

Nishān-e-Āsmānī

THE HEAVENLY SIGN

Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān

The Promised Messiah and Mahdi^{as}

Founder of the Aḥmadiyya Muslim Jamā‘at

2005

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THE HEAVENLY SIGN

English rendering of *Nishān-e-Āsmānī*, an Urdu writing of Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān, The Promised Messiah and Mahdi^{as}, and Founder of the Aḥmadiyya Muslim Jamā‘at.

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Foreword

Nishān-e-Āsmānī, first published in 1892, is one of the smaller but equally important books by Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān (1835-1908), the Promised Messiah and Mahdi^{as}.

It is a closely reasoned thesis, primarily based on prophecies made by some earlier Muslim saints and seers about the Coming of the Promised Messiah and the Mahdi^{as}. That all the events precedent to the Coming happened as prophesied and that they conclusively established the claim of the revered author to be the Promised Messiah and Mahdi^{as}, is part of history. He has since been globally hailed and accepted by tens of millions of devoted followers—the Aḥmadiyya Jamā‘at, known for their genuine commitment to religious values, devotion to the Living God, service to mankind, piety and peaceful communication of the Truth. The present Imam and Head of this deeply religious Jamā‘at is Ḥaḍrat Mirzā Masroor Aḥmad^{at}, the fifth elected and divinely sanctified successor of the Promised Messiah^{as}.

Nishān-e-Āsmānī was translated into English by Mr. Muḥammad Akram Ghaurī (of blessed memory), and revised by Ms. Shamīm Akhtar (USA) and Mr. Ifṭikhār Aḥmad Ayāz (UK). Please remember them in your prayers, as well as Mr. Rāja ‘Aṭā’ul Mannān, Mr. Ṭāhir Maḥmūd Mubashar, Mr. Dhulqarnain and ‘Abdus Salām Anjum, who worked diligently at different levels to bring this book into its final shape.

Muḥammad ‘Alī Chaudhry
Wakīlut Taṣnīf, Rabwah.
22 September 2004

System of Transliteration

The name of Muḥammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation 'may peace and blessings of Allah be upon him.' The names of other prophets and messengers are followed by the symbol ^{as}, an abbreviation for 'on whom be peace.' The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Disciples of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/with her/with them).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- د *dh*, pronounced like the English *th* in 'that'.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in 'this'.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.

- غ *gh*, a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
- ق *q*, a deep guttural k sound.
- ء ', a sort of catch in the voice.

Short vowels are represented by *a* for $\text{—}^{\text{˘}}$ (like *u* in 'bud'); *i* for $\text{—}^{\text{˙}}$ (like *i* in 'bid'); *u* for $\text{—}^{\text{˚}}$ (like *oo* in 'wood'); the long vowels by \bar{a} for $\text{—}^{\text{ˉ}}$ or $\text{—}^{\text{ˊ}}$ (like *a* in 'father'); \bar{i} for $\text{—}^{\text{ˉ}}$ or $\text{—}^{\text{ˋ}}$ (like *ee* in 'deep'); *ai* for $\text{—}^{\text{˘}}$ (like *i* in 'site')[♦]; \bar{u} for $\text{—}^{\text{ˉ}}$ (like *oo* in 'root'); *au* for $\text{—}^{\text{˘}}$ (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic, Persian or Urdu and Hindi words which have become part of English language, e.g., Islam, Mahdi, Qur'an, Hijra, Ramadan, Rahman, Hadith, Zakat, ulema, umma, sunna, kafir, Hindu, Hinduism, karma etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for غ, ' for ء. Commas as punctuation marks are used according to the normal usage.

The Publishers

♦ In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

All praise and gratitude is due to Allah for this complete and comprehensive book, which serves as God's final argument against the opponents, enhances the faith of the believers, and increases their knowledge. It is named:

THE HEAVENLY SIGN
OR
THE TESTIMONY
OF THE RECIPIENTS OF
REVELATION

اینست نشان آسمانی مثلش بنما اگر توانی
یا صوفیٰ خویش را بروں آر یا توبه بکن ز بدگمانی¹

From among the writings of the Mahdi and Messiah^{as} of the
Time, and *Mujaddid* of the Age

Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān^{as}.

Published in June 1892 at Riyāḍ-e-Hind Press, Amritsar, under the supervision of
Ghulām Muḥammad (Calligrapher).

¹ This is a Heavenly Sign;
Produce its like if you can.
Either bring out your Şūfī to face me;
Or of doubting me repent. [Translator]

PUBLIC ANNOUNCEMENT

Whoever receives this book should know that it has been sent at cost. Please send through money order the sum of 3 annas, being the price of the book, plus half anna for postal charges, which adds up to 3 annas and 6 pai, so that it can be saved to bear the cost of the next book *Dāfi 'ul Wasāwis*. Whoever desires to buy more copies should ask for them.

