said, "laziness only occurs when a person does not know the importance of Salat and he gives more importance to someone other than Allah. If he has complete faith in Allah, then how is it possible that he displays laziness."

Therefore, to save yourself and your generations from adverse effects of current events unfolding in the world today, it is of utmost importance to bow before God with ultimate sincerity. The best way of bowing is taught by Allah and his Prophet (peace be upon him) and in this age the Promised Messiah (peace be on him) that we pay attention towards establishing and safeguarding our Salat. Promised Messiah (peace be on him) says: "bear in mind that by entering in this community, worldly desires should not be your objective. Instead, Allah's pleasure should be your objective. Because this world is a place to pass through and we will all pass through one by one.

According to a Persian saying, night is bound to pass whether it is cold or hot." It means that any situation passes regardless of it being good or bad. The Promised Messiah (may peace be on him) said, "Keep the worldly desires completely separate. Do not mingle them with religion. Because this world is mortal and religion and its fruits are eternal. The worldly life is very short. You see that thousands die every minute and every moment. Various diseases and epidemics calamities are affecting this world. Sometimes back it was diarrhea that destroyed people and now it is plague that is annihilating the world. Who knows for how long we will live. When we do not know when death will overtake us, it is a grave error to stay unconscious of God. Therefore, it is imperative that a person be concerned about the hereafter. A person who will be anxious about the hereafter, Allah Almighty will help him in this world. Allah Almighty has promised that when a person becomes a real believer, He differentiates between him and others. Therefore, first become a believer which is only possible by not mingling worldly affairs with the true objectives of pledge of allegiance that are based on righteousness and compassion. Be punctual in prayers and stayed engaged in feeling remorse for your actions and seeking forgiveness from Allah. Defend the rights of human race. And do not cause harm to anyone. Advance in truthfulness and purity. Then Allah Almighty will bless you in every way. Advise your women at home as well that they are punctual in prayers and stop them from malice, complaints and backbiting. Teach them purity and truthfulness. I can only advise you, it is now incumbent upon you to act upon it." In order to make, others and women and kids understand we will first have to set examples of purity and truthfulness by ourselves. He further said, "Pray in your daily prayers five times a day. It is not forbidden to pray for your needs in your own language. Salat cannot be pleasurable unless there is special attentiveness in it. And the special attentiveness of heart is not achieved until there is humility. Humility is achieved when a person understands what he says. Therefore, passion and humility can be created by imploring in your own language. But one must not obtain from

this that Salat can be offered in ones own language. No, what I mean is that after the conventional prayers) and supplications (of Quran and Prophet Muhammad's, do pray in your own language too. Allah has kept a special blessing in the traditional words of Salat. Salat is another name of prayers. Therefore, pray in Salat that He may save you from the calamities of this world and of the hereafter and your end is blessed and all your tasks are accomplished according to His desires. Pray for your wives and children too. Become a pious person and keep away from all sorts of evils."

May Allah enable us to protect ourSalat. May He enable us to be punctual in them. May Allah enable us to offer our Salat with utmost sincerity in order to achieve Allah's pleasure. May Allah creates pleasure and delight in our Salat. May we never show sluggishness in our prayers. May we understand the truth that we can only be salvaged from today's calamities and catastrophes when we are able to fulfil the obligation of submitting to Allah. May Allah enable us to do so.

