

PREDOMINANCE OF ISLAM (*Fath-i Islam*)

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A VISION

In 1891 AD, Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be on him), wrote in his book *Izala-i Auham*: “I saw in a vision that I stood upon a pulpit in the city of London and delivered an eloquent and impressive speech in English, expounding the truth of Islam. Then I caught a number of birds which were sitting on small trees. They were the size of a partridge, and their colour was white. This vision I have interpreted to mean that although I will not personally go to England, yet my writings will reach and spread among those people, and many a righteous Englishmen will accept the Truth. A commentary on the Holy Qur’an should be compiled in English and sent to the people of the West. But I cannot refrain and keep myself from saying in clear terms that **it is exclusively my work and none else will be able to do it in as good a manner as I, or the one who is my branch and included within myself.**”

INTRODUCTION

The Salvation Army

There was a time, some sixty years ago, when the Salvation Army of the Christian Church roamed all over the country, from town to town and village to village, on a campaign of christianising Islam. Their *modus operandi* was that they, attractively uniformed, took their stand at a central place and sang Christian hymns to the accompaniment of musical instruments; and when a good many people had gathered, a preacher would come forward to deliver his discourse. It was more often than not that the religion of Islam and its Holy Prophet came under heavy fire. On the conclusion of his bitter and blistering attack, the Christian preacher would throw out an open challenge to the Muslims, saying: "Is there any follower of Islam, any *maulvi* who can come forward and refute these charges?" But none came forward. The present writer is an eye-witness of those sad spectacles. The Muslims and their *maulvis*, slipped away, of course, hanging their heads in shame and helpless fury; and the Padre, proclaimed the superiority of the religion of the Cross over Islam, and finding the field clear of all opposition, became all the more vociferous and disparaging.

And this was a daily occurrence. The Padre was the hunter, and the Muslim was his game.

Un-Islamic notions

It may, however, be remarked in passing that Islam had nothing to do with this humiliation and disgrace of the Muslims. The principles of the Islamic faith are superfine, eternal and unassailable, and the Holy Prophet, the purest of the pure, who acted and lived up to this sublime teaching, has set an excellent

example for the human race. The blame of this regretful impotence lay entirely on the Muslims who had ill-advisedly imbibed some un-Islamic notions about Jesus the Messiah, son of Mary (peace be on him), from the Church stories which the Christian converts, when they entered the fold of Islam in legions, had brought with them:

- That unlike every other human child, Jesus was born of a virgin without the agency of a human father.
- That except Jesus and his mother, Mary, every human child gets polluted at birth by the Devil's touch.
- While yet a child, a few days old and still lying in the cradle, Jesus spoke to and exchanged ideas with the elders of the Jews.
- He created birds of clay which flew about in the air, raised the dead, gave sight to those born blind, and cleansed the lepers.
- When the Jews conspired to kill him on the Cross, four angels descended from heaven and carried him up in his body of clay, where he has been staying for two thousand years *without* food, *without* aging, *without* death; and in the Last Age he would descend upon this earth to judge the world.

Fantastic stories all these, but, undoubtedly, they lend a strong handle to the Church doctrine of the divinity of Jesus the Christ. In the hands of the Christian preacher, these stories became a deadly weapon with which to smite the Muslims, and millions of Muslims renounced the faith of Islam and went over to Christianity.

The prophecy

The Holy Prophet (peace and the blessings of Allah be upon him) had vouchsafed to the nation the glad tidings that when such distressing conditions would prevail, the Messiah would make his appearance on the stage for the defence of Islam, and deal a deadly blow to the religion of the Cross by strong arguments, and that he would be your *Imam* from amongst you (*imamukum minkum*). And so it happened. Precisely in accordance with this prophecy, the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian, made his appearance on the stage, and dealt such a crushing blow to the religion of the Cross that today every sane and sensible Christian has become disgusted with the Church doctrine.

The Bishop of London

The Bishop of London, named Lefroy, who was undoubtedly a man of knowledge and learning, well-versed in Arabic, Persian and Islamic lore, announced among his people that if they could get him ten million pounds sterling, he could wipe off and efface the name of Islam from the entire Indian sub-continent. The Britishers contributed lavishly and the huge amount was placed at the disposal of the Bishop.

The Bishop embarked upon his mission and reached Lahore. By means of a widely-circulated poster he announced that he would deliver two lectures on the 18th and 25th May 1900 on “*Mas‘um Nabi* (Sinless Prophet)” and “*Zindah Rasul* (Living Apostle)”. The first lecture was accordingly delivered in the Forman Chapel, Anarkali, Lahore (now Pakistan) in which the bishop employed all his art and argument to show that in this dark world of sin and wrongdoing, Jesus the Christ was the one person who knew no sin and was immaculately pure, whereas all the other prophets and apostles of God transgressed and went astray, and their lives were tainted with sin and frivolity.

The challenge

The Bishop concluded his lecture by throwing a challenge to the Muslim world, saying, “Is there any Muslim who can come on the stage and have an open discussion with me on this point?” There were present at the meeting many Muslims, and their *maulvis* were conspicuous by their huge turbans. But on account of their belief in the un-Islamic doctrines mentioned above, which they had erroneously imbibed from the Christian stories, how could they come forward and face the Bishop? So they sat still like so many motionless statues and the Bishop paced up and down the stage in triumph and glee. It was by mere accident that Mufti Mohammad Sadiq, a disciple of Hazrat Mirza Sahib, who had come to Lahore from Qadian on some personal business, happened to be present in the meeting. He jumped onto the stage, and picking up the Bishop’s Bible from the table, read aloud the text: “And when Jesus was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God” (Mark: 10: 18).

[There is yet another argument. It is written in Matthew: 3: 6: “People were baptised by him (John the Baptist) in Jordan confessing their sins. Jesus was also baptised by John the Baptist (Matt. 3:16; Mark 1: 9; Luke 3: 21). The conclusion is evident and inevitable.]

He argued that in the face of this categorical statement of Jesus, the Christ, denying his goodness, all the pleading of the Bishop to establish his sinlessness would hold no water.

This happened on 18 May 1900. And in 1908, when the next edition of the Bible was published, the text was corrupted and changed into: “Why askest thou me concerning that which is

good? One there is who is good.”

The second lecture

The second lecture to discuss and decide who was the “Living Prophet” was to be delivered on 25 May. The mortified Muslims of Lahore began to make preparations to present a bold front to the Bishop. They approached a number of *maulvis* in Lahore, but none of them mustered the courage to hold an argument with the Bishop, for they, themselves, believed that Jesus was not dead but was alive in heaven and would return to this earth again, and the Holy Prophet, on the other hand, breathed his last at the age of 63 years and was consigned to his grave. It was not difficult to infer, therefore, who the “Living Prophet” was! The delegation went to Maulvi Sanaullah, a leading Ahl-i Hadith scholar, at Amritsar. But, he, too, not only refused to take the field and face the Bishop, but advised them to dissuade the Muslims from attending the meeting. It was, most lamentably, the counsel of despair and defeat.

To Qadian

Having been disappointed from all sides, a deputation of the leading Muslims of Lahore proceeded to Qadian to put a request to Hazrat Mirza Sahib. He had, of course, been raised to meet the challenges the religion of the Cross with irrefutable arguments. The members of the delegation were lodged comfortably in the Guest House, and Hazrat Mirza Sahib set himself to compile a paper on “*Zindah Rasul*” which he completed in two hours. The meeting was to take place on the following day, and Hazrat Mirza Sahib deputed Mufti Mohammad Sadiq to proceed immediately to Lahore and get 500 copies of the paper printed for distribution among the audience, and to read the paper aloud from the stage when the Bishop had finished his lecture. It was a rejoinder to the unborn and undisclosed speech which, till then, lurked only the Bishop’s

mind.

The meeting

The meeting, as scheduled, was held on 25 May in the evening in the Rang Mahal Mission High School, Lahore (now Pakistan), on a spectacular scale. Some 3000 people attended. The Bishop spoke eloquently and said that the Muslims themselves believed that Jesus suffered not death, and was alive in the heaven, and would come back to this earth to give them guidance, whereas the Prophet of Islam was dead and turned to clay, and that the living and the dead, according to the Qur'an, were not on the same footing and of the same rank, and that it was of no use clinging to a dead man. "We must follow the living and not the dead," he concluded.

It was then the turn of Mufti Mohammad Sadiq, who had been accepted by the Bishop as the Muslims' representative, to answer the charge. He ascended the stage and began to read in an impressive voice the paper which Hazrat Mirza Sahib had written to contradict and belie the charge. The argument opened with the unheard of and astounding fact that Jesus the Christ was not living but that he had died a natural death. In support of this claim, Hazrat Mirza Sahib adduced such strong and incontrovertible proof from the Holy Qur'an, the Gospel and human intellect and wisdom that the Bishop and his companions held their breath and were bewildered. The Indian priests who sat with the Bishop on the stage whispered in his ear, whereupon he tried to put a stop to and abort the speech, saying that the debate was with the Muslims, and not with the *Mirzais* whom the '*Ulama* did not consider as Muslims. There was uproar from the audience proclaiming that the *Mirzais* were Muslims, and that they were their representatives in that debate. The Bishop was silenced, and Mufti Mohammad Sadiq proceeded with his splendid speech. The wonder of it was that every point

which the Bishop had raised in his lecture had been completely answered and overthrown. The paper undoubtedly had been written under Divine inspiration, for how could Hazrat Mirza Sahib have looked into the future and known what arguments the Bishop would adduce in his lecture which was to be delivered two days afterwards? The paper took all the wind out of the Bishop's sails and disrupted him whilst the Muslims were beside themselves with joy and delight.

The challenge

By means of a poster issued on 25 May, Hazrat Mirza Sahib had also challenged the Bishop to hold a public debate with him to decide who was the "Living Prophet" - Jesus or Muhammad (peace and blessings of Allah be upon them). But after hearing the paper read by Mufti Mohammad Sadiq, the Bishop was so disheartened and dismayed that he did not have the courage to confront Hazrat Mirza Sahib, and quietly slept over the matter. The Muslims of Lahore then drew up a challenge of their own, and a deputation of the leading Muslims waited on the Bishop at his residence on 8 June and delivered the challenge to him. He received them with good grace and accepted the challenge with a joyful face. He had perhaps thought in his mind that they would push forward a *maulvi* who would not be able to stand against him. The delegation left his residence but had hardly gone out of the main gate when a servant of the Bishop came running, calling them back. An English translation had also been appended to the challenge, and when the Bishop read therein that the Muslims would be represented by Mirza Ghulam Ahmad of Qadian, the colour left his cheeks. It will be interesting to know how the Bishop tried to wriggle out of the situation:

Bishop: I am sorry I cannot take part in the debate as I am to proceed on tour to Simla.

Deputation: The tour-programme can be postponed for a few days. You are a religious dignitary and it behoves you to thrash out and decide this dispute between the two great religions.

Bishop: The tour cannot be postponed and I must go to Simla.

Deputation: Very well. We shall take Mirza Sahib with us to Simla and hold the debate there.

Bishop: I shall send you a reply from Simla.

On 12 June the Bishop sent his reply from Simla saying that he did not like to enter into any discussion with Mirza Ghulam Ahmad whom the Muslims called a *kafir*, and who had assumed the name of his Lord and Saviour, the Messiah, which was blasphemy.