Peace be on him who follows the guidance.

Mirzā Ghulām Aḥmad of Qādiān
Dist. Gurdāspur
The Punjab
1st June 1892

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Ever Merciful

I see the power of the Creator
 And I see the plight of the age.
 I do not say all this by reading the stars:
 Nay! I relate what God Almighty has told me.
 In Khorasan, Egypt, Syria, and Iraq;
 I see sedition and wars.
 Every one is in a wretched state,
 Even the highest and the best.
 I hear a strange story:
 I see grief and sorrow everywhere.
 Pillage, plunder and massacre by numerous armies,
 I see left and right.
 I see many men of little importance
 Masquerading as teachers and scholars.
 Religion and faith do I find weak and defenceless;
 Alas! I see this sad state is a source of pride and glory
 for the heretic.
 I see the compassionate friends of every nation
 Shamefully disgraced and deserted.
 I see that appointment and dismissal of public officers
 Is frequent and of little importance.
 I see enmity and dispute
 Between the Turk and the Tajik.
 I see hypocrisy, deceit, and guile everywhere,
 And among the high and the low.

And shrines, the abode of peace,
Have become the place of rendezvous of mischief
mongers.

If peace can be found anywhere,
I see it only on the top of the mountains.

Although I see all these tribulations, yet I do not despair;
For I rejoice in having a sympathetic friend.

After a year or so,
I see a different picture of the world.

I see a monarch who is the essence of wisdom—
A stately and graceful leader.

Analogies need to be interpreted,
As I do not see these things while fully awake.

Immediately after the passage of twelve hundred years,²
I see terrible things happening.

On the mirror of the conscience of the world,
I see the dust and rust of sin.

The tyranny of tyrants in all the countries
I see immense and immeasurable.

I see revolts, wars, disorder and injustice
Within the land and on its borders.

I see that the slave has become like his master;
And the master I see like a slave.

I see that any one who is befriended by adversity
Is under a heavy burden and embarrassed.

I see that a new coin is struck,
Whose value is less than it seems.

² After the 12th century of the Hijra. [Translator]

I see that the rulers of the seven kingdoms
Are at dagger's drawn, each with the other.
I see the face of the moon darkened
And the heart of the sun I see wounded.³
I see the trader helpless and forlorn in the middle of his
journey
Far away from his destination.
I find India in a wretched state
I see the tyrannies of the Turks and the destruction.
I see that trees in the orchard of the world
Are barren and without fruit.
I find that Unanimity, Contentment and Seclusion
Are the best recourse at this time.
But do not grieve, for in the midst of these anxieties,
I envision the joy of meeting the Sweetheart.
When the unfruitful winter⁴ is over,
I envision the rising of the sun of a happy spring.
When his⁵ tenure comes to its successful end,
I see that he will be succeeded by his illustrious son.
I foresee that aristocrats and nobles
Will become his faithful disciples.
I see that this exalted ruler will be
The monarch of all the seven continents.
He resembles the Holy Prophet^{sa} in his appearance
And I find him to be of placid disposition and

³ This points to the eclipse of the Sun and the Moon. [Translator]

⁴ The thirteenth century of the Hijra. [Translator]

⁵ The Promised Messiah's^{as}. [Translator]

scholarly deportment.

I see his hand shining like the white hand of Moses
And in his hand I see the *Dhulfiqār*.⁶

I smell the fragrance of the Garden of the Law of Islam
I see the flower of the Faith blooming and flourishing.

Extending up to forty years, O my brothers,
I see the ministry of this champion.

I see the sinners ashamed and out of countenance
Before this immaculately innocent Imam.

I see that he is God's soldier, defender of friends and killer
of the foe;
He is compassionate and faithful like the Friend of the
Cave.⁷

I see the beauty of Sharia enhanced in his time,
And Islam flourishing on a sound footing.

I see the treasures of Chosroes and wealth of Alexander
All being disbursed for the cause of the Faith.

I see him as the universally accepted leader;
The whole world following him faithfully.

I see the name of that illustrious personage written
And I read: *Alif, Hā, Mīm, and Dāl*.⁸

With his advent I see that the faith the world shall prosper;
And mankind will float upon a wave of good fortune.

I see that he is the Mahdi and the Messiah of the age
And he is the champion in both capacities.

I see the whole world has become like one big city;

⁶ The sword of Ḥaḍrat 'Alī^{ra} (may Allah be pleased with him). [Translator]

⁷ Ḥaḍrat Abū Bakr Ṣiddīq^{ra} (may Allah be pleased with him). [Translator]

⁸ Arabic characters which make up the word 'Aḥmad'. [Translator]

And his justice is the fortress for one and all.
 This monarch of mine will have seven ministers
 Each will be an excellent administrator.
 In the hands of this Cup-bearer of *Tauhīd*,
 I see a sweet and delicious wine.
 I see the rusted swords of the iron-hearted champions
 Blunt and discredited.
 The wolf and the sheep and the lion and the deer
 I see them all grazing in peace and without fear.
 I see that the wary and the vigilant Turk are slack
 And their enemy is inebriated.
 I see Ni‘matullāh sitting smug in a corner,
 Aloof and indifferent to everything.

Here Munshī Muḥammad Ja‘far Ṣāhib insists that the couplet '*The vigilant Turk...*' actually contains a prophecy that people would deny me. But, as any sensible and fair-minded person, who is disposed to thought and reflection, can perceive, this couplet is found in the latter part of the poem, and it is obvious from the sequence of the verses, that first the Promised Messiah^{as} was to appear, and then an event was to take place that would show that the vigilant Turk had slackened and his enemy was inebriated. It is obvious that no one besides me has claimed to be the Promised Messiah^{as} in this age, therefore, not even a simpleton can consider me to be the 'Turk'. The correct interpretation of this couplet is that, after the advent of this Messiah, the Turkish Empire will become weak and its enemy—Russia—will also not gain much from its victory.

The stupor of victory will dissipate, giving way to a hangover. Moreover, the couplet '*The Mahdi and Messiah^{as} of the age*' clearly indicates that this Promised Mahdi^{as} will also be the Promised Messiah^{as}, whereas Sayyid Aḥmad Ṣāḥib never claimed to be the Promised Messiah^{as}. The *Aḥādīth* also bear out the fact that, at the time of the Promised Messiah^{as}, the Turkish Empire will grow weak and people in some parts of Arabia will contrive to establish a new state and will be ready to break away from the Turkish Empire. So these are the signs of the coming of the Promised Messiah and the Mahdi^{as}. Let him who will, reflect upon this.

I am surprised at Muḥammad Ja‘far Ṣāḥib, for he did not even ponder over the verse, '*I behold his successor, his illustrious son*'. How can this prophecy be applied to Sayyid Ṣāḥib? If he could come back to life today, 27th January 1892, he would be a hundred and twelve (112) years old. Would he, in such an old age, get married and beget a son? It is also mentioned in a number of *Aḥādīth* that the Promised Messiah^{as} shall marry and beget children. The revelation of Ni‘matullāh Ṣāḥib is in accordance with these *Aḥādīth*. The words of Hadith about the Promised Messiah^{as} are:

يَتَزَوَّجُ وَيُولَدُ لَهُ⁹

Sayyid Ṣāḥib never claimed to be the Promised Messiah^{as}, how then can he have fulfilled this prophecy? It must also

⁹ 'He shall marry and beget children.' [Translator]

be remembered that the word 'vigilant' in the couplet '*the vigilant Turk*' has not been used to criticize, and that the Persians use this word for eulogy and praise. The poet Ḥāfīz, has said:

خیالِ زلفِ تو پختن نه کار خامان ست
¹⁰ که زیرِ سلسله رفتن طریق عیاری ست

¹⁰ The novice cannot dream of caressing the locks of the beloved;
 Only the vigilant can saunter under the chain (of locks). [Translator]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹¹
 الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى¹²

In these few pages are recorded the testimonies of some saints and *majādhīb*¹³ who had foretold about my advent long before me. Among these is the prophecy of a *majdhūb* Gulāb Shāh, who passed away from this transitory world thirty or so years ago. Although this prediction has been recorded on page 707 of *Izāla Auhām*, it is being published again because the narrator has now related it with all the details and it is his desire that this prophecy should be published as a separate announcement.

The narrator, Miāñ Karīm Bakhsh, relates the prophecy with such great conviction and firm faith, that were a seeker of truth to listen to him attentively, it would definitely move his heart in a complete and astonishing way. Now, in May 1892, I asked Miāñ Karīm Bakhsh to come to Luddiyāna and kept interviewing him about this prophecy. I asked him to relate it on oath at several gatherings. He was asked to swear that he would tell the truth and nothing but the truth and that he would only

¹¹ In the name of Allah, Most Gracious, Ever Merciful. [Translator]

¹² Praise be to Allah and peace be upon His chosen servants. [Translator]

¹³ *Majdhūb*, p. *Majādhīