

MALFUZAT

Sayings & Discourses of the Promised Messiah

VOLUME IV

(English rendering of Urdu Volume 2, Part 2)

*Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mahdi
(on whom be peace)*

الحمد لله الذي جعل
العلم نوراً والدين
سنةً وسيرةً
والمؤمنين
سنةً وسيرةً

MALFUZAT

————— of —————

The Promised Messiah & Mahdi^{as}

MALFUZAT

*Sayings and Discourses of the Promised Messiah and Mahdi^{as}
Founder of the Ahmadiyya Muslim Community*

Volume IV

A collection from September 1901 to December 1901

English Rendering of Urdu Volume 2 (Part 2)

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi^{as}

Founder of the Ahmadiyya Muslim Community

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

Malfuzat — Volume IV

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

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Translated by Ayyaz Mahmood Khan
Typesetting and Design: Farhan Naseer
Calligraphy: Mubashir Zafri

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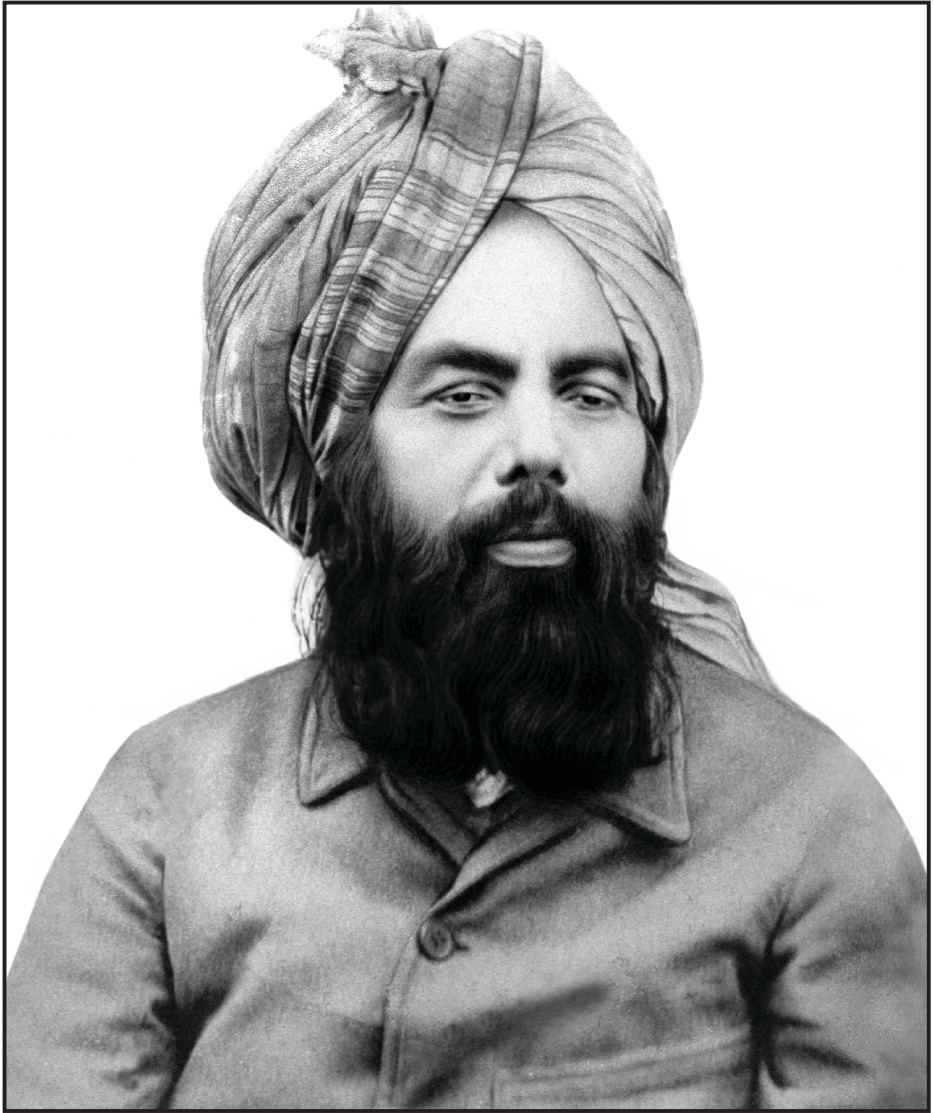
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi
(on whom be peace)

About the Promised Messiah^{as}

Hazrat Mirza Ghulam Ahmad, on whom be peace, was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters and participated in many religious debates. He argued that Islam is a living Faith, which can lead humanity to the achievement of moral and spiritual perfection by establishing communion with God.

Hazrat Mirza Ghulam Ahmad, on whom be peace, started experiencing divine dreams, visions and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. He continued to receive divine revelations and was thereafter commanded by God to announce that he was the divinely appointed Reformer of the Latter Days, as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. The Ahmadiyya Muslim Community is now established in more than two hundred countries of the world.

After the demise of the Promised Messiah, on whom be peace, in 1908, the institution of *Khilafat* (successorship) was established to continue his mission, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad, peace and blessings of Allah be upon him. Hazrat Mirza Masroor Ahmad, may Allah be his Helper, is the Fifth Successor to the Promised Messiah, on whom be peace, and the present head of the Ahmadiyya Muslim Community.

A Note About the Translation

References to the Holy Quran contain the name of the *Surah* [i.e. chapter] followed by a chapter:verse citation, e.g. *al-Jumu'ah*, 62:4, and counts *Bismillahir-Rahmanir-Rahim* [In the name of Allah, the Gracious, the Merciful] as the first verse in every chapter it appears.

Explanatory footnotes are clearly marked as being from the Publisher throughout the book.

The name of Muhammad^{sas}, the Holy Prophet of Islam, has been followed by the symbol ^{sas}, which is an abbreviation for the salutation *sallallahu alayhi wa salam* (peace and blessings of Allah be upon him).

The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for *alayhis-salam* (on whom be peace).

The names of the companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as} are followed by the symbol ^{ra}, which is an abbreviation for the salutation *radiyallahu anhu/anha/anhum* (may Allah be pleased with him/her/them).

The names of deceased pious Muslims who are not companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as} are followed by the symbol th, which is an abbreviation for *rahmatullahi alayhi/alayha/alayhim* (may Allah have mercy upon him/her/them).

In instances, the actual salutations have been set out in full, but wherever this is not the case, they should nevertheless, be understood as being repeated in full in each case.

Preface

It is by the sheer grace and mercy of Allah Almighty, and the blessings and guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper) that the fourth volume of *Malfuzat—Sayings & Discourses of the Promised Messiah*^{as} is being published in English. This translation is based on the new ten-volume typed edition of *Malfuzat* prepared and published by Nazarat-e-Isha'at Sadr Anjuman Ahmadiyya in 2016; and the present volume in English spans from September 1901 to December 1901

A collection of sayings and discourses of the Promised Messiah^{as} was first published in the form of a complete set by Al-Shirkatul Islamiyyah in ten volumes. Subsequently, Nazarat-e-Isha'at published the content of this ten-volume set in five volumes.

Following this, Hazrat Khalifatul-Masih V (may Allah be his Helper) instructed that a computerised typeset edition of *Malfuzat* be prepared. He stated that the books in the five-volume set of *Malfuzat* were heavy and uneasy to handle; therefore, the five-volume *Malfuzat* should be printed in ten volumes again. In light of these instructions, a new typeset edition of *Malfuzat* was prepared and published in ten volumes.

In the preparation of this most recent typeset edition, the original sources from *Al-Hakam* and *Al-Badr* Qadian were studied and every effort was made to include any spoken words of the Promised Messiah, on whom be peace, which had been missed from inclusion previously. Hence, due to this effort there were certain sayings and discourses of the Promised Messiah, which had not previously been included in the collection known as *Malfuzat*; and so they have now been added to this new edition.

In view of the guidance of Hazrat Khalifatul-Masih V (may Allah be his Helper), wherever there are differences in the reports of *Al-Hakam* and *Al-Badr*, these have been recorded in footnotes. The relevant words have been recorded as footnotes in a manner that the context of the respective text is clear. Therefore, in view of this, footnotes have been added in the new edition as required.

In the earlier edition of *Malfuzat* there were certain sayings of the Promised Messiah^{as} which had not been placed correctly in terms of chronological order. All such sections have been appropriately rearranged. In certain instances, notes from the Editor had been misplaced; this has been corrected as well.

This English translation is a rendering of pp. 277-528 (or the second half) of volume 2, from the new 2016 edition of *Malfuzat* prepared by Nazarat-e-Isha'at. In accordance with the instructions of Hazrat Khalifatul-Masih V (may Allah be his Helper), this was done so that the size of the English volume could be kept lightweight and as easy to read as possible.

In various sections throughout the Urdu text, it was found that there were misprints or errors in reporting, which had followed through since the old edition of *Malfuzat*, and in fact, even existed in the original sources as recorded by *Al-Hakam*. All such instances were presented with detailed reports to Hazrat Khalifatul-Masih V (may Allah be his Helper), and after his approval, were corrected in the English translation within the main text. No footnotes stating the original misprint and the correction were given in light of guidance from Huzoor-e-Anwar (may Allah be his Helper).

Ayyaz Mahmood Khan was blessed with the good fortune of rendering this English translation from the Urdu. The tireless efforts of Rabeeb Mirza and Raza Ahmad are also worthy of mention, who worked with the translator to check the English work against the original source text. The selfless devotion of Syed Muhammad Tahir Nasser and Nadia Mahmood must also be highlighted, both of whom edited the final manuscript and offered invaluable improvements to the overall style and readability of the translation. Immense gratitude is also due to Farhan Naseer who designed the layout of the book and prepared it for print.

Additionally, we are grateful to Sadia Rana, Fatima Amatullah Naseer, Naba Ghauri Syed, Shaneeza Wraich, and Khadijah Mahmood for assisting in proofreading various sections of the manuscript.

The indexes were prepared with the help of Umar Akbar, Rezwan Muhammad and the following students of Jamia Ahmadiyya Canada: Hassan Ahmad Minhas, Danial Mahmood, Falahuddin Ahmad Bin Abdul Latiff, Junaid Aslam, Munib Harun Iqbal, Nazir Ahmad, Sherjeel Ahmad Muzaffar, Daanish Ahmad Malik, Hassaan Omar Chaudhry, Hisham Ahmad Malik, Nasar Ahmad, Hamza Kabir Chughtai, Kamran Mahmood Rajput, Sadid Ahmad, and Kamran Aslam.

The verses of the Holy Quran and other Arabic references were prepared by

Salman Naseer and checked in the final stages by Hafiz Rahat Cheema.

Hafiz Muzaffar Ahmad also assisted in researching difficult passages and Abdul Ghany Jahangeer Khan also provided unrelenting assistance whenever he was called upon.

The Central Arabic Desk also offered their full assistance in various capacities. Throughout the course of this project, Malik Khalid Masood, Nazir Isha'at, offered constant and invaluable support in addressing any queries that were directed to him. From India, if ever any research was required Mamoon Rasheed Tabrez of Qadian, offered his full cooperation.

May Allah the Exalted reward all those who assisted—in any capacity—to bring this work to fruition; may He shower His mercy and grace upon their families and accept their services. *Ameen*, and again, *ameen*.

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23 March 2024

Introduction

Written for the Five-Volume Set of Malfuzat

Malfuzat refers to the holy and insightful words of the Founder of the Ahmadiyya Muslim Community, Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, on whom be peace, which he expressed verbally from time to time in his pure and holy gatherings or before congregations at the Annual Convention, for the purification of his followers and for their spiritual and moral training, thus enabling them to forge a living relationship with God; to teach the knowledge and wisdom of the Holy Quran; to revive the religion of Islam and to establish the shariah of Muhammad^{sas}.

These blessed sayings and discourses of his Holiness, on whom be peace, are an invaluable source of content that presents decisive verdicts issued by the divinely appointed Arbiter of this age regarding theological debates that had confused the Muslims for 1300 years and also sheds light on other matters of religion; it provides a rebuttal to the allegations levelled against Islam by the Christian priests and the Aryas; it provides evidence for the existence of God and refutes the objections of atheists and western philosophers with relation to life after death, revelation and prophethood; it provides for new converts, who have joined the Ahmadiyya Community, heart-warming advice and guidance of the Promised Messiah^{as}; it showcases the unparalleled love that the Promised Messiah^{as} possessed for his Master, the Holy Prophet Muhammad, the Seal of the Prophets, peace and blessings of Allah be upon him; it covers the divine claims and teachings of the Promised Messiah^{as} and also various incidents from his day to day life; and also sheds light on the life and character of his Holiness and the important milestones in the history of Ahmadiyyat.

It is an immense favour of Allah the Almighty that in this day and age, He has made available such means that these spiritually rejuvenating and faith-inspiring, blessed words of the Imam of the Latter Days have been preserved until the end of

time. May Allah Almighty elevate the station of pure-hearted, loyal, unrelenting and revered men such as Hazrat Maulvi Abdul Karim^{ra}, Hazrat Mufti Muhammad Sadiq^{ra} and Sheikh Yaqub Ali Irfani^{ra}, whom Allah had granted a unique fervour, passion and strength in this regard. Fulfilling their oath of giving precedence to the Faith over worldly affairs, these great men worked tirelessly, day and night, with immense toil and effort to preserve in writing the *Malfuzat* of the Promised Messiah^{as}, exactly as he had spoken them; and continued to publish these blessed words in *Badr* and *Al-Hakam*, during the lifetime of the Promised Messiah^{as}.

Efforts to compile *Malfuzat* in book form were undertaken in the past, but it was Hazrat Maulana Jalal-ud-Din Shams^{ra} who received the honour of first publishing them in the form of a complete set. Under his supervision, ten volumes of *Malfuzat* were compiled and published in the short time spanning from 1960 to 1967. Albeit, the first volume of *Malfuzat* which comprises the blessed words of the Promised Messiah^{as} from 1891 to 1899, was published by Nazarat Talif-o-Tasnif, Sadr Anjuman Ahmadiyya Qadian. This volume was compiled by Chaudhary Ahmad Jaan Sahib, Sheikh Abdul-Qadir Sahib and Maulvi Abdur-Rashid Sahib Zerwi. The second and third volumes were compiled by Chaudhary Ahmad Jaan Sahib. The subsequent parts from volume 4 to volume 10, comprise the blessed words of the Promised Messiah^{as} from 15 October 1902 to the date of his demise on 26 May 1908; the honour of collating the content for these volumes was received by Hazrat Maulvi Muhammad Ismaeel Sahib Fazil Diyagarhi.

The index for the first four volumes was compiled by Hazrat Maulana Jalal-ud-Din Shams^{ra} and the index for the remaining six volumes was prepared by Hazrat Maulana Abdul-Latif Bahawalpuri. This set was published in England some years ago. However, in light of the guidance of Hazrat Khalifatul-Masih IV (may Allah be his Helper):

- i. The ten-volume *Malfuzat* has been printed in five volumes, and benefits from high quality script and binding.
- ii. All verses of the Holy Quran quoted in the text have been referenced.
- iii. As required, new subject headings have been added.
- iv. For the ease of readers, a new index of subject matter, Quranic verses, names and places have been included.

Wassalam,
Humbly,
Syed Abdul Hayee

Foreword

Written for the Ten-Volume Set of Malfuzat (First Edition)

After we had finished publishing all the books of the Promised Messiah, on whom be peace, we initially planned to begin publishing a new series of the *Ruhani Khaza'in* (Spiritual Treasures) comprising the announcements, letters and blessed words of the Promised Messiah, on whom be peace. However, on the request of our friends and especially on the extreme insistence of Hazrat Sahibzadah Mirza Nasir Ahmad, may Allah protect him, who were of the view that *Malfuzat* ought to be printed quickly, Al-Shirkatul Islamiyyah Limited is now publishing *Malfuzat*.

One reason for our change of plan is the strong feeling of our community that there is a dire need for spiritual training at present. The second reason is—as stated in the foreword to the first edition of *Malfuzat*, Volume 1—that the *Malfuzat* of the Promised Messiah, on whom be peace, is a valuable treasure of extraordinary content that commands the power to teach and train not only us, but also our future generations.

The words of the Promised Messiah, on whom be peace, may be divided into four categories:

Firstly: The books, written treatises, and announcements of the Promised Messiah, on whom be peace, which he wrote himself for publication.

Secondly: Letters of the Promised Messiah, on whom be peace, which he wrote with his own pen and sent to his friends, dear ones and others.

Thirdly: The *Malfuzat* of the Promised Messiah, on whom be peace, referring to those of his words that he spoke in the form of an address or discussion in the presence of a congregation or gathering, or during leisurely moments, etc., and which were noted down by scribes and published in the form of a diary, etc., in the very lifetime of the Promised Messiah, on whom be peace.

Fourthly: Narrations are also a form of *Malfuzat*, but they were not immediately put to writing; in fact, they are collected and recorded from the memory of narrators.

As mentioned in the foreword to the first edition of *Malfuzat*, Volume 1, the reliability and authenticity of the four categories just mentioned ought to be taken in the sequence that they appear above. That is to say, in terms of authenticity, the books of the Promised Messiah^{as} stand first, then his letters, followed by his *Malfuzat*, and finally, narrations.

Having said this, as far as the spiritual and moral training of the community is concerned, in a way, *Malfuzat* stands first from among the words of the Promised Messiah^{as}. The reason being that the *Malfuzat* of the Promised Messiah, on whom be peace, are those of his words that he spoke directly to his friends and followers. Moreover, these words of his Holiness, on whom be peace, were spoken by him mostly in such settings when he had the education and training of the community in view. Hence, from among the categories mentioned above, *Malfuzat* comprises the greatest treasure as far as moral training and the reformation of one's inner self is concerned. As such, in his book *Fath-e-Islam*, the Promised Messiah, on whom be peace, sheds light on the significance and need of such words in the following manner:

There can be no doubt in the fact that these verbal discourses which have taken place in the past or even now, or if I make an address of my own accord at an appropriate time and place—in certain cases—proves more beneficial, effective and swifter in touching people's hearts than reaching them through books. That is why all the Prophets have relied on this method. With the exception of the Word of Allah Almighty, which was recorded in writing with special care and published, whatever else the Prophets preached has always been in the form of discourses and addresses made at the appropriate time. The general practice of Prophets was to find strength from the soul and make addresses like wise lecturers at times of need, in various gatherings and assemblies, in view of their specific circumstances. However, they did not do so like the speakers of today, whose only purpose is to flaunt their wealth of knowledge in their speeches, or who speak to ensnare simple people through their own false logic and sophistries—making those people more worthy of hell than even themselves. On the contrary, Prophets speak with immense simplicity and whatever would gush forth from their own hearts, they would

fill into the hearts of others.

Their holy words would always fit the occasion perfectly and fulfilled the needs of the time. They would not speak to entertain their addressees or tell them false tales. They find the people ailing, drowned in diverse spiritual afflictions, and give them counsel in order to cure them, or dispel their doubts through conclusive arguments. Their words are few, but house a treasure of vast meaning. Thus, it is this very principle that my humble self keeps in view. As such, the door of dialogue and discourse remains open so that I may speak to my guests and visitors in accordance with the respective capacities, requirements and ailments which afflict them. To view evil as a target towards which one shoots the arrows of one's vital counsel in order to prevent sin and reform the morals of others just as dislocated limbs must be restored is not possible fully unless people are cured face to face. (Ruhani Khaza'in, Volume 3, Fath-e-Islam, pp. 15-17)

Therefore, in view of the education, moral training and reformation of our community, Al-Shirkatul Islamiyyah has changed its initial plan and is now publishing the blessed *Malfuzat* of the Promised Messiah, on whom be peace, earlier than what was previously decided.

About the Present Volume

The text of this volume has been reproduced from *Malfuzat*, Volume 1, published in December of 1936, by the community's central directorate of publications in Qadian. This first edition was arranged and compiled primarily by the efforts of Chaudhary Ahmad Jaan Sahib (Director Finances of Tahrik Jadid), Sheikh Abdul-Qadir Sahib (Maulvi Fazil and currently serving as missionary in Lahore) and Maulvi Abdur-Rashid Sahib (Maulvi Fazil). May Allah grant them the best of rewards. This edition of *Malfuzat* comprises a collection collated from various newspapers and periodicals that spans from 1891 to 1899.

Malfuzat-e-Ahmadiyyah, Part 2, which was compiled by the late Raja Manzur Ilahi (from the Lahore Ahmadiyya Movement) contained extracts from the following sources: *Al-Hakam*, vol. 13, no. 19, pp. 3-4 (under the title 'Before 1873'); *Al-Hakam*, vol. 7, no. 36, pp. 10-11 (under the title 'Near 1879'); *Al-Hakam*, vol. 6, no. 23 (under the title, 'Near the Time of 1879'); *Al-Hakam*, vol. 6, no. 44-45 (under the title 'Before 1879'); *Al-Hakam*, vol. 6, no. 46 and *Al-Hakam*, vol. 7, no. 3 (under the title 'Prior to 1879'); *Akhbar-e-Aam Lahore*, printed on

10 May 1885 (under the title '8 May 1885'); a treatise entitled, '*The Responses to Three Questions by Abdullah James, the Christian*'. Since all of these writings were treatises penned by the Promised Messiah^{as} himself, they have not been included in *Malfuzat*. We shall include these sources when the announcements of the Promised Messiah^{as} are compiled. As mentioned, *Malfuzat* refers to those words of his Holiness which he expressed verbally and which were then recorded by writers who kept a diary of his words.

May Allah the Exalted make these blessed *Malfuzat* a source of benefit for not only members of the community, but for others as well.

Humbly,
Jalal-ud-Din Shams
Currently in Quetta
20 August 1960

Hence, I loudly proclaim once again, and my friends ought to take heed that they must not disregard my advice and view them as the tales of a story-teller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed to my words with the ear of your heart and act upon them.

— *Hazrat Mirza Ghulam Ahmad of Qadian*
The Promised Messiah & Mahdi^{as}

عَلَى الْمَسْجِدِ عَزَّ وَجَلَّ
مِنْ عَبْدِ اللَّهِ قَائِمًا

*In the name of Allah, the Most Gracious, Ever Merciful
We praise Allah and invoke blessings upon His Noble Messenger^{as};
And upon his servant, the Promised Messiah^{as}*

Malfuzat of the Promised Messiah^{as}

3 September 1901

A Dream

The Promised Messiah^{as} said: “Today I saw a dream that Allah Almighty was holding court and there was a large gathering in which swords were being discussed. I addressed Allah the Exalted and said: ‘The best and sharpest sword is Your sword that is with me.’ After this, I woke up and then I did not sleep, because it is written that when one sees a dream bearing glad tidings, one should remain awake for as long as possible. The sword is symbolic for the campaign that I am waging against my opponents at the present time—a heavenly campaign.”

The Philosopher and the Prophet

The Promised Messiah^{as} said: “The difference between the philosopher and a Prophet is that a philosopher will say that there ought to be a God, while a Prophet says that there is a God. A philosopher will say that there are arguments which substantiate the necessity of God, whereas a Prophet says that I have spoken to God myself and He has sent me; I have come from Him after having seen Him.”¹

¹ *Al-Hakam*, vol. 5, no. 33, dated 10 September 1901, p. 9

The Secret in the Success of Prophets

There was mention of Nabi Bakhsh of Batala who had claimed to be a Reformer and intended to put out a newspaper. On this, His Holiness^{as} said: "Certain people see the success of Prophets and Messengers of Allah and surmise that perhaps their success is due to their rhetoric, power of speech, eloquence and articulacy; so let us do the same and form our own community. However, these people are mistaken. The success of Prophets is rooted in their relationship with God. From the time of Adam^{as} to the present day, never has anyone been victorious except with righteousness. The key to victory is in the hand of God. Only such a one can be victorious who is most possessed of righteousness. If the plant of righteousness is established, it can move heaven and earth." (Diary)

The Promised Messiah^{as} said: "Alas for the Muslims. While they have accepted that the Muslims of the latter days would be like the evil Jews of the past, they do not accept that the Messiah of the latter days would be from among the Muslims. In other words, they believe that no good remains in the community of Muhammad^{sas}, only evil."

Someone mentioned that Nabi Bakhsh of Batala states that Maulvi Abdul-Karim Sahib exaggerates in his sermons about Mirza Sahib, and it is due to this that Mirza Sahib has begun to entertain that he occupies a high status. On this, the Promised Messiah^{as} said: "During the time of *Barahin-e-Ahmadiyya*, where was Maulvi Abdul-Karim Sahib? Therein, Allah states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

Say, 'If you love Allah, follow me: then will Allah love you.

Then, Allah Almighty states:

أَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِي وَتَفَرِيدِي²

You are to Me like My Unity and My Uniqueness.

Allah states: 'Your opponent shall be cast into hell.' There are other examples as well. What could Maulvi Abdul-Karim Sahib possibly say that is greater than God's words? The speech of Prophets contain lesser words, but greater meaning. My prayers which have been accepted thus far number no less than 5,000 in any case."

¹ *Aal-e-Imran*, 3:32

² *Ayna-e-Kamalat-e-Islam*, Ruhani Khaza'in, vol. 5, p. 551. [Publisher]

Satan will be Destroyed at the Hands of the Promised Messiah

The Promised Messiah^{as} said: “Satan schemed to finish Adam^{as} and uproot him. Then Satan sought respite from God and he was given respite:

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ¹

‘Till the day of the appointed time.’

Due to the respite given him, no Prophet killed him. It is in this era that he was destined to be slain at the hand of the Promised Messiah. Until now, he crept about as thieves do, but now the time for his destruction has come. Until now, the virtuous were few and the evildoers were more. But now, Satan will perish and the pious will flourish. The evildoers will be left disgraced like the most ignoble of classes and will remain only as a specimen of what once was.”

Two Classes of Deeds

The Promised Messiah^{as} said: “Deeds are of two kinds: firstly, those which are done either with a desire for paradise, or a fear of hell, and those which are performed out of a natural inclination. There are two things which can be seen in Muslims as a natural inclination even now. Firstly, there is the prohibition of eating the flesh of swine. No matter how sinful a Muslim may be, he will always show indignation when it comes to eating the flesh of swine. Secondly, they deeply revere the two Holy places in Mecca and Medina. It is for this very reason that no nation can ever dare to attack the two Holy sites.”

The Being of Satan

There was mention of the fact that naturalists reject the existence of Satan. The Promised Messiah^{as} said: “One ought not to overstep their own limit. It is those who believe in matters divine, those who leave their deeper nature and essence to God, who possess greater right to divine protection. Now, you see, we are told that there are four things which are not physically visible: God, angels, souls and Satan. The deeper nature of these things cannot be fully comprehended. Why then should one believe in God and souls, but reject the concept of angels and Satan? Denying these things would gradually lead to a denial of the Resurrection

¹ *al-Hijr*, 15:39

of Bodies, a denial of revelation, a denial of God—and this does happen. Many a time, a person will intend to do good, but then their passions will sweep them away, and despite possessing understanding and sense, they become helpless and fall into sin and transgression. What a constant struggle! God has sent man to this transitory abode with the most magnificent of faculties—one ought to employ them all.”¹

3 September 1901

In a previous edition of *Al-Hakam*, a summary of the open letter addressed to Doctor Dowie, the renowned imposter from America who claims to be Elijah, was published. In it, His Holiness, the Sign of Allah, had also written a phrase: “I am from God and the Messiah is from me.” On the evening of 3 September 1901, after the *Maghrib* Prayer, when His Holiness, peace and blessings be upon him, was sitting in the mosque as usual, Respected Mirza Niyaz Baig Sahib of Kalanaur asked what these words meant. His Holiness^{as} said: “When I said the Messiah is from me, this meant that the truthfulness of the Messiah was proven through me, and in this respect, it is as if the Messiah was reborn.”²

10 September 1901

Offering the Prayer Behind Others

Syed Abdullah Sahib, the Arab, asked: “When I am in Arabia, my homeland, should I offer the Prayer behind the people of my country or not?” The Promised Messiah^{as} said: “Do not offer the Prayer behind anyone except for those who have attested to my truthfulness.” The Arab gentleman submitted: “These people have no knowledge of the position of His Holiness. The message has not been conveyed to them.” The Promised Messiah^{as} said: “First convey the message to them and then they will either become among those who attest to my truthfulness, or among those who reject me.” The Arab gentleman submitted: “The people of my country are very harsh in nature and my people in particular are Shias.” The Promised Messiah^{as} said: “You become devoted to God. Allah Almighty Himself becomes the Protector and Guardian of one who is sincere towards Him.”

¹ *Al-Hakam*, vol. 5, no. 34, dated 17 September 1901, p. 11

² *Al-Hakam*, vol. 6, no. 32, dated 10 September 1902, p. 11

The Religion of Islam Shall Now Spread

The Promised Messiah^{as} said: “At the present time the adherents of all religions are filled with passion. The Christians assert that now the Christian faith will spread throughout the world. The Brahmo Samaj claim that their religion will cover the earth. The Arya Samaj proclaim that their religion will dominate all others. All of them, however, speak untruth. God Almighty is with none of them. Now, it is the religion of Islam that shall spread throughout the world and all other religions will be worthless and insignificant before it.”

Prayer

The Promised Messiah^{as} said: “When I am at a loss to understand something or if I am confronted with some difficulty, it is my way to put aside all of my thoughts, and engage myself in prayer and tearful supplications, and then the matter is resolved.”

The Need to Reflect on the Holy Quran

The Promised Messiah^{as} said: “It is unfortunate that people do not concentrate their attention towards the Holy Quran with zeal and ardour. A worldly person contemplates in the pursuit of materialistic objectives and a poet reflects on their couplets, but people do not reflect over the Holy Quran even to this extent. There was a poet from Batala who has written a collection of poems. On one occasion he said the following verse:

صباشرمندہ مے گردد بروئے گل نگہ کردان

As the breeze casts a glance upon the flower, it is ashamed.

However, he could not think of a line to complete the couplet. For six months he constantly wandered, perplexed and confused. Then, one day he went to a draper's shop to purchase some cloth. The cloth merchant showed him rolls of fabric, but he was not pleased with any of them. Finally, when he stood up without purchasing anything, the cloth merchant became displeased and said: ‘You had me unroll so many fabrics, but all of this pain was for nothing.’ It was then that the next verse for his couplet came to him. He completed the couplet as follows:

صباشر منده مے گرد بروئے گل نگہ کردن

کہ رخت بچند راوا کردد نتوانستہ کردن

*As the breeze casts a glance upon the flower, it is ashamed;
For while it makes the flower blossom, it cannot fold it back again.*

The effort that this man invested in thinking of that one verse is more than the effort people employ today in understanding a verse of the Holy Quran. The Quran is a casket of gems but the people are unaware of it.”¹

12 September 1901

The Testimony of Time in Favour of the Promised Messiah

The current state of Islam itself calls for God Almighty to establish a dispensation that would deliver the Faith from these difficulties. Can a wise and prudent individual not appreciate that when there are earthly preparations, there would also be heavenly preparations? Have the opponents left any stone unturned in seeking to destroy and annihilate Islam? Just look towards the Christian priests and see the concerted efforts that they have made in this regard. Their intentions are to see Islam uprooted; only then, in their view, can peace—as they define it—be established. A person who considers the Holy Quran to be from Allah the Exalted and believes in the Messenger of Allah, peace and blessings of Allah be upon him, to be a truthful Messenger of God Almighty, must realise that God Almighty has promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ²

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

So in order to defend and ward off these unjust attacks upon Islam, would God not establish a heavenly dispensation at the head of this century in accordance with His age-old custom? Furthermore, He explicitly states in the Holy Quran:

¹ *Al-Hakam*, vol. 5, no. 35, dated 24 September 1901, p. 6

² *al-Hijr*, 15:10

إِنَّ مَعَ الْعُسْرِ يُسْرًا¹

Surely, there is ease after hardship.

Was it not then inevitable that the perils surrounding Islam would reach an extreme, which would then herald the coming of ease? Of course it was. So did God make the events transpire.

These are matters, which if one reflects upon, it becomes evidently clear that in this time of calamity and difficulty, it was necessary that the means be available in heaven and for preparations to be underway from on high. The time is near when Islam will shine forth in its pristine state and true form, and all dead religions will wither away. It has always been the way of God Almighty that He does not manifest matters until the time has arrived. At present, however, we can observe that the seed is being sown. Just observe the internal afflictions alone and the consequences they are bringing. There is unity no more among the Muslims, which is the fundamental basis of success. On the one hand, there are the Khawarij and Shias, and on the other hand, there are the Hanbalis, Shafi'is, Malikis and Hanafis. There is separate discord amongst the mystics and sufi leaders, as is evident from the Chishti, Naqshbandi, Suhrawardi and Qadiri sects, among others. Everyone belonging to each of these sects believes—and so they would—that now their sect will become victorious, while all others will vanish completely. The Hanafis would say that everyone will become Hanafi. In the view of the Rafidis, soon their own party will become dominant. The Wujudis will say that everyone will join them. The truth is that all of them are wrong, because they do not say these things after having received indication from God Almighty; rather, these are their own personal and superficial ideas. No one has understood the will of God Almighty. The will of God Almighty is what is established by the Noble Quran. At this time, injustice is being perpetrated against the Book of Allah, both internally and externally. The sect that will seek retribution for this injustice, and manifests the glory and grandeur of the Book of Allah, will be the one to receive divine succour and is destined by God to be triumphant. Those who remedy this wrong, no matter the name of their sect, so long as they possess indignation for the Faith, and sacrifice their honour and esteem for the dignity of the Book of Allah, will be blessed with pleasure and insight that will enlighten them. This is the party that shall be supported by God Almighty. Do not ask about the issues that are

¹ *al-Inshirah*, 94:7

prevalent in this age. Many thieves and robbers lurk in the dark and there is a dangerous conspiracy against Islam and the Noble Prophet, peace and blessings of Allah be upon him, and against the Book of Allah. However, the Muslims do not seem bothered at all. Internal disorder has given the opponents an opportunity to brazenly plunder the wealth of Islam.

In my view, a greater part of this internal disorder is owed to the scholars, while some is also due to the errors of those who call themselves Muwahhids (believers in the Oneness of God)—those who have equated Islam to nothing more than empty words and who do not make any progress at all. They are, as if, determined to believe as the Christians and others who are enamoured by falsehood have believed, that God's powers are buried in times gone by and now God is powerless. They have nothing but mere tales and fables on which to cling, which are devoid of all signs of the spirit of truth and life. In other words, one could say that the essence and sum total of Islam which these people have presented to the world is nothing more than to follow old stories. This injustice which has been committed against Islam is something of which very few examples can be found anywhere else. For Islam was the only religion that could be deemed a living Faith in all eras; in that respect, it still is, because its signs have not been lost away in some previous age in the manner of other lifeless Faiths. In fact, Islam is always accompanied by signs. However, these dull Muwahhids have sought to turn Islam into a dead religion as well, by confining its light and blessings to a single era of the past. Initially when this sect was introduced, many wise people were drawn to it as well, but no one thought to examine their baggage, as it were, to see what they possessed. When they were searched closely and carefully, ultimately, it was discovered that except for raising the hands during the Prayer (*rafa yadayn*), saying *ameen* aloud after the Imam finishes reciting Surah Fatihah (*amin bil-jahr*), or folding one's hands over the chest, and other such matters of secondary importance, they possessed nothing. All they stressed upon, for example, was the importance of reciting Surah Fatihah behind the Imam in congregational Prayer, whether or not one understands the meaning of the actual chapter itself. Muhammad Husain emphasised these sorts of issues for twenty years in his periodicals, but ultimately all of these useless discussions led to nothing of spirituality. In the end, the force of these sharp tongues move the sorts of people aforementioned to dishonour and insult the Four Imams.

The Four Imams Were a Symbol of Blessing

In my view, the Four Imams were a symbol of blessing and they were possessed of spirituality. For spirituality begins with righteousness, and truly, these men were righteous and feared God, and their hearts had no relationship whatsoever with the dogs of this world.

Bear in mind that righteousness is a great quality. Miracles also stem from righteousness, and even in the absence of miracles, righteousness brings greatness. Righteousness is a treasure by which a person can become annihilated in the love of God Almighty and efface their very being completely. The pinnacle of righteousness is when a person's own being ceases to exist. As the adage goes: 'I polished the mirror so much so that nothing of the mirror remained.' In reality, it was this very concept of Unity and Oneness of Being (*wahdat-e-wujud*) in relation to which people fell into error and have invented strange ideologies. Is it faith and righteousness for a feeble man and a helpless servant to claim divinity? What could be more disrespectful and insolent than for a man to afford themselves the station of God, and to claim that they are privy to the mysteries and secrets of God?

The Wujudi Sect

The Wujudis act in the manner of a physician who expounds the condition of a human being, and reaches the inner workings of their heart, kidney and liver. In the same manner, the Wujudis claim to have discovered the secrets of God, although this is utterly false and disrespectful. If these people were awe-inspired by the grandeur and omnipotence of God Almighty, and if there was fear of God in their hearts, it would suffice them that:

لَا تُدْرِكُهُ الْبَصَارُ¹

Eyes cannot reach Him.

And then, they would need nothing more than to realise that:

لَيْسَ كَمِثْلِهِ شَيْءٌ²

There is nothing whatever like unto Him

¹ *al-An'am*, 6:104

² *ash-Shura*, 42:12

However, an individual who probes into the being of God without any limits demonstrates a lack of modesty.

What have the people of the Wujudi sect achieved?¹ What have they discovered that we did not know already? How have they benefited humanity at large? One will have to respond in the negative to all these things. If one is not stubborn and obstinate, they would realise that God instructs one to follow a course of love and obedience. As such, the Holy Quran itself states:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ²

But those who believe are stronger in their love for Allah.

It further states:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ³

Celebrate the praises of Allah as you celebrated the praises of your fathers.

Now, do we ever observe that when a son becomes absorbed completely in the love of his father, he becomes the father himself? A son can indeed become absorbed in love for his father, but he cannot actually become his own father. It ought to be borne in mind that annihilation of perception (*fana-e-nadhari*) is indeed a phenomenon which springs from love, but such a form of annihilation (*fana*) which in actuality is nothing more than pretence, suggesting that a new entity has come into existence, where a person says that they have actually become someone else, is not right.

Those who possess righteousness and respect are characterised by the verse:

¹ Note: Put achieving anything to one side. Quite the contrary, these people have only fallen into ruin. How wonderful would it have been if instead of believing in the 'oneness of being', the Wujudis had adopted the concept of the 'plurality of being.' Instead of attempting to become God, it would have been better for them to strive to become a Messiah. In this way, the grave form of polytheism that is becoming rampant throughout the world could have been dispelled to some extent. Among the 400 million people who, day and night, proclaim: 'Our Lord, the Messiah,' someone would have realised that throughout the ages there have been many a Messiah, there are now and there will be more to come. In order to break this grand form of association of partners with God, the Holy Quran has opened the door for people to become the Messiah son of Mary, as it were. As such, the verses towards the end of *Surah Tabrim* state with the greatest clarity that in the era of past there was one Messiah, but as for the followers of the Messenger of Allah, peace and blessings of Allah be upon him, each and every believer can become the Messiah son of Mary.

² *al-Baqarah*, 2:166

³ *al-Baqarah*, 2:102

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

And follow not that of which thou hast no knowledge.

Such people understand that followers of the Wujudi sect have overstepped the bounds of respect. They have written numerous books, but I would like to ask whether any Wujudi can show that God is within them or even if they have any conception of God? If God existed within them, is the human frailty and weakness with which they are struck every other day consistent with the attributes of God Almighty? Even if a person's wife or child falls ill, they are powerless and feel themselves at a loss to do anything. However, if God Almighty wills, He can grant them health, whereas this matter is not within the control of a Wujudi. At times, financial hardship and poverty afflicts a man, and at other times, sin, vice and transgression make a person averse and indisposed to Faith; so, does God Almighty also suffer from these sorts of conditions? If God exists, all of His works ought to emanate from His command as indicated in the words:

كُنْ فَيَكُونُ

He says 'Be!' and it is.

However, the powerless and dependent Wujudi stumbles at every step. How pitiful the state of a Wujudi, who claims they have become God, yet all the while they remain powerless. Even more astonishing is the fact that this 'divinity' cannot save them from hell, for God Almighty states:

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ²

And whoso does an atom's weight of evil will also see it.

So, when someone commits a sin and is thrown into hell to bear the consequences of their actions, all of their 'divinity' is reduced to nothing. Even the Wujudis believe in this verse of the Holy Quran:

فَرِيْقٌ فِي الْجَنَّةِ وَفَرِيْقٌ فِي السَّعِيرِ³

A party will be in the Garden, and a party in the blazing Fire.

Therefore, when human beings can never escape their human characteristics, what need is there for such useless claims, which have no substance in reality

¹ Bani Isra'il, 17:37

² az-Zilzal, 99:9

³ ash-Shura, 42:8

and no meaning. Therefore, these people are insolently audacious and brazen. Furthermore, since this sect ultimately reinforces freedom from divine law and a way of permissiveness, this sect continues to grow. The poison of this sect has pervaded large parts in the districts of Lahore, Jalandhar and Hoshiarpur. Reflect and look at the outcomes; this is promoting nothing but a way of permissiveness. These people do not adhere to the injunctions of Prayer and fasting, nor can they, for they are devoid of righteousness, which is the very foundation of salvation and underpins the importance of deeds. Some of them are, more or less, atheists.

Therefore, I say that this too is a grave trial from among the various forms of disorder that are prevalent at this time, which has let loose an ocean of transgression and vice, and flung open the gates of permissiveness and atheism. If the honourable companions, may Allah be pleased with all of them, had been alive today, they would look at these people with astonishment, wondering from where this so-called Islam has come. It does not behove man under any circumstances to overstep the bounds of human nature. How true it is that:

بزدور عکوش و صدق و صفا

ولیکن میفراتے بر مصطفیٰ

Do abandon worldly pleasures and seek to inculcate piety, sincerity and devotion;

But do not step ahead of Mustafa (the Holy Prophet^{sas}).

In short, this sect may be likened to tuberculosis. There was a man in Allahabad and he corresponded with me. After letters were sent back and forth in one or two exchanges, he began to use curse words and obscenities. Purification of the inner self is a far off thing for these people; even the general state of their morality is not very good. The fundamental reason is that exemplary morals and purification of the soul hinges upon righteousness and fear of God, and it is unfortunate that these people possess neither, because they consider their own beings to be God. As such, when they relinquish their human nature and assume for themselves the seat of God, and when it is a proven fact that they cannot become God, all that is left for one who abandons their human nature is to become Satan. This is why such people are hastily incensed. The more one investigates their state of affairs, the more it becomes clear that they do not adhere to Islam. I have already mentioned that they do not pray or fast, because they have no fear of God, and

ultimately, awe of the Divine dissipates. Such people begin to associate with atheists and become permissive, breaking the limits set by God. Hence, this is a most lethal poison. A person may suggest that Hazrat Bayazid Bastami, Khwaja Junaid Baghdadi, or Syed Abdul-Qadir Jilani, may the mercy of Allah be upon them all, have made statements, which the ignorant either deem blasphemous, or like the misguided sect mentioned above derive from them an argument in favour of the Unity of Being (*wahdat-e-wujud*), as is evident from the words:

سُبْحَانِي مَا أَعْظَمُ شَأْنِي

Holy am I. How great is my grandeur.

Or the statement:

اللَّهُ فِي جُبَّتِي

Under my cloak is Allah.

Those who derive an argument in favour of the said concept from these statements have misunderstood. Firstly, we do not even know if they made these statements or not. However, even if we accept that they actually uttered these words, the spring from which these sorts of statements gush forth is that of love and passion. For example, an ardent admirer, in the passion of their love and wholly absorbed in devotion, can say:

مَنْ تُوخِّدُمْ تُو مِنْ شِدِّي مَنْ تَنْ شُدُّم تُو بَانَ شُدِّي

تا کس نکوید بعد از میں من دیکر م تو دیگر

I have become you, and you me, I the body, you the soul;

So that no one can say hereafter, that you are another, and I someone else.

This state of being completely absorbed and annihilated is of a unique nature, like the manner in which a mother loves her child. If a mother is unable to see her child even for a little while, her heart begins to sink, and she begins to feel perturbed and restless. The longer this state lasts and the more it continues, so too her anxiety continues to grow and she begins to lose her senses. Now this form of annihilation (*fana*) is greater than her own being, but as for the Wujudi, he claims that his state of *fana* becomes an entity in itself. So statements of this nature uttered by the saintly stem from complete and utter devotion, passion and love, but on account of their flawed understanding, the Wujudis have turned them into something else and presented them in their own favour. They do not

know that when passion and love surges forth, they manifest the most remarkable effects—and this is to such an extent that a person becomes detached completely from their own being. When a person is dominated completely by love, they are unable to behold their own being, and all that they perceive is that they are themselves nothing.

The similitude of this is like a piece of iron that is placed in a fire until it becomes like a red, burning flame. In this state, an observer will not say that this is a piece of iron, but will believe it to be a flame from the fire, and apparently it is a fragment of the fire too—for one can light a fire with it as well, but in reality, it remains the iron it always was. This is the same manner in which the fire of love manifests its wonders. When the foolish behold these wonders, instead of pondering on them and deriving a beneficial conclusion from them, some people attach their hearts to a self-conceived conclusion. This is why these difficulties arise. Anyone who spends a portion of their lives following a certain religion, does not wish to leave it. However, this is a serious mistake. Where a person will be called to account for other errors and weaknesses, they will also most definitely be called to account for this as well, because God Almighty has clearly stated:

لَا تَتَّقُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

And follow not that of which thou hast no knowledge.

Then, how can a person who claims that ‘I am God’ say that they have truly gained certainty? What divine characteristics and attributes does such a one feel within themselves, so that they would be justified in making such an absurd claim? When he stumbles at every step and remains fettered and shackled by the chains of human need, what right does he have to say, ‘I am God’ and then assert that he has full certainty of himself being God? If he made such a claim, someone else could say how can you make such frivolous claims with such audacity, and why do you not look at your own helplessness and scant worth? The Holy Quran draws a clear distinction between the Creator and His creation. The Holy Quran begins with the words *alhamdulillah* (all praise belongs to Allah) and there is another journey after death as well. When a person cannot even know fully their own state of affairs and attributes, how can they become God? If one reflects, the limited and defective nature of man’s knowledge is the very proof of his being a creature and a servant.

¹ *Bani Isra’il*, 17:37

The Concept of the Unity of Being

Therefore, the aforementioned concept is a most unholy one. Those who believe in this concept known as Unity of Being (*wahdat-e-wujud*) are extremely insolent and arrogant. They do not correct their mistakes; and how would they when, God forbid, they consider their own selves to be God? If they had learned to differentiate between God and His servant, the reality of their errors would become clear. However, they are quite content with their childish views. For this reason, they can have no knowledge of the insights with which the Holy Quran is replete. This is a grave evil indeed and I fail to understand when it first came about.

In my view, there are perhaps few from among the custodians of shrines who do not adhere to this belief. They have crafted their own philosophy from the statements of the holy men of the Faith, which they uttered in a state when they were overcome with extreme love and in the fervour of their passion. In reality, the difference between annihilation of perception (*fana-e-nadhari*) and the belief held by the Wujudis is that the former is not a matter of philosophy, it is characterised by extreme love, whereas the latter leads one to become a sophist. The sophist is an enemy of God and an atheist, and possesses no love for God. For example, a philosopher could dissect a dead body, but it would be completely irrelevant to suggest that just because he has done so, he would eat the dead body too. In the same manner, an individual who believes in the Unity of Being claims to be God, but this claim has no relation whatsoever as to whether they actually love God as well. Just because a person has seen the skeleton and inner parts of a monkey or dog, does this mean that they share a bond with the animal too? The concept under discussion is based on similar types of claims. These people portray themselves as real philosophers but they can provide no evidence as to whether they even possess a relationship with God or not. The great ones of the past who advanced on the spiritual path became the chosen ones of God. This is because the love of God Almighty had dominated their beings; they believed in the Holy Quran, they would swim in the ocean of love for the Messenger of Allah, peace and blessings of Allah be upon him, and Islam was their religion. Due to this, by the grace of God Almighty, they manifested miracles and wondrous feats. The fact of the matter is that when a servant develops an intense relationship of love and passion with their Creator, God Almighty grants them a portion of His attributes, for God has made man His vicegerent on earth.

Another Disorder

Moving on, another disorder is the one caused by those who call themselves Muwahhids (or Unitarians). They are nothing but literalists. There was a debate with a man from Lahore named Abdul-Hakeem,¹ and he said in clear terms that even Hazrat Umar^{ra} was not a recipient of revelation. He interpreted the known narration by suggesting that if ever anyone was to receive revelation, it would be Umar^{ra}. This is the manner in which he translates the Hadith, and in doing so, he has essentially raised the allegation against God that He has, as if, consoled the Muslims by doing nothing. I ask, however, how he can refer to this ummah as the best of communities if, after the Messenger of Allah, peace and blessings of Allah be upon him, not even a single person in this community was blessed with the honour of converse with God Almighty and who could serve as a living example of the truth of Islam? Effectively, such people have accepted that now neither does anyone possess a relationship with God, nor has anyone received the honour of divine discourse, nor is there any sign of the acceptance of prayer. Even the women from among the children of Israel received the honour of conversing with God. Is there no man in Islam who is even equal to the women from among the children of Israel?

O foolish friends of Islam! Reflect for a moment to see how this denigrates Islam. Is this why God chose the religion of Islam for you? Is this why He declared that the Messenger of Allah, peace and blessings of Allah be upon him, is the Seal of the Prophets—so that no sign in favour of his truth would ever be established until the Day of Resurrection, and so that all signs of life would vanish? I am deeply saddened when I see the beliefs of these people. They seem to be characterised by nothing except words, and due to their beliefs, our opponents receive ample opportunity to raise serious objections. As such, even their beliefs

¹ Note: When this Maulvi Abdul-Hakeem had a debate with our Leader, His Holiness, peace be upon him, in February 1892 at Lahore, by the grace of Allah, my humble self, the editor of *Al-Hakam*, was fortunate enough to be present during the debate as well. At the end, this man left with the papers of the debate and without any shame, he came to Qadian in 1900. Despite everything, great efforts were made to help him understand but he did not return to the path of rectitude, and then he began to utter nonsense. When his attention was drawn to the debate in Lahore, and the charge of fleeing with the documents was put upon him, he promised that he would send those papers to be published. He said that the papers would be sent to the editor of *Al-Hakam* within a period of one month and if he failed to send these papers, he should be considered a liar. Now let alone one month, a whole year has almost passed, but he has still not sent those papers. Alas! If only this unfortunate man would have sent those papers, we would have been able to publish the expositions of His Holiness^{as}. In any case, this is the account of Abdul-Hakeem. (Editor)

regarding the Messiah are not hidden. These people believe that the Messiah resurrected the dead, he created physical birds and that to this day, he is sitting in the heavens alive without being affected by the passage of time. Now, pray, do tell what have they left in turning him into God? I once asked a Muwahhid that you believe that the Messiah made certain creatures, which joined the birds of this world created by God, in which case, how would we know which creature was made by the Messiah? He responded by saying that the matter had become confused. So these are the sorts of doctrines that these people hold, yet they are very clever when it comes to raising objections against the four Imams. For example, they raise an allegation against one Imam and say that he was very wealthy but did not pay zakat. At the end of the year he would give all of his wealth to his wife, and then transfer it back to himself afterwards, and in this way, he would exclude his wealth from the application of zakat. These people raise many such allegations. They have contributed nothing to Islam except for hollow words. Through their manner of practice, they have portrayed Islam as being a dead religion since they suggest that now there is not a single man among the Muslims who comes with living signs in support of Islam. Alas! What has happened to the sense of these people? Why do they not understand? The Quran states:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

*Guide us in the right path — The path of those on
whom Thou hast bestowed Thy blessings.*

Now, was this meant as a meaningless statement of no real value? Was this meant as a tale and nothing more? Was this favour meant to be nothing? Did God say this only to deceive us and was it always His desire to keep His seekers and truthful devotees deprived? How unjust it would be to assert that the words of God are nothing but hollow statements. This is not true, however; these are the whimsical notions of the people I have just mentioned. In actuality, the Holy Quran seeks to elevate a person to the stations and lofty ranks which are conferred upon those who are described in the words *أَنْعَمْتَ عَلَيْهِمْ* (*those upon whom God has bestowed His blessings*). There is never an age when living signs of the word of God Almighty are not present. I do not believe like the followers of the Arya Samaj that no matter how profusely a lover and devotee of God supplicates, and loses himself in tears, this results in nothing. Islam is not a withered religion.

¹ *al-Fatihah, 1:6-7*

Islam forever remains a living Faith and is accompanied by signs, which have not been left behind in previous ages.

In short, the group of people I have just mentioned are also unfortunate. They do not clearly state their religious belief and so, it is difficult to identify them.

The Hanafis

As far as the Hanafis are concerned, the unfortunate thing is that inauthentic narrations and innovations in the Faith have crept into their midst. Hazrat Imam-e-Azam,¹ may Allah have mercy on him, was a righteous man of the highest order. But when his followers became bereft of spirituality, they began to adopt self-invented beliefs, and they became so excessive in blind following that they began to give precedence to the words of such people for whom the Quran gave no guarantee of preservation from error, as compared to the sayings of the Noble Messenger, peace and blessings of Allah be upon him. In view of their own vested interests and objectives, they began to interpret the sayings of Imam Sahibth in whichever way they pleased. I was once in Ludhiana and a person who belonged to a family of nawabs came to meet me and during the course of discussion, he said that he was a staunch Hanafi. He also told me that his paternal uncle held a strong religious attachment to Imam-e-Azam, may Allah have mercy on him, and when he read Imam Sahib's statement in the book *Ma La Budda Minhu*² that only wine made from barley, grapes, and two other things—that is four types of wine—are prohibited, the man ordered various wines from abroad and drank an amount equivalent to 80,000 rupees. He did this, as if, to follow Imam Sahib truly and sincerely it appears! I seek refuge with Allah! Aye, again! I seek refuge with Allah.

In short, these are the kinds of interpretations that they make. Generally, it is said by way of criticism that a person can secure any religious verdict from them as they may please. In fact, they are the ones who have invented the concept of *halalah*, which suggests that a man who seeks a 'legal' workaround to be with his wife again after he has divorced her, he can marry someone else only to divorce her. However, this concept is nowhere to be found in the Holy Quran and in the hadith, curse has been sent upon the man who engages in the practice of *halalah*.

¹ A title of honour for Imam Abu Hanifahth. [Publisher]

² A book on the Hanafi school of jurisprudence written by Qadi Thana'ullah Panipati. [Publisher]

The Shafi'is

Then another sect is the one based on the Shafi'i school of thought. These people live a life that is akin to barbarians. There is a saying among them that 'all is forgiven to the Shafi'i.' In other words, there is no need for the lawful and unlawful, or anything else for that matter.

As such, the gipsies who wander our country call themselves Shafi'i. Just observe their ways and their character. In Amritsar a Muwahhid used to lead the Prayer in what is known as the Mosque of the Courtesan. He mentioned to me that on one occasion he went to Lahore where he happened to go to a mosque owned by Shafi'is. It was time for the morning Prayer. When this man was asked, he responded by saying that he was a Shafi'i, so they made him the Imam for the congregational Prayer. However, in accordance with the Shafi'i creed, when he did not remain standing to recite the *Qunoot* prayer customarily said after the bowing position in the morning Prayer, the people became furious. Finally, he managed to leave the mosque only with great difficulty.

Therefore, the religion of Islam is suffering from many such internal forms of disorder and corruption, which need reformation. In fact, if a man looks at the external disorders, he becomes all the more astonished. Just look at the disorder of the Christian priests and you will become worried. In short, the coming together of all these forms of disorder manifestly tells us that in this present time, a heavenly dispensation is needed and if God had not established this community, this would have been a cause for objection against God. However, we thank God for taking our hands and establishing this community with His support.

فَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكَ

*For this, all praise is due to Allah.*²¹

12 September 1901

Maulvi Jaan Muhammad Sahib, the teacher from Daska, posed the following question: "Huzoor, after one takes the oath of allegiance with you, does any previous oath made with someone else remain intact or not?" The Promised Messiah, the Sign of Allah, said: "When a person takes the oath of repentance on my hand, all other oaths are annulled. A person can never keep their feet in two boats at once. Even if someone's spiritual guide from a previous time is still alive, they

¹ *Al-Hakam*, vol. 5, no. 36, dated 30 September 1901, pp. 1-3

cannot manifest the divine insights and verities that are being manifested here. At this time, Allah Almighty has broken all other oaths of allegiance and has upheld only that oath of allegiance which is made to the Promised Messiah, who is the Seal of the Caliphs.

I hold a different view from all the religious orders, and sufi leaders and guides throughout India. An oath of allegiance is taken in religious dispensations established by God Almighty. The people I have just alluded to hold a different belief than me in religious matters. If any of them are in doubt and believe that they stand on truth, they are free to settle a verdict with me. Let them agree to take the Holy Quran as an arbiter. The fact of the matter is that all other religious orders at present are dead, and only this dispensation, which God has established at my hand, possesses life. Now, how foolish would such a one be who forsakes the living to seek life from the dead. It was the will of Allah Almighty, for a time to come that would be the Era of the Misguided, after which a long age of guidance would dawn. Accordingly, there are two long eras of guidance, which are in fact one; they are separated by an interval, hence they are considered two. Firstly, there was the era of God's Messenger, peace and blessings of Allah be upon him, and secondly, the era of the Promised Messiah. In truth, the era of the Promised Messiah is considered to be the age of the Messenger of Allah, peace and blessings of Allah be upon him. Now, in the era of the Messenger of Allah, peace and blessings of Allah be upon him, how can the oath of allegiance to anyone else be deemed lawful and valid? This is the era of a man to whom the Messenger of Allah, peace and blessings of Allah be upon him, sent his greetings of peace. All other oaths of allegiance, except for the one made to him, have been broken."

The second question posed by the aforementioned was about how one should treat such relatives who are opponents. The Promised Messiah^{as} responded: "One can show kindness and good treatment even towards disbelievers, in fact, they should. However, one should have no part in the wrongdoings in which their relatives are involved.

There is great influence in prayer and this is why I am strongly opposed to naturalistic views. One cannot encompass the powers of God Almighty. The more a person's tender and gentle heart trusts in God, the more hope they will have in prayer. Without this an individual cannot turn their attention towards prayer or hope for its acceptance. There is immense pleasure and comfort in trusting God Almighty. The more one forges a stronger bond with God Almighty and the more

one believes in Him, the more God becomes their Supporter and Guardian in times of darkness and hardship. In even the greatest of misfortunes, where there is no hope of escape or way of deliverance, one emerges safely and is acquitted. The law of God is not the same for both friend and foe. The more one believes in God Almighty, the more they bask in tranquillity and comfort. In actuality, the God of a sincere believer is different, and those who worship worldly means have another god. God manifests Himself in a unique manner to those who come to Him, leaving aside the means of this world. Always remember that the more one's strength of certainty in God increases, the doors of the acceptance of prayer are opened in equal degree. With certainty, a person is able to surmount the greatest of challenges. It was the sincerity of the Messenger of God, peace and blessings of Allah be upon him, which saved him in every time of difficulty. The opponents hatched the most elaborate conspiracies against him, to the extent that they sought to put an end to his life. Pursuing him, trackers were able to reach the mouth of the cave of Thawr but the hidden hand of God Almighty in whom the Holy Prophet^{sas} had true faith, saved him there too. Hazrat Abu Bakr^{ra} even said: 'We are in a situation that if our enemy moves their sights a little lower, they will see us.' However, the Holy Prophet^{sas} said:

لَا تَحْزَنَنَّ إِنَّ اللَّهَ مَعَنَا¹

Grieve not, for Allah is with us.

This demonstrates the level of trust and certainty that the Holy Prophet^{sas} had in God Almighty. In truth, one who does not develop this kind of faith in God cannot taste the pleasure of faith in God. Absolute faith in God grants one the power of miracles. This is why the Prophets manifest miracles, and that too at a time of extreme hardship, when worldly people predict their death and destruction—but they are delivered safely. You can see that when the case filed by Clark was brought before Douglas, everyone thought that I would be apprehended. However, my God had reassured me that: 'You will be acquitted with honour.' And so, this is what happened. This is the result of having perfect certainty and absolute faith in God Almighty.

The existence of an enemy also is a strange thing. For many divine verities and wisdoms are manifested because of them. The reason being that they surpass

¹ at-Tawbah, 9:40

every limit in their enmity and they remain engaged in conspiring and hatching schemes in their mischief and to inflict pain out of their desire to destroy the Truthful. However, the hand of God not only saves His devoted ones, but rather manifests miraculous signs in their support. Therefore, a truthful one must never worry about an enemy. Of course, one ought to show patience and seek forgiveness from God profusely. When the opposition becomes more extreme, God's succour comes closer in equal degree and He shows a manifestation of His being. When a person has recognised the truth, they should view anyone who stands up to oppose them as worthy of pity, because such a person is not an adversary of the righteous, rather, he invites God to contest against him, and in fact wars with God.

God Almighty is not hasty. He is not swift in seizing the wrongdoer. The Messenger of Allah, peace and blessings of Allah be upon him, was opposed vehemently, and he bore endless verbal abuse for thirteen years; even now for the last 1300 years, see how onslaughts are being waged against the honour of that Chief of the Holy, peace and blessings of Allah be upon him. Now God Almighty has exacted retribution for all of these attacks. Man is weak in that he seeks a swift verdict.

God Almighty has also referred to this community as an ark. As such, in the revelation regarding the oath of allegiance Allah the Exalted states:

إِصْنَعِ الْفُلْكَ

Allah Almighty could have simply stated: 'Take the oath of allegiance.' However, this revelation demonstrates that in this era also, something will occur that bears resemblance to the age of Noah^{as}. Therefore, this storm of the present age that is the plague has demonstrated that it is akin to the flood of Noah^{as}. It is mentioned in the Revealed Ode as well:

والله که بچو کشتی نوحم ز کردگار
بیدولت آنکه دور بماند ز لنگرم

*By God, I am from the Creator like the ark of Noah;
He who remains distant from my ark will be deprived.*

The true purpose and objective of my advent is to propagate God's Unity, good morals and spirituality. The meaning of Unity is to believe in God Almighty so that He becomes one's sole desire and objective, one's only beloved and master.

It means to forsake everything from obvious forms of idol worship and polytheism to the association of partners with God in the form of worshipping worldly means, and even subtle forms of self-conceit in which the people of this world are indulged.

Good morals mean to employ at their proper place and occasion all the faculties that man has been granted, not that certain faculties are left to become useless, while great emphasis is laid on others. For example, if someone were to cut off their hand completely, can this nurture any real quality? Of course not. On the contrary, good morals in the true and perfect sense is when a person employs all of the faculties that Allah Almighty has bestowed upon them at their appropriate place in a way that neither leans towards excess or deficiency. For example, a person whose sense of smell functions in excess eventually begins to suffer from the illness known as hyperosmia, and this further results in other severe illnesses as well. Extreme deficiency is when a person's faculty loses its power completely. A balance is when both aspects remain at their appropriate place and this is the level and station where morals are called good morals, and this is what I have come to establish.

Spirituality refers to those effects and signs which are manifested when a person develops a true relationship with God Almighty. It is characterised by various inner states which a person cannot comprehend until they are developed. Nonetheless, these are the main objectives.

A new community needs a tongue, as it were, so that it can eloquently convey the verities and insights that it learns from its Imam to others as well. On certain occasions, the Noble Prophet, peace and blessings of Allah be upon him, would deliver lectures from morning to evening. If an individual does not have the power and strength to provide an exposition of the beliefs that they have learned, they are often embarrassed in front of others and left with no choice but to submit. Hence, it is incumbent that every individual who is a part of this community remembers these important matters clearly, and develops the habit of explaining them as well.”¹

¹ *Al-Hakam*, vol. 6, no. 30, dated 24 August 1902, pp. 7-8.

13 September 1901

The Reality of Complete Devotion to God

His Holiness, the Sign of Allah on earth, the Promised Messiah, may Allah cause his blessings to endure, provided an exposition on 13 September 1901 after the *Maghrib* Prayer in response to a question posed by Syed Mir Ali Shah Sahib, a recipient of revelation from Sialkot. The man had been instructed in some vision to inquire from the Promised Messiah^{as} about the meaning of complete devotion to God (*tabattul*). Due to this reason, he posed the question, and His Holiness^{as} provided an elaboration.

The Promised Messiah^{as} said: “In my opinion, being instructed in a vision that I should be asked to explain the meaning of complete devotion to God (*tabattul*) signifies that the view that I hold in this regard be followed. This does not mean that a definition be provided in the manner of logicians or grammarians; rather, a meaning ought to be expounded in the practical sense. In my view, a person will be deemed to have devoted themselves completely to God when they give precedence in practical terms to the commandments and pleasure of Allah Almighty over the things that are related to this world and its abominations. No tradition, habit or tribal customs should strip them of this purpose, nor should one’s own inner-self rob them, neither one’s brother or wife, nor one’s son or father. In other words, no thing and no person should be able to draw a person under its influence in contestation to the commandments and pleasure of God Almighty, and one ought to become so engrossed in seeking the pleasure of God Almighty that one’s being is overcome by a state of complete annihilation in God, and that a death overtakes all of one’s desires and intentions so that nothing but God remains—nothing but God alone. The relations of this world often become a dangerous thief. In the case of Adam, peace be upon him, it was Eve who became an obstacle. Hence, in the case of complete devotion to God, it is necessary that a person is intoxicated completely and annihilated in God, but not so that they lose God, rather, in a way that they are lost in God.

So in the practical sense, the deeper essence of absolute devotion to God becomes manifest when all obstructions are cleared, when all veils are removed, so that one reaches a stage of inherent love, and when a person becomes completely annihilated in God, as has just been mentioned. Anything is possible in

claims and statements, and much can be articulated in words and verbal expressions, but the real challenge is for one to demonstrate whatever he says through action. Everyone who believes in God wishes and verbally professes also that they desire to give precedence to God over all else, and people can claim this as well. However, when a person begins to investigate the effects and signs which are granted once a person does actually give precedence to God, one is faced with difficulty. A person stumbles on every little thing. When the time calls for people to sacrifice their wealth and life in the cause of God Almighty, and when He calls them to sacrifice their life, wealth or other cherished things, even though these things do not belong to them, they are still hesitant. Initially, certain companions of the Holy Prophet^{sas} were faced with these sorts of trials. The Messenger of Allah, peace and blessings of Allah be upon him, was in need of some land to lay the foundation of the mosque. An appeal was made to a certain individual who presented many excuses and ultimately said that he could not offer any land. Now that individual had believed in the Messenger of Allah, peace and blessings of Allah be upon him, and he had taken an oath to give precedence to Allah and His Messenger^{sas} over all else, however when the time for his trial and test arrived, he was forced to step back. In the end, he did donate the plot of land. So, the fact of the matter is that nothing can actually be done with mere words alone unless coupled with action, and words cannot be proven true in action unless accompanied by trial.

The oath of allegiance that is taken at my hand is to affirm that one will give precedence to religion over worldly affairs; it is to pledge that one will accept as one's spiritual leader a man who has been commissioned by God and sent to the world, a man who is a deputy of the Messenger of Allah, peace and blessings of Allah be upon him, and named the Arbiter and Judge. One takes an oath to accept his verdict with a calm and open heart. However, if after making this covenant and declaration, an individual does not wholeheartedly accept a verdict of mine and instead feels a hindrance or restraint in their heart, it will have to be said that such a person has not become completely devoted to God and has not yet attained this lofty station which is known as the station of complete devotion to God. Instead, this shows that the obstructions and shackles of one's base desires and one's worldly relations still block one's path, and that the person has not been able to free themselves from those veils which must be torn apart to attain this station. Until a person is cut off from the tree of this world and grafted

onto the branch of divinity, it is impossible for them to flourish and become verdant. You may observe that when a branch is cut off from a tree, the branch cannot flower and bear fruit. In fact, even if one keeps it in water and makes recourse to all the means which previously gave it life, the branch will never bear fruit. In the same way, until one forges a bond with a truthful man of God, one cannot attain the strength to absorb spirituality. Just as a branch that is detached and separated cannot bloom even with water, in the same manner, an individual cannot become fruitful if they are isolated and detached. Therefore, in order for a person to become wholly devoted to God, they must sever their ties in one respect, but forge a bond in another respect.

Such a person must form a bond with God and also detach themselves from the world, along with all its relations and emotions. This does not mean that one should nurture this bond by removing themselves from the world completely. Nay, rather one is to remain in the world, yet be detached. This is true bravery and courage. To remain detached implies that one should not allow oneself to be influenced by worldly temptations and desires, nor give them precedence, rather one should give precedence to God. No worldly attraction or obstruction should stand in a person's way and pull their attention. I have just mentioned that the world is full of many obstacles in the way of man. Even a partner or wife can become an obstacle and God has presented an example of this as well. God gave an instruction to abstain from a certain action and the first to be influenced by Satan was a woman, and then Adam^{as}.

Therefore, what is complete devotion to God? To sever ties from all else to the exclusion of God and to consider everyone else to be dead. There are many people who consider our words to be true, and who proclaim that whatever I say is right and correct, but when they are asked as to why they do not accept, they will say that the people will accuse us. So this worry that the people will think ill of them is the very attitude that cuts a person away from God, because if one possesses fear of God in their heart, and if they recognise the greatness, omnipotence and rule of God, how can they care about what anyone else will say? The heart of such a person is ruled by the people and not God. When this thought, which is an association of partners with God, is removed from their heart, everyone else will appear to them even more insignificant and weaker than a corpse or an insect. Even if the entire world joins forces against them, such a one cannot refrain from accepting the truth.

One ought to observe an example of complete devotion to God in the Prophets, peace be upon them, and in those divinely commissioned by God, that despite their own apparent helplessness and weakness, they do not care about the opposition of worldly people. One ought to take a lesson from the pace at which they move forward and from their circumstances.

Certain people say that there are some who do not speak ill of me, yet they do not speak in favour either, and they ask—merely because the people will accuse them—whether they can offer the Prayer behind them. I say, absolutely not. This is because a stumbling block still obstructs the path of their acceptance of truth; they are still the branch of a tree, whose fruit is poisonous and deadly. If they had not considered worldly people to be their idols and leaders, they would have torn all of these veils and come out free, and they would not have cared in the least about the taunt and reproach of others, or be affected by fear of mockery, instead such people would hasten towards God. So remember that you ought to keep in mind on every occasion whether your action pleases God or the creation of God. Until this is your state, where the pleasure of God takes precedence over all else and no Satan can tempt you or obstruct you, there is fear that you may stumble. However, when the ill-will or goodwill of the world means nothing to a person, and the pleasure or displeasure of God affects them, this is the state where a person is safe from all instances of fear and grief. If someone joins our community and then leaves, this is because Satan remains tied to them in disguise. However, if a person determines that they will not listen to anyone who would tempt them, God saves such people. Generally the reason that one stumbles is because their other relations remain intact. For their worldly objectives they become slothful in faith. Sloth makes a person estranged, this then leads to arrogance, and finally, this reaches a state where one rejects the truth completely. It is the Messenger of Allah, our Prophet, who is the true example of complete devotion towards God excluding all others. The Holy Prophet^{sas} neither cared for anyone's praise, nor for their reproach. He was faced with countless hardships, but he did not care in the least. No greed or desire could obstruct the Holy Prophet^{sas} from the work of God that he had come to accomplish. Until a person is able to see this state within themselves and passes their test, they should never become free from care. Moreover, it should also be borne in mind that only when a person becomes completely devoted to God can they nurture trust in Him. That is to say, in order to become a person who trusts God, it is a precondition that one must first become

wholly devoted to Him. For, while one maintains a relationship of trust and dependency on others, how can one purely trust Allah alone? When a person severs all their ties for the sake of God, they detach themselves from the world and forge a bond with God, and this occurs when they develop absolute trust in God. Just as our Noble Messenger, peace and blessings of Allah be upon him, was a man perfectly and wholly devoted to God, so too, he possessed absolute trust in God. This is precisely the reason that he was not awed at all by powerful chieftains who commanded large peoples and tribes, and he was not even the least affected by their opposition. The Holy Prophet^{sas} possessed an extraordinary belief in the being of God Almighty. This is how he undertook the magnificent burden that was placed on him and opposed the whole world, without considering the people to have any power whatsoever. This is a formidable example of trust in God, which is unparalleled the world over, because in this a person gives precedence to God and the world becomes their opponent. However, this state does not develop within a person until they have, as if, seen God, and until they believe that after this, another door will surely open for them. When a person develops this belief and certainty, they are happy to bear the enmity of even their own relatives for the sake of God. For such people know that Allah will give them new friends. They will even give up their property because they know that they will be given something that is better.

In summary, to be wholly devoted to God, excluding all else, is to give precedence to the pleasure of God. In truth, complete devotion to God and trust in God are twins, as it were. The secret that underpins complete devotion to God is trust in God, and the precondition for trust in God is complete devotion to God. This is my belief on the subject.”¹

14 September 1901 After *Maghrib* Prayer

Use of the Term ‘Mother of the Believers’

Certain people object to the use of the term *Umm-ul-Mu'minin* (Mother of the Believers) for the wife of the Promised Messiah^{as}. On hearing this question, His Holiness, on whom be peace, said: “Those who raise this allegation reflect very little. These sorts of allegations show clearly that they are levelled purely on the basis of malice and jealousy; if the wives of the Prophets or the wives of their

¹ *Al-Hakam*, vol. 5, p. 37, dated 10 October 1901, pp. 1-3

spiritual manifestations are not the Mothers of the Believers, then what are they? The custom of God Almighty and the law of nature also reinforce this ongoing practice because no one has ever married the wife of a Prophet after him. I say that one should ask such people who object to using the term ‘Mother of the Believers’ that they ought to tell us in respect of the Promised Messiah, whom they believe in their minds will appear and then marry, will they deem his wife to be the Mother of the Believers or not? In the narration of Muslim, the Promised Messiah has been called a Prophet and in the Holy Quran, the wives of the Prophets, peace be upon them, have been named the Mothers of the Believers. The unfortunate fact is that these people have transgressed so far in their opposition and malice that when they utter a statement they do not even stop to think as to what the effect and result will be.

As for those who have recognised the Promised Messiah and have accepted his rank as stated by the Messenger of Allah, peace and blessings of Allah be upon him, their belief will naturally compel them to accept what I have just mentioned. If those who raise objections now were present in the time of the Messenger of Allah, peace and blessings of Allah be upon him, they would not have refrained from raising allegations even then.

It ought to be remembered that a divinely commissioned one of God who guides the people and brings about their spiritual reformation is in reality, greater than one’s father. The philosopher Plato writes that a father brings a soul from heaven down to earth, whereas a spiritual mentor elevates one from the earth to heaven. The relationship of a father is limited to one’s mortal body, but a spiritual guide, and in fact, that spiritual guide who is guided by God and divinely appointed, holds a relationship with one’s soul, which will never die. When such a guide nurtures the soul and becomes the cause of one’s spiritual birth, what would he be, if not a father? The fact of the matter is that these people do not pay attention to the words of the Noble Messenger, peace and blessings of Allah be upon him; for if they reflected on these words, and if they read the Quran, they would not be among the disbelievers.”

The Reason for Having a Photograph Taken

Then it was said that the people take objection with the photo of the Promised Messiah^{as} and assert that this photograph has been taken to reinforce the concept known as the visualisation of the spiritual mentor (*tasawwur-e-shaykh*). His

Holiness, on whom be peace and blessings, said: “This is an attack on the intentions of others. I have explained many times the purpose behind my photograph being taken. The fact of the matter is that it was my intention to propagate the Faith to European lands, and especially London. However, since these people do not turn their attention to an invitation or message until they are aware of the circumstances of the individual in question—and for this purpose they have progressed remarkably in the science of physiognomy—they develop an opinion about the righteousness and spiritual influence of a person by looking at their portrait and studying their features and characteristics. Similarly, this gives them an opportunity to establish a view in many other respects as well. Therefore, this was the actual objective and intention but these people, who for no reason seek to oppose me in everything, have spread terrible propaganda and deceived the world. I proclaim that the reason aforementioned was the sole objective in having my picture taken. If these people consider photos in themselves to be objectionable, then they should have no coins in their possession. In fact, it would be better for them to pluck out their eyes too, because they too reflect various images.

These foolish people do not even realise that intentions are of chief importance in one’s actions. They read the words:

الْأَعْمَالُ بِالنِّيَّاتِ

Yet they do not understand it. After all, if someone were to offer their Prayer for the purpose of ostentation, would anyone deem this to be a good deed? Everyone knows that such a Prayer would be of no benefit; in fact, this would be a curse. So would this mean that Prayer is an evil deed? Of course not; the incorrect use of Prayer resulted in an evil outcome. In the same manner the objective in mind with my photo was to support the cause of inviting people to Islam, keeping in view the disposition of the Europeans. To equate this with the concept known as the visualisation of the spiritual mentor and to turn this into something else is a calumny. Those who are Muslims ought not to have become angry at this; all that God and His Messenger^{sas} have stated is true. If the words of certain sufi leaders are not in accordance with God and His Messenger^{sas}, then as the Persian saying goes: ‘throw what is faulty back in the face of he who brought it.’ If someone were to ask, there is nothing that would support the concept known as the visualisation of the spiritual mentor. The truth is, however, that love for the righteous and those who are annihilated in Allah is an excellent thing, but one must be mindful

of rank and station.

گر حفظ مراتب نہ کنی زندگی

If you are not considerate of rank, you shall lose your faith.

Therefore, one ought to consider God to hold the position that behoves Him, one ought to give the Messenger^{sas} his due regard, and one ought to make the word of God one's code of conduct. Other than this, there is nothing else mentioned in the Holy Quran except for the words:

كُونُوا مَعَ الصَّادِقِينَ¹

Be with the truthful.

As such, keeping in the company of the righteous and those who are wholly absorbed in God is necessary, but nowhere has it been stated that one should consider such people to be everything. In addition to this, the Holy Quran instructs:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ²

Say, 'If you love Allah, follow me: then will Allah love you.

However, this does not state 'consider me to be God.' In fact, this verse states that if one desires to become the beloved of God there is only one path and that is to follow the Noble Messenger, peace and blessings of Allah be upon him. Although the Holy Quran instructs a person to follow, it does not contain any instruction to engage in the practice known as the visualisation of the spiritual mentor.”

Visualisation of the Spiritual Mentor

Question: Those who engage in the exercise known as the visualisation of the spiritual mentor (*tasawwur-e-shaykh*) say that they do not consider their mentor to be God.

Answer: I accept that they say this, but idol worship begins with visualisation. Even the present state of the idol worshipper came gradually. First, there would have been visualisation; then they thought that in order to keep the image alive, it would be better to make a picture, and this then grew, leading to the creation of idols carved of stone and metal, and these took the place of

¹ at-Tawbah, 9:119

² Aal-e-Imran, 3:32

pictures. Ultimately, this continued to the extent that they were given even greater spiritual importance until they became known as gods themselves. Now all they do is place that stone in front of themselves and claim that these mantras make them worthy of worship and that these stones become an incarnation of Parmeshwar. They have named the mantra 'avahan.' On one occasion, I saw that I had a piece of paper in my hand. I handed it to someone so they may read it. He said that an *avahan* is written on the paper. I disliked this and so I said to him: 'Show it to me.' When I took the paper in my hand again and read it, the following was written on it:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ

The fact of the matter is that the vicegerent of God Almighty is draped in the mantle of divinity. This is why Allah the Exalted states in respect of Adam^{as}:

نَفَخْتُ فِيهِ مِنْ رُوحِي¹

I have breathed into him of My Spirit.

It is in the manner that I have just described that errors became established. The fundamental teaching was misunderstood and then beliefs were corrupted until ultimately, polytheism and idolatry took its place. The purpose behind my photo being taken is, as I have mentioned earlier, so that the people of London may be informed and so that the truth may be propagated in this way.²

The Concept of the 'Moving Heart'

The Promised Messiah^{as} continued: "Therefore, the concept of the visualisation of the spiritual mentor (*tasawwur-e-shaykh*) is a Hindu invention; it has been taken from the Hindus. The concept of the moving heart (*ijra-e-qalb*) also comes from the Hindus. If this was the primary objective for which God Almighty had created human beings then what need would there be for Him to give such an extensive religious teaching. All that God would have needed to do in such a case was to mention this concept of the moving heart and explain the techniques by which to practice it correctly. A certain individual told me from a reliable source

¹ *al-Hijr*, 15:30

² *Al-Hakam*, vol. 5, no. 39, dated 24 October 1901, pp. 1-2

that the heart of a Hindu was absorbed in the state of ‘the moving heart,’ invoking ‘Rama, Rama,’ when a Muslim happened to pass by. Suddenly, the heart of the Muslim became absorbed in the same state as well and he too began invoking the name ‘Rama, Rama.’ However, one should not be deceived because ‘Rama’ is not the name of God. Even Dyanand has stated that this is not the name of God. This state of ‘setting the heart in motion’ is a game which is used to trick simple, ignorant people. If a person begins to repeat the words ‘lota, lota’¹ the heart can become absorbed in this too, but if a person is attached to Allah, it is His name that the heart calls out. The Holy Quran has not given such a teaching, in fact, it teaches something that is even better:

إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ²

But he alone will be saved who brings to Allah a sound heart.

God desires that a person’s entire being becomes the heart. Otherwise, if a person’s entire being does not begin to move and profess the name of God, then such a *qalb* (heart) is no *qalb* at all, it is as lowly as a *kalb* (dog). What God desires is for you to become wholly absorbed in Him and to revere the limits and injunctions set by Him. The Holy Quran teaches the concept of annihilation of perception (*fana-e-nadhari*). I have observed from experience that this concept of putting the heart in ‘motion’ is based entirely on repetitive practice, and has nothing to do with piety and righteousness. A person from Montgomery district or perhaps from Multan used to meet me at the Chief Court and he was very experienced in this practice of setting the heart in motion. So, in my view, this is nothing to be given importance, and God Almighty also has not given this practice any significance or deemed it to be of any value. The desire of God Almighty and the underlying purpose in the teaching of the Holy Quran is nothing more than:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا³

He indeed truly prospers who purifies the soul.

Until a cloth is washed completely it cannot be purified. Similarly, all of the various parts of the body must be cleansed; nothing can be achieved by simply purifying one part. It is also important to remember that when God beautifies a thing, it

1 A lota is a small, round water vessel, usually with a spout, used in the Indian subcontinent. [Publisher]

2 *ash-Shu'ara*, 26:90

3 *ash-Shams*, 91:10-11

cannot be spoiled, but human forms of beautification lose their grace eventually. I openly proclaim on the basis of my experience that until a person brings about a change within themselves that is in accordance with the will of God Almighty and the practice of the Holy Prophet^{sas}, and until one begins to tread the path of piety, even if a sound does resonate from their heart, the poison that destroys a person's spirituality cannot be removed. There is only one way established by God Almighty by which a person can nurture and develop their spirituality and that is by following the Messenger of Allah. The people who demonstrate these spectacles of the moving heart, have gravely dishonoured the Sunnah of the Holy Prophet^{sas}. Has there been anyone greater in this world than the Messenger of Allah, peace and blessings of Allah be upon him? Now would the Holy Prophet^{sas} sit in the cave of Hira and practice methods of putting his heart in motion or was he a man whose person was completely annihilated in God? Moreover, there is not a single example from the life of the Holy Prophet^{sas} in which he taught the companions to engage in exercises to put their hearts in motion. Furthermore, never did anyone with a moving heart demonstrate this practice, nor did anyone ever narrate that they observed the Holy Prophet^{sas} in the aforementioned state. All such practices that are not mentioned in the Holy Quran at even a single instance are but human inventions and notions that have never brought forth any results. What the Holy Quran does teach is that one should love God and for one to hold true to the words:

أَشَدُّ حُبًّا لِلَّهِ¹

Stronger in their love for Allah.

One is instructed to act on the teaching:

فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ²

Follow me: then will Allah love you.

One is taught to become so completely annihilated in God that one becomes imbued in the hue that is characterised by the words:

تَبَتَّلْ إِلَيْهِ تَبْتِيلًا³

Devote thyself to Him with full devotion.

¹ al-Baqarah, 2:166

² Aal-e-Imran, 3:32

³ al-Muzzammil, 93:7

One is taught to give precedence to God Almighty over all else. These are the objectives that one must seek to achieve. The ignorant seek to measure God by the gauge of their own mind and thoughts, they seek, by their own devices, to develop a relationship with Him, but this is the very thing that they cannot do.

So my advice is that you ought to keep away from such notions. You ought to follow the way that was presented to the world by the Messenger of God Almighty, peace and blessings of Allah be upon him, and what he demonstrated through his own practical example as a pathway by which one can attain success and prosperity in the hereafter; one should follow what he taught the companions. Then, from time to time various chosen ones of God showed the same practice through their actions by continuing the Sunnah of the Holy Prophet^{sas}, and today, God has liked the same practice. Now if the true objective of God Almighty was for us to adopt the self-invented concept mentioned earlier, then even today when he has established a divine community to revive those truths and verities that are now lost, he would have taught this strange practice and this would have been the highest objective of my teachings as well. However, you can observe that God has not given any such teaching; in fact, He says that man should come to Him with a sound heart (*qalb-e-saleem*). He loves those who do good (*muhsininun*) and those who are righteous (*muttaqun*). He is the Friend and Protector of such people. Is it written anywhere in the whole of the Quran that God loves those whose hearts are set in motion? You must know for certain that these are merely baseless notions, they are games which have no relation whatsoever with the reformation of one's soul or with spiritual matters. In fact, such games only move a person further and further away from God and prove to be harmful to a person in terms of their actions. So adopt righteousness, honour the practice of the Holy Prophet^{sas} and demonstrate with unwavering dedication that you follow his path, for this is the true pride of the teaching of the Holy Quran.”

The Case of the Sufis

Question: Then where did the Sufis go wrong?

Answer: Leave them to God. We do not know what they understood and how they reached their conclusions.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ¹

Those are a people that have passed away; for them is what they earned.

Sometimes people are deceived and they believe that the initial stage is the ultimate objective they sought. Who knows, perhaps the Sufis ascribed to such beliefs but in the end they abandoned these ideas. It is also possible that others may have attributed these statements to them and mixed their own concepts with theirs. This is how the Torah and Gospel were altered as well. The Sufi saints and leaders of the past should be excluded in this context and should only be remembered with good words. What is necessary for an individual personally is that when God enables them to realise a mistake, they themselves abstain from it. God has stated that one should not associate partners with Him, and become wholly devoted to Him with all of one's understanding and ability. What could be greater than the fact that:

مَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ

He who belongs to Allah, Allah becomes his.

Holding the Breath

Question: What is this practice of holding the breath (*habs-e-damm*)?

Answer: This is also a practice taken from the Hindu yogis. There is no foundation for this in Islam.²

21 September 1901

On the evening of 21 September 1901 when, as per his custom, His Holiness, our Leader, on whom be peace and blessings, was sitting among his companions after completing the *Maghrib* Prayer, during the course of discussion the subject turned to medical investigations and there was mention of experiments and discoveries by the West in the field of surgery, particularly in Europe and America. After this, a person named Munshi Abdul-Haqq Sahib of Patiala requested for prayers so that he would be blessed with a son. On this, His Holiness, our Honourable and Revered Leader, on whom be peace and blessings, delivered a brief but exquisite

¹ *al-Baqarah*, 2:135

² *Al-Hakam*, vol. 5, no. 40, dated 31 October 1901, pp. 1-2

address, which I present below in my own words and manner.

The Desire for Children

The Promised Messiah^{as} said: “One ought to reflect on the reason that one desires to have children. For a person ought not to restrict their desire to a mere natural inclination alone, in the manner that one feels thirst or hunger. When this desire crosses a certain degree, one ought to be concerned for their own reformation. God Almighty has created mankind to worship Him, as He states:

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

And I have not created the Jinn and the men but that they may worship Me.

Now, if a person does not become a believer and a servant, if they do not fulfil the actual purpose of their life, if they do not worship as is its due right, and instead, if they spend their life in disobedience and transgression, and go on committing sin upon sin, what would be the outcome of such a person’s desire for children? All this would mean is that such a person desires to leave behind a successor who will continue to commit sin. After all, did the father do any good so that he should desire children? Therefore, a person’s desire to have children is absolutely futile until it is purely for the purpose that they be religious, righteous and obedient to God, and serve His chosen religion. In fact, if this is not the underlying purpose, the desire itself is a form of sin and vice; it would best be described as ‘enduring sin’ as opposed to ‘enduring good.’ However, if a person says that they desire good and God-fearing children who serve the Faith, their statement would be nothing more than a mere claim until they reform their own souls. If one lives a life of sin and transgression, and proclaims with the mouth that they desire good and righteous children, they are the greatest of liars in their claim. Self-reformation necessarily precedes the desire for good and righteous progeny. When a person begins to lead a life of righteousness, it is then that their desire will bear fruit and such progeny will be characterised as ‘enduring good.’ However, if one’s desire is only so that their own name may endure, and so that their progeny inherits their wealth and possessions, or become famous and renowned, such a desire, in my opinion, is an association of partners with God.

¹ *adb-Dharyyat, 51:57*

The Purpose of Doing Good

Bear in mind that one should not do a good deed because the action will bring recompense or reward. For if a good deed is done with this intention, it cannot truly be: *إِتِّغَاءَ لِمَرْضَاتِ اللَّهِ* (*to seek the pleasure of Allah*). In fact, the deed will be for the sake of reward and it is possible that the person may forsake it at some point in time. For example, if a person comes to meet me everyday and I give them a rupee each time, they will themselves begin to think that the only reason they visit me is for money. The individual will stop visiting the day he stops receiving that one rupee. Therefore, this is a subtle form of association of partners with God from which one ought to save themselves. One ought to do good purely for the delight and pleasure of God Almighty, and to obey His command, irrespective of whether the action brings reward or not. It is only when this evil suggestion and idea is removed that faith becomes complete. It is, of course, true that God Almighty does not disregard a person's good deeds.

إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ¹

Surely, Allah suffers not the reward of those who do good to be lost.

However, the person who performs a good deed should not be motivated by reward. For example, if a guest comes here to visit only because facilities are available, refreshing drinks and well-prepared food is served, they come for these particular things. The fact of the matter is that a host is duty bound to do everything in their power to leave no stone unturned in offering the best hospitality, and to give comfort to a guest—and this is what hosts do—however, if a guest thinks in this way, this is harmful to them.

The Desire for Children Ought to Spring from Virtue

So, the purpose is to highlight that the desire for children ought to be rooted in virtue. It should not be so that one leaves behind a successor to continue in sin. God Almighty knows well that for me, the desire for children never arose; although God Almighty gave me children when I was about fifteen or sixteen years of age. Sultan Ahmad and Fazl Ahmad were born at around this age. However, I never possessed the desire for them to be renowned and well-respected in the eyes of the world or for them to reach high positions. As such, in relation to such

¹ *at-Tawbah, 9:120*

progeny that goes on to live a life of sin and transgression, the verdict of Sa'di seems correct, when he says:

کہ پیش از پدر مردہ بہ نالفت

It is better for the ignoble son to die before his father.

Another point to note is that people do often hold a strong desire to have children, and they are blessed with children also. However, it is rarely observed that they strive and struggle to train their children, to make them exemplary, instil in them good character and teach them to become obedient to God Almighty; they do not pray for them either. They do not keep in view the various aspects of training.

My own state is such that not a single Prayer goes by in which I do not pray for my friends, my children and my wife. There are many parents who will teach their children bad habits. In the very beginning, when they begin to learn bad deeds, they do not admonish them, and as a result, day by day, they become even more bold and fearless. There is a story that a young man was sentenced to death by hanging for his crimes. Just before his death, he expressed a desire to see his mother. When his mother arrived he approached his mother and said: 'I would like to kiss your tongue.' When she stuck out her tongue, he bit it off. When he was questioned about this, he said: 'This is the mother who has led me to my hanging; for if she had forbidden me from committing vice, today I would not be in this state.'

In summary, although many people desire to have children, this is not so that they will become servants of the Faith, but only to produce a worldly heir. Then, when a child is born, due concern is not shown to train them, nor are they corrected in their beliefs or set right in terms of their moral state. Remember, such a one cannot be sound in their faith who does not understand the responsibility they owe to their nearest relations. When someone is failing in this respect, how can it be expected that they will do other virtues? Allah Almighty has expressed in the Holy Quran the manner in which one ought to desire children, as follows:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا¹

Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.

¹ al-Furqan, 25:75

In other words, may God Almighty grant us the delight of our eyes in our wives and children. This can only be possible if they do not lead a life of sin and transgression, but rather, live their lives as servants of the Gracious God and give precedence to God over all else. Allah the Exalted states clearly in this verse:

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا¹

And make us a model for the righteous.

If one's progeny is pious and righteous, one will obviously be their leader. In this verse, therefore, one also prays to become righteous themselves.²

Tranquillity of the Heart

Allah the Exalted states:

أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ³

Aye! it is in the remembrance of Allah that hearts can find comfort.

The obvious meaning of these words is that the hearts find comfort in the remembrance of Allah Almighty. However, the deeper reality and philosophy in this is that when a person remembers Allah Almighty with true sincerity and unwavering loyalty, and constantly believes that they are in the presence of God this impresses upon the heart a fear of God's grandeur. That very same fear saves a person from committing all that is disliked in the sight of God and prohibited by Him. As a result, one advances in piety and righteousness, until the angels of Allah Almighty descend upon such people and give them glad tidings, and the door of revelation is opened to them. At this time, one begins to see Allah the Exalted, as it were, and observes His most hidden and intricate powers. This is the state when no grief or pain overshadows one's heart and one's disposition feels an enduring sense of joy and delight. This is why it is also stated in the Holy Quran at another instance:

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ⁴

No fear shall come upon them, nor shall they grieve.

¹ *al-Furqan*, 25:75

² *Al-Hakam*, vol. 5, no. 35, dated 24 September 1901, pp. 10-12

³ *ar-Ra'd*, 13:29

⁴ *al-Baqarah*, 2:63

If ever such a one does experience any pain or grief, Allah the Exalted gives rise to such external means through His revelation that dispel these feelings or they are given miraculous patience.¹

The Station of the Holy Prophet^{sas} Described in the Words ‘He Drew Nearer, Then He Came Down’

The words ²دَنَا فَتَدَلُّ (Then he drew nearer *to God*; then he came down *to mankind*) express the greatness of the Holy Prophet, peace and blessings of Allah be upon him. What this means is that the Holy Prophet^{sas} first approached closer to Allah, then he came down to mankind. The excellence of the Holy Prophet, peace and blessings of Allah be upon him, is one of the highest degree. The like of it cannot be found anywhere else in the world. Two stations of this excellence are referred to in this instance. Firstly, there is the Prophet’s ascent and secondly, his descent. First, the Messenger of Allah ascended towards Allah the Exalted, which means that he became so absorbed in the love of God Almighty, and in his sincerity and devotion towards Him that He was conferred so great a rank that the holy being of God Himself came down to meet Him, as it were. The word *dunuw* (to draw near) is more intense than *aqrab* (which means to come close) and this is why the former has been used in this context. When the Holy Prophet^{sas} had partaken of the bounties and blessings of Allah Almighty he descended towards humanity to bless them with his mercy—the same mercy that Allah Almighty alludes to in the following words:

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ³

We have sent thee not but as a mercy for all peoples.

This is the underlying secret in the name of the Holy Prophet, peace and blessings of Allah be upon him, that was *Qasim* (the one who distributes). For the Holy Prophet^{sas} would receive from God whatever he was given and then he would share it with God’s creation. Therefore, in order to share with humanity, the Holy Prophet^{sas} descended, as it were. So these words ⁴دَنَا فَتَدَلُّ speak of the Prophet’s ascent towards God and descent towards humanity. This is a proof of the high rank of the Holy Prophet, peace and blessings of Allah be upon him.

¹ *Al-Hakam*, vol. 9, no. 32, dated 10 September 1905, p. 8

² *an-Najm*, 53:9

³ *al-Anbiya*, 21:108

⁴ *an-Najm*, 53:9

Prophecies Contain Metaphors

There are two kinds of people in the time of the Prophets, peace be upon them. Firstly, there are those who take metaphors in the literal sense and seek to turn literal expressions into metaphors. This group of people remains deprived of the ability to recognise the Prophets. However, there is another group, who by the grace of Allah Almighty and through His succour are able to reach the deeper reality. These people understand metaphors as metaphors and literal expressions for what they are. When the Messiah appeared the Jews stated, on the basis of what they read in the book of Malachi, that the sign for the advent of the Messiah was that Elijah must descend from heaven. When they posed this question to the Messiah, peace be upon him, although he accepted that the prophecy was true, his own verdict on the matter was that John^{as} was the awaited Elijah. On hearing this statement, the Jews went to John^{as}—who was completely unaware of the discussion that had taken place—and asked him whether he was Elijah^{as}, but naturally he rejected this notion. As a result, the Jews grew even more in their opposition. They remained ignorant of the true, deeper reality and put all their emphasis on the apparent word and as a result, they rejected a true Prophet of God Almighty. In fact, not only did they reject him, they strived to disgrace him in every way possible and ultimately in the estimation of God Almighty they became an accursed people who incurred His wrath.

Now reflect on the fact that if the prophecy regarding the coming of Elijah^{as} is true but his appearance in the form of a spiritual manifestation through John^{as} is deemed false, those Muslims who oppose me ought to tell us that in view of the prophecy recorded in the book of Prophet Malachi^{as}, what proof is there to support the prophethood of Jesus^{as}? Certainly, there would be nothing to establish his prophethood. The second difficulty that arises is that when Jesus^{as} was known for raising people from the dead, why could he not have brought Elijah^{as} back to life? This proves two other points as well. Firstly, it is not the custom and way of Allah the Exalted to return the dead to this world and revive them. Secondly, this also demonstrates that the Messiah did not bring anyone back from the dead. So contemplate deeply! If the coming of Elijah was not meant to be in the form of a spiritual manifestation, the prophethood of the Messiah cannot be established. Moreover, this will also be a cause for objection against Islam and the Holy Quran.

The Awaited Messiah has Come

So what is the need for the coming of the Messiah at this time? If other reasons and requirements are put aside, the mere fact that the Muslim ummah and the Mosaic dispensation bear a resemblance is extremely significant in itself. The Messiah, peace be upon him, appeared in the fourteenth century after Moses, peace be upon him. Now, I present a precedent of a spiritual manifestation from the past. So those who say that no, it is the Messiah himself who will return again physically, should also present an example too. In the case that they cannot present such an example—and indeed they cannot—then why do they say that which constitutes an innovation in the Faith? Abstain from self-invented beliefs because they will lead a person to ruin. This is the reason that divine wrath fell upon the Jews, because they rejected a Messenger of God Almighty. The calamity that confronted them was that they took what was a metaphor in the literal sense and as a result they became a people that incurred the wrath of God. A similar case is present now. It saddens me to see the current state of the Muslims. A previous example of the Jews is already present. The Muslims recite the prayer: وَلَا الضَّالِّينَ¹ (*And those who have not gone astray*) five times in their daily Prayers and they all agree that these words refer to the Jews. I am at a loss to understand, therefore, as to why they oppose me. When a verdict has already been made in a similar case at the time of one Prophet, why do they demand that the Messiah should descend from heaven in contradiction to his own previous verdict. It was the Messiah himself who gave a verdict on the case of Elijah and clearly established that ‘second comings’ are in the form of spiritual manifestations, and he stated that Elijah had come in the form of John. However, despite this precedent, the Muslims of today will not be satisfied until they force the Messiah down from heaven in the physical sense. However, I proclaim that you and all your supporters can come together and supplicate for the Messiah to descend from heaven and then you will see whether he descends or not. I truly proclaim that even if you hit your heads for an entire lifetime and if during the course of these supplications, your noses are reduced to nothing, he will still not descend from heaven, because the one who was destined to appear has come.

I proclaim once again, that if Jesus^{as} was destined to descend from heaven, it is now, more than ever, that he ought to have come because in your view an impostor and a liar is claiming for himself the position of the Messiah. If it is actually

¹ *al-Fatihah*, 1:7

true that the Messiah is to descend from heaven, Allah the Exalted should have sent him down now so that the world is not misguided. For a large community of people has already accepted me as the Messiah so if the real Messiah does not come now, then when will he appear? Is it possible for God Almighty to support liars and imposters? If ever He has, then do present an example and do tell us also that what touchstone remains then to judge the truth of the righteous?

Who Stands on Truth in the Debate Regarding the Death of Jesus^{as}

You should closely observe who stands on truth as far as this aforementioned case is concerned. Rationality and the light of insight stand by my side. Furthermore, the Holy Prophet^{sas} also stands with me because on the night of the spiritual ascension (*mi'raj*) he saw Jesus^{as} among those who had already died. Moreover, the companions of the Holy Prophet^{sas} also unanimously agree, by way of consensus (*ijma*), that the Messiah has died. The Holy Quran also supports me and in addition to this, through heavenly forms of succour Allah the Exalted has proven my claim to be true. Thousands of earthly and heavenly signs have been manifested which demonstrate my truthfulness. So in the presence of such ample testimony and argumentation, how can I accept that what these other people say is correct, especially when the clear and categorical revelation of God states that I am the Messiah. Should I accept these Muslim clergy or should I believe in the revelation of God? I truthfully proclaim that I cannot forsake the revelation of God Almighty in any circumstances even if the whole world becomes my enemy and not a single person remains with me.

How can I reject the fresh revelation of God Almighty? This is all the more impossible when I observe that God's shining support is with me always.

If these people brush away the Holy Quran, the Holy Prophet^{sas} and the verdict of the Messiah, they are free to do so. God Almighty will question and call them to account Himself.

The Descent of Elijah^{as}

Another strange fact is that when we present the story of Elijah and mention the objection raised by the Jews against the Messiah, when our opponents have nothing else to say, they respond by saying that these scriptures have been changed and altered. I am happy to give them that, but what will they say about the enduring

tradition and history of a nation? Does this have no significance? Why would they ignore this? If national history and ongoing tradition from generation to generation is worthy of being discarded so easily, then there would be no evidence to establish the existence of even the greatest, most magnificent kings of old—not even one. This demonstrates that we can never discard the enduring tradition and history of a nation, and the concept regarding the descent of Elijah^{as} is one which both the Jews and Christians recognise. Even Jesus^{as} himself believed in this prophecy. If this prophecy was nothing but a fabrication, then what was the need for him to provide an interpretation in this respect? He could have rejected the prophecy outright and said that what you present from the book of Malachi is absolutely false. But no, he accepted the prophecy and then provided an appropriate interpretation.

The Jews are so staunchly vociferous on this issue that I have a book written by a Jewish author who writes that if we are questioned by God on the Day of Judgement, we will open the book of Prophet Malachi^{as} and put it before Him.

Therefore, the belief regarding the descent of Elijah^{as} is a clear and categorical concept, and a verdict has already been given in this respect by the Messiah himself and in doing so, Jesus^{as} has alluded to his own second coming as well. Yet alas! The people do not understand despite knowing the truth. But how long will the people persist in their denial? Ultimately, this truth will be disclosed as clearly as the light of day. Nations will incline towards us, just as they turned to the Messiah son of Mary.

Evidence in Favour of the Oneness of God

Although there are thousands of arguments in favour of the Unity of God, there is one argument that is very simple and clear. The form that we observe in our world is spherical in nature and spherical form is characterised by oneness. For example, take a droplet of water and you will see that it is circular. The earth is round and even a flame is circular in shape; the stars are round as well. If the Trinity was a true concept these natural things ought to have been three-sided and triangular in shape and form. In the same manner, Allah the Exalted began a system at the hand of Adam and it is with Adam that he brought it to a close. As such, the Promised Messiah has also been named Adam. However, since the Adam of this age is of a new kind, the war against Satan with which he is confronted is also novel in nature.”¹

¹ *Al-Hakam*, vol. 9, number 32, dated 10 September 1905, p. 8

30 October 1901

Indignation in the Face of an Extreme View Relating to the Messiah

The call for the Maghrib Prayer had not yet been made when His Holiness^{as} arrived. His blessed countenance was blooming with joy and happiness like a flower. A majesty radiated from his face. As soon as he arrived, he said: “Today, I have begun writing an exposition. There has been great exaggeration in respect of the Messiah, peace be upon him, and his greatness has been expressed so excessively, that God forbid, people have turned him into God. I honour him as I honour the other Prophets; I consider him to be a truthful Prophet of God, however, in order to do away with the excess and exaggeration, I have determined to present all of the accounts from his life together, which are recorded in Christian and Jewish literature. For until all of the details which categorically prove that he was a human being are presented, the imaginary things that have been put forth as an exaggeration of his rank, cannot be uprooted. God has instilled this zeal in my heart purely because I can see that this exaggeration has resulted in grave consequences. The Noble Messenger, peace and blessings of Allah be upon him, has been insulted and no consideration has been given to the majesty and omnipotence of God Almighty. Therefore, I believe that this work shall be most beneficial indeed.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are judged by intentions.

Since my intentions are pure, it should be clear that the accounts that I will record in this work will not be to dishonour the Messiah, but only to show his human side. In fact, I will record the objections that the Jews and freethinkers raise against the Messiah, but I will also provide a rebuttal to them myself.”

After this, since the call to Prayer had been made, Maghrib was offered. After the Maghrib Prayer had been completed, His Holiness, on whom be peace and blessings, continued.

The Book *Ijaz-ul-Masih*

The Promised Messiah^{as} said: “The book that I am writing will be a magnificent sign from God Almighty. For Allah the Exalted has given me the glad tidings:

أَجِيبُ كُلَّ دُعَائِكَ إِلَّا فِي شُرَكَائِكَ

I shall accept all your prayers except in the matter of your collaterals.

Therefore, I trust wholeheartedly and believe with certainty that my prayers are accepted more than anyone else in the world. This book will be a sign because no one will have the ability to refute it. This will be a powerful sign in the hands of my community. I seek to completely break the claim of the Arabs that they are unparalleled in literary prowess, eloquence and rhetoric. These people who write in newspapers and deem themselves experts in the language and masters of literature after writing a few lines, can take up their pens and compete, and then they will see. Their pens will be broken. If they possess any power and strength, they ought to compete with me, either individually or together as one. Thus, they will come to know and the secret will be disclosed to those among the ignorant who assert that I pay thousands of rupees to have my books written for me by Arabs. Now we will come to know which Arab has the ability to write such an eloquent and articulate book, replete with such verities and divine insights. The books written by authors who claim to be masters of literature and composition may be likened to stones of various types—hard, brittle, black and white all gathered together. However, my work is a well-arranged exquisite and eloquent exposition comprising various parts from among the verities and divine insights of the Holy Quran. Therefore, the sweetness of that which is written with the help of the Holy Spirit and such words that are inspired by it are mixed with a grandeur and power that others are unable to contest. Therefore, this will be a most magnificent sign.”

Then, whilst on the subject of recording the objections that have been raised on the life of the Messiah, and on providing a rebuttal to the allegations levelled by the Jews and freethinkers, the Promised Messiah^{as} said: “The objective in employing this method is to falsify the divinity of the Messiah. This doctrine is a grave injustice. As far as I am concerned—by the Power of God—from the very beginning even when I was a student, God had filled me with a zeal to refute this belief; as if this had been instilled in my very nature. When Reverend Pfander published his books in 1859 or 1860, I was a student of Maulvi Gul Ali Shah Sahib, whom my father had especially appointed as my teacher. At the time I was perhaps sixteen or seventeen years of age when I had the opportunity to see his book *Mizan-ul-Haqq*. A Hindu who studied in the same class as me praised

its Persian. I rebuked him strongly and told him that the book was full of filth and nothing more; do not place such value on the language alone. From that time, God has increased me in this zeal, and every fibre of my being seeks to destroy this idol of falsehood. God Almighty knows that during these days with the Prayers being combined—and the Messenger of Allah, peace and blessings of Allah be upon him, had foretold that the Prayers would be combined for the Mahdi—a magnificent prophecy is being fulfilled. As far as I am concerned, even though I constantly suffer from two illnesses, during these days, I am so heavily engaged that I work on this task late into the night at home with the doors closed. This is despite the fact that remaining awake late at night makes one's condition of melancholy and headache even worse. However, I do not care about this and continue to do my work. Currently, the days are short. I do not realise where the day has gone until my water vessel is placed before me to perform ablution for the evening Prayer. At that time I feel a sense of regret and wish if only the day could have been longer. I suffer from diarrhoea and every day I must relieve myself many times. Every time that I feel the need to relieve myself, I feel a sense of grief on this account. Similarly, when I am reminded to eat over and over again, I must compel myself with great strength to eat a few morsels quickly. Though I appear to be eating, I can honestly say that I have no idea where that food goes and what I am eating. My thoughts and attention remain preoccupied in my work. Hence, this work is very important and if God wills, it shall be a sign, which no one will have the power to match.”

Readers! Just observe how these words show the zeal of His Holiness^{as}, which God had instilled within him to propagate the religion of Islam. You can see the ideas in which we are absorbed and the thoughts in which His Holiness^{as} remains engaged. Then, in this context, the Promised Messiah^{as} continued: “Even though some may not consider this book to be wondrous or miraculous in any way, the world will see when it is published. When I began writing my paper for the Conference of Great Religions (*Dharam Mahautsav*), one of my friends—in accordance with his own view—did not express any happiness. However, God Almighty gave me glad tidings by way of revelation that my paper would be declared supreme over all others, and so this revelation was published even before the conference had taken place. Finally, when my paper was read out at the conference, everyone testified to its greatness and to the divine verities that it contained. This was to such an extent that English and Urdu newspapers from

Lahore admitted that it was the most superior paper of all. Similarly, when this book is published and distributed, it is then that everyone will see.

On one occasion I asked someone to bring some perfume from Delhi. The person told me that when he was at the perfumery whenever the shopkeeper would hand him a perfume, he would return it, unimpressed. Eventually, the perfumer said: ‘Sir, right now you are sitting in my shop, and so you fail to realise. However, when you take the perfume outside of my shop, it is then that the true reality of the fragrance will become evident to you.’ As such, when he brought the perfume, he told me that on the way here, the passengers seated in the cars behind him would ask ‘who is carrying this perfume?’ This is how potent the fragrance was.”

These sorts of discussions continued. The Promised Messiah^{as} spoke about the truth of his claim and his being divinely appointed by Allah; he mentioned that in this age, there is no one else on the face of the earth who holds a more firm and unbreakable relationship with God than he. He spoke about the acceptance of his prayers. After this, he began to listen to the book by Abul-Ata Mirza Khuda Bakhsh Sahib entitled *Asal-e-Musaffa*, and in this context, he delivered a passionate and subtle address on the Antichrist, which was completely new, unique and unlike anything else that had been written. This is an address which will expose the Antichrist and its manifestation. After this, there would perhaps be few who are so unfortunate as to continue in their denial even now.¹

31 October 1901

Preaching with the Phonograph

As per custom, His Holiness^{as} went for his walk. On the way, there were discussions about the invention of the phonograph and about conveying his addresses to various regions. It was proposed that the Promised Messiah^{as} record a four-hour address in Arabic on this device. This address would be preceded with an introduction by Hazrat Maulvi Abdul-Karim Sahib in which he would explain that we are presenting to listeners an address delivered by the most important man of the nineteenth century, who has claimed to be divinely commissioned by God, and who has appeared in the world as the Promised Messiah and Awaited Mahdi; who has formed a community of thousands in the land of India, and at whose hand thousands of signs have been manifested in his support; a man who

¹ *Al-Hakam*, vol. 5, no. 40, dated 31 October 1901, pp. 5-6

has enjoyed the succour of God Almighty in every field. This man invites people from the Muslim lands so listeners may hear from his own mouth what he claims and what arguments he possesses in favour of his claim. After a speech of this nature, the address of His Holiness^{as} would follow and wherever our members go, this recording would be played to the people.

After returning from his walk, the Promised Messiah^{as} saw Qazi Yusuf Ali Nu'mani Sahib and went into his home. He returned for the *Zuhr* Prayer (and the Prayers were combined). It so happened that today a letter from Hakim Muhammad Ajmal Khan Sahib of Delhi was received by the Promised Messiah^{as} and also the documents pertaining to the Haziqul-Mulk Memorial Fund. His Holiness^{as} expressed a desire to use this opportunity to preach his message. When he is able to spare some time, he will write a letter about this which will be published in *Al-Hakam*.¹

1 November 1901 on a Blessed Friday

Jesus^{as} and Mary^{as} Cleared of Charges

His Holiness, on whom be peace and blessings, the Champion of Allah in the Mantles of the Prophets, remained seated as per his custom after the Maghrib Prayer. His servants surrounded him, sitting with utter devotion. Referring to discussions from the previous day, the Promised Messiah^{as} said: "On the one hand, the greatness of the Messiah, peace be upon him, has been exaggerated immensely, but on the other hand, he has been denigrated by countless attacks made against him. I wish to clear both of these aspects and show the true and balanced position of the Messiah, peace be upon him. It is also my task to show the world who he truly was. Today I was reflecting deeply over the manner in which the Christians have treated the Messiah, despite turning him into God. Among other things, one new point I have discovered is that the historical account shows that the Joseph to whom Mary^{as} was married already had a wife from before. Now we ought to reflect that the Jews, in their mischief and due to their unbridled temerity, declared that the Messiah was of illegitimate birth. The double injustice that they committed is that contrary to their own religious law, an ascetic girl who had been dedicated to God was married to a man, and they did this while she was pregnant. In this manner, the Jews dishonoured the Mosaic teaching and

¹ *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, p. 1

in addition to this, they raised objections against the holy birth of the Messiah—and their objection was such that I cannot even bear to hear it. Now what did the Christains do in contrast? No doubt, as a matter of doctrine, while the Christians did declare the birth of the Messiah to be a birth of the Holy Spirit—in fact, they suggested that God was born from the womb of Mary—but by declaring polygamy to be unlawful, effectively in another form, they have levelled the very same allegation against the children of Mary. In doing so, they have raised an objection against the birth of the Messiah himself and his other brothers.

Truly, by taking issue with the concept of polygamy, the Christains have hit the hammer on their own foot. I consider the position of the Messiah to be great indeed, and accept him as a truthful and chosen Prophet of God. It is my belief that his birth without a father is an example of the power of God Almighty. I believe that Mary^{as} was a chaste woman. It is a favour of the Holy Quran that it clears Mary and the Messiah from the charges levelled against them. Then, another favour is that the Promised Imam of this age has revived this and cleared them of the charges once again.” On this Hazrat Maulana Maulvi Abdul-Karim Sahib said:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

*O Allah! Send salutations upon Muhammad^{as}
and upon the progeny of Muhammad^{as}.*

Without a doubt, this is a uniquely magnificent answer to the book *Ummahat-ul-Mu'minin*, and is the perfect retribution for their insult hurled upon the Messenger of Allah, peace and blessings of Allah be upon him.

After this, His Holiness said: “I will gather all of these allegations and refute them on behalf of the Messiah myself, and as I go on, I will also compare the Noble Messenger, peace and blessings of Allah be upon him, to the Messiah.”

After this, Mufti Sahib read out the objections which the freethinkers and Jews have made against the Messiah. Following this, Mirza Khuda Bakhsh Sahib read out a portion of his book after which the *Isha* Prayer was offered.¹

¹ *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, pp. 3-4

2 November 1901

Ibni Sayyad

The Promised Messiah^{as} said: “I am astonished as to why such injustice is committed against the innocent Ibni Sayyad in that he is called the Antichrist. In his entire life, he never caused any mischief. In fact, he became a Muslim and gave his life fighting in defence of Islam. He was martyred and he performed the pilgrimage. I view him as one who has been wronged, and so he is worthy of being referred to as ‘one with whom Allah is pleased.’ People have made him a target for objection without thinking.”

On this, Hazrat Maulvi Nur-ud-Din Sahib said: “Your Holiness! The Messenger of Allah, peace and blessings of Allah be upon him, expelled the Jews from Medina, and some were executed as well, but he did not expel Ibni Sayyad. If he was truly the Antichrist, as these people believe, why was he left alone?”

His Holiness^{as} responded: “It is true that your rejoinder is correct, and they do not have a response to this question. My view is that he was a sincere Muslim. He attested to the truth of the Messenger of Allah, peace and blessings of Allah be upon him, by declaring him to be the Trustworthy Prophet. It appears that his mother was a Muslim too. Hazrat Ibni Sayyad, may Allah be pleased with him, is a man who has been wronged.”

3 November 1901

The Difference Between Jesus and Christ

As was customary, when the Promised Messiah^{as} sat down, discussions began, this time about the Messiah^{as}. Hazrat Maulvi Nur-ud-Din Sahib submitted: “Your Holiness, there is a difference between Jesus (*Isa*) and Christ (*Yusu*). The Christians never say Jesus son of Mary (*Isa ibn Maryam*); in fact, some even find this offensive. The Christians refer to him as *Yasu*. The letter *ayn* is not spoken in Hebrew, so they say *yasu* without the letter *ayn*. On the other hand, the name *Yasu* is not mentioned in the Quran anywhere. Moreover, the word book (*kitab*) has not been used for the Gospel anywhere either.” The verse was presented in which the Messiah said:

إِنِّي عَبْدُ اللَّهِ إِنِّي الْكِتَابُ¹

He said, 'I am a servant of Allah. He has given me the Book.'

The Promised Messiah^{as} provided an exquisite commentary on this and said: “The words إِنِّي الْكِتَابُ (He has given me the Book) refer to an understanding of the scripture.”²

The Fundamentals of Prayer

His Holiness^{as} went out for a walk as was his custom. Seth Ahmad-ud-Din Sahib was with him as well. Maulvi Burhan-ud-Din Sahib submitted: “Seth Sahib had a son but he has passed away. Your Holiness, pray for him.”

The Promised Messiah^{as} said: “Indeed, I will pray but everything depends on belief. The stronger a person’s belief, the more a person partakes of the grace of God Almighty. What does God not possess? If a person’s faith is not strong, they begin to think ill of Him and become preoccupied with amulets and charms, and incline towards others besides God. Hence, one ought to become a believer. There are principles for prayer. I have mentioned many times that on certain occasions God Almighty does His own will and on other occasions he accepts the will of a believer. Moreover, as we are not all-knowing, nor are we aware of the outcomes of our needs, sometimes we will ask for something that is harmful for us. So, God does accept our prayer and will bestow on the supplicant that which is beneficial for them. For example, if a farmer were to ask a king for an excellent horse, but the king recognises his need better and gives him an excellent ox instead, that is more appropriate for the farmer. You will observe that a mother also does not fulfil her child’s every wish. If a child desires to take hold of a snake or a burning piece of coal, would she ever allow it? Hence, one should never despair of God; one should increase in their righteousness and faith.”

Ostentation

The Promised Messiah^{as} said: “Ostentation moves at a very slow pace. It walks even slower than an ant. There is an element of ostentation in every praise and insult. If a believer receives some form of good or benefit from anywhere, and they do not praise God before showing their appreciation to someone else, this is

¹ *Maryam*, 19:31

² *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, p. 4

also a form of ostentation. Similarly, at a time of pain or grief, it is necessary for one to keep in view the wisdom of God. The excellence of a believer is in the fact that they do not want others to know about the relationship that they hold with God Almighty. In fact, some sufis have written that when a believer, moved by their extreme relationship and love, is making their entreaties to God Almighty in seclusion, if someone sees them in this state, they feel even more embarrassed than the fornicator who is caught in the act. And so, one ought to save themselves from ostentation and safeguard their every word and action from this evil.”¹

The Philosophy of Salvation

The Promised Messiah^{as} said: “There is a crucial question that deserves our reflection, which all the people and religions of the world have perceived in their own way. That question is about how one can be saved. This question, in reality, springs forth in every human being, when they observe how the inner self rages out of control, and how corrupt thoughts of wrongdoing, in their multitude, surround a person. Every nation has proposed some way or other to save themselves from these sins; they have thought of some strategy. In view of this universal need and question, an artifice employed by the Christians is that they say salvation can be attained through the blood of the Messiah.

The first thing that ought to be understood is: what is salvation? The deeper essence of salvation is that one is saved from vice and that the sinful thoughts which blacken one’s heart are ceased, giving way to the development of true purity. Now we can see that the Christians have felt the need to be saved from sin, and so they have said to those who seek salvation that it is only the blood of the Messiah that can save a person from sin.

However, I should like to point out that if the blood of the Messiah or atonement can save a person from sins, the first thing I would like to see is whether atonement and deliverance from sin even have any relationship with one another or not. When we reflect, it becomes evident that these two things have no mutual relationship or relevance to one another. For example, if a person who suffers from thirst visits a physician and if, instead of treating that patient, the physician tells the patient to write a chapter for his book, this is their cure, would any sensible person accept this as a form of treatment? So, the blood of the Messiah and sin are just as irrelevant as what we observe in this example; they have no

¹ *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, pp. 1-2

relationship whatsoever. One could illustrate this with another example. If someone is suffering from a headache and another person strikes their own head with a rock out of mercy and suggests that this will cure the former, this would be laughable. So someone ought to tell me what exactly have the Christians presented as a solution? Whatever they propose is a shameless ruse; how can it be a cure for sin? The suicide of Christ does not even hold any real relevance to a person's deliverance from sin. I am often astonished as to what Christ must have been thinking when he decided to put himself on the cross to give others salvation. If only he had saved himself from this death on the cross, which makes a person accused as per the Christians themselves. In view of their own doctrine, it is necessary for one to take curse upon oneself for atonement, as it is a punishment for sin. So if Christ had instead employed some sensible method to benefit humanity, this would have been far better and more fruitful than suicide.

Therefore, a powerful argument that falsifies the concept of atonement is that the cure for sin and atonement have no mutual relevance to one another. Another argument that proves this concept to be false is the question that to what extent has the atonement fulfilled the inherent desire of humanity to be saved from sin. The answer is clear: it has done nothing, because the two have no mutual relationship whatsoever. This is why the atonement has not been able to curb the passions and floods of sin. If the atonement possessed any effect to save one from sin, the men and women of Europe would have surely been safeguarded from sin. However, every manner of sin is to be found in the nobles and commoners of Europe alike. Anyone who entertains doubt in this regard is free to visit London parks and Paris hotels to see what goes on. Fornication is so rampant that one fears it may be declared permissible by way of religious verdict—it can be seen in practical terms nonetheless. The use of alcohol continues to grow so rapidly that a few days ago a lady asked for drinking water at a hotel but she was told that water is for cleaning vessels and bathing etc., what else is there for drinking except wine? Now one can reflect and observe that the blood of the Messiah, if it were a dam, has proven inadequate to contain the flood of sin. In fact, this flood has destroyed previous dams as well, and the concept has led people to complete permissiveness and freedom from religious law.

How to be Saved from Sin

Now, when it is evidently clear that atonement cannot deliver a person from sin,

the question arises that is there some other way by which one can be safeguarded from sin? I proclaim that absolutely, there is indeed a cure—a definite cure. However, as honest ways and means bring challenges, similarly this cure also is not free from difficulty. Always remember that falsehood is never accompanied by hardships. For example, if an alchemist says that they are able to instantly transform one thousand into two thousand, this action of his is not one that entails any difficulty. However, how many tribulations must a farmer confront? A merchant must put his money at great risk. Similarly, an employee is bound by a multitude of challenges due to various restrictions and controlling authorities. Hence, be apprehensive of easy ways which promise you everything with a single spell, as these are dangerous deceptions.

My objective is to highlight that the so-called cure for sin proposed by the Christians gives no benefit except for encouraging excessive permissiveness. As the Persian saying goes: ‘become a Christian and then do what you please.’ It is precisely due to the belief in this concept that atheistic tendencies are developing and this is the reason that people are becoming more and more brazen in sin. People do not fear disobedience to God even to the extent that they fear the deadly effects of consuming a poison. The reason is because they are ignorant of His greatness, His awe, His majesty and His power. This is obviously why they consider disobedience to Him and transgression to be a minor thing; they become brazen in sin and have no fear. A person becomes fearful even of low-ranking officials and even of their attendants, but their hearts do not tremble out of fear for God, for they are devoid of the divine insight needed to recognise Him.

This clearly shows that there is no other cure for sin except for the one that I present before the world which is that people must develop an understanding of God.

Perfect Understanding of God

The foundation of all forms of blessing is the recognition of God. There is only one thing that prevents carnal passions and satanic whisperings, and that is perfect understanding of God, which bestows knowledge of the fact that God exists. God is truly powerful and He also punishes severely. It is this very cure which strikes at a person’s life of transgression, like lightning which turns its victim to ash. Therefore, until man moves beyond the boundaries of belief in God and

steps into the realm of divine understanding of God, it is impossible for him to be saved from sins. As regards the question of how we will be saved from sin by developing an understanding of God and believing in His attributes, this is a truth which we cannot deny. Our daily experience is evidence of the fact that man does not go near that which he fears. For example, when a person knows that a snake will bite and that one who is bitten by a snake dies, no sensible individual will put their hand into its mouth. In fact, a person would prefer to stay away from the staff that was used to kill a poisonous snake. For a person remains apprehensive that there may still be traces of poison on the staff. Then, if someone is aware that a lion roams a certain jungle, it is not possible for them to wander into that jungle—at least not by themselves. Even children possess this tendency and understanding that when they are made to believe that something is dangerous, they begin to fear it.

Therefore, until an individual develops a deeper understanding of God and certainty in the poison of sin, no other method—whether suicide or the blood of sacrifice—can bestow salvation, and a death cannot overtake a person's life of sin. Always remember that the flood of sins and the ocean of carnal passions cannot be stopped until one develops an illuminating certainty in the fact that God exists and that He possesses a sword which strikes every disobedient person in the likeness of lightning. Until one develops this sense, one cannot be saved from sin. A person may say that they believe in God and that they also believe that God punishes the disobedient, yet they are unable to do away with sin. I would respond by saying that this is a lie. It is self-deception. True faith and true certainty are the enemies of sin. Where there is true insight and shining certainty in God, it is impossible for sin to remain.

When human nature demonstrates that true insight saves a person from harm, as I have illustrated with examples of the snake, lion or poison, how can it be true that a person should possess certainty and yet sin cannot be removed from them? I observe among the Freemasons that fear alone is the single factor that prevents its members from divulging their secrets—nothing else. Can certainty in the greatness and power of God not then save one from sin? It surely and most definitely can.

Therefore, the true path that saves a person from sin is the path of God's manifestations, but the condition is that one must develop the eye that enables one to behold the greatness of God, along with certainty in the poison of sin. Darkness

comes from the earth, while the heavens dispel that darkness and bestow light. The eye of this world is devoid of light until the heavenly light descends and manifests itself. Therefore, until heavenly light—which comes in the form of signs—saves a heart from darkness, how can one attain the purity which is obtained as a result of being saved from sin? Hence, in order to be safeguarded from sin, one ought to seek that light which descends from heaven along with the light of certainty, and which grants a person strength and resolve, and which cleanses the heart from all forms of dirt and impurity. As a result, a person recognises the poisonous effect of sin and flees from it. Until this becomes a person's state, it is impossible to be saved from sin. This is the method that I present. If any objection can be raised against this, I indeed invite anyone to present it before me, lest they present the aforementioned principle to a Christian and then suffer embarrassment when the Christian raises a counter-argument. All are welcome, without any hesitation, to raise any potential objections against what I have just said.”

Upon hearing this, I, the editor of *Al-Hakam*, humbly submitted: “Your Holiness, now the question remains that when true cognisance of the Divine and shining certainty is needed, which grants a person knowledge of the greatness of God Almighty and the poisonous effect of sin, how can this certainty be developed?”

Perfect Cognisance of the Divine

The Promised Messiah^{as} said: “Indeed, this is a valid point. I also wanted to explain this myself. As regards the question of how such certainty may be developed, all I wish to say in this regard is that it is necessary for the one who seeks such certainty to:

كُونُوا مَعَ الصَّادِقِينَ¹

Be with the truthful.

The word ‘truthful’ does not just imply that one refrains from speaking a lie with one's tongue. This is a quality that many Hindus and atheists can possess as well. In actuality, ‘truthful’ or *sadiq* refers to such an individual whose every word is not just based on truth and rectitude, but whose every action, movement and statement are full of truth and sincerity. In other words, one could say that such an individual becomes the very embodiment of truth itself; many signs

¹ *at-Tawbah, 9:119*

of support and heavenly miracles testify to this truth. Since company bears an influence, therefore, if a person with good intentions, pure objectives and honest effort remains for a period of time with a man who reflects godly attributes in his actions, movements, deeds and statements, they will certainly come to believe in the existence of God Almighty, even if previously they were an atheist, because the Truthful one is a manifestation of God.

The word *insan* (human) is derived from *unsan*, i.e. one who possesses two forms of love (*uns*); one love for God and the second for human beings. Being from the same species, since a person relates more to other humans, and seeing them, becomes instantly influenced by them, as such, remaining in the company of an exemplary individual and staying with a Truthful one grants a person such light by which they are able to behold God and be saved from sin.

A human has two beings, as it were. One body is that which is developed within the womb of the mother—the same being that all of you can see, which comes out into the world. This is a body which everyone receives without any distinction. However, a human being is given another body also, which develops in the company of a Truthful one. This being is not one which we can apparently touch or feel through observation. However, this being is such that when it is developed, a kind of death overtakes a person, and one is separated completely from the thoughts, deeds and actions that previously existed or affected one's heart. One is freed from the doubts that previously darkened one's heart, and it is this being which represents true salvation—the body that is granted after one develops true purity. For until one is delivered from doubts, there can be no deliverance from darkness and one cannot attain true purity; such a one cannot see God, and one's heart cannot perceive the greatness and fear of God. In truth, one is blind towards God, and a person who cannot see God in this world will remain deprived on the Day of Resurrection also. God states Himself:

مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ¹

But whoso is blind in this world will be blind in the Hereafter.

This cannot mean that a person who is physically blind in this world would be blind in the hereafter as well. On the contrary,² what this really implies is that

¹ *Bani Isra'il*, 17:73

² *Al-Hakam*, volume 5, no. 44, dated 30 November 1901, pp. 9-12

the hearts of those who seek God are illuminated with signs to such an extent that they are able to see God, and witness His grandeur and omnipotence. For such people, all other forms of worldly greatness and grandeur seem inferior in their eyes. If, in this world, a person does not develop the eyes to see God and the senses needed to find Him, they will not be able to witness God in the next world either.

Therefore, to recognise God—as He is—without any errors, and to attain a true and correct understanding of His being and attributes in this very world, is the key to all forms of enlightenment and divine manifestations. It is this very fire which first inflicts a death upon the sinful state of an individual and burns it. Then, it gives them a light by which they are able to recognise sin, and after gaining knowledge of its poisonous effect, one fears it and flees far from it. So, this very fire possesses a two-fold effect, which on the one hand burns away sin and on the other hand grants the strength to perform good deeds. This is called the fire of Majesty and Beauty. For it is the effect of divine Majesty and fear that holds one back from committing sin. When one learns that Allah the Exalted is severe in punishing sins and that He is Master of the Day of Judgement, a person is overcome by a kind of fear which will save them from sin. Divine Beauty, on the other hand, attracts one towards virtues; for example, when one learns that God Almighty is Lord of all the worlds, the Gracious and the Merciful, one's heart will be irresistibly drawn towards God, and one will begin to perform good deeds with pleasure and delight. To purify gold and silver, it is necessary to mix them with an acid solution and then put them into the furnace and ignite a strong fire. This immediately separates all of the dirt and impurities which were previously mixed with them. After this, in order to fashion that gold and silver into exquisite and elegant jewellery to adorn the beautiful, it is necessary once again to burn the material in order to shape it into a form that fulfils the desired objective. Until the gold and silver is subjected to these two fires, it cannot be formed into beautiful and attractive jewellery. Similarly, until one is thrown into the fire of Majesty and Beauty, one cannot become righteous by developing a nature that burns away sin.

Hence, sin is first set on fire, after which the fire of divine Beauty grants a person the strength to perform good deeds. As a result, one's disposition becomes radiant and illuminated, which then enables one to distinguish between good and evil, and pulls one towards virtue. At that time a person is born again. In Surah ad-Dahr, the state of this birth is likened to drinks of camphor and ginger.

As such, Allah the Exalted first states:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا¹

But the virtuous drink of a cup, tempered with camphor.

This means that the believers, who are virtuous servants of God, drink from a cup tempered with camphor (*kafur*). The word *kafur* has been used because *kafara* means to cover, and *kafur* is the superlative form, which means covering to a great degree. Similarly, there is the Arabic word *ta'un* which is used for plague. In my opinion, the word *ta'un* is used for the plague because it strikes when the godly are subjected to injury or reproach, which is *ta'n* in Arabic. When plague and other epidemics such as cholera spread, camphor has proven to be an excellent and beneficial thing. Therefore, the cup tempered with camphor has been mentioned first. This is to elucidate that in order for one to attain spiritual excellence, one ought to first drink from the cup of camphor so that the love of this world becomes cold, and so that thoughts of sin and transgression which previously sprung from the heart, and the poisonous effects of which ruined the heart, may be subdued. As a result, one can separate themselves from a state of sin. Since it is necessary, before anything else, for impurity to be removed, this is why man is to drink first from the cup of camphor, as it were. The second part relates to ginger (*zanjabil*).

The word *zanjabil* is a compound of two separate words: *zana* and *jabal*. In Arabic, the word *zana* means to ascend and *jabal* is a mountain. So, this compound would mean 'he ascended the mountain.' It is clearly evident that after a deadly and infectious disease, in order to return to excellent health, one must pass through two states. First comes the stage when dangerous and infectious elements are arrested and the condition improves; one is saved from the poisonous effects of the disease and these elements are subdued. Despite this, however, various parts of the body remain weak; they do not possess the power or strength that is needed to perform normal tasks. At this point, they remain in a state of slumber, as it were. It is this state which has been likened to a drink from the cup of camphor. It is in this state that the poison of sin is subdued and that passion is cooled which exists when the inner self transgresses being moved by forceful desire. However, at this point, one does not yet have the power to perform virtue.

¹ *ad-Dahr*, 76:6

The second state, which is a state characterised by the effects of ginger, is the one when a person develops power and strength so much so that they can even climb mountains. Since ginger increases the natural temperature of the body, by mentioning this, Allah the Exalted has explained that first a death overtakes the believers' state of sin, and after this, they are given the opportunity and strength to perform good deeds. In a state of sin, man is faced with degradation and disgrace; the more he commits sin, the lower he falls. However, when a death overtakes one's state of sin, he continues laying in that pit of degradation until one receives the drink of ginger to rise upwards. Hence, upon gaining the ability to do good, a person begins to ascend upwards and the mountainous passes that one traverses are the same ones mentioned in:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

The path of those on whom Thou hast bestowed Thy blessings.

Following the path of the righteous ones of God Almighty and those upon whom God has bestowed His blessings, is the actual objective which God Almighty has set for human beings.

Since God Almighty is One and loves oneness, He does everything through oneness. If God desired, He could have made everyone a Prophet, however, this goes against the concept of oneness, and so He did not make it so. However, He is not niggardly either and therefore, anyone who engages in spiritual discipline with sincerity to follow this path, derives pleasure and delight. This is why it is known that there are saints within the Muslim community, whose natures are transformed. This transformation comes about by following the Sunnah of the Holy Prophet^{sas} and through prayers.”

When His Holiness^{as} had spoken this much, Hazrat Maulvi Syed Muhammad Ahsan Sahib of Amroha submitted: “Your Holiness, how do we respond to the Christians who assert that the Holy Quran suggests that the Prophets, peace be upon them, stumbled?”

The Definition of Sin

The Promised Messiah^{as} said: “This is an error on their part. They have misunderstood the definition of sin. The word for sin is *gunah* and this is derived from *janah*. The letter *jeem* has changed to a *gaaf*, as is the way in Persian. The word

¹ *al-Fatihah*, 1:6

janah is used to describe an intentional turn towards something. Therefore, the meaning of *gunah* or sin is to incline towards sin intentionally. So, I can never accept that the Prophets, peace be upon them, could ever commit such an action. Besides, there is no mention of this in the Holy Quran either. The reason that it is impossible for the Prophets, peace be upon them, to commit sin is because they stand at the highest level of divine understanding. As such, it is impossible for one who possesses divine insight to ever commit a sin.”

On this it was asked: what is the meaning of:

وَعَصَىٰ آدَمُ رَبَّهُ¹

And Adam observed not the commandment of his Lord.

The Promised Messiah^{as} responded: “The Arabic word *asa* does not imply intentional wrongdoing because in another instance, God Almighty Himself states:

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا²

But he forgot and We found in him no determination to disobey.

The word *asa* reminds me of a phrase that I say on various occasions:

الْعَصَا عِلَاجُ مَنْ عَصَىٰ

The cure for the defiant is the staff.

This also alludes to the point that it is God’s manifestations of Majesty which save a person from sin.”³

4 November 1901

As was customary, His Holiness^{as} went for a walk today. Most of our friends accompanied His Holiness^{as} as well. There was mention of an English periodical. During the course of discussion, the Promised Messiah^{as} said: “I am certain that all the time I spend on my work is a form of worship. For when a person offers the Prayer, their heart is present in a few *rak’ats* and absent in others. However, the true objective which underpins the work that I am engaged in is to establish the greatness and majesty of God Almighty. All of this time, my heart remains present and every single day I benefit from at least a few subtle things from God until the evening arrives.

¹ *Taba*, 20:122

² *Taba*, 20:116

³ *Al-Hakam*, vol. 5, no. 45, dated 10 December 1901, pp. 1-2

A Prophecy in the Bible About the Holy Prophet^{sas}

When quite some time had passed last night, God turned my attention towards a prophecy regarding the Messenger of Allah, peace and blessings of Allah be upon him, which is recorded in the Torah. No one has realised this until today, but God has turned my attention to it. I took a copy of the Torah at once and began to read. Those who take an interest in divine knowledge and metaphors will undoubtedly enjoy this point. However, those who are bereft of divine insights will laugh at this.

The prophecy is as such. It is written in the Torah that when Abraham^{as} left behind Hagar^{ra} and Ishmael^{as}, he gave them a skin full of water before returning. When the water had finished and Ishmael^{as} began to suffer from thirst and the clutches of death had nearly taken him, Hagar^{ra} was unable to see her son in this state, so she sat at some distance from her son. It is written that she sat a good way off, as it were, a bow shot, and lifted up her voice, and wept. An angel of God called to Hagar^{ra} and said: ‘O Hagar, fear not. Arise and lift up the child.’ Then Hagar^{ra} saw a well from which she filled her waterskin. The point to reflect upon is that the angel showed Hagar^{ra} a well and herein lies the prophecy. On this, the following verse of the Holy Quran came to me:

وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ¹

And you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

When the water of Abraham^{as} had finished and the child had almost died, at that time God saved him and granted him another source of water through the well. The Arabs, being the children of Ishmael, were essentially Ishmaelites. When guidance and divine law had been finished and they were close to death, God Almighty revealed a new divine law to them. This is the indication made in the aforementioned verse. So this is a prophecy to which no one else has turned their attention.”²

The Truth About the Antichrist

The Promised Messiah^{as} said: “The fact of the matter is that the appearance of

¹ *Aal-e-Imran*, 3:104

² *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, p. 2

the Antichrist also is promised, as is the Promised Messiah. The name of the Antichrist is *al-Masih ad-Dajjal*. Just as there is a glad tiding and categorical statement as regards the Promised Messiah in Surah Tahrim, this very same dictum serves—by way of indirect implication—as a subtle argument in support of the appearance of the Antichrist also. That is to say, just as a Promised Messiah was born when the spirit was breathed into Mary, similarly in contrast, this necessitates the existence of an evil entity as well, into which the spirit of evil was breathed instead of the spirit of holiness. This may be illustrated by an example. Some women suffer from the illness known as pseudocyesis. They begin to imagine that they are actually pregnant and this is to such an extent that they even begin to experience the symptoms of pregnant women; in the fourth month they even feel movements, but ultimately this turns out to be nothing. Similarly, in relation to the Antichrist, an idol of ideas has been constructed, and the peoples' faculty of imagination has led to the birth of a being, which in their own fancy they now see in external form before them. This is the truth about the Antichrist.”

5 November 1901

Signs of the Holy Prophet^{as}

In relation to signs, during the morning walk, there was discussion that upon reflecting over the verse ¹ كَمَا أَرْسَلْنَا الْأَوَّلُونَ (just as the former Prophets were sent with Sign) it becomes clearly evident that signs of earlier ages served no benefit during the era of the Holy Prophet^{as}. In the evening, the Promised Messiah^{as} spoke on the subject again and said: “The word *awwalun* clearly shows that times had progressed. If the Holy Prophet^{as} had turned a staff into a snake before the people, how could this have had any effect? These sorts of signs commanded influence in earlier times. How can a pair of trousers sewn for a child be of any benefit when the child becomes an adult? In the same manner, there was no need for such signs in the era of the Holy Prophet, peace and blessings of Allah be upon him; in fact, miracles of the highest order were needed in his time. It is for this reason that the signs of the Holy Prophet, peace and blessings of Allah be upon him, were academic in nature.”²

¹ *al-Anbiya*, 21:6

² *Al-Hakam*, vol. 5, no. 41, dated 10 November 1901, p. 4

13 November 1901

The Essence and Effects of Faith

His Holiness^{as} began by speaking about heaven and hell, and said: “Faith is a magnificent treasure, and faith means to believe in a state when knowledge has yet to reach its full completion, and one is still battling with doubts and suspicions. Therefore, an individual who attests with their heart and tongue in such a state is a believer. It is such people who are named righteous and truthful in the presence of God, the Lord of Oneness. In return for this action, as a divine conferral, Allah the Exalted grants such a person levels of divine insight that are complete, and real paradise begins with this very faith. As such, where the Holy Quran speaks of paradise, it has first mentioned faith, followed by good deeds. It states that the reward for faith and good deeds is:

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ¹

Gardens beneath which flow streams.

Meaning, the reward for faith is paradise, and since rivers are required to keep that paradise verdant and green, therefore, those rivers spring forth from good deeds. The actual truth is that it is a person’s good deeds which will take on an apparently manifest form in the next world as flowing rivers.

We observe even in our own world that the more one progresses in doing good deeds and abstains from disobeying God Almighty, and the more one holds back from transgressing and overstepping the limits set by Allah, the more one increases in faith. Every new virtue that is performed reinforces a person’s faith and gives greater strength to the heart; one begins to feel pleasure in their understanding of God. Ultimately, this reaches the point where the heart of a believer becomes so imbued with love for God and passion for the Lord—all as a gift and grace from God—that their entire being, on account of their love for Him and the comfort that they feel in Him as a result, becomes replete like a brimming goblet. Divine light surrounds the heart of such a person completely, and this does away with all forms of darkness, strain and spiritual constriction. In such a state, even the hardships and misfortunes which such a person is faced with for the sake of God Almighty, cannot turn away or straiten their heart even for a moment. In fact,

¹ *al-Baqarah*, 2:26

they feel a sense of pleasure in these difficulties. This is the ultimate stage of faith.

The Reality of Paradise and Hell

The fundamental categories of faith are seven, and aside from these, there is one final stage which is bestowed through divine conferral. This is why paradise also has seven gates and the eighth one is opened through the grace of God. Therefore, it ought to be remembered that the paradise and hell that will be present in the next world will not be some new paradise or hell. In fact, they are a reflection of a person's faith and deeds. This is their true philosophy. They are not something that will be given to a person from external existence, because in actuality, they spring forth from within a person. In all circumstances, paradise is present for a believer even in this very world. The present paradise of this world is a promised paradise in the next world. How true and clear it is that the paradise of every individual is their faith and good deeds, the pleasure of which one begins to feel in this very world; it is this very faith and these deeds which manifest themselves in another form as gardens and rivers later on. I truthfully proclaim, and I say from experience, that gardens and streams are seen even in this world; in the next world, also, these gardens and streams will be felt manifestly. Similarly, hell is the result of man's faithlessness and wrongdoing. Just as the example of grapes, pomegranate and other such wholesome trees are given, the tree present in hell is called *Zaqqum*. Just as paradise will be full of rivers and *Salsabil*, and streams of ginger and camphor, in the same way, it is said that streams of boiling water and pus will run through hell. Upon reflecting on this, it becomes clearly apparent that just as faith is cultivated through humility and by relinquishing one's opinion, in the same way, faithlessness sprouts from arrogance and self-conceit, and so as a result, the tree of *Zaqqum* is present in hell, and the wrongdoings and acts of insolence which result from arrogance and vanity are the same boiling water and pus that the inmates of hell will receive.

Now, it is manifestly clear that just as a life of paradise begins in this very world, so too it is from this very world that a person takes their hell. As such, in relation to hell, Allah the Exalted states:

نَارُ اللَّهِ الْمَوْقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ¹

It is Allah's kindled fire, which rises over the hearts.

¹ *al-Humazah*, 104:7-8

Meaning, hell is a fire, the source of which is God's wrath, and it comes into being due to sin, first overtaking the heart. This clearly demonstrates that the source of this fire is the grief, agony and desires which surround man. For all spiritual punishments first begin from the heart, just as the fountainhead of all spiritual pleasures is the heart—and rightly so; the starting point ought to be the heart, because the heart is the source of faith and faithlessness. The bud of faith or faithlessness grows first from the heart, and then affects the entire body and all of its parts, and encompasses one's entire being. So remember that heaven or hell is something that a person takes with them from this world. It ought to be remembered also that paradise and hell are not like this physical world, rather they both spring and stem from spiritual matters. It is true, of course, that they will definitely take on a physical form in the next life and one will be able to observe them in an apparent manner. This is a very important subject which has led our whole nation to be deceived. It is due to their misunderstanding this deeper reality that some have even denied the existence of God, while others have accepted the concept of reincarnation. Some have suggested one thing, while others have proposed something else. If God Almighty gives me an opportunity, it is my intention to discuss this extensively. It all depends on His will and if He gives me the ability; otherwise, I do not even have the power to utter a single word.”

Three Forms of Life

His Holiness^{as} began by speaking about the soul, and said: “Three forms of life are known: vegetative, animal and human. Some physicians believe that plant life possesses sense and feeling. As such, there are many trees and plants of this sort, which are affected by various stimuli. For example, the mimosa pudica plant withers as soon as someone touches it; there are other trees as well that are similar in nature. It seems as if God has created an intermediary state in all things. Between plants and animals, the intermediary state is occupied by those plants which possess sense and feeling, and a substantial degree of human intellect. It is on account of misunderstanding this very intermediary state of things that some have been misled to believe that human beings evolved from apes, even though this is absolutely false. All these intermediary states that are present in various creations, demonstrate a unity of creation (*wahdat-e-khalqi*), and thus serve as an argument in favour of the existence of God. But alas, the uninformed and unworthy are unable to appreciate this fact.

When a foetus begins to develop, all of its parts develop simultaneously. The Holy Quran provides a detailed description of human birth. Certain people have failed to understand this reality and in turn, raise allegations; however, observation establishes this account. On one occasion, I broke an egg and placed it in a vessel and I could see a dot right in the middle, which was moving like the beating of a heart. When I looked very closely, I could see fine lines going in different directions from the dot. Some were going towards the brain, others towards the liver, etc. I continued to observe this spectacle for quite a few minutes and certain women from our household saw this too. In short, the details mentioned by the Quran are true.

The intermediary states that I mentioned earlier are evidence for unity of creation. Similarly, there is a middle state between man and God as well, in the form of divine manifestations. As such, God Almighty has alluded to this station and rank in the following words:

ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ¹

Then he drew nearer to God; then he came down to mankind, so that he became, as it were, one chord to two bows or closer still.

This speaks of the lofty station of the Holy Prophet, peace and blessings of Allah be upon him, because this rank can only be attained by that perfect man who sits in the middle of the two bows of servitude and divinity, and develops such an intensely strong bond that he, as if, becomes the essence of both, and removes his own soul to become a spotless mirror. This relationship has two aspects. From one aspect, i.e. from above, it absorbs all of the light and grace of divinity, and from the other aspect, it transmits all of that grace to humanity according to the capacity of every individual. Therefore, this relationship relates to divinity in one way, and to humanity in another. This is clearly evident from the verse mentioned earlier, which means: then he drew nearer (i.e. to Allah the Exalted); then he came down (i.e. he came down to mankind, that is, he descended to convey the commandments of God to the people). Hence, due to his reaching the highest stages in these relationships of nearness, he became the chord between two bows. In fact, he became closer still to the bow of divinity and the bow of servitude. Since the word *dunuw* (which means to draw near) expresses greater nearness than the Arabic word *qurb*, this is why God has used the former in this instance.

¹ *an-Najm*, 53:9

It is this very point, which is a middle state between Allah and the creation, which represents the spiritual station of our Chief, Muhammad, the Chosen One, peace and blessings of Allah be upon him. Moreover, since the Holy Prophet, peace and blessings of Allah be upon him, would receive from God and convey to mankind, this is why he is named *Qasim* (the one who distributes).”

Uniformity in the Apparent Form of the Universe

The Promised Messiah^{as} said: “God Almighty has vested in the apparent form of the universe evidence of His Oneness. The form of the universe is spherical in nature: water, the stars, fire and so on, all of these things are round. A sphere is characterised by oneness in view of the fact that it has no specific orientation. Hence, this is evidence of the Oneness of God in the outward form of the universe. If you observe a droplet of water, it will appear round. So too is the case with the celestial bodies and with fire. If someone asserts, while referring to the apparent state of fire, that it is not round in nature, they would be mistaken. It is an accepted fact that a flame is actually round in shape, but the air disperses it.

Even the Christians accept that where the concept of trinity is unheard of, or in other words, in such places where the Trinity has not been preached, the people of such lands will be questioned according to belief in the Oneness of God because the form of the universe furnishes evidence of God’s Oneness. If there had been three gods, it was necessary for all things to have been triangular in form.

The spherical nature of the form present in the universe also establishes that the chain begins with Adam and finishes at Adam. For the circumference of a circle ends at its initial starting point. This is why God has given the name Adam to the Promised Messiah, who is the Seal of the Caliphs. As such, it is recorded in *Barahin-e-Ahmadiyya*:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ

I decided to appoint a vicegerent so I created Adam.

Since the Promised Messiah is a new Adam, so too, the Satan that opposes him is different in kind.”¹

¹ *Al-Hakam*, vol. 5, no. 42, dated 17 November 1901, pp. 1-3

14 November 1901

True Testimony Should Not Be Hidden

The Promised Messiah^{as} said: “The days of this world are numbered. It is not good to hide testimony. You may observe that when someone presents a gift to a king, even if it is an apple, if the apple is blemished on one side, what can the person expect to receive in return? Many rights are infringed in the case of secrecy. For example, Prayer in congregation, visiting the sick, the funeral prayer, the Eid prayer, etc.; how can these rights be fulfilled if they are kept secret? In keeping such things hidden, one’s faith falls weak. An individual always looks at their own apparent benefit, but they are gravely wrong in doing so. Do you fear that by providing true testimony you will suffer a loss in your worldly provisions? God Almighty states:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ¹

And in heaven is your sustenance, and also that which you are promised.

And by the Lord of the heaven and the earth, it is certainly the truth.

Meaning, your sustenance is in heaven. I swear on my own being that this is true. Who on earth, except for God, can withhold this sustenance or bestow it? Allah the Exalted also states:

وَهُوَ يَتَوَلَّى الصَّالِحِينَ²

This means, He becomes the Guardian of those who are righteous. Who then, can harm a righteous man? If a misfortune or hardship befalls a person, let them remember:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا³

In other words, an individual who adopts righteousness for the sake of God, He makes for them a way out of every difficulty and pain. Allah the Exalted further states:

¹ *adb-Dhariyat*, 51:23-24

² *al-A'raf*, 7:197

³ *at-Talaq*, 65:3

وَيَزُفُّهُ مِنْ حَيْثُ لَا يَحْتَسِبُ¹

Meaning, He grants a righteous person provision from where he neither perceives nor expects. These are the promises of God. Who can be greater than God in fulfilling their promises? Hence, believe in God, for those who fear God are never wasted. God Almighty states:

يَجْعَلُ لَهُ مَخْرَجًا

He will make for him a way out.

Now this is a glad tidings that is general in nature. If you are righteous, God will be your Provider. God will fulfil His promise fully. Keeping things hidden is a deficiency in faith. Any affliction that befalls a person is due to their own weakness. Just observe how fire consumes people, but it could not burn Abraham^{as}. It is only through righteousness that the way of God is opened.

Adopt Righteousness

If you would like to witness miracles then adopt righteousness. There are people who constantly witness miracles. These days I am writing a book in Arabic and an announcement as well. In writing this work, I witness a miracle on every line. As I write, wherever I am stuck, the appropriate words and phrases, which are eloquent and articulate, full of meaning and insight, are revealed to me, and in this way I write passages upon passages. Even though I cannot present this as an argument for other people, for me, this is quite a miracle. Even if I were to swear on oath and say that God has manifested 50,000 miracles through me, this would not at all be a lie. In every respect, the rain of God's succour is falling down upon me. Indeed, strange are the hearts of those who call me a fabricator, but what can they do? As the saying goes: 'only the saint recognises a saint.' How can someone recognise me without righteousness? If a thief set out at night to commit a robbery, and if on the way he saw a saint hidden away in a corner, who was actually engaged in solitary worship, he would think that the saint is a thief like himself.

God is hidden in the most discrete of ways, yet He is also the most manifest of all. He is so manifest that He has become hidden, like the sun, which no one can look at. One cannot recognise God by way of certainty of experience until one treads the path of righteousness. Faith cannot be strengthened by argumentation.

¹ at-Talaq, 65:4

Without witnessing God's signs, faith cannot be complete. It is not good for one to be torn between God and Satan. Look at the companions to see how they sacrificed their lives. When Abu Bakr^{ra} believed, what worldly benefit did he see before him? Their lives were in danger and tribulations grew, but the companions remained immensely loyal. There is mention of a companion who was sitting somewhere, covered in a mantle. Someone made a comment to him and Umar^{ra} who was observing nearby said: 'Show this man respect. For I have seen him in a state where he would be mounted on a horse and countless servants would walk ahead of him and behind him. It was only for the sake of religion that he left all of this behind.' In reality, this was the spiritual influence of the Holy Prophet^{sas} which penetrated the companions. This truth cannot be proven false. There is attraction in everything. Even the bricks in a wall possess an attraction to one another, otherwise the bricks would fall apart. Similarly, there is an attraction within communities. It has always been the case that in the time of every Prophet, certain people leave their community also. This is what we observe in the communities of Moses^{as}, Jesus^{as} and the Holy Prophet^{sas}. Such people are evil in nature and they possess an affinity with Satan. However, those who are the inheritors of truth always remain firmly attached.

Therefore, be brave in the way of Allah. Man should never expect that he will remain alive even for one night more. He who depends on anything other than God is a Satan. One ought to be brave. This cannot be attained through the power of one's own effort. One ought to pray themselves and solicit prayers as well; one ought to remain in the company of the Truthful. Devote yourself wholly to God. If someone were to invite another to a feast and serve bread on an unclean plate, who would eat that bread? Such a host would instead suffer reproach. Beautify your inner self and put yourself right outwardly as well. One cannot progress through actions, but rather, by understanding the station of the Holy Prophet^{sas}.¹

16 November 1901

Miracles are the First Brick of Islam

The Promised Messiah^{as} said: "It is unfortunate that these people have disgraced Islam. Whatever they fail to understand, they seek to explain through a few worthless books written by European philosophers. Miracles and converse with

¹ *Al-Hakam*, vol. 5, no. 42, dated 17 November 1901, p. 14

God are non-existent among religious communities that are dead. Miracles are the first brick of Islam and before anything else, belief in the unseen is necessary. The fact of the matter is that such views are the product of atheism, which continues to pervade society dangerously. Syed Ahmad has not understood the deeper reality of revelation. Inspiration from the heart has no more value than the flowery words of poets. It is regrettable that Maulvi Sahib spent so much money and made an effort, but to no avail. Maulvi Sahib should definitely write a letter to him and explain to him that miracles, converse with God and prophecies are precisely the things which establish Islam as a living religion.”

Freemasons

The Promised Messiah^{as} said: “At times I have considered learning more about the reality of Freemasons but I have never had the opportunity to look closely enough. Upon hearing the details that he presents in his lecture,¹ the greatness of the revelation that has been sent down to me becomes all the more apparent. The subject matter of the revelation that I have received is that: Freemasons will not be put in power to kill him.² In this revelation also perhaps there is an indication towards the reality of Freemasons in that they use the influence of their society in matters where the law is of no avail. It is my view that there must be high-ranking agents and officials—even certain prominent princes—who are a part of Freemason society. Their influence and power is probably what prevents members from divulging their secrets; after all, we are not talking about some miracle or spiritual wonder. It appears that such a society probably exists out of expediency to maintain power and rule.”

A Revelation by Way of Warning

Today, I received a revelation by way of warning and there is also an awe-striking dream. The revelation is as follows:

1 This is a reference to a lecture of John Alexander Dowie. Refer to *Al-Hakam*, vol. 5, no. 24, dated 17 November 1901, p. 3. [Publisher]

2 The Promised Messiah^{as} states: “While I was thinking about death, I was overtaken by a light slumber and the revelation came: [Urdu] ‘Freemasons will not be put in power to destroy him.’ From the word ‘Freemasons,’ I understood: people who conspire secretly...This is a grand prophecy which predicts that people will conspire to kill me but God Almighty will not give them power over me.” (*Al-Hakam*, vol. 5, no. 37, dated 10 October 1901, p. 7) [Publisher]

مَحْمُومٌ

The one suffering from fever.

Then, also:

نَظَرْتُ إِلَى الْمَحْمُومِ

I looked towards the one suffering from fever.

Then I saw that a leg of mutton was hanging from the ceiling.”¹

17 November 1901

A Revolution in the World

The Promised Messiah^{as} said: “Azar was the father of Abraham^{as}. Allah the Exalted has referred to him as *abb* or father. These sorts of revolutions have taken place in the world throughout history. At times a father is pious, but his son is evil; at times, the son is righteous but the father is wicked. My revered great-grandfather was an affluent and godly man. People used to say that no bullet could kill him. Five hundred people at a time would eat from his table spread, and mostly *huf-faz* and religious scholars would remain in his company. There was a wall that surrounded Qadian for defence which was patrolled by three or four carts that would move side by side on top of it. It was God’s will that eventually, due to the Sikh insurgence and on account of their plunder and pillaging, all of this was lost, and our elders left this place. When peace was established once again, they returned.”

The Syeds

The Promised Messiah^{as} said: “Syeds do not take this name on account of their being the children of Ali, may Allah the Exalted be pleased with him; rather, they are given this title due to their being the children of Hazrat Fatimah, may Allah the Exalted be pleased with her.”

Islam has Gained Strength through the Turks

The Promised Messiah^{as} said: “In my view, the following is definitely true:

¹ *Al-Hakam*, vol. 5, no. 24, dated 17 November 1901, pp. 3-4

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ¹

Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you.

Now, I have no need to praise the Turks without reason, nor anyone else for that matter, but I cannot hold back from expressing the truth and reality either. Islam has gained great strength through the Turks. To say that they were once disbelievers is an unjustified taunt. Some were disbelievers 200 years ago, while others were disbelievers 400 years ago—what sort of an objection is this. After all, even those who are called Syeds today, have none of their forefathers ever in the past been disbelievers? So such allegations are unwise.

When the Mughals arrived in India they built mosques and established themselves. It is said:

الْأَسْ عَلَى دِينِ مُلُوكِهِمْ

The people follow the way of their kings.

Due to this fact, Islam began to spread. Even today, God has kept the Two Holy Sites under the protection of the Turks. Upon reflection, it becomes clear that God Almighty has supported two groups of people: the Turks and the Syeds. The Turks proved worthy of temporal rule and sovereignty, while the Syeds were deemed the source of spiritual leadership. The Sufis have also declared that the Syeds are the fountainhead of spiritual leadership and grace, and I have found this to be true in my visions also. The Turks were given worldly dominance.”

His Holiness^{as} was speaking on this subject when a European man came inside. He took off his hat and came towards the front of the gathering and what followed is presented below.

A Discussion with a European Traveller

European: *Assalamu Alaykum* (peace be upon you).

When the man said *Assalamu Alaykum* those seated in the gathering thought different things. Some thought he was a Turk, others thought he was a newly converted Muslim. Perhaps only a minute had passed since his arrival when Khan Sahib Nawab Khan Sahib, the sub-collector of revenue from Gujrat, inquired:

¹ *al-Hujurat*, 49:14

“Where have you come from?”

European: I am a traveller.

Khan Sahib: Your country?

European: I do not know much Urdu.

After he understood what had been asked, he said: ‘Oh, yes, I am from England.’

By this time, Mufti Muhammad Sadiq Sahib arrived. On the instruction of His Holiness^{as}, Mufti Sahib began to translate. So, in this way, His Holiness^{as} and the European who had just arrived engaged in a conversation.

His Holiness^{as}: Where exactly have you come from?

European: From Kashmir I went to Kullu. That is from where I have now come.

His Holiness^{as}: What is your country of residence?

European: England. I am a traveller. I have been to Arabia and Karbala also. From here I will go to Egypt, Algeria, Carthage and Sudan.

His Holiness^{as}: What is the purpose of this journey?

European: Only to see, hear and travel.

His Holiness^{as}: Do you travel in the capacity of a priest?

European: Absolutely not.

His Holiness^{as}: What interests you most? Is it religion, academic affairs or politics?

European: All I wish to do is see the world so that my restless heart may find peace in some way.

His Holiness^{as}: But does your journey have some purpose?

European: No objective as such.

His Holiness^{as}: Are you a Freemason?

European: I do not subscribe to their beliefs. In fact, I am my own king. I take

pride in myself. I am a friend to all and an enemy to none.

His Holiness^{as}: What is your name?

European: D. D. Dickson.

His Holiness^{as}: Of all the Christian sects, to which do you belong?

European: I do not adhere to any one sect. I have my own distinct belief system. There is no religion in the world that does not possess truths. I take the truths present in all these different Faiths and that builds the basis of my creed.

His Holiness^{as}: You do not subscribe to any religion, but your selected collection of beliefs should also be termed a religion.

European: Alright, if this should be termed 'religion,' then my religion is one that adopts various truths.

His Holiness^{as}: Alright, is the religion which you have formulated by taking the truths of various religions completely free from error? Or in your view is there some other religion which is completely free from error?

European: The religion that I have made by gathering various truths is good for the educated and aligns with the principle characterised by the parable of the Messiah regarding the wealthy man who gave his servants some money. One of the servants invested the money and multiplied the wealth, whereas the other servant did nothing. So, if we make something out of what God has given us, He is pleased, but as for the one who makes nothing, God is displeased with him.

His Holiness^{as}: Alright, will you stay here for a few days so that you may benefit from the religion that I present?

European: I would like to return after today. At most, I can stay until tomorrow.

His Holiness^{as}: Can you not stay for a week?

European: No, unfortunately, I cannot. Mr Kennedy, the District

Superintendent of Police in Batala, will be waiting for me. I had already asked him to come for me today, but no bother, I can go tomorrow.

His Holiness^{as}: When you are a servant to no one and you are your own king, when you have set out only to see the world, then why can you not stay for a week?

European: That is true, but I am determined to see the whole world. If I begin staying at places like this, I apprehend that many things of interest will hold me back.

His Holiness^{as}: From your face I perceive good signs; you appear to be a wise and intelligent individual. How wonderful would it be if you stayed here for a week and listened to what I have to say. If you desire and wish, you may write to the good sir.

European: I am truly grateful but I regret that I cannot stay for more than one day.

The Signs of the Holy Prophet^{sas} Manifested

On the evening of 17 November 1901, the Promised Messiah^{as} said: “I challenge anyone to present a single person from the entire world whose signs have been fulfilled in as great a number as mine and to which hundreds and thousands of people have bore testimony. Over a hundred magnificent prophecies have been recorded in my book *Tiryaaq-ul-Qulub*. When these people are unable to present even a single person, they allege that I claim to possess superiority over the Messenger of Allah, peace and blessings of Allah be upon him. They fail to recognise the simple point that how can this be a claim to superiority over the Messenger of Allah, peace and blessings of Allah be upon him? This only adds to his reverence and greatness, because of my signs, nothing is beyond the Messenger of Allah, peace and blessings of Allah be upon him. In fact, it is through his quality and from his mantle that these signs are being shown; they are being manifested at his hand. The fact of the matter is that the means and resources that are now accessible to me, and which have become collectively available for the purpose of preaching and propagating the truth, were not available in previous times; nor did the other religions ever come together with such force. Therefore, these signs which

I present are unparalleled. What value can the prophecies of Ilahi Bakhsh hold?”

True Believers in Divine Unity Use their God-Given Faculties

The Promised Messiah^{as} said: “Except for a true believer in God’s Unity, no one else can make use of the faculties which God has bestowed to human beings. The Shias cannot truly progress because they have taken Imam Husayn^{ra} to be the ultimate end of all their efforts. For them, weeping and mourning is sufficient. One of my teachers was a Shia. His name was Gul Ali Shah. He would never offer the Prayer; in fact, he would not even wash his face.”

At this, in support of the Promised Messiah^{as}, Nawab Sahib said that his father also was taught by the same teacher; he would often come to teach him; it is true that their mosques remain empty. This was the state of our mosque too, though now it has become full and people have begun to pray in it.

On this, His Holiness^{as} addressed Nawab Sahib and said: “On certain occasions, he would mention your revered father and take leave for three-month periods to go to Malerkotla.”

After it was mentioned that Nawab Sahib’s mosque has become full again and worshippers are attending, the Promised Messiah^{as} said: “I have mentioned this in your absence too, and as far as I can perceive, your accepting the truth, your fear of God on account of His greatness and majesty, and your turning towards Him, is a sign of you and your children’s prosperity. Unless one comes to God with sincerity, He does not care about anyone, no matter who they are. Blessed days are given to those who are fortunate. These signs of goodness, righteousness and fear of God which have taken root in you, are most beneficial for you and your children.”

It is Always the Truthful who are Opposed

The Promised Messiah^{as} said: “I have written briefly that the plague is on the rise. It is my intention—and Maulvi Sahib has also suggested—that an announcement ought to be published once more about the plague inviting people to turn towards God, inculcate purity and transform themselves. It has been observed, and this is also the way of God, that opposition is always directed towards the truthful; no effort is spared in opposing them. Just observe how fiercely the Holy Prophet, peace and blessings of Allah be upon him, was opposed. In contrast,

look at how Musaylamah Kadhdhab was accepted immediately. We observe the same in the time of the Messiah^{as} and this is what has happened now as well. No one bothers with liars, but they wage onslaught upon onslaught against the one who is truthful, and they all come together to oppose him.”¹

18 November 1901

In the morning at about 8:30, His Holiness^{as} set out for a walk. As soon as the Promised Messiah^{as} came down, he addressed Mr Dickson, the traveller, who began to walk with him, and said: “It is my heartfelt desire for you to remain with us for a few more days so that I may explain to you the spiritual philosophy of Islam, which was hidden in this age, and which God has disclosed to me.”

On this, Mr Dickson said: “I am eternally grateful to you, but today, I must go. I have heard a little.”

The Promised Messiah^{as} said: “Then since you will be leaving, I wish to expound before you my purpose, even if it is briefly.”

The Purpose of the Advent of the Promised Messiah

The Promised Messiah^{as} said: “The foremost reason for the advent of Prophets, peace be upon them, and the greatest purpose of their teaching and preaching is to move people to recognise God Almighty so that they may be delivered from the life which leads them to hell and destruction—a life marred by sin. In reality, this is the greater purpose that is before them. As such, even now God Almighty has established a community and He has commissioned me. Hence, the purpose of my advent also, is the same shared purpose of all the Prophets. In other words, I wish to tell the people who God is. In fact, I wish to show Him. I guide people to the path of deliverance from sin. The countless practices and artifices employed by the people to save themselves from sin, and the doctrines they propose to recognise God are absolutely false as they are the product of human thought; they are merely ideas bereft of any truth whatsoever. I shall explain and demonstrate with evidence that there is only one method to save oneself from sin and that is to develop complete certainty in the fact that God exists and that He rewards and punishes. Until one develops perfect certainty in this principle, death cannot overtake a life of sin. In reality, the two statements that ‘God is’ and ‘God ought

¹ *Al-Hakam*, vol. 5, no. 43, dated 24 November 1901, pp. 1-4

to be' are ones that require deep reflection and contemplation.

The first statement that 'God is' stems from knowledge by inference—actually, from certainty of experience. The latter statement that 'God ought to be' is based on theory and conjecture. For example, some individual—a philosopher or a wise man—could look merely at the solar system, as well as other celestial bodies and creation, and simply say that upon observing this well-knit order and perfect system in the universe, it may be concluded that there ought to be an intelligent, wise and all-knowing creator. However, such a person would not reach the level of certainty that such a person enjoys who has himself conversed with Allah the Exalted, and who sees the brilliant signs of support that stand by their side, and then says that truly, there is an Omnipotent God who exists. Such a person sees God with the eye of divine cognisance and insight. The two people just mentioned are worlds apart. This is the reason that a wise man or a philosopher who believes in God only by way of theory cannot attain true purity and the highest level of fear of God. For it is apparent that mere knowledge of a need can never command the power and strength which is produced through divine awe and which then saves a person from hastening towards sin and which delivers them from the darkness caused by sin. In any case, anyone who beholds directly the majesty of God from heaven, receives along with it the strength and light that is needed to perform virtuous deeds, and cultivate loyalty and sincerity—all of which saves them from wrongdoing and delivers them from darkness. Converse with God and awe-inspiring visions granted by Him bring a death upon such a person's evil propensities and base desires. Such a one is freed from a satanic life and enjoys what could be likened to an angelic life. This person begins to follow the will and desire of Allah Almighty. Just as an individual burning in a raging fire cannot commit wrongdoing, similarly, the evil of an individual, the head of his snake, as it were, who is overcome by the majestic manifestations of God, is crushed. And so, it is this very certainty and divine cognisance which the Prophets, peace be upon them, appear in the world to give, and through which one can be saved from sin to attain a life of purity.

It is in this way that God has appointed me and the purpose of my advent is none other than to show the world that God exists, and that He gives reward and punishment. Moreover, just believing in this fact is enough for man to lead a life of virtue and it can save a person from the death of sin. This is such an obvious fact that I do not even have to put forth logical arguments to support

my point, because even the very nature of man himself, and daily experience and observation, serves as powerful testimony of this fact. Until one possesses complete certainty that God exists, and that He detests sin and gives punishment, no other method can prove effective at all. For we all observe that a knowledge of the wholesome effects of something swiftly draw us in towards the thing in question, whereas we flee from those things which we consider to be a lethal poison for us. For example, if we were absolutely certain that there is a snake in the bushes, would either one of us put our hand or foot into it? Of course not. In fact, if someone were even remotely suspicious that there was a snake in a burrow, one would always be apprehensive of passing by it. One would naturally be averse to walking past such a place. Similarly, in the case of poison, when we learn for example that strychnine is something which can kill a man if consumed, people keep away and save themselves from this substance. If there is an outbreak of plague in a certain locality, people will stay clear of such a place and even entering the area to them is like stepping into a burning furnace. Now what is it that inspires such fear and terror in the heart that no matter what the circumstances the heart flees from such things? It is the very same certainty that one possesses about the deadly and harmful effects of such things. There are countless examples of this nature which I can give—things we experience in our daily lives.

Now debates revolving around the manner or method by which one may be safeguarded from sin are completely useless and without purpose. For until one develops full knowledge about the awe-inspiring nature of God's manifestations and the poison of sin along with its dangerous effects—knowledge that has reached the level of perfect certainty—one cannot save themselves from sin.

It is a false notion and sheer absurdity to suggest that someone's blood can purify people from sin. What relation does someone's blood, or suicide for that matter, have with sin? This is not how sin can be dispelled; in fact, this only proliferates further sin. Experience bears testimony to show that belief in this doctrine has only made matters worse.

The True Philosophy of Being Safeguarded from Sin

I always say that the true philosophy of being saved from sin is to recognise the reality of the harmful nature of sin and to develop certainty in the fact that there exists a powerful being Who hates sin and He has the power to punish a sinner.

You can appreciate that if a person was stood in front of a ruler whose various

possessions were present, they would never dare to steal something of those possessions, no matter how strong the urging factors. No matter how habitual a thief the person may be, at that instance, a death would overtake all of the thief's strengths and abilities, as it were. The person would not have the courage to commit the crime, and in this way they would surely be held back from stealing. So too is the case with other wrongdoers and miscreants of every sort in that when they gain full knowledge of the power possessed by the Omnipotent Lord to punish them for their improprieties, their evil desires are subdued. So the only real way to be safeguarded from sin is for man to develop perfect certainty in God Almighty and develop an understanding of His power to punish and reward. God Almighty has instilled in our very nature an example we can understand in relation to the manner in which to be saved from sin and so I thought it would be appropriate to present this principle before you.

How immensely beneficial this will be for you. As you travel often, you have the opportunity to meet different people. You can mention this to them. If, however, the method that I have suggested is not correct in your view, you are welcome to raise any objections that you may have. Consider this a gift from me; these are the sorts of gifts I can give you.

Everyone who lives in the world has a responsibility to save themselves from deceit and danger. Now, sin is underpinned by such deception that is greater than all other forms of danger and deceit. I call the people to save themselves from it and I also tell them how to do this. Although there is a concept that precedes this subject, which relates to the existence of God, at the moment I shall leave that aside and take up this second issue. So, to summarise, every individual desires to be good, and considers righteousness to be a good thing. If there is disagreement, it is in the methods or ways which are employed to attain that righteousness. In general, however, goodness in itself is liked by all and desired by all. Who likes falsehood? Controlling one's base desires is deemed worthy. However, we observe that despite considering immoral actions to be wrong, the world is sunk in them and is drowning in the flood of sin. I can present the example of the Christians who in order to purge man from a life of sin and to attain a life of virtue and piety have suggested that the Messiah has died for their sins and taken upon himself the burden of their sins. They assert that they have become purified by the sacrifice of his blood. However, I observe, and you too will have to admit, that the blood of the Messiah has had no significant effect on the people of Europe or transformed

them in any way. As a matter of fact, upon looking at their moral and spiritual state, one is gravely disappointed. They do not live a life of discipline; in fact, they lead an unrestrained life that is free from divine law. There are many who disbelieve in God altogether. Even those who believe in God and in the sacrifice of the blood of the Messiah are in a deplorable state. Alcohol is so rampant that liquor stores run for miles and miles. Put aside not looking at women with carnal desire, these people have not been able to safeguard their other body parts either. I do not say that this flood of sin rages on only within the Christians, for I openly proclaim that presently all the nations of the world are consuming this poison and continue to perish. As for the Muslims, they were given a shining book in which no promise was made to free them of responsibility by asserting that they could be cleansed of sin through the blood of another, yet they too are dangerously indulged in this. If one looks at the Hindus, the same affliction has taken them as well and this is to such an extent that certain denominations from among them, such as the Aryas, have included the concept of *niyoga* within their doctrines and beliefs. According to this belief, a man who is unable to have a child of his own permits his wife to sleep with another man to produce children for him.

Personal Experience Regarding the Existence of God

Hence, this sort of an impure life, which in reality is a curse spawned of sin, continues to become rampant. The life of purity that is attained on being saved from sin is a sparkling jewel possessed by no one. God Almighty has granted this shining jewel to me and He has commissioned me so that I may guide the world to the path that leads to this shining gem. I can say with confidence that any individual who treads this path will surely and most definitely attain it too. The course and path which lead to this is one alone: it is called a true understanding of God. In actuality, this subject is an intricate and subtle concept because it hinges upon a multifaceted subject. As I have stated earlier, philosophers look at heaven and earth, and upon seeing the perfect order and system in the rest of creation, they say only that there ought to exist a creator. However, I take people to a higher level and declare on the basis of my personal experiences that God exists.

Now, there is a clear difference between these two statements, but this difference can only be seen if one's eye is pure. When a person is blessed with this pure eye, they are able to distinguish between the rights owed to humanity and the rights owed to God, and they are able to fulfil them respectively. This is the same

eye that is known as the eye that beholds God. When one is granted this eye, their life of purity begins.

The suggestion that someone else is punished and our sins are forgiven is something which cannot be possible in any circumstance. Another person would never be hung to save someone else from punishment. This concept may be proven false by the sole argument that we see no parallel in the external affairs observed in the world around us. This concept does not save us from sin, in fact it encourages people to become more brazen. For example, this is a dog, not a wolf. Now, in reality, even if this were a wolf but we thought it to be a dog, it would be impossible for us to be afraid, and we would never fear it in the way that we fear a deadly wolf. Why is this so? It is because our knowledge does not tell us that this is a wolf; our knowledge tells us that this is a dog. However, if we knew that this was a wolf, we would flee from it and go to great lengths to save ourselves from it. Now, if our knowledge suggested even further that this was a lion, this would be a matter of great danger and in order to protect ourselves from it, we would go to even greater lengths. Hence, all of our faculties are particularly influenced by what we perceive in the way of fear and effect. How clear a truth this is, which any individual can understand, regarding the path that can save one from sin.

I can confidently proclaim—as this is the truth and I have been firmly established upon the truth—that until one develops a perfect understanding of God, the Most Supreme, and the unsheathed sword of His power and dominance cannot be seen, man cannot refrain from sin.¹

Evil is a propensity that takes a man towards ruin; the heart becomes uncontrollable and escapes his grasp. Even if someone says that it is Satan who is waging an attack or expresses this in another manner, it must be accepted that today evil is prevalent. Satan wishes to establish his own rule and kingdom. The dam holding back the river of wrongdoing and promiscuity has broken, and this river surges forth in the form of a fierce tempest. How necessary is it then for Allah the Exalted, who takes the hand of a person in every misfortune and difficulty, to deliver His servants at this hour. As such, it is by His grace that He has established this dispensation. The world has employed various strategies to save themselves from the flood I have just mentioned and as I have just explained, the concept put forth by the Christians is one which a person feels shame in even mentioning. The cure is what God has instilled within a person's inherent nature.

¹ *Al-Hakam*, vol. 5, no. 46, dated 17 December 1901, pp. 1-4

A person is inclined towards things which are advantageous and beneficial; on the other hand, he flees from and detests things that are detrimental and harmful. Now, people consider gold and silver to be beneficial for themselves, so they are extremely inclined to it. They undertake exhaustive efforts and undergo difficulties to obtain it, and store it with great safety. However, if someone were to discard gold and silver and begin to safely store large blocks of clay in their trunks, would physicians not regard such a person to be mad? Of course they would. Similarly, when we realise that God exists and He detests sin, but loves piety and holds it dear, we will run madly towards good deeds and flee far from a life of sin. It is this principle alone which nurtures the strength to perform virtue, encourages faculties of piety, destroys evil propensities and vanquishes the spawn of Satan.

When we truly develop certainty in God, just as we do in the sun that shines above us, and we see God, as it were, most certainly, a death overtakes our baser life and a heavenly life is born—as were the lives of the Prophets, peace be upon them, and other holy people.

I would like to reassure you that the mercy of God descends upon those who are obedient and righteous. Those who advance towards God Almighty and offer to Him the gift of virtue and purity, and who abstain from evil and wrongdoing because they know that these things distance and deprive a person from God, such people are cleansed by a holy spring. A person who is cleansed by this spring then never becomes dirty or impure ever again. They are given a sherbet to drink and the one who drinks this never feels thirsty again. They are given a life which knows no death. They are given a paradise from which they are never made to leave. On the contrary, those who are not satiated by this spring, those who are not touched by the hand of God, become distanced from God and grow closer to Satan. Such people have stopped moving towards God and this is the reason that they no longer experience comfort, nor do they possess any arguments in their favour, nor spiritual influence.

I Can Show Miracles

If someone were to ask a Christian that you claim to have been purified of your sins through the blood of the Messiah, but what is the proof of this and what miraculous qualities have been vested in you that have filled you with the spirit of extraordinary fear of God and virtue, they would have no answer. In contrast, if someone were to ask me, I would be able to give strong evidence of this fact. If

a genuine seeker, who is free from haste and ill-thinking was willing, I can show them.

There are certain things which, even if no concrete evidence can be found in their support, convince a person of their truth simply through their intrinsic effects. It is these very effects which constitute evidence. If the Christians do not possess any argumentation in support of the concept of atonement—as they themselves assert that this is a secret beyond explanation—I would ask them why then do they not present those effects that have been brought about through the doctrine of atonement? The unrestrained life of people in Europe shows from afar the effects of this doctrine. What more can the Christians present? An intelligent person can easily understand the effect of this concept.

There is something else which ought to be remembered. A lack of reflection on this point has led certain people to be gravely deceived; they faltered from the straight path. The fact is that all people are not born with the same nature.

There are thousands of plant species and minerals of varying kinds—there are mines of silver, gold, bronze and iron. In the same way, human dispositions also are of varying kinds. Some people inherently detest a certain sin, while others are averse to other kinds of sin. For example, one man never steals, but he will commit fornication, and indulge in other forms of lewd and shameful behaviour. Another man, for example, will abstain from fornication, but sees no wrong in usurping someone else's wealth or murdering someone, and he is willing to commit such contemptible crimes and actions with unrelenting temerity. Therefore, when we look at different people, we find them indulging in certain sins of one type or another, but in other areas and in certain classes of sin, they are completely innocent. Therefore, one cannot state conclusively and absolutely that all the people of the world commit the same kinds of sin; rather, some are entangled in one form, while others are afflicted by others. Further, we cannot say with respect to any nation of the world—whether from the East or the West—that they are completely free from sin. We can say that a certain nation does not commit a specific kind of sin, but it cannot be said about any one of them that they do not commit sin at all. The nature and strength to feel complete aversion and contempt for sin can only be developed when one undergoes a sincere change and it is my task to bring about this very transformation.

An Important Task of the Promised Messiah

As for those who remain in my company for some time with a pure heart, with sincerity, good intentions, pure resolve, and with an honest desire to find the truth, I can proclaim with certainty that God Almighty will dispel their inner darkness by the light of His manifestations. They will develop a new insight and a renewed certainty in God, and these are the means which save a person from the poisonous effect of sin and bestows upon them an antidotal power. This is the service with which I have been entrusted. This is the one need which people also recognise—to free themselves from the shackles and fetters of sin—that I desire to address. This is the way that the people will find deliverance.

Therefore, if someone forsakes the tales and stories, and abandons the fanciful and imaginary method which suggests that suicide can deliver people from sin, and if they remain here with honesty and sincerity, they will behold God. It is seeing God which is the very thing that brings about a death to sin. Otherwise, to rejoice over the fact that one is free from a specific sin, or some other vice cannot make one worthy of true salvation. This would be no different than one person who dies by consuming strychnine, while another perishes by taking arsenic, or because of almond poisoning. I have no reason to engage at this moment in a lengthy discussion regarding the manner of salvation proposed by the Christians or in relation to the practice of any other religion, for experience and observation themselves testify to the matter. I wish only to put forth the method of which God has given me understanding and the manner that He has disclosed to me.

Therefore, the manner in which to save oneself from sin, which has been disclosed to me, is the same as what the holy community of the Prophets, presented to the world in their respective ages. One can only fully triumph over their human passions, and Satan, along with his progeny, can only be vanquished when the illuminating certainty descends on a person's heart that God exists. One must know that sin is diametrically opposed to His holy attributes, and that His wrath descends upon the sinners, and that the pious are delivered from every affliction through His grace and mercy. This divine insight and certainty cannot be developed until one remains in the company of those people who possess an extremely close relationship with God Almighty; these are people who receive from God and convey to the people. So this is the purpose with which I have come to the world, and this is what I have explained to you. Now you ought to reflect over this

and if you have any questions, you are most welcome to ask.”

The Reality About Reward and Punishment

Mr Dickson said: “Does God punish in this world or in the next world?”¹

His Holiness^{as} responded: “I have understood your question. From what God Almighty has taught us through the Prophets—and authentic events have testified to the same—it is clearly evident that God has established the law of reward and punishment in such a way that it begins in this very world. A person who is guilty of insolence and mischief, whether they perceive their own conduct or not, receives their punishment and recompense in this very world. This serves as a warning so that an insolent person may bring about a meaningful transformation in their own state through repentance and by turning towards God. This also enables a person to realise their own negligence towards God Almighty in strengthening their bond of servitude with Him. At such a time, one either benefits from this warning and seeks the cure for one’s weakness with the support of Allah Almighty, or becomes even more brazen due to their wretched nature, and grows in transgression and mischief until one reaches hell. The punishments that are given in this world as warnings are like the ones given at school. When minor punishments are given to children at school if they are negligent or careless, this is not because the teacher desires to deprive them from learning. In fact, the purpose is to draw their attention to their greater purpose, so that they become more vigilant and careful in future. Similarly, when God gives certain punishments for vice and mischief, His purpose is so that the foolish person who is wronging their own soul may learn of the consequences of their own evil, fear Allah the Exalted for His greatness and power, and then turn to Him. I have mentioned this to my community countless times, and now I tell you as well, that when a person performs an action, by way of consequence, there is a reaction from God Almighty. For example, if we were to consume a sufficient amount of poison, the necessary consequence would be that we would die. In this example, consuming the poison is our own action, and in turn the action reciprocated by God is that He causes one to die as a result. Now, if we were to close the windows in our room, this would be our action; the action of Allah the Exalted by way of consequence would be that the room would become dark. It is in this manner that the law of

¹ *Al-Hakam*, vol.5, no. 47, dated 24 December 1901, pp. 1-3

man's actions and the reciprocal actions of God by way of consequence is established in the world. Just as we observe on a daily basis this system in the apparent sense with examples to be found in the physical world, so too it relates to the spiritual realm as well. It is this very principle which is necessary to understand the law of punishment. In other words, each and every action of ours, whether good or bad, carries an effect that is manifested after we perform that action.

Now, the chastisement or pleasure that one receives as a consequence of sin or as a reward for good deeds, is a phenomenon we can easily understand. I can say with complete insight and confidence that all the other religions are incapable and unable to provide an exposition of this philosophy. Every individual who believes in God professes that man has been created to show devotion to God. Hence, a person's greatest delight and their ultimate pleasure can only be realised if they become wholly devoted to God. Until a person reinforces and gives practical expression to the relationship that ought to exist—or as one should say, which naturally exists—between divinity (*ulubhiyyat*) and man's servitude to God (*ubudhiyyat*), they cannot attain true happiness. This is the objective in the advent of Prophets, peace be upon them. The higher purpose with which they come is to return this lost wealth to the people—the wealth that is the mutual relationship between man's servitude and God's divinity. However, when a person distances themselves from God, they detach themselves from this chain of love, which ought to exist between God and His servant. This is an action of man, and in turn, the action with which God reciprocates is that He too distances Himself from that individual. It is on account of this very distance that the human heart is overcome by darkness. Just as a room is filled with darkness when its windows are closed to the sun, in the same manner, a person who turns away from God will find that their inner self begins to fill with darkness. The more distant one becomes, the more darkness spreads, until the heart is blackened completely. This very darkness is what we call hell, because this is what gives rise to punishment. Now, if one strives to save themselves from this chastisement by refraining from the factors which resulted in this distance from God Almighty, He turns to a person with His grace. When the shutters are opened, just as the absent light returns to dispel the darkness, similarly, the light of good fortune which had vanished is once again given to the person who turns to God, and one begins to benefit from it.

This is the philosophy of repentance as well, a parallel of which we clearly observe in the law of nature. It should also be kept in mind that when punishments descend upon various nations in the time of the Prophets, as in the case of the people of Lot^{as}, or in the manner that the Jews were destroyed by Nebuchadnezzar or Titus of Rome, it is not because of mere disagreement. Instead, these chastisements and miseries are due to the mischief, evil and pain that they inflict upon the Prophets. Ultimately, their evil is overturned upon their very selves, and leads to their ruin and destruction. At the heart of governance and rule, a fundamental principle is that anyone who disturbs the public peace, be it thieves, robbers, rebels, or criminals guilty of other wrongdoings, is punished so that peace is maintained in future and others take a lesson. Similarly, God Almighty has established the law that He punishes the wicked and disobedient who do not care about His limits and commandments so that these people do not cross all bounds. Those who seek to transgress the bounds are warned by God immediately. It ought to be remembered also that such punishments and warnings are a blessing for the one who receives them and others as well who observe and take a lesson. For if punishments were not given, peace would be lost and ultimately the outcome would be most unfortunate. If one reflects over the law of nature, it becomes manifestly clear that this phenomenon is a part of human nature. It is on the basis of this very natural human characteristic that the Quran states:

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ¹

*And there is life for you in the law of retaliation,
O men of understanding, that you may enjoy security.*

This means that retribution is necessary to preserve the fabric of society. If actions had no outcomes, then what would be their use and what would be their purpose? Therefore, the punishments that are given in this world are not actually the real thing; in fact, they are a reflection of the real punishment to come, and the purpose is to warn the people.

The objectives of the next world are different and they supersede everything else. In the hereafter, people will see consequences reflected before them as mentioned in the following:

¹ *al-Baqarah*, 2:180

مَنْ يَحْمِلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ¹

And whoso does an atom's weight of evil will also see it.

A person will have to bear the punishment for their most hidden sins and designs. There is a major difference between the punishments of the hereafter and those of this world. The punishments of this world are to establish peace and serve as a lesson for others, whereas punishments of the next world are the final and ultimate result of man's actions. In the hereafter, a person must be punished because they have consumed a poison, and it is not possible for one to be saved from the effects of that poison without an antidote. The punishment one receives in the hereafter is underpinned by a deeper philosophy, which no other religion except for Islam has been able to expound. Allah the Exalted states in the Holy Quran:

مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَصْلَسَ سَبِيلًا²

But whoso is blind in this world will be blind in the Hereafter. And even more astray from the way.

This means that whoso is blind in this world will be blind in the next world also; in fact, even more frail than the blind. This clearly demonstrates that a person takes along with them from this very world the eyes with which to behold God and the senses with which to perceive Him. An individual who does not develop these senses in this world will not have them in the next world either. This is a delicate secret that ordinary people cannot understand. If what I have explained is not deemed to be correct, it would be false to suggest that those who are physically blind in this world would be blind in the hereafter also. The fact of the matter is that the key to all forms of pleasure and light in the next world is to recognise God Almighty without any error and develop deeper insight of His attributes and names. The verse just mentioned explicitly indicates that we take our punishment along with us from this world into the next. It is one's benighted life in this world and one's impure actions here which shall become manifest as the punishment of hell in the hereafter. This will not be something new and unrelated.

A person who closes the doors in their home is deprived of light and they cannot receive fresh, life-giving air. One who consumes some poison cannot continue to live. In the same manner, an individual who distances themselves from God and commits sin, becomes overshadowed by darkness and is gripped by

¹ az-Zilzal, 99:9

² Bani Isra'il, 17:73

punishment. The Urdu word *gunah* (sin) was derived from the Arabic *janah* meaning ‘inclination’ or ‘moving away from the centre.’ Hence, when a person shuns God, turns away from His light and distances themselves from that divine radiance, which descends upon the hearts from God alone, they fall into darkness, which brings about the divine chastisement that such a person experiences. Moreover, the nature of punishment with which one is afflicted accords with the sort of aversion that one exhibits towards God. However, if an individual once again desires to return to that central point and brings themselves to that station on which divine light descends, they are able to find that lost light. In the world, we observe that light can only enter our room if we open the shutters. Similarly, in the spiritual world, ‘returning’ to the central point is the only way to attain pleasure and this saves one from the pain and agony that arose when one moved away from this centre. This phenomenon is called repentance (*tawbah*). This very darkness which results in the manner that I have described is called misguidance and hell. The pleasure that is derived from returning to the original source is what represents paradise. Forsaking sin and returning to virtue—which draws the pleasure of Allah Almighty—serves as an atonement for sin, and drives it away and suppresses its effects as well. This is why Allah the Exalted has stated:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ¹

In other words, good works drive away evil works. Since evil carries the poison of death and virtue possesses the antidote of life, the method of dispelling the poison of evil is nothing other than virtue. We could also say, in other words, that punishment is the absence of pleasure, and salvation is synonymous with pleasure and bliss. Just as illness describes a condition where the body shifts away from its normative state, health is a state when one’s condition is at its normative state. One begins to feel pain if one’s hand, foot, or any other limb shifts from its original state, rendering the part unusable; and if this state continues for some time, not only does the limb itself become permanently damaged, in fact, this even begins to have an adverse effect on other parts of the body as well. This is precisely the state in spirituality too, in that when a person turns away from God Almighty Who is the centre, the actual source and essence of one’s life, and abandons the religion of human nature, it is at such time that chastisement begins. If a person’s heart has not died completely and if they still possess the element of perception,

¹ Hud, 11:115

they are able to acutely sense that punishment. If one does not reform this disturbed state, there is a risk that all of one's spiritual faculties may slowly but surely become useless and ineffectual, which is the beginning of a severe punishment. Now, it is very clearly understandable that no punishment comes from beyond, rather it comes forth from within. I do not deny that punishment is an act of God. Without a doubt, it is God Who gives punishment, but in the same manner that when someone consumes poison, Allah causes them to perish. Hence, the action of God follows the action of man. It is to this very point that Allah the Lord of Glory alludes in the following words:

نَارُ اللَّهِ الْمَوْقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْآفِئَةِ¹

Meaning, the punishment of God is the fire kindled by God and its flame rises from the heart of man. This expounds in explicit terms that the actual seed of punishment is one's own inner impurity, which takes on the form of punishment from God.

The Truth About the Bounties of Paradise

Similarly, the actual source of the pleasure of paradise is one's own deeds. If an individual does not forsake the religion of human nature, if they do not stray from the centre of equilibrium, and if—being fully aligned with the demands of man's servitude to God and divinity—they partake of God's light, they may be likened to the healthy limb that has not shifted from its proper place and continues to function in the manner that God has created it, feeling no pain, but only pleasure. Allah the Exalted states in the Holy Quran:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ²

Meaning, give glad tidings to those who believe and do good works that for them are Gardens beneath which flow streams. In this verse Allah the Exalted has likened faith to a garden and good deeds to streams. The relationship that exists between a flowing stream and a tree is the same that exists between good deeds and faith. Just as it is impossible for a garden to be verdant and fruitful without water, no faith can be beneficial and effective unless accompanied by good deeds. So what is paradise? It is made by vistas of faith and deeds personified. As

¹ *al-Humazah*, 104:7-8

² *al-Baqarah*, 2:26

is the case with hell, paradise also is no external entity. In fact, a person's paradise springs forth from within. It ought to be remembered that the pleasures received in this place are as a result of the holy life and being that is formed in the physical world. Pure faith is similar to a plant, and good deeds or lofty morals serve as streams that water that plant so it remains verdant and fresh. In this world, these are similar to things seen in dreams, but in the next world, they will be perceptible and visibly apparent.

Hence, this is the reason it is written that when the inhabitants of paradise receive these bounties, they will proclaim:

هَذَا الَّذِي رَزَقْتُمُنَّ قَبْلُ وَأَنْتُمْ مُمْتَسِبَاتُهَا¹

'This is what was given us before,' and gifts mutually resembling shall be brought to them.

This does not mean that the milk, honey, grapes, pomegranates and other such things that we eat and drink in this world will be given to us in the next life—not at all. The things of the hereafter will be completely different in their nature and state; they will be similar only in name. Moreover, even though all of the bounties of the next world have been illustrated in a physical manner, we are also told at the same time that they illuminate the soul and nurture a deeper insight of God. Their source is the soul and virtue. To infer from the words رَزَقْتُمُنَّ قَبْلُ (*This is what was given us before*) that the bounties of this world are what one will receive in the hereafter as well, is absolutely incorrect. Instead, the purport of Allah Almighty in this verse is that those believers who performed good deeds will have created a paradise with their own hands, the fruits of which they will enjoy in the next life as well. Since the believers will have already eaten that fruit spiritually in this world, they will recognise it in the hereafter as well. Thus, they will say that these are the same fruits; these are the same spiritual advancements that were achieved in the world as well, and so the pious and devout will be able to recognise them.

I would like to clearly reiterate that hell and paradise are underpinned by a deeper philosophy according to the manner that I have just explained. However, no one should forget that the punishments of this world are for the purpose of warning and to serve as a lesson, in order to maintain discipline.

Both rule and mercy bear a mutual relationship with one another. The punishments and rewards of this world are reflections of this relationship. This is how

¹ *al-Baqarah*, 2:26

human deeds and actions are preserved and recorded, just as sound is recorded on the phonograph. Until one develops divine cognisance, one cannot reflect on this system and derive any pleasure or benefit.

To attain insight of the Divine it is necessary to first recognise God, and one cannot recognise God until one remains in the company of a godly person for some time with pure intentions and sincerity. After this a person will be able to easily understand the phenomenon of punishment and reward, and the system of this world and the hereafter. Reflecting upon this exposition it becomes clear that the philosophy of heaven and hell expounded by the Holy Quran has not been explained by any other scripture. A study of the Holy Quran also reveals that God Almighty has expounded this concept in stages. However, this secret is disclosed only to those who strive in the way of God Almighty and contemplate with a pure soul. For nothing excellent can be attained without pain. If someone were to inquire as to why all people do not know about this concept, I would say that one may observe how our various senses perform different tasks. For example, the eyes can see, the tongue can taste and speak, the ears can hear. In other words, every sense is responsible for its own responsibilities and function. It is not possible for someone to place a piece of sugar candy next to their ear and then describe its taste, nor is it possible for the eyes to hear an external voice, or for the tongue to see. In the same way, there are special faculties that must be employed to perceive the intricate secrets of divine cognisance and only these distinct faculties can perceive such secrets. God has given these faculties to everyone but very few put them to use. Conjecture cannot have a strong effect. This is why philosophers are very weak in faith and cannot move past conjecture. When Plato, who was deemed a wise and great thinker, was about to die, he asked for a rooster to be slaughtered as an offering to some idol. This demonstrates how weak he was in faith; he could not hold fast to belief in God's Unity.

The Company of the Righteous

Therefore, the magnificent means by which shining certainty and insightful faith in God Almighty can be attained is none other than for one to remain in the company of such people who furnish living testimony in favour of the existence of God Almighty—those who have heard from Him directly that He is an Omnipotent God, the Knower of the Unseen and the Possessor of all perfect attributes.

In the beginning, when a person sits in the company of such people, their words seem rather peculiar and strange, and very little penetrates the heart, even though the heart is naturally inclined to them. The reason for this is because a war ensues between the person's inner filth and impurities and the divine insights presented before them. The words of a Truthful one seek to remove and burn to ashes the dust and impurity that covers a person's heart, so that it develops the power of certainty. For example, when someone is given a laxative, upon entering the stomach, it causes a grumble and expels all the harmful and impure elements with force. In the same manner, a Truthful one desires to dispel false conjectures and wishes to grant a deeper understanding of true knowledge and sound doctrine. These words seem unpleasant and impractical at first to the heart which has languished a long time in some other world, but ultimately the truth prevails. The forces which lead a person to falsehood die while the forces of truth begin to grow and develop. Hence, I have brought this light and I desire to foster the power of certainty. This strength cannot be developed with mere words and statements. In fact, this is cultivated by those signs which are manifested at the hands of the Truthful by the dominating power of Allah Almighty.

It is not my way to move on to another discussion until I have made one topic clear in the mind of my listener, and until that person determines for sure that they have understood me, or until they raise an objection.”¹

What is True Cognisance of the Divine?

The Promised Messiah^{as} said: “Asking questions also gives rise to knowledge. It is renowned that:

السُّؤَالُ نِصْفُ الْعِلْمِ

A good question is half of knowledge.

So I consider it a blessing even if someone's heart is moved to ask a question regarding a matter relating to the truth.

Indeed, bear in mind that true cognisance of the Divine can be attained by a seeker who persistently treads this path. This is not exclusive to anyone. It is true, however, that those who are negligent and do not seek this with pure intentions are left wholly deprived. God Almighty in any case, desires to colour a person with the hue of divine understanding. For God has created man in His own

¹ *Al-Hakam*, vol. 6, no. 1, dated 10 January 1902, pp. 3-6

image. This is why He states:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُحًا¹

And as for those who strive in Our path —

We will surely guide them in Our ways.

Those who have deified the son of a woman—or a human being as one could say—have not recognised God, nor have they reflected over the essence of man. What is it to be human? Man is the collective form of all of God’s creatures in their entirety. All of the creatures in this world, be it a lamb or goat, or anything else, are all individual forms of the sum total of man’s faculties. For example, when a writer plans to write a book, they produce miscellaneous notes. Then the writer puts them in order and formulates them into a book. Similarly, all of God’s creatures are blueprints of the human faculties. In other words, this practical state of affairs demonstrates that human beings are vested with the most superior faculties. As such, the Christian faith denigrates the human faculties and puts forth a dangerous obstruction in the way of their perfection and development, because it deifies a man and makes his blood the basis of salvation.

So, what I wanted to convey to you is that I tell people the true means by which they can be saved from sin. I show them the way by which they can develop true faith in God Almighty. This is the objective with which I have come to the world. It is my heartfelt desire for you to understand this and comprehend this fact with deep reflection, so that wherever you go and whenever you sit with your friends to narrate the wondrous tales of your travels, you also tell them about the things that I have said to you now.”

Mr Dickson said: “I have understood your objective most clearly and I assure you that wherever I go, I shall narrate this to the people of Europe.”

His Holiness^{as} responded: “As soon as I saw your face, I knew that you were a fair-minded person. It was my heartfelt desire for you to stay with us for a few days so that I could have had a full opportunity to explain my beliefs to you, and so that you too could have had the opportunity to reflect and ask questions repeatedly. I trust that your contemplative disposition nonetheless will surely derive some benefit from what I have said. The hallmark of a person’s high moral standing is that they are always ready to accept the truth. Often a person does not depart from things, despite knowing they are clearly wrong, only because they

¹ *al-Ankabut*, 29:70

are blindly following their parents. However, those who truly possess good morals and moral courage do not care about these things at all; their only desire is to embrace what is right.

There are two faculties which are especially powerful in childhood. Firstly, as a child, one absorbs everything; secondly one's memory is strong. A child never asks for evidence as to why something is so. However, true bravery is to become ready at once to forsake such things which a person, as if, drinks with their mother's milk when it becomes clear that they are devoid of the quality and nature that is the hallmark of truth and divine insight. The king of all faculties is equity. If a person lacks this faculty, they are necessarily deprived of everything else. Man has not been sent to the world to gather a store of falsehood; instead he ought to recognise and follow the truth. Since there is falsehood in the world as well, and it is not surprising that the slaves of falsehood desire to portray it to the world as though it were even more brilliant than the truth, a wise person must not be deceived. A person must scrutinise the truth fully and then accept it.

In my view, all the religions of the world appear to me as though they were in one arena, and every religion seeks to prove that it is true. However, I say that one ought to see which of them possess spirituality and which of them are accompanied by signs of divine succour, and which religion wields the power to destroy the worm of sin. I say to you on the basis of my own experience that true cognisance of God Almighty, which by its heat, destroys the worm of sin, can only be attained in Islam. It can never be possible to kill this worm with the blood of man. In fact, blood will only attract more insects. Therefore, blood is definitely not a means for the forgiveness of sin. The fundamental basis for salvation and purity is what I have explained to you and the entire world ought to search for this alone."

By the time that the Promised Messiah^{as} had concluded his address, they had arrived at the bridge at the river, which is approximately 4 miles from Qadian. Upon reaching this juncture, Mr Dickson took leave of His Holiness^{as} and departed for Batala. His Holiness^{as} then turned back—Editor.¹

Preaching to One's Relatives

On the way back from his walk, the Promised Messiah^{as} addressed Nawab Sahib and said: "I hear that every so often, you preach to the men and women of your family. This is excellent. One should always be concerned about conveying the

¹ *Al-Hakam*, vol. 6, no. 2, dated 17 January 1902, p. 3

message of God to the people of one's household in any way possible. It is related in a hadith that the leader of a tribe will be questioned just as a Prophet sent to his nation. Hence, one should not miss any opportunity that arises. No one knows how long they will live. When the Messenger of Allah, peace and blessings of Allah be upon him, was commanded ¹ *وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ* (*And warn thy nearest kinsmen*), he conveyed the message of God to his relatives individually. Similarly, on many occasions, I have preached to the men and women of our family as well; even now I deliver addresses on occasion to my household.

For the women, I had thought to relate all the fundamental religious topics as questions and answers in an easy manner, but I am not able to find the time. If someone else were to do so, this would benefit the women immensely.”

Extravagant Spending

The Promised Messiah^{as} said: “The wealthy spend extravagantly in many areas, which ultimately causes them great harm. If they were to live their life in a balanced manner, this would be perfectly fine. The affliction of usury has weakened the Muslims significantly. Traders will charge compound interest until they ultimately take over a person's entire property.”

The Basis for Polygamy in Islam

The Promised Messiah^{as} said: “Even though a lady naturally dislikes having to accept a co-wife, but the principle on which Islam has laid the foundation of polygamy is righteousness. At times a couple cannot have children and the thought of preserving one's lineage is an inherent tendency in humans. There is nothing wrong with marrying again. On certain occasions the first wife falls victim to a serious illness. There are many other reasons of this nature as well. So when women come to know and learn of the commandments of God Almighty, and the need for a second marriage arrives, they often assist their husbands in this regard.”

A Dream

The Promised Messiah^{as} said: “Last night I had a dream, which was the night of 17th November, followed by the morning of 18th November. In the dream

¹ *ash-Shu'ara*, 26:215

I saw an officer come with a warrant and he wound a rope of some kind around my hand. I say to him: ‘What is this? I find this delightful and pleasant.’ I felt an indescribable pleasure from this. Then I was immediately handed a notice and someone said this had come from the Chief Court. The notice was penned in beautiful script and appeared to have been written by my late brother, Mirza Ghulam Qadir. When I read the notice it said: ‘The Chief Court has acquitted him.’” Then, His Holiness^{as} said: “Several days prior I received the revelation:

رَشَنَ الْخَبِيرِ

This is sudden news.

The word *rashan* means a guest who arrives without prior notice.”

19 November 1901

Who Denies the Finality of Prophethood?

The Promised Messiah^{as} said: “It is strange when these people say that I have made a new claim. There are revelations of mine in *Barahin* which contain the words *nabi* (Prophet) and *rasul* (Messenger). For example, there is the following:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى

He it is Who sent His Messenger with guidance.

Then, there is also:

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ

The Champion of Allah in the mantle of the Prophets.

There are others as well. People do not reflect over these revelations. Then, it is unfortunate that they do not understand: would the coming of the Israelite Messiah break the seal of the finality of prophethood, or the coming of the Prophet Muhammad himself, peace and blessings of Allah be upon him. Those who assert that the Israelite Messiah will descend from heaven are the ones who reject the finality of prophethood. In my view, no other Prophet has appeared—neither old, nor new. In fact, it is the mantle of Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him, which has been placed on another, and the Messenger of Allah has come himself. If Hafiz Sahib were to see a reflection of himself in the mirror, should the women of his household cover

themselves in view of the Islamic injunctions of the veil in the thought that some other unknown man has entered their home? Write him a very detailed and clear letter.”

Reality and Metaphor

The Promised Messiah^{as} said: “At the time of the advent of Prophets, peace be upon them, the people grapple with two states: they either wish to see metaphors fulfilled literally, or turn reality into metaphors. This is the misfortune with which they are grappling. They want to see an antichrist that actually has one protruding eye with a donkey that is seventy yards in length. They want to see Jesus, peace be upon him, flying down from the sky like a pigeon. This was never going to happen. This was the same calamity faced by the Jews at the advent of Jesus, peace be upon him. They thought that before the coming of the Messiah, as written in the book of Malachi, Elijah^{as} would descend from heaven first. So when the Messiah appeared, they raised this objection. However, the Messiah responded by saying that Elijah had already come and he is John the son of Zacharia. The Jews thought that Elijah^{as} would return in person. As a result, they rejected the truth. I once obtained a book written by a Jew in which he clearly writes that if God calls us to account on this matter, we will open and place the book of Malachi before Him and say that the scripture clearly states that Elijah^{as} would first return from heaven, where is it written that John^{as} would be the one. Now, as far as my claim is concerned, a verdict has already been given by the High Court of the Messiah, as it were, stating that when it is promised that a person will come again, the nature of their second advent is that someone else appears possessing their nature, disposition and qualities. This is the very same misunderstanding of our scholars. This is actually a metaphor but they have taken it in the literal sense. Similarly, they have taken the Antichrist and its related aspects literally.

The Christians have also been misled. Jesus, peace be upon him, prophesied the coming of the Paraclete after him. The Christians believe this refers to the Holy Spirit, even though this actually refers to the Messenger of Allah, peace and blessings of Allah be upon him. The word *Farqleet* (Paraclete) is a compound of *fariq* and *leet*. The word *leet* refers to Satan.¹

In short, a grave error that people commit at the time of the advent of Prophets, peace be upon them, is that they either take metaphors in the literal sense, or turn

¹ The word *fariq* means ‘he who separates’ or in other words, the one who repels Satan. (Editor)

reality into metaphors.”

A Dream of the Mother of the Believers

Following the aforementioned, His Holiness^{as} related a dream of his honourable wife, the Mother of the Believers (*Umm-ul-Mu'minin*), may Allah be pleased with her, which she saw last night. The Promised Messiah^{as} said that she saw in the dream that in the afternoon, after Zuhr time when carriages usually arrive from Batala, he—that is the Promised Messiah^{as}—took some things and two melons, and gave them to the Mother of the Believers and said: ‘Mirza Ghulam Qadir has arrived; and Rahmatullah as well.’¹ On this, the Mother of the Believers asked about what arrangements would be made for food? This is because the house of Mirza Ghulam Qadir Sahib was situated on the other side and his wife—who had severed all ties with the Promised Messiah^{as}—was also present.

The Promised Messiah^{as} explained that Mirza Ghulam Qadir Sahib had died and that he had come to see both houses. The Mother of the Believers said that Rahmatullah had come especially to meet the Promised Messiah^{as}. Then, there was a boy named Manzur Ali, who took a small bundle of clothes to the other house from the stairs running through our home. Upon opening the bundle it became clear that the cloth was white with a black floral design on it. After this, certain other things belonging to them came to our house as well. Later it became apparent that the bundle of clothes that Manzur Ali took to the other house was taken there by mistake and in reality those things were meant for our house. Then, the Mother of the Believers woke up.

His Holiness^{as} said: “There are certain aspects of this dream that relate to the dream of mine that I narrated yesterday.” The Promised Messiah^{as} went on to state: “In Ghulam Qadir, the word *Qadir* (powerful) relates to both houses, but *Rahmatullah* (the mercy of Allah) relates to our house especially.”

20 November 1901

The Station of One Who is a Sign of Allah

The Promised Messiah^{as} set out for a walk as was his custom and said: “When a person achieves the station where they become a Sign of Allah, Allah Almighty

¹ Rahmatullah was the attorney of the late father of His Holiness^{as}. (Editor)

becomes their limbs. It is also true that when a person reconciles with God Almighty completely and aligns their own will with Him alone, along with all of their desires and faculties, God in turn becomes all of their strengths, as it were. The example of such a person may be likened to the iron that is placed in a fire and heated intensely until it becomes red like the fire. At such a time, the same characteristics that exist in the fire are present in the iron as well.”

The Meaning of ‘The Best of Planners’

The Promised Messiah^{as} said: “I have reflected and found that the word *makar* (plan) has been used in the Quran for the Holy Prophet, peace and blessings of Allah be upon him, and the Messiah, peace be upon him. The same word has been used for me as well, as recorded in *Barahin*. In other words, a hidden conspiracy was hatched to kill the Messiah, peace be upon him, and this was also the case for the Holy Prophet, peace and blessings of Allah be upon him. The same nature of schemes have also been devised against me; and even today there is no difference in the way that I am treated. However, the plan of God Almighty prevailed over all of the opponents. The word *makar* refers to a hidden or subtle plan. Lekhram had written in his letters that I should seek a sign relating to him from God, who is the Best of Planners (*Khayr-ul-Makirin*). When God Almighty destroys and disgraces a wrongdoer through subtle means and protects His righteous servant from the machinations and mischief of the enemy, God’s name *Khayr-ul-Makirin* is used. In other words, God employs the very same means to punish the wrongdoer which they seek to employ for themselves to achieve some other purpose. The very same means which the person seeks to employ for their own benefit become the cause for their own destruction. This is why the Messiah was saved in a way that the factors which came together to destroy him actually became a source of life for him. Similarly, see how God saved the Holy Prophet, peace and blessings of Allah be upon him, from the conspiracies of the Meccan disbelievers. The same promise has been given to me as well.

Someone may ask as to why God did not save them in the places where they originally resided. The answer is that this is not the way of Allah. In fact, God desires to exhibit His knowledge, so He removes His servants from these places.

The word *makar* is limited to the extent of human plans. However, when it surpasses the scope of human designs, it becomes a miracle that is extraordinary in nature. If a person possesses even a shred of faith, they can understand these

matters clearly. There has been no Prophet who has not migrated.”¹

27 November 1901

In what follows, we present an address delivered by His Holiness, peace and blessings be upon him, which he delivered on the word of God being a miracle during his walk on 27 November 1901.

The Miracle of Divine Revelation

The Promised Messiah^{as} said: “There is no doubt that the word of Allah Almighty which is revealed upon His chosen ones and on His Messengers, is a magnificent miracle. No one, either by themselves or with the help of others, has the power to bring forth its equal. In fact, Allah the Exalted makes such people incapable, and in this way His Word is proven to be a miracle. Allah the Exalted invites the opponents again and again to bring forth the like of it, and challenges them, but no one is able to rise to the challenge. The Holy Quran, which is the word of Allah the Exalted, is a perfect miracle. We do not find any other scripture that gives the same challenge as the Holy Quran. Based on my experience and since the Holy Quran is a miracle, I believe that the word of God will always hold the place of a miracle in every case. The perfection and overarching manner in which the Holy Quran is a miracle cannot be matched by any other. For there are many aspects and cases in which the Holy Quran proves to be a miracle. No man has the ability to produce its likeness. Those who assert that the word of God cannot be a miracle are grossly insolent and impudent. Do such people not know and observe that all of the creation of God Almighty is matchless and unparalleled? How then can His word have an equal? If all the thinkers and builders of the world came together in an attempt to produce just one piece of straw, they would not be able to do so. How then can they match the word of God?

To claim merely on the basis of resemblance in speech or similarity of words that this is no miracle is to furnish proof of one’s utter foolishness and obtuseness. For every individual cannot comprehend the higher stages and excellences which a sagacious and insightful person can see. It is my belief that the pure words of the Holy Prophet, peace and blessings of Allah be upon him, shone like a ruby, but despite this, the Holy Quran is completely different and distinct from the holy words of the Prophet, peace be upon him. Why is this so? Well, everything has its

¹ *Al-Hakam*, vol. 5, no. 44, 30 November 1901, pp. 1-4

grades. For example, in the case of cloth, we have coarse cotton cloth, soft muslin and high quality cotton. In their nature as cloth, they are all the same and also by virtue of their being white in apparent colour, it would appear that they are all equal. Silk is white as well. However, does every man not know that all of these types of cloth are distinct in grade and different from one another?

گر حفظ مراتب نہ کنی زندگی

If you are not considerate of rank, you shall lose your faith.

Hence, just as we observe differences in all things, similarly there are varying grades and qualities of speech. Although the words of the Holy Prophet^{sas} are superior and more magnificent than the speech of all other human beings, and miraculous in every respect, even his speech cannot be equal to the word of God Almighty. How then can any other speech match the word of God?

This is an apparent and obvious fact which makes it clear that the Holy Quran is a miracle. However, in addition to this, there are many other aspects that establish its miraculous nature. This, the word of God, is a compendium of so many qualities as cannot be found in any previous scripture.

The title ‘Seal of the Prophets’ given to the Holy Prophet, peace and blessings of Allah be upon him, inherently necessitates and demands that the scripture that was revealed upon him also be the Seal of the Books, and every excellence be contained within it; and in truth, all excellences are contained within it. The general rule and principle as regards the revelation of God’s word is that the power and grandeur of the revelation is equal in degree to the spiritual power and inner excellence of the individual to whom that revelation is sent down. Since the spiritual power and inner excellence of the Holy Prophet, peace and blessings of Allah be upon him, was of the highest level, which no human has ever surpassed, nor will they ever in the future, for this reason the Noble Quran also stands at a higher level and position than the previous books and scriptures. No other revelation has reached this station because the capacity and spiritual power of the Holy Prophet, peace and blessings of Allah be upon him, is greater than everyone else. Every station of excellence reached its pinnacle in the Holy Prophet^{sas}, and he was himself at the ultimate point of perfection. So, at this station, the Holy Quran that was revealed to the Noble Prophet^{sas} was also at the highest level of perfection. Just as the excellences of prophethood reached their final point of perfection in the Holy Prophet^{sas}, similarly the excellences of the miraculous

nature of the divine word reached its final point of perfection in the Holy Quran. The Holy Prophet^{sas} was the Seal of the Prophets and his scripture was the Seal of the Books. The book of the Holy Prophet^{sas} stands at the highest point in respect of all possible ranks and reasons which prove the miraculous nature of the divine word. This applies, whether it is in terms of eloquence and articulacy, the order of subjects discussed, the teaching itself and the excellences of that teaching, or even the fruits of that teaching. In short, no matter the perspective of observation, in every aspect, the perfection of the Holy Quran becomes evident and its miraculous nature stands proven. This is why the Holy Quran has not made a challenge in any specific area, rather, it makes an open challenge to produce its likeness. It invites the world to come forward, and to compete from any perspective, whether it be in terms of eloquence and articulacy, in terms of meaning and sense, in terms of teaching, or prophecies and knowledge of the unseen, comprised in the Holy Quran. Therefore, in every aspect that one observes, this book is a miracle. Even though the clerics may refuse to accept this due to their opposition towards me, this does not take away from the miraculous nature of the Holy Quran. In the fury of their prejudice, at times they become so blind that they will forgo all manner of respect. In the debate at Ludhiana I put forth the point that *لَهُ ظَهْرٌ وَبَطْنٌ* (*verses of the Quran are characterised by both apparent and hidden meanings*).¹ On this, Maulvi Muhammad Husain became incensed and began to raise objections against the narrator of this hadith. Should this be one's reaction if they claim to love and honour the word of God? One ought to remember always:

الطَّرِيقَةُ كُلُّهَا آدَبٌ

Respect is the hallmark of the spiritual path.

Even if Maulvi Muhammad Husain did not accept these words of the narration to be true, love for the Holy Quran demanded that he should not have objected so vehemently to these words.

¹ It is narrated in a hadith recorded in the Sahih of Ibni Habban on the authority of Ibni Mas'ud, may Allah be pleased with him, that the Noble Prophet^{sas} said:

أَنْزَلَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَافٍ لِكُلِّ آيَةٍ مِنْهَا ظَهْرٌ وَبَطْنٌ

'The Quran was sent down in seven modes; every verse in it has an external and internal meaning.' Tabrani, Abu Ya'la, Tahawi and others have also recorded this narration. [Publisher]

**The Holy Quran is a Living Miracle and the
Holy Prophet^{sas} is a Living Prophet**

In short, the Holy Quran is a perfect and living miracle. The miracle of divine word is a miracle which can never grow old—not in any era. The hand that annihilates has no power over it. If today we desired to see a sign of the miracles manifested by Moses, peace be upon him, where are they? Do the Jews have his staff? Does that staff still have the power to turn into a snake, and so on and so forth? Hence, the miracles manifested by all the Prophets of the past came to an end entirely when they passed away. However, the miracles of our Noble Prophet, peace and blessings of Allah be upon him, are such that they are fresh and blooming, and full of life even today. The fact that these miracles are living and that the clutches of death have no power over them, manifestly testifies to the fact that the Holy Prophet, peace and blessings of Allah be upon him, is a living Prophet and he is the one who has been blessed with life in the truest sense—no one else has received this. The teaching of the Holy Prophet, peace and blessings of Allah be upon him, is a living teaching because its fruits and blessings are present even today as they were 1300 years ago. At the present time we have no other teaching in respect of which a person who follows it can claim that they have partaken of its fruits, blessings and grace, and as a result they have become a sign of Allah themselves. However, by the grace and bounty of God Almighty, I receive the fruits and blessings of the teaching of the Holy Quran even today. I have found, even now, all of those signs and bounties which are received as a result of true subservience to the Noble Prophet, peace and blessings of Allah be upon him. As such, this is why God Almighty has established this community, so that it may prove to be a living witness of the truthfulness of Islam; it may prove that those blessings and signs which were manifested 1300 years ago are shown even today by following absolutely the Messenger of Allah, peace and blessings of Allah be upon him. Hundreds of signs have been manifested until now. I have invited the leaders of every nation and religion to contest against me and show the truth of their own Faith. However, not a single one has been able to show a practical example of the truthfulness of their own religion.

I believe that the word of God Almighty is a perfect miracle. It is my firm belief and claim that no other book can compare to it. I proclaim with insight that one may present any aspect of the Noble Quran and in its own right it will show itself

to be a sign and a miracle.

For example, let us take a look at the teaching, and it will appear to be a miracle; in fact, it is a miracle. The teaching is based on a system that is full of wisdom and is in line with the demands of human nature. No other teaching can compare with it at all—not in the least. The teaching of the Holy Quran completes and perfects all of the previous teachings. At this instance, I present just one aspect to show that the teaching of the Holy Quran is at the most superior station and is a miracle. For example, the entire force of the teaching of the Torah (whether due to circumstances of the time or needs of the time) leans towards retribution and revenge. As it states: an eye for an eye and a tooth for a tooth. In contrast, the teaching of the Gospel is inclined wholly towards forgiveness, patience and pardon. So emphatic is this instruction that if a person slaps someone, they are encouraged to turn the other cheek; if a person forces you to go one mile, go with them two miles; if someone asks for your shirt, give them your cloak as well. And so, in every chapter of the Torah and Gospel, as far as the teachings are concerned, one will observe that the Torah leans towards an extreme in excess and the Gospel leans towards an extreme in restraint. However, the Holy Quran gives a wise and balanced teaching on every occasion and instance. Wherever a person looks at the teaching of the Quran, it becomes clear that it instructs one to look at the situation and occasion at hand. Although I accept that the essence of all these teachings is the same, there is no room for denial in the fact that between the Torah and Gospel, each of the two teachings has laid emphasis on just one side of the spectrum. Only the Holy Quran, however, has given a teaching that accords fully with the demands of human nature. It would be wrong to suggest that since the Torah gives a teaching of extreme excess, therefore it is not from God. The fact of the matter is that, in view of the requirements of that time, this was the sort of teaching that was needed. Since the Torah and the Gospel were laws specific to a certain place, therefore all other aspects were not taken into account. However, as the Holy Quran was meant to be for the whole world and all of humanity, its teaching was placed at a position that was in accordance with the true needs of human nature. This is what we call wisdom. For the meaning of wisdom is: *وَضَعُ الشَّيْءَ فِي مَحَلِّهِ* meaning, to place a thing at its appropriate place. Hence, it is the Holy Quran which has imparted this wisdom.

The Torah, as I have mentioned, has stressed unreasonable severity and encouraged a propensity for revenge. On the contrary, the Gospel emphasises forgiveness

to an absurd extent. The Holy Quran has parted from both these courses and has given a true and balanced teaching.

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ¹

Meaning, the recompense of an injury is an injury the like thereof; but whoso forgives and his forgiveness is intended to bring about reformation, his reward is with his Lord.²

The Wise System in the Teaching of the Holy Quran

The Promised Messiah^{as} said: “Now observe this teaching and it becomes evident that it neither emphasises solely on revenge like the Torah, nor leans towards such forgiveness that in many instances would lead to dangerous outcomes, as is the case with the Gospel. In fact, the teaching of the Holy Quran is characterised by a system that is based on wisdom. For example, there is a servant who is very noble and of good character; he has never been dishonest, nor has he caused any harm. If it so happens that he is bringing tea to serve some drinks and the cups slip from his hand and break as they fall to the ground, what response would the occasion demand? Should the servant be punished or forgiven? In such circumstances, forgiving a noble servant of this nature is punishment enough for him. However, if an evil servant who damages an owner’s property on a daily basis was forgiven on this occasion, this would only make him all the more brazen. Therefore, it would be necessary to punish the latter. However, the Gospel does not give such a teaching. In fact, if the government was to act according to the Gospel, if someone demanded India from them, they should hand over Britain as well. Does anyone even follow the Gospel in practical terms? Not at all. Accordingly, the administrative policies of the government, their establishment of various departments, the institution of courts, and their armed forces to protect from enemy advances and the like, and all other such matters, are not consistent with the teachings of the Gospel. For in accordance with the teaching of the Gospel, the institution of any system of governance is simply not possible.

Therefore, the teaching of the Holy Quran, no matter the angle from which it is analysed, in its every chapter possesses an aspect of wisdom. It is free from taking any one extreme; in fact, it is situated at a precise middle point. This is why the

¹ *ash-Shura*, 42:41

² *Al-Hakam*, vol. 7, no. 15, dated 24 April 1903, pp. 1-2

community is referred to as a nation occupying the middle position (*ummatan wasatan*). The question as to why the teaching of the Gospel or Torah are not balanced and lean to one extreme or the other is no means for criticism against God Almighty, nor can we say that these teachings are contrary to the dictates of wisdom. The meaning of wisdom is *وَضَعُ الشَّيْءِ فِي مَحَلِّهِ* (*to place a thing at its appropriate place*) and so the requirements of wisdom in those previous times were in line with the respective teachings. As I have mentioned, punishment at a time that calls for it is also wisdom, and forgiveness at a time when forgiveness is needed is wisdom as well. As such, at that time the peoples' dispositions were shaped in such a way that it was necessary for the teachings in question to focus on one aspect. The children of Israel were enslaved under the Pharaoh of their time for a period of 400 years, and for this reason the habits and customs of those people had a very strong effect on the children of Israel. It is a matter of principle that the ways and practices of the ruler and the laws by which a country is ruled have an effect on the citizens. In fact, these factors even influence their religious beliefs. This is why it has been said:

النَّاسُ عَلَى دِينِ مُلُوكِهِمْ

The people follow the way of their kings.

In the time of Sikh rule, the common people were greatly influenced and people became accustomed to daylight robbery and violence. Hari Singh and others would even rob wedding processions. Similarly, living as slaves under the people of Pharaoh, the children of Israel lost all regard for justice. They were always subjected to cruelty and so eventually, they began to perpetrate tyranny and cruelty as well. Therefore, in order to reform them, clearly the first step was to teach them about justice. This is why they were given the teaching of an eye for an eye and a tooth for a tooth. As a result, they became so firm in this teaching that ultimately they began to think that the heart of the divine law was retribution. They felt it was their religious obligation to seek revenge otherwise they would be committing a sin. Therefore, when the Messiah, peace be upon him, appeared, he found the children of Israel in this state and taught extreme forgiveness. For if he had not imparted a teaching that emphasised forgiveness to a greater degree than the extent to which they were firm in their inclination towards revenge, his teaching would not have proven effectual. So the entire essence of his teaching revolved around this central theme. Hence, in view of these factors and reasons, although

both of these teachings in their own right are based on wisdom, they ought to be deemed as laws that are specific to a certain place or restricted to a particular age. They should not be considered everlasting and timeless laws.

The Holy Quran—An Everlasting and Eternal Law

The wisdom and commandments of God Almighty are of two kinds. Some of them are everlasting and eternal, while others are instituted in view of immediate or temporary requirements. Although the latter are constant in their own right, they are nonetheless temporary. For example injunctions surrounding the formal Prayer and fasting when someone is on a journey are different from when someone is not travelling. When a woman goes out she wears her veil, but when she is at home she need not walk around with her veil on. In the same vein, the commandments of the Torah and Gospel were to serve temporary and immediate requirements. The divine law and book brought by the Holy Prophet, peace and blessings of Allah be upon him, was an everlasting book, an eternal law. Whatever has been stated in it is perfect and complete. The Noble Quran is an everlasting law. Even if the Holy Quran had not been revealed, the Torah and Gospel would have been abrogated eventually because they are not timeless, eternal laws.

I have heard certain fools raise the question as to why this was done. As in, why did God Almighty abrogate the previous scriptures—was He lacking in knowledge? God ought to have sent a complete and everlasting, eternal law in the first place, they say. Such an allegation proceeds from utter foolishness. It cannot be stated as a general principle that every form of abrogation necessitates a lack of knowledge. If it was the case that every form of abrogation is evidence of a lack of knowledge, how would one explain the fact that the garments in which a child of one or two years is clothed are not worn by a boy of say five or ten years of age, or a young man of twenty-five? Can the same shirt made from a metre or half a metre of cloth be worn by a young man? Surely, no normal person would consider this appropriate; in fact, they would laugh at such foolishness. How clearly does this example demonstrate that it is not at all necessary that every form of abrogation shows evidence of a lack of knowledge. When it is obvious that our own beings are subject to change, our needs also continue to change accordingly. Now is the abrogation that takes place in view of these changes due to knowledge and wisdom, or a lack of knowledge? Such an allegation is a sign of absolute ignorance and foolishness. Just as one cannot feed a newborn baby a solid piece of bread or

meat, similarly in the initial stages, those hidden secrets of the divine law cannot be attained which are manifested at its stage of perfection. On certain occasions a physician will prescribe a laxative, but in other instances when a person is suffering from diarrhoea, they prescribe antidiarrhoeal medicine. How can a physician give the same prescription in every circumstance?

In short, the Holy Quran is wisdom; it is a timeless, divine law. It is a treasure-house of all the past teachings. Therefore, the foremost miracle of the Holy Quran is the superior teaching that it presents. Its second miracle is the magnificent prophecies that it contains. As such, just observe how great and magnificent are the prophecies contained in Surah Fatihah, Surah Tahrim and Surah Nur. The life of Allah's Messenger, peace and blessings of Allah be upon him, in Mecca is full of prophecies. If a wise man reflected with fear of God, he would come to learn just how abundantly the Holy Prophet^{sas} received news of matters unseen. At that time, when his entire nation was opposed to him, and he had no supporter or friend, he proclaimed:

سَيُهْرَمُ الْجَمْعُ وَيَوْلُونَ الدُّبُرَ¹

The hosts shall soon be routed and will turn their backs in flight.

Is this an insignificant thing? As far as worldly means are concerned, there were pronouncements claiming that the Holy Prophet^{sas} would be destroyed. However, in this state of affairs the Holy Prophet^{sas} made a prophecy of his own victory and the disgrace and failure of his enemies; ultimately, this is exactly what came to pass. Then, how magnificent and unparalleled are those prophecies relating to the establishment of a dispensation after 1300 years and the signs of this age? Present prophecies from any scripture. Can the prophecies of the Messiah compare to the sorts that I have just mentioned, where all that he has prophesied is that there will be earthquakes, famines, storms and the rooster crowing, etc. Anyone can speak of such ordinary things, for such natural occurrences have always taken place. How does this establish that a prophecy of the unseen is being made? In comparison to this, look at this prophecy of the Holy Quran:

الَّذِينَ ظَلَمُوا فِي الرُّومِ فِي آذَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

فِي بَعْضِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَ يُنْفَخُ الصُّورُ الْمُؤْمِنُونَ²

Meaning, I am Allah, the All-Knowing. The Romans have been defeated in their

¹ *al-Qamar*, 54:46

² *ar-Rum*, 30:2-5

own frontier by the Persians. Quickly thereafter in a few years, they will surely be victorious. To Allah belongs the knowledge of occurrences of past and future, and the factors leading to them are in the hand of Allah. When the Romans are triumphant, on that day the believers will rejoice as well.

Now contemplate as to how astonishing and magnificent this prophecy is. This prophecy was made at a time when the Muslims themselves were weak and powerless. They were in danger themselves. They neither had worldly means or power at their disposal. In this state of affairs, their opponents claimed that this party would perish in no time. Despite this, the prophecy stipulated a time period. Then, the Holy Quran said:

يَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ¹

On that day the believers will rejoice.

In this way, the prophecy became twofold. In other words, on the same day that the Romans would defeat the Persians, the Muslims also would become victorious and rejoice. As such, this prophecy was fulfilled exactly as stated on the day of Badr when on the one hand, the Romans were triumphant, and on the other hand, the Muslims were victorious. Similarly, it is stated in Surah Yusuf:

آيَاتٍ لِّدَّالِّينَ²

In it there are signs for the inquirers.

With these words, Allah the Exalted has presented the entire account as a prophecy for the Noble Messenger, peace and blessings of Allah be upon him.

Therefore, no matter the extent to which one studies this matter, it is clear that the prophecies of the Holy Quran are magnificent in stature. No other scripture can compare in respect of its own prophecies, because not only were these prophecies fulfilled in the lifetime of the Holy Prophet, peace and blessings of Allah be upon him, they continue to be fulfilled even now, without fail. As such, there are many prophecies which are now being fulfilled and many remain, which will be fulfilled in the future.

From among all of the prophecies that are being fulfilled now, there is the prophecy relating to our community, which in fact extends from the beginning of the Holy Quran to the very end. As such, Allah the Exalted states in Surah

¹ ar-Rum, 30:5

² Yusuf, 12:8

Fatihah:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

The path of those on whom Thou hast bestowed Thy blessings.

In these words a prophecy has been made about the Promised Messiah. Then in the very same chapter, two groups of people are mentioned: those who have incurred divine displeasure (*maghdub*) and those who have gone astray (*dalleen*). In mentioning these two classes, we have been told that when the Promised Messiah appears, a nation will oppose him who will incur the wrath of God and follow in the footsteps of the evil Jews of the past. By mentioning those who have gone astray, an indication is made that the Promised Messiah will appear to kill the Antichrist and break the cross. For it is accepted that ‘those who have incurred divine displeasure’ refers to the Jews and ‘those who have gone astray’ refers to the Christians. Towards the end of the Holy Quran there is also mention of Satan, who is the real Antichrist. Moreover, in the verse of Surah Nur regarding successorship, there is a prophecy about the Promised Messiah, who is the Seal of the Caliphs. Furthermore, in Surah Tahrim it is clearly mentioned that a Messiah will appear in the Muslim ummah as well, because when the believers are likened to Mary, there ought to be at least one person from the Muslim community who possesses the qualities of Mary and in turn gives birth to the Messiah when the spirit is breathed into them. So when the spirit is breathed into that believer, they will themselves become the Messiah.²

The manifestation of these prophecies in the form of my community are no insignificant matter. This community is the fulfilment of a grand prophecy, uttered from the lips of the Holy Prophet, peace and blessings of Allah be upon him, 1300 years ago. To give this news so long ago cannot be attributed to physiognomy or guesswork. Furthermore, this prophecy is not by itself, it is accompanied by thousands of other hallmarks and signs, which had been foretold in respect of this age. As a matter of fact, in addition to all this, Allah the Exalted has Himself shown a stream of signs numbering in the thousands through me. Accordingly, hundreds of prophecies have already been fulfilled, which were published in advance throughout the country and then fulfilled at their appointed time. Our opponents know this as well. Now, does the Quran—the miracle

¹ *al-Fatihah*, 1:6-7

² *Al-Hakam*, vol. 7, no. 16, dated 30 April 1903, pp. 1-2

of the Holy Quran and its pure teaching—have no outcome or effect? Does the spiritual power and life-giving breath of the Holy Prophet, peace and blessings of Allah be upon him, bear no fruit? One must accept that all of this is due to the blessing of the Holy Prophet^{sas}, for this is an established fact.

نارے کزولی مسموع است
معجزہ آن نبی متبوع است

*When you hear about a miracle of the saint;
Know that this is a miracle of the Prophet whom he follows.*

The Miracles and Wonders of the Holy Prophet^{sas}

Therefore all the hallmarks and signs which are manifesting themselves through me are in actuality miracles of the Messenger of Allah, peace and blessings of Allah be upon him. All of my prophecies are prophecies of the Holy Quran, because they are the fruits of following the Holy Prophet^{sas} and the teachings of the Holy Quran. At the present time, there is no adherent or follower of any other religion who can claim that they can make prophecies, or manifest miracles. Therefore, in this light, the miracle of the Holy Quran is superior to the miracle of all other scriptures.

Another aspect relates to eloquence and articulacy. Now the eloquence and articulacy of the Holy Quran is so distinctly superior and established that even enemies who possess a sense of justice have had to accept this fact. The Holy Quran gives the challenge:

فَاتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ¹

Then produce a Chapter like it.

However, to this day no one has been capable of bringing forth its likeness. The Arabs were masters of eloquent and articulate speech. On certain occasions, they would hold large gatherings in which they would recite the odes they had composed. Even they were unable to compete.

Then, the eloquence and articulacy of the Holy Quran is not subordinate to words alone, without any consideration for meaning and sense. In fact, just as the most exquisite words are placed in a wonderful order, in the same way, divine

¹ *al-Baqarah, 2:24*

verities and insights have been expressed through them. It is beyond the power of man to express such divine verities and insights while also maintaining every aspect of eloquence and articulacy in speech. At once instance, Allah the Exalted states:

يَتْلُوا صُحُفًا مُطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ¹

Meaning, he recites to them such Scriptures which are possessed of divine verities and insights. Writers know that it is extremely challenging for an elegant composition of prose to remain uncompromising, whilst also articulating a pure teaching and the highest of morals, and for the teaching to be so effective and absorbing that it not only repels ignoble traits, but also inculcates the most exemplary qualities. The state in which the Arabs were plunged is no hidden matter. They embodied every evil and vice. They had been in such a wretched state for centuries. Yet how powerful was the grace and blessing of the Holy Prophet^{sas} that within twenty-three years he transformed the very face of the country. This was due to the effect of the teaching.

If even the smallest chapter of the Holy Quran is taken as an example, it will become evident that in addition to the highest levels of eloquence and articulacy, it is replete with all the inherent excellences and merits of a good teaching. Let us take Surah Ikhlas in which every aspect of God's Oneness has been encompassed and every form of polytheism has been rejected. Similarly, just observe Surah Fatihah and see how great a miracle it is. It is a brief chapter with only seven verses, yet in reality it is a masterpiece of the Holy Quran—a summary, an index of the entire book. It encompasses subjects relating to the existence of God, divine attributes, the need for prayer, the means of its acceptance, and beneficial, fruitful ways in which to pray; it furnishes guidance on how one may be saved from harmful ways; it refutes the false ideologies of all the other religions of the world.

One often observes that most other books and people of faith highlight the negative, defective aspects of other religions—they criticise other teachings. However, when levelling these criticisms no person of any religion presents an excellent teaching to take its place. No one is able to demonstrate, if they are seeking to save the people from a wrong, what good teaching they have to give in its stead—no other religion has this ability. This pride belongs to the Holy

¹ *al-Bayyinah*, 98:3-4

Quran alone; where it refutes false religions and exposes their false teachings, it also presents the true and correct teaching as well. An example of this is displayed in Surah Fatihah, that in each and every word, false religions have been refuted.

The Pinnacle of Beauty and Beneficence in Surah Fatihah

For example, Allah the Exalted states *alhamdulillah* which means that all praise, irrespective of the nature of that praise, belongs to Allah Almighty alone. These words demonstrate that the Holy Quran wishes to instil belief in a God Who is pure from all defect and full of all perfect attributes. For the name Allah is used to refer to a being Who is pure from every imperfection. Perfection is of two kinds: either in terms of beauty or in terms of beneficence. Both these forms of perfection are implied in this name. The names that other nations have proposed for God Almighty are not as encompassing. And so this very word by itself—the name Allah—proves false the nature of those deities worshipped by false religions and the attributes of those false gods. For example, if we were to take the Christians, they believe in a god who is a humble, helpless man, born of a woman, named Christ. In the likeness of ordinary children, with pain and suffering, he came from the womb of his mother. He was strained by human afflictions, left restless by the pangs of hunger and thirst, and he bore the gravest pain and grief. He was a victim to all the tribulations of helplessness and weakness. Ultimately, he was beaten at the hands of the Jews, apprehended and put on the cross.

Now, if this state of Christ (whom the Christians portray as God), as is illustrated by the Gospels, was presented before any intelligent individual, would they say that he possesses all perfect attributes and is free from all defects? Of course not. In fact, one would have to declare that he is a prime and perfect example of human weakness and deficiency. So how can the one who proclaims *alhamdulillah* believe in such a weak, crucified, accursed god? This demonstrates that in contrast to the Christians, the Quran invites people towards a God who simply cannot have any defect, whatsoever.

Then look at the Arya Samaj who say that their Parmeshwar is one who has created neither matter nor souls in this world. They say that just as God is eternal and everlasting, so too the physical elements of our bodies and the like exist independently as God does, and they do not depend on Him for their subsistence and existence. Conversely, in a way, they suggest that God depends on those elements in order to run the affairs of His Godhead, for He is not the creator of anything.

Consequently, the inevitable conclusion arises that how can a god who is not the creator, be the master? The Arya Samaj also believe that God is neither the Provider, nor compassionate, etc. because whatever man receives is but the fruit of his own action; he cannot receive anything above and beyond this.

Now do tell me, can sound reason ever accept a god who is portrayed with such defects? In this context, the phrase ¹الْحَمْدُ لِلَّهِ (all praise belongs to Allah) refutes all of the erroneous and absurd notions and ideologies held by every false religion of the world in relation to God Almighty.

The Grace of Divine Providence

After this, there is the term *Rabb-ul-Alamin* (Lord of all the worlds). As mentioned earlier, Allah is that being Who possesses all perfect attributes, Who is free of all imperfections and Who is the absolute pinnacle of beauty and beneficence. This is so that people may be drawn towards Him on account of His unparalleled and matchless being, and they may worship Him with the passion and inclination of their soul. Therefore, the first quality of beneficence is expressed through God's attribute Lord of all the worlds. It is through this attribute that all creatures receive the grace of divine providence. On the contrary, however, all of the other religions present in the world today have rejected this divine attribute as well. For example, the Arya Samaj, as I have just mentioned, believe that whatever mankind receives is the result of their own actions, and they do not benefit from the providence of God in any way whatsoever. After all, when they do not even believe that God is the creator of their souls and when they consider their own souls to be completely independent of Him for their life and existence, they must in turn deny God's attribute of providence also.

Similarly, the Christians too reject this attribute because they consider the Messiah to be their Lord and go about proclaiming 'Our Lord the Messiah, Our Lord the Messiah.' They do not consider Allah the Exalted to be the Lord of everything in this world. In fact, they consider the Messiah to be above and beyond this grace of divine providence and consider him to be the Lord himself. In the same manner, the Hindus generally reject this truth as well, because they consider everything—various elements and such—to be the Lord. The Brahmo Samaj also deny absolute divine providence because they believe that God has done whatever He was meant to do all at once. They believe that this entire universe and

¹ *al-Fatihah*, 1:2

its powers, once set in motion, continuously go on performing their function and Allah the Exalted cannot intervene in any way, nor can they be changed or controlled. They believe that God is completely idle. Therefore, when the other religions are observed and their doctrines are analysed, it becomes clearly evident that they do not believe that Allah the Exalted is the Lord of all the worlds. This quality, which is a remarkable quality indeed that is observed at every moment, is presented by Islam alone. In this way, with one word alone, Islam uproots all the false and absurd doctrines, which the adherents of all other Faiths have invented in contradiction to the attribute under discussion.

Then, the next attribute of Allah the Exalted that is mentioned here is *ar-Rahman* (the Gracious). By virtue of this attribute, God grants human beings what they inherently desire without their praying or supplicating, and without any action on their part. For example, when a person is born, the things that they require for their life and subsistence are already present. A mother's breast is filled with milk even before her child is born. The sky and earth, the sun and moon, the stars, water, air, and so on and so forth, all of these things that have been created for humankind, exist by virtue of God's attribute of Graciousness. However, the adherents of other Faiths do not believe that God can shower His grace unconditionally. The Arya Samaj do not believe in this concept at all, which has just been presented whilst elaborating upon the deeper meaning of 'Lord of all the worlds'. Even the Christians have adopted the belief that God cannot show unconditional mercy in order to justify their own concept of atonement. As far as the Arya Samaj are concerned, one ought to ask them: what previous actions resulted in the birth of the earth, sky, moon, sun, air and water?¹

The Attribute of Divine Mercy

Then, the attribute of Allah Almighty known as *Rahim* (the Merciful) is mentioned. This attribute of Allah the Exalted demands that He should not allow labour and effort to be wasted; in fact, He blesses them with fruits and results. If a person had no certainty as to whether their labour and effort would ever yield fruit, they would become indolent and useless. This attribute of God widens the scope of one's hopes and drives one with passion to perform acts of virtue. It should also be remembered that in the terminology of the Holy Quran, Allah the Exalted is referred to as the Merciful when He accepts the prayer, emotion and

¹ *Al-Hakam*, vol. 7, no. 17, 10 May 1903

good deeds of the people and in turn saves them from afflictions, misfortunes and from their works going in vain. Divine Graciousness (*rahmaniyyat*) is completely general in nature, but God's attribute of Mercy (*rahimiyyat*) relates to human beings in particular. The other creatures of God do not possess the capacity and strength to pray and weep, and to do good deeds; only humans have been given this ability.

The Attribute of Divine Graciousness

So as mentioned, this is the difference between divine Graciousness and divine Mercy. God's Graciousness does not require prayer, whereas His Mercy demands supplication, and this is a robe of distinction bestowed upon man. If a human being, despite being human, does not benefit from this attribute, they are no different than animals, in fact they are equal to inanimate objects. This divine attribute also is sufficient to refute all of the false religions of the world. For certain religions are inclined towards freedom from the divine law; they do not acknowledge the phenomenon of progress and advancement in the world. When the Arya Samaj reject the grace of this attribute in the world, how can they possibly believe in God's attributes of perfection? The late Syed Ahmad Khan also rejected the concept of prayer and as a result he was left deprived of the divine grace that man receives through prayer.

The Attribute of God as the Master of the Day of Judgement

Then, the fourth attribute of Allah Almighty that is mentioned is *Maliki Yawm-id-Din* (Master of the Day of Judgement). This attribute proves those people to be false who reject the Day of Resurrection. Details of this are mentioned at many places in the Quran.

The difference between this attribute of Allah Almighty and His Mercy is that divine Mercy opens a way to success through prayer and worship, and establishes a legitimate right. It is by virtue of God being the Master of the Day of Judgement that this right and its fruits are actually given to a person.

The phrase *إِيَّاكَ نَعْبُدُ*¹ (*thee alone do we worship*) rejects all false gods and falsifies all those who associate partners with God, because firstly, the perfect attributes of Allah the Exalted are mentioned, whereafter He is addressed with the words

¹ *al-Fatihah*, 1:5

إِيَّاكَ نَعْبُدُ¹ (*thee alone do we worship*). In other words, one proclaims that we worship that God Who is the Possessor of all perfect attributes, Who is the Lord of all the worlds, the Gracious, the Merciful and Master of the Day of Judgement. Each of these four attributes, which are collectively referred to as the Mother of Attributes, are nowhere to be found in fictitious gods. Those who worship stones, trees, animals or other things cannot prove that these attributes exist in them.

The Door of God's Bounties and Blessings is Open Even Now

Furthermore, the words إِيَّاكَ نَسْتَعِينُ (*thee alone do we implore for help*) refute those people who reject prayer and deny the acceptance of prayer. Then, the words that follow in this chapter are as follows:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²

Guide us in the right path—the path of those on whom Thou hast bestowed Thy blessings.

These words refute the Muslim clerics of this day and age who believe that all spiritual bounties and blessings have come to an end, and human effort and struggle amounts to nothing, and who believe that humankind cannot attain the blessings and fruits of those upon whom Allah has bestowed His blessings.

These people consider the bounties of the Holy Quran to be ineffectual. They do not believe in the spiritual influence of the Holy Prophet, peace and blessings of Allah be upon him, because in their view, no one—not even a single person—can develop within themselves the hue and nature of those upon whom Allah has bestowed His blessings. What is the use of offering this prayer then? But no, this is an error—and a grave error indeed—on the part of those who hold such a belief. The door of God's bounties and blessings is open now just as it was before. However, all of those bounties and blessings can only be attained through absolute servitude to the Holy Prophet, peace and blessings of Allah be upon him. If someone claims, without being fully subservient to the Holy Prophet, peace and blessings of Allah be upon him, that they receive spiritual blessings and heavenly light, such a person is a liar, and the greatest of deceivers.

There are certain statements of Syed Abdul-Qadir Jilani, may Allah be pleased with him, which are similar in nature to the Quran. Maulvi Abdul-Hayy, who has

¹ *al-Fatihah*, 1:5

² *al-Fatihah*, 1:6-7

always been a follower of the Sunnah of the Holy Prophet^{sas}, and whom I love dearly, was a firm believer in the Oneness of God. He would always keep himself distanced from innovations in the faith and self-invented beliefs. He would say in relation to these statements that if they are in harmony with the Quran, what can one say? So to continue, he would say that the wondrous feats and miracles of saints are actually like the miracles of the Prophets, peace be upon them. Therefore, this is a miracle of the Quran. The fact of the matter is that the miracles that one is given after following the Sunnah in letter and spirit are actually the miracles of the Holy Prophet, peace and blessings of Allah be upon him, and the Holy Quran. If now the door to these wonders and miracles is closed, this would, God forbid, be a great dishonour to the Holy Prophet, peace and blessings of Allah be upon him.

Allah the Exalted addressed the Holy Prophet^{sas} and said:

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثُرَ¹

Surely We have given thee abundance of good.

This statement was made at a time when some disbeliever mockingly said to the Holy Prophet^{sas} that he had no children. One cannot be sure as to whether the opponent used the word *abtar* so as to provoke the following response from Allah Almighty that ²إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ² meaning, your opponent is the one who shall remain without progeny.

Those who appear in a spiritual manner will be deemed the progeny of the Holy Prophet^{sas}; they will be the inheritors of his knowledge and blessings, and partake thereof. Allah the Exalted states:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ³

Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.

Now, read the earlier verse along with the one just quoted above and the reality becomes clear. If the Holy Prophet, peace and blessings of Allah be upon him,

¹ *al-Kauthar*, 108:2

² *al-Kauthar*, 108:4

³ *al-Abzab*, 33:41

had no spiritual progeny either, then God forbid, he would be childless, whereas such a fate was destined for his enemies. The words *إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ* (*Surely We have given thee abundance of good*) demonstrates that the Holy Prophet^{sas} has been blessed with abundant spiritual progeny. Hence, if we do not accept that the Holy Prophet^{sas} was given spiritual progeny in abundance, we will have to reject this prophecy as well.

Therefore, a true Muslim must invariably accept—and ought to accept—that the spiritual effects of the Holy Prophet, peace and blessings of Allah be upon him, will endure until the end of time just as they were 1300 years ago. Therefore, it is to show proof of these very effects that God Almighty has established this community, and now the same signs and blessings are being manifested which were manifested in the previous age.

The truth is that if it were not for the prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*¹ (*Guide us in the right path*) the seekers who desire excellence for their inner selves, would have perished. I had a debate in Lahore with a Maulvi Abdul-Hakeem Sahib and asked why converse with God Almighty displeases him so much? After all, Hazrat Umar, may Allah be pleased with him, was also a *Muhaddath*. In response, he outright rejected this fact and responded that the Holy Prophet, peace and blessings of Allah be upon him, had only made a hypothetical statement and Hazrat Umar^{ra} was not a recipient of revelation from God; it is impossible for anyone to receive revelation after the Holy Prophet^{sas}. So, he does not believe what I have mentioned and has closed the door to divine converse for all times; he considers God Almighty to be a God who is mute. I cannot understand this. The Holy Quran says:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا²

For them are glad tidings in the present life.

What does this mean in his view? When angels descend on such believers and give them glad tidings, from whom exactly do they bring these glad tidings? Based on his own belief, he will have to reject the Holy Quran in this instance as well. The Noble Quran in its entirety is replete with the fact that people are conferred the honour of converse with God Almighty. If this honour cannot be received by anyone, how would the effects of the Holy Quran be established? If

¹ *al-Fatihah*, 1:6

² *Yunus*, 10:65

the sun is dark and obscured, how will anyone be able to distinguish its light, and would it be a means of pride that the sun has no light, only darkness?¹

The Grace of the Spiritual Influence of the Holy Prophet^{sas}

In this way, to believe that the effects of the Holy Quran and the blessings of the spiritual influence of the Holy Prophet^{sas} were limited to a specific era and for a specific person alone, and that they have ended for all times to come, is a grave disrespect and insult to the Holy Prophet, peace and blessings of Allah be upon him. In fact, this is not only a dishonour to the Holy Prophet^{sas} but is tantamount to a criticism of the holy being of Allah Almighty Himself.

Remember that the Prophets do not come to the world so that their persons may serve the purpose of ostentation and display. If no grace flows from them and mankind receives no spiritual benefit from them, one will have to accept that pretension is their only purpose and that God forbid, if they did not exist, it would all be much the same. However, this is not true and in fact, they become a source of much blessing and grace for the world; good emanates from them. Just as the entire world benefits from the sun, and it does not withhold benefit at a certain point in time but continues on, in the same way, the sun of the grace and blessing of the Holy Prophet, peace and blessings of Allah be upon him, shines always and continues to benefit those who are fortunate. It is for this reason that Allah Almighty states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Meaning, say to them that if you desire to become the beloved of Allah Almighty, then obey me; then will Allah the Exalted love you. True obedience and subservience to the Holy Prophet^{sas} makes one the beloved of Allah Almighty and becomes a means for the forgiveness of sins.

Hence, when perfect obedience to the Holy Prophet^{sas} makes one the beloved of Allah Almighty, there is no reason why the beloved would not be able to speak to the one who loves Him. If we were to accept that Allah the Exalted does not speak to a person despite loving them, this Beloved God would be dumb, God forbid. On the contrary, Allah the Exalted has stated that this is precisely the very defect that is characteristic of false gods, in that they do not speak. However,

¹ *Al-Hakam*, vol. 7, no. 19, dated 24 May 1903, pp. 1-2

² *Aal-e-Imran*, 3:32

I am ready to prove—and it is for this very purpose that Allah Almighty has established this community—that the signs and fruits of true subservience to the Holy Prophet, peace and blessings of Allah be upon him, are present in all ages. Even today, that God, Who is a God that speaks, sends down His exquisite word to guide the world. Even today, He is giving proof of the miracle of the Holy Quran. Indeed, it is a miracle of the Holy Quran that I am able to confidently challenge the world to contest against me in writing about the divine verities and insights of the Holy Quran in the Arabic language, but not a single person has the strength to come forth and accept this challenge. To contest against me is to contest against the Holy Prophet, peace and blessings of Allah be upon him. For Allah the Exalted states:

وَالْخَرِيدِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ¹

And among others from among them who have not yet joined them.

At this time, the Book and Wisdom are being taught, and in this age also Allah the Exalted desires to form a community of people like the companions. The true purpose of this is to establish the miracle of the Holy Quran.

The Holy Quran is an Unparalleled Miracle

In summary, the Holy Quran is a miracle of which there has been no example in the past, nor will there ever be at any time in the future. In its grace and blessing, its value never diminishes and it is distinct and shining in every age, just as it was in the era of the Holy Prophet, peace and blessings of Allah be upon him. Moreover, it ought to be remembered also that every individual's speech accords with their strength. The greater a person's strength, resolve and objectives, the greater their speech. The same nature is evident in divine revelation also. When someone receives revelation from God, the greater their strength as a person, the greater the stature of the divine word that is bestowed upon them. In the case of the Holy Prophet, peace and blessings of Allah be upon him, since the sphere of his strength, capability and resolve was immensely far-reaching, therefore, he was bestowed with revelation that was equal in stature and rank. No one else with the same strength and courage will ever be born. For the invitation of the Holy Prophet^{sas} was not limited to any one era or specific nation, as was the case with Prophets that appeared before him. In respect of the Holy Prophet^{sas} it was

¹ *al-Jumu'ah*, 62:4

proclaimed:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا¹

Say, 'O mankind! Truly I am a Messenger to you all.'

Then, Allah the Exalted said:

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ²

We have sent thee not but as a mercy for all peoples.

When the sphere of the divine appointment and prophethood of the Holy Prophet^{sas} was so widely encompassing, how can anyone compare to him? In the present age, even if a verse of the Holy Quran was revealed upon someone, it is my belief that this revelation of theirs would not give them the same breadth as the Holy Prophet, peace and blessings of Allah be upon him, which was his distinction in the past and even now. It is for this reason that as far as interpretation of dreams is concerned, experts have adopted the principle that interpretations depend on the condition and state of the individual in question. If a person is poor, their dream will be understood within the scope of their capacity and objectives; the dream of a wealthy man will be understood in a manner that accords with him; and a king in accordance with his stature. For example, if a poor man saw in a dream that his head was itchy, obviously this would not mean that the crown of a king would be placed on his head, it would probably mean that he would soon receive a beating. Just as spheres of human capacity are different, in the same manner, the spheres of divine revelation are different.

Furthermore, in the word of God Almighty there are many other aspects as well which establish it as being matchless. This unparalleled nature is not as we would imagine by our standards. For the word of God Almighty is revelation that comes without the element of deliberation, whereas our speech at times is based on mental reflection and later on we correct our words. Things can be 'unparalleled' only in relative terms. If there were two roosters, one of them could be deemed relatively matchless in comparison to the other, but a rooster would have no comparison whatsoever to an elephant.

¹ *al-A'raf*, 7:159

² *al-Anbiya*, 21:108

Now, when Allah the Exalted has established a continuous phenomenon of miracles, why would He not give us the miracle of speech? Just as miracles have been manifested in all ages, similarly, in order to prove that the Holy Quran is a miraculous Word, Allah the Exalted has also given us the miracle of speech—as was the case with Hazrat Syed Abdul-Qadir Jilani, may Allah be pleased with him, who was blessed with a few miraculous lines of speech. Hence, in this era as well, in order to demonstrate the miraculous nature of the Word that is the Holy Quran, the Promised Messiah has also been blessed with the miracle of speech, just as other miracles and signs have been given in order to furnish evidence of the signs and miracles of the Holy Prophet, peace and blessings of Allah be upon him. Allah the Exalted has distinguished this community by giving me signs which are similar in nature to the signs given to the Holy Prophet, peace and blessings of Allah be upon him, because this dispensation follows in the same footsteps and in reality, is the same community of the past. A prophecy has already been made in regards to the advent of the Holy Prophet, peace and blessings of Allah be upon him, in the form of a spiritual manifestation. This promise was made in the following verse:

الْآخِرِينَ مِنْهُمْ¹

Among others from among them.

Therefore, just as the Holy Prophet^{sas} was given the sign of miraculous speech in his age and he was blessed with a matchless book like the Holy Quran, in the very same way, in his spiritual manifestation of this era, he was given the miraculous sign of speech. Therefore, one may observe how emphatically I have invited the world to accept my challenge in words that would arouse any man's indignation, but not a single person has been able to muster the courage and strength to come forward. God Almighty has stripped away their strength, and He has snatched their so-called knowledge and abilities. Even though these people make tall claims and boast of their own learning, in this challenge, God Almighty has disgraced and humiliated them all.

The Miracle of the Splitting of the Moon

The other magnificent miracle that was given to the Holy Prophet, peace and blessings of Allah be upon him, was the splitting of the moon. In reality, the

¹ *al-Jumu'ah*, 62:4

splitting of the moon was a kind of lunar eclipse and it took place with a gesture from the Holy Prophet, peace and blessings of Allah be upon him. In this era as well, Allah the Exalted has shown the sign of the lunar and solar eclipses; this was particular to the Promised Messiah and Mahdi, and this sign has never been shown in such a way since the beginning of time. This had been preserved for the era of the Promised Messiah alone. In the hadith, it is declared that this would be one of the signs of the Mahdi, about whom the Holy Prophet, peace and blessings of Allah be upon him, said that he would come in his name. The point to note here is that it was necessary that I be blessed with signs that were similar in nature to those conferred upon the Holy Prophet, peace and blessings of Allah be upon him, because mine is actually the advent of the Prophet^{sas} himself.

The Need for Miracles

Therefore, the Noble Quran—without any element of deliberation and without any need for addition or subtraction—possesses a spirit of life within it. It occupies a station that is above and beyond any relative associations or comparisons, and stands as a timeless miracle. The miracle of speech that has been granted in this day and age is to reflect that miracle of the past. This may be likened to the manner in which a blueprint represents a building, or how an image is reflected in the mirror. How disheartening would it have been for Muslims if it was accepted that they would be given no signs or miracles, because the signs of the past become tales for those who come in future times. Human nature desires to witness fresh and living signs. I can only be disappointed at those ignorant Muwahhids, who believe that now miracles do not occur, nor are they needed. Death is better than a barren life. If God has put a close on His grace and placed a lock on it, what was the need to teach the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ¹

Guide us in the right path.

This is no different than tying someone down and then beating them for not walking forward. How can the poor soul walk? Apparently, some would say that God has closed the doors to His grace and blessing, but at the same time He tells us to offer the supplication إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (*guide us in the right path*) numerous times during the day in our formal Prayers. If it was set in the law of nature that

¹ *al-Fatihah*, 1:6-7

the phenomenon of miracles and blessings would end after the Holy Prophet^{sas} and no one was ever destined to receive any divine grace or blessings, then what is the meaning of this supplication?

If the prayer mentioned above has no outcome, then what difference is there between the effects and results of the teaching given to the Christians and the teaching given to us? It is written in the Gospel: if you follow me you will move mountains; but today, Christians cannot even move a shoe. The Gospel says: you will show miracles like me; but today, no one can show anything. It is written that they will consume poisons and this will not hurt them; but today, when snakes and dogs bite them, they die from the effects of their poison. Not a single person can show a practical example of prayer. The fact that they are unable to show an example of the acceptance of prayer is a strong criticism and argument against them.

Another proof which disproves the religion of Christianity and establishes that it is deprived of the spirit and effect of life is that they have deviated from the way of their Prophet.

If we too begin to say that now signs and miracles are not manifested, and the prayer that has been taught to us carries no effect or outcome, would this not mean that, God forbid, these actions are useless? Nay! God Almighty is Knowing and Wise; He maintains the effects of prophethood. It is for this reason that He has now established this dispensation, so that it may bear testimony to the truth of this very fact. The miracles that I have gathered of the Holy Quran related to its divine insights and the miraculous nature of its speech are now being manifested by Allah the Exalted, so that this may serve as proof of the miracles of the Holy Prophet^{sas} and his prophethood. It is this very tool and weapon that Allah the Exalted has given to me, and with which I desire to break the spell of false religions. It is my objective to prove that the Holy Quran is a living Word; I do not present it as though it were a mere collection of incantations.¹

The Reality of the Hereafter

One ought to know that the hereafter in reality is a reflection of the worldly realm. Whatever is manifested spiritually in this world as a result of faith and the fruits thereof, or as a result of disbelief and the consequences thereof, will appear in physical form in the hereafter. Allah the Lord of Glory says:

¹ *Al-Hakam*, vol. 7, no. 20, dated 31 May 1903, pp. 1-3

مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى¹

But whoso is blind in this world will be blind in the Hereafter.

In other words, he who is blind in this world, will be blind in the next world as well. This sort of physical manifestation should not be cause for surprise and one ought to reflect as to how spiritual matters take on a physical form in dreams. The world of visions is even more astounding where, despite one's physical senses being active and in a state of wakefulness, spiritual phenomena are seen in all sorts of physical forms with our physical eyes. For example, sometimes in a state of complete wakefulness, one is able to meet with souls that have passed on from this world, and they are seen as one would see them in this world, in their original body in worldly garments, wearing normal attire. These holy personages engage in conversation and on many occasions, with the permission of God, they even give news about the future, and this news turns out to be true. Sometimes, in a state of complete wakefulness, one is able to grasp from the realm of visions a pleasant drink or a fruit of some sort, which tastes delicious when consumed. In my own humble capacity, I have had all of these experiences. This is one of the most heightened forms of visions which can be experienced when a person is completely awake. From my own experience, I have witnessed that a delectable food or fruit of some sort or a pleasant drink appears before my eyes, and with a hidden hand it is repeatedly put to my mouth; and my tongue with its sense of taste is able to relish the flavour of that exquisite food. All the while, I continue speaking to the people around me and my apparent senses continue to function perfectly, as I go on drinking that sherbet or eating that fruit as well, all at the same time, while I am able to taste its flavour and sweetness in the most manifest of ways. In fact, the delight of which I speak is far more refined than the pleasures of this world. These are not hallucinations or figments of my imagination at all; it is a distinction of God that² بِكُلِّ خَلْقٍ عَلِيمٌ (*He knows every kind of creation full well*) and so in these experiences, He manifests a spectacle of His creation in a certain form. Therefore, such examples of creation and birth can be witnessed in this very world, and the godly have testified to these experiences in every age. So, why should a sensible person doubt the apparent form of creation and birth that will take place in the hereafter, or how one will behold the scale of their deeds, and see the bridge over which the people will pass into paradise? Similarly, many

¹ *Bani Isra'il*, 17:73

² *Yasin*, 36:80

other things that are spiritual in nature, will be seen in a physical form. When God makes it possible in this very world for His holy servants to witness the phenomenon of spiritual things taking on an apparent form by way of creation and birth, does He not have the power to exhibit similar manifestations in the hereafter also? In fact, these apparent forms bear a very close relationship with the next world, because whereas this apparent form of birth is manifested to the holy in this world—a place of manifestations that is not wholly detached from the temporal realm—then why would these forms not be seen in the hereafter, which is an abode that is completely and wholly detached from this worldly realm?

One ought to bear in mind clearly that all of those wonders are manifested to a godly person in this very world, which a person who is distanced from God reads in verses of the Holy Quran as stories relating to the hereafter. Therefore, as for the person whose sights do not reach the deeper essence, they consider these descriptions to be strange. In fact, sometimes their hearts begin to harbour objections and it seems illogical and far from the truth to them that God Almighty would sit on His throne on the Day of Judgement, that the angels would stand in rows, that deeds would be weighed on scales, that people would walk over the bridge leading to paradise, that after reward and punishment is handed out, death would be slaughtered like a goat, that deeds would be presented before the people as beautiful or unsightly human beings, and that there would be rivers of milk and honey in paradise, and so on and so forth.”¹

3 December 1901

The Combining of Prayers as a Sign of the Mahdi

The following is an address of 3 December 1901 delivered in Mubarak Mosque after the Maghrib Prayer by His Holiness, the Sign of Allah, peace and blessings be upon him, on the combining of Prayers.

The Promised Messiah^{as} said: “Let it be known to all of the gentlemen here that for some time now, God knows, perhaps for six months, maybe more or less, the *Zuhr* and *Asr* prayers are being combined. I realise that as the Prayers are being combined continuously for quite some time now, a newcomer or someone who has recently become a follower (and is not aware of my aims and objectives) may perhaps entertain the thought that we probably combine the prayers due to

¹ *Al-Hakam*, vol. 7, no. 22, dated 17 June 1903, p. 1

laziness. The non-Muqallidin have a tendency to combine the Prayers even at the slightest of rain or if they must go to court. In fact, they even consider it permissible to combine the Prayers when there is no rain or any apparent reason either. However, I truthfully proclaim that we have no need to concern ourselves with this argument—nor do I wish to engage in such a debate—because inherently it is my nature that I prefer to offer the Prayers on their own time, and I hold very dear the teaching of offering the Prayers at their appointed time. In fact, even in heavy rain I naturally desire that the formal prayer be offered at its own time. Although the Shias and non-Muqallidin have had lengthy debates on this issue, I have no concern with this. Others do this only due to their own indolence. They turn to such hadith which allow relaxation and then they use them to justify their own purpose; and wherever they feel hardship, they class such narrations as fabricated and unreliable. This is not my view; rather, my belief in respect of the hadith has always been that one ought to follow any narration—even if classed as weak—that is not contradictory to the Quran and Sunnah.

Now, as for the Prayers being combined at the present time, the actual fact is that I do not do this without guidance, inspiration and revelation from Allah the Exalted. There are certain matters that I do not disclose; however, most things are communicated to you. As far as God Almighty has disclosed to me in relation to the combining of Prayers, I can say that the Messenger of Allah, peace and blessings of Allah be upon him, made a magnificent prophecy in my connection which was as follows:

تُجْمَعُ لَهُ الصَّلَاةُ

The Prayer will be combined for him.

This prophecy is now being fulfilled. It is also my belief that if something is disclosed to me from God Almighty, for example, in relation to the authenticity or unreliability of a certain hadith, even if the literalist scholars and the *Muhaddithin* adjudge it as being fabricated and weak, I will conversely declare those narrations which oppose and contradict the narration in question as being a fabrication if God has disclosed to me that it is authentic. For example, there is the hadith:

لَا مَهْدِيَّ إِلَّا عَيْسَى

There is no Mahdi except for Jesus.

The scholars of hadith question the authenticity of this narration, however, God

Almighty has disclosed to me that this hadith is authentic. This practice of mine is not a self-invented idea; rather, it is an accepted belief that those who are blessed with visions and revelations are not compelled or bound by the critical analyses of the *Muhaddithin*. Even Maulvi Muhammad Husain Sahib has extensively supported this view in his periodical, and he has accepted that the divinely commissioned and those who see visions are not bound to accept the critical judgments of the scholars of hadith. So when this is the fact of the matter, I openly and clearly proclaim that whatever I do, I do on the inspiration and intimation of God Almighty. A prophecy has been made in the hadith:

تُجْمَعُ لَهُ الصَّلَاةُ

This is one of the signs of the Promised Messiah and Mahdi. In other words, he would be so engaged in religious duties and work that the Prayers would be combined for him. Now when this sign has been fulfilled and such circumstances have arisen, one ought to behold it with a sense of great reverence; one should not follow a course of mockery and denial.

Insightful Testimony on a Sign of Truth

You see, one has no control over one's death. Now, on the fulfilment of this sign, these people carve weak and illogical excuses, and present it in the form of an allegation. They have become preoccupied in discussions about the authenticity or unreliability of the hadith in question. However, I truthfully declare that if I had died before this sign was fulfilled, God forbid, the very same people who currently assert that this hadith is fabricated would have exalted this narration to the sky, and would have made even greater noise than they are now. The enemy would have sharpened this very weapon for their own motives. But now, when it stands as a sign and testimony in favour of my truthfulness, it is reduced to something that is useless and has no value at all. So what can I say about such people? They have witnessed hundreds of signs, but they have heaped denial upon denial; they have done nothing but declare a truthful man, a liar. What other sign have they ever accepted so that one would expect them to accept this one? Was the sign of the lunar and solar eclipse a small sign? Before it was fulfilled, these people continued to announce that this was a sign. But when the sign was actually fulfilled, they attempted to show it as being dubious. In any case, what remedy is there for close-mindedness and prejudice?

Now, as far as my community is concerned, gratitude is due to God that this issue does not present them with a trial. For they are ones who have understood the deeper reality of a Messiah who was to descend upon the minaret in Damascus with his hands on the shoulders of angels wearing two yellow garments. They have rejected the concept of an antichrist who was to possess the attributes of God and have understood the real nature of the Antichrist. They have rejected the self-invented narrations in books about the so-called worm of the earth (*dabba-tul-ard*) and the Antichrist. When they have forsaken the false concepts surrounding all of these issues due to their thinking well of me, how can this one matter under discussion prove to be an obstacle and trial in their way? In fact, remember that now it is not just a matter of holding positive views about me; rather, God Almighty has elevated them to the station of divine understanding and insight. They have seen that I am the one who was promised by God; indeed, that I am the one about whom a promise was made through the lips of every Prophet of the past. Furthermore, in order to increase the divine understanding of my community, God has manifested so many signs on the precepts of prophethood that hundreds of thousands of people are a witness to them. Friend and foe, those far and near, people of every religion and community are a witness to them. The earth has manifested its own signs and the heaven its own. All of the signs that were appointed for my person have been fulfilled. Hence, if after so many signs someone still denies the truth, they will perish. I confidently proclaim that God has blessed each and every one of you immensely. There is not a single one of you who has not seen at least one sign with their very own eyes. Can even one of you say that they have not witnessed a single sign? There is not even one. Then after these signs have been manifested to you which bestow such insight and divine understanding, you do not only view me as a good man, rather you bear testimony with full insight that I am truthful and have been commissioned by God. God has completely proven and conveyed His argument to you.

Most unfortunate and foolish is the one who, after witnessing so many signs, falls prey to trial as regards the fulfilment of this prophecy, which ought to have been a means for the strengthening of one's faith. Our Noble Prophet, peace and blessings of Allah be upon him, said that it would also be a sign for the Promised One who was to appear that the Prayers would be combined for him. Therefore, you ought to be thankful to God that you have witnessed this sign being fulfilled before you. If a person asserts that the hadith in question is fabricated, I

have given one answer to this already. The scholars of hadith have accepted that those who are blessed with visions and are divinely appointed are not bound by or dependent on the formally established principles on the critical analysis of hadith. So when God Almighty has disclosed the authenticity of this hadith to me, to stress an opposing view is contradictory to righteousness. Moreover, I also draw your attention to the fact that the scholars of hadith themselves have accepted that men are strictly forbidden from wearing bangles made of gold, but on what basis did Hazrat Umar, may Allah be pleased with him, instruct a companion of the Holy Prophet^{sas} to wear gold bangles? As such, the companion initially refused, but Hazrat Umar^{ra} insisted, until he put on the bangles. Was Hazrat Umar^{ra} unaware of the prohibition of gold for men? He was aware, of course he was. However, he was willing to sacrifice a thousand hadith to see the fulfilment of a prophecy made by the Noble Messenger, peace and blessings of Allah be upon him. Now one ought to reflect that in the fulfilment of a prophecy, if a prohibition can be foregone, why should one object if the Prayers are combined, even if it is not raining or there seems to be no other apparent reason.

A Point of Divine Insight

It has even been recorded in the hadith that one should endeavour to make true their dreams, let alone a prophecy of the Noble Messenger^{sas}. Anyone who has the opportunity but does not act to do so, and is not prepared to give practical expression to it, is an enemy of Islam. In fact, such a one, God forbid, seeks to portray the Messenger of Allah, peace and blessings of Allah be upon him, as a liar, and desires to give his opponents an opportunity to raise allegations.

The companions believed that the fulfilment of the prophecies of the Holy Prophet, peace and blessings of Allah be upon him, was a means of increasing their divine insight and faith. They were such ardent lovers that when the Holy Prophet^{sas} went on a journey and said by way of prophecy that the Prayers would be combined upon reaching such and such stage of the journey, if they had the opportunity, no matter the circumstances, they would definitely combine the Prayers. Just look at the Holy Prophet^{sas} and see how desirous he was to see divine prophecies fulfilled. Someone ought to tell me why the Holy Prophet^{sas} went to Hudaibiyah. Was he informed by God of a certain time or some period for the fulfilment of the prophecy? What then was the reason? The wisdom is as I have just mentioned, in that the Holy Prophet^{sas} desired for a prophecy given by God

Almighty to be fulfilled. This is a subtle secret and a most intricate point of divine insight. All people cannot understand why Prophets and the godly possess such an extraordinary inclination and desire in their hearts for the fulfilment of divine prophecies.

The Light of Heart Possessed by the Saintly in Order to Fulfil the Signs of God Almighty

All of the Prophets, peace be upon them, or the saintly who have passed, were instilled with an inherent inclination to remain fully engaged to meet the requirements necessary for the fulfilment of God's signs. In his own person, how actively did the Messiah endeavour and strive for the prophecy regarding the re-establishment of the throne of David^{as}. He even commanded his disciples that those who do not own swords or weapons ought to sell their clothes and purchase weapons. Now if Jesus^{as} did not possess an innate desire and yearning to see this prophecy fulfilled—and all the Prophets, peace be upon them, do—someone ought to tell me why he gave this instruction? Similarly, if our Noble Prophet, peace and blessings of Allah be upon him, did not possess this natural fervour, why did he set off for Hudaibiyah, when no specific period or time for the fulfilment of the prophecy had been disclosed to him? The fact of the matter is that this class of people regard the signs of God Almighty as sacred and worthy of reverence. Moreover, since the fulfilment of these signs elevates the people in their divine insight and certainty, and since they are an expression of the power of God Almighty, they want these signs to be fulfilled. It is for this reason that when a sign was fulfilled, the Holy Prophet, peace and blessings of Allah be upon him, would prostrate before God. Until the hearts are cleansed and until the veils and rust that cover one's faith, layer upon layer, are removed, one cannot attain to true Islam and true Unity of God, which are the basis of salvation. The signs of God Almighty serve as the tool to cleanse the heart and remove the veils of darkness. These signs foster firm faith in the existence of God Almighty and in the institution of prophethood. So until one inculcates true faith, one's actions are no more than mere customs and superficial expressions.¹

So when this was foretold by God Almighty, how could the light of my heart allow me to act against this? Therefore, it was my desire for this to be fulfilled so that the prophecy of our Noble Prophet, peace and blessings of Allah be upon

¹ *Al-Hakam*, vol. 6, dated 24 November 1902, pp. 1-2

him, would prove true. It was possible for such circumstances to not have arisen at all, but now that they have and as a result, since it became absolutely necessary for me to remain engaged in my current work with full attention, the time for the fulfilment of the said prophecy arrived. So, the prophecy was fulfilled just as God Almighty had willed. All praise belongs to Allah for this blessing.

The Prayers Were Combined by Indication and Inspiration from Allah the Exalted

My decision to combine the Prayers, as I have already said, was by direction, indication and inspiration from Allah the Exalted. As far as the opponents are concerned, they combine the Prayers even when there is no justifiable reason, and they do not even go to the mosque. They will combine the Prayers at home. Just ask Maulvi Muhammad Husain on oath, as to whether he has ever combined the Prayers when he is going to meet a government official. Then why should one raise an objection against a magnificent sign of God Almighty? If one possesses righteousness and fear of God, before raising allegations, a person ought to reflect over their own statements first, and consider the influence and effect they will have and on whom.

The Conjunction of Majesty and Beauty Was Destined for the Promised Messiah

In the course of my reasoning, I did consider the possibility of finishing the work that became the cause and reason for the fulfilment of this prophecy in ten days or so. However, it was the will of Allah Almighty that when, for their own personal reasons, these people take the liberty of combining the Prayers for even two months on end, the fulfilment of this prophecy required a period of time that could be deemed matchless in comparison. As such, this is how the events transpired. Even though all the various forms of wisdom in this are yet to be disclosed, Allah the Exalted knows full well; and I trust that in due course the reasons will definitely become clear.

You see, I often suffer from headaches. On certain occasions, I reach a state that is near death. Many of you have seen me when I am in this state. Moreover, for quite some time I have been suffering from the condition of frequent urination as well. In other words, I have been clothed in two yellow mantles, as it were: one over the upper body and one on the lower body. Due to these illnesses, I am

rarely able to find a moment of relief. However, during these days, God Almighty blessed me with His special grace, in that I remained in good health and I was able to continue working. I am saddened and astonished that these people cry over my combining the Prayers, whereas many conjunctions were destined for the Messiah. The solar and lunar eclipses were brought together, and this too was a sign in my support. Then, Allah the Exalted states:

وَإِذَا النُّفُوسُ رُؤِجَتْ¹

And when people are brought together.

This too is reserved for me. Furthermore, there is the following:

وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ²

And among others from among them who have not yet joined them.

This is also a coming together, because the former and the latter have been joined. Indeed, this is a magnificent conjunction, which is an argument and testimony in favour of the life of the Messenger of Allah, peace and blessings of Allah be upon him, which is replete with blessings and grace. Another form of gathering is that God Almighty has brought together all the various means to propagate the Faith. For example, through the facilities of the printing press, ample supply of paper, post offices, telegram, the railway, and steam powered vessels, the world has become a global village. Then, unique and novel inventions are strengthening this link because means for preaching are being brought together. Now, we can even benefit from the phonograph to propagate the message, and this device can be put to use in the most wondrous ways. Furthermore, there is the establishment of newspapers and periodicals. In short, so many provisions for the propagation of the Faith have gathered in this age that no parallel can be found in any previous era. As a matter of fact, one objective for which the Messenger of Allah, peace and blessings of Allah be upon him, was raised is to perfect the religion, to which an indication is made in the following words:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي³

*This day have I perfected your religion for you
and completed My favour upon you.*

¹ at-Takwir, 81:5-11

² al-Jumu'ah, 62:4

³ al-Ma'idah, 5:4

Now, there were two distinct qualities in this perfection: firstly, the perfection of guidance, and secondly, the perfection of the propagation of that guidance. The first era or the time of the Holy Prophet, peace and blessings of Allah be upon him, was the age of the perfection of guidance. The age for the perfection of the propagation of guidance was the second era of the Holy Prophet^{sas}, at the dawn of the era illustrated in the words:

وَالْآخِرِينَ مِنْهُمْ لَمَّا يَنْحَقُّوا بِهِمْ¹

And among others from among them who have not yet joined them.

The present era is that time, in other words, my era, or the era of the Promised Messiah. In this way, Allah the Exalted has ‘brought together’ the era for the perfection of guidance and the era for the perfection of the propagation of guidance. This too is a magnificent conjunction. Moreover, it is also promised that all of the religions will be gathered together and one religion will be granted superiority. This, too, is a form of gathering in the era of the Promised Messiah, for the commentators have agreed that it is in the age of the Promised Messiah that the following would be fulfilled:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ²

That He may cause it to prevail over all religions.

Moreover, it is clear that the era in question will be one of peace, for the wolf and the lamb will drink together, as we observe today. While the opponents hatched countless plans to have me murdered, why could they not succeed? It is due to the exemplary order and peace established by the present government. Furthermore, God willed in this era to bring together divine verities and insights as well.

I observe at present that the *Zuhr* and *Asr* Prayers have been combined. Now, the time of *zuhr* (early afternoon) is a reflection of the heavens in its nature of Majesty and *asr* time (late afternoon) reflects the heavens in its quality of Beauty. So, in this era, God Almighty has willed for a conjunction of these two heavenly attributes. Allah the Exalted has named me Adam, and in respect of Adam, He states that He has created him with His two hands. This essentially means that He has vested Adam with both a nature of Majesty and Beauty. Therefore, in this age as well, God has brought together the divine attributes of Majesty and Beauty

¹ *al-Jumu'ah*, 62:4

² *as-Saff*, 61:10

and shown a manifestation of both.

By virtue of the divine attribute known as Majesty, there is the plague and other such manifestations of the punishment of Allah Almighty. These are clear for all to witness. Then, as an expression of divine Beauty, there are God's bounties and promises of glad tidings for the present era. Furthermore, in my understanding, Allah the Exalted has foretold another form of union in connection to me—and God has informed me of this—that I was born with a twin sister. Moreover, there is a joining of nation and lineage as well in that one of my paternal grandmothers was a Syedah and my paternal grandfather was of Persian descent. Even at present, God has maintained this phenomenon of conjunction in my home, because a Syedah of pure descent is married to me, just as God had given glad tidings long ago. Now reflect over the many conjunctions that God has ordained in my relation. It is due to great wisdom that God has brought together all of these various conjunctions in this era.

The Promised Messiah is the Just Arbiter

As far as my community is concerned, it is most disrespectful for them to present such issues or even to entertain such doubts. I truthfully proclaim that whatever I do, I do on the guidance and instruction of God Almighty. Why then, should He not be given precedence over all else? Why is the prophecy not given its due honour after it has been understood, just as Hazrat Umar^{ra} understood the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, and then instructed a companion to wear bangles of gold. Now tell me, what more do you want? God has brought together so many signs for you. If one believes in God Almighty, such notions and doubts cannot arise which reek of criticism. If, even after witnessing so many signs a person raises allegations and wishes to break away, they are welcome to leave and separate themselves. What does God care about such a person; they will not be able to find a place anywhere else. When God Almighty has appointed me as the Just Arbiter and you have accepted, then to make me the target of objection is a sign of weak faith. After accepting me as the Arbiter, everyone should seal their lips. If you are concerned on account of our opponents, then what have they not already said in the past? They have called me the Antichrist, faithless, disbeliever, they have even called me the greatest of disbelievers. There is no profanity they have not hurled at me; no mischievous plot or scheme to inflict grief upon me which they have not conceived. What

more could there be? Why would I be concerned on account of others? Allah the Exalted does not care for those who turn away from Him. Until you remain silent before the Arbiter appointed by God Almighty, you cannot foster the faith that God wishes to see in you, and for which He has sent me.

I truthfully declare that this action of mine was not due to my own suggestion or thoughts; rather, it is by divine guidance; it is for the prophecy of the Messenger of Allah, peace and blessings of Allah be upon him. I do not see the need for any other judge. Anyone who is willing can accept and anyone whose heart is diseased is free to leave. I advise such people to seek the forgiveness of God profusely and fear God, lest He raises another nation to take their place.

The Edicts of the Wicked Scholars Against the Promised Messiah are a Sign of His Truthfulness

Once, I received the revelation that someone is referring to me and says:

هَذَا الرَّجُلُ يُجِيحُ الدِّينَ

Meaning, this man is uprooting the Faith. I was happy to hear this because the narrations relate that these are the sorts of edicts that would be passed against the Messiah and Mahdi. This is what is recorded in *Hujaj-ul-Kiramah*. Ibn Arabi writes that when the Messiah descends a person will stand up and say:

إِنَّ هَذَا الرَّجُلُ غَيَّرَ دِينَنَا

Verily, this man has changed the religion.

Furthermore, in part two of Mujaddid Sahib's *Maktubat* it is clearly written that the expositions of the Messiah will be intricate secrets that the people will not be able to comprehend. Even though he will derive his insights from the Quran, the people will still oppose him. The fact of the matter is that just as the Promised Messiah is accompanied by the sign of joining together, he will also necessarily bring change—as the common people would perceive. For in his capacity as the Arbiter, the Promised Messiah will eradicate all the self-invented beliefs and corruptions that were to arise during the Era of the Misguided, and the people will refer to this as a change in their religion. I say that if you fear the opponents then what benefit is there in accepting me? Due to the opposition against me, you are named a disbeliever and Antichrist, then what more can there be? And if this is what people call 'a change in religion' then tell me, now when I have given

an edict against jihad and published that it is forbidden for anyone to raise the sword in the name of religion, why would this bother you? Our opponents quote the narration: *يَضَعُ الْجِزْيَةَ* (*he will abolish jizyah*), whereas I say that the Promised Messiah^{as} will *يَضَعُ الْحَرْبَ* (*put an end to religious war*). Therefore, if you wish to be saved from the grips of these people, it is difficult, rather impossible, until one turns away from their ideologies completely. As the Persian saying goes: ‘take hold of one handle and grasp it firmly.’

Give Due Honour to the Verdicts of the Arbiter and Judge

A person who has faith ought to progress from their level of faith to the level of certainty, and then divine cognisance. A person should not once again fall prey to doubt. Remember, conjecture can be of no benefit. God Almighty states Himself:

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا¹

Surely, conjecture avails nothing against truth.

It is certainty alone which can grant a person success. Nothing is possible without certainty. If a person begins to harbour ill-thinking, they would perhaps not be able to live in the world even for a moment. Such a person would not be able to drink water out of fear that someone may have poisoned it, they would not be able to eat anything from the shops in the apprehension that it may contain deadly elements. So, how would such a person go on with their life? This is an obvious example but one can benefit from this example in spiritual matters. Now you ought to think for yourselves and decide in your hearts that when you have taken an oath of allegiance at my hand, and you have accepted me as the Promised Messiah, the Judge and Arbiter, if after this, any decision or action of mine agitates or troubles your heart, then fear for your faith. Faith that is tainted with apprehensions and doubts will not bring forth any positive outcome. However, if you have accepted wholeheartedly that the Promised Messiah is truly the Arbiter, then lay down your apprehensions in the face of his verdict and action, and honour his decisions, so that you may be deemed ones who honour and respect the holy words of the Messenger of Allah, peace and blessings of Allah be upon him.

The testimony of the Messenger of Allah, peace and blessings of Allah be upon him, is enough. He gives the reassurance that the Promised Messiah will be your

¹ *Yunus*, 10:37

leader, he will be the Arbiter and Judge. If this does not comfort you, then what else will? Such a course of action can never be good and blessed where a person possesses faith but also harbours ill-thinking in certain corners of their heart. If I am not the Truthful One, then go and look for the one who is, and understand for certain that at the present time, there is no one else. If you are unable to find another Truthful One like me—nor will you—then all I do is ask for as much right as the Messenger of Allah, peace and blessings of Allah be upon him, has given to me.

Those who have rejected me and who raise allegations against me have not recognised me. However, as for the one who has accepted me and then holds allegations, they are even more unfortunate because they have become blind after seeing the truth.

The fact of the matter is that being a contemporary decreases a person's rank in the eyes of certain others. This is why the Messiah^{as} said: 'A prophet is not without honour except in his own country'. From this, one can gather the extent to which he was made to suffer the diverse forms of pain and grief inflicted upon him by the people of his homeland. This is an age-old custom that is experienced by all the Prophets, peace be upon them. How could I have been exempt? Hence, whatever I have had to hear from my opponents is in accordance with the custom described in:

مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ¹

There never came to them any Messenger but they mocked at him.

What a pity, for if these people had come to me with pure intentions I would have shown them what God has shown me. God Himself would have showered His grace upon them and made them understand. But they acted with spite and malice. How should I make them understand now?

When a person comes to seek the truth with a sincere heart, everything can be settled, but when ill-speaking and mischief is the purpose in mind, nothing can be achieved. For how long shall I go on settling their issues?

In *Hujaj-ul-Kiramah*, it is written on the authority of Ibni Arabi that when the Promised Messiah appears, he will be labelled an imposter and called ignorant; it will even be said that he is changing the religion. This is what is happening at present. These are the sorts of allegations that are levelled against me. A person

¹ *al-Hijr*, 15:12

can only be saved from such doubts when they set aside the book of their own thinking, as it were, and instead reflect on whether the man they have accepted is true or not. Certain matters are, no doubt, above and beyond understanding, but those who believe in the Messengers will wait for the appropriate time, holding a good opinion, with patience and steadfastness, and then Allah the Exalted ultimately reveals the underlying truth to them. In the time of the Messenger of Allah, peace and blessings of Allah be upon him, the companions would not question him; in fact, they would wait for someone else to ask a question, so they could benefit from it as well. As far as they themselves were concerned, they would sit before him silently with their heads bowed down and would not dare to ask questions. In my view, the correct and most righteous way is to show respect. As for the individual who does not understand the etiquettes that are due to the Messenger and does not act accordingly, there is a fear that they may perish.

The Stations of Certainty

Those who desire to reach the station of perfect certainty in just one day have seriously erred. Bear in mind that conjecture is one thing and certainty is quite another. Conjecture is based on ideas, and there is no evidence of its authenticity and truth; in fact, it may very well be a lie. However, certainty is filled with the light of truth. It is true that even the truth is of varying levels. First, there is knowledge by certainty of reason, then there is knowledge by certainty of sight, and thirdly there is knowledge by certainty of experience. For example, if someone were to see rising smoke from afar, they would infer that there must be a fire as well, which is knowledge by certainty of reason. When the individual goes to the fire and actually sees it, this is knowledge by certainty of sight. If a person were to put their hand into the fire and observe that the fire burns, this is termed knowledge by certainty of experience.

There are many people who are yet to be freed from the shackles of conjecture. It is the way of Allah that trials always accompany the divinely commissioned. How then could I have appeared without trials? If there were no trials, then the Holy Prophet, peace and blessings of Allah be upon him, could have appeared among the children of Israel. In this way, they would not have had the opportunity to say that it is written about the one who is to come that he would be from among their brethren. Similarly, at the time of the Messiah, Elijah^{as} should have just come down himself, so that the people could be saved from misunderstanding.

A Jewish scholar has written a book on this and he states that it is enough for us that Elijah^{as} has not come; even if God questions us, we will just present before Him the book of Malachi.

Countless miracles are attributed to the Messiah whereby he is reported to have raised the dead; why did he not just revive Elijah^{as} and bring him as well? Tell me in all honesty and faith, was the trial of Elijah^{as} greater—which led to the Messiah being put on the cross—or is the trial of combining the Prayers greater? Now, all of the countless people who were misguided, and who have disbelieved in the Messiah and the Holy Prophet, peace and blessings of Allah be upon him, is all of this not due to this trial of Elijah^{as}, or is there something else? Therefore, trials are necessary, but true believers never perish on their account. The sort of people about whom I speak have never benefited in any era. Did such people benefit in the time of Moses, peace be upon him, or in the era of the Holy Prophet, peace and blessings of Allah be upon him?

I have openly published that God has given me the sign of the acceptance of prayer; anyone who is willing may come forth to compete against me. I have declared that anyone who considers me to be false is free to engage in a prayer-duel with me. I also published that I have been given the sign of knowledge of the insights and verities of the Holy Quran; anyone is free to come forth in contestation. However, not a single person thus far has risen to the challenge and accepted my invitation. Then, God gave me the glad tidings:

يَنْصُرَكَ اللَّهُ فِي مَوَاطِنَ

Allah will help you in every field.

God furnished proof of this support by granting me victory in every field. Now, if someone does not benefit from all of these signs and they cannot be satisfied, then let them go to someone else; let them go to a Christian and seek satisfaction if they can. But where can one find satisfaction after forsaking the truth?

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ¹

So what would you have after discarding the truth except error?

Such people hold true to this description:

¹ Yunus, 10:33

لَا مِنْ الْأَحْيَاءِ وَلَا مِنْ الْأَمْوَاتِ

They are neither living, nor dead.

Therefore, this was also an underlying reason and secret in combining the Prayers.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Deeds are judged by intentions.

Allah the Exalted knows well whether this course of action was due to sloth and indolence or whether it was an acceptable and blessed practice.

Bear in mind that anyone who after witnessing so many signs can still entertain doubt and misgivings, ought to fear that Satan, the manifest enemy, is with them. The path to which I call you is the very path which one treads to attain the station of saints and the holy. It is here that one receives the greatest of rewards from Allah Almighty. Those who accept me will prosper in both religious and worldly matters, for Allah the Exalted has promised:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ¹

And I will place those who follow thee above those who disbelieve, until the Day of Resurrection.

In actuality, the time is approaching when God will lift them out of a state of ignorance and He will Himself grant them the power of speech, and they will triumph over the disbelievers. However, a person who witnesses arguments and signs and then discards honesty, integrity and justice ought to remember:

مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ²

And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs?

You have witnessed many signs, and if a table was prepared with all the letters of the alphabet, every alphabet would list countless signs under it. Many signs have been collected in *Tiryaaq-ul-Qulub* and you have all witnessed these signs being fulfilled with your own eyes.

¹ *Aal-e-Imran*, 3:56

² *al-An'am*, 6:22

The Truthful Do Not Need a Sign

Now is the time for you to have firm faith, so that no earthquake or storm is able to shake you. There are some among you who are so truthful and sincere that they felt no need for any sign to reassure themselves, even though God, by His grace, has shown them hundreds of signs. However, even if a single sign had not been shown, they would still believe in me to be a truthful man and would stand by my side. As such, Maulvi Nur-ud-Din Sahib did not demand any sign whatsoever. As soon as he heard, he proclaimed his belief and as a descendant of Hazrat Umar Faruq^{ra}, though a Faruqi himself, his action was akin to Abu Bakr Siddiq^{ra}. It is written that Hazrat Abu Bakr^{ra} had travelled to Syria and on the way back he was informed that the Holy Prophet, peace and blessings of Allah be upon him, had made his claim of prophethood. He accepted there and then.”

When His Holiness^{as} had delivered this much of his address, Maulana Maulvi Nur-ud-Din Sahib, *Hakim-ul-Ummat*, stood up roused with feelings of passion and sincerity and said: “I present myself because Hazrat Umar, may Allah the Exalted be pleased with him, also once made a declaration to the Messenger of Allah, peace and blessings of Allah be upon him, in the following words:

رَضِيْتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ نَبِيًّا

We are pleased with Allah as our Lord and with Muhammad^{as} as our Prophet.

Now, at this time, I too declare in the presence of our Truthful Imam, the Promised Messiah and the Awaited Mahdi, that I have never entertained any doubts or suspicions whatsoever about His Holiness^{as} and this is due to the grace of God Almighty. We know that there are many things to which we are not privy. I have always considered it to be against the etiquette that one owes to prophethood to raise questions of this nature. I proclaim in your presence:

رَضِينَا بِاللَّهِ رَبًّا وَبِكَ مَسِيحًا وَمَهْدِيًّا

We are pleased with Allah as our Lord and with you as the Messiah and Mahdi.”

At this, His Holiness^{as} brought his address to a close as well.¹

¹ *Al-Hakam*, vol. 6, no. 44, dated 10 December 1902, pp. 1-2

4 December 1901

An Address After the *Maghrib* Prayer

The Promised Messiah^{as} said: “There is a pressing matter that I would like to speak about. Even though I am unwell, tomorrow Nawab Sahib will be departing, so I deemed it appropriate to express my thoughts now so that he can also hear what I have to say, along with other members of my community.

The Actual Purpose in the Advent of Prophets

All of the Prophets, peace be upon them, who came to the world conveyed commandments that were detailed and elaborate. They conveyed many finer particulars and spoke of all the matters relating to God’s Unity, as well as those related to civilisation, social interaction and the hereafter. In short, they admonished the people in respect of all that was needed by humanity and they would give all sorts of guidance and teaching in this regard. Although their teaching and guidance was partial and specific to certain eras, the actual purpose and objective of every Prophet has always been to enable the people to save themselves from sin so that they grow to utterly detest all manner of vice and evil action and become devoted to God. The fundamental purpose and objective that underpins the birth of humanity also is that one becomes devoted to God. Therefore, the underlying purpose in the advent of Prophets, peace be upon them, is to guide a person to this very objective, so that one may find their lost property as it were and achieve their ultimate end. Indeed, sins are rampant and their divisions and branches are many, so much so that even the most insignificant negligence is a form of sin. However, the gravest of sins, which diverts a person from their higher, most fundamental purpose, is association of partners with God. The actual purpose and objective behind the creation of mankind is for a person to become wholly devoted to God, and for them to remain far removed from sin and its precipitants. Therefore, the more an unfortunate person indulges in sin, the more they become distant from their fundamental objective. Ultimately, a person falls to a place so low that it can only be described as an abode of afflictions, difficulties, and all forms of grief and anguish, which is also referred to as hell.

One can appreciate that if a certain limb is removed from its appropriate place; for example, if the arm is taken off, or if a finger or even the thumb alone is moved

from its proper place, how much pain and anguish this causes. This physical phenomenon is a powerful argument for the life of the hereafter and is a testimony that proves the existence of hell. Sin is when a human being distances themselves from the purpose of their creation. When a thing is removed from its appropriate place, this necessarily results in pain.

Refrain from Associating Partners with God

So, associating partners with God is something which pushes an individual away from their fundamental purpose and makes them an inheritor of hell. There are many forms of polytheism. There is the obvious and manifest form of polytheism in which the Hindus, Christians, Jews and other idolaters indulge, where a human being or stone, or some other lifeless objects, or powers and imaginary gods and deities, are worshipped as God. Although this form of polytheism is present in the world even today, the present era is a time of enlightenment and education, and so rational minds have begun to detest such forms of polytheism. Insofar that they apparently endorse these absurdities as their collective religious belief, in reality, people are naturally becoming averse to these views. However, there is another form of hidden polytheism which is affecting the people in the likeness of poison, and in this era it continues to grow; that is to say, trust and faith in God has vanished completely.

Making Recourse to Apparent Means and Trust in God

I do not suggest in the least, nor is it my belief, that absolutely no recourse should be made to apparent means. For God Almighty has encouraged us to use the practical means at our disposal. Moreover, to the extent that recourse to apparent means is necessary, if one does not benefit from these means, this would be a disgrace to the human faculties and would be an insult to a magnificent action of God Almighty. The reason being that when a person makes absolutely no recourse to apparent means, this necessarily implies that all the faculties Allah Almighty has given to a person would be left idle and they would not be put to use. Leaving the faculties idle and unused would be tantamount to declaring the action of God Almighty Himself as vain and absurd—this is a grave sin. Therefore, I absolutely do not hold the principle and belief that recourse to apparent means be disregarded completely; on the contrary, making use of the resources available to us is

necessary to an extent. Even in the context of the hereafter, we make use of apparent means. One fulfils the commandments given by God Almighty, refrains from evil, and performs good deeds so that one can find comfort in this world and in the next. So in a way, virtues also take the place of means.

Similarly, God Almighty has also not forbidden one from making use of apparent means to fulfil one's worldly needs. An employee should work, a farmer should cultivate his land, a labourer should do various jobs, so that they can fulfil the rights due to their family, other dependants and their own soul. Therefore, to a reasonable extent, all of these things are permissible and such things are not forbidden. However, when a person crosses the bounds and begins to depend wholly on apparent means and all of their expectations revolve around worldly means, this is the form of polytheism which hurls a person away from their true purpose. For example, if a person were to say that if such and such source was not available, I would die of hunger; or if it were not for this property or work, I would be in a terrible state; if it were not for such and such friend, I would be in difficult circumstances; these are the sorts of things that God Almighty finds extremely displeasing. God Almighty does not like when a person puts their trust in property, worldly means, or other people to such an extent that they become completely removed from God Himself. This is a dangerous association of partners with God. It is completely at odds with the teaching of the Holy Quran. As such, God Almighty states:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ¹

And in heaven is your sustenance, and also that which you are promised.

Furthermore, He also states:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ²

And he who puts his trust in Allah—He is sufficient for him.

Moreover, Allah the Exalted states:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ³

And he who fears Allah—He will make for him a way out.

And will provide for him from where he expects not.

¹ *adb-Dhariyat*, 51:23

² *at-Talaq*, 65:4

³ *at-Talaq*, 65:3-4

Additionally, God Almighty states:

وَهُوَ يَتَوَلَّى الضَّالِّينَ¹

And He protects the righteous.

The Holy Quran is full of verses that expound how God Almighty is the Guardian and Provider of those who are righteous. So, when a person puts their trust and confidence in apparent means, they, as if, deny these attributes of God Almighty and ascribe these divine attributes to those worldly means instead and take those means to be another god, as it were. For the person in question leans to one side. From here one advances towards polytheism. Those people who are subserviently inclined to high-ranking officials and who are in receipt of rewards and titles from them, begin to hold in their hearts a reverence for these officials that is akin to the sense of greatness which is due solely to God. They begin to worship these officials. This is the specific trait which destroys one's belief in God's Unity and casts a person away from their actual purpose. Therefore, the Prophets, peace be upon them, give the teaching that no inconsistency should arise between the means available to us and God's Oneness; in fact, both should be given the position they deserve, and ultimately everything culminates in the Oneness of God. They wish to teach people that the Provider who gives every honour, every comfort and fulfils every need is none other than God. Hence, if anyone else is given a position in contestation to God, it is clearly obvious that the conflict of two opposites results in the destruction of one. Therefore, the Oneness of God Almighty must be given precedence; one ought to make recourse to apparent means, but these means should not be turned into God. It is this very divine Unity which cultivates a love for God Almighty when a person understands that all benefit and harm is in His hand alone; He is the true Benefactor, and each and every particle emanates from Him. No one else stands between them. When a person achieves this state of purity, they are called a believer in the Unity of God. In short, one state of belief in divine Oneness is when a person does not turn a stone, other human beings, or anything else into God, and in fact abhors and detests the deification of these things. The second state is when a person does not excessively depend on apparent means.

¹ *al-A'raf*, 7:197

A Believer in God's Oneness Effaces their Ego and Person

The third state is when one effaces their own ego and person, and negates themselves. Often a human being is cognisant of their own qualities and strengths and feels that they have performed a certain good deed with their own ability. A person has such confidence in their own strength that often they begin to attribute everything to their own strength. So, one becomes a believer in God's Oneness when one negates even their own abilities.

However, the question that arises here, as experience demonstrates, is that one is often guilty of some kind of sin. Certain people indulge in cardinal sins, while others are ensnared in sins of middling seriousness, and others still are besieged by the most subtle of sins; for example, some people are prey to parsimony, ostentation, and other such sins. Until one is freed from the shackles of these sins, one cannot attain their lost light. The fact of the matter is that Allah Almighty has given us many commandments. Some of them are such that all people do not have the opportunity to act upon them. For example, there is the pilgrimage to Mecca, which is obligatory only for those who have the financial ability, safety of passage, and if there is a reasonable arrangement to support one's dependents as they remain behind. Only when these conditions are met can one undertake the pilgrimage. Similarly, there is zakat, which is only paid by the one who meets the minimum requirements. In the same way, in certain cases there are variations in the Prayer as well.

The Underlying Philosophy in the Muslim Creed

There is one thing, however, in which there is never any change and that is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*There is none worthy of worship except Allah and
Muhammad^{sas} is the Messenger of Allah.*

In truth, this is the foundation and everything else completes it. Belief in the Unity of God cannot be complete until one observes acts of worship. What this means is that a person who proclaims: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (*There is none worthy of worship except Allah, and Muhammad^{sas} is the Messenger of Allah*) will only be truthful in their declaration when they actually prove in the practical sense as well that in reality they have no beloved, no desire and no objective besides

Allah. When this is a person's state and when the nature of their faith and practice actually show outward expression of this declaration, such a one will not be deemed false in their declaration before God Almighty. When all things material are, as if, burned to ash, due to one's faith, it is then that one can truly proclaim *لَا إِلَهَ إِلَّا اللَّهُ* (*There is none worthy of worship except Allah*). The second part of this creed is *مُحَمَّدٌ رَسُولُ اللَّهِ* (*Muhammad^{sas} is the Messenger of Allah*) which demonstrates an example, because everything becomes easier with examples and precedents. The Prophets, peace be upon them, are sent to show examples, and the Holy Prophet, peace and blessings of Allah be upon him, was a compendium of examples encompassing every excellence, for the examples of all the other Prophets are gathered in his person.

Muhammad^{sas} a Paragon of all Excellences

This is why the name of the Prophet is Muhammad, peace and blessings of Allah be upon him, for it means 'the most praised.' Muhammad is he who is praised in heaven and on earth. There are many whom the people of this world have viewed with utter contempt; they considered them to be disgraceful and in their own perception, they disgraced them as well, but in the heavens they are honoured and praised. Such people are righteous in the estimation of God Almighty. There are others whom the world praises and they are applauded from all directions, but heaven curses them. God and His angels, along with His chosen ones, send curses upon them; they do not praise them. However, our Noble Prophet, peace and blessings of Allah be upon him, was praised in both realms—on earth and in heaven. This pride and grace was bestowed upon none other than the Holy Prophet, peace and blessings of Allah be upon him. The holy community that was given to the Holy Prophet, peace and blessings of Allah be upon him, was not given to any other Prophet. Although Moses^{as} was also given a community of many hundreds and thousands of people, they were not a nation that was steadfast; as pious or as high in resolve as the companions of the Holy Prophet^{sas}, may Allah be pleased with them all. As for the people of Moses^{as}, they were akin to being believers at night and renegades by day. Comparing the Holy Prophet^{sas} and his companions to Moses^{as} and his people, is a comparison, worlds apart. The community that was given to the Messenger of Allah, peace and blessings of Allah be upon him, was so pious, devoted to God and sincere that the like of it

simply cannot be found in any nation of the world or within the community of any other Prophet. The hadith are full of praise for the companions to the extent that it is recorded:

اللَّهُ اللهُ فِي أَصْحَابِي

Nothing but Allah and Allah alone resides in the hearts of my companions.

Moreover, they have also been praised in the Holy Quran in the following words:

يَبْتَئُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا¹

And who spend the night before their Lord, prostrate and standing.

The people of Moses^{as} were subjected to various difficulties and misfortunes such as the plague and other matters. However, the community built by the Messenger of Allah, peace and blessings of Allah be upon him, was distinct in this respect and was protected from such things. This shines a light on the spiritual influence, life-giving breath and power of the Noble Messenger, peace and blessings of Allah be upon him, to draw people towards Allah. Indeed, how magnificent were the powers bestowed upon the Holy Prophet^{sas} that he was able to gather around him a pure and devoted community of such nature. It is absolutely false when the ignorant say that people tend to join a movement without thinking. Until there is a magnetic force that draws a person in, it can never be possible to gather a community of people. It is my belief that no other Prophet in the world was given the spiritual power that was granted to the Holy Prophet^{sas}. The secret behind the progress of Islam was that the Noble Prophet, peace and blessings of Allah be upon him, possessed a very powerful magnetic force. Then, the words of the Holy Prophet^{sas} possessed such influence that anyone who heard them would become captivated. Those whom the Prophet of Islam^{sas} drew towards himself, he purified and cleansed. Moreover, his teaching was so simple and clear that there were no mazes or mysteries contained within it, like the concept of Trinity. As such, it is written that Napoleon was a Muslim and he would say that Islam is a very simple and straightforward religion. He rejected the concept of Trinity. Therefore, the Holy Prophet^{sas} brought a religion that is simple and straightforward, which can neither cause embarrassment before God, nor other human beings. This is a religion that is so closely associated with the law of nature and human nature that

¹ *al-Furqan, 25:65*

even an uncivilised person can understand it easily. It does not contain any incomprehensible doctrines like the Trinity, which can neither be understood by God, nor by the adherents, as the Christians suggest. In order to accept the concept of Trinity, it is necessary for one to be predisposed to idol worship and conjecture, and to leave one's own faculties of reason and contemplation completely idle and useless. On the other hand, Islam's concept of divine Unity is such that one can understand it even if they are isolated from the world on a secluded island. The religion which the Christians present cannot be deemed universal and complete, nor can a person attain satisfaction and comfort from it. However, Islam is a religion that reigns supreme whether in terms of the concept it puts forth in respect of divine Unity and good deeds, or whether in terms of the perfect nature of its theological beliefs. The Jews who were with Moses, peace be upon him, were plunged in wrongdoings of a thousand sorts. As for the disciples of Jesus^{as}, it is best that one does not mention them at all. From among them there was one who had his master arrested for a few fake coins, and still another who cursed him; no one from his disciples showed an example of loyalty. However, if one looks at the state of the companions of the Holy Prophet^{sas}, one cannot find even a single one of them who was a liar. There was nothing but light even in their thoughts. This is despite the fact that when one casts a glance at the initial state of the Arabs, they were a people lowest among the low. They were indulged in idol worship, they would devour the wealth of orphans, and were bold and brazen in all manner of immorality; they lived like robbers and were, as if, covered in filth from head to toe. So now I ask: what Greatest Name (*ism-e-azam*), with all its magnificence, brought about this sudden transformation and turned the companions into an example of which no parallel even remotely exists among the other nations of the world? Even if no other miracle of the Messenger of Allah, peace and blessings of Allah be upon him, was presented, I ask anyone to show me some other miracle of any self-invented god that is comparable to this astonishing, pure transformation brought about by the Holy Prophet^{sas}. It is difficult to reform even one man, but here the Prophet of Islam formed an entire community that showed such an outstanding example of faith and sincerity that they were slaughtered like sheep and goats for the sake of that truth which they had accepted. The truth is, they no longer remained earthly creatures. In fact, due to the teaching, guidance and affecting advice of the Messenger of Allah, peace and blessings of Allah be upon him, they became heavenly beings. They developed divine qualities. They were

unburdened and lightened from the impurities and ostentation of this world to such an extent that they developed the power of flight. This is the example of Islam that I present to the world. It was on account of this very reformation and guidance that Allah the Exalted, by way of prophecy, gave the name Muhammad to the Holy Prophet, peace and blessings of Allah be upon him, which was a source of praise for the Messenger in this world as well. For the Holy Prophet^{sas} filled the world with peace, harmony, lofty morals and piety.

I have said before as well that the number of moral qualities that are proven to exist in the Holy Prophet, peace and blessings of Allah be upon him, are not proven in the case of any other Prophet. The reason for this is that until one receives an opportunity to demonstrate a certain moral quality, it cannot be said that the quality in question exists in them. For example, there is generosity, but if someone does not possess any wealth, how can this quality be demonstrated? Similarly, if a person is never faced with battle, how can it be said that they are courageous? Then, there is forgiveness; this can only be demonstrated by someone who is in a position of power. So, all moral qualities depend on opportunity. Now one ought to realise how great a blessing of God it is that the Holy Prophet^{sas} received opportunities to demonstrate every moral quality. Jesus^{as} did not receive these same opportunities. For example, the Holy Prophet^{sas} received the opportunity to exhibit generosity. On one occasion, the Holy Prophet^{sas} possessed a large flock of goats and sheep. A disbeliever said: 'You possess such a vast number of goats and sheep that even Caesar and Chosroes do not own so much.' The Holy Prophet^{sas} gave the man the entire flock. The man accepted the Holy Prophet^{sas} immediately and understood that only a Prophet could exhibit such a magnificent display of generosity. When the Holy Prophet^{sas} entered Mecca victoriously, if he so desired, he could have slaughtered all the people who caused him grief in Mecca, but he showed mercy and proclaimed:

لَا تَثْرِيْبَ عَلَیْكُمْ الْیَوْمَ

No blame shall lie on you this day.

As soon as the Holy Prophet^{sas} forgave them, they all became Muslim. Now, are such magnificent moral qualities found in any other Prophet? Not at all. Those people had caused great pain to the blessed person of the Holy Prophet^{sas} himself, and his dear ones and companions; they had inflicted the most unforgivable torment. When the Holy Prophet^{sas} had the power and authority to punish them,

he immediately forgave them. Even though it would have been perfectly in line with justice and equity to punish them, but in this moment, the Holy Prophet^{sas} demonstrated forgiveness and grace. It was factors like these which, in addition to miracles, affected the companions. Therefore, the Holy Prophet^{sas} was true to his name, Muhammad, peace and blessings of Allah be upon him. He was praised in this world and he was praised in the heavens, so he was ‘Muhammad’ in the heavens as well. Allah the Exalted blessed the world with this name of the Holy Prophet^{sas} to serve as an example. Until a person develops these sorts of moral qualities within themselves, they can attain no benefit. A person cannot fully inculcate the love of Allah Almighty within themselves until they are led and guided by the moral qualities and practical example of the Noble Prophet, peace and blessings of Allah be upon him. As such, Allah the Exalted says Himself in this regard:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

Say, 'If you love Allah, follow me: then will Allah love you.

In other words, in order to become the beloved of God Almighty, it is necessary to follow the Messenger of Allah, peace and blessings of Allah be upon him. Truly following the Holy Prophet^{sas} means to develop within oneself the true colour of his exemplary qualities. It is unfortunate, however, that today all that following the Holy Prophet^{sas} means to the people is to raise the hands to the ears throughout the various postures in Prayer, or to recite *ameen* aloud after the Imam completes Surah Fatihah, or the manner of raising one’s finger during the sitting position in Prayer. They have abandoned everything else that relates to the sublime moral qualities of the Holy Prophet^{sas}. It is the character of a hypocrite to adopt easy and minor deeds, and to forsake what is more difficult. The ultimate point of the progress and advancing stations of faith for a true believer and a sincere Muslim is to be a true follower of the Holy Prophet^{sas}, and emulate all of the Prophet’s moral qualities. One who does not accept the truth only deceives themselves. There are millions of Muslims throughout the world and apparently their mosques seem to be filled as well, but no blessing or sign of spirituality can be seen as a result of these mosques being full. Therefore, all of this is nothing more than mere tradition and custom. The genuine sincerity and loyalty that are the true accompaniments of faith do not exist within them. All of their actions have become covered

¹ Aal-e-Imran, 3:32

in veils of ostentation and hypocrisy. The more one becomes informed of their actual state of affairs, the more filth and impurity is revealed. If one leaves the mosque and investigates their domestic life, these people will appear to be completely barren of Islam. There is an anecdote in *Mathnawi* that a warehouse filled with a thousand mounds of grain was emptied of all its stock; if the mice had not eaten it, then where had it gone? Similarly, when fifty years of Prayer lead to no blessings, if it is not ostentation and hypocrisy that have turned them vain and useless, then one asks: where did they go? The signs of the righteous servants of God cannot be seen in these people of whom I speak. When a physician treats an ailing person, if the prescription that is given does not prove beneficial and effective, after a few days, the prescription is changed and the patient is diagnosed again. However, the diseased people that I speak of have been given a prescription that has always proved beneficial and swiftly efficacious. This demonstrates that these people have erred in the use of this prescription and have not followed the directions of the medicine. We cannot say that the pillars of Islam are flawed and that Prayer, fasting, pilgrimage and zakat, are not an effective cure, because this very same remedy has cured those diseased people of the past who had been adjudged incurable.

Self-Invented Invocations

I know that those people who have forsaken these pillars and crafted their own self-invented beliefs have only doomed themselves. For the Holy Quran had already stated:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ¹

This day have I perfected your religion for you.

The religion had been perfected and by the completion of God's favour, the chosen religion of God was Islam. So, to now forsake the path of the good deeds of the Prophet, peace and blessings of Allah be upon him, and to invent one's own practices; to abandon the Holy Quran and recite other invocations and poetic verses; to invent all sorts of litanies and formulas, is not for the pleasure of the soul, but for the pleasure of the self. People have failed to differentiate between the pleasure of the self and the pleasure of the soul, and have deemed both to be one and the same, even though they are two different things. If the pleasure of

¹ *al-Ma'idah*, 5:4

the self and the pleasure of the soul are the same thing, I would point out that the wicked derive greater pleasure from the songs of immoral women. Would such people, on account of the carnal pleasure that they experience, be considered holy servants of Allah and saintly individuals? Of course not. The misconception of those who have invented their own ways in contradiction to the shariah and the Prophet, peace and blessings of Allah be upon him, is that they have not been able to differentiate between the pleasure of the self and the soul. Otherwise, they would not search for pleasure and comfort of the soul through such absurdities. These avenues do not bless one with a soul at rest. Those who seek pleasure from the verses of Bulleh Shah should know that the soul derives pleasure from the Holy Quran.¹

These people did not stop to consider the misfortune of their own evil deeds and instead, abandoned the good deeds given to us by the Prophet, peace and blessings of Allah be upon him, replacing them with self-invented litanies and invocations. They deemed it sufficient to memorise a few poetic verses and become entranced on hearing the verses of Bulleh Shah. It is for this reason that where the Holy Quran is being taught, very few people congregate to listen, but where these other sorts of gatherings are being held, a large group of people come together. A lack of interest in virtues and an inclination towards carnal and lustful purposes clearly demonstrate that the people of whom I speak see no difference between the pleasure of the soul and the pleasure of the self.

It has been observed that some people who attend these gatherings of dance and music will intentionally take off their turbans and proclaim: ‘As soon as we sit in the assembly of Mian Sahib, we become entranced.’ These are the sorts of innovations and self-invented ideologies that have come about. The fact of the matter is that those who have failed to derive pleasure from the Prayer and who are deprived of this delight simply cannot comprehend the state wherein the soul feels comfort and tranquillity—they know nothing of this pleasure. It always astonishes me that if the self-invented practices crafted by these people, who are called Muslims, are a means of joy and pleasure for the soul, then the Prophet of God, peace and blessings of Allah be upon him, who possessed the greatest insight of matters divine, and who was the most perfect human being, ought to have given us such teachings or adopted such practices as well. As for these opponents of mine—who are renowned sufi leaders and custodians of shrines, and

¹ *Al-Hakam*, vol. 6, no. 27, dated 31 July 1902, pp. 5-8

those who command large followings—I ask them that if this is the true means of attaining divine insight and truth, then did the Prophet of God, peace and blessings of Allah be upon him, forget about these invocations and litanies that you propose, these forty-day retreats, these practices of hanging upside down, etc.? It surprises me immensely that on the one hand these people read in the Holy Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي¹

*This day have I perfected your religion for you
and completed My favour upon you.*

Yet, on the other hand, by introducing their own self-invented practices and innovations, they essentially seek to break that perfection and show that it is flawed.

On the one hand, these unjust people accuse me of making a claim to independent prophethood which is separate and detached from the Messenger, peace and blessings of Allah be upon him, who is a law-bearing Prophet. However, on the other hand, these people do not consider their own actions even in the slightest, for it is they who are making a claim to false prophethood. It is they who are creating a new shariah that is opposed to the Messenger^{sas} and contradictory to the Quran. Now, anyone whose heart is possessed of justice and fear of God ought to tell me whether I have added or removed anything from the holy teachings and deeds of the Messenger of Allah, peace and blessings of Allah be upon him. My teaching is in complete accord with the very same Holy Quran, and I believe in the Messenger of Allah, peace and blessings of Allah be upon him, as being my guide and judge. Am I the one who has taught the Sufi practice known as the ‘invocation of the saw’ (*dhikr-e-arrah*) and breathing meditation, and practices of ‘negation and affirmation’ (*nafi-o-asbat*), and whatever else? Am I the one who has taught these diverse practices? It is these people who make a false claim to independent prophethood and then accuse me.

The Essence of the Seal of Prophethood

Be sure to always bear in mind that no one can be a true Muslim and a follower of the Holy Prophet, peace and blessings of Allah be upon him, until they firmly believe that the Holy Prophet, peace and blessings of Allah be upon him, is the Seal of the Prophets. Until one removes themselves from these self-invented

¹ *al-Ma'idah*, 5:4

practices and does not believe, by word and deed, in the Messenger of Allah^{sas} as being the Seal of Prophets, there is nothing. How wonderful are the words of Sa'di:

بزدور و عکوش و صدق و صفا
ولیکن میفرمائیے بر مصطفیٰ

Do abandon worldly pleasures and seek to inculcate piety, sincerity and devotion;

But do not step ahead of Mustafa (the Holy Prophet^{sas}).

My objective, for which God Almighty has filled my heart with passion, is nothing but to establish the prophethood of the Messenger of Allah, peace and blessings of Allah be upon him, which in fact, God Himself has established for all of eternity, and so that every false prophethood that people have established through these innovations in the Faith may be destroyed. Look at all of these sufi orders and observe them in practical terms, then tell me, who believes in the Messenger of Allah, peace and blessings of Allah be upon him, as the Seal of Prophets, I or they?

It is unjust and wicked to suggest that all God Almighty desires is for us to declare with our mouths that the Holy Prophet^{sas} is the Seal of Prophets, yet all the while one should continue indulging in the same misdeeds that one fancies and to create one's own shariah. People have invented the *Baghdad prayer* and the 'inverted prayer' (*ma'kus namaz*), etc. Is there mention of such practices anywhere in the Holy Quran or in the example of the Noble Prophet, peace and blessings of Allah be upon him? Is there any evidence in the Noble Quran which establishes that one should recite the invocation: *يَا شَيْخُ عَبْدِ الْقَادِرِ جِيلَانِي شَيْئًا لِلَّهِ* (*O Sheikh Abdul-Qadir Jilani bestow us something for the sake of Allah.*) Is there any evidence in the Holy Quran to endorse this practice? Sheikh Abdul-Qadir Jilani, may Allah Almighty be pleased with him, did not even exist in the time of the Holy Prophet, peace and blessings of Allah be upon him. Then who taught these practices? Such people ought to have shame. Is this what you call adherence and observance of the religious law of Islam? Now decide for yourselves, with such beliefs and practices, can such people be justified in accusing me that I have broken the Seal of Prophethood? The true and honest fact is that if such people had not adopted these self-invented practices in their mosques, and if they had believed in the true prophethood of the Seal of Prophets, peace and blessings of Allah be upon him,

and if they had followed in the footsteps of the Holy Prophet^{sas} and taken his way of practice as their guide, what need would there have been for my advent? It is precisely these innovations in the Faith and these 'new prophethoods' that have aroused the jealousy of God Almighty so that He raised a man who was draped in the mantle of the Messenger of Allah, peace and blessings of Allah be upon him, so that he could break the idols of these 'false prophethoods' and destroy them completely. Therefore, it is for this task that God has raised and appointed me. I have heard that Ghauth Ali Panipati has adopted a mantra from the Shakta religion which is repeated as an invocation, and that it is absolutely normal and ordinary for people to prostrate before these custodians of shrines and they even circumambulate around their houses.

Therefore, Allah the Exalted has established this community so that we may once again establish the prophethood and honour of the Holy Prophet, peace and blessings of Allah be upon him. If a person claims to love someone, but there are thousands of others for whom they express a similar sort of love, how would the love and devotion for that first beloved be distinct? So, if these people are annihilated in love and passion for the Messenger, peace and blessings of Allah be upon him, as they so claim, then why do they worship thousands of graves and tombs? They do not bother to visit the holy city of Medina, but they go to Ajmer and other shrines with bare heads and bare feet. They think it is sufficient to simply pass through the gate of Pakpattan to attain salvation. There are some who have erected flags at various shrines, and others who have adopted varying practices. When one observes their events known as *Urs* and other festivals, the heart of a true Muslim trembles at the thought that what have these people done? God Almighty is Jealous for Islam and He has stated in His Word:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ¹

Surely, the true religion with Allah is Islam.

Allah the Exalted further states:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَفِيظُونَ²

*Verily, We Ourselves have sent down this Exhortation,
and most surely We will be its Guardian.*

¹ *Aal-e-Imran*, 3:20

² *al-Hijr*, 15:10

If it were not for this, the state of Islam today would have deteriorated to such an extent that there could be no doubt in the prospect of its utter ruin. However, the indignation of Allah Almighty was roused, and His mercy and His promise of preservation demanded that He send down a spiritual manifestation of the Messenger of Allah, peace and blessings of Allah be upon him, once more so that He may once again revive the prophethood of the Holy Prophet^{sas}. Hence, Allah Almighty established this dispensation and appointed and raised me as the Mahdi.

In today's age there are two forms of polytheism that have come about which have struggled tirelessly to destroy Islam. If it had not been for the grace of God Almighty, the noble and chosen religion of God Almighty would well-nigh have been erased completely. However, He had promised:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Therefore, this promise to safeguard the teaching demanded that when there was fear of utter ruin, God would come forth to protect it. The task of a guard is to confront thieves; when they notice an offender, they fulfil the obligations of their duty. Similarly, in today's age, since various trials had converged all at once, and since every enemy is now prepared with their weapons to wage an onslaught against the fortress of Islam, God Almighty has willed to establish a system on the precepts of prophethood. The boil of this opposition against Islam, as it were, had actually been festering for a very long time, and now it has ultimately burst. For example, initially there is the sperm drop, and after an appointed time a child emerges. Similarly, the child, as it were, of the opposition of Islam, has emerged, and now it has become an adult with all its fervour and strength. Therefore, God Almighty has sent down a heavenly weapon to destroy it. In order to remove this loathsome polytheism that has developed in the inner and outwardly senses, and to establish the unity and majesty of His own being, God Almighty has established this community. This dispensation has been established by God; I proclaim with great confidence and insight that without doubt, this community has indeed been established by God. He has established this community with His own hand, as He has demonstrated this by the succour and support that He has given to this community.

The practice of Allah Almighty is such that when corruption exceeds all bounds, He raises someone to bring about reformation. The apparent signs are

clear, for nineteen years have passed since the start of the century.¹ So, the wise ought to reflect that inner and external forms of corruption have crossed all bounds. With that, there is a promise of Allah the Exalted that He will raise a reformer at the head of every century. Moreover, God has also promised that He will safeguard the Holy Quran and the religion of Islam. Then, after the Holy Prophet^{sas}, even the prevailing circumstances of the time are strikingly similar to the era in which the Messiah^{as} appeared. The signs that the Holy Prophet, peace and blessings of Allah be upon him, had foretold about the advent of the Promised One have been fulfilled. Now after all this, has no reformer come from the heavens? He has come. Indeed, he has come, and come he has at the very hour that was promised. However, in order to recognise him, one requires the eye of faith.²

The Purpose of the Establishment of the Community

So what hesitation can there be for a sensible person to accept, when they collectively observe all the signs that have just been mentioned? Now, my objective and intent in this entire exposition is to express that when God Almighty has established this dispensation, and when He has manifested hundreds of signs in its support, this is because God Almighty desires to transform my community so that they become the companions of the Holy Prophet^{sas}, and so that the best of centuries may return once more. Since those who join my community join a community that is described as *الْآخَرِينَ مِنْهُمْ* (*others from among them*), therefore, they should discard the cloak of vain pursuit in which they are covered and they should turn all of their attention towards God Almighty, and stand as staunch opponents against the crooked host (*fayj-e-a'waj*).

There have been three eras of Islam. In the beginning, there were the first three centuries, then there was the era of the *fayj-e-a'waj* about whom the Messenger of Allah, peace and blessings of Allah be upon him, states:

لَيْسُوا مِنِّي وَكَلْتُ مِنْهُمْ

Meaning, neither are they from me, nor am I from them. The third era is the time of the Promised Messiah, which is joined to the era of the Messenger of Allah, peace and blessings of Allah be upon him. In reality, it is the era of the Messenger

¹ In fact, now even the twentieth year has begun. (Editor *Al-Hakam*)

² *Al-Hakam*, vol. 6, no. 28, dated 10 August 1902, pp. 5-6

of Allah himself, peace and blessings of Allah be upon him. Even if the Holy Prophet, peace and blessings of Allah be upon him, had not explicitly spoken of the Era of the Misguided, we have at our disposal the Holy Quran which states:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَنْحَقُّوا بِهِمْ¹

And among others from among them who have not yet joined them.

This verse clearly shows that there is necessarily an era that is opposed to the way of the companions, and the events show as well that during this thousand year period, Islam was subject to countless challenges and misfortunes. Except for a select few, the vast majority abandoned Islam and many sects were formed like the Mutazilites and those who taught freedom from divine law.

I do accept, however, that not a single era has passed in which we do not find an example of the blessings of Islam. However, the holy people and saints of Allah who were present in this middle-age were so few and far between that in comparison to the millions of people who had deviated from the straight path and who had become distanced from Islam, their number was insignificant. Therefore, the Messenger of Allah, peace and blessings of Allah be upon him, saw this era with his eye of prophethood and named it the Era of the Misguided. But now it is the will of Allah Almighty to give birth to another vast group of people that will be called the community of the companions. However, since the law of nature as instituted by God Almighty dictates that divinely established communities progress in stages, so too, my community will grow in stages, and as the Quran states it will do so: كَرَّعَ (like a tilth). The aims and objectives are like a seed that is sown in the earth. The higher stations and higher objectives to which Allah Almighty wishes to exalt this community are still very far off. They cannot be attained until the distinctive quality that forms the basis for the establishment of this community is developed. There must be a distinct nature even in our expression of God's Oneness. There must be a distinct nature in our complete devotion to God. There must be a distinct nature in our remembrance of Allah. There must be a distinct nature in which we fulfil the rights owed to our brethren.

The Purpose of the Advent of Prophets

The common purpose in the advent of all the Prophets, peace be upon them, is to nurture a true and sincere love for God Almighty, to foster the distinct quality

¹ *al-Jumu'ah*, 62:4

among the people to love and fulfil the rights of one's relatives and in fact, humanity at large. Until these characteristics are developed, all other deeds will rank as nothing but superficial customs.

As far as one's love for God Almighty is concerned, only He can know best, but certain things can be identified by other factors. For example, if there is fallen fruit beneath a tree, one can deduce that there must be fruit on the tree as well. But if there is nothing beneath the tree, how can one be sure that there is anything on the tree above? Similarly, in respect of a person who shows sympathy and love towards their relatives and other human beings, and stands balanced upon what Allah has established, it may be gathered that such a person loves God Almighty as well. Hence, protecting the rights of other human beings and possessing good relations with others serve as a glad tidings that one must possess love for God Almighty also.

You see, the world will only last for a few days and everyone is destined to die. Our graves are calling out with their mouths wide open, and every individual enters their final resting place when the hour arrives. So unpredictable is one's time here and so fragile is one's life that a person cannot even expect that they would live for six or even three months. One cannot even know for sure whether they will live to take their next step or not. When this is the state of man that one does not know about one's hour of death—but it is a definite fact that it will surely come to pass and cannot be averted—then it is the duty of every wise individual to remain ever prepared for that hour. This is why the Holy Quran states:

لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ¹

Let not death overtake you except when you are in a state of submission.

At every moment, until a person's account is clean with God, and until one truly fulfils both sets of rights, one has not done enough. As I have mentioned, there are two categories of rights: firstly, the rights due to Allah, and secondly, the rights due to humanity. The rights due to other human beings also are of two types: those who are your brothers in faith, be it a brother, father or son, all of these relations may be bound together in faith; secondly, one must possess true sympathy for all of humanity at large.

The greatest right that is owed to Allah the Exalted is that He ought to be worshipped, and this worship should not be based on selfish interests. In fact, even

¹ *al-Baqarah*, 2:133

if there were no heaven and hell, a person should still worship Him; due to the inherent love that ought to exist between the creation and the Creator; this devotion should remain unchanged. Therefore, in fulfilling these rights there should be no question of heaven or hell. As for my belief in regards to sympathy for humanity, until one prays for their enemy, one's heart cannot be fully cleansed. The Holy Quran states:

أَدْعُونِي أَجْتَبْكُمْ¹

Pray unto Me; I will answer your prayer.

Allah the Exalted has laid no restriction to say that if one prays for an enemy, then He would not accept that prayer. In fact, according to my view, praying for the enemy also is a Sunnah of the Holy Prophet^{sas}—this is how Hazrat Umar, may Allah the Exalted be pleased with him, became a Muslim. The Holy Prophet, peace and blessings of Allah be upon him, would pray for him often. Therefore, one must not exhibit parsimony and hold personal enmity, and truly, one must not be harmful to others. I am thankful that there is none from among those who bear enmity towards me for whom I have not prayed at least two or three times. Not a single one. This is what I say to you as well, this is what I teach you. As for the person who intentionally harms someone or harbours enmity against another unjustly by way of selfish interest, God Almighty is averse to such a person just as He dislikes the association of partners with His being. In one respect, He does not desire separation, and in another respect, He does not desire association, that is to say, He does not desire mutual separation between humanity, nor association of any other partners with Him. This is the same path which leads one to pray for the disbelieving people; this cleanses and opens the heart; this is what develops forbearance. Therefore, until my community develops such a hue within themselves, there can be no difference between them and others. In my view, it is necessary that if someone befriends a person by way of faith and the latter has relatives who are lower in status than them, the former ought to be immensely kind and compassionate even towards the relatives of that friend, they ought to show them love. For the magnificence of God is such:

بِذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ الْكُرْمِ

Along with the pious, this Merciful One forgives the wicked as well.

¹ al-Mu'min, 40:61

Hence, you who possess a bond with me ought to become a nation about whom it is said that: *فَانَهُمْ قَوْمٌ لَا يَشْقَىٰ جَلِيسُهُمْ*, meaning: they are such a people that even those who sit in their company are not left deprived.

This is the essence of the divine teaching which has been encapsulated in the words:

تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ¹

Develop within yourselves the attributes of Allah.”

22 December 1901

A Discussion between the Promised Messiah and a Seeker of the Truth

After reading certain sections of *Al-Hakam* and various writings of His Holiness, peace be upon him, Munshi Abdul-Haqq Sahib of Qusur, the B.A. student from Lahore, who was a Christian for the last three years, wrote a letter to the Promised Messiah^{as} saying that he desired to see a practical example of the truthfulness of Islam. On this, His Holiness, the Vicegerent of Allah, wrote back to him saying that he should come and stay in Qadian for at least two months. As such, he set out for Qadian, the Abode of Peace, and arrived here on 22 December 1901 in the afternoon. Therefore, everything that we record here is about him.

The First Audience

His Holiness, the Champion of Allah in the mantle of the Prophets, peace and blessings be upon him, has been feeling ill for the last two or three days on account of his heavy workload. During these days, His Holiness^{as} remains engaged in his work long into the night. On the one hand, the Promised Messiah^{as} needed to complete an exposition so that it could be translated in time to include in a periodical. On the other hand, he was also working on the treatise that he had promised to write for the editor of the periodical *Al-Manar*. Moreover, he is also compiling over two hundred magnificent signs and prophecies to present in the form of an ordered list. However, for the sake of the guests and for this seeker of truth who is visiting Qadian, today the Promised Messiah^{as} said that he would go for a walk. Therefore, at about nine o'clock, His Holiness^{as} graced us with his

¹ *Al-Hakam*, vol. 6, no. 29, dated 17 August 1902, pp. 5-6

presence. As soon as he came out, Munshi Abdul-Haqq Sahib, the Christian, was presented before His Holiness^{as}. The discussions that followed thereafter between the two are presented herewith as follows:

His Holiness^{as}: How long has it been since you became a Christian and what factors led you to convert to Christianity?

Munshi Abdul-Haqq: It has been three years this December. I had certain Christian friends that I would meet. In Ferozpur I also knew Reverend Newton who was always very kind to me. These were the initial factors that moved me to accept Christianity.

His Holiness^{as}: You have done very well to come here for two months. This is an apparent sign of your desire to seek the truth.

Munshi Abdul-Haqq: Good sir, I have had my name removed from the college register; they were not giving me time off.

His Holiness^{as}: This shows your determination to an even greater extent. In my opinion, a more effective and appropriate course of action for you, which can prove most beneficial, is that now you should write down a list of any objections that you hold against Islam, which are significant, and then present them to me one by one. I shall, God willing, continue to answer them. You are free to ask the same question repeatedly if my answer does not satisfy you, and you should clearly and openly say that you are not satisfied with a certain answer. However, in writing these objections, keep in mind that none of them should be such as would prove to be allegations against the past scriptures, otherwise this would be a waste of time. When you have put forth your objection, I will tell you about the merits of Islam. These are the only two fruitful ways to proceed; one task relates to you and the other I take upon myself.

The Wars in Islam were Defensive in Nature

The Promised Messiah^{as} said: “There are two reasons that cause a person to convert to another religion. The greatest factor relates to certain matters which, due to misunderstanding and misinformation, are turned into something completely different. The actual principles of the religion are usually ignored. For example,

when Christians speak to someone about Islam, they begin to raise allegations about the wars that took place in Islam, even though there are examples in their own religion of the wars fought by Joshua^{as} and Moses^{as}. When these wars are compared to the wars of Islam, they prove to be far more objectionable than the wars of Islam. For I can prove that the wars of Islam were completely defensive, and they are not characterised at all by the same severity and cruelty that can be seen in the wars of Moses^{as} and Joshua^{as}. If they respond by saying that the wars of Moses^{as} and Joshua^{as} were a chastisement from God, I would respond by saying, then why should the wars of Islam not be considered a form of divine chastisement? Why should the Mosaic wars be seen in a preferential light? In fact, in the Islamic wars, large and significant concessions were given as compared to the Mosaic battles. The actual fact is that those who raise these objections are unaware of the divine commandments. Therefore as compared to the opponents of Moses, peace be upon him, Allah the Exalted demonstrated an extreme level of mercy, for He is Forgiving and Merciful. Then, in contrast to the Mosaic wars, the wars of Islam are greatly distinct in the fact that the servants of the Holy Prophet^{sas}, and even the Messenger of Allah himself, peace and blessings of Allah be upon him, were constantly subjected to the most horrific pains and torments at the hands of the Meccans for thirteen years. These cruel people subjected them to all sorts of grief. As such, many of them were killed and others died after being subjected to brutal forms of torture. Therefore, it is not hidden to anyone who has read the history that helpless women were killed after being tortured in the most shameful of ways. This is to such an extent that one lady was tied to two camels and then those camels were forced to run in opposing directions and this poor woman was torn in two. It was these sorts of pain and torment that the Holy Prophet, peace and blessings of Allah be upon him, and his holy community bore with patience and resolve continuously for thirteen years. Even after all this, the people of Mecca did not stop inflicting cruelty and ultimately a plan was hatched to assassinate the Holy Prophet himself, peace and blessings of Allah be upon him. When the Holy Prophet^{sas} received divine intimation from God Almighty about this conspiracy of the people, and migrated from Mecca to Medina, the Meccans pursued him. Finally, when these people set forth to attack Medina, Allah the Exalted commanded the Muslims to thwart this attack, because now the hour had come for the people of Mecca to taste the divine punishment that was due to them for their mischief and evil. Therefore, the earlier promise of God

Almighty was fulfilled that if these people do not refrain from their evil ways, then divine chastisement would destroy them. The Holy Quran itself has clearly explained the reason for these wars:

أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ¹

Meaning, permission to fight was given to those against whom the opponents had waged an attack in order to kill them. These people were given permission because they were wronged. Allah has the power to help those who are oppressed. These were the persecuted who had been unjustly driven out of their homelands. Their only crime was that they proclaimed: ‘Allah is our Lord.’

This is the verse which lays the foundation for the wars in Islam. Furthermore, the leniency that you will observe in the Islamic wars cannot be matched by any example among the wars of Moses^{as} or Joshua^{as}. In the Mosaic wars, hundreds of thousands of innocent children were killed, women and the elderly were cut down, orchards and trees were burnt and laid waste—all evidenced by the Torah. However, despite our Noble Prophet, peace and blessings of Allah be upon him, bearing at the hands of these evil people such atrocities and injuries that had never been seen before, he would order that children not be killed in these defensive wars, nor women and the elderly attacked; he would order that monks be left alone, that farms and fruit bearing trees should not be burnt and that places of worship should not be demolished. Now, compare the two sides and tell me, which stands superior? In short, these are absurd allegations. If an individual possesses a good nature, they can compare these two examples and find the truth themselves. Was there a different God in the time of Moses^{as} and a different God in the time of Muhammad, peace and blessings of Allah be upon him? Just as the wicked would not refrain from their evil in the time of the Israelite Prophets, they had exceeded all bounds in their opposition during the era of the Holy Prophet, peace and blessings of Allah be upon him. Therefore, the very same God, Who is Compassionate and Merciful, but shows His wrath also towards those who are evil, punished these enemies through wars, which they had brought upon themselves in the first place. What happened to the people of Lot^{as}? What was the end of the opponents of Noah^{as}? So if the people of Mecca were punished in this way, why should this be objectionable? Is it specified anywhere that divine punishment must come in the form of plague or rocks showered from heaven? God can

¹ *al-Hajj*, 22:40-41

punish in whatever manner He wills.

This has been the way since time immemorial. If an impulsive person were to take objection, they could raise an allegation on the era of Moses^{as} and his wars in which no leniency was shown—and this stands as a contrast to the example of the Noble Prophet, peace and blessings of Allah be upon him. No objection can be made against the Noble Prophet^{sas}. This is the age of reason. These sorts of allegations can have no standing, because when one looks at this issue setting aside religious persuasions, they will manifestly see that in the Islamic wars, from beginning to end, the purpose has always been defensive; moreover, all forms of mercy were shown, which is something we do not see in the wars of Moses^{as} and Joshua^{as}. I happened to see a book written by an Arya Samajist and he has raised strong allegations against the Mosaic wars, however, he could find no opportunity to raise any objections in relation to the wars in Islam. When an Arya Samajist or Hindu asks me about the Islamic wars, I always explain to them in a kind and gentle manner that those who were killed were actually slain by their own sword, as it were. When their barbarities reached the extreme, ultimately they were punished and their attacks were thwarted.

I am immensely disappointed when I see how the Christian priests explain the issue and also when I observe the people who accept their words. When it comes to the wars of Moses^{as} they do not see the state of their own house, as it were, yet they begin to raise allegations against the wars fought in Islam. Then in their simplicity, those who listen to these priests accept what they tell them. If one reflects, the objections regarding the wars of Moses^{as} are equally applicable to the Messiah^{as} too, because he believed in the Torah and accepted Moses^{as} to be a Prophet of God. If these wars, and the killing of women and children displeased him, then why did he accept these views? In a way, one could say that it was the Messiah^{as} himself who waged these wars and that it was the Messiah^{as} himself who murdered these women and children.

The truth is that the Messiah, peace be upon him, never had the opportunity to wage wars, otherwise, he was no less than his predecessor. In fact, Jesus^{as} instructed his disciples to sell their clothes and purchase swords. It is absolutely true that if the Holy Quran had not come to guide us, we would lose faith in all of these Prophets. This is a favour of the Holy Quran upon all the Prophets, and it is a favour of Muhammad, peace and blessings of Allah be upon him, that he appeared and absolved them of this accusation.

Recite the Holy Quran with deep reflection and it will become clearly evident that it teaches one to refrain from conflict. Show benevolence to those who have not attacked you. And as for those who are the first to attack you, and as for those who are tyrants, confront them only in defence, but do not exceed the bounds. In the beginning, Islam was faced with challenges of unparalleled proportions. If even a single person converted to Islam, the people would become ready to die and kill, and a thousand forms of aggression were inflicted upon them; and persecution is worse than killing. Therefore, in order to establish peace in society, resistance was necessary. If the Hindus raise an allegation, this is not surprising or disappointing. But it is indeed surprising and disappointing when those whose own affairs at home are even more objectionable raise allegations against others. The Christians have been most unjust in raising these sorts of allegations. Is this the level of their faith?

Then, among other matters of secondary importance, slavery is another concept with which they take issue. This is despite the fact that the Holy Quran has given teachings for the emancipation of slaves—emphatic teachings at that; in fact, such teachings that are not present in any other scripture. These are the unimportant issues that these people make a target for objection. Then they present misinformation to those who are uneducated and also to freethinking youngsters. Therefore, when you put forward an objection, you must only consider that to be a sin and worthy of objection which is a sin in the estimation of God and not what the Christian priests deem to be objectionable. I have been meeting with priests since the age of sixteen or seventeen, however, due to the light that God had given me, I was always able to see through their deceptive ways.¹

Polygamy

Similarly, they raise an allegation against the concept of polygamy. However, I must say with extreme regret that these foolish people who raise this allegation do not stop to think for a moment what effect this has on their own Lord Christ. It grieves me deeply when I see that this allegation of the Christian priests is actually a vicious attack on Jesus^{as} himself. The reason being that Mary wedded a man who had a prior wife. Then what would we say about this child? Moreover, when Mary and her mother had vowed before God to not marry, then what calamity and affliction had descended so that she was married? It would have been better

¹ *Al-Hakam*, vol. 6, no. 2, dated 17 January 1902, pp. 4-6

for her to deliver this baby of the holy spirit in the holy temple. One must say with great disappointment that the Christians have not looked into their own home. Otherwise, it was the duty of these people to be the first to accept the Holy Prophet, peace and blessings of Allah be upon him, because they had similar examples to follow. However, just as they lost that time, even today they do not accept the Promised Messiah, even though the account of Elijah^{as} is before them, and this is the entire criterion for the truthfulness of the Messiah. If the Messiah actually revived the dead, then why did he not breathe life into Elijah^{as} and bring him back to life? This would have saved the Jews from falling into trial, and even the Messiah himself would have been saved from the pain and difficulty to which he was subject, due to the metaphoric interpretation he presented in relation to Elijah^{as}. I have a book by a Jewish author who clearly writes that if God Almighty asks us about our rejection of the Messiah, we will put the book of Malachi before Him and say, does this not state that Elijah^{as} would come before the Messiah; where does this state that John^{as} would come? He has argued this extensively, and then the author makes an appeal to the readers by saying: you tell me, am I right or wrong? Therefore, it is particulars such as these which people present in a negative light to deceive others. In selecting your allegations, do keep these points in mind, which I have just told you about.

The matter of religion is a very important and sensitive affair. This requires great reflection and contemplation. One ought to adopt a perspective that accommodates the commonalities between religious communities. It should always be kept in mind that something for which there are no examples cannot be acceptable. For instance, if someone says that a thousand rupees were put in a chest, and it has magically vanished into thin air, who would believe this? This is also the state of Christian doctrines as well. You should gather your objections and present them; God willing, I will respond to them.”

The Trinity and the Atonement

Munshi Abdul-Haqq: If you can disprove the Trinity and the Atonement, I will perhaps ask nothing else.

Promised Messiah^{as}: In due course, God willing, I shall indeed present so many arguments to refute the concepts of Trinity and Atonement as will exceed what is deemed sufficient to prove their falsity. However, in my opinion,

if you follow the course which I have indicated, this would prove most beneficial. At this instance, I do not wish to confuse our discussions, but to allude briefly, I do consider it necessary to say that presently there are three peoples: Jews, Muslims and Christians. Among them, the Jews and Muslims agree with one another on their belief regarding the Unity of God; the Christians, however, believe in the Trinity. Now, I ask the question that if the doctrine of Trinity was actually true, and if this was the real means for salvation, then why such silence that no sign of this teaching can be found anywhere in the Torah? You can ask the Jews and see what they have to say about this. Additionally, there is another point that is worthy of reflection. There are different sects among the Jews and there is disagreement between them on various issues, but as for their profession of God's Oneness, there is no disagreement whatsoever. If belief in Trinity was truly the foundation for salvation, would every single sect forget this teaching without even one or two denominations remaining firm on this supposed doctrine? Here we have a great nation among whom there have always been thousands upon thousands of scholars in every era, and among whom Prophets appeared continuously until the time of the Messiah, peace be upon him. Would it not be a matter of wonder if every one among them was completely oblivious to such a teaching which was given to them through Moses, peace be upon him, especially when this fundamental teaching formed the basis for their salvation? This is completely illogical and absurd. This clearly demonstrates that the doctrine of Trinity is a self-invented concept; there is no mention of it in the prophetic scriptures, nor should there have been, because it is contrary to the truth. Hence, agreement among the Jews in respect of God's Unity and the fact that none of them subscribe to the doctrine of Trinity is a manifest argument that this is a false doctrine. In fact, there has always been disagreement even among the various sects within Christianity in relation to the Trinity. The Unitarian sect among the Christians is present even today. I once asked a Jew if the concept of Trinity is mentioned anywhere in the Torah, or if there is any trace of it in their traditional practice. The person clearly stated: 'Absolutely not, our doctrine of divine Unity is precisely in accord with what the Quran teaches and none of our sects within Judaism believe in the Trinity.' He also stated that if salvation hinged upon belief in the Trinity, then where the Jews were instructed to write the

commandments of the Torah on their doorposts and sleeves, they should also have been instructed to write something about the Trinity.

Then, the Promised Messiah^{as} said: “The second argument which proves this to be false is that no parallel for this concept can be found in the law of intuition. In fact, the law of intuition itself reflects the phenomenon of divine Oneness. Reverend Pfander has confessed in his books that if a person lives on an island where the Trinity has not been introduced, they will be judged by God according to the doctrine of divine Unity, and not Trinity. So, this clearly demonstrates that the law of intuition calls for Unity and not Trinity. For if the Trinity accorded with human nature, then this would have been the criterion by which to judge a person.

The third argument which proves the falsehood of this doctrine is that all of the basic elements which God Almighty has created are spherical in shape. You may observe a droplet of water, the heavenly bodies and even the earth. All of these things are spherical in form because this is the shape of oneness. Therefore, if God was characterised by trinity, these things ought to have been triangular in shape.

Notwithstanding all of these points, the burden of proof lies with the claimant. A person who believes in the Trinity is responsible for putting forth arguments in favour of this concept. Anyone who reflects with righteousness upon the points that I have made regarding divine Unity—citing the continuous practice of the Jews despite mutual disagreement between various sects on other issues, the mark that we see in the law of intuition present within us, and the parallels that are found in the physical law of nature—will come to realise that the extent to which emphasis has been put to promote the Trinity is a manifest injustice.

It is human nature that one will never tread a path that causes unease. This is why most people prefer to walk on public ways as opposed to narrow trails, because they feel no fear or danger, and they know that these streets are more reliable. Therefore, when this is a phenomenon that we observe on a daily basis, then why would anyone follow a path for the hereafter that causes unease, for which there is no sufficient, reliable, and most of all, living testimony. Now, the material world has carved thousands of avenues, but fortunate and blessed is the one who abandons the allure of this world and embraces a life of simplicity and devotion to God and sets out to search for the path that leads to God. Indeed, those who search for Him with sincere intention, find Him.

Breaking the Cross

I have an ocean at my disposal to uproot the Christian faith and now the time has come for this spell to be broken so that the idol of the cross may fall. The fact of the matter is that even if Allah the Exalted had not raised me, the present era has given rise to such factors as would have exposed the truth about Christianity anyway. For it is opposed to the jealousy and majesty of God Almighty to suggest that a child born from the womb of a mother should be God—a child who is not even minutely free from human needs and requirements.

I have written a book in which I have proven with solid evidence that it is a false notion that the Messiah died on the cross. The truth is that he was taken down from the cross alive and after he was saved, he travelled to Kashmir, where he lived until the age of 120 years. Even today, his grave is present in Mohalla Khanyar and he is known by the name Yuz Asaf or the Prince Prophet.

This fact is not without irrefutable and compelling evidence. In fact, the account of the crucifixion written in the Torah itself shows that the Messiah did not die on the cross. Firstly, the Messiah has likened himself to Jonah^{as}. Now did Jonah^{as} enter the belly of the whale dead or alive? Moreover, the wife of Pilate saw a terrible dream of which she informed Pilate as well after which he began to think of ways in which he could save Jesus^{as}. This is why Pilate attempted to release the Messiah by various methods. Ultimately, he washed his hands and said that he was innocent of this man's blood. Then, when the Jews could not be dissuaded in any way, efforts were made to put Jesus^{as} on the cross on a Friday in the late afternoon. A person would die on the cross over a period of many days, due to thirst, hunger, being out in the sun etc. but the Messiah was saved from this condition. For how could it be possible for the Messiah to not be taken down from the cross before sunset on the very same Friday, in light of the Judaic religious law, which stated that it was a grave sin for anyone to remain on the cross either on the day of Sabbath or the night before. Since the Messiah was put on the cross on Friday in the last hour, when certain events transpired, including a storm, he was swiftly taken down. Then, the two robbers who were put on the cross along with Jesus^{as} had their bones broken, but the Messiah's bones were not broken. To continue, the Messiah's body was handed over to a man who was his disciple. In reality, even Pilate and his wife were followers of Jesus^{as}. As such, it is even narrated that Pilate was a Christian martyr and his wife is described as a saintly woman.

Greater than all this, is the remedy known as the Ointment of Jesus, about which Muslim, Jewish, Roman, Christian and Magian physicians have all written in their works that this was prepared to heal the wounds of the Messiah; this is also called the Ointment of Jesus, the Ointment of the Disciples, the Ointment of the Messengers, or *Marham-e-Shalikha*,¹ etc. This remedy is recorded in at least one thousand books and no Christian can prove that the Messiah sustained any wounds aside from the ones inflicted upon him during the crucifixion; at the time the disciples were present as well. Now tell me if all of these circumstances arise together, would this not be clear testimony to the fact that the Messiah was taken down from the cross alive?

At present I do not wish to engage in a lengthy discussion on how Jesus^{as} set out in search of the various Jewish tribes that had dispersed to the land of Afghanistan and Kashmir, after which he ultimately died in Kashmir. However, even European research scholars now accept that the Kashmiris are actually none other than the children of Israel. Accordingly, this is what Bernier has written in his travelogue as well. Therefore, when it is proven—and in fact, established by authentic accounts—that Jesus^{as} did not die on the cross, rather, he was taken down alive, then what remains of the Atonement?

Then, what is stranger still is that the woman on whose testimony Christians base their claim that the Messiah ascended into heaven, was not a woman of good repute or character.²

Etiquettes of Seeking the Truth

Bear in mind that one action is initially performed by man, and then the effect or characteristic that is hidden in that action, is manifested by an action of God Almighty in response. For example, when we close the window in a room of our house, this is an action by us. In response to this, the action of God is that the room will become dark and the flow of light and air will stop. This is the custom of God that has always operated in this way since time immemorial. There can

¹ When the scholars of Islamic era, such as Thabit bin Qurrah and Hunain bin Ishaq who, apart from medicine, other natural sciences, philosophy, etc., were also well versed in Greek, translated the *Qarabadin* (Pharmacopoeia), which contains details about the Ointment of Jesus (*Marham-e-Isa*), they were wise enough to retain the Greek term *Shalikha*, which means ‘twelve’, without translating it into Arabic, as a reminder that the book was a translation from Greek. That is why the term *Shalikha* still figures out in almost all the books. —See *Jesus in India* by Hazrat Mirza Ghulam Ahmad^{as}, pp. 69-70, Islam International Publications, 2007 edition. [Publisher]

² *Al-Hakam*, vol. 6, no. 3, dated 24 January 1902, pp. 3-4

be no change or alteration in the law that all human actions result in a corresponding action from God. Similarly, just as we observe this phenomenon in the apparent system of the world, the same law applies to the spiritual, inner system as well. An individual who cleanses their heart and seeks the truth, and if nothing else, at least puts aside their preconceived beliefs, they definitely come to find the truth. However, if a person has already made their decision, and they bring a heart that is fettered by shackles of obstinacy and prejudice, the ultimate result is that the fierceness of their enmity grows and suppresses the light of their inherent nature and blackens the heart, after which they lose the ability to differentiate between truth and falsehood. Therefore, in order to seek purity and guidance from God Almighty, one must develop purity in themselves as well; this means that a person must abandon their selfishness and prejudice; a person should not deceive themselves. It is absolutely true that anyone who sets out with the claim that they are in search of the truth, but at the same time have already decided that the doctrines of a certain religion are categorically correct, are people who actually seek the world. They are people who are driven by worldly success and failure. I cannot accept that such a person believes in God. Nay, in my view such a person is an atheist. The pure heart that does not care about being chided and rebuked, and does not feel regret and shame in confessing the truth, is the heart that finds the truth. This is a heart upon which the light of God descends. Remember that God will never let such a one perish who treads forth in search of Him. Most definitely, God exists, and just as He has always declared that 'I am present', so too He is present even now. Just as revelation was sent down to the Messiah, revelation is sent down even today. I truthfully proclaim this fact. This is not a mere claim, it is supported with shining arguments. For what was special before that is not so now? The same God is present even today. He Who has always spoken since time immemorial has illuminated the world with His words even in this age.

The Atonement

There is another important point that I would like to mention and it relates to the Atonement. We are told that the actual purpose for the Atonement is so that people may receive salvation. Salvation, to describe in other words, is to be saved from a life of sin and the death to which it leads. However, I ask you that, for the sake of God, tell me in all honesty, what philosophical relation does sin have with a person committing suicide? If this is what the Messiah understood of salvation

and if this was the idea that he thought of to save people from sins, then God forbid, such a man cannot even be accepted as a Prophet, because this method cannot prevent sin. You are probably well aware of the circumstances in Europe and the state of affairs in London and Paris. Tell me, what sin is not committed in these places? More than anything else, the most evil sin mentioned in the Torah is adultery, but just observe how this sin rages on like a storm among these nations who believe that the Messiah died for them. What would have been better than this suicide was for the Messiah to pray that he be given a long life so that he could benefit the people with his counsel and preaching. But what he came up with instead was a strange idea indeed.

In addition to this, there was another point that I have presented as well and, until now, no Christian has given an answer. It is said that the Messiah became accursed for our sake. Now, refer to the Hebrew and Arabic lexicons for the meanings of the word 'curse' to see what it means to be accursed (*mal'un*). It is clearly written in the lexicons that *la'in* (the accursed) is the name of Satan and an accursed man (*mal'un*) is one who has no relation with God and is distanced from Him. Now, the Christians have unanimously adopted the doctrine that the Messiah became accursed for our sake. As such, they say that he even stayed in hell for three days. Now what does this 'cursed sacrifice,' which took place according to their doctrine, have to do with salvation?

Therefore, the more one reflects on this, the more its hollow reality becomes apparent. I would say to you that in actuality, both the Christians and the Jews have taken opposing extremes. As for the Christians, they have followed a course of extreme exaggeration by raising a helpless human being to the position of God—a human who was born from the womb of a weak woman like ordinary people. Then, they have equally degraded him as well by declaring him to be accursed; they even suggest that he went to hell. The Jews on the other hand have followed a course of extreme denigration by saying that, God forbid, Jesus^{as} was of illegitimate birth. Some from among the British have accepted this as well and they have laid all the blame on Mary^{as}. It was the Holy Quran who came to correct the errors of both these nations. The Holy Quran explained to the Christians that Jesus^{as} was a Messenger of God, not God himself, and that he was not cursed, rather he was exalted in rank. Then, it also taught the Jews that he was not an illegitimate child, rather Mary^{as} was a chaste woman. The Holy Quran states:

أَحْصَنَتْ فَرْجَهَا¹

She guarded her private parts.

Due to this fact, the Word was breathed into her. The same opposing extremes have been adopted even today. Therefore, God Almighty has sent me so that I may establish the true dignity of both Mary^{as} and Jesus^{as}. In their ignorance, the Muslims have also erred in ascribing such attributes to Jesus^{as} which are beyond human ability and they are unaware of the hidden truth about his death. The Christians claim that he was crucified and became accursed. So the time has now come for the Messiah to be absolved of the aspersions cast upon him. Aspersions that were once cleared by Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him. Hence, Islam has done a great favour to the Messiah. I trust that you will reflect carefully over all these points. I say to you again and again that until you completely understand something, you must ask me repeatedly. Otherwise it will be most detrimental to you if, without understanding something, you say that you have understood—this will lead to a harmful outcome. Siraj-ud-Din came here some time ago, and this is what he did. As a result, he derived no benefit at all. Did he say anything to you?”

Munshi Abdul-Haqq: Yes, he attempted to dissuade me from coming. He said there was no need, when we have already found the truth, what need have we to search any further? He also said that when he came here, you walked three miles to see him off² and you were sweating.

Promised Messiah^{as}: Because I was sweating, he understood this to mean that I did not have an answer to his questions? What a shame! You should have asked him then why he stayed here and offered his Prayers with us and did he not say that he was satisfied? If he was in front of me I would ask him to answer on oath. When confronted face to face, people tend to have some shame.

¹ *at-Tabrim*, 66:13

² Pure-hearted individuals ought to reflect over the kindness and compassion of the Promised Messiah^{as}, and ought to see the fervour inherent in his nature to save just one soul. Was it not due to his sympathy that the Promised Messiah^{as} walked for three miles? If not what other interest did he have in Mian Siraj-ud-Din? If one's nature is pure, even this passionate sympathy is enough to show one the truth. O you, who is filled with such sincere compassion for us, may God's peace descend on you. Peace be upon you, O holy one.

Munshi Abdul-Haqq: When I asked him about offering the Prayers he said that yes, while he did offer the formal Prayers with you, he had also told you at the end that he would go to a cool place and then make a decision. Mr Siraj-ud-Din also said: ‘Mirza Sahib is a man who likes fame. I asked four questions and he responded by publishing the answers in writing.’

Promised Messiah^{as}: This does not show any desire for fame. Why would I hide the truth? If I did, I would be guilty of sin and wrongdoing. When God has commissioned me and sent me, then I will of course manifest the truth, I will convey to humanity the message that has been entrusted to me, and I do not care at all if anyone says that I seek fame or anything else. You should write to him again and ask him to stay here for a few more days.

By this time they had reached the house and His Holiness^{as} addressed Munshi Abdul-Haqq and said: “You are our guest and a guest can only be at ease when they cast aside their formalities. So if you require anything, be sure to tell me freely.” Then the Promised Messiah^{as} addressed his community and said: “Look here, this is our guest. All of you should treat him with the utmost courtesy and you should continuously endeavour to ensure that he does not feel even the slightest inconvenience.” After this, His Holiness^{as} went into his home.¹

24 December 1901

A Sign of the One Commissioned by Allah

Promised Messiah^{as}: If a divinely appointed one does not propagate such matters as are disclosed to him from God, I truthfully say that he commits an injustice against humanity, and in doing so, he fails to discharge the obligation entrusted to him by Allah Almighty. One sign of a man appointed by God is that he does not refrain from propagating the truth. It saddens me, therefore, when I see such statements from the Gospel in which the Messiah teaches his disciples to keep him hidden and not reveal him to others. An appointee of Allah possesses courage; this is why they never harbour fear in conveying their message and propagating the truth. It is a grave sin to hide truthful testimony. Therefore, how can I hide the truth that God has disclosed to me? In my view, it is most appropriate for all of this to be

¹ *Al-Hakam*, vol. 6, no 4, dated 31 January 1902, pp. 3-4

compiled. You have now heard these things again, so reflect on these points. If there are still any doubts, feel free to ask.

Mr Abdul-Haqq: I will reflect on this further.

Promised Messiah^{as}: I very much like this quality in you that you are not hasty. You should feel free to take four or five days and reflect deeply on these points.

Mr Abdul-Haqq: I had thought of a question today regarding the need of the Holy Quran, but this has been covered in your address today. Another question that I wish to ask is about the suggestion that the Gospel has been altered. If someone were to ask about where the original is, what would be the answer?

Promised Messiah^{as}: This question of yours is a new one that is different from your previous questions. I would prefer not to mix two subjects. I will answer this question also, but first I think it would be better for you to reflect over the answers I have given to your previous questions and if there is anything further that you would like to ask about them, then ask those first. When these questions are settled, then I will answer this question of yours as well. But I do not think it is appropriate to confuse separate issues. It is inadvisable to mix various foods one after another. For example if you were to eat one food, then another on top of that, and another after that, this would cause indigestion and result in cholera or vomiting, or some other illness. So too, it is not advisable to mix and confuse discussions, for this prevents a person from being able to remember anything, and no benefit can be derived from such discussions; in fact, all of the time goes to waste completely. It is my strong desire that you should ask your questions in proper sequence and every question should be given its own space; this question that you have just asked would best be placed separately. I do not want to confuse our discussions and neither wish to waste my own time, nor deprive you of benefit. In fact, it is my wish to give you the greatest possible benefit that is within my power and strength, and for this purpose, it is my view that the method that has already been adopted is most appropriate. However, when I do answer your question, I will tell you that these views on biblical interpolation did not originate in Muslim circles; in fact, these views were first put forth by

the very people who believe in the Gospel. As I have said, I leave this discussion for another time—when you have completely understood the answer to the questions you have already posed. Those people whose only purpose is to engage in debate, and who have no desire to learn the truth, desire to settle everything in one sitting. I call this religious gambling. Such people are the same as a gambler who seeks to gain the upper hand through sleight of hand and cunning. I have seen from experience that they hide the actual truth and present hypothetical and speculative views. Hence, I consider it most inappropriate for an individual to engage in this religious gambling and for one to act deceptively without any fear of God or shame. This religious gambling takes place when a person is more concerned with worldly triumph and defeat or self-perceived victory and loss, and when a person desires to hear applause and admiration from friends and contemporaries for winning. This gambling is far more harmful than the normal gambling that we observe in the world, because the latter only results in a loss of one's wealth, whereas the gambling of which I speak results in the ruin of both one's religious and worldly life; a person loses all of their moral and spiritual faculties which can make a person an inheritor of the highest excellences. The grief that is caused by the loss of this property is everlasting. Hence, one should not allow even the thought of such gambling to cross their mind. If one's greatest objective is to partake of the light with which the pious are blessed, then know that a person can never attain this light or preserve this wealth until the goodness of their nature moves them to believe that the entire world is dead and worthless in comparison to the importance of speaking the truth, seeking the truth and then accepting the truth, and until one makes a promise with God Almighty to this effect. A person who does not make such a promise with God Almighty is an atheist despite believing in God. Our community ought to remember that just as diseases have critical turning points, this too is a turning point in the world of religious communities and world Faiths. This is the final battle with Satan and so he too has marched forth with his entire arsenal and all his weapons of war to fight against the truth. Satan labours with all his force and strength to prevail over the truth but even he himself knows with absolute certainty that all his efforts will prove futile and vain. The time is fast approaching when Satan will be destroyed and the angels will triumph. Although at present Satan is

on the field of battle with full strength, the truth stands firm against him, and its provisions and weapons descend from heaven. At this time, since both are in the field of battle, it is incumbent on you to stand with the truth.

Signs to Recognise the Truth

The Promised Messiah^{as} continued: “I have stated many times—and now I say it again—that there are three signs by which one may recognise the truth. If one applies these criteria to whatever is referred to as the truth and examines accordingly, Satan will not be able to deceive you, otherwise he has left no stone unturned in confusing the truth with falsehood.

The signs of which I speak are as follows. Firstly, there are the categorical verses of the scripture, in other words, the beliefs that we hold. One ought to ask oneself whether there is any mention of them in the Book of God Almighty or not. If there is no textual evidence, i.e. if there is no categorical verse from the scripture as regards that belief, then one should use their own mind to think of how much weight can really be given to the belief in question. For example, an alchemist says that they can turn one thousand into ten thousand. Now would it not be necessary for us to know for certain, how many such experts have existed in the past? However, when we reflect on this, it becomes evident that thousands of people have been defrauded and suffered great losses in such pursuits. There was a so-called alchemist in this area who swindled two people at the same time. Therefore, the first sign is of clear verses from the scripture.

In view of this criterion if we begin to analyse the doctrines of Christianity, it becomes evidently clear that there is nothing but deception; it does not possess the radiance of truth. As I mentioned yesterday, if one were to ask the Jews about the concept of Trinity or the divinity of Christ, and if their books were examined, the answer is clear in that they never subscribed to the concept of Trinity, nor did they read in any of their scriptures about a physical god who would be born from the womb of a woman like ordinary children; nourished on her placental blood for a period of nine months; bear all the pains of other human beings in the same way that they suffer from measles and small-pox; that he would be beaten at the hands of the Jews and ultimately put on the cross; and then he would become accursed and remain in hell for three days. Nor is there any mention in their scriptures of a god combined and composed of a trinity of the father, son and

holy spirit. If there is, I have been asking the Christians for quite some time now to show me where this is mentioned. Contrary to this, we observe that among the other objections that the Jews raised against Jesus^{as}, their greatest was that he claimed to be the son of God and God Himself; and this was blasphemy in their view. In the Torah and in the prophetic scriptures, if the Jews had been given the teaching that it is customary for God Himself and His sons to come to the world to be beaten, and if they had seen five or ten, then they would have had no reason to deny Jesus^{as}. The actual truth is that the said doctrine simply cannot be established in accordance with this criteria, therefore it is empty of the spirit of truth.

The second method of recognising the truth and the way of the truthful relates to the evidence and support that is furnished by common sense. If rationality is abandoned, this causes disorder both in the religious and worldly realms. Now if the criteria of rationality is used to analyse the doctrines under discussion, one would see that it rejects them from afar. In light of rationality, is it an acceptable notion to suggest that a helpless mortal who is fully characterised by human attributes and weaknesses, could be God? Would rationality allow us to believe even for a moment that the creation could ever subject the creator to lashes, that the servants of God could ever spit on the face of the Omnipotent One Who created them, apprehend Him, hang Him on the cross, and despite being God, He continues to suffer this disgrace and allows this humiliating spectacle to continue? Does rationality accept that a child born of a woman, who remains in her womb for nine months, nourished on her placental blood, and who is ultimately born through her birth canal like normal children, could ever be God? Can any heart find comfort in the belief that an individual, who is called God, spent the entire night praying to be saved from death, but his prayer was not accepted? Moreover, rationality would never allow us to believe that the sins of one person could be forgiven if someone else were to commit suicide. If bread eaten by the Messiah filled the bellies of the disciples, and if this is a rational belief, then perhaps one could cure another person's headache by smashing a stone on one's own head.

The third manner in which to recognise the truth is that God Almighty never lets a true religion perish and He never forsakes the people of truth, for this is the garden of Allah Almighty. It is never the case that a person first plants a garden and then abandons it completely. On the contrary, one waters the garden, prunes its branches, protects it, and makes every arrangement to care for all aspects

that are necessary for it to grow and flourish. In the same way, Allah the Exalted always continues to support His pious servants and the truths that He bestows to us with fresh and blooming forms of succour. It is this light which guides the Truthful one of God and enables one to recognise them.

There are no Living Signs in Christianity

Now, if you judge Christian doctrine and faith against these criteria, you will find nothing but decaying bones and dead elements, as it were. They all accept unanimously that today there is not a single individual in their midst who can show signs that would set a seal of attestation on the proof of the truthfulness of their religion and the Messiah's blood. This is a great thing. I would even state that according to the signs stipulated in the Gospel, it would perhaps be impossible to find even a single person who possesses faith among the Christians.

Nevertheless, put aside living signs for a moment. The Christians present a sign in support of their religion by giving details regarding the whereabouts of a certain grave from which the Messiah resurrected a dead person. These narrations have no greater worth than stories. This is why I have said repeatedly that these spectacles of healing disease, which are shown even by certain Hindu ascetics and by experts of mesmerism in this modern-day, cannot be accepted by anyone as forms of miracles. It is prophecy alone that serves as a powerful sign and is seen with honour in every era. I must say with regret, however, regarding the prophecies of the Messiah that are recorded in the Gospel, that one cannot help but laugh on reading them: there will be famines, there will be earthquakes, the rooster will crow, etc. Now go to any village and you will see that roosters crow all the time, do they not? Similarly, famines and earthquakes also are ordinary things. Experts today are able to reveal even greater detail by telling us that there would be a storm at such and such time, or that there will be rainfall at a certain time.

Now look at the prophecies of the Messenger of Allah, peace and blessings of Allah be upon him, how 600 years prior he said that a fire would emerge which would spare vegetation but consume stone, and it was fulfilled. They should present shining prophecies like this. I published an announcement with a reward for 1,000 rupees about the prophecies of the Messiah. However, to this day not a single Christian has been able to prove that in their strength of proof and in number, the prophecies of the Messiah are greater than my prophecies, of which

the entire world is a witness.

The miracles of the Messiah which are presented in the form of stories furnish no evidence of any extraordinary divine succour. Today, greater miracles and wonders are shown in the field of medicine. This point is further reinforced when we read in the Gospel that there was a pool which healed those who bathed in it just once. Such springs exist even today in certain European countries. Even in India, the water from certain springs or wells possess this effect. A few days ago, there was a story published in the newspapers that the water from a certain well was curing people suffering from leprosy. So what signs of divine succour should one look to in the Christian faith? The signs of the past are like the ones I have just described, and in the present age no one can show any signs either. If one is supposed to believe blindly, then what fault have the Hindus committed¹ so that their 330 million gods should not be accepted; why should the tales narrated in the Puranas not be accepted? Dayanand invented a new movement and washed his hands of the Hindu faith by stating that the name of Ram is not mentioned anywhere in the Vedas, but the essence of the Vedas that he presented himself also turned out to be nothing but filth.

The Essence of Religion

There are two things which form the essence of religion and in actuality, these two aspects serve as the basic foundation for every religion: the rights owed to God and the rights due to God's creation. However, in both these respects, Dayanand has presented nothing but filth, and he states that this is the essence of the Vedic teaching.

One ought to remember that there are only two rights. Firstly, there are the rights due to God, which relate to the manner in which one should believe in Him and worship Him. Secondly, the rights owed to other human beings, or in other words, how one should show benevolence and sympathy towards God's creation.

I will speak at another time about the teachings that Dayanand has given in this respect. However, firstly I must state that in both these principles, the Christians have also demonstrated the most absurd of examples. We have already observed in respect of the rights owed to God that they abandoned the God Who manifested Himself to Moses^{as} and other pious and righteous souls, and they have

¹ *Al-Hakam*, vol. 6, no. 4, dated 31 January 1902, pp. 4-6

instead turned a weak mortal into God. As for the rights due to God's creation, they have disfigured them to such an extent that there is no way to set them right. The entire teaching of the Gospel leans to one side and it cannot nurture all of the faculties given to human beings. Firstly, by accepting the concept of Atonement there can be no way to prevent the infringement of the rights due to humanity at large. For when a person accepts that the blood of the Messiah has removed and cleansed the impurity of sin—even though blood cannot cleanse filth in ordinary circumstances either—the Christians ought to tell us what, pragmatically, prevents them from creating disorder in the world? How can one believe for certain that any punishment would be given for stealing, usurping another person's wealth, robbery, murder, or giving false testimony? If despite believing in the concept of Atonement, a sin is still a sin, then I fail to understand what is the meaning of Atonement and what have the Christians gained from it?

Therefore, in order to completely fulfil the rights of humanity, Allah the Exalted vested human beings with various faculties, and the purpose was that we would use these faculties in the appropriate instances to benefit humanity at large. However, the Gospel lays all of its emphasis on the faculties of forbearance and meekness, even though they can have the influence of a deadly poison in certain circumstances.

The System of Spiritual Life

So our civic life, which is built on the social interaction of people possessing various dispositions, inherently demands by virtue of this very mixing and structure that we employ all of our faculties at the appropriate time and place. However, the Gospel has completely ignored the importance of gauging the situation and circumstances at hand, and blindly gives the same teaching in every instance. Is turning the other cheek when slapped on the first a teaching that can ever be adopted in the practical sense? Have you ever seen anyone give their cloak also to the one who asks for their shirt? Can any man, no matter how ardent a lover he may be of the Gospel teaching, ever hand over his daughter to the evil and wicked man who attacks his wife? Of course not.

Just as it is necessary for us to consume various foods according to the changing weather and seasons, and dress accordingly as well for the health and wellbeing of our body, so too, regulation is necessary for the wellbeing of the soul and to develop and nurture its faculties and properties. In our physical way of life, just

as we must give due consideration to hot and cold, leniency and strictness, movement and restraint, in the same manner, for our spiritual health, the very bestowal of differing faculties to us is clear evidence of the fact that the wellbeing of the soul necessarily depends on the correct use of these faculties. If we do not employ these various faculties or if we teach that they should not be used, then in the estimation of a God-fearing, indignant individual, the one who gives such a teaching would be guilty of insulting God, because such a one suggests that God has given us these faculties in vain.

Therefore, if the Gospel stresses one faculty alone—and indeed it does—I ask you to tell me with justice and fear of God, does this not show disrespect to the action of God whereby He has vested the human soul with various faculties and capabilities?

The Gospel Stresses One Faculty Alone

If a Christian were to say that the faculty of meekness and forbearance alone are sufficient to nurture and develop all of a person's other faculties, would anyone doubt the 'intelligence' of such a person? Even the attributes of God are diverse and through them different actions are manifested. We have never seen a Christian priest who, for example, wears clothing suited for hot conditions when it is cold and continues to eat foods that are not suited for the present season, or who continues to drink their mother's milk for their entire life, or continues to wear small sized shirts and trousers from when they were a child. Therefore, anyone who possesses faith and fear of God would feel embarrassed presenting such a teaching. If forgiveness and forbearance was enough, then why did the followers of the Gospel take great pains to formulate laws for civil and criminal offences? Why was there a need for a constitution in politics and to govern the affairs of the State? As for those who turn the other cheek when slapped on the first, what need have they of armies and the police. For the sake of God, may the people reflect. So, this principle has ruined the rights that are due to God's creation, in fact, it has ruined all the human faculties.

Islam Supports Every Human Faculty

Now in comparison to this, look at the teaching of Islam and how it has nurtured all human faculties and powers. Firstly, Islam has taught that no faculty or

strength conferred upon a human being is evil in its own right; rather, adopting an extreme and ill use makes it an evil action, whereas proper and balanced use makes the same action a good moral. It is this very principle that other nations have failed to understand, while the Quran has explained it. In view of this principle, the Holy Quran states:

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ¹

Meaning, the punishment of an injury is an injury the like thereof, except for the one who forgives, when forgiveness brings about reformation. The Quran has invariably spoken of forgiveness, but not so that a wicked person may increase in their evil as a result of that forgiveness, or so that the laws and system governing civil or political affairs are disturbed; rather, in such circumstances, punishment is necessary. Forgiveness has only been encouraged in the case that it brings about reformation. Now tell me, is this not a teaching that completes and perfects human morals or is this purpose achieved by turning the other cheek and being slapped? Even the law of nature proclaims its support of the Islamic teaching just mentioned; and practically as well, this is the only teaching that is logical. If it is the Gospel that is to be followed, then today all of the courts should be shut down, and all police and security services should be suspended for just two days and then you will see the oceans of blood that begin to flow by accepting the Gospel. If the teaching of the Gospel had not been deficient and incomplete, then why were kings required to make new laws?

The Arya Doctrine

Therefore, this is the effect of the Gospel teaching on the rights owed to humanity. Now, I would also like to tell you what Dayanand has presented in light of these two principles as being the essence of the Vedas. As far as the rights due to Allah are concerned, the injustice he has committed is that he believes that God is not the Creator of anything. On the contrary, he believes that the particles and souls of this universe are eternal just like God Himself and He is only a joiner, which we would call a *mu'allif* in Arabic. Now what could be a greater destruction of the rights owed to Allah than to erase all of His attributes and reject His magnificent attribute of creation? When God is nothing more than a joiner, then I do not understand how the creation of this world would be affected even if at

¹ *ash-Shura*, 42:41

some point in time God died. For if God has not made the creation, then it is inherently independent in its existence and life. What need is there for God? No right or power on the part of God is established by His mere joining together of various elements, especially when body and soul both possess various powers enabling them to bond and separate. The soul possesses magnificent powers, like the faculty of vision. The manner in which the human soul can manifest this strength cannot be matched by the soul of any other creature, such as a cow or ox. It is a pity that the Arya Samajists do not consider even these human souls—along with all their powers and properties—to be the creation of God. Now, the question is when both bodies and souls exist independently, and when they possess the inherent ability to join and separate as well, what evidence can be derived from them to establish the existence of God? For when it is said that this water-vessel for example can walk one step, what reason is there to reject that it can walk two?

There can only be two kinds of argumentation in favour of the existence of God. Firstly, one observes the creation and reasons for the existence of the creator. This logical possibility does not exist here because they say that God has not created anything. If God had created anything, one could derive from this an argument for the existence of the Creator. The second possibility relates to extraordinary occurrences and miracles. This also furnishes powerful arguments in favour of the existence of God. However, in this respect also, Dayanand and all of the Arya Samajists have confessed that the Vedas do not contain any prophecies or mention of miraculous happenings—they say that there is no such thing as miracles. Now tell me what method remains for one to establish an argument in favour of the existence of God according to their religious doctrine? Then, their God is of such a nature that even if one tirelessly worships God for their entire life in the most assiduous manner, one will never receive eternal salvation; one will always have to go round in this circle of reincarnation, at times they may become an insect or something else.

As far as the rights due to humanity is concerned, it is sufficient to say that they believe in a concept known as *niyoga*, which stipulates that if a husband and wife cannot have children, the wife is permitted to sleep with another man to have a child. All of the expenses to provide food, water, fine tonics, bedding, etc. to the man who gives the gift of his sperm is the responsibility of the husband who permits his wife to bear the child of this other man. What could be more shameful than this? This is just a brief example. There was a teacher here in Qadian by the

name of Pundit Somraj who was an Arya Samajist. I invited him to speak to me in the presence of a group of people—among which there were some Arya Samajists as well—and I asked him about this practice. He said: ‘Yes, what is wrong with this?’ When I heard him say this, all I could do was be astonished. Other Hindus present began to chant out the name of Rama in approval. When I heard this, I told them that I had heard enough and they could leave. So, this is the level of their consideration for the rights due to other human beings.”

Mr Abdul-Haqq: I have read your book *Arya Dharam*.

Promised Messiah^{as}: The summary of my entire exposition is that every true religion and doctrine may be recognised by these three signs: namely, scriptural evidence, rationality and heavenly succour. I have briefly shown you from various aspects that the Christian faith does not meet this criteria. There is no mention in the Judaic scriptures of the Trinity, and we find nothing on atonement either; they were never waiting for the coming of a son of God or God. Rationality repels such notions from afar. In terms of signs, it is difficult to find anyone among these people who even meets the basic requirements of a person possessing faith. Once a Christian by the name of Fateh Masih said that he was a recipient of revelation. When I asked him to make a prophecy, he became anxious and instead challenged me by saying that a text would be written on a piece of paper and placed inside a closed envelope, and I should tell him what is written on it without seeing the text. God Almighty informed me that I should go ahead and accept this challenge. When I accepted, in the end, Reverend Weitbrecht said before an audience of many hundreds that Fateh Masih was a liar. Therefore, the truth is a thing which is not only supported by the testimony of scriptural evidence and reason, but is also supported by the testimony of divine light, and this form of testimony is the greatest of all. This is the one sign of the life of a religion. For a religion that comes from the living God must always possess the spirit of life within it so that this may serve as a shining symbol of its relationship with the Living God. However, this is non-existent among the Christians, even though the present era is known as the age of science and progress. Extraordinary signs of this nature are greatly needed so they can serve as evidence in support of the existence of God Almighty. In today’s age, if someone were to narrate the past miracles of the Messiah—the grandeur

of which are all washed away by the effects of the pool—and sought to prove his divinity, it would be necessary for that person to show a miracle themselves as well. Otherwise, today, there is no logic or philosophy that can prove the divinity of a man, who weeps the entire night and whose prayer is not even accepted, and whose life history establishes that he was a man of lowly stature. Hence, I say with confidence, and God Almighty knows well that I am truthful. Moreover, experience and a large number of signs have illuminated my truthfulness even further to such an extent that if Jesus Christ is the living God, and if he is the source of salvation for those who lift up the cross, and if he accepts their prayers even though his own prayer was not accepted, then present any priest or Christian monk before me so that they may seek assistance and ability from Jesus Christ to manifest a miraculous sign. I am standing in the field of battle, and I truthfully declare that I can see my God, He is always before me and with me. I openly proclaim that the Messiah is not above me, because I am a representative of the light of Muhammad^{sas}, which always establishes the signs of life by its radiance. Does a person need any more than this? In order to find peace and in order to behold the Living God, the soul has always possessed a burning desire and thirst, and without heavenly manifestations of succour and signs, this is impossible. I say with confidence that this light and life is not present within the Christians; in fact, it is I who possesses this divine truth and life. I have been publishing announcements for the last 26 years and it is strange that not a single Christian priest has ever come forward to accept my challenge. If these people possess signs, why do they not present them to establish the glory of the Gospel? On one occasion, I published and distributed 16,000 announcements in English and Urdu; there must be some remaining copies left in our office even now. Anyway, not a single person came forth to manifest a miracle in favour of Christ's divinity and to support this 'idol' as it were. In reality, since there is nothing in this regard, what can a person present? To summarise, these are the three ways in which to recognise the truth, and all three of them are non-existent in the Christian faith.

Thank God that you have received a good opportunity and you have come here. You will benefit greatly by the sequence in which I present each address. You should listen very carefully and when you have no remaining objections, put down your signature on it, so that our time does not go to waste

and this process proves to be beneficial. The time that I gave to Siraj-ud-Din would have constituted an argument if my addresses were written down in this manner. Through his actions, he has given other people an opportunity to think ill. I do not understand that when a person abandons the truth at one place, how can they love the truth somewhere else?

Mr Abdul-Haqq: Of course, what hesitation can I have in putting down my signature, there is no harm in this.

Promised Messiah^{as}: The fact of the matter is that courage comes from purity of the heart. If a person's heart is pure, nothing can stop them.

Mr Abdul-Haqq: When I planned to come here I mentioned this to a Christian man, and he swore at you. I found this unpleasant. I said: 'This is wrong, what is the meaning of using curse words?' The man said: 'He is our enemy.' I told him: 'The Gospel says that you should love your enemy. Where is it written that you should swear at your enemies?' Then I mentioned this to Mr Siraj-ud-Din and he also was not pleased by my intention. This is the state of some men.

Promised Messiah^{as}: If they swear at me, I do not care in the least. I receive many letters full of profanities. I am the one that is required to pay postage on receipt for these letters, and when I open them, they are full of abuse. They swear at me in their announcements. Now they even write curse words openly on envelopes as well. But what effect can these words have? Can they extinguish the light of God? The ungrateful ones have always treated the Prophets and the righteous in this manner. How was the Messiah of Nazareth treated, in whose footsteps I have appeared? How was our Noble Prophet, peace and blessings of Allah be upon him, treated? Even to this day vile people curse at him. I truly desire the best for all of humanity. The one who considers me an enemy is actually an enemy of their own selves.

On this, the Promised Messiah^{as} reached his home and he said again: "You are a guest; if you feel any inconvenience whatsoever, tell me without hesitation. I often stay inside and so I do not always know who needs what. Moreover, since there are a large number of guests staying here presently, at times the workers may be negligent as well. If you feel uneasy saying anything verbally, you can write to

me. Hospitality is one of my duties.”¹

24 December 1901

A Third Audience

Mr Abdul-Haqq: I have understood the issue of atonement, but can you refute the concept of the Trinity?

Promised Messiah^{as}: In the very beginning, this is why I said that you should present your objections about Islam. Also, in my initial address, I briefly touched upon jihad, slavery and polygamy, so that you have an opportunity to raise your objections in this regard.

The Promised Messiah^{as} said: “In my opinion, it is the duty of a seeker of truth to immediately present their questions if anything agitates their heart, otherwise this will weaken their faith and will weigh heavily on their spiritual faculties. For example, if someone eats spoiled food, this causes disorder within, and ultimately the food is expelled either by vomiting or diarrhoea. Similarly, an impure belief is bound to create disorder within, and this disorder is none other than the harmful influence that affects a person’s morals and character. The person becomes a leper, as it were. So, you should be sure to ask if anything rankles your heart. I have already spoken briefly in refutation of the Trinity. But now, I would like you to provide arguments in favour of this doctrine, for as I have mentioned, the burden of proof is on you, who consider it to be the means for salvation and in doing so, oppose a large group of people. For example, it is a simple fact that human beings see with their eyes, taste and speak with their tongue, and hear with their ears. Now if someone were to dispute this universally accepted fact and claim that humans speak with their eyes and see with their ears, natural law would dictate that the burden of proof is on the one who makes this claim.

In the same way, no one believes in the Trinity. The Jews who follow the Abrahamic tradition reject this belief. They clearly state that this doctrine is nowhere to be found in their scriptures; instead they have been given the teaching of God’s Oneness, and it is forbidden to suggest the existence of another God, whether in heaven, on earth, in the sea, or anywhere else.

Further, in view of the law of nature, I demonstrated before you with evidence

¹ *Al-Hakam*, vol. 6, no. 5, dated 7 February 1902, pp. 3-5

that it is the Unity of God in which one should believe. Then, there are marks of the Unity of God etched in the law of intuition also. Now, if you contradict the scripture, human reason and the law of intuition and claim that God is not one, but three, then it is your responsibility to provide evidence. This subject is of such a nature that our only responsibility is to hear you, because what you state is clearly at odds with the teachings given to us by the Prophets and the righteous.

I call upon God as a Witness and state that I do not put the burden of proof on you by way of injustice. God has made my heart pure of such things. Weak interpretations can be of no use, nor can they grant satisfaction. Ask your heart with justice—do I not follow the path of rectitude?

So you ought to write out your points in as much detail as possible and then present them. However, bear in mind that the inherent characteristic of a claim is that it is ambiguous. Some people suffer from misunderstanding and they are unable to differentiate between a claim and evidence. Evidence serves as a bright lamp to support a claim. Therefore, it is necessary to understand the difference between a claim and evidence.”

On this, Mr Abdul-Haqq said that he would write his points and present them the following day and then the Promised Messiah^{as} took leave.¹

26 December 1901

A Fourth Audience

Today, guests arrived in large numbers. Most members had already arrived from Lahore, Wazirabad, Rawalpindi, Kabul, Jammu, Gujranwala, Amritsar, Kapurthala, Garhshankar, Ludhiana, Allahabad, Sambar, etc. His Holiness^{as} set out for a walk as was his custom. The light of God made his way, surrounded by his followers. The manner in which ardent devotees stumbled over one another in their passion was a remarkable scene. Mr Abdul-Haqq read out a brief piece of writing that he had prepared according to the instructions of His Holiness^{as}, which in his own view presented arguments in favour of the Trinity and the divinity of Christ. After listening to his points, His Holiness^{as} began his words in the manner that follows.

¹ *Al-Hakam*, vol. 6, no. 6, dated 14 February 1902, p. 3

Trinity and the Divinity of Christ

The Promised Messiah^{as} said: “The fact of the matter is that all people are aware and no wise person can deny that every individual who has fallen into error or who is taken by some misunderstanding always has certain reasons for their belief, no matter how invalid they may be. However, the distinction of an intelligent and good natured person is that they weigh those reasons and begin to search for the truth, which is the natural result of such a process. Now, it is on the basis of this very principle that the Christians have also formulated their own points in relation to the doctrine of atonement, which they claim and consider to be arguments. However, you will now realise what value there is in these arguments, and the extent to which they can be considered strong and powerful. There are certain sects within Christianity, such as the Unitarians who do not believe in the divinity and godship of Christ, nor the Trinity, but do they not derive their points and arguments from the Gospel? They too present the Gospel. Now if the divinity of Christ or the Trinity had been clearly mentioned in the Gospel without the need for any interpretation, then why does the Unitarian sect reject these doctrines, even though it accepts the Gospel just like the other Christians? The people of this sect also take issue with the prophecies that are presented from the Gospel. I still have a few writings authored by a Unitarian in this regard. Has he not read and understood these prophecies of the Gospel? How wonderful are the words of the Holy Quran:

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ¹

Every party rejoices in what they have.

My only purpose in mentioning this is to show that even those who are prey to falsehood present weak interpretations and points of speculative nature. However, is it not our responsibility to reflect fully? The Unitarians have heard the views of the Trinitarians in relation to these prophecies and say that they are embarrassing notions which are not worthy of being presented to anyone. If these are the sorts of arguments that serve as evidence for the Trinity and the divinity of Christ, then one could prove just about anything from the Bible.

Now the task of a researcher is to read these prophecies, identify the aspect that requires investigation, and then contemplate from an internal and external

¹ ar-Rum, 30:33

perspective. As far as my comments are concerned in relation to these prophecies, I can say that the following matters require reflection.

Firstly, in relation to these prophecies, did the Jews (in whose scriptures they are recorded) also understand them to be proof of the concept of atonement or the divinity of Christ?

Secondly, did the Messiah also accept that these prophecies were about him? Then after declaring himself to be the fulfilment of those prophecies, did he give practical evidence of the fact that he held true to those prophecies? Now, although the subject of whether the prophecies in question were recorded in the actual book in exactly the same way or not could become a lengthy debate, but without considering it necessary to engage in this debate, let us consider two other matters which require further investigation.

The Jews who are the actual inheritors of the book known as the Torah, and about whom the Messiah said himself that they occupy the seat of Moses^{as}, have never understood these prophecies in the manner that you and other Christians interpret. They have never awaited the coming of the Messiah as one part of a trinity. As such, previously I have spoken about this in very clear terms. The Christians forcibly apply these prophecies to the Messiah, even though they simply cannot apply to him in any way. Otherwise, testimony of Jewish scholars ought to be presented as to whether they understood these prophecies in the same way as you.

Then you can read the Gospel and see (it is not a very voluminous book); nowhere is it recorded that the Messiah quoted these prophecies in full and said that in view of these prophecies, I am God and these are the arguments in favour of my divinity. For any wise person would agree that a mere claim is not admissible as evidence. This suggestion that the prophecies in question prove that the Messiah is God constitutes nothing more than a claim. The Messiah himself has never made such a claim, so for someone else to turn him into God is a strange thing indeed.

Then, even if the impossible is assumed and he did, there is such abundant contradiction in his claims and actions that no intelligent and God-fearing person could read these accounts and say that Jesus^{as} was God; in fact, one would find it difficult to even refer to him as a great and noble man. This claim of the Gospel can be sufficiently repudiated by the Gospel itself, because nowhere is there evidence that the Messiah made this claim. On the contrary, when the opportunity

did arise for him to have people believe in his divinity, he responded in a manner which, as if, served as a denial that any of these prophecies were applicable to him. The actions and statements that are attributed to Jesus^{as} in the Gospel also support what I have said, because it is necessary for there to be no contradiction in the actions and words of God, whereas clear contradiction exists in the Gospel accounts. For example, the Messiah says that no one knows about the hour except the Father. Now what a strange thing indeed. If the being of both Father and Son is one and the same, considering this statement of the Messiah, would the Persian proverb not apply that 'weak of memory is the liar'? For on the one hand, we have the claim that Jesus is God, and on the other hand we have a denial of divine attributes. As for the question that the Messiah is referred to as the Son in the Gospel, need I say that the Gospel was altered and interpolated? It is not at all hidden from those who read the Bible how widely the term 'son' is used. It is written about Israel that 'Israel is My son, even My firstborn.' Now what could be greater than this? Then, we also find evidence in the Bible for the 'daughters' of God. In fact, above all else, even the word 'God' has been used, where it is said 'you are gods.' What greater proof can there be? Now every just and intelligent person can understand that if the word 'son' had not been so general in usage, this would have established a distinction. However, this word is general and even Adam^{as} is included in the line of sons and Israel has been referred to as the firstborn. The abundant use of this term demonstrates that it is employed to refer to the holy and pious due to the positive light in which they are seen. Now until the distinct application of this term to the Messiah is not explained as to why he should not be grouped among all the other righteous people who enjoy 'sonship', the usage of this word for the Messiah cannot prove or establish anything. For when this word is used as a general, national expression, no special definition of the word can be applicable to the Messiah. I could accept that this word evidenced the godship, sonship or divinity of Christ if the same word had not been used for others.

I honestly say, with fear of God, that for a person who possesses a pure heart and an honest conscience, this argument cannot hold any significance in their eyes. Surely, they cannot give any value to these words unless it is demonstrated with proof that these words have not been used for any other individual, or until it is proven that although these words have been used for other individuals, the Messiah is unique and distinct from others due to such and such solid reasons.

These are double standards; when this word is used for the Messiah, he is declared to be God, but when it is applied to others, they remain human as ever.

If one holds the belief that it is God Himself who comes to the world to grant salvation, or His sons, this would necessitate a continuous phenomenon and one would have to accept that in every era a new god or his sons must come, which is clearly an illogical notion. Aside from all of these things, there is another point that calls for reflection, which is that what are those specific signs that truly establish the divinity of the Messiah? Are they miracles? Firstly, from the outset there is no evidence of these miracles occurring in the first place, because there is no evidence that establishes the apostleship of these Gospel writers. Even if we leave out this question from our discussions and ignore the fact that they did not write these accounts in the capacity of investigators who were eyewitnesses to these events, there is still no glory and power in any of these miracles. In fact, the tale of the pool alone is enough to diminish the apparent glory of all the miracles of the Messiah. In contrast, when we observe the miracles of the past Prophets, they are in no way lesser than the miracles of the Messiah, in fact, they are greater. Those who study the Bible know well that according to the Bible, the Prophets before Jesus^{as} even revived the dead; in fact even after their bodies were reduced to bone, it is narrated that the dead were revived by the mere touch of those bones. However, there are no such examples in the imaginary miracles of the Messiah. The dead body of the Messiah did not bring anyone back from the dead, so tell me, what quality makes him God? Is it prophecies? I have already shown you their reality, for the prophecies of the Messiah do not even fit the definition of a prophecy. The statements that are recorded in the form of prophecies are of such a nature that even an ordinary man could say better things; thinkers and the prophecies of an intelligent physiognomist are much greater. I openly proclaim that if the Messiah had been alive today, he would feel ashamed upon witnessing the magnificent signs of divine succour that God has now shown at my hand in the form of prophecies; and in his embarrassment, he would not mention his own prophecies of there being earthquakes, pestilence, famine or that the rooster would crow.

Now you tell me, how can we accept that the Messiah was God? He does not claim himself that he was God. He also did not claim that the prophecies of the past scriptures were fulfilled in his person, nor did he provide any evidence in this connection. Then, we observe that he rejects the idea that he possessed any divine

attributes. He confesses that he has no knowledge about the coming of the Hour, and if the son and the father are unified as one being, this raises questions as to how one can be knowledgeable but the other ignorant. As for the state of his holiness, he himself says: 'Why do you call me good? No one is good—except God alone.' This contradiction also goes against the father and son being one entity. The word 'son' alone cannot prove that he is God. We do not have the authority to differentiate the literal or metaphorical application of a word, and say that in such and such instances the word is used in the literal sense, but in another instance the same word is used in the metaphorical sense. When the same word is used, and in fact greater is said about other Prophets, righteous people and judges, they remain to be nothing more than ordinary men, but when the same word is used for the Messiah, he becomes God Himself and the son of God. This is against the dictates of honesty and justice; it is like inventing a new religious law, a new book. This has no benefit whatsoever.

The Christian priests have gone to great lengths in their struggle to prove the divinity of Christ through imaginary and fanciful means. However, to this day I have not seen a single periodical or treatise written by them, and I have seen no priest who has removed the blemish that the tale of the pool casts upon the countenance of the Messiah's miracles. Until this tale remains in the Gospel, this blemish cannot be cleared. I repeatedly draw your attention to the fact that you must consider the attributes of God Almighty. As far as the statements of Paul are concerned, which are used as a basis to establish Christ's divinity, it should be clear that in view of his character, Paul is unreliable and the Messiah has made no prophecies in his regard. When this is the case, you tell me, how can any intelligent person believe in the divinity of Christ and worship such a God? One simply cannot. The entire life of the Messiah is one of failure and disappointment. If he were alive today, he would witness the signs that are being manifested at the hand of this Messiah and he would have no choice but to feel ashamed. Is this what you call acceptance of prayer that a man weeps and wails all night long but no one hears his cry; ultimately in his final hour he complains to God and leaves this world saying: '*Eloi, Eloi, lama sabachthani,*' meaning, 'O God! O God! Why hast thou forsaken me?'

God has Appointed Me and Shown Signs in My Support

In this age God has appointed me and sent me; He has manifested signs in my

support and I call upon anyone to match them. For example, take the case that was filed against me in the court of Douglas, by the efforts of these ‘religious’ priests who teach that one should present the other cheek when they are slapped. There are many hundreds of men who are a witness to how all of the events had been foretold before the fact, and how God saved me from every form of disgrace.

When this case was filed against me initially in Amritsar, the Deputy Commissioner issued a warrant with bail set at 40,000 rupees. But look at the power of God that he was unable to serve the warrant and it had no greater purpose than to remain in his register. When later he was informed that it was illegal to issue such a warrant, he sent a telegram to Gurdaspur saying that the warrant should be withdrawn, but the warrant had not even reached there in the first place. Ultimately, the case began and the Christians left no stone unturned in their efforts to have me convicted. However, God manifested a sign of His power, and instead disgraced those who sought to disgrace me. Mr Douglas summoned me with the utmost respect and honour, and he gave me a chair in court, even though I do not care in the least about these things. There were certain Arya Samajists and Muslims that were conspiring with them. Pundit Rambhaji Dutt, the pleader, who is an Arya Samajist, offered his services against me without taking a fee, and he said to me himself that he had agreed to work on this case so that Lekhram’s murderer may be exposed. Muhammad Husain appeared as a witness and was horribly disgraced when he demanded a chair in court. In the end, when all the proceedings had concluded, Abdul-Hameed openly confessed that he had been persuaded to give the false statement that he had been sent to commit the murder. After the entire case file had been compiled, God manifested the shining radiance of His power and put in Douglas’ heart that all of this was a lie. Hence, Douglas then said to Captain Le Marchand that his heart felt uneasy about the entire matter so he should question Abdul-Hameed again.

Ultimately, Abdul-Hameed revealed the secret that he had been coached in his testimony. A telegram was then sent to the Deputy Commissioner. The outcome of this case was exactly as had been foretold in the prophecy that was published in all the cities of the land even before this case existed. Similarly, there is the sign of Lekhram and hundreds of other signs as well.

Even if one observes his community, it is clear that the Messiah departed with failure. His disciples took oaths before him and cursed him. In contrast, the state of my community is that one of our devoted friends by the name of

Abdur-Rahman, who lived in the region of Kabul, was imprisoned for one year just because he accepted me. They wanted him to repent, but he gave precedence to death over rejecting me. In the end, it is said they strangled him to death. Just as God Almighty said, after his demise, a sign was manifested. I find it regrettable that the Christians squander the wealth of their faith over the statements of Paul. In addition to all this, a large part of the Gospel as well teaches that God is One. For example, when the Jews wanted to stone the Messiah for the blasphemy that he referred to himself as the son of God, he clearly responded by saying: 'Is it not written in your Law that you are gods?' Now an intelligent person can easily understand that on this occasion, what the Messiah ought to have done was absolve himself and demonstrate a sign in favour of his divinity to prove that the Jews were false. Especially when he was being accused of blasphemy, it was his responsibility that if he was actually God or even the son of God, he should have responded by saying that this is not blasphemy, I am actually the son of God and in proof of this, I have the following evidence from your own scriptures where it is written at such and such instance that I am God, the Omnipotent, the Knower of the Unseen. Then, he ought to have shown them a manifestation of his power and strength as a demonstration of his signs of divinity. He ought to have also given a list of all the actions that he had already performed that were godly in nature. So if such manifest proof had been given, how would any of the Jewish Scribes and Pharisees have had the power to reject him? In fact, upon witnessing this god, they would have fallen into prostration. However, in contrast, all he did was say that it is written that you are gods too. Now reflect with a God-fearing heart that here, did the Messiah give proof of his divinity or disprove it? So these are things which are embarrassing even to mention.

I leave these points with you to judge on the basis of justice. The Torah, Islam, the law of nature, the law of intuition, all testify to the Oneness of God. On the other hand, the Christian gives arguments in favour of the divinity of Christ by saying that there are glad tidings in the past scriptures (which the Jews have never accepted as being evidence of God or the son of God, and in fact these tidings had already been fulfilled before the advent of the Messiah). Then, the Christians refer to certain statements of the Gospel, which we do not even have in their original form, because Hebrew was the actual language of the Messiah and the Messiah even speaks of his own, separate Gospel. Furthermore, the Messiah has made no claim of his own divinity anywhere; when the Jews were about to stone

him and accused him of blasphemy, he saved himself by quoting an expression known in their nation and scripture. He did not give any solid proof in favour of his own divinity, nor did he show anything that could be deemed extraordinary. We know the state of his miracles, the sorts of prophecies he made, and as for his knowledge, he did not even know when he approached the fig tree that this was not the season for fruiting; and then as for his authority, he did not have the power to make the tree produce fruit at the time. He could not give knowledge about the Hour. He was so weak and helpless that he was slapped and lashed, and ultimately put on the cross. The Jews said that if you are the son of God, then take yourself off of the cross. Let alone coming off the cross, he could not even respond to the Jews. The state of his character was such that even his teacher disowned him. Then, the Jews cast aspersions on many of his past generations, but no response was given to them.¹

The Life of the Messiah According to the Bible

If one reads about the life of the Messiah, it becomes manifestly evident that he is not even worthy of being a Prophet, let alone God or the son of God.

In order to manage the affairs of this world, and to administer reward and punishment, it is necessary for one to be the Knower of the Unseen, which is a magnificent attribute of God. However, as I have just shown, he did not even know when the Hour would come. He also lacked knowledge when he approached a fig tree out of season due to intense hunger and cursed it, even though the tree in itself had no inherent ability to give fruit out of season. Now, it is strange that God would feel hunger in the first place. Surely, this quality is specific to the Gospel god alone, who first becomes restless with hunger—and how astounding that he does not even know that the tree he is approaching does not have any fruit to give. Then, if he did not possess the knowledge, would that he had shown a divine miracle on that occasion and filled the tree with boundless fruit, so that this would become a sign for the world. On the contrary, all he did was curse the tree. Despite all of these facts, Christ is presented as God? I say to you with sincere goodwill that nothing can be achieved through pretence. If one person claims to be two beings at the same time, both the father and the son, both God and man, is such a person not a deceiver?

The instances in the Gospel to which you refer demonstrate clearly from the

¹ *Al-Hakam*, vol. 6, no. 6, dated 14 February 1902, pp. 3-5

context that they are not sufficient to prove the divinity of Christ because all they do is prove that Christ was mortal, and even in that capacity, he cannot be listed among such people who were great. When he was called good, he denied it. If his soul was perfectly holy and pure as the Christians claim, why would he say 'do not call me good?' In addition to this, many allegations and accusations have been made on the life of Christ, to which I have yet to see any satisfactory answers.

A Jew has written a biography on Christ which is available here. He has written that Christ fell in love with a girl and when he made the mistake of mentioning her beauty and charm to his teacher, the teacher disowned him. What we learn about the state of the Messiah from a study of the Gospel is not hidden from you either as to how he met with young girls who were beyond the permissible bounds, and how he was anointed with perfume by a woman of ill-repute. The state of certain maternal and paternal grandmothers of Christ as established in the Bible is not hidden from anyone either. Three of them who are well known and renowned are Bathsheba, Rahab and Tamar. Then the accusations that are made against the mother of Christ are also recorded in these books. If one looks at all of them collectively, his statement 'do not call me good' appears to be true. This statement of his was not at all a display of humility or modesty, as certain Christians suggest. I ask that when this is the state of a man's personal character and descent, then is this what we call God? These characteristics are diametrically opposed to the holiness of Allah Almighty. God has never been detached from His omnipotence. However, in the case of Christ, it is clearly evident that he was utterly powerless and ignorant. Then, his honesty is questionable as well. First he said that he had come to establish the throne of David, and he even taught his disciples to sell their clothes to buy swords; however, when the prospects of success appeared slim, he evaded the question and said: 'Mine is but a heavenly kingdom.' Was David's throne a spiritual one? The fact is that initially he did not realise that people would spy on him, but when he was surveilled and summoned by the courts, his eyes were opened and he attempted to save himself by speaking of the heavenly kingdom.

Now in view of such weakness, ignorance and character, how astonishing is it to turn the Messiah into God, or to call him the son of God, while still being human, all at the same time?

The Role of Paul

As far as the independent reasoning or statements of Paul are concerned, those who have studied the character of Paul would know and as is evident from certain statements in his letters, that he would mould himself to fit in with the followers of every religion. You are well aware and free-minded people have written about his life saying that he was not a man of good character. Certain books of history state that he was infatuated with the daughter of a priest. Initially, he inflicted the greatest grief upon the Christians, but afterwards, when he found no other way and he saw no way to succeed in his objective, he fabricated a dream and designated himself a custodian of the disciples. Even the Christians themselves admit that he was a very stone-hearted, corrupt man. He had also studied Greek. As far as I have contemplated, it appears to me that the root cause of this entire mischief was none other than that girl. In order to perfect his enmity for the Christian faith, he devised this final plan in order to establish his credibility whereby he narrated a dream and became a Christian, whereafter he modified the teaching of Christ in his own way and moulded it into a new teaching. I say that it is Paul who is the mastermind behind the corruption of the Christian faith and its innovations. Furthermore, I also proclaim that if this person was so honourable, if he was really an apostle of Christ, and if he was destined to bring about such a great revolution, that even after such dangerous opposition, he was meant to be the apostle of Christ, then show me where a prophecy has been made about him. Where is it foretold that a man of such and such attributes would appear with details about the signs in order to recognise him, and mention of the fact that he would prove the divinity of Christ? If not, how outrageous that Christ makes a prophecy about Peter cursing him and Judas Iscariot having him arrested, but he makes no mention whatsoever about such a great scholar of the Christian faith.

Therefore, not a word uttered by this man can be deemed reliable. His words are no arguments, they are nothing but empty claims. Therefore, I reiterate and in fact say again and again that you should read the Gospel to see how it disproves the divinity of Christ; it is sufficient in itself to refute this concept. If Christ was God, why did he not demonstrate miracles of unique nature? I have investigated and found that his miracles were nothing more than the curing of illnesses, which is a field in which European practitioners of mesmerism, Hindus and others, are experts as well. Moreover, his views were so absurd and superficial that he told

a person suffering from epilepsy that they had been possessed by a demon. If a person suffering from epilepsy is given conine, strychnos nux vomia, and an iron supplement, and if it is the case that a tumour has not already developed in their brain, such people can be cured. After all, what does epilepsy have to do with demons? Since the Jews had begun to espouse such ideas, Christ made this comment in keeping with their views. If not, perhaps he made this comment just as necromancers write out charms with various forms of ink and pretend to cure others, and tell the ill that they are possessed by spirits. I am disappointed that even the Muslims have not closely reflected upon the miracles of the Messiah, and in imitation of the Christians and by constantly hearing their stories, they too have misinterpreted his miracles. For example, there is the word *akmaha*, which means 'night blind.' Now this word is defined so as to purport that the Messiah cured those who were born completely blind. In reality, the word *akmaha* refers to nothing more than an illness for which goat liver proves an effective remedy—this is also a good cure for such people.

The Weakness of Christ

Christ is a perfect image of what one would describe as weakness, powerlessness, helplessness and failure; he is no different than other mortals in his weaknesses. There is nothing special about him. The hoard of prophecies that are presented from the past scriptures are riddled with hundreds of contradictions. Firstly, exegeses written by Jewish scholars do not support the interpretations presented by the Christians. Secondly, we also learn from these commentaries that the prophecies have been fulfilled. Some time ago, a person came to visit me. Ultimately, God blessed him with His grace and he became a Muslim, and died a Muslim. I wrote to various Jewish scholars on his behalf and asked various questions. The fact is that the Jews are the true inheritors who have always been receiving the teachings of the Prophets. It is they who possess the greatest right to provide a correct commentary on these matters. Even the Messiah himself has instructed that one should follow the Scribes and Pharisees, though he has said that one should not follow them in deed. The disagreement between the Christians and Jews is this. The former seek to prove the sonship and divinity of Christ from these prophecies, whereas the latter say that these prophecies have already been fulfilled. In view of justice, the latter are correct. These are a people who have always been taught by the Prophets and who strengthened their faith by the

revival of these teachings, and who continuously heard the words of God for 1400 years. The Messiah appeared 1400 years after Moses, peace be upon him, that is in the fourteenth century. The Messiah appeared in his era so that he could clear the allegation related to the Mosaic wars with his teaching and so that the end would not be one of war and battle. In the same way, the Promised Messiah was raised in the Muslim community at the head of the fourteenth century from among the Caliphs of that man who was the likeness of Moses, may peace and blessings of Allah be upon him, so that with his pure teaching he could reform the false concept surrounding jihad and categorically prove that Islam was not spread by the sword, but that Islam spread due to its divine verities and insights.

Therefore, in the debate on prophecies, the Jews will win and the truth stands with them. As an observer, it is apparent that the Jews follow a way of rationality, as they have said about Elijah^{as}. They have in their hands a golden chain of testimonies and if anyone is interested, I can call for their books and show you. This is what I said to Siraj-ud-Din too.

You see, even when a person picks up an ordinary vessel, they inspect it before purchasing it. Then why is there so much lack of concern in the matter of faith? So these prophecies have been refuted. What remains now are the statements of the Gospel, and first and foremost, I say that when the Christians do not even have the original Gospel in their hands, why is it inconceivable that it has been interpolated? For the Messiah and his mother spoke Hebrew. Hebrew was the language of the country in which they lived. In his final hours on the cross, the words uttered by the Messiah were Hebrew: *'Eloi, Eloi, lema sabachthani?'* meaning, O God! O God! Why hast thou forsaken me? Now tell me, when the whereabouts of the original Gospel are unknown, does one not have the right to demand that the original Gospel be shown to them when they are presented with a translation? On this front, the Christians have fallen even below the Jews, because at least the latter did not allow for their original scripture to be lost.

Then, it is recorded in the Gospel that the Messiah says: 'My Gospel.' When a person contemplates this phrase it becomes clearly evident that there must be an original manuscript of the Gospel that the Messiah wrote himself as well. For it is the duty of a Prophet to preserve the revelation of God, without putting the responsibility of preserving it on others so that they can write whatever they wish.

In regards to Paul, I have already mentioned that his writings and discourses are the basis on which the divinity of Christ hinges. But how odd that despite being

God, not a single word is uttered by way of prophecy in relation to this man. In fact, what he ought to have done was write a will stating that after him Paul would be the custodian of his religion. But when this is not the case, what right does Paul have to assume the seat of a religious jurist on his own accord? Where did he receive this certificate from in the first place? This is why what we have at present is not the Christian faith, but rather a Pauline invention.

So, truth and sincerity is an invaluable bounty for whomever is given it by God. In short, God knows best and I swear on oath that I am filled with goodwill even for my greatest enemy. If only one would listen to my words. I ask you to ponder over everything I have said and if there is anything further on these points, state them freely.”

On this, His Holiness^{as} brought his address to a close, at which point my humble self, the editor of *Al-Hakam*, submitted that in a speech, Mr Abdul-Haqq Sahib made reference to a statement of Imad-ud-Din in order to prove the concept of the Trinity, where he said that Muslims wash their hands three times when performing their ablution, which is a proof in favour of Trinity, and if His Holiness^{as} would comment on this. The Promised Messiah^{as} said: “These are absolutely absurd and baseless comments. With this sort of evidence one could make as many gods as they like. Reverend Rajab Ali wrote a review on these comments of Imad-ud-Din and he has raised a great hue and cry that these sorts of arguments are an insult to Christianity. Since Rajab Ali possessed a satirical nature, he wrote that Imad-ud-Din had forgotten to mention another proof in favour of the Trinity, and then he gave an example that is inappropriate to mention. He has written that Imad-ud-Din was an utterly ignorant man.

I asked him to simply explain the meaning of an Urdu passage once, but he could not respond. To this day, he has failed to provide a rebuttal to my book *Nur-ul-Haqq*, even though I offered a reward of 5,000 rupees for doing so. It is embarrassing to even present these sorts of comments. Look here, in the end everyone must die, so one ought to fear God. In the matter of religion, deep reflection and contemplation is needed, and then God’s grace.”¹

¹ *Al-Hakam*, vol. 6, no. 7, dated 21 February 1902, pp. 3-5

An Address on 27 December 1901 After the *Asr* Prayer

Listen Attentively to the Words of the Divinely Commissioned

The Promised Messiah^{as} said: “Everyone ought to listen attentively, with careful consideration and deep thought, because this is a matter of faith. Negligence, indolence, and a lack of care results in extremely ill consequences. Those who are negligent in faith and those who, when they are addressed, do not listen carefully, fail to derive any benefit whatsoever no matter how immensely beneficial and effective the words of the speaker may be. It is these people about whom it is said that they possess ears, but hear not; they possess hearts, but fail to understand. Hence, bear well in mind that you must listen attentively and with deep reflection to whatever is presented before you. For the one who does not listen carefully, cannot receive any benefit even if they remain in the company of a beneficial person for a lengthy period of time.

When God Almighty commissions Prophets, peace be upon them, and sends them to the world, they are confronted with two classes of people. Firstly, there are those who listen to their words carefully and pay heed; they listen to everything they say with deep reflection. This is the group that benefits and attains true piety with all its blessings and fruits. The second group consists of those people who, nevermind listening to their words with attention and reflection, but rather mock them and devise plans to cause them grief and strive to this end.

When our Noble Prophet, peace and blessings of Allah be upon him, was raised, even in his time, according to this principle there were two groups of people. Firstly, those who listened to the words of the Noble Prophet, peace and blessings of Allah be upon him, and who lent him an ear with complete attention. As a result, they were so affected by his words and became so devoted to him, that they gave precedence to the Holy Prophet^{sas} over their parents, their children, and near and dear ones, over anything and everything that could have been deemed the most valuable in this world. They were living their lives in comfort. According to what they perceived at the time, they found joy and comfort in the relationship they possessed with their kinsfolk and friends. However, as soon as they developed a relationship with this holy man, they had no choice but to give up all of their relationships and friendships, but they felt no pain whatsoever in detaching themselves from them all; in fact, they felt pleasure and joy in doing so. Now, one

ought to consider what did the Noble Prophet, peace and blessings of Allah be upon him, possess exactly by which he captivated the hearts of all these people, so much so that they became ready to lay down their lives for his sake? These people abandoned all of their worldly interests and benefits and became prepared to sever their bonds of nation and country. In fact, not only were they ready, they did sever their ties and lay down their lives, and in doing so demonstrated the sincerity and devotion with which they had joined the Holy Prophet^{sas}. The Holy Prophet^{sas} possessed no apparent wealth and riches, which could have served to tempt and allure a materialistic person. The Holy Prophet^{sas} himself was raised an orphan, what could he have shown others to attract them?

The Prophets are Blessed with Truth and Magnetism

I proclaim that although, undoubtedly, the Holy Prophet^{sas} did not have any wealth or riches, and no worldly means at his disposal to tempt and allure the people—indeed none at all—but he possessed those magnificent qualities which in the real and most truest sense affected and attracted the people. It was these very precious valuables that he presented before them and this is what drew the world to him: the truth and spiritual magnetism. It is these two merits which the Prophets, peace be upon them, bring. Until both of these are present, a person cannot benefit from just one quality, nor can they give benefit to others. If one possesses the truth, but with no magnetism, what can be attained? If one possesses magnetism but no truth, then what benefit can this have? Many people have been observed, and they are present in the world even now, who speak the truth, but that truth does not prove to be beneficial or have any influence on others. Why? Because that truth is limited to their tongues alone; their heart is unfamiliar with it, and the magnetism which is born after the acceptance of the heart, is lost to them. For this reason, whatever that person says, they say with a superficial heart, and so the effect also is similar.

Real attraction, true magnetism and genuine influence is developed when a person not only accepts the truth of which they speak themselves, but exhibits in their own person the shining results and qualities of that truth by acting upon it. Until an individual possesses true faith in the words that they preach to others, and until they demonstrate the effect of true faith, i.e. by action, they cannot at all yield any influence or benefit. These hollow words come from a foul smelling mouth and become even more putrid by the time they reach the ears of others. In

fact, I would even say that these cruel and bloodthirsty people, as if, murder the truth. Since they do not possess the blessings and shining fruits of the truth, those who hear them speak begin to think that these are false and imaginary notions and then show no interest in them at all; so in this way, the people I have just described deprive others as well.

Therefore, it is imperative to remember that a person who claims that they seek the reformation and betterment of the world cannot give any benefit to anyone until they possess both the truth and spiritual magnetism. Furthermore, those who do not listen to their words carefully cannot benefit from such people who do possess the aforementioned qualities.

Spiritual Night and Day

As per the law of nature instituted by God Almighty, day follows the night, and the night comes after day. There is no change in this law of nature. In the same manner, various eras constantly come and go in this world also where sometimes it is night in the spiritual sense, and sometimes a new day appears with the dawn of the sun. Therefore, the last thousand years that have passed were a dark night, in the spiritual sense, which the Noble Prophet, peace and blessings of Allah be upon him, named the Era of the Misguided. This is equal to one day of God Almighty, as it is stated in the Holy Quran:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ¹

Verily, a day with thy Lord is as a thousand years of your reckoning.

In that period of one thousand years, a terrible cloak of darkness had enveloped the world. It was a time in which elaborate schemes, conspiracies and machinations were employed to throw foul dirt upon the honour of our Noble Messenger, peace and blessings of Allah be upon him. All sorts of polytheism and innovations in the Faith became rampant among those very same people—who called themselves Muslims—but in relation to this group of people the Noble Prophet, peace and blessings of Allah be upon him, said:

لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ

Meaning, neither are they from me, nor am I from them. Therefore, as God Almighty has stated, this was a night of a thousand years, which has passed. Now

¹ al-Hajj, 22:48

God Almighty has decreed to bless the world with the light, so that all those who are able may partake of it. For all people are not able to partake of the light. As such, God Almighty has appointed me at the head of this century so that I may revive Islam.

We observe that Moses, peace be upon him, was unable to attain success in the fullest and truest sense, because there were many whom he could not make sincere. His people were corrupted during a brief absence, even though Aaron^{as} was still among them. The people began to worship the calf; throughout their lives they constantly expressed their doubts and suspicions. There was never a time when his entire people, as a whole, became sincerely devoted with open hearts despite witnessing a large number of signs. In the same way, Jesus, peace be upon him, remained unsuccessful as well, and this was to such an extent that, as written in the Gospel, the disciples became corrupted, and some reneged from their faith and cursed Jesus^{as}. The Scribes and Pharisees who were the heirs of Moses^{as} were not fortunate enough to partake of the heavenly light and accept the words of truth brought by the Messiah, peace be upon him, and to heed those words. Although one could say that they were confronted with many challenges in recognising the signs and hallmarks of the Messiah mentioned by way of prophecies, if they had concentrated their attention, if they had been good-natured, if they had possessed a sense of perception, they definitely would have benefitted and would have exerted their best effort to break free from these challenges. When a person reflects on these affairs and events, the question that naturally arises is: why does this happen? The brief answer is that man is destroyed by his own weapon. When people do not pay heed and think that the person sent by God is useless and futile, and when they do not reflect on his holy words, the necessary outcome is that they are deprived. As I stated in the beginning, one ought to listen carefully and with reflection. Those who do not listen carefully and attentively are the ones who possess ears but hear not. I will now say that these are people upon whose hearts there are locks, and whose ears and eyes are covered by veils. This is why they mock the words of those commissioned by God and the Messengers, and remain deprived by not benefitting from them; ultimately, they are seized by divine chastisement.

Those Who Benefit from the Words of the Divinely Commissioned

However, those who think positively and listen attentively to his words with

patience and steadfastness, derive benefit. Ultimately, the shining lustre of truth illuminates their hearts; their eyes are opened, and their ears develop a new faculty of hearing; their heart is moved and develops within a person the quality of practice by which they receive tranquillity.

We observe in the world around us also that when a person receives an opportunity to do virtue and good, but the opportunity is missed, they feel sadness and grief for having lost that opportunity, and they experience pain. In the same manner, those who were blessed to see the era of Prophets, peace be upon them, but lost the opportunity, are in a state of divine punishment. What is regrettable is that the people of this world are uninformed of this fact. If the people of this world could know the circumstances of the dead and if the dead could come back to the world and relate their state of affairs to the people, everyone would begin to live a life of angels and sin would die in the world completely. However, this is not the will of God Almighty, and He has kept this matter hidden behind a veil, as it were, so that merit and spiritual reward are not wasted away. You see, if the questions for an examination are published in advance, how can the value of the answers given be tested? Similarly, God Almighty has preserved His system of accountability from both extremes.

Concealment in the Matters of Faith

If Allah the Exalted had removed all of the veils, if He had left nothing hidden and secret, and if the dead returned to tell people that heaven and hell were all true, could anyone remain to be an atheist or an idol worshipper?

For example, if a few dead people from these parts came back to life and told their grandchildren and other relatives about the truth, could anyone persist in their denial? Of course not. However, this was not the will of Allah Almighty. Now if someone were to say that they believe in the sun because it exists and emits light, can such belief be worthy of any spiritual reward? Not at all. Likewise, in order to preserve the value and worth of faith, and to reward virtue, God Almighty has willed to keep certain things hidden. An intelligent man receives blessing, while a foolish one is deprived. Moreover, there is no matter of faith which does not possess an underlying reality and philosophy. The concealment of which I speak is underpinned by a magnificent philosophy. As I have mentioned, if everything was so visible that absolutely nothing remained hidden anymore, and everything of the next world and the will of God became known to

the people, then virtue would no longer remain virtue, nor would it retain any value. Believing in things that are visible and perceptible do not bring any spiritual reward. A person who believes in a mosque, or a tree, or the sun, and who proclaims their existence, does not become worthy of any reward. However, an individual who perceives that which is hidden and believes, no doubt performs a commendable deed, and becomes worthy of praise and appreciation. When everything becomes apparent, what then remains? For example, if someone is able to see the new moon on the 29th night, it could invariably be said that they have very good vision. However, after fourteen days when the full moon is visible and shining bright, if someone were to say that they have seen the moon and invited others to come and see, the people would laugh and say that the person was making a ridiculous comment.

In short, capability is determined by insight. Certain things God has hidden, while other things He has made apparent. If He made everything manifest, the spiritual reward for faith would cease to exist, and if He had hidden everything completely, all of the religions would have remained enveloped in darkness and nothing would be able to give a person satisfaction; no adherent of any Faith would be able to say to another that they had erred; nor could any principle be established for God to call a person to account, as this would be a burden beyond a person's ability to bear. God Almighty states:

لَا يَكْتَلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا¹

Allah burdens not any soul beyond its capacity.

So this is the grace of God that He has set a small test, which is not overly difficult either. Although the next world is most subtle indeed and no one who enters it ever returns, but even still, God Almighty has established a phenomenon of light and blessings by which a person is able to learn about the hereafter in this very world, and things that are hidden can be proven true.

A Secret of the Divine

In this age, physicians have undertaken extensive investigations to bring back the dead.² In America, they put a man to death and wanted to see whether his consciousness remained or not. The man on whom this experiment was conducted

¹ *al-Baqarah*, 2:287

² *Al-Hakam*, vol. 6, no. 9, dated 10 March 1902, pp. 3-5

was told to make an indication with the movement of his eye, but when he was put to death, he was unable to do anything, because this is a secret of the Divine and no one can reach its depth. When an individual crosses the bounds, they become preoccupied in their search to find the underlying mystery in matters that are hidden. The western world is engrossed in earthly investigations in every area of philosophy that are far removed from rectitude; they seek to go beyond our human limitations, but to no avail. In short, Allah the Exalted has neither kept matters of faith so hidden as would push an individual to the extremes of overburden, nor has He made them so apparent that faith no longer remains to be faith, and there is nothing left from which to derive benefit.

Islam is a Living Faith

Despite all this, today is a day of immense joy for Islam, for no other religion in this world can compare to it. Along with its illuminating guidance and practical truths, this is a religion that is supported by the magnificent miracle of living signs and living blessings, with which no one has the power to contest.

The statement that Islam is distinct in the entire world due to its pure teaching and living fruits is not just a mere claim. In fact, God Almighty has proven this truth through His servant, who has invited all the religions and communities of the world to the truth and who has announced that in reality, it is Islam that is the living religion. Anyone who is still in doubt should come to me and should witness these merits and blessings for themselves. But those who visit must come as a true and sincere seeker, not as an impatient critic.

The Advent of the Holy Prophet^{sas}

The era in which the Holy Prophet, peace and blessings of Allah be upon him, appeared in the world, and the age in which he was raised to revive the forgotten majesty and oneness of God Almighty, was such that if a blessed and good natured person reflects on that time with a deeply perceptive heart, they will come to know that the state of that era itself is a shining proof in favour of the truthfulness of the Holy Prophet^{sas}. A wise person would proclaim this truth by simply observing the era at hand and would not even ask for a miracle.

Reverend Pfander has raised this question in his book *Mizan-ul-Haqq* that what is the reason that the Holy Prophet, peace and blessings of Allah be upon

him, made his claim of prophethood and God Almighty did not stop him. He then proceeds to answer this question himself by saying that the Christians of that time had become misguided, and their morals and deeds, had become corrupted. They had abandoned the path of true rectitude. Therefore, it was to admonish them that Allah Almighty sent the Holy Prophet, peace and blessings of Allah be upon him, and this is why he was not stopped. Even after the aforementioned observation, this foolish Christian does not accept the truthfulness of the Holy Prophet, peace and blessings of Allah be upon him, but in fact presents the point in the form of a criticism.

I would ask whether that age called for the need of a reformer, or not? Or should an amputee have their other hand cut off as well; and should a sick person be stoned to death, as it were? Is this the mercy of God Almighty?

The fact of the matter is that the aforementioned era, as the Christians accept, was an age of darkness, and Dyanand has accepted this in his book as well. History also proves that idol worship was becoming rampant in India at the time. Not only in India, in fact, a terrible darkness had overtaken the face of the earth completely. The historians and researchers of every nation and community have admitted this fact. Now, in such circumstances, the blessed personage of the Noble Prophet, peace and blessings of Allah be upon him, was not without need. In fact, he was a sign of mercy for the entire world. As such, Allah the Exalted states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹

Meaning, O Noble Prophet^{sas}, We have sent you as a mercy for the entire world. At the time, the Holy Prophet^{sas} had no knowledge about the state of the Arya land, and how it was trapped in a dark cave of perilous idolatry to the extent that it was even customary among the followers of the Vedas to worship human genitalia. The Holy Prophet^{sas} was also not aware of the state of the Christians in Syria and the manner in which they worshipped a man and had transgressed the bounds of good morals and deeds and were living a life of utter darkness. The Holy Prophet^{sas} also did not know about what was happening in Iran and Egypt. In short, the Prophet of Islam was born in the desert wilderness at a time when neither any history had been compiled which he could have read, nor was he educated at any school or institution to increase his breadth of knowledge. In that

¹ *al-Anbiya*, 21:108

era, there were no other means by which he could have learned about the conditions of people in other lands, such as the telegram, newspapers, post offices, etc.

It was only God Almighty Himself who informed the Holy Prophet^{sas} that the people had deteriorated. Allah the Exalted revealed to the Holy Prophet^{sas}:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹

Meaning, the oceans had become corrupted, and so had the wastelands. The oceans refer to those people who were granted water, i.e. a divine law or a book from Allah. The wasteland refers to those who were not given this. In other words, the People of the Book had become corrupted and so had the idolaters. In short, the era of the Holy Prophet^{sas} was a time when darkness had covered the world.

Arguments of Truthfulness

As per the will of Allah Almighty, the Holy Prophet^{sas} was born in the era just mentioned so that he could dispel darkness. This was an age that was full of trials. It was a time when sin and transgression were on the rise on every front; idolatry and atheism were rampant, neither were doctrines correct, nor were good deeds and morals anywhere to be found. The very birth of the Holy Prophet^{sas} is in itself a magnificent proof of the fact that he was truthful and appointed by Allah. Alas! If only the people would reflect upon this. An intelligent and good-natured person can never be hasty in rejecting a reformer who appears in such an age. In the least, one must accept that the individual in question has appeared at a time of need. At a time when disease, plague and cholera are prevalent; if a person claims that they have come to cure the ailing, would we not at least accept that the person has come at a time of need? Of course we would. Similarly, the first argument in favour of the truthfulness of our Noble Prophet, peace and blessings of Allah be upon him, is that the age in which he appeared was an age which, as the Persian saying goes, yearned for: ‘a man to emerge from the unseen and do what was needed.’ It is to this very fact that the following verse of the Holy Quran alludes:

بِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ²

And in truth have We sent it down and with truth has it descended.

¹ ar-Rum, 30:42

² Bani Isra'il, 17:106

So bear in mind that the first form of evidence to recognise a man who is appointed by Allah is to be found by looking at the era and time itself. Is there even a need for the coming of a heavenly man at that particular time or not? For example, if in an area that abounds with rivers and water wells, a person digs another well in the middle of them, we would obviously have to say that the individual who does so has wasted both time and money. However, if the same person were to have a well dug in a barren wasteland where there are no other sources of water, one would have to accept that the person has done a lasting service that will benefit others.

Just as the Holy Prophet, peace and blessings of Allah be upon him, was born in a physical wilderness, so too the world was a spiritual wasteland as well. In Mecca, if there were no physical and spiritual rivers; in the same way, other lands had also perished due to an absence of spiritual rivers in those parts. The earth had died. God Almighty states in the Holy Quran:

إِغْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا¹

Meaning, you are aware that the entire earth has died; now God will breathe new life into it. So this is a powerful argument in favour of the truthfulness of the Holy Prophet, peace and blessings of Allah be upon him, in that he appeared at a time when the whole world had become generally sunk in all manner of wrongdoing and espoused false doctrines; it had become devoid of truth and rectitude, of divine Unity and purity. Then, the second argument in proof of the truthfulness of the Holy Prophet^{sas} is that he was called back to Allah the Exalted when he had successfully and completely achieved and fulfilled the responsibilities of his prophethood. In actuality, just as it is necessary to first see in respect of a man commissioned by God as to whether he has come at the appropriate time or not, so too it is important to see whether he was successful or not. One must see whether the people whom he came to cure were even healed or not.²

The Moral and Spiritual State of the Arabs

An elaborate explanation is not needed in this instance, for there are many people in this gathering who know well about the state of the Arabs at the time of the Prophet's advent, peace and blessings of Allah be upon him. There was no evil that did not exist among the Arabs. Just like the one who excels in every field and

¹ *al-Hadid*, 57:18

² *Al-Hakam*, vol. 6, no. 10, dated 17 March 1902, pp. 3-4

passes every exam becomes an absolute master of every skill, in the same way the Arabs were masters and leaders in vices and evil deeds. They were alcoholics and adulterers, they would usurp the wealth of orphans, they were gamblers. In short, they were greater than all others in every evil; in fact, they prided themselves on their wrongdoings. They would say:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا¹

Meaning, this is the extent of our lives; it is here that we die and it is here that we live. They did not believe in the Day of Resurrection; the Day of Reckoning was nothing to them. To them, what was heaven and what was hell? All of the evils and vices that the Noble Quran prohibits in its injunctions were present in them collectively. This is an illustration of their state of affairs, which makes it evidently clear on reflection the sort of people they were. In one instance, Allah the Exalted states:

يَتَمَتَّعُونَ وَيَأْكُلُونَ²

Meaning, they eat and enjoy themselves, or in other words, they are shackled and enslaved by their desire to consume and by their carnal pleasures. It ought to be remembered that when a person becomes ensnared and indulged in their inner passions and carnal desires, since they do not bring their natural desires to conform with a moral state, their being enslaved and seized by desires itself becomes a hell for them. The difficulties with which they are faced in fulfilling those desires becomes a horrific chastisement for them as well. This is why Allah the Exalted has stated that whatever state they are in, it is as if they are in hell.

The Holy Quran is not a Compilation of Stories

One should never ever forget that the Noble Quran, which is the Seal of the Books, in actuality, is not a compilation of stories. Those who have declared on the basis of their misconception, or to hide the truth, that the Holy Quran is a book of stories, do not possess a nature that recognises the truth. On the contrary, this Holy Book has even transformed the stories of the past into philosophy, and so it has done a great favour on all the scriptures and on all the Prophets. Otherwise, these stories would be the target of mockery. It is also a bounty of

¹ *al-Mu'minun*, 23:38

² *Muhammad*, 47:13

Allah the Almighty that in this academic age—when knowledge is growing of the deeper realities and essential qualities of the creations of the universe—He has established a dispensation so that He may grant heavenly knowledge and reveal deeper verities; all of those things which in the Era of the Misguided had no greater value than superficial tales and which were laughed upon in this scientific age, it has presented in an academic light as philosophy.

The Reality of Heaven and Hell

We observe that in previous times heaven and hell were perceived in a very imaginary, yet simplistic manner. The Messiah told the thief who was hung next to him that ‘Today, we shall meet in heaven.’ However, he did not present any insight as regards the true nature of paradise. At this time, I do not consider it necessary to take up the question as to whether Jesus^{as} went to heaven or hell according to the Gospel doctrine and account. All I wish to show is that he did not expound the deeper reality about paradise at all. The Christians, however, have gone so far that they have even given the so-called area and measurements of their paradise. On the contrary, the Holy Quran does not present any teaching in the form of a tale; rather, it always presents it from an academic perspective. For example, on this very subject of heaven and hell, the Holy Quran states:

مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ¹

Meaning, whoso is blind in this world will be blind in the hereafter. What this means is that it is in this very world that one receives the senses and eyes with which to witness God Almighty and the pleasures of the next world. The one who has not received these faculties in this world shall not receive them in the hereafter either. Now, this point moves one to realise that it is one’s duty to endeavour and strive to attain these senses and eyes in this very world, so that one awakens in the next world with sight. Similarly, whilst alluding to the true nature and philosophy of divine chastisement, the Holy Quran states:

نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي تَطَّلِعُ عَلَى الْآفَئِدَةِ²

In other words, the punishment of Allah Almighty is a fire, which is kindled and the flames burn in one’s heart. This means that the actual root of divine

¹ *Bani Isra’il*, 17:73

² *al-Humazah*, 104:7-8

punishment and hell is a person's own heart. The impure thoughts, foul intentions and determinations are the fuel of this hell. Further, in relation to the bounties of paradise in praise of the righteous, Allah the Exalted states:

يَفْجُرُونَهَا نَفْجِيرًا¹

Meaning, in this place, they are causing rivers to gush forth. In another instance, whilst expounding the reward of the believers and those who do good works, Allah the Exalted states:

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ²

Gardens beneath which flow streams.

Now I ask, can anyone say that these are mere tales? How true indeed. Those who water here shall receive their fruits in the hereafter. Therefore, the Holy Quran presents all of its teachings in the form of deeper knowledge and philosophy. The present era, in which God Almighty has established this dispensation to propagate true knowledge, is an era of the unveiling of verities.

The Favours of the Quran

So it ought to be borne in mind that the Holy Quran has done a favour on the previous scriptures and Prophets by presenting their teachings—which were previously in the form of tales—in an academic manner. I truthfully proclaim that no one can reconcile these tales and stories until they read the Holy Quran. The Noble Quran is distinct in its greatness that:

إِنَّهُ لَقَوْلٌ فَضْلٌ وَمَا هُوَ بِالْهَزْلِ³

It is surely a decisive word, and it is not a useless talk.

It is a measure, a protector, a light, a healing, and a mercy. Those who read the Holy Quran and consider it to be a story have not read the Holy Quran at all; in fact, they have dishonoured it. Why have our opponents become so swift in their opposition against us? It is only because I seek to show that the Holy Quran is, as God Almighty has stated, an embodiment of light, wisdom and insight. Our opponents desire to portray the Holy Quran as being no more significant than

¹ *ad-Dahr*, 76:7

² *al-Baqarah*, 2:26

³ *at-Tariq*, 86:14-15

ordinary stories. I cannot accept this. By His grace, God Almighty has disclosed to me that the Noble Quran is a living and illuminating book, so why should I care about this opposition? Furthermore, I repeatedly draw the attention of those who hold a relationship with me, by way of advice, that God Almighty has established this community to unveil hidden verities. Without this, there can be no enlightenment, no light in one's practical life. I desire to show the excellence of Islam to the world by way of practical truth. God Almighty has appointed me for this purpose. Therefore, read the Holy Quran abundantly, but not like a mere story; consider it to be a philosophy.

The True Nature of Heaven and Hell

I now return to my actual point and say that the true nature of heaven and hell as expounded by the Holy Quran has not been explained in any other scripture. The Holy Quran has made it manifestly apparent that the process starts in this very world. As such, it states:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ¹

Meaning, as for the one who fears to stand in the presence of God Almighty, for them shall be two paradises. That is to say that one paradise is received in this very world, because the fear of God prevents such a person from committing vice, and hastening towards wrongdoing causes restlessness and anguish, which in itself is a horrific form of hell. However, by abstaining from sin, a person who possesses fear of God is saved as an immediate remuneration, from the punishment and anguish which arises from one's enslavement and imprisonment to their carnal desires and passions of the self. Such a person progresses in their loyalty and submission towards God, which in turn fills them with pleasure and delight. In this way, a heavenly life begins for such people in this very world, and acting in a manner that is contradictory gives birth to a life of hell, as I have mentioned earlier.

An Argument in Favour of the Prophethood of the Holy Prophet^{sas}

In this instance, my objective is to draw your attention to this second argument given by God Almighty in favour of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, in that the Prophet^{sas} was fully successful in performing the task for which he was raised. I have mentioned that when the

¹ *ar-Rahman*, 25:47

Holy Prophet^{sas} appeared, he was met with thousands of ailing people, all of whom had reached the final stage of their disease, and they were close to death. In truth, they had already died, as is evident from the historical account of that time. Now, one ought to reflect with justice. One cannot even reform the faults of a servant. Then what greater argument can there be in favour of the truthfulness of a man who reforms a corrupt nation so that they become as though they had no faults to begin with?

One must say with regret that the Muslims have not reflected over this point. Otherwise, these are such shining arguments that such examples are rarely found in the lives of other Prophets. For example, when we look at the Messiah as compared to the Holy Prophet^{sas}, one is terribly disappointed that the Messiah could not even properly reform a few disciples and always said that they were weak in faith. He even referred to some as Satan. They were so greedy that Judas Iscariot, the treasurer of the Messiah, would steal on certain occasions from the pouch that mostly remained in his possession. In the end, it was this very greed of his which compelled him to have his teacher and spiritual guide arrested for a mere thirty pieces of silver. However, when we look at the companions of the Noble Prophet, peace and blessings of Allah be upon him, we observe that they thought nothing of even laying down their lives, let alone that the impurity of treachery would have any part in them. Even European historians have had to accept the fact that the love, loyalty and obedience that the companions of the Noble Prophet, peace and blessings of Allah be upon him, demonstrated towards their Guide, may Allah shower His peace and blessings upon him, is an example that cannot be found among the followers of any other Prophet. The Messiah, peace be upon him, was especially deprived in this regard. Now, his greatness has been exaggerated to such an extent that, despite the weaknesses, and despite the aforementioned examples and accounts recorded in the Gospel, he has been turned into God. The illustration of his spiritual influence, magnetism and attraction that is shown as an example is that he could not even put right a handful of disciples. Then, in this case, what can be expected of him? When the Christians are unable to provide an adequate response on the weakness of the disciples in terms of their faith and practice, they answer by saying that after the Messiah, they developed power and strength, and ultimately became a perfect example. However, this response is so laughable that as the Persian saying goes: ‘the excuse for a sin is worse than the sin itself.’ They suggest that in the presence of a lamp, there was no light, but

after the lamp was extinguished, then the light suddenly appeared? Remarkable! Apparently, the disciples could not be cleansed and purified in the presence of a Prophet, but after him they were transformed? This would demonstrate that in his spiritual influence the Messiah was even more weak and powerless. God-forbid, was this some curse that until it remained before the disciples, they could not be purified, but when it was taken away, then they were filled with the Holy Spirit? Unbelievable!

Many British writers have also taken up their pens to write on this subject and have expressed the view that the Messiah came to a group of people who were already aware of the objectives of the Torah. They were a people who had heard the words of God from the Scribes and Pharisees. It would be no surprise if they had already been pious and righteous. For 1400 years continuously, every so often, Prophets and Messengers came to them, who conveyed to them the commandments and injunctions of God. It was as though their very seed was vested with a nature that inclined them to believe in God and revere His laws and abstain from evil deeds. How then was it possible for them to remain ignorant of the teaching that the Messiah wished to give them?

Even if the Messiah had reformed these people, this would not have been special by any measure. What merit is there in the efforts of a person who seeks to improve the condition of an individual who has already been fully cured by another physician? Therefore, assuming the impossible, if the Messiah did give some benefit to the people, this is nothing praiseworthy. It is unfortunate, however, that in the case of the Messiah, no benefit was given at all. Judas sold away his master for a mere thirty pieces of silver; Peter stood before Christ and cursed him. But on the other hand, the companions of the Noble Prophet, peace and blessings of Allah be upon him, offered their heads and embraced death in the presence of the Holy Prophet^{sas} at Uhud and Badr. Now justice demands that we recognise that if the Noble Prophet, peace and blessings of Allah be upon him, had not appeared and if it had not been for the Holy Quran, then what would we say about a Prophet whose teaching and spiritual influence left behind the likes of Judas Iscariot and Peter? This was the state of his spiritual influence. His teaching also was so deficient that no wise person could ever refer to the Messiah's teaching as being complete. Moreover, it has no relevance in the way of civic, social and political life, and has left behind no positive and lasting effects.

The Messiah's claim is diametrically opposed to rationality, conscience, the

law of nature, and the doctrines and established beliefs of past peoples. These British writers have conceded that if the Quran had not appeared, a terrible state of affairs would have ensued. They have confessed that the Messenger of Allah, peace and blessings of Allah be upon him, reformed bloodthirsty savages, and then made them into a community of such truthful and loyal people that in their companionship of the Prophet^{sas}, they never once cared for their own lives or wealth. Such loyalty, obedience, sacrifice and devotion cannot be developed until the leader and master possesses the greatest spiritual influence and magnetism. Then, an author writes that the Arabs were not only taught true righteousness, but their intellectual faculties also were trained and nurtured. The disciples would not have even been able to oversee the workings of a village, but the companions governed over the world. Who can say that the parents of Abu Bakr or Umar, may Allah be pleased with both of them, ever ruled or governed over a state and this is why they were experienced in administration and rule, or the laws of governance? No, not at all. This was due solely to the training of the Noble Prophet, peace and blessings of Allah be upon him, and due to the perfect teaching of the Holy Quran that on the one hand these people were not only transformed into angels, but also paragons of intellect.¹

The Excellence of the Spiritual Influence of the Holy Prophet^{sas}

It is manifestly evident that if a physician were to cure a group of diseased people who were deemed incurable, one would have to accept that the physician was a master in his field. Despite this, anyone who does not accept his expertise would be deemed nothing more than an ignorant fool. In the same way, our Noble Prophet, peace and blessings of Allah be upon him, cured hundreds and thousands who were diseased with sin and all of these sick people were themselves full of a thousand spiritual maladies and ailments. Take the example of a person who says they are suffering from headache and cataract as well, along with dropsy, arthralgia and splenalgia, and so on and so forth. Now if a physician cured such an individual and restored them to good health, we would have no choice but to accept that the physician's diagnosis and treatment proved effective and unflinching. The Messenger of Allah, peace and blessings of Allah be upon him, also cured people who were suffering from thousands of spiritual diseases. The more one visualises their weaknesses and their state of sin, and then observes the change

¹ *Al-Hakam*, vol. 6, no. 11, dated 24 March 1902, pp. 3-5

and transformation that came about when they accepted Islam, the more one is filled with reverence for the Messenger of Allah, peace and blessings of Allah be upon him, and the more one appreciates his spiritual influence. Obstinance and prejudice is another matter which, due to its darkness, takes away one's ability to see the light of truth. However, one whose heart possesses justice and whose mind possesses sound reason will have to confess that in bringing about such a magnificent transformation towards piety, there has been no one greater than the Holy Prophet^{sas} to step foot on earth.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad^{sas} and his family.

Now in contrast, I would ask, who did the Messiah cure? What miracle did he show of his own spirituality, firm resolve and spiritual influence? There is no benefit in simply making verbal claims until they are demonstrated in the practical sense. When the greatness of the Messiah has been exaggerated to such an extent that despite his weakness and helplessness he has been given the position of God, we ought to have seen the effects of his general mercy; we ought to have seen a unique manifestation of his divine power, so that a death would overtake the life of sin on earth and the world would have become full of such people who lived like angels. But how strange indeed that he could not even reform the select few who always remained in his company?

The Christians are quick to compare their Lord Christ to our Holy Prophet, peace and blessings of Allah be upon him, but strangely they feel no embarrassment in the fact that they cannot bear to make the sort of comparison that I have just made. If they were to compare the Messiah to the Holy Prophet, peace and blessings of Allah be upon him, as I have done, they would see the truth.

The Prophets are a True Example of Allah's Attributes

Always remember that a Prophet comes to prove that the following is true:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

Develop within yourselves the attributes of Allah.

Through their practical state they demonstrate that they are a true example of Allah's attributes. It is evident that all of the things that God Almighty has created in the world are beneficial to man in some way or other. For example, God

has created trees; the leaves, shade, bark, wood, fruit, in short, all the parts of a tree are beneficial to us in some form. A person derives many forms of benefit from the light of the sun. In the same way, all other parts of creation are useful and beneficial for us. However, it is disappointing to observe the state of the Christians who proclaim that a humble man is God and the son of God, but they have been unable to show what benefit he has given to the world. Moreover, they have no example to show of any manifestation of Christ that demonstrates divine power. Their son of God would have been best to demonstrate, as the saying goes: 'if the father is unable, then the son ought to have done everything.' However, when one reflects on his life history, one must say with disappointment that he did nothing—all he did was commit suicide. Upon witnessing the misfortune of others, is it wise and beneficial to sacrifice one's own life? What benefit does this give to the ones struck by misfortune?

The Perfect Example of the Holy Prophet^{sas}

As for the demands of justice and integrity, in comparison to the Noble Prophet, peace and blessings of Allah be upon him, one must accept that the Messiah failed completely. The fact of the matter is that the Messiah did not receive the same opportunity that was afforded to the Noble Prophet, peace and blessings of Allah be upon him; and this is unfortunate for him. However, this is why we cannot say at all that the Messiah presented a complete example. There are two aspects that complete a person's faith. Firstly, it must be observed that when a person is subject to afflictions, what sort of relationship do they maintain with God Almighty? Does the person show sincerity, devotion, perseverance and true loyalty in the face of these afflictions, accepting the will of Allah Almighty with an open heart, and praise and glorify Him, or does the individual complain and lament? Secondly, when one receives success, prosperity and glory, in this state of power and good fortune, does one forget God Almighty and change in a way that is objectionable? Or does one continue to hold the same relationship with God, and praise and glorify Him, and forgive one's enemies, and demonstrate magnanimity and nobility by showing benevolence towards them?

Let us take the example of a person who is beaten severely. If the person was never powerful enough to punish the attacker and seek retribution, but still says that he has not retaliated against his aggressor, this cannot be deemed a moral quality. We cannot call this forbearance and restraint, because the victim was

never powerful enough to exact retribution. In fact, if someone swore at such a person, they would perhaps begin to weep out of grief. So this is a case of the proverbial 'saint' who is holy because he has no other choice. What relation does this have with good morals and forbearance?

The moral example of the Messiah is similar to what I have just described. If he had received any powerful authority and if he had the opportunity to seek revenge from his enemies, and then if he had showed love towards his enemies and forgave them their wrongdoings, we would invariably accept that, indeed, he demonstrated an example of his lofty morals. But when no such opportunity was available to him, it is utterly shameful to hold him up as an example of good morals. Until both of these aspects are applicable, there can be no evidence of moral quality. Now in contrast, observe our Prophet, peace and blessings of Allah be upon him. The people of Mecca exiled him and continuously inflicted all manner of pain upon the Holy Prophet^{sas} for thirteen years. His companions were subjected to such brutal and extreme torment that even the thought of them makes the heart tremble. The patience and forbearance that the Holy Prophet^{sas} demonstrated is plainly clear. However, when the Holy Prophet^{sas} migrated upon the instruction of God Almighty and he was given the victory of Mecca, in view of all the pain, hardship and brutality that the Meccans had inflicted upon him and his community for thirteen long years, he was well within his rights to execute everyone and destroy the people of Mecca completely. No one would have been able to object if they had been executed, because these people were worthy of death due to their atrocities. Therefore, if the Holy Prophet^{sas} was possessed of a wrathful disposition, this was the perfect time for revenge—all of Meccans had been arrested. But what did the Holy Prophet^{sas} do? He released them all and proclaimed:

لَا تَأْتِيَنَّكُمْ عَلَيْكُمْ الْيَوْمَ

No blame shall lie on you this day.

This is no insignificant matter. When one sees the pain and torment that the Meccans inflicted, and observes the manner in which these cruel enemies were forgiven by a person who had power and authority over them, this is an example of the moral quality of the Holy Prophet^{sas} the like of which cannot be found anywhere else in the history of the world.

The Mere Denial of Messengers does not bring Punishment in this World

It is also worthy of note that the Meccans did not simply reject the Holy Prophet^{sa}. Mere denial owed to a person's simplicity does not move Allah the Exalted to send down punishment in this world. However, when the person who rejects a Prophet departs from the limits of nobility and humanity, and begins to raise allegations in a shameless and abusive manner, and when they do not stop at allegations, but increase their efforts to the extent that they conspire to inflict all sorts of anguish and injury, it is then that the jealousy of Allah Almighty is roused, and for the sake of His divinely commissioned ones and Messengers, He destroys the oppressors, as He destroyed the people of Noah^{as}, or the people of Lot^{as}. Divine chastisement of this nature always descends due to these sorts of evils and cruelty inflicted upon the ones commissioned by God and their communities. Otherwise, divine punishment for mere denial is not given in this world. The affair of such people is with God. He has created another world for their punishments. Divine chastisement descends when denial is taken to the level where pain is inflicted and when denial takes on the form of mockery and jest. If a person courteously and respectfully says that they do not understand the matter at hand and therefore they are reluctant to accept, such a form of denial does not draw in the punishment of God, because this is solely due to a person's simplicity and lack of knowledge. I can honestly say that if the people of Noah^{as} had objected in a noble manner, Allah the Exalted would not have seized them. It is a nation's own wrongdoing that invites the punishment of God. God Almighty even states that those who come to listen to the Quran should be conveyed back to their places of security, even if they are opponents who reject the message. There is no compulsion or coercion in religion, as the Holy Quran states:

لَا إِكْرَاهَ فِي الدِّينِ¹

There should be no compulsion in religion.

However, if someone kills or conspires to kill, and strives in the way of mischief and to inflict harm, it is inevitable that they will be punished. It is a matter of principle that anyone who indulges in criminal behaviour is apprehended. Hence, on account of their atrocities and criminal actions, the people of Mecca too were worthy of receiving harsh punishments, and it would have been good

¹ *al-Baqarah, 2:257*

for this holy land and its environs to be cleansed of their beings once and for all. However, this man was:

رَحْمَةً لِّلْعَالَمِينَ¹

A mercy for all peoples.

He was a man that held true to the words:

إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ²

You surely possess high moral excellences.

So, even though he possessed full power and authority over his enemies who were worthy of being executed, he proclaimed:

لَا تَأْتِيكُمْ بِغَيْبَاتٍ³

No blame shall lie on you this day.

The Christ of the Gospels

Now, the Christian priests should tell us where we should look to find such an example of moral excellence in the Messiah? Where can we find an example like that of the Holy Prophet^{sas} from the life of the Messiah, when according to the Christian belief, he was always the subject of physical abuse and had no place to lay his head? This is not my belief, and I cannot imagine that a Prophet and a man appointed by God Almighty could ever be in such a humiliating and deprived state, but the hallmark of a man is his morals. However, in the life of the teacher himself who taught that one should turn the other cheek when slapped on the first, we find no practical example of this ‘moral quality.’

While he instructed others to refrain from abusive language, he himself called the holy Scribes and Pharisees among the Jews, adulterers, vipers and the brood of vipers. In contrast, the Jews possessed better morals than the Messiah for they would address him as ‘worthy teacher,’ but he would refer to them as adulterers and liken them to dogs and swine—even though the Scribes and Pharisees would ask him questions in a soft and gentle manner. Even in terms of worldly honour, they were given seats in the Roman government. The questions of such people

¹ *al-Anbiya*, 21:108

² *al-Qalam*, 68:5

³ *Yusuf*, 12:97

should have been responded to in a very generous manner and they should have been given detailed explanations; instead the Messiah just continued to let out a stream of expletives. Is this what we call good morals? I reiterate that if it were not for the Holy Quran, if our Noble Prophet, peace and blessings of Allah be upon him, had not appeared, put aside the divinity and prophethood of the Messiah, a wise person would perhaps be reluctant in even considering him to be a high-minded person who possessed good morals. This is an all-encompassing favour of the Holy Quran and our Prophet, peace and blessings of Allah be upon him, upon all the Prophets—and especially the Messiah—that they have provided proof of the truthfulness of previous Prophets.

Furthermore, there is another aspect from which we should analyse the divinity of Messiah. As far as his moral standing was concerned, we know that he swore at the venerable sages among the Jews, and ultimately when he was apprehended, he prayed to such an extent as is beyond measure, but regrettably, we see that his night-long supplication was rejected completely, according to the Christian belief, and this prayer bore no fruits whatsoever. In reality, it was contrary to the greatness of a god to pray in the first place. What he should have done was manifest some miracle that demonstrated his divine power so that the poor Jews would have had no other option but to accept and submit. Yet in this instance, we observe the very opposite. As the Persian saying goes: ‘how can he who is lost, guide others?’

Here, the state is that the Messiah prays, he wails, he laments, but unfortunately, his prayer goes unanswered, and the cup of death that is filled with the poison of the curse of the cross is not taken away. Now, what can we gain from a god who himself implores another and then remains deprived. On the one hand, he teaches that if you implore, you shall receive, but on the other hand, he demonstrates an example of his own failure and frustration. Now, someone ought to tell me with a sense of justice if any Christian priest can find comfort and solace in such a failure of a god?

The Holy Prophet^{sas} is the Perfect Example

Therefore, no matter the perspective from which we compare the Messiah to the Holy Prophet^{sas}—including this claim of divinity—it becomes evidently clear that the Messiah simply cannot be compared to the Holy Prophet^{sas} at all. The life of the Holy Prophet^{sas} is a magnificent life of success.

In respect of his exemplary morals, his spiritual influence, his firm resolve, the excellence and perfection of his teaching, his perfect example and the acceptance of his prayers, in short, in every respect, the Holy Prophet^{sas} is distinguished with shining examples and signs. Even the most foolish and dull person, provided that their heart is not filled with unjust obstinacy and enmity, can easily accept that the Holy Prophet^{sas} was a perfect example of the words:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

Develop within yourselves the attributes of Allah.

They will accept that he was the perfect man. However, when a person observes the life of the Messiah, a wise and just individual feels reluctant to accept that a man who responds to respectful and civilised comments with expletives, and refers to those who call him a worthy teacher as vipers, the brood of vipers and adulterers, could even be a Prophet, let alone God.

The Challenges Faced by the Jews in Believing in the Messiah

Aside from all of these points, the Jews were faced with another strange predicament, and apparently one can see how they could have been right. They had read in the book of Malachi that it was necessary for Elijah^{as} to descend from heaven before the advent of the Messiah. Until he comes, the Messiah would not appear. Now, the Jews had no previous example before them of any second advent, and they had always read in their scriptures that Elijah^{as} would descend from heaven. They did not witness Elijah^{as} descend from heaven, so when the Messiah made his claim, on what basis would the Jews have accepted him? While the Messiah gave the verdict that John^{as} had appeared as Elijah^{as}, the Jews had reasons, on face value, to reject this suggestion, because they were given the promise of Elijah^{as}, not the 'likeness' of Elijah^{as}. They had no previous precedent of this sort before them. Therefore, they felt compelled to reject the Messiah.

I have a book in my possession written by a Jew, who has vigorously argued this point and then makes an appeal saying, you tell me, what should we have done in such a case? In fact, he has gone so far as to write that if God Almighty calls us to account on this, we will open the book of Malachi and place it before God. So this was one of the challenges faced by the Jews. The second difficulty that they confronted was that the Messiah was crucified, and the curse of death on the cross further reinforced their denial. For they had read in the Torah that

only a false prophet is hung on the cross and in turn becomes accursed. So, on the one hand, the Jews thought that Elijah^{as} had not come, and then furthermore, the person who claimed to be the Messiah had given a verdict as regards the account of Elijah that was apparently in contradiction to the book of Malachi. As a result, their desire to oppose ‘a liar’ as it were, and the behaviour and conduct of the Messiah himself further inflamed the Jews—when he would call them adulterers, and vipers and the brood of vipers. Therefore, the Jews sought to crucify him; when they had hung him on the cross, their initial views were further strengthened because they saw that this man had been hung on the cross and he had therefore become accursed, so he could not have been truthful.

The Jews became firm in their belief that when this man himself had become accursed, how could he be an intercessor for others? His crucifixion had set a seal on his being a liar. Two witnesses are enough to have a man hung. They said to the Messiah at that time too that if you are truthful, then come down from the cross, but he could not. This increased their ill-thinking even further.¹

The Meaning of Curse

Since the Christians were unaware of the deeper connotations and meaning of curse when they initially claimed that the Messiah had taken God’s curse upon himself, they did not stop to think about the ultimate outcome. Furthermore, since they harboured spite for the Arabic language, they did not develop full mastery in Hebrew either. Both of these languages are branches of the same tree. A person who knows Arabic can study Hebrew with greater ease than others. But due to their malice, the Christians were unable to benefit from the Hebrew lexicon either.

The word *la’nat* or curse, describes a state when a person becomes extremely averse to God Almighty and when God Almighty is averse to them. Lexicons published at presses owned by Christians which come from Beirut also give the same definition of the word *la’nat*. The word *la’in* (accursed) refers to Satan. The level of these people’s understanding disappoints me immensely. For their own purpose, they have terribly dishonoured a most magnificent Prophet and have deemed him to be accursed. They did not stop to realise that the term ‘curse’ relates to the heart. Until a person’s heart is turned away from God, they cannot be accursed (*mal’un*). Now ask any Christian that is this definition of the word

¹ *Al-Hakam*, vol. 6, no. 13, dated 10 April 1902, pp. 3-5

la'nat not agreed upon in both the Arabic and Hebrew lexicons? If the heart is not wicked and obstinate, and if it is the pleasure of God Almighty for which a person adopts a certain religion, then is this subject of 'curse' not sufficient to uproot the Christian faith? So firstly, one ought to reflect that when it was an accepted belief and it had already been stated in the Torah that cursed is the one hung on a tree and he is a liar, then tell me how can a person intercede on our behalf when he is himself cursed and a liar? As the saying goes: 'how can he who is himself misguided, guide anyone else?' I am truthful when I say that since the time that the Christians have forsaken God and have placed the crown of divinity on the head of a humble man, they have become blind—they cannot see a thing. On the one hand they deify a mortal, and on the other hand they put him on the cross and declare that he is accursed, whereafter they send him to hell for three days as well. Did he go to hell to advise the inmates of hell or did he go there to be an atonement for them?

Allegations on the Marriage of Mary^{as} and Joseph

So in brief, these are the sorts of inconsistencies that we have. Now the actual point is that not only this, but rather no moral example is established in the person of the Messiah, and it is only by the support of the Messenger of Allah, peace and blessings of Allah be upon him, that he is vindicated. If one had to accept him on the basis of the Gospel, who could believe in him in the face of all these difficulties? The Christians, as well as the Gospel, have even further stained his character. The sorts of allegations that are raised by the Jews are such that one feels embarrassed even to mention them. These brazen people have even accused the mother of Jesus^{as}. Then, there is another serious issue for which the Christians have no answer whatsoever, which is that the mother of Mary^{as} had pledged that she would serve the Holy Temple and live as a renunciate and remain celibate. Even Mary^{as} herself had made the same oath that she would remain in the service of the temple. So what calamity and affliction had descended so that this oath was broken and she was married? In books of history written by Jewish authors, putting aside other things, it is written that Joseph was coerced into this marriage and the elders from among the Israelites said to him that he would have no choice but to accept this marriage. Now in view of this account, one can see how many objections arise. Firstly, when an oath was made, then why did the mother and grandmother of god break this oath? Secondly, according to the Christians, if

polygamy is tantamount to adultery, how do they respond to the fact that Joseph was already married and Mary^{as} was his second wife? Is this not an objection which they themselves direct towards their holy virgin? Thirdly, when she had already become pregnant, why was she married during her pregnancy? These are three powerful objections that arise in this context. Let us put other matters aside. For example, when the angel came bringing glad tidings to Mary^{as} and proclaimed that god had descended into her womb, she ought to have loudly announced this fact; she ought to have informed the people to be ready to welcome god as he was soon to be born from her womb. Why was this hidden? As I mentioned, I put aside these objections for the time being, but the three major objections which I have just presented are ones for which the Christians really have no answer.

The actual reason, as it appears, is that Mary^{as} became pregnant while she was in the temple. She thought that if she told the people that an angel had come to her and given her glad tidings of the birth of a son, they would ridicule her and some would say that she must be dreaming of marriage; while others would say that she was guilty of fornication. But when her belly could no longer be hidden and news began to spread, ultimately everyone became worried. If she had disclosed this fact when the angel had first appeared to her, perhaps such an outcry would not have arisen. However, her view was that if she had disclosed this information in the beginning, people would say that she desires a husband. It is often seen that if an unmarried girl hints even slightly about marriage, these are the sorts of conclusions that people make about her. So Mary^{as} was apprehensive and for this reason, she thought it best to remain silent. But after four or five months, when her belly became more conspicuous and this matter could no longer be hidden, there was no other option. The elders of the temple clearly understood that Mary^{as} was pregnant and they grew concerned. As it is observed, if the daughter of a noble family becomes pregnant, they quickly and hurriedly have her married to protect their honour. These elders also felt the same apprehension because they were completely oblivious and unaware of the actual matter at hand. So they did not care at all about the other issues, such as how this marriage would go against the oath that was made or how a second marriage, according to the words of Christ, would show her to be a fornicator, or how it was unlawful to marry off a pregnant lady. Even her dear ones thought that if we continue on the road of silence even now and she is not married to someone, everyone will be disgraced. So the marriage took place. However, these are the numerous objections that arise as a result.

The Exaggeration of the Gospels

However, a question that calls for contemplation is why the Gospel writers have not shed light on this account with integrity. This is against the demands of honesty. In one instance, a Gospel writer states that Christ has done so many works that if every one of them were written down, the whole world would not have room to contain them. However, one cannot help but lament the sense of this person, because this one sentence alone has exposed the true nature of the Gospels. It is these sorts of exaggerations with which the Gospel is replete, because after all, how amusing is it to suggest that the works performed over a span of three years cannot be contained in the world if written down. When these actions were able to fit into a finite period of time, why can they not be limited in terms of space?

It is this sort of foul matter with which the boil of Christianity, as it were, is filled. There is a time when boils ultimately burst. The Christian faith is also like a boil which is filled with pus, so it seems to shine from the surface, but now the time has come for it to burst; and its inner filth will become apparent.

Religious Freedom in the Time of the British Government

The era of the Sikhs has just passed, which was a time in which civility had disappeared completely. There were no wise people who could be said to practise what they preach. If anyone held reservations or asked questions, edicts declaring them worthy of death would be passed against them. But now, God Almighty has showered His grace and has appointed a civilised, decent and wise government to rule over us that has sought to govern with justice and equity. It has benefited all peoples by giving the gift of religious freedom. Now a time has come when people can raise questions on religious matters and they are not harassed and every questioner is able to receive an answer.

The Purpose of the Advent of the Promised Messiah^{as}

When the time moved forward in this manner, and when all the ways and means for the propagation of truth became available, Allah the Exalted appointed me and sent me to make Islam victorious over all other communities.

The True Reviver of the Dead

When the Messenger of Allah, peace and blessings of Allah be upon him, was sent to the world, all of the land and sea was filled with corruption. He came and reformed many who had become degenerate. This is not a matter to be seen with a cursory glance; this possesses magnificent points of finer truth. It shows the greatness and grandeur of the Noble Prophet, peace and blessings of Allah be upon him, because only a holy and righteous person of the highest degree can reform another person. A person whose own spiritual influence is not at the highest level of excellence, and who has not developed a power within themselves to dispel the effect of every impurity, cannot reform others. Of course, in their own eras, all the Prophets reformed their own people and set them right, but the remarkable and outstanding form of reformation brought about by our Noble Prophet, peace and blessings of Allah be upon him, cannot be matched by the reformation brought about by anyone else. In fact, reformations brought about by others pale in comparison. Moses, peace be upon him, was unable to fully reform his crooked people and the Messiah also could not truly change even a few disciples. Therefore, in comparison to this, when one looks at the Noble Prophet, peace and blessings of Allah be upon him, one must openly confess that there is only one who has given life to hundreds and thousands and millions of the dead. If there is a Reviver, it is Muhammad, peace and blessings of Allah be upon him. Liars are the ones who say that the Messiah gave life to the dead. He could not even fully revive a few disciples and they always remained before him like dead corpses, as it were. I am always astonished—and truly this is something that is quite astonishing indeed—when I think that what sort of a life can one give to another if they are ultimately destined to die. It is an entirely false notion to suggest that a mortal can give life to another person in physical terms. If the meaning and essence of ‘giving life’ was not something other than the physical, then why would God Almighty state:

فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ¹

And then He retains those against which He has decreed death.

This demonstrates that the expression of ‘giving life’ in the present context is something other than the physical. Otherwise, this would result in a contradiction,

¹ az-Zumar, 39:43

because on the one hand God states that those for whom there is a decree are not returned; so how then can it be said that the dead can be brought back to life again. If the Messiah really revived those who were physically dead, the Holy Quran would have said in his relation that يُحْيِي الْمُتَوَفَّى (He gave life to the physically dead) because the word *tawaffa* is used for the taking of the soul; spiritual death can also occur before this. Moreover, the word *tawaffa* has been used to indicate that after a person dies their soul lives on after it is retained by Allah the Exalted. So how astonishing and disappointing indeed that people do not fully reflect when discussing the miracles of the Messiah. If such people were to read the Holy Quran carefully and observe the way of Allah, this issue would not have been difficult to understand.

The Miracles of Prophets are Appropriate for their Era

Accurate historical accounts are a marvellous teacher. From them we learn that the miracles of every Prophet are of a nature that accords with what is renowned and prevalent at the time. In the time of Moses, peace be upon him, the occult was widely prevalent among the people. Therefore, the miracle that he was given rendered vain their acts of sorcery. In the time of our Noble Prophet, peace and blessings of Allah be upon him, eloquence and articulacy of language was prevalent, therefore the Holy Prophet^{sas} was given the Holy Quran as a miracle of the same nature. This method was employed because the poets of the time were deemed spellbinding in their use of words, and their speech wielded such influence that they could have people do anything they wished by saying a few verses. Even today, the British use the trumpet to rouse the people. So they had their language, which could infuse bravery and strength into the people. In all of their endeavours, they would make use of verse. They were true to the description:

فِي كُلِّ وَادِيٍّ يُمُوتُونَ¹

They wander distracted in every valley.

Therefore, in that era it was necessary for God Almighty to send down His Word. So God Almighty revealed His Word, and it was in this very form that He manifested His miracle, when He addressed these people and said:

¹ *ash-Shu'ara*, 26:226

إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ¹

Meaning, you who boast and take pride in your mastery of the language, if you have any strength and power, then present something that is comparable to the miracle of this Word. However, although they knew that if they were unable to produce something they would be guilty as charged and disgraced (especially when a forceful affirmation had been made that they would never, ever be able to do so), despite all this, they could not present anything. If they had produced and presented something, the true historical account would have testified to this. However, no one can prove that anyone was able to produce the like of it. So at that time, God Almighty manifested a miracle of the same nature.

The Miracle of Healing

Similarly, the practice of healing the sick was prevalent among the Jews, and also among the Hindus, Muslims and Christians. In fact, this is a science that has developed greatly among the British. This is not proof of prophethood, nor does this have anything to do with prophethood. This depends wholly on practice. Any individual that practices, whether Hindu, Muslim, Christian or atheist—anyone who trains in a certain field can become an expert. Therefore, the healing of diseases has no relevance to prophethood; this is an ordinary thing. So in the time of the Messiah, since this was a widespread practice, Allah the Exalted gave the Messiah a miracle of the same nature. It is an inherent nature in all people to concentrate. When a person concentrates, an effect is projected from the heart. As such, the Messiah once said: ‘Who has touched me, for I perceive that power has gone out of me.’ Healers say the same thing. In short, when we look at the miracles of the Messiah in this light, they appear all the more frail and weak. There is also another major objection relating to the miracles of the Messiah. It is written in the Gospel that there was a pool and people would wait for its water to move.² They believed that an angel would stir the water. The first one to enter the water would be cured. It is also recorded that the Messiah would often visit that pool. So, it would not be surprising if the Messiah prepared some medicine to heal the sick from the earth of that pool. This account of the pool that is recorded in the Gospel casts further doubt on the miracles of the Messiah and has taken away all their lustre. This is why Christians like Imad-ud-Din have had to accept

¹ *al-Baqarah*, 2:24

² *Al-Hakam*, vol. 6, no. 15, dated 24 April 1902, pp. 5-7

that the story of the pool is an interpolation. However, these foolish friends of the Gospel do not realise that merely labelling this chapter as an addition will not restore the lost splendour of the Messianic miracles. This only makes the Gospel all the more dubious. The reason being that what is the answer then to the question that in a Gospel that contains one added chapter, why are other chapters not an interpolation also, especially when there are some who say that the genealogical tree is also an interpolation. Moreover, there are springs similar to this pool in other countries as well. Such springs can be found abundantly in Europe, where people suffering from many diseases go to be cured. The springs found in Kashmir are also the same, they contain water that is mixed with sulphur, salt and other such elements. So this miraculous pool diminishes the value of all of the Messiah's miracles. Especially when it is said that the Messiah would frequent this pool, apply the soil from this pool to the eyes, and keep a certain quantity of this soil in his possession. Imad-ud-Din believes that this account is an interpolation. It is strange, however, that despite believing that a section of this book is an interpolation, he does not feel any shame in referring to it as a divine scripture.

The Gospel is not written by the Messiah. Hebrew was not the language of the disciples. The third calamity is that it is interpolated as well. Finally, the teaching itself is incomplete, deficient and illogical, and yet, it is presented as the only real means of salvation.

The Divinity of Christ

So, this is the state of the Messiah's miracles. As far as his prophecies are concerned, let alone a sage, even an ordinary person can make such prophecies that there will be wars, there will be famine, the rooster will crow. Looking at these prophecies, one cannot help but laugh. How could the Jews have considered this proof of divinity? Divinity demands the omnipotence and majesty that behoves God. As for Christ, he is an example of humility and helplessness, to the extent that he even places himself at a lower level than birds and foxes. Now someone ought to tell me, on what basis should one accept his divinity? There are countless examples to present. Even the cross alone is enough to wash away all of this divinity and prophethood. For when Christ was crucified and became accursed, what doubt remains in his being a liar? The Jews were compelled. This was the sign of a liar as recorded in their scriptures. How could they accept him to be true? How can one who himself has become distanced from God, bear the

sins of others? One cannot help but feel extremely disappointed at this fanciful Christian belief. When the heart has become impure, what else remains? How can Christ save others? If these people had any shame, and if they had made use of reason and reflection, whilst presenting the doctrine that Christ was crucified and accursed on the one hand, and claiming that he was God on the other, they would have died of embarrassment. Now ample means have become available to break the cross, and the falsity of the Christian religion has become a manifest fact. When a thief is apprehended, initially the thief refuses to give an admission and remains silent. However, when the police inquiry is complete, eventually the accomplices hand themselves in too, and ample testimony from women and children also becomes available. Some of the stolen wealth is also found. It is then that the thief is forced to shamelessly confess that 'Yes, I am the thief.' This is the state of the Christian faith as well. Death on the cross proves Christ to be a liar. A curse sullies the heart and detaches one from God. Then, Christ's own statement that 'no miracle will be shown except the miracle of Jonah' not only rejects all of his other miracles, but declares that the real miracle was for him to be saved from death on the cross. The Christians accept that the Gospel is interpolated to an extent. All of these points when put together are a very sizable stockpile sufficient to demolish the wall of the divinity of Christ built on sand, so that it is razed to the ground. His tomb in Srinagar has also destroyed the cross. The Ointment of Jesus also serves as testimony. In short, when all of these points are presented in a beautiful sequence before a wise, good-natured individual, they must clearly admit that the Messiah did not die on the cross. Therefore, the Atonement, which is the bedrock of Christianity, is absolutely false.

The Purpose of the Advent of the Promised Messiah

So remember, these are the verities that God Almighty has disclosed in this age by His grace and mercy to the Promised Messiah. I proclaim that now the time of God has arrived. The time has now come for the words of our Noble Prophet, peace and blessings of Allah be upon him, to be fulfilled when he said that the Promised Messiah would break the cross. The purport of the Holy Prophet, peace and blessings of Allah be upon him, was not that he would go about breaking physical crosses. For if breaking physical crosses was enough for a man to become the Promised Messiah, then many crosses were broken in the time of Salah-ud-Din and Hazrat Umar, may Allah be pleased with him. Aside from this, there is

no benefit in the breaking of crosses in this manner. If one wooden cross is broken, ten more can be produced; they are made of gold and silver as well. But no, the manner in which God Almighty had decreed that the Promised Messiah would break the cross did not at all mean that he would break material crosses, because this would make him a tyrant. Therefore, those who hold this belief seek to dishonour the religion. God Almighty has not instructed the Promised Messiah to engage in physical war. He has decreed in his respect that *يَضَعُ الْحَرْبَ* (*he will end religious war*) so that he is not tainted in any way.

The Promised Messiah^{as} has appeared in the world to remove the notion of taking up arms in the name of religion, so that he may demonstrate through arguments and reasoning that Islam is a religion that does not the least bit require the sword to support its propagation. He has come to show that the inherent excellences of the teaching, its verities, insights, arguments, proofs, its living support and signs, and its innate magnetism are the qualities which have always been the cause for its success and propagation. So all those who allege that Islam was spread by dint of the sword should know that they are false in their claim. The effects of Islam do not depend on any coercion for their propagation. If anyone has any doubt in this, they are welcome to stay with me and see that Islam gives proof of its living nature through arguments and signs.

Now, God Almighty has willed and intends to cleanse all of the allegations which the impure have levelled against the pure being that is Islam. Those who raise the allegation that Islam was spread with the sword will now be terribly disgraced. The objection that fighters in the frontier region cause disturbances every other day because of the teaching of jihad is an absurd comment. Calling these insurrectionists Muslim warriors is utterly foolish and ignorant. If any ignorant Muslim holds even the slightest sympathy with these people, with the view that they are waging a jihad, I truthfully proclaim that they are an enemy of Islam who refers to rebels as warriors; such people essentially praise those who are disgracing Islam.

The Messiah who was raised by God for the Jews came with the same purpose. He came to cleanse the Jews of the impurity that was attributed to them that their religion was propagated by force. Similarly, the Promised Messiah given to Islam in the fourteenth century has been sent for the same purpose and objective, so that he may absolve Islam of the allegation that it was spread by force. Therefore, his foremost task is to abstain from physical conflict. In England, France and

other European countries, this allegation is levelled against Islam vigorously that it was spread by force. Alas, it is immensely disappointing that these people do not see that Islam gives the teaching:

لَا إِكْرَاهَ فِي الدِّينِ¹

There should be no compulsion in religion.

Do they not realise that a religion that has always instructed, even after it was victorious, that churches must not be demolished, can never coerce others. The fact of the matter is that these Muslim clerics—these foolish friends of Islam—are responsible for this disorder. They themselves have not understood the true nature of Islam and due to their baseless beliefs, they have given others an opportunity to raise allegations against Islam. These fools have invented such beliefs that have greatly helped the Christians. In relation to jihad, if these people had not deceived others, or deceived themselves, no one could have had the opportunity to raise these allegations. However, now, God Almighty is determined to remove all of this dust from the pure and shining face of Islam and to inform the world of its excellences, beauty and charm. Hence, for this purpose and objective, at a time when Islam is surrounded by the enemy, helpless, like an orphan child, God Almighty has established this community of His, and He has sent me, so that I may grant victory to Islam through practical truths and living signs.²

A Worm of the Earth

These people have given way to their own views and opinions and as a result they have sought to disfigure the actual commandments. Their example is the same as:

مَا كَانَتْ عَلَى مَوْتِهِمُ إِلَّا دَابَّةُ الْأَرْضِ³

Meaning, there was nothing that pointed to the death of Solomon; all of this was the mischief of the worm of the earth that ate away his staff, so it fell down. Whatever God Almighty has stated is true. These are not stories and tales. In fact, they are divine verities and insights. Islam was the staff of rectitude that stood with its own support. No Arya Samajist, Hindu or Christian could challenge it. However, since these worms of the earth have been born, they have forsaken the

¹ *al-Baqarah*, 2:257

² *Al-Hakam*, vol. 6, no. 16, dated 30 April 1902, pp. 5-6

³ *Saba*, 34:15

Quran and have begun to lean on fabricated narrations. As a result of this, Islam became the target of attack from all fronts. The term *dabba-tul-ard* (worm of the earth) actually refers to a termite which is devoid of all good; it devours wood, dust, etc. It is characterised by the nature to consume and desires to expunge all that is good. It possesses a fiery nature.

Now what this means is that the worms of the earth are the scholars of the age, who misrepresent the truth and make false allegations against Islam. For example, there are those who revere Jesus, peace be upon him, in a manner that is beyond reasonable bounds, and they attribute to him the attributes of God Almighty. They believe that Jesus^{as} gives life, he is the healer, he is the knower of the unseen and unchangeable, etc. Moreover, these people raise the false allegation against Islam that it was spread with the sword. A certain Mulla Bashir from Bhopal has called me the Antichrist, even though these people are themselves the greatest of antichrists, because they conceal the truth and dishonour Islam. Therefore, the staff of Islam, which stood for the grandeur and awe of Islam, and which brought with it peace and security, has been reduced to the ground by this worm of the earth. Therefore, like the worm of the earth or *dabba-tul-ard*¹ at that time, there are worms of the earth at present also, but only worse. The previous one only caused disorder in the land, but these ones have caused disorder in religion, and over 100,000 people have become apostates. There was a time when if even a single person became an apostate, it would seem like the end of the world. But now, over 100,000 people have reneged from the Faith and no one cares. Many millions of books have been written against Islam and to insult and mock the Noble Prophet, peace and blessings of Allah be upon him, but no one has any idea whatsoever as to what is taking place. Everyone is busy with their own luxuries and enjoyments of life, and religion has been labelled in such a way that it is regarded as a sin to even mention it in a civilised society. It is for this reason that these people are unable to respond and are forced to remain silent when allegations are made against Islam from the perspective of natural philosophy.

¹ One meaning of *dabba-tul-ard* (worm of the earth) is also the plague, as is evident from the following verse of the Holy Quran:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ*

Meaning, when the argument is clinched against the people, we shall bring forth for them a germ out of the earth, which shall bite them because they did not believe in the signs of God Almighty. The Arabic *tukallimu-hum* is clearly defined in *Aqrab-ul-Mawarid* as 'biting.' (Editor)

In reality, the allegations levelled against Islam by the Christians are of the sort that are applicable to their own religion. The greatest allegation against Islam is the one about jihad. However, when a person reflects, it becomes clearly evident that these objections are ones which cut at the root of the accepted beliefs of the Christians themselves. Islam brought an end to fighting—there can be no objection against Islam. On the contrary, in their own home, they have the wars fought by Moses, peace be upon him, for which they have no response. In fact, even among the Christians, religious wars were fought in which one sect killed the other and people were burned. Moreover, many cruelties and brutalities were committed against other nations as well, as was the case in Spain. The Christians have no response to this and in reality, until the day of judgement, they will not be able to give any response.

It is very true indeed that in its own right, Islam is a religion that is perfect, free from defect and pure. But a foolish friend is no good. It is very difficult indeed to make amends for the harm and injury that this worm of the earth has done to Islam in the form of a foolish friend. But now, God Almighty has willed for the light of Islam to be manifested, so that the world comes to know that the true and perfect religion, which guarantees the salvation of man, is none other than Islam. This is why, God Almighty has addressed me and said:

بخرام کہ وقت تو نزدیک رسید پائے محمدیاں بر منار بلند تر حکم افتاد

Now come forward and go forth, as your time is near. The time is now coming that the people of Muhammad will be lifted from the pit and their steps will be planted firmly on a strong tower.¹

However, these improvident, foolish friends have not given due regard to this dispensation of God Almighty. Rather, they strive to prevent this light from shining forth and they endeavour to conceal it. But these people should remember that God Almighty has already promised that:

وَاللَّهُ مُتِمِّمٌ نُّورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ²

But Allah will perfect His light, even if the disbelievers hate it.

¹ English translation is based on the Urdu rendering of this revelation by the Promised Messiah^{as} himself in *Nuzul-ul-Masih*, p. 133, *Ruhani Khaza'in*, vol. 18, p. 511. [Publishers]

² *as-Saff*, 61:9

Do Not Respond to Abuse with Abuse

These people curse at me but I do not care about their abusive language, nor does this sadden me. For I know that they have become powerless in this contest, and they have no other way to hide their helplessness and powerlessness except by spewing out invectives, by issuing edicts of disbelief, by crafting false court cases, and by casting all sorts of aspersions and making all manner of calumny. They can muster all of their strength to contest me and then they will see in whose favour the final verdict is given. If I concern myself with their verbal abuse, I will not be able to perform the actual task that God Almighty has assigned to me. Therefore, where I ignore their insults myself, I advise my community that they would do best to show forbearance when abuse is hurled at them, and they must not in any case respond to verbal abuse with abuse. Otherwise, they will deprive themselves of God's blessings. My community should exhibit patience and forbearance; they should demonstrate exemplary morals. Always bear in mind that reason and anger are dangerous enemies. When a person is overtaken by fury and anger, reason cannot remain. However, a person who is patient and shows forbearance is bestowed a light, which illuminates their intellectual and rational faculties in a unique way. Then light gives birth to light. In a state of anger and vehemence, since the heart and mind are darkened, darkness then spawns further darkness.

Cherish Islam

Once again, I return to my actual objective and say that the state in which Islam finds itself at the present time, the furthering of sectarian division on a daily basis, the increasingly brazen and insolent manner in which our opponents are making attacks and allegations, is the disorder created by this very worm of the earth (*dabba-tul-ard*). It is these people who have helped the Christian cause. But now, be thankful to God that He has come to our aid precisely at the time of need and has established this dispensation. Therefore, it behoves you to not waste away this bounty that has been conferred upon you and regard it with honour; give value to the help and succour that has been given to you. Bear well in mind that without the support of God, and unless He enables one to speak, no individual can expound any matter with full strength in a rightful manner. Without this, a person simply cannot find the proper arguments and is unable to speak in an effective way. It is also due to the special grace of God that through such a manner

of exposition, those people who possess the faculty of goodness within, are able to recognise the person who speaks with the power and strength of God, filled with the Holy Spirit. Therefore, it is a magnificent favour of God Almighty upon you that He conferred this faculty upon you and gave you eyes with which to recognise the truth. If He had not blessed you in this manner, just as others are covered in veils and hurl abuse, you too would have been among them. It is the sheer grace of God that has brought you. For example, just look at Miyan Abdul-Haqq. If the grace of God had not come to help him, how could he have departed from his life of luxury, especially when many people advised him and urged him to not visit Qadian. In fact, one of them even swore, despite the fact that cursing is forbidden in their religion, and is against the dictates of civility and decency as well. But the grace of God overcame all of these things, and drew him towards us. The causes that lead to evil simply did not arise before him, otherwise, if he had married among those people, this would have put him in trial. However, God saved him in every way. The grace of God cannot be received through human designs. When God bestows His bounty upon someone, they are saved in every way. Do not think that it is enough that we are Muslims. Islam is a magnificent bounty, so cherish it and be grateful for it. It possesses a philosophy which cannot be truly realised by mere lip service.

The True Nature of Islam

Islam is but a name for showing subservience in the face of God's powers, and its essence is sincere and perfect obedience to God. A Muslim is one who places one's entire being before God Almighty without any expectation of reward.

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ¹

In other words, a Muslim is one who dedicates and hands over their entire being to attain the pleasure of God Almighty; one whose only purpose and objective, by way of doctrine and practice, is the pleasure of God Almighty. All of the virtues and good deeds that such a one performs do not require effort or cause difficulty, rather induce a sense of pleasure and delight, which transform every form of pain into tranquillity.

A true Muslim loves God by proclaiming and believing that He is the Beloved,

¹ * *al-Baqarah*, 2:113

* *Al-Hakam*, vol. 6, no. 17, dated 10 May 1902, pp. 5-6

the Master, the Creator, the Benevolent. This is why he places his head at the threshold of God. Even if a true Muslim is told that they would receive no reward for their good actions—neither paradise, nor hell, neither comfort, nor pleasure—they would never, ever be able to abandon their good deeds and forsake their love of God. For the worship of such a person and their relationship with God Almighty, their being annihilated in submission and obedience, does not stem from their desire for recompense or reward. On the contrary, such a person truly believes that their own being was created for the sole purpose of recognising God Almighty, to love Him and to obey Him, and for no other reason or objective whatsoever. Therefore, when this person utilises their God-given faculties for these aims and ambitions, all that they can see is the countenance of their True Beloved, and fundamentally, they do not see paradise or hell. I proclaim that if I come to learn with certainty that the gravest and most severest of punishments would be given to me for loving God Almighty and being obedient to Him, I can swear on oath and say that my disposition is prepared to bear all of these agonies and trials with pleasure and with a passion and yearning of love. Even if I was told with absolute certainty that there would be only punishment and grief, my disposition would feel more pain in taking even one step beyond the pale of obedience and submission to God than I would feel in a thousand, nay, in an infinite number of deaths, agonies and afflictions. For example, if a king made a public announcement saying that any mother who does not give her child milk would have the king's pleasure and reward, no mother could ever let her child perish out of desire and greed for such a reward. Similarly, for a true Muslim, disobeying God is a death, no matter how much they are promised that this disobedience would bring them comfort and ease.

Hence, to become a true Muslim it is necessary to develop this sort of nature, where one's love and obedience for God Almighty does not hinge upon fear of punishment or desire for reward, but rather springs forth from the inherent nature of one's disposition. When this becomes the case, that very love in itself becomes a paradise and in actuality, this is true paradise. No man can enter paradise until they follow this path. Therefore, the teaching that I impart to you, who hold a relationship with me, is to enter through this path. For this is the true path that leads to paradise.

The Era of the Mahdi—A Magnificent Friday

It is in the form of this religion Islam that God Almighty has completed His favour. In this favour, the day known as Friday bears significance because this was the day when God's favour was completed. This alludes to the fact that in this age also it would be on a magnificent Friday that the completion of God's favour would take place—the favour that was destined in the form of:

يُظْهِرُهُ عَلَى الدِّينِ كُذِّبَهُ¹

So that God may cause it (i.e. the Religion of Truth) to prevail over all religions.

That Friday has now come. For God Almighty has made that Friday distinctly related to the Promised Messiah, because in reality there are two ways in which God's favour is completed: firstly, through the perfection of guidance and secondly, through the perfection of the propagation of that guidance. Now if you reflect, it is clear that the perfection of guidance took place entirely in the era of the Holy Prophet, peace and blessings of Allah be upon him. However, God Almighty had decreed that the perfection of the propagation of that guidance would take place in a latter era, when the Holy Prophet, peace and blessings of Allah be upon him, was to appear in the form of a spiritual manifestation—and that era is the age of the Promised Messiah and Mahdi. It is for this reason that the words ²يُظْهِرُهُ عَلَى الدِّينِ كُذِّبَهُ (so that God may cause Islam to prevail over all religions) appear to honour him. All of the commentators are in agreement that this verse of the Holy Quran relates to the time of the Promised Messiah^{as}. In truth, a religion can only be manifested when all of the other Faiths have also come out into the field of battle, as it were, and when all beneficial means for the propagation of religion become available. That time has now come by the grace of God. Hence, in this age, through the power of the printing press, the facilities that have become available for the printing and publication of books are known to all. Through the establishment of post offices, one can convey a message to the entire world. Through newspapers, one is able to learn about events in every part of the world. Through the railways, journeys have become easier. In short, all of these new inventions that continue to be developed on an ongoing basis establish with greater magnificence that the Promised Messiah^{as} has appeared at the appointed

¹ as-Saff, 61:10

² as-Saff, 61:10

time, and new avenues for the preaching of Faith continue to become available. Therefore, this age is one that had been foretold by Allah the Exalted through His Messenger, peace and blessings of Allah be upon him, by saying:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

So that God may cause it (i.e. the Religion of Truth) to prevail over all religions.

This is the same age that adds to the grandeur of the words:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي¹

This day have I perfected your religion for you and completed My favour upon you.

This is an age that has dawned once again for the completion of God's favour, through the perfection of the propagation of guidance. This is the same era, the same Friday, in which the following prophecy was fulfilled:

وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ²

And among others from among them who have not yet joined them.

At this time, there has been a spiritual manifestation of the Messenger of Allah, peace and blessings of Allah be upon him, and a community of companions has been established once more. The time for the completion of God's favour has arrived. But few are those who know. There are many who laugh and mock. However, the time is nigh when God Almighty will show a manifestation according to His promise, and He will show through His powerful onslaughts that the one He sent as a Warner is true.

Advice to the Community

I truthfully proclaim that this is an occasion bestowed upon the fortunate by Allah Almighty. Blessed are those who benefit from it. You who hold a relationship with me should never, ever, become arrogant with the thought that you have achieved everything. It is true that you are more fortunate than those who have displeased God due to their vehement denial and insult. It is also true that by thinking well you have actively thought about saving yourselves from the wrath

¹ al-Ma'idah, 5:4

² al-Jumu'ah, 62:4

of God Almighty. However, the real truth is that you have only approached the fountain which God Almighty has created at this time for everlasting life. You have yet to drink. Now, seek ability through the grace and blessings of God Almighty so that He may satiate you. Nothing can happen without the grace and blessings of God. I know for certain that anyone who drinks from this fountain will not perish. For this water bestows life and saves one from destruction; it protects one from the onslaughts of Satan. How should one satiate themselves by this fountain? It is by re-establishing and truly fulfilling the two classes of rights which God Almighty has placed upon you. One of them is the right due to God and secondly, the right due to God's creation.

The Unity of God

Consider your God to be One and without partner, just as you testify in the declaration:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Meaning, I bear witness that there is no beloved, no desire, no master other than Allah. This is such a beautiful phrase that if it had been taught to the Jews and Christians or other idol worshippers who associate partners with God—and if they understood it—surely, they would never perish or suffer ruin. It is due to their being deprived from this one sentence that they were struck with destruction and misfortune; their soul was smitten with leprosy, as it were, after which it perished.¹ In this context, God Almighty states:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ²

In other words, say, He is God, the One. The Arabic *huwa* (He) refers to God. He is the One. He is the Independent. He neither requires food, nor drink. He is not bound by time, nor space. He is neither anyone's father, nor son, and there is none like unto Him. He is unchangeable. This is a small chapter of the Holy Quran which can fit in just one line, but see how effectively and wonderfully Allah the Exalted is shown to be free from the defect of every form of association with others.

The aforementioned words expound that God Almighty is pure from every

¹ *Al-Hakam*, vol. 6, no. 18, dated 17 May 1902, pp. 5-6

² *al-Ikhlās*, 112:2-5

form of association with His being that may be encompassed within the sphere of human reason. Everything that is in heaven and earth is subject to change, but God is unchangeable. Now this is a most firmly established fact. The mind is led towards Him. Enlightenment of heart—the divine law of which is placed in the heart—testifies to this very fact. The law of nature also supports this and proves it to be true. In fact, each and every leaf in the world bears witness to this point. Therefore, recognising this is a most magnificent thing indeed. This brief chapter of the Holy Quran revealed by God Almighty is such that if the Torah in all its entirety had been replaced with this one chapter alone, the Jews would not have perished. If this teaching had been given instead of the large compilation known as the Gospel, today, a large part of the world would not have become a nation that worships the dead.

However, this is the grace of God that has been given to the Muslims through Islam, and this grace was brought by the Messenger of Allah, peace and blessings of Allah be upon him. No matter the perspective from which one observes, this is a means of immense glory and pride for the Muslims. The God of the Muslims is not a stone, tree, animal, star or some dead person; in fact, He is an Omnipotent God, Who has created heaven and earth and all that is between them. He is the Living, the Self-Subsisting and All-Sustaining.

The Messenger of the Muslims is a Messenger—peace and blessings of Allah be upon him—whose mantle of prophethood and messengership extends to the Day of Resurrection. His message is not a lifeless message; rather, its fresh and flourishing fruits and blessings are present in every era, and they serve as an argument, providing proof and establishing its truth.

As such, even at this time God has showered upon us these proofs and blessings and bounties, and by sending the Promised Messiah, He has furnished proof of the truthfulness of the prophethood of Muhammad^{sas}. Then, His invitation is so universal that the whole world is addressed:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا¹

Say, 'O mankind! Truly I am a Messenger to you all.'

Then, Allah the Exalted states:

¹ *al-A'raf*, 7:159

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹

We have sent thee not but as a mercy for all peoples.

Further, the book that He has given is so perfect, so decisive, and so certain that:

لَا رَيْبَ فِيهِ²

This is a perfect Book; there is no doubt in it.

In addition to this:

فِيهَا كُتِبَ قِيَمَةٌ³

Therein are lasting commandments.

Moreover, Allah the Exalted describes it as containing verses that are decisive in meaning (*ayaat-um-muhkamat*); He describes this book as a decisive word (*qawlun fasl*), as a measure (*mizan*), as a protector (*muhaymin*). In short, the religion of the Muslims is perfect and complete in every respect. The following words have set a seal on this fact:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي⁴

*This day have I perfected your religion for you
and completed My favour upon you.*

Then how unfortunate is it that despite having such a perfect Faith, which is the source of deriving God's pleasure, they are still deprived; they do not partake of the blessings and fruits of this religion. In fact, they have more often than not, stood up to oppose the dispensation which God Almighty has established to keep these blessings alive. They have raised voices proclaiming *لَسْتَ مُرْسَلًا* (*you are not a Messenger*) and *لَسْتَ مُؤْمِنًا* (*you are not a believer*).

Bear in mind that the mere verbal declaration of God's Unity is not sufficient to attract those blessings which are gained when one's verbal declaration is accompanied by all its essentials, i.e. by righteous deeds.

It is true that the Unity of God is a chiefly supreme element of belief to which every true Muslim and God-fearing individual ought to adhere. However, there is another aspect for perfect belief in God's Oneness also and it is the love of

¹ *al-Anbiya*, 21:108

² *al-Baqarah*, 2:3

³ *al-Bayyinah*, 98:4

⁴ *al-Ma'idah*, 5:4

God—for a person to love God.

The actual purpose and objective of the teaching of the Holy Quran is that just as God is One and without partner, even in the context of love, one believes in Him to be One and without partner. This has always been the real aim of the teaching of every Prophet. Therefore, on the one hand, where the words *لَا إِلَهَ إِلَّا اللَّهُ* (*There is none worthy of worship except Allah*) impart a teaching of divine Oneness, they teach one how to perfect one's belief in divine Unity through love of God as well. As I have just mentioned, this is such a beautiful phrase so rich in meaning that the like of it cannot be found anywhere throughout the Torah and Gospel, nor has any other book in the world given such a perfect teaching.

The word *ilab* describes a being so beloved and adored that it is worthy of worship. In other words, this principle of Islam fully and perfectly conveys the meaning of love. Remember that divine Unity that is empty of love is flawed and deficient.

Love of God and Advice to the Community

What does it mean to love God? It is to give precedence to the pleasure of Allah the Exalted over one's parents, wife, children, and even one's own self—in short, over everything. Hence, the Holy Quran states:

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا¹

Celebrate the praises of Allah as you celebrated the praises of your fathers, or even more than that.

Meaning, remember Allah the Exalted as you remember your fathers, rather remember Him with even greater and deeper love. Now, there is a point that calls for reflection here. In the aforementioned instance, God Almighty did not teach that one should refer to Him as the Father. He has taught that one should not refer to him as the father, lest one is deceived like the Christians. Now, if someone raises the objection that the aforementioned teaching places the love of God below our love for our fathers, God Almighty has cleared this objection by using the words: *أَوْ أَشَدَّ ذِكْرًا* (*or celebrate their praises even more than that*). If these words had not been used, this objection would hold weight, but the aforementioned phrase has resolved this potential criticism. Those who refer to God as the Father

¹ *al-Baqarah*, 2:201

have fallen so far that they proclaim a helpless man as being God.

Certain words serve as a trial. Since Allah the Exalted desired to test the Christians, this term became established among the Prophets as recorded in their scriptures. However, since God is All-Wise and All-Knowing, He had already given wider currency to the word ‘father’ from before. However, it was a misfortune of the Christians that when the Messiah used this word, they understood it in the literal sense and misunderstood. The Messiah said that it is written in your books that you are God, and in doing so, he sought to dispel polytheistic beliefs and help them understand, but the foolish did not care; despite this teaching they declared him to be the son of God.

The Jews were also faced with a similar trial. Since they were a troublesome people, on their request, *Manna*¹ and *Salwa*² was sent down upon them. This was a precursor to the plague. Since Allah the Exalted knew that they will transgress and plague was the punishment destined for them, the relevant causes arose as well.

Once again, I return to my actual objective and say that for the establishment of true divine Unity, it is necessary for one to fully partake of love for God Almighty. This love cannot be established until one is complete in the practical aspect. Mere verbal declarations prove nothing. If a person continuously repeats the word ‘sweet’, this would never replace the actual taste of sweetness. Similarly, if a person who verbally declares and proclaims their friendship for someone, turns away from lending their help and support when the time calls for it, they would not be considered a true friend. In the same way, if the Unity of God is professed only in words and love is expressed in the verbal sense alone, this is of no benefit whatsoever. In fact, this aspect of the teaching requires practical

¹ *Mann* means a favour or gift; anything obtained without trouble or difficulty; honey or dew (Aqrab). The *Manna* has also been referred to in a saying of the Holy Prophet as: ‘The truffle is one of the things included in the Manna’ (Bukhari). See also Lane under ‘Turanjabin.’ (Refer to the Holy *Quran* with English Translation and Short Commentary, Malik Ghulam Farid, note no. 98 under *al-Baqarah* 2:58, Islam International Publications) [Publisher]

² *Salwa* is (1) a whitish bird resembling a quail and found in some parts of Arabia and the neighbouring countries; (2) whatever renders a person contented and happy; honey (Aqrab). The sending down of *Manna* and *Salwa* has been mentioned at three places in the *Quran*, in the present verse and in vv. 2:58 and 7:161, and at all these three places the fact has been followed by the injunction: ‘Eat of the good things that We have provided for you.’ This shows that whereas the food which was provided to the Israelites in the wilderness of Sinai was wholesome, palatable and of good taste, it consisted not of one but of several things; *Manna* (truffle) and *Salwa* (quails) forming the major part of them. See Exodus, 16:13-15. (Refer to the Holy *Quran* with English Translation and Short Commentary, Malik Ghulam Farid, note no. 99 under *al-Baqarah* 2:58, Islam International Publications) [Publisher]

expression more so than verbal profession. This does not mean that verbal affirmation holds no value. Not at all. My purpose is to highlight that verbal declarations must be affirmed with practical expression. Therefore, it is necessary for one to devote one's life to God. This is Islam. This is the purpose for which I have been sent. The one who does not approach this spring at the present time, which God Almighty has caused to flow forth for this purpose, is without question, left deprived. If you wish to derive benefit and attain the objective at hand, a true seeker ought to advance towards this spring and step forward and place their lips at the edge of it. Now this is simply impossible until one removes the robe of one's own honour and prostrates before the threshold of divine providence, and until one pledges that even if their worldly dignity is reduced to nothing and mountains of misfortune fall upon them, one will not forsake God, and will remain ever-ready to offer every sacrifice in the way of God Almighty. It was this very magnificent level of sincerity that was demonstrated by Abraham, peace be upon him, in that he was prepared to sacrifice his own son. The purpose of Islam is to produce many an Abraham. Hence, each and every one of you ought to strive to become Abraham^{as}. I truthfully proclaim before you that you must not worship saints, become a saint yourself; do not worship spiritual guides, become a spiritual guide yourself.

Come forth on these avenues. No doubt, they are narrow pathways but when a person treads these paths, they are blessed with comfort and tranquillity. However, one must enter through this gate lightened of all their burdens. Those who carry large baggage over their heads will be faced with difficulty. If you wish to pass, you must throw away the baggage of your worldly attachments and of giving precedence to the world over religion. If our community wishes to please God, it ought to discard this weight. You must definitely bear in mind that if you are bereft of loyalty and sincerity, you will be judged a liar and cannot be deemed righteous in the presence of God Almighty. If this is the case, those who abandon the way of loyalty and follow a course of treachery will be destroyed even before their enemies. God can neither be deceived Himself, nor can anyone else deceive Him. Therefore, it is necessary for you to inculcate true purity and sincerity.

The argument of God Almighty has been proven and clarified to you more than all others. There is not a single one from among you who can say that they have not witnessed a sign. You are, therefore, charged by God with responsibility, and so it is necessary for you to possess the greatest righteousness and fear of God.

Dhul-Qarnayn

In the Holy Quran, God Almighty has established the truthfulness of my community in different ways and from various perspectives. He has even demonstrated how each and every account therein points to this community. For example, there is the story of Dhul-Qarnayn, which serves as a prophecy in relation to this dispensation. As such, on reading the Holy Quran, we learn that Dhul-Qarnayn advanced towards the west where he witnessed the sun setting, i.e. he saw darkness; he also observed a pool of murky water, near which he found a people. Then, he moved towards the east where he found a people who had no shelter and were being burned by the sun. Then he found a third people who requested him to save them from Gog and Magog. Now, although this is apparently a story, in reality this is a magnificent prophecy which relates to the present age. God Almighty has disclosed certain hidden verities, while some He has kept hidden. This is so that one employs their own faculties. A person who depends solely on narrations cannot be deemed a human being. Dhul-Qarnayn was given this name because he was destined to live in two centuries. Now the time at which God Almighty has sent me is one in which He has gathered all the centuries as well. Is it within the power of man to live at a time of two centuries? He saw the century of the Hindus and the century of the Christians also. Mufti Sahib has gathered upwards of some sixteen or seventeen centuries according to various calendars.

In short, the meaning of Dhul-Qarnayn is ‘the one of two centuries.’ Now, God Almighty has spoken of three different nations that are relevant in his context. Firstly, there are a people in the west where the sun is setting and there is also a pool of murky water there. This is an illustration of the Christian people, whose sun of truth has set and they are deprived of heavenly truth and light.

The second people in contrast are those who are close to the sun but they cannot benefit from it. This refers to the Muslim nation, who at the present time possess the sun of truth or the Holy Quran, but the worm of the earth (*dabba-tul-ard*) has made them ignorant, and except for being burned and suffering grief—which is the result of materialism—they cannot fully derive the benefits of this light. As such, this nation has been deprived as I have just described.

Now, there is also a third group of people that requested Dhul-Qarnayn to block the routes of Gog and Magog, so that they can be protected from their onslaughts. That nation is ours—the one that has accepted me with loyalty and

sincerity. With the succour of God Almighty, I am protecting my people from the attacks of Gog and Magog. At this time, Allah the Exalted is preparing you. It is your duty to sincerely repent, and to please God with your truthfulness and loyalty, so that your sun does not set, so that you do not approach the pool of darkness, so that you are not counted among those who derived no benefit from the sun. So derive the fullest of benefit, drink from the fountain of purity so that God may have mercy on you.

An Unfortunate Person

Unfortunate is the person who believes in the promises of God Almighty but then fails to wait for their fulfilment with loyalty and patience, and who considers the promises of Satan to be certain. So never lose heart, do not become worried in difficult and challenging times. In the matter of provision, God Almighty states Himself:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ¹

And in heaven is your sustenance, and also that which you are promised.

When a person abandons God, they become a slave of Satan. Once a person has witnessed the signs and wonders of God Almighty, a very great responsibility falls upon them. Is there anyone from among you who can say that they have not witnessed even one sign? There are some signs to which hundreds and thousands, nay, millions of people are a witness. Any person who does not value these signs and views them with contempt, wrongs their own soul. God Almighty will destroy this person before the enemy, because God is severe in punishment as well. A man who does not reform himself, does not only wrong his own soul, he wrongs his wife and children too. For when a man is destroyed himself, his wife and children also will perish and suffer misery. Allah the Exalted alludes to this point and says:

وَلَا يَخَافُ عُقْبَاهَا

And He cared not for the consequences thereof.

It is said in relation to men that:

¹ *adb-Dhariyat, 51:23*

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ¹

Men are guardians over women.

Therefore, if a man becomes cursed, he gives that curse to his wife and children too. If he becomes a recipient of blessing, this blessing is extended even to his neighbours and those who live in his city. At the present time, the fire of plague is consuming the entire country. Those who refer to this as a curse are wrong, this is an angel of God Almighty who has been entrusted with a special task at the present time. The cure of which God Almighty has informed me is:

لَا يُعَيِّرُ مَا بَقِيَمْ حَتَّىٰ يَخَيَّرُوا مَا بَانَ أَنفُسِهِمْ

Allah changes not the condition of a people until they change that which is in their hearts.

This plague is the result of evil deeds, sin and transgression, and because the people reject and mock me. This disease will not end until the people bring about a pure change in their actions and hold back their tongues from spewing out insult and abuse at me. Then, Allah the Exalted states:

إِنَّهُ أَوَى الْقَرْيَةَ

God Almighty has saved this village from grief and turmoil by taking it under His protection. Do low-caste people of ill-repute not live in this village, as well as atheists, and those who consume and sell alcohol, and other such people? Even still, due to my person, God has taken this entire village under His protection, and He has saved it from the chaos and widespread death—akin to the dying of dogs—which we observe in other towns and cities. Therefore, these are the signs of God Almighty; view them with reverence and take a lesson from them. Utilise all your strength to attain the pleasure of God Almighty. Continue to repent and seek forgiveness so that God Almighty showers His grace upon you.²

28 December 1901

The Relationship between a Spiritual Guide and the Disciple

The relationship between a spiritual guide and the disciple ought to be

¹ *an-Nisa*, 4:35

² *Al-Hakam*, vol. 6, no. 19, dated 24 May 1902, pp. 5-7

understood from the example of a teacher and student. Just as a student benefits from their teacher, the disciple benefits from their spiritual mentor. Now if the student maintains a relationship with their teacher, but does not progress in their education, they cannot derive any benefit. This is also the case with the disciple. Therefore, one ought to increase their insight and knowledge by attaching oneself in this way. A seeker of truth must not remain idle at any level, otherwise Satan the accursed will lead you astray. Just as stagnant water begins to develop a foul smell, if a believer does not strive towards progress, they will fall. Therefore, the responsibility of the fortunate is to continue striving in the way of religion. No one has passed in this world who was more perfect than our Noble Prophet, peace and blessings of Allah be upon him, but even he was taught the prayer:

وَقُلْ رَبِّ زِدْنِي عِلْمًا¹

O my Lord, increase me in knowledge.

Then how can anyone else be wholly satisfied with their own insight and knowledge and stop at this, thinking that they are no longer in need of further progress. The more one advances in their knowledge and insight, the more one will continue to realise that there are many things still to be resolved. Initially, at a cursory glance, there were some who considered certain things to be absolutely useless (like the child who views Euclid diagrams to be nothing more than meaningless lines). But ultimately there came a time when they saw those very same things as the truth. Therefore, how imperative is it that as we grow, greater emphasis is placed on perfecting every aspect of our knowledge. You have abandoned all that is vain to accept this community. If you do not acquire complete knowledge and insight in relation to it, then what benefit will it serve you? How will your certainty and divine insight develop strength? You will fall prey to doubt and suspicion on the most insignificant matters, and ultimately there is a risk that you will stumble.

Religion Should Always be Given Precedence over the World

You see, there are two types of people. Firstly, there are some who accept Islam but become engrossed in their worldly businesses and trade.

Satan begins to control them. My purpose is not to suggest that it is forbidden to engage in business. Quite the contrary, the companions of the Holy Prophet^{sas}

¹ *Taba*, 20:115

engaged in business as well, but they always gave precedence to religion over worldly affairs. After accepting Islam, they also attained true knowledge regarding Islam, which filled their hearts with certainty. It is for this reason that they never wavered in the face of Satan's attacks on any front. Nothing could deter them from expressing the truth.

My only intention is to state that Satan seizes and takes control of those people who become absorbed and enslaved by the world completely, and who begin to worship the world, as it were. Secondly, there are people who remain concerned with their religious advancement. This is the group of people known as the party of Allah, who triumph over Satan and his legions. Since wealth grows through trade, God Almighty also has described religion and the desire for progress in religion as a kind of commerce. As such, God Almighty states:

هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ¹

*Shall I point out to you a bargain that will save
you from a painful punishment?*

The most excellent form of trade is the one of religion, which saves one from a painful punishment. So I also address you, in the words of God Almighty, and proclaim:

هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ²

*Shall I point out to you a bargain that will save
you from a painful punishment?*

I have greater hopes for those who do not let their religious progress and zeal become weak. Those who let their fervour decline are ones for whom I worry that Satan will take control over them. Hence, one should never become indolent. One should always inquire about any matter that is unclear so that one may increase in insight. Asking questions is not forbidden. One should pose their question even if they do not believe in an idea and also for the purpose of academic progress. Anyone who desires academic progress should study the Holy Quran deeply. Wherever they do not understand something, they should ask. If there are certain points of insight that one cannot understand, one should ask someone else and derive benefit.

¹ as-Saff, 61:11

² as-Saff, 61:11

The Holy Quran is a religious ocean in the depths of which lie the rarest, most valuable jewels. When you meet a Christian, you will notice that much like mimics and jesters, honesty does not exist in them. There are some from among them who claim that they know the translation of the Holy Quran. However, although they have studied this, they are devoid of spirituality. I know from experience because whenever I invite them, they seek to evade me. If they truly possess spirituality, if their divine insight and knowledge truly possesses a level of certainty, why do they avoid us?

The Bishop of Lahore Flees

You see, the Bishop of Lahore delivered lectures on some very important topics. He made great efforts to prove his expertise in the Quran and Hadith, but when I invited him for a contest, even though the *Pioneer* newspaper shamed him, he simply responded by saying that I was an enemy, and then fled from the challenge. I must say with great disappointment that the respected Bishop ought to have proven himself to be the finest example of the teachings of the Messiah. He ought to have acted fully on the teaching of love for one's enemy. So what if I was his enemy? But, nay, I truthfully say and I swear by God that I am the greatest well-wisher and friend of all humanity. Indeed, it is true that I am an enemy of those teachings which are the spiritual enemy of mankind and which are an enemy hindering their salvation. Therefore, on numerous occasions various newspapers shamed the Bishop in this regard but he did not come forward. It is a way of the Christians that if they see a simple person who is young, they will make him a son, and if they see an older person, they will embrace him as a father and then influence them. If, however, they see that the person is knowledgeable, they begin to harbour animosity with the person in question. For when the Christians have broken their relationship with God how can they possess true sympathy for God's creation? Our community, however, is distinct. Do not consider it to be like that of the ordinary Muslims.

A Worm of the Earth

These Muslims are the worm of the earth (*dabba-tul-ard*) and this is why they oppose the one who comes from heaven. Those who utter words that are lowly and earthly are a worm of the earth. This is why God Almighty states that only

those can discover matters of spirituality who possess affinity for it. Since these people bore no relation to these things, they ate away at the staff of religion, just as the staff of Solomon^{as} was consumed. Further on in the Holy Quran it is written that when the Jinn realised this fact, they began to rebel. Similarly, when the Christian nation witnessed this state of Islam in that the worm of the earth had weakened the staff of rectitude, this gave various nations the opportunity to wage attacks. The word Jinn refers to those who make hidden attacks, and who show enmity under the pretext of love—the same love that *nahash* (the serpent) displayed towards Eve. So this ‘love’ which is shown today is bound to have the same consequences as before. This was the very reason that affliction befell Adam^{as}. At the time, he as if, became a greater well-wisher than God Himself. Similarly, these people present the same everlasting life that was promised by Satan. Therefore, the Holy Quran begins with this and ends with this. The secret in this was to show that there was an Adam destined to be raised in the latter days as well. In the beginning of the Holy Quran, Surah Fatihah has been brought to a close with the words:

وَلَا الضَّالِّينَ¹

And those who have not gone astray.

All of the commentators unanimously agree that the word *dalleen* refers to the Christians. In the very end the Holy Quran is closed with the following words:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ²

Say, ‘I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispers into the hearts of men, from among the Jinn and mankind.’

In Surah Ikhlas, which is the chapter before Surah an-Nas, the Unity of God has been discussed, and in this way, the concept of the Trinity has been refuted. Placing Surah an-Nas after the aforementioned chapter clearly demonstrates that it alludes to the Christians. As a final word of advice, one is advised to always save oneself from Satan. This is the very same Satan known as *nahash* (the serpent),

¹ *al-Fatihah*, 1:7

² *al-Ikhlās*, 114:2-7

which has been named *khannas* in this last chapter, from which the people are instructed to save themselves. Since this chapter says that one should seek the protection of the Lord, this demonstrates that these are not physical matters, they are spiritual affairs. If one becomes firmly established in their cognisance of God, and firmly grounded in divine insights and verities, you will be saved from Satan. There is particular mention of the final battle between Satan and Adam. Satan wages war against God and His angels by clashing against Adam. God Almighty will descend with all His means to destroy Satan and the Messiah of God will fight him. The word *masih* (or Messiah) is actually *mashih* which means *khalifah* or caliph in Arabic and Hebrew. The word *masih* is reported in the Hadith and the word *khalifah* is used in the Holy Quran. Therefore, it was destined that in this final battle, the Seal of the Caliphs, who was born at the end of the sixth millennium, would triumph.

A History of the World in Surah al-Asr

There is a description of the history of the world in Surah al-Asr about which God Almighty has informed me by way of revelation. This is a true and correct history which shows the time that has passed until the appearance of our Noble Prophet, peace and blessings of Allah be upon him. So according to this understanding a few years have passed since the start of the seventh millennium. The Seal of the Caliphs was born towards the end of the sixth millennium so that as the Persian phrase goes: 'the former would have a relation with the latter.' Even Adam was born on the sixth day. In the estimation of God one day is equal to one thousand years, so six days would equal six thousand years. Also, Adam was born towards the end of the sixth day, so the Seal of the Caliphs also appeared towards the end of the sixth millennium. The seventh millennium is the time for battle.

The Final Battle between Truth and Falsehood

This war of which I speak is not a war of guns and cannons, rather, it is a battle between Christianity and the religion of God. Christianity has taken a worldly God. This is the same god, or rather, imaginary god, which may be likened to the false pregnancy perceived by many women to the extent that in their own imagination they even begin to feel movements in their womb and their womb grows larger in size as well. In the same way, an imaginary Messiah has been crafted

who is taken as God and he is standing against the true Messiah. A battle ensues between them both and God will show a manifestation of His shining hand.

More than 400 million people have become Christian. When these people came here in the very beginning, the Muslim clerics were utterly ignorant of their attacks and allegations. They neither had full knowledge of their allegations, nor were they aware of the deeper verities of the Holy Quran. As opposed to them, the Christians possessed the means to attain worldly prosperity and to attract the hearts of the people so they continued to gain footing. However, now, not a single person among them can see their impending decline; now their era is coming to an end. The fact of the matter is that the fabric of the Christians is even more fragile than the followers of the Arya Samaj and the Sanatan Dharam, because they have based their entire foundation on the life of the Messiah. As soon as this cracks, the entire building crumbles. In this age, no one can accept the idea that he ascended into heaven, especially when categorical arguments have proven that Jesus^{as} is dead. Even greater still, now the state of affairs is that his dead body is almost in sight, as it were. For authentic accounts have established that his tomb is situated in Srinagar, Kashmir. In view of all these facts, how can any sensible person accept the aforementioned suggestion? As soon as the death of Jesus^{as} is established, the crucifixion, atonement, curse, and all such concepts are proven to be false without question. Aside from these points, this religion is so weak that the very avenue it has chosen for itself is in itself hollow in all respects. Just take the concept of 'curse.' It would have been better if the Christians had not adopted this concept. For when it is clear that curse relates to the heart and the implication is that the accursed person is an enemy of God, and God is an enemy of the accursed, and the individual becomes completely detached from God, and becomes averse to God, then what is left? It is written in one book that the Messiah wandered behind Satan. Now if Satan led him physically through the wilderness, then the Messiah could have shown a manifestation of his own power. The Christians have not been able to give any sensible response to this. They say that Satan was a Jew and then we are told that the Messiah was inspired by satanic revelation three times. So now the time has come for the fall of Christianity.

Therefore, do not fall weak in your effort and resolve. Many a people call themselves Muslims but they become engrossed in other matters. You, however, should fear God, and bring about a real change within yourself, and adopt righteousness and purity. To fall indolent on this path is to give Satan the opportunity to rob

you of the wealth of your faith.

Today, the same God who appeared to Adam^{as}, and who manifested Himself to the other Prophets, has manifested himself to me. Today, God has given you the opportunity to increase your knowledge. Therefore, if anything is unclear, you should pose your question immediately. A person who says that they have understood before the matter has become clear to them, develop a blister upon their heart, which ultimately becomes a running sore. I do not tire even if one continues to ask me questions for an entire year. So value this opportunity. Listen to my words, understand them, and act upon them. Then become a servant of the Faith. Manifest the truth. The love of God and sympathy for humanity are the two fundamentals of religion. Act upon them both.¹

¹ *Al-Hakam*, vol. 6, no. 25, dated 17 July 1902, pp. 5-7

Glossary

Many of the Arabic terms used in this translation are found in *The Oxford English Dictionary*, including, Islam, Quran, Hadith, Sunnah, etc. Such words have not been italicised in the text, and generally, are not glossed here. In various places, the Promised Messiah^{as} has explained various words in a linguistic context or expounded their deeper spiritual meaning, as is the case, for example, with *dunuw*, *aqrab*, *insan*, *kafur*, *zanjabil* among others. Such words, though italicised in the text, have not been included in the glossary. Similarly, foreign terms which can adequately be translated into English—though given in the text on certain occasions—have not been elaborated here. Therefore, please note that only such terms are included in this glossary which require an explanation above and beyond a simple translation in English.

Al-Hakam the first official organ of the Ahmadiyya Muslim Community established on 8 October 1897. The first editor of *Al-Hakam* was Hazrat Sheikh Yaqub Ali Irfani^{ra}. This weekly newspaper was published from Qadian, District Gurdaspur.

Asr the third of the five daily prayers, which is offered in the late afternoon.

Baghdad prayer an un-Islamic practice invented by certain sufis which involves praying to Sheikh Abdul-Qadir Jilani (rh) and supplicating to God through him. One offers two *rak'ats* of Prayer, recites Surah Ikhlas eleven times in each *rak'at*, and after the Prayer is complete, one walks eleven steps towards Baghdad whilst invoking the name of Sheikh Abdul-Qadir Jilani and stating their need. Like other self-invented beliefs, this too has no basis in the Islamic teaching.

Dharam Mahautsav the 'Conference of Great Religions' held at the Lahore Town Hall on 26th-29th December 1897 on the efforts of Swami Sadhu Shugan Chandar. The purpose of the conference was for the learned representatives of various religions to set forth the excellences of their respective faiths. For more information, please see *The Philosophy of the Teachings of Islam* by Mirza Ghulam Ahmad, the Promised Messiah, on whom be peace.

dhikr-e-arra literally, the 'invocation of the saw'. A Sufi invocation, commonly found among the Yasavi order and others. The sound that comes from the throat of those performing this chant aloud resemble the grinding of a saw and is symbolic for the Sufi 'sawing their desires.'

Fajr the first of the five daily prayers, which is offered at dawn before sunrise.

fana literally, 'annihilation' or 'to cease to exist'. The Sufis speak of three stages in man's spiritual journey to God. The first stage is *fana*, or the complete denial of the self and the realisation that only when a person imposes a death upon their own soul can they be truly united with God. The second stage is *baqa* (subsistence or life) and the third stage is *liqa* (meeting), which is the state of union with God. The state of *fana fillah* means to be lost or absorbed completely in the love of Allah.

fana-e-nadhari literally, 'annihilation of perception,' is a concept held by the Sufis and saints.

The Promised Messiah^{as} explains elsewhere in *Malfuzat* that *fana-e-nadhari* or ‘annihilation of perception’ is when man keeps his attention towards Allah in every action and movement, and becomes so absorbed in God that he can see nothing in the world to possess any power in its own right. Such an individual can perceive and observe nothing but the power and control of Allah in all things, and he comes to realise that everything in the world happens only by God’s will.

fayj-e-a’waj literally, ‘a crooked group’ refers to a dark period destined to dawn upon the Muslims after the first three golden centuries of Islam. According to the prophecies of the Holy Prophet^{sa}, this would be an era in which the Muslims would lose their spirituality and be misguided.

habs-e-damm literally, ‘holding breath,’ is a meditative practice which combines rhythmic inhaling and exhaling, and the restricting of one’s breath along with the recitation of verbal formulae to induce a state of heart and mind that entrances the spiritual seeker.

Hafiz a person who has committed to memory the entire text of the Holy Quran. Plural form is *Huffaz*.

halalah a practice among certain Muslims in which a female divorcee marries another man, consummates the marriage, and then gets a divorce, so that it becomes permissible for her to remarry a previous husband. Such pre-planned marriages of convenience are forbidden in Islam and the Holy Prophet^{sa} has sent curse on those who engage in this unlawful practice.

Hujaj-ul-Kiramah a book by Nawwab Siddiq Hasan Khan, relating to signs of the Latter Days.

ijra-e-qalb literally, ‘the movement of the heart,’ is a sufi belief suggesting that one’s heart begins to beat in a certain manner or speed through constant, concentrated repetition of Allah’s name. It is said that once the heart begins to ‘move’ in this rhythmic way, the spiritual seeker begins to perceive their heart call out the name of God. The Holy Quran and hadith do not speak of such things, and this is nothing but a latter innovation in the Faith.

Isha the last of the five daily prayers, which is offered in the evening, shortly after nightfall.

Maghrib the fourth of the five daily prayers and offered right after sunset.

Mahdi literally ‘the guided one’ and usually used in reference to the Imam Mahdi—a title meaning ‘Guided Leader’, given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sa}.

ma’kus namaz literally, ‘the inverted prayer,’ is a sufi innovation that has no basis in Islam. The supplicant hangs upside down all night long in a well and engages in worship. Often this may be coupled with meditative breathing practices and other strange forms of discipline.

Maktubat letters of pious men, Sufis and religious divines.

Malfuzat written records of sayings, discourses and audiences of pious men, Sufis and religious divines.

Mathnawi an extensive poem written in Persian by Maulana Jalal-ud-Din Rumi, it is one of the most influential works of sufism and is often referred to as ‘the Quran in Persian.’

maulvi a Muslim cleric

mi’raj literally, ‘the ascension’ was a spiritual experience of the Holy Prophet^{sa} in which he

travelled into the heavens, met various Prophets and ultimately Allah Himself.

Muhaddath a person with whom God Almighty speaks directly; one who is blessed with revelation and divine converse frequently.

muqallid a term which refers to someone who follows the teaching of another. In general it refers to someone who follows one of the four main Sunni schools of Islamic jurisprudence, namely: Hanafi, Shafa'i, Malaki, Hanbali

nafi-o-asbat a meditative practice among the Sufis, in which they recite, as a formula, the Muslim creed *la ilaha illallahu muhammadur-rasulullah*, and direct the energy of these words throughout their body, whilst holding their breath. First they recite *la ilaha* (there is no God) and this constitutes a negation (*nafi*) of all that is besides God. Then they recite *illallah*, (except for Allah) which is an affirmation (*asbat*) of the One True God.

puranas Eighteen well-known works of theology compiled by the poet Vyasa (and narrator of the Mahabharata) giving his version of Hindu mythology and theology.

qunut to stand in supplication, with both hands to one's side, during the formal Prayer after completing the bowing position (*rukku*) and before falling into prostration (*sajdah*). During the *qunoot* one may recite Qur'anic prayers and other prayers as well. One may offer the *qunoot* in times of calamity or for a special purpose.

rak'at a single unit in the formal Islamic Prayer, consisting of the standing and bowing positions, as well as two prostrations.

Syedab a descendant of the Holy Prophet Muhammad^{sa}. A male descendant is a *Syed*.

tasawwur-e-shaykh a sufi practice in which one contemplates about their spiritual master and visualises their image in order to achieve inner purity and develop a deeper perception of Allah's presence. Proponents of this false practice suggest that it is easier to visualise a person one has seen with the physical eyes. Moreover, they say that since a disciple loves their spiritual master for the sake of God, visualising their image increases them in nearness to God. However, the Prophet of Islam, peace and blessings of Allah be upon him, never taught such polytheistic practices, nor did his companions ever adopt such practices themselves.

wahdat-e-wujud literally, 'Oneness of Being' is a Sufi doctrine generally attributed to Ibn Arabi, which suggests that God and His creation are one in the same thing. Those who believe in this doctrine are referred to as Wujudis.

Zubr the second of the five daily prayers, which is offered in the afternoon after the sun begins to decline from its zenith

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