Bishop's decampment

Hazrat Maulana Muhammad Ali, of blessed memory, was at that time the Secretary of the *Jama'at* at Qadian. On 10 July 1900 he wrote again to the bishop in persuasive terms requesting him in the name of the Christ to come into the field and discuss with Hazrat Mirza Sahib, as to who was in reality the *Zindah Rasul* and the *Ma'sum Nabi*, so that truth might be sifted and separated from falsehood. But the Bishop went off the stage and heaved a sigh of relief only when he had reached the Persian Gulf. But his words were still reverberating in the air: "Is there any Muslim who can come on the stage and have an open discussion with me on this point?" The Bishop of London had come with the grim resolve to obliterate the name of Islam from the soil of the Indian sub-continent, but had himself to beat an ignominious retreat. There was a time, we said, when the Padre was the hunter and the Muslim was his game, but with the advent of Hazrat Mirza Ghulam Ahmad, the great *Imam* of this age,

the tables were totally turned, and now the Muslims armed with Hazrat Mirza Sahib's argument, is the hunter and the Padre is his game. There is no denying the fact that Hazrat Mirza Ghulam Ahmad, the Promised Messiah, fulfilled his mission with astounding success and discredited the false doctrines of the Church with irrefutable arguments.

Mirza Ma'sum Beg

Rawalpindi

20 January 1969

PREFACE TO SECOND EDITION

The English translation of this booklet was published in 1969 and with the passage of years it went out of print. There was a demand in many quarters for it to be reprinted and thus this edition was published by the Ahmadiyya Muslim Literary Trust of Trinidad and Tobago in 2005.

We pray that this inspired writing of the Imam of the Age will remove the apathy and despondency that have filled the hearts of Muslims and will invigorate their spirit and fill them with hope, zeal and sacrifice for the inevitable triumph of Islam.

Sincerest thanks to our Brother Ashraff Ali for defraying the cost of this publication and Imam Kalamazad Mohammed for revising and editing this edition.

ENAYAT MOHAMMED

Chairman

Ahmadiyya Muslim Literary Trust of Trinidad & Tobago.

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(Fath-i Islam)

Foreword

Readers of this book, may the Most High God shower His blessings upon you in this world as well as in the Hereafter. It is after a very long interval that this humble servant today wishes to draw your attention to an important matter relating to the Divine mission which has been entrusted to me by the Most High God for the vindication and defence of Islam. I wish, in this dissertation, to impress upon you with all the power which God Almighty has conferred upon me, the grandeur of this mission and the great need for the success and triumph of this movement, so that I may be exonerated and relieved of the great obligation imposed upon me. I am not worried about the effect this writing of mine will produce on the minds of the people. My exclusive purpose is to deliver, as best as possible, the Divine message which has been laid to my charge no matter whether people listen to it with a willing ear, or look upon and regard it with loathsomeness and disgust, or whether they harbour in their hearts about me feelings of goodwill and sincerity, or of doubt and suspicion. Everything I leave in the hands of God, Who is Ever-watchful over His servants.

The present Dark Age

Ye seekers-after-truth and the faithful lovers of Islam, you are fully aware of the fact that the present age in which we live is so deeply steeped in darkness and disbelief that disruption and discord of a high degree have spread in all our affairs, no matter whether they relate to faith or to action, and a dreadful deluge of vice and wickedness has been inundating every thing in all directions. The noble quality which is called faith has been set aside and replaced by a few lifeless words which are merely to

be repeated by the lips, whilst matters which go by the name of good deeds have been understood to be synonymous with the performance of certain ceremonies or acts of extravagance and hypocrisy, these being of no real righteousness and rectitude, but of complete ignorance and destitution. The philosophy and sciences of this age, too, stand strongly opposed to spiritual worth and welfare. The effects produced by them on the minds of their votaries have proved to be highly pernicious and corruptible, leading them away to a depth of darkness and obscurity. They have been found to quicken the vile and vicious matter in human beings, arousing thereby the sleeping Satan into action. People acquainted with these sciences often create such an acute aversion for matters of religion that they begin to rail at and ridicule the great principles ordained by God - prayer, fasting and other devotional practices. Even the existence of God carries neither any weight nor any worth in their faithless hearts, so that a large majority of them, having been dyed deeply in atheistic colours, and infatuated fully with agnostic ideas, are at daggers drawn with religion, notwithstanding the fact that they call themselves the sons of Islam. And in the case of those studying in colleges, it often so happens that before they have done with and are relieved from their studies after the acquisition of necessary knowledge, they are divested and relieved of all interest in their religion.

No honesty nor integrity in the world

I have, so far, dealt with and discussed only one aspect which, in the present age, is over-laden with the fruits of error and vice. But there are hundreds of more aspects besides which are no less abhorrent. Honesty and integrity, it is generally observed, have so disappeared from this earth as if they had never existed. Deceitfulness and fraud, for the purpose of gaining this world, have increased enormously, and the one who is the most wicked is looked upon and considered as the most capable. Diabolical

designs fraught with different kinds of falsehood and fraud, depravity and corruption, wickedness and villainy, are on the rampage, giving rise to monstrous habits, deadly disputes and inveterate hatred. A great storm as it were, of foul and filthy passions is raging all around, and the more people become conversant and skilled in these sciences, the more the upsurge of deterioration and decay in their natural traits of moral soundness and modesty, mercifulness and honesty.

The Christian calumny

The teaching of the Christians, also, has been laying various kinds of mines for the purpose of blowing into pieces the fine structure of truth and faith. Their propagandists have been painfully busy in fabricating subtle tricks of falsehood and fabrication which they make use of and employ on every seizable opportunity for the extermination of Islam. New methods and means are ever invented to inveigle and beguile. Of that perfect man who was the pride of all the holy personages, the dignified diadem of all the chosen ones of heaven and the lord of all the prophets of God, the Christians commit a criminal contempt. They stage plays in theatres in which mock and mimetic representations of Islam and its Holy Founder are shown, most wickedly, to revile and ridicule him. False charges have been fabricated to cast base aspersion on the good name of the Holy Prophet of Islam, and no rascality is spared to give them a wide publicity by means of pen, picture and platform.

The providential plan

Dear Muslims, now lend me your ears, and listen most attentively to my words: all the intricate and deceptive invention of the Christian nation to counteract and nullify the pure and wholesome effects of Islam – their spending of huge sums of money in spreading extensively the network of their cunning and crafty devices, and the employment of such shameful

weapons against Islam, that it would be better not to pollute and defile the sublime subject of this book with their mention. All these are the treacherous tricks of trade which the worshippers of Trinity have been using with the success and skill of a conjurer, and until the Most High God shows His powerful hand, having the might of a miracle behind it, to destroy the effect of this enchantment, it is impossible to think that simple and guileless hearts can ever be emancipated from the influence of this Christian jugglery. The Most High God has, therefore, displayed this miracle before the true Muslims of this age by raising this humble servant of His to stand against and break the spell of the opponents, having endowed him with the gift of His revelation and special blessings and the fine and subtle knowledge of His way as well as investing him with a large number of heavenly signs and wonders, and spiritual truths and excellences that he may, with the aid of this heavenly hammer, be able to smash into pieces the waxen idol raised up by the Christian conjuration. Therefore, O Muslims, the advent of this humble servant is indeed a miracle wrought by the Most High God to drive away and dispel the darkness of this spell. Was it not essentially necessary that miracle, as against magic, should also have come into the world? Is it a matter of impossibility in your eyes that the Most High God should, as opposed to all this cunning and craft which has reached the degree of real magic, show such a glitter and gleam of truth which has the power and effect of a miracle?

The Divine promise

O people of wisdom and understanding! Do not be surprised and astonished that the Most High God has vouchsafed a heavenly light at this time of extreme exigency and darkness, and sent a man into the world for the propagation of the message of Islam, the dissemination of the Holy Prophet's luminous light, for the good and guidance of the Muslims and the purification

of their internal life. Bewilderment and perplexion there would indeed have been if the Most High God, Who is the Protector of the religion of Islam and Who had promised to preserve the teaching of the Qur'an from ever becoming graceless and gloomy, abortive and atrophied, had not redeemed His Holy Word, having perceived this dreadful darkness and the internal and external disruption and discord. I repeat – it would certainly have been an embarrassing perplexity if the clear and distinctly-stated prophecy of the Holy Prophet that at the commencement of every century the Most High God would raise a man who would revive and resuscitate His religion, had gone amiss and failed.

[To spread and diffuse the translations of the Holy Qur'an only ceremoniously by way of outward forms and rites, or to give currency to the religious books and Traditions of the Holy Prophet by rendering them into Urdu and Persian, or to inculcate dry and abortive ways full of innovations as practised by most of the present-day religious personages are not matters of such character that may, in the true and strict sense, be called Revival of Religion. The last mentioned practice, on the contrary, is rather the renewal and restoration of the way of the Devil and a marauding raid upon religion. The propagation of the Holy Qur'an and the true Traditions of the Holy Prophet in the world is doubtlessly a noble work; but the execution of this work merely by way of formalism without conforming one's life to the spirit of the Holy Qur'an and the Traditions, is only a pretentious service which any learned man can perform and accomplish. It has, however, nothing to do with the Divine mission of *Mujaddadiyyat*, the Revival of Religion. And all these matters are nothing but ostentatious bragging in the sight of God, Who says: "*O you who believe, why you say that which you do not? It is most hateful in the sight of Allah that you say that which you do not*" (61: 2, 3); and: "*O you who believe,*

take care of your soul; he who errs cannot harm you when you are in the right way” (5: 105).

How can the blind lead the blind and the one himself infected with leprosy purify and cleanse other people? The task of the revival of religion is that pure phenomenon which, in the first instance, descends with the ardent and active zeal of love on that chaste heart which has risen to the high stage of pure Divine Communion. Then its influence penetrates sooner or later into other people. Those men who are invested with that office and power of *Mujaddadiyyat*, are not mere braggarts, but are, as a matter of fact, the true representatives and spiritual successors of the Holy Prophet, and the Most High God makes them inherit all the blessings which are bestowed upon prophets and apostles. The words spoken by them proceed spontaneously from a supernatural impulse, and not from mere external stimulus or self-acting. Their hearts are illuminated by the brilliant light of Divine revelation, and in every difficulty and embarrassment they are instructed and taught by the Holy Spirit. Their words and deeds are not vitiated and defiled by the touch of worldliness, for they are perfectly purified, and completely detached and weaned.]

Promise redeemed

It is not, therefore, an occasion to be dazzled and dazed, but an occasion for the offering of thousands of thanks and for the rejuvenation of faith and belief that the Most High God, out of His kindness and grace, has redeemed His promise without even a moment's delay in the prophecy spoken through the mouth of His Prophet. He has not only brought to pass and fulfilled this prophecy, but has also opened the door for thousands of prophecies and signs for the future. And if you are really the people of faith and belief, you should express your deep gratitude and offer thanksgiving prayer and praise to the Most High God,

for you have found the time in expectation of which your forbears of old passed away, and yearning to see which innumerable souls departed from this earth. It is now up to you to appreciate and duly esteem its worth and reap the benefit therefrom, or let this golden opportunity slip through your hands. I will repeat over and over again, and cannot refrain from this declaration, that I am the same man who has been raised in this age for the reclamation of the people so that faith may again be reinstated and reinstalled in their minds. I have been sent in the same manner as was sent, after the prophet Moses, that man whose soul was taken up and lifted to heaven in the reign of Herod, after suffering a good deal of trouble and torture. So, when Moses the second, who was in reality the first and foremost of all, the Lord of the prophets, of whom it is said in the Holy Qur'an (73: 15): *"Surely We have sent to you an Apostle, a witness against you, as We sent an Apostle to Pharaoh,"* who was in the matter of his mission the like of Moses, but much superior to him in the matter of rank and dignity, made his appearance for the chastisement of other pharaohs, the promise of being given the like of the Messiah was also vouchsafed to him. And that Promised Messiah, invested with the spirit and power of Jesus, son of Mary, has now descended from heaven in a similar way, after a lapse of similar period that had passed from the time of Moses the first to the appearance of Jesus, son of Mary, that is, in the fourteenth century; and his descent was of a spiritual nature much in the same way as perfect persons, after their ascension to heaven, descend for the reformation and guidance of the human race; and he has descended in an age which was, in all respects, similar to, and like the age of Jesus, son of Mary, so that it may be a sign for those who understand.

Present age resembles the age of Jesus of Nazareth

This age in which we live is such an age in which externalism and outward show, lack of true spirit and truth, absence of

honesty and trustfulness, destitution of moral purity and fairness, excessiveness of greed, avarice and worldliness have become as widely rampant and rife as they had been among the Jews at the time of the advent of Jesus, son of Mary. So, just as the Jews of that age had become wholly divested of real righteousness and integrity, and they considered mere ceremonialism as the sole goodness and virtue, and honesty and trustworthiness, internal purity and fairness had taken leave of them and departed, and not a trace of sincere sympathy and kindness was left in them, and creature-worship of different kinds had taken the place of the One True God, in the same way all these evils have made their appearance in the present age. And what is permitted and allowed is not made use of and enjoyed with a feeling of humbleness and gratitude, nor any abhorrence and disgust is felt in what is prohibited and forbidden whilst the commandments of the Most High God are perverted and prevaricated with invidious interpretations.

No impetuosity

A person should, therefore, be very cautious that he makes no haste in his denial and denunciation, lest he may be adjudged as a pertinacious disputant with the Most High God. The worldly-minded, who are clinging stubbornly to their old, rotten imagination, will not accept him. But the time is not far off when their error will be made known to them. "A warner came into the world, but the world accepted him not. The Most High God, however, will accept him, and establish his truthfulness with powerful manifestation." This is not the weak word of a mortal man, but the mighty revelation of the Almighty God. I believe that the time of heavenly action is fast approaching. But this action will not be the action of swords and spears, nor will there be any need for gun and fire, but God's help will descend with the equipment of spiritual weapons and will launch

a strong offensive against the Jews. These are the formalists of this age, the people who are over-attentive to external forms without the life and spirit of religion, and are following step after step in the footprints of the Jews. Then will all be cut into pieces by the sword of God, and Jewishness will be wiped off and obliterated.

Straining at a gnat and swallowing a camel

Most of our '*ulama*, religious scholars and savants, are no less than the Pharisees and Scribes of that age. They strain at a gnat, but swallow a camel. Of the Kingdom of Heaven they shut the doors upon the people, neither entering it themselves nor allowing others to go in. They perform their prayers elaborately, but in their hearts there is neither love nor reverence for the Most High God. From the pulpit they deliver sermons full of enthusiasm, but in private their dealings and actions are quite different. Strange indeed are their eyes which, notwithstanding the insolence and evil intentions of their hearts, are so skilful and adept in the art of lamentation. Strange also are their tongues which, in spite of the estrangement of their hearts, make professions of friendliness and affinity. In this way, the Jewish characteristics appear to be spreading in every direction, and fear of God and piety have suffered a great change. Weakness of faith and belief has caused the love of God to run cold and freeze, and people are sinking, to be submerged in the love of this vile world.

Revival of Islam

Every unrighteous worshipper of the world, the one-eyed *Dajjal* having no eye for the spiritual values, will be cut and slain with the sharp edge of argument, and Islam will obtain victory and triumph and the same day of grandeur and glory will dawn again for Islam as it had been in the days of yore, and the sun of Islam will rise in full splendour and magnificence as it had risen before.

But it is not so at present. And it is necessary that the heaven should keep it from rising until our hearts break down and melt with excessive labour and devotedness, and we sacrifice all our comfort and ease for the sake of its re-appearance, and suffer all manner of dishonour and disgrace for the honour and exaltation of Islam. The revival and re-invigoration of Islam demands of us a sacrifice that we should lay down our lives and die for its sake. Upon this death of ours depends the life of Islam and Muslims, as well as the manifestation of the Supreme Living God; and this is the very same thing which, in other words, has been given the name of Islam; and it is the revival and regeneration of this Islam which the Most High God demands of you. For the implementation of this great plan, it was again necessary that He should have established an institution, excellently effective and efficient from every point of view.

The Holy Prophet's word

It was necessary that such things should have come to pass for the Holy Prophet (peace and the blessings of Allah be upon him) had uttered a prophecy, foretelling that a time would come upon this *ummah* (the Muslim nation) when they would have an exact similarity with the Jews and would commit all the deeds which the Jews had committed before, so much so that if the Jews had crept into the hole of a lizard, the Muslims would also do the same. Then a holy teacher of Persian descent would appear who would search out and restore faith even though it might have gone high up into the Pleiades. This is the Holy Prophet's inspired declaration, the true significance of which has been disclosed manifestly upon this humble servant by Divine revelation, stating that Jesus, son of Mary, was in reality a holy teacher of religion who appeared 1400 years after Moses when the spiritual and moral condition of the Jews had sunk to the lowest ebb

and they had fallen into all kinds of wicked ways. In the same way, when 1400 years had passed upon this *ummah* after the advent of the Holy Prophet, the very same disastrous evils appeared amongst them that had previously appeared among the Jews so that the prophecy uttered with regard to them might be fulfilled. Thus, the Most High God, out of His power and grace, has raised for them also a teacher of religion in the likeness of the Messiah. I am the Messiah who was to come. Accept me if you will. Let him hear who has the ears to hear. This is the work of God which may seem strange to the eyes of the people. If anyone should denounce and deny this fact, he should know that the righteous of old had also been denounced and been denied. John (i.e. Yahya), who was the son of Zacharias, was never acknowledged and accepted by the Jews, although Jesus had borne testimony with regard to him that he was the same man who had been lifted up to heaven and for whose descent again from the heaven the ancient scriptures contained a promise.

Metaphors in Divine word

The Most High God always makes use of metaphors and figures of speech, and confers, in likeness of spirit, power and qualities, the name of one person upon another. One who has a mind similar to the mind of Abraham is Abraham in the sight of God, and one who has ‘Umar’s mind within him is ‘Umar in the eyes of God. Have you not read this saying of the Holy Prophet that if there were *muhaddas* in this *ummah* who were spoken to by the Most High God, ‘Umar (may Allah be pleased with him) was surely such a person? Now, does the *hadith* mean that the institution of *muhaddathiyyat* has come to a close with Hazrat Hazrat ‘Umar? Certainly not! The meaning of the *hadith* is that the man, whose spiritual condition will be similar to that of ‘Umar, will be the *muhaddas* in the time of emergency and need. Accordingly, this humble servant was once made the recipient of a revelation: “You have been imbued with the power and

spirit of Farooq.” This humble servant, besides having a natural resemblance with other holy personages and saints, a detailed description of which has been given in *Barahin-i Ahmadiyya*, has a special similarity with Jesus, the Christ, and it is on account of this similarity that this humble servant has been sent under the name of Messiah to discredit and destroy the religion of the Cross. I have been raised to smash the Cross and slaughter the swine. I have descended from heaven with all those sacred scriptures which had been on my right and on my left, and which my God, Who is with me, will pour and is in fact pouring, into every ready and responsive heart for the fulfilment of my purpose. Even if I were to keep silent and my pen restrained from writing, even then the angels who have descended with me cannot give up their work. In their hands they have huge hammers which have been given to them to destroy the Cross and demolish the Church of man-worship.

Working plan

And so was it done. The All-wise and All-powerful God raised this humble servant for the reformation of His creatures and has, for the purpose of drawing humankind towards righteousness and truth, distributed the great work of the vindication of truth and propagation of Islam into several sections. One section consists of the production of literature which has been entrusted to the charge of this humble servant – transcendent truths and subtleties of supreme knowledge have been imparted to me which could be learnt and known exclusively with the help of Divine power and by no amount of human effort, and difficulties have been cleared up and solved, not by human instruction, but by the teaching and guidance of the Holy Spirit.

The second section of this movement has for its function the publicity and publication of posters, and has been started, under

Divine direction, for making the disputant's conviction final and complete, and more than 20,000 posters for the purpose of adducing the argument of Islam before the non-Muslim world have so far been issued, and will continue to be published in the future according to the needs of the time.

Descending of angels

An ignorant person, it is probable, may be confused in his understanding about the true meaning of the descending of angels. It should, therefore, be clearly understood that it has been the practice of the Most High God that whenever an apostle or a prophet or a *muhaddas* descends from heaven for the reformation of humankind, there always descend with him such angels who infuse guidance into responsive minds, and induce them to goodness and virtue; and these angels continue to descend until the darkness of disbelief and vice is dispelled and the delightful dawn of faith and righteousness appears, as the Most High God, glory be unto Him, has said: "*The angel and the Spirit descend in it by the permission of their Lord - for every affair – peace, it is till the rising of the morning*" (97 : 4). So, the descending of the angels and the Spirit from the heavens takes place only when an exalted person, adorned with the mantle of Divine revelation, descends upon this earth. The Holy Spirit, as a matter of special favour, is conferred upon this Divine Deputy, and the angels accompanying him descend upon hearts that are inclined to respond. A reflection of this luminous light falls upon all the precious minds wherever they are found in the world, and a vivid brightness and resplendence spread all over this earth. Through the pure and healthy influence of the angels, good and noble ideas crop up in the minds spontaneously and the Unity and Oneness of the Divine Being begins to appear lovely and beautiful. A spirit of the love of justice and truthfulness is breathed into righteous and unsullied hearts, whereas the weaker ones are invigorated with power and

strength. A favourable wind, which helps to push and promote the purpose of the Holy Reformer, begins to blow in every direction. Under the influence and guidance of a hidden hand, people, of their own accord, are attracted and drawn towards goodness and integrity and an excitement and a commotion arise among the nations. The ignorant people, devoid of understanding, then begin to suspect and suppose that the thoughts of the world have of themselves taken a turn towards righteousness and truth. But it is, in reality, the work of those angels who descend from heaven along with the Divine messengers and vouchsafe extraordinary powers for the appreciation and acceptance of truth. They arouse the sleeping ones from their sleep, and the inebriated from their intoxication. They expand the hearing of the deaf, infuse life into dead hearts and draw out the buried from their graves. It is then that the eyes of the people begin to open and things which had been closed and hidden before begin to be disclosed to their minds. These angels, in truth, are not something separate from the man of God, but they are the light of his face and the shining and splendid signs of his courage and spirit which, by their magnetic force, draw every willing and congenial person towards them, irrespective of his physical nearness or remoteness, or his familiarity or utter strangeness. In brief, whatever the moves towards goodness and virtue in that age, and whatever the zest and zeal for the acceptance of Truth, whether in the people of Asia or those of Europe and America, are all, as a matter of fact, brought into existence by the endeavour of the angels who descend from heaven along with the Divine Deputy. It is an immutable law of God in which you will never find a change. It is crystal clear and easy to understand and it will indeed be your misfortune if you should not ponder over it. Since this humble servant has come from the Most High God with righteousness and truth, you will find the signs of my truthfulness in every direction and the time is not far off when you will perceive

legions of angels descending from heaven upon the hearts of people in Asia, Europe and America. You have read in the Holy Qur'an that the descent of angels along with God's vicegerent is absolutely necessary that they may turn human hearts in the direction of Truth. Wait, therefore, for this sign. And if the angels do not descend, and you behold not in this world the conspicuous effect of their descent, nor find human hearts moving extraordinarily in the direction of Truth, you may then know and understand that none has come from heaven. But if all these things come to pass, you should then desist and refrain from your denial and denouncement so that you may not be adjudged as an insolent people in the eyes of God.

Invincible light

Another sign is this that the Most High God has endowed this humble servant with those special lights which are bestowed upon His chosen servants only and cannot be resisted or counteracted by other people. If you are in a doubt, you may come out in the field to face me, but be assured that you will not be able to stand against me. You have tongues in your mouths, but no hearts within. You have bodies but no life in them and you have eyes, but no light to illumine them. May the Most High God bestow light upon you that you may be able to see.

The third section

To this section belong those seekers after truth and other persons who, having been apprised of the existence of this heavenly mission, undertake journeys to pay us visits. This section, too, is in the process of regular enhancement in spite of the fact that the number of visits, during certain days, shows an occasional fall, only to rise with more vigour and zeal so that in the course of these seven years more than 60,000 guests have come to stay with us. How much spiritual benefit has been conferred by my

words upon the responsive souls from amongst them, and how far their difficulties have been cleared out and explained, and their weakness removed, is known only to the Most High God. However, there is no doubt that the discourses delivered in reply to questions and objections, or made of our own accord to befit and suit the time and occasion, have proved to be more efficacious, effective and penetrative than the compilation of books.

Third sign

There is yet a third sign that the Holy Prophet (peace and the blessings of Allah be upon him), in whom you claim to repose your full faith, has spoken about this humble servant, a record whereof is found in your most authentic Traditions, on which you have not pondered up to this day. You are in reality the hidden enemies of the Holy Prophet, for you are striving not to establish his truth but to attribute to him a lie and a falsehood.

Sentence of heresy

Many of you will now pass on me the sentence of heresy, and if it could be possible, will even try to put me to death. But this government is not like the government of that nation which, whereas it is far ahead in fanaticism and unreasonable zeal, is far behind in comprehension and moral forbearance, and revives and resuscitates the spirit of the Jews. This government, although it has not the blessings and beatitude of faith attending it, is yet many times better than the reign of Herod with which Prophet Jesus, son of Mary, had to deal, and superior to a great degree even to the Islamic states of today in respect of peace and prosperity, freedom and security, public weal and welfare, law and order, dispensation of justice and punishment of convicted criminals.

Providential plan

Just as providential wisdom did not raise Jesus, the Messiah, during and under the rule of the Jews, a similar plan has likewise been adopted in the case of this humble servant also that it may be a sign for those who understand. If the deniers of this age treat me with scurrility and scorn, it is certainly no matter for sorrow and pain, for those who had passed before them had treated the Prophets of their time in a much worse way. Jesus, too, was railed at and ridiculed many a time. Once, his own brothers, born of the same mother, wanted to put him behind prison bars, having condemned him as a madman; and other people, on several occasions, conspired to kill him, and pelted him with stones, and spat upon his face with utmost contumely and contempt. Once they had almost killed him on the cross. but since his bones were not broken, he escaped by the skin of his teeth, and after spending the rest of his life upon this earth, was taken up and lifted to heaven. The friends and followers of Jesus, also, who lived in his company day and night, faltered and fell. One betrayed him for thirty pieces of dirty lucre; another cursed him to his face; and the remaining disciples, who used to profess love and loyalty to him, also turned their tails and fled and began to entertain different kinds of doubts about him.

Resurrection

But, since Jesus was a true and righteous man, the Most High God infused a new life into his mission after his death. The resurrection of Jesus, which has overshadowed Christian thought and imagination, was in reality a hint of the resurrection of his religion which was, as a matter of fact, given a new life after it had ceased to function; and so has the Most High God given me also the glad tidings that he would raise me to life after I am dead, adding that those who are near and close to God are raised to life again after they are dead. He further said: "I shall manifest the flash of My Light and raise thee up by the display of My

Power.” So, the significance of my resurrection is nothing but the resurrection of my purpose; but few indeed are the people who understand these subtle secrets.

The Holy Prophet’s practice

It was for this reason that all the prophets made use of and employed this oral method, and excepting the word of God, which was specially written down and published, all the other utterances of the prophets were propagated and spread as speeches made on different occasions. Such was generally the practice in vogue with the prophets that like an experienced and efficient lecturer who is fully conscious of the nature and tendency of his audience, they delivered discourses in different gatherings whilst receiving their light and power from the soul. And quite unlike the speakers of this age, the aim of whose speeches is merely to make a display of their literary attainments, or to enslave and enthrall the simple-minded by means of their sophistic syllogisms, making them more deserving of the chastisement of hell than themselves, the prophets indulged in plain speaking, and poured into the hearts of the people what welled up and flowed from their own hearts. Their sacred utterances were justly appropriate to the needs and requirements of the time and occasion. They related no fables nor fairytales to amuse their audience, but finding them stricken with different kinds of spiritual diseases, they spoke words of healing and cure, or dispelled their doubts and misgivings by incontrovertible arguments. Their words were few indeed, but pregnant with supreme knowledge and wisdom. The same practice has, therefore, been followed by this humble servant also, so that the door of discourse and precept is ever kept open keeping in view the intellectual capacity and understanding of the visitors, their needs and requirements, and their spiritual maladies and ailments. Indeed, looking upon evil as a target, and shooting at it arrows of necessary advice and admonition for its

extermination, and taking distorted and depraved morals for a limb which has been displaced from its original position, the treatment thereof requires, most essentially, the physical presence of the afflicted person, and is not possible under any other condition.

An incident

It will not be out of place to make mention of a strange incident. Once I happened to go to Aligarh. On account of severe mental debility, of which I also had an attack at Qadian some time ago, I was not able to talk much, or to undertake a task requiring mental exertion and deep thought. Even at present, I am in the same condition so that I have neither the power to speak much, nor to reflect on and contemplate. In that condition, a *Maulvi Sahib* of Aligarh, Muhammad Ismail, called on me with the humble request for a lecture, saying people had been yearning for a long time to hear me speak, and that they would be assembled in a house where I should deliver my discourse to them. As it has ever been a passion with me to explain and expound matters of Truth to the people, I accepted the invitation with a very willing heart, and thought of delivering a lecture on the truth about Islam – what Islam was, and what the people had begun to think about it in the present age. The *Maulvi Sahib* was also told that, God willing, a lecture on the true significance of Islam would be delivered in that public meeting.

Personal contact with the Prophets

It was for this reason that the Most High God raised thousands of prophets and apostles and commanded people to get into personal contact with them so that if they had in every age, a living, visible model and an excellent embodiment of the Divine Word before their eyes, they might well be able to follow their example. If to be in the company of the righteous and have a personal contact with them had not been one of the essentials

of religion, the Most High God could have, without raising any prophets and apostles, revealed His Word in some other way, or could have restricted the institution of apostleship and revelation to the earliest time only and then discontinued it for all time to come. But the great wisdom and infinite knowledge of the Most High God willed it not, and in times of need and exigency, whenever essential matters such as the love, adoration and fear of God, piousness and purity suffered deterioration and decay, holy personages, having been blessed with Divine revelation, have been coming into the world to serve as models and guides. And both these things are inter-dependent. If reformation of His creatures has ever been the will and pleasure of the Most High God, then it is also absolutely necessary that these should always be appearing on the stage such persons who have been specially blessed with Divine light to illumine, and who have strength and stability to strive hard in His way.

Illumination of the Holy Prophet's companions

This tremendous task of the reformation of humankind, it is undoubtedly true, cannot be accomplished by mere lip-profession. For the achievement of this great purpose, it is essentially necessary that one should trudge toilsomely upon the same path on which trudged the holy prophets of God ever since. And Islam, as soon as it stepped upon the stage, gave this excellently effective method such a strong impetus and currency that an example thereof is not to be found in other religions. Can anyone point out elsewhere the like of this big community, exceeding ten thousand in number, which lay day and night at the Holy Prophet's threshold, with full faith and devotion, humility and strong attachment, for the acquirement of truth and righteousness? There is no doubt that Prophet Moses, too, had a community of his followers. But how insolent and rebellious, far from spiritual grace and true guidance they had been, are well-known facts to the readers of the Bible and the

students of Jewish history. But the followers of the Holy Prophet had created among themselves such a unique unity and spiritual concord that they had, from the viewpoint of Islamic brotherhood, become a single body, and their daily life, internal as well as external, had been saturated with the Holy Prophet's light to such a high degree that they were, as a matter of fact, the reflected images of the Holy Prophet himself. This mighty miracle of the internal transformation by which people addicted to gross idolatry became the worshippers of the One True God, and those engrossed in the love of this world formed so close a relation with the Most High God that they shed their blood like water in His way, was in reality the sublime result of living with sincerity and devotion in the benign company of the true and perfect Prophet. So, in pursuance of this plan, this humble servant has also been raised. It is my wish that the scope for those who want to stay in my company be further extended and enlarged so that such people who yearn for the enhancement of their faith, love and belief may be able to live with me day and night, and there may shine upon them those lights which have shone upon me, and that there may be conferred upon them that ardour and zeal which has been vouchsafed to this humble servant so that the light of Islam may spread all over the wide world and the ugly stain of dishonour and disgrace may be washed from the Muslims' forehead. With these glad tidings the Most High God has sent me, saying: "Be happy and cheerful, for thy time has reached quite close, and Muslims have been firmly established on the top of a lofty tower."

Divine interdiction

But after that, I was stopped by the Most High God. I am sure that since the condition of my health was not sound, the All-wise God did not will that I should, in this way, by mental exertion and exhaustion, fall into some physical trouble. Therefore, He stopped me from delivering that discourse. On an earlier

occasion also, a similar thing had happened. I had been laid up with an attack of mental weakness when a prophet from among the prophets of old met me in a state of vision and spoke to me by way of sympathy and advice cautioning me about indulging in so hard and strenuous mental labour which might cause me to fall ill. Howbeit, it was an interdiction from the Most High God which was communicated to the *Maulvi Sahib* to serve as an excuse, and it was certainly a true excuse. Those persons who had seen with their own eyes the severe attacks of this disease on me taking place soon after my participation in much talking or deep deliberation know full well, though they, out of ignorance, repose no faith in my revelations, that I am, as a matter of fact, a victim of this disease. I have been, even up to the present time, under the treatment of Dr Muhammad Hussain Khan who is also an honorary magistrate at Lahore. It has also always been his emphatic advice that I should refrain from mental exertion as long as the illness is there. I cite him as the first witness to my condition. There are, besides, many more sincere friends who can be named as eye-witnesses, as for instance, Maulvi Hakim Nur-ud-Din, the renowned physician of the State of Jammu, who has ever been sympathetic to me with all his heart and wealth. In addition, there is Munshi Abdul Haq, Accountant, who has his residence and service at Lahore, and who served me in my illness to such an extent that it is beyond my power to express it fully. But whereas a Muslim is required to cherish in his mind good feelings and favourable opinion about others, the *Maulvi Sahib*, it is regrettable indeed, did not accept my excuse with an open and unbiased mind and called it, most suspiciously, an abominable lie. His speech, which was recorded and splashed among the people with his permission by a friend of Dr. Jamal-ud-Din, is reproduced below in full along with my reply.

The Maulvi Sahib's moonshine

Maulvi Sahib: At Aligarh I asked him (i.e. this humble servant) to deliver a sermon on the following day which was Friday and he promised to do so. But on the next morning, a letter was received from him, intimating that he had been interdicted by Divine revelation from delivering his sermon. I am of the opinion that the cause of this refusal was his consciousness of weakness in his expression and fear of critical examination and scrutiny.

The Reply: This thought of the *Maulvi Sahib* is nothing but a jealous and baseless surmise which is one of those things strictly forbidden by the Law of Islam, and is of no concern to noble-natured persons. If I had become a claimant to Divine revelation for the first time on this particular occasion on my arrival at Aligarh, there could have been some cause for suspicion, and it could be doubted that, having been terrified by the greatness of the *Maulvi Sahib's* erudition and the awful grandeur of his high qualities, I lost my nerve and pretended to wriggle out of the situation. But I had published my claim to Divine revelation throughout the length and breadth of the country six or seven years before my visit to Aligarh, and the pages of *Barahin-i Ahmadiyya* are replete with this declaration. If I had been a victim of deficient speech, lacking force and power of expression, how could all those books which comprise and contain my speeches delivered and recorded in public meetings attended by thousands of friends and foes, for example, *Surma-i Chashm-i Arya*, be produced and published; and how could this splendid system of delivering discourses in which I have to discuss and debate with thousands of people of different temperaments and capacities, continue unabated and exist up to this day? A thousand woes unto most of the *maulvis* of this age. The painful fire of jealousy and mistrust has completely consumed them from within. To the people, they always teach lessons of moral values, brotherly affection and mutual goodwill,

and recite from pulpits sacred verses of the Word of God to this effect, but they, themselves, do not touch these commandments even with their fingers. Maulvi Sahib, may the Most High God open your eyes. Is it impossible that in view of some expediency the All-wise God should stop the recipient of His revelation from the commission of particular action? There could yet be another reason for this interdiction, and that is to test and examine the inner qualities of your character, and to bring to the surface the foul and filthy matter which is within the hearts of those people who have been dyed in the same colour as you. And in reply to the allegation that I got frightened by the awe and majesty of your learning, let it be very clearly understood that all those people who are immersed and steeped in the darkness of their carnal deeds are in my sight no better than dead and dirty worms, even though they may be the repositories of all the sciences and philosophies of the world. But you are not even a man of that standard of learning. You are merely a dry and barren *mulla* of old, with rotten ideas, and in you, also exists the same baseness which is found in the *mullas* of dark and dreary thoughts. It should also be remembered that people of profound learning and scholarship have often been coming to me and deriving benefit from my expositions and elucidations, and, as compared to them, if I were to call you a child yet learning the rudiments of knowledge, even this statement will confer on you an honour which you deserve not. And should your feverish fancy and feelings of suspicions and mistrust be not assuaged even now, then I am prepared to deliver a speech in opposition to you. But as I cannot undertake a long journey on account of my illness, I shall, if you agree, invite you for this purpose. at my expense, to Lahore, the provincial capital. This promise I hold out with full resolve, and your reply thereto I shall anxiously await.

Maulvi Sahib: This man (i.e. this humble servant) is no more

than a mere simpleton, possessing no literary ability.

The Reply: To the wisdom and sagacity of this world I lay no claim. What shall I do with its craft and cunning which neither illuminate the soul, nor wash off and cleanse the internal filth and pollution, nor create lowliness and humility, but produce rust upon rust, and unbelief upon unbelief? It is enough for me that Divine favour and grace came to my help and conferred upon me that knowledge which can be acquired, not from any school, but only from the Heavenly Teacher. If I am called an *ummi* (i.e. illiterate), there is nothing derogatory to me therein; rather it is a matter for pride, for the Great Preceptor of this humble servant, as well as of the whole human race, who had been sent for the regeneration of man, was also an *ummi*. The head that is swollen with arrogance and conceit of knowledge I consider as worthy of no regard or respect. Its exterior as well as its interior is filled with darkness. Just ponder over the Qur'anic parable of the donkey. Is that not enough?

Maulvi Sahib: I posed him a few questions regarding revelation, but after making some senseless replies he assumed silence.

The Reply: I remember well that a comprehensive reply was given which was enough for a man having some sense of justice in him. But you could not understand it. Who, therefore, stands exposed in this - you or somebody else? Publish the same questions with my answers in some newspaper and have a test of your wishful thinking again.

Maulvi Sahib: It is hard to believe this man to be the author of such fine books.

The Reply: What to say of you, this belief was not attained even by those infidels who had seen the Holy Prophet with their

own eyes, but having been wrapped up in a thick cover, the Holy Prophet's perfect excellences could not be disclosed to them, and they continued to repeat parrot-like that all those words of excellent eloquence which dropped from his lips, and the Qur'an which was being recited to the people, were in reality the compositions of other persons who taught him day and night in full secrecy and seclusion. The unbelievers, in a way, had spoken the truth, and the *Maulvi Sahib*, too, has spoken the truth. For the word contained in the Holy Qur'an, with all its excellent eloquence and unsurpassable wisdom, was far above and beyond the intellectual power of the Holy Prophet as well as that of the entire creation, and could not be composed by anyone other than the All-knowing, All-wise and All-powerful God. In the same way, the books compiled and published by this humble servant are all the outcome of a hidden, heavenly help, and much above my power and ability. And it is an occasion for thanksgiving and gratitude that through this adverse criticism of the *Maulvi Sahib*, a prophecy recorded in *Barahin-i Ahmadiyya*, page 239, that after reading this book some people will say that it is not the compilation of this man, has come true: *A'ana hu qaum-un akhurun* (Another people have helped him).

Maulvi Sahib: Sayyad Ahmad, an Arab, whom I know to be a truthful man, said to me that he had stayed with him (this humble servant) for two months among his most trusted disciples, and used to be present on every important occasion with a view to finding out the truth and discovered that he had some astrological apparatus which he skilfully made use of.

The Reply: “*Come, let us call our sons and your sons, and our women and your women, and our people and your people, then let us be earnest in prayer, and pray for the curse of Allah on the liars*” (3: 61). This sacred verse of the Holy Qur'an is, as a

matter of fact, the reply from my side. I certainly do not remember who that gentleman, Sayyad Ahmad, was, who is said to have stayed with me for two months. On the *Maulvi Sahib*, therefore, rests the responsibility of producing him before me that he may be asked which instruments he beheld in my possession. But while I am still alive, let the *Maulvi Sahib* himself stay with me for two months to make his direct observation without the mediation of any Arab or non-Arab.

Maulvi Sahib: Reflecting on the revelational statements, I cannot make myself believe that they are revelations.

The Reply: Those people also did not believe of whom the Most High God has said: “*They called our communications a lie*” (78: 28). Pharaoh did not believe; the Scribes and Pharisees of the Jews did not believe; nor did Abu Jahal and Abu Lahab believe; but those people believed who were humble at heart and pure in person. “This blessedness and beatitude cannot be achieved by the strength of arm, until it is bestowed by the Most Beneficent God.”

Maulvi Sahib: To be a claimant is incompatible with wonder-working and supernatural power and to say that one who denies should come and see is only a pretentious plea.

The Reply: These things are not from man but from Him unto Whom reaches every claim ultimately. It is not for a righteous man, therefore, to call them false. It is, however, true that even a prophet cannot lay claim to any supernatural power. But is it, then, impermissible even for the Most High God to make such a claim through the agency of a prophet, apostle or *muhaddas*?

Maulvi Sahib: As a result of my interview with him, I have lost all faith in him, and it is my opinion that one who believes

in Divine unity will refuse to believe in him after he has interviewed him. His prayers are performed in the last moment, and about congregational service he observes no scruples.

The Reply: For the *Maulvi Sahib's* disbelief I do not care, nor grieve, but I am certainly surprised at his fabrication, falsehood and suspicions of the severest degree, and I beseech the Most High God to bestow His mercy upon the nation which has taken such muddle-headed *maulvis* for their guides and guardians. Readers may now ponder over the objection which the *Maulvi Sahib*, having been inflamed with malevolence and ill-will, has flung at me. This humble servant, it is clear, sojourned at Aligarh for a few days only as a traveller, and a wilful disregard, on a permanent basis, of the privileges which the law of Islam has conferred on travellers, has been condemned as a way that leads to unbelief. The observance of all these concessions was, therefore, essentially necessary for me, so I did only that which ought to have been done. During my short stay of a few days I have, it cannot be denied, combined two prayers, *Zuhr* and '*Asr*', in accordance with the Holy Prophet's practice. However, the *Maulvi Sahib's* monotheists, without being in a state of travel, combine prayers, now and then, in their own houses. It is again no gainsaying the fact that during my short stay at Aligarh I could not be present in the mosque quite regularly; but in spite of my being ill and on a journey, I did not forsake it altogether, and the *Maulvi Sahib* must be remembering well that I offered the Friday congregational prayer led by him, but now I am in doubt whether it had been properly performed and fulfilled. It is also quite true that while on a journey I generally try to avoid going to the mosque, not for any reason of indolence or disregard of the Divine commandments, but for the fact that in the present age, most of the mosques of our country have fallen into a state which is extremely disgraceful, degenerate and deplorable. If you should, in these mosques, intend to lead the prayers, those

clinging to the office of the *Imamat* become incensed and inflamed with anger. On the other hand, should they be followed, it becomes seriously doubtful to me whether the prayers offered whilst following them have or have not been properly performed and accepted; for it is evidently clear that they have adopted *Imamat* as a profession and they go to the mosque five times a day, not for the offering of prayers, but for opening a shop on which they and their dependents live, so that *Imamat* is even made the subject of lawsuits and contested by the *maulvis* in courts. Are you also ensnared and enmeshed in the same sort of sensual strings? Then how can a man, with full knowledge of these affairs, choose to waste his faith and bring it to ruin? The assembling of hypocrites and pretenders in the mosques – which has been mentioned among the signs of the Later Ages in the Holy Prophet’s Traditions – has undoubtedly a reference to these *mullas* who, while standing in the mosques, recite the Holy Qur’an with their lips, but in their hearts they are counting their loaves and fishes. And it is not known to me since when the combining of *Zuhr* and ‘*Asr*, or *Maghrib* and ‘*Isha* prayers while on journey, has been forbidden, and who has pronounced against their offering at a late hour. It is really strange that whereas in your eyes it is permissible to devour the flesh of your dead brother, it is strictly forbidden to combine *Zuhr* and ‘*Asr* prayers in a state of travel. “Be careful of your duty to Allah. Believers shall be served first. Surely death is nigh, and Allah knows what you hide.”

Correspondence

The fourth section of this movement deals with those letters and epistles which are written to the seekers-after-truth and the opponents so that the number of letters received up to now exceeds 90,000 to which replies have been given, with the exception of those few only which were considered to be unnecessary and useless. This system of written communication

continues regularly, and the number of letters exchanged every month ranges between 300 and 700 or even a thousand.

Oath of allegiance

The fifth section of this movement which the Most High God has established specially with His revelation is concerned with the disciples and followers who take the oath of allegiance so that at the time of founding this mission He spoke to me saying, “A great storm of vice and wickedness is raging on the earth. Build an ark at this time of deluge. The person who gets into this ark will be preserved and saved, but the one who persists in denial will perish, and that the one who gives his hand into your hand has not given it in your hand but in the hand of the Most High God; and the Great God has conferred upon me the glad tidings, saying, “I shall cause you to die, and exalt you towards Myself, but your followers and friends will abide unto the Day of Resurrection, and predominate upon your opponents.”

Appeal for help

Such is the fivefold movement which the Most High God has planted with His Own hands. A man with shallow and superficial vision will perhaps attach all importance only to the production of literature, and consider other branches of work as unnecessary and useless. But all these are necessary and essential in the eyes of God, and the reformation ordained by Him cannot be achieved without the use of these five methods. Although the entire work has been consigned to the special help and grace of the Most High God Who is quite enough to bring about its accomplishment, and Whose word, bearing happy news, gives satisfaction, yet under His direction, the attention of Muslims is invited for the contribution of their help, in the same way as the Prophets of God in the past had been inviting attention when difficulties arose in and beset their path. It is obviously clear that in order to carry on these fivefold activities on a wider scale how much more the help of Muslims is essentially required.

Take, for instance, just one single item of the compilation of books. How much material means we shall stand in urgent need of if we take upon ourselves the execution of this service on a full propagation scale; for, if the propagation of truth be in reality our purpose, our aim should necessarily be that our religious compilations, which are full of precious jewels of truth and knowledge and are good guides for the seekers-after-truth unto the right path, should reach rapidly and in abundance such people who, under the influence of perverted teachings have been seized with a deadly disease, and have come nearest to the point of death and annihilation.

Free distribution of literature

We should ever have it in view that in this country, the present condition of which has become dangerous with the venom of vice and wickedness, our books should be disseminated without any delay so that every seeker-after-truth has them in his hand. But this object obviously cannot be fully achieved if we always have in view the consideration that our books should be disseminated and propagated through sale only. And to publish books merely for the sake of sale and wedge worldliness into religion for personal motives is indeed an unworthy and mean method on which unfortunate account we can neither spread our books speedily in the world, nor can distribute them liberally among the people. It is, however, undoubtedly and palpably true that in case of free distribution we can send a hundred thousand books within a period of twenty days only to far-flung countries, and disseminate them among every sect and every community and all sincere seekers-after-truth. But such a useful and excellent action, in case of sale, we may not be able to accomplish perhaps for twenty long years. Keeping the books safely locked up in boxes, we shall have to look forward indefinitely to customers or their orders. It is also possible that in this expectation we may ourselves pass away from this world

leaving the books behind securely enclosed in boxes. Since the sphere of sale is extremely small and harmful to the real purpose and stretches the work of a few years over long centuries, and since no high-spirited and magnanimous Muslim chief has, up to now, diverted his attention to this side that he should have, merely for the sake of this cause, purchased a goodly number of our new compilations for free distribution, nor is there any such society in Islam, like the Christian mission, which may render help in this lofty work, and since no reliance can be reposed in the length and duration of life that we may live in hope of a remote and distant time, we have, therefore, laid down, from the very beginning, with regard to all our compilations that, as far as possible, a major number of them be distributed free of cost, so that these books which are full of light and truth may be spread in the world with rapidity and extensiveness.

[The British and Foreign Bible Society, it is said, have distributed all over the world, during a period of 21 years of their existence, more than seventy million of their religious books in support of the Christian faith. The well-to-do, but unfortunately indifferent, Muslims of this age should read with shame and anguished conscience this report which was published in the papers in October and November 1890. Have these books been published by some booksellers or distributed free of any charge by a zealous and ardent society of a nation in support of their religion?]

Financial difficulty

But since my pecuniary means were not so large that I could bear this big burden single-handedly, and since the heavy expenditure on other heads, too, was closely connected with this branch, the work of compilation and publication came to a standstill at a certain stage, and is still in that static state. The Most High God has looked upon all the branches of this mission with the same eye, and wishes alike their fulfilment and

permanence. However, the expenditure on all the five heads is so stupendous and mammoth that it requires the special attention and sympathy of true and sincere friends. If I were to relate the details of this religious expenditure it will surely be a long story. But ye, my brethren! Cast your glance, just for example, on the number of persons who came to this place. During the last seven years, more than sixty thousand guests visited us and you can imagine the amount of expenditure incurred on their entertainment and the expensive arrangements that we had to make for their comfortable stay during the severe cold of winter and the scorching heat of summer. A far-sighted and sagacious person will undoubtedly be struck with wonder at how all the necessary arrangements could be made, from time to time, for the hospitable reception of such a huge number of guests, and on what basis will such a great work be continued in future. In the same way, take into account the twenty thousand posters printed in Urdu and English of which 12000 were sent under registered cover to the leaders of opposition; and there was not, throughout the length and breadth of this country, a single priest who did not get these posters by registered mail. And in order to consolidate their conviction, these posters were also despatched under registered cover to the countries of Europe and America. Is it not, then, a matter of astonishment and surprise how, with the limited means at our disposal, all these expenses are being defrayed? These are, however, bigger items of expenditure; but if an estimate is made of the expenses we have to incur every month in despatching letters, it will also amount to a huge total, for the regular continuance of which there is no financial help or support. Again, for the maintenance of those persons who, after taking the oath of allegiance, stay with us, seeking for Truth, after the manner of the Companions of Suffa, we have to look towards heaven for help; and it is our conviction that for the preservation and progress of this fivefold movement which has been founded under the special will of the

All-powerful God, He will Himself conceive and devise a plan; but it seems necessary, in view of the propagation purpose, that the nation also be informed and be acquainted with it.

An objection

It has also come to our notice that some persons, out of ignorance, have made a charge against us that the book *Barahin-i Ahmadiyya*, notwithstanding the fact that its price and contributions to the tune of about three thousand rupees have been collected, has not yet been completely published. We wish, in reply, to make it clear to them that the amount received from the people was not only three thousand rupees, but about ten thousand rupees more had been received besides this, which was neither a contribution for, nor the price of the book. Instead, part of it was sent as a present by the supplicants for prayer and blessings, and the remaining part by faithful friends inspired with the spirit of service and love, and the whole amount had been expended on the essential work that arose unavoidably in the way of the movement from time to time. Since Providential plan had thrown the publication of the book into abeyance, no savings for this purpose could be made from the expenditure on other branches which had also been established under Divine direction. In addition, the Providential wisdom behind this delay was that during this period, certain subtleties and truths be completely unfolded unto the author, and also that the opponents, in the meantime, might exhaust all their fire.

An ambitious programme

Now that the will of God has again turned to this direction, wishing that the remaining volumes be completed, our attention has also been diverted to the writing of these few lines. Completion of our books is, therefore, our most pressing need. A major portion of the *Barahin* is yet to be published. It will be sent, when printed, to the customers as well to those who had

been given previous parts free of charge, and a promise of future supply is also held out, even so, with other compilations, namely, *Isha'at-ul-Qur'an*; *Siraj-i-Munir*; *Tajdid-i-Din*; *Arba'een fi-'alaamat-ul-Muqarrabin*. The writing of a commentary on the Holy Qur'an is also under contemplation. We also have an ardent desire to bring out a monthly magazine to stand against the Christian papers and to refute false faiths. For the continuous execution of all this work there is no obstacle in our way except that of the paucity of funds. If a printing press were in our possession, and a copyist permanently at our disposal, and financial aid incoming from time to time to defray necessary expenses on paper, printing and the copyists' salaries, then adequate arrangement could have been made for the full development of this branch out of all the other five.

Request for response

O thou country of India! Is there no noble-hearted man of wealth and will on thy soil to come forward and bear the expenditure of at least this one section of the Movement? Much can be done if only five men of the nation, who can afford, on realising the extreme exigency of the time, to take upon themselves the management of these five branches. Thou God of Power and Glory! Open their hearts with Thy grace. As yet Islam has not been smitten with poverty and destitution; it is merely niggardliness and parsimony. And such people who have not been endowed with abundant pecuniary means can also render their help to this Movement in this way that they should take a firm resolve to contribute their mite regularly every month for the furtherance of this great cause. Languor and lassitude, mistrust and suspicion cannot do any good to religion. Diffidence and doubt certainly disunite and destroy. Just think of the supreme sacrifices which those people who, in the time of the prophets, gave gladly for the propagation of their faith. If a rich man produced his beloved wealth for the sake of his religion, a

mendicant presented his beggar's bowl full of crumbs collected from door to door; and they continued with their suffering and sacrifice until victory and triumph came upon them from the Most High God. To be a Muslim is certainly no easy job, nor is it free from pain, care and responsibility to be called a *momin* (a believer). Therefore, ye people! If there is in you that spirit of faithfulness and honesty which is given to the believers, then take not this appeal of mine in a light and indifferent manner, and make a sincere and serious move for the attainment of good and righteousness. The Most High God is watching you from heaven to see what reply and response you make to this message.

Present-day apathy of Muslims

Ye Muslims, who are the relics of the high-souled and resolute believers, and the children of noble and great ancestors, make no haste in denunciation and doubt, and be fear the frightful epidemic raging around you. It has already taken a heavy toll. Do you not see what a frantic effort is being made for the extermination of Islam? Is it not incumbent on you that you should also exert yourselves? Islam is not a man-made thing that it can be wiped out and destroyed by human effort. But woe unto them who are after its annihilation! And woe again unto them who, whereas they have everything for the sensual gratification of themselves, their women and their children, have not a single penny in their purse for the service of Islam! Ye idle and indolent people! It is regrettable indeed that although you do not have the power to propagate Islam and show its light to the world, you do not accept with thankfulness and gratitude this mission which has been founded by God for the purpose of displaying the splendour of our religion. In these days, Islam is like that luminous lamp which is enclosed and shut in a box; or it may be likened to the sweet spring of water, covered up and concealed under mire and dirt. And it is for this reason that Islam is lying in a state of deterioration and decline, and its

fascinating face and beautiful figure cannot be seen. It was, therefore, the imperative duty of the Muslims that in order to show its beloved face to the world they should have made a strenuous struggle, and to say nothing of wealth, they should have shed, like rainwater, the drops of their life-blood. But they did not. They are, on account of their rank ignorance, stuck into the error of thinking that the books already in existence are quite enough for the purpose. But they know it not that for the driving back of the new assaults, launched with new weapons, it is extremely necessary that the repulsion and counteraction should also be of a new make. Moreover, at the time of the spread of darkness in every age, when prophets, apostles and reformers appeared upon the stage, were not previous books already in existence?

The Night of Majesty

Dear brethren! It is indispensably necessary for heavenly light to descend when darkness prevails. Thus, the Most High God says in the Holy Qur'an, chapter *Al-Qadr*, giving glad tidings to the believers, that His Word and His Prophet descended from heaven during the Night of Majesty, the *Lailat-ul-Qadr*, and so does every *Mujaddid* or reformer who comes from God. And do you understand what the *Lailat-ul-Qadr* is? It is the name of that age in which darkness and obscurity reach their deepest point. That age, therefore, naturally demands the descent of a heavenly light which may dispel and drive away its darkness. It has metaphorically been called *Lailat-ul-Qadr*, but it is not in reality a night; it is an age which, on account of its pitch-darkness, resembles a night. After the death of a prophet or his spiritual successor, when the period of a thousand months which brings the cycle of human life closer to its termination and bids farewell to human senses and faculties, passes away, this night begins to produce its effect, and it is then that in accordance with the Providential plan, are sown secretly the

seeds of one or more reformers who grow up in seclusion to make their appearance at the head of the new century. Pointing to this great fact, the Most High God says: One who has seen the light of this *Lailat-ul-Qadr* and has the privilege of sitting in the company of the reformer of his time is much better than that old man of 80 years who did not find and see that luminous light. If he had enjoyed even an hour of that time, that little moment was certainly better than the thousand months which had gone before it. Why is this so? On this *Lailat-ul-Qadr* descend the angels of God and the Holy Spirit along with that reformer from heaven by the permission of the Most High, not for the sake of any useless fun but for influencing ready and responsive hearts, and opening out the paths of peace. And they remain busily engaged in rendering all the ways open and lifting up all the veils and coverings until all darkness and diffidence disappear and the dawn of guidance comes into sight. Now, ye Muslims! Read these sacred verses carefully and think how well the Most High God expresses His approbation of the age in which a reformer is sent into the world at the time of the greatest need. Will you have no regard for such an age? Will you look down upon the words of God with scorn and contempt?

Muslims invited to rally round and help

Ye Muslims of power and pelf! I have delivered unto you the message saying that you should render help to this mission which has been established under Divine direction and you should do so with all your heart, all your attention and all your sincerity, and that looking upon all its branches with equal regard and respect, you should discharge, at the earliest, your dutiful service. One who wants to make monthly contributions, of course in accordance with his means, should remit his subscriptions regularly every month, considering it an obligatory religious duty, and no heedlessness or delay should be allowed to interfere with the discharge of this important duty. Should there be a

man who wants to give his donation all at once by way of help, he may do so in that manner. But it should be remembered that the real foundational support wherewith this mission is expected to function without any mishap or break is this arrangement that the true well-wishers of religion should take the firm resolve of remitting such amounts which they can conveniently send according to their material means, regularly every month, except of course in the case of unforeseen accidents standing in their way. And the one who has been graced by the Most High God with a big heart and good opportunity may help this mission, besides his monthly subscription, with donations in lump sums also, according to the extent of his spirit and power. And ye, my dear and devoted followers, the green sprouts of the tree of my existence who have, by the grace of God which is on you, entered my mission by taking the oath of allegiance, and have been sacrificing your life, your comfort and your property for the sake of this movement, you will, I know full well, consider it a blissful blessedness to accept and yield submission as far as it lies in your power, to what I shall say unto you.

The impregnable fort

But for the execution of this service, I shall not bind you by any definite obligation so that your services may be inspired by your free will and sweet willingness, and not performed under the compulsion or constraint of my word. Who is my friend, and who is dear to my heart? The same who recognises me. And who recognises me? Only he who believes in me, that I have been sent, and accepts me in the same way as are accepted those who are sent from On High. The world cannot accept me, for I am not of the world. But those whose nature has been endowed with a share of the other world will accept me. He who forsakes me, forsakes Him who has sent me, and he who joins me, joins Him from Whom I have come. I have a lighted lamp in my hand. The one who draws nigh to me will have a share of this

light, and the one who runs away from me, stricken with suspicion and surmise, will be cast into darkness and gloom. I am the impregnable fort of this age. He who gets into me will save his life from thieves and robbers and ferocious beasts, whilst the man who wants to live beyond my ramparts will be confronted with death on every side, and even his dead body will not be safe from harm and hack. And who gets into me? The one who shuns evil and adopts good, who keeps clear of crookedness and walks in the way of truth and righteousness, who sets himself free from the devil's bondage and becomes an obedient slave of the Most High God. Everyone who acts in this way is within me and I am within him. But this can be accomplished only by him whom the Most High God has graciously placed under the salutary shadow of a purifying soul, who plants his foot in the hell of that man's self, and it becomes so cold and heatless as if no fire had ever been in it. Then he progresses from one stage to another until the spirit of God comes to reside in him, and his mind becomes illuminated and aglow with the light Divine. His old humanness is then burnt up and consumed, and a new, pure nature is conferred upon him, and the Most High God, becoming altogether a new God, establishes His relation with him on a special scale, and all the benign blessings of heavenly life are bestowed upon him even on this earth.

Maulvi Hakim Nur-ud-Din

Here I cannot refrain from making a mention of the fact, and expressing my gratitude therefore, that the Most High God, out of His grace, has not left me alone in this great task. But those who have formed fraternal relation with me and entered into and joined this movement which has been established by God's own hands are imbued, in a wonderful way, with the colour of love and loyalty. It is not on account of any effort on my part but exclusively due to the special favour and kindness of the

Most High God that these noble and truthful souls have been granted to me. First of all, I feel an impulsive urge in my soul to make mention of a spiritual brother of mine whose name, very much like the vivid brightness of his sincerity and faith, is Nur Din (the light of religion). The valuable services which he has been rendering for the cause of Islam, spending his hard-earned wealth liberally, I always view with an eye to emulate, desiring that I could do likewise. A picture of the power and glory of God depicting how and in what manner He draws His servants towards Himself comes before my eyes when I reflect upon the ardent zeal and fervour wherewith his mind is enthused for the edification of Islam. He is ever-ready and quick to execute the commands of God and His Apostle with all his strength, with all his wealth and all his resources. I state upon the basis of actual experience, and not any wishful thinking, that, to say nothing of his property and wealth, he will not hesitate to sacrifice all his honour and even his life in my way. Indeed, if I had permitted, he would have, sacrificing his all in my way, displayed a full vindication of the claim which our physical fellowship and constant company has upon him, as he has done in the case of our spiritual association. I reproduce below a few lines from his letters, by way of example, to show that, in the scale of love and loyalty, to what a high degree my dear brother, Maulvi Hakim Nur-ud-Din of Bhera, Physician to the State of Jammu, has risen.

Maulvi Nur-ud-Din's letters

“My most Exalted Master and Spiritual Guide, peace, mercy and the blessings of God be upon you. It is my earnest desire that I should always be in your benign presence, deriving spiritual benefit from the *Imam* of this age, for which purpose he has been raised as a *mujaddid*. Permit me to give up and resign my present post that I may be able to be in your exalted presence day and night. Or, command me that I should, after

relinquishing this job, go from place to place inviting people to the right religion until I yield my life in this undertaking. I have sacrificed myself for your sublime sake, and whatever I have is not mine. It is yours.

My most exalted Spiritual Guide! I submit most truthfully that if all my wealth and property be expended for the propagation of Islam, I shall have achieved the great desire of my heart. If the buyers of *Barahin* are troubled over the delay in its publication, I may be permitted to perform this most humble service of remitting to them their money from my own pocket.

My Spiritual Guide and Preceptor! Your humble servant begs that it will be my good fortune if all the expenditure of the publication of *Barahin* be laid to my charge, and later on, whatever amount be received on account of its price, may be spent on your other needs and necessities. My relation with you is that of Farooq. I am, therefore, prepared to spend everything for this cause. Kindly pray that my death be like the death of the truthful ones.”

[Hazrat Maulvi Nur-ud-Din possesses an extensive knowledge of Islamic theology, traditions and commentaries on the Holy Qur’an. He has an excellent insight into Philosophy and Science, both ancient and modern. He is a profound physician and has a large collection of books obtained from Egypt, Arabia, Syria and Europe. Just as he is a great scholar in these sciences, so is he a man of wide learning and vision in religious discussions and discourses. He is also the author of excellent books. His recent compilation, *Tasdiq-i Barahin-i Ahmadiyya* has more worth and value in the eyes of truth-seekers than the most precious jewels.]

Maulvi Sahib's sincerity

Just as Hazrat Maulvi Sahib's words evince his righteousness and rectitude, courage of conviction and sincerity of heart, sympathy and devotedness, his actions, inspired by the spirit of sincere service, shine forth and exhibit these traits in a much more evident manner. Impelled by strong feelings of love and loyalty, he desires to sacrifice for the sake of this mission all that he has, even the necessities of life of his children. His soul, in the ecstasy of love and devotion, urges him to go beyond his ken, and every moment of his life he is devoting to the service of Islam. But it will be very cruel and tormenting to heap on such a devout and devoted man all the embarrassing load which is beyond his power and strength and requires the combined force of a group to bear it. There is no doubt that the *Maulvi Sahib*, in order to carry out and perform this service, will gladly give up all his property, saying, like the Prophet Job, "I came alone, and alone I shall go." But it is an obligation to be shared by all the whole nation and it is incumbent on one and all that, in this age of deadly danger and wickedness which is inflicting a rude and violent shake on the fine and delicate link that ought to be between God and His creatures, they should devote serious thought to their tranquil end and accomplish such good and noble deeds as are essentially necessary for the achievement of salvation by spending their much-loved wealth and time in the service of Islam and be afraid of the firm and immutable law of God, laid down in His mighty Word, to this effect: "*By no means shall you attain to righteousness until you spend benevolently out of what you love*" (3: 91). That is to say, you will never be able to achieve real righteousness which leads to salvation until you spend open-heartedly in the way of God the wealth, property and other things which are dear to your hearts.

Sheikh Muhammad Hussain

Here it will not be out of place to make mention of a few more

sincere friends who have joined this divinely-established institution and cherish an ardent love for me also. One of them is our dear brother, Sheikh Muhammad Hussain of Muradabad who, having come to Qadian from Muradabad, is at present preparing a copy of this manuscript, merely for the sake of God. The *Sheikh Sahib's* crystal clear heart appears to me like a mirror. He harbours a high degree of love and sincerity for me. His heart is also full of love for God. He is, in fact, made of a rare clay. I consider him to be a brilliantly-burning torch for Muradabad and hope that the light of love and sincerity which is in him will some day penetrate and illuminate other people. Although not very opulent and rich, the *Sheikh Sahib* is yet generous and large of heart and renders every kind of help to this humble man. Belief, intermixed with love, has permeated and saturated his every muscle and vein.

Hakim Fazal Din

Belonging to this galaxy of bright and brilliant friends is also our dear brother, Hakim Fazal Din of Bhera. I have no words to express the great love and sincere feelings, faith and spiritual affinity which the *Hakim Sahib* nourishes in his heart for me. He is my true well-wisher and sincere comforter, and the appreciator of truth and reality. After the Most High God had directed me to the compilation of this pamphlet, giving me good hope through His special communications, I made mention of it to several people, but none of them concurred with me in this plan. It was, however, my dear brother Hakim Fazal Din who, before I broached this topic to him, suggested of his own accord that I should compile this pamphlet, and contributed from his own pocket the sum of Rs. 100 for the defrayal of this expenditure. I am happily surprised at his intuitive, insightful wisdom that his will concurred and coincided with the will of God. He has always been rendering service unostensibly, contributing hundreds of rupees secretly to promote and further

the cause of this mission. May God the Most High confer on him a handsome recompense and reward!

Mirza Azeem Beg

Another noble soul who has, by his sad demise, left an indelible stain of grief on our minds was Mirza Azeem Beg of Samana in Patiala State, who departed from this world on 2 Rabi-us-Sani 1308. May his soul rest in peace in heaven! “*Surely we are Allah’s and to Him we shall surely return.*” Tears flow from the eyes, the heart aches, and we are indeed smitten with grief at his departure. I have no language to describe the high-degree of love which the late Mirza Azeem Beg had for me, merely for the sake of God, and the extent to which he was annihilated in me. The sharp shock of sorrow and grief which I have sustained at his untimely death has hardly a parallel in my life. For making previous arrangements for our reception, he has departed ahead of us while our eyes looked on helplessly. We shall not forget the pain suffered at his separation, as long as we live on this earth.

“My heart is so overwhelmed with grief that if I were to remove the sleeve from before my eyes, the tears will deluge and drench the whole garment” (Persian couplet).

A recollection of his death casts a gloom on the soul and causes restlessness and anguish of the heart and draws a flow of tears from the eyes. His entire existence had been saturated with love and devotion, and in the display of his ardour and enthusiasm for this love, the late *Mirza Sahib* was indeed very brave and valiant. He had dedicated his entire life to the accomplishment of this purpose, and of anything else he neither dreamt nor entertained any thought. Although he was a man of limited means, yet in the service of the cause of religion which he always did, property and wealth carried no more value than that of dust.

In the comprehension of the subtle secrets of Divine knowledge, his intelligence was indeed sound and strong. Belief overflowing with love and loyalty which he had for this humble servant was in itself a miracle of perfect Divine influence. On seeing him the mind invariably became as full of pleasure and delight as it does at the sight of a garden growing beautiful flowers and fine fruits. He has, as it appears, left behind him survivors and a small child in a state of poverty and destitution. O Thou, God of all power and might! Be Thou their Guardian and Protector, and put it into the minds of my followers and friends to show active sympathy to the bereaved family of our dear, departed brother.

O God! Consoler and Comforter of the aggrieved soul, Refuge and Shelter of the helpless and afflicted, the Forgiver of sins, be gracious out of Thy mercy unto this servant of Thine and shower Thy blessings on the departed ones.

The cut-offs

I have mentioned only a few friends by way of example to show that of this calibre and high quality, there are others as well of whom full mention will be made in a separate pamphlet. I also think it necessary to make here a declaration of the fact that all the people who have got into my fold are not yet, all of them, worthy of any good opinion or esteem. Some of them look like dry branches that the Great God, Who is my Protector, will hew down and throw into the fuel to be burnt. There are some others whose hearts, in the beginning, throbbed with sympathy and sincerity, but now they are curdled and congealed. The light of a disciple's love, sympathy and enthusiasm which had illuminated them has now vanished, leaving behind the cunning and craftiness as that of Balaam, son of Beor. [The reference is to Balaam, son of Beor, an Old Testament personage to whom guidance was vouchsafed from Heaven, but who turned away

from it and went astray and beguiled the people. It is written in the Book of Numbers (31: 16): “Moses said: Behold these (women war prisoners) caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord.” And in II Peter (2:14, 15): “Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children, which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness. - Translator.]

Like rotten teeth, these people are of no use now except that they should be extracted from the mouth and thrown away into the dust. They became weary and tired, and the vile world shackled them with the strings of its deception.

Verily I say unto you that they will soon be cut off and cast away from me, except him whom the grace of God will hold anew by the hand. And there are many also whom the Most High God has given unto me forever, and they are the green branches of the tree of my existence. Of them I shall write on a different occasion.

Knock and it shall be opened unto you

I also take this opportunity of removing a misconception from the minds of those people who are rich and influential and consider themselves to be generous and devoted to the cause of Islam, yet even at the hour of urgent need they refuse point-blank to spend out of their wealth. They say that if they had found that it was really the time of a true messenger of God raised for the revival of religion, they would have surrendered submissively, even to the extent of laying down their life in the way of his victory and triumph. However, what could be done, they allege, when there was deception, fraud and trickery raging all round.

All ye people, let it, therefore, be clearly known to you that a man has been raised for the revival of faith, but you have not recognised him. He is in your midst, and is the same man who is speaking unto you, but thick veils cover your eyes. If your hearts really seek after truth, it is quite easy to examine this man who claims to have been graced with Divine communication. Come and stay in his company for two or three weeks, and behold with your own eyes the blessings that are being showered upon him, and the lights of Divine revelation that are descending on him. He who seeks, finds it, and the door will be opened unto him who knocks on it. If you should, after closing your eyes tightly and concealing yourself in a dark dungeon, utter in complaint, "Where is the sun?" your censure will be useless and absurd. O thou ignorant man! Open the doors of thy chamber, and lift the veil from over thy eyes so that the shining sun may not only be visible to thee, but may also enlighten and illuminate thee.

Divine communion life's ultimate object

Some people say that the establishment of *anjumans* (societies) and the opening of schools are enough for the revival of religion. But they know not the real import of religion, nor what is the ultimate aim of our existence, and how and by what means this object can be achieved. It should, therefore, be understood that the ultimate object of our life is the attainment of that true and real relation with the Most High God which sets us free from all sensual strings and takes us to the fountain-head of salvation and deliverance. So the path which leads to this perfect faith can never be discovered by any amount of human planning and ingenuity, and all man-made philosophies cannot be of any use in this connection. This guidance and light the Most High God sends from heaven at the time of darkness through the agency of His special messengers and only he who has come from above can take and carry others to the high heavens. Therefore, ye

people, who are sunk deep in darkness and held in the thrall of doubts and suspicions and are caught in the bondage and servitude of sensual passions, indulge not in pride and conceit over your nominal and ceremonial Islam, and think not that your true happiness and welfare, your real good and benefit, and your ultimate success, lie in these schemes which are put into action through the present-day *anjumans* and schools. These institutions may basically be beneficial, as the first rung of the ladder leading to progress and advancement, but they are far away from the real purpose. Such devices may perhaps create quickness of intellect and skill, acuteness of mind, and adroitness in the art of dry reasoning and argumentation, and may win the distinctive title of scholarship and learning. They may even be helpful to some extent in the attainment of the real object, after you have acquired knowledge for a long time. But, as says the ancient adage, by the time the antidote arrives from Iraq, the snake-bitten person will have expired.

Caution

Awake, therefore, and arise, and be watchful that you may not stumble and fall and that you may, not have to set out on your last journey in a state which may, in reality, be the state of unbelief and faithlessness. Know and understand it clearly that the hope of salvation and success in the next life does not entirely depend upon the acquisition of this ceremonial knowledge and learning. Instead, there is an imperative need for heavenly light which drives away and dispels all kinds of doubts and suspicions, and puts out the flames of greed and selfish desire, and draws toward the true love, devotion and obedience of the Most High God. If you should interrogate your own conscience, you will receive the same reply that the true satisfaction and contentment of mind, which causes spiritual transformation in an instant, has not yet been achieved by you. It is really a matter of great regret that in spite of the zeal and enthusiasm you display in the

propagation of these ceremonial activities and sciences, you devote not even a small fraction thereof to the heavenly dispensation. Your life has been devoted mostly to such matters which, in the first place, have no concern whatsoever with religion, and if there is any relation, it is of a very trivial and trifling nature, far behind and far short of the real object. If you have those feelings in you, and the fine wisdom which leads straight to the true goal, you should not take any rest unless you have attained and achieved that real object. O people, you have been created for the love, knowledge and obedience of the Most High God Who is your Creator and the true object of worship and adoration. Until this quality, which is the prime purpose of your creation, is manifestly displayed in you, you will be lagging far behind the true salvation and success.

Admonition

If you can be equitable and just, you can, yourselves, bear witness to your internal condition in that instead of the worship of One True God, you have ever before your mind the huge idol of worldliness before which you prostrate a thousand times in a second. In the mad scramble and the rat race of this world you are so much preoccupied and absorbed that you find no time to turn your eye to the other side. Do you ever think what will be the repercussion of this existence? Where is justice or fairness in you? Where are honesty and uprightness and where are righteousness and rectitude, fear of God and humbleness to which the Holy Qur'an calls you? For years on end you cannot recall to your mind, even in a fit of forgetfulness of the world, that there is also a God over you, and it does not even occur to you what are His rights over you. The truth of the matter is that you have no concern, no relation whatsoever, with the Everlasting and Eternal God, and feel reluctant and loathsome even to utter His name. Quite cunningly you will now contend that this is not so. But the law of God puts you to shame when

it tells you that the signs of the people of faith are not to be found in you. In matters of the world, you may lay claim, with self-ostentation, to wisdom and soundness of opinion, but all your ability and far-sightedness, intellectual discernment and insight come to an end at the edge of this planet. You cannot, with the help of your intellect, behold even an infinitesimal part of the other world for the eternal abode whereof your souls have been brought into existence. You are sitting as contented with the life of this world, as does a man who is in possession of a treasure which is to remain with him forever. But you spare no thought, not even once in your life on the next world, the delight and pleasure of which are everlasting and capable of producing real contentment.

“By their fruits ye shall know them”

What a great misfortune that with your eyes closed, you are displaying apathy and indifference to a matter of paramount importance, and are plunged heart and soul in the inordinate desire for insignificant and perishable things! You know it full well that the hour will surely come upon and seize you, and it will cut short and snip your life and all your ambitions with a single stroke. But what a disastrous calamity it is that in spite of this indisputable knowledge you are wasting all your time and opportunity in running after the world. In fact, this yearning of the world is not confined to the employment of legitimate means and methods but all unlawful actions, from falsehood and fraud right up to cold-blooded murder, have been legitimatised and permitted by you. With all this disgraceful violation of the law current among you, you still have the audacity to say that you stand not in need of any heavenly light and heavenly-inspired mission. Rather, you harbour in your mind the bitterest hostility and malice against it. You have indeed formed a very low estimate of this divinely-established mission so that when you make you mentions it, your mouths emit words filled with

raillery and ridicule in a very haughty and arrogant manner. To your objection which you raise over and over again asking how you could be convinced that this mission is from the Most High God, I have just now furnished a reply that you will know the tree by its fruit, and the star by its light. I have delivered the message unto you. Now, it is up to you to accept or reject it, to remember and retain it, or to let it go and allow it to be erased from your memory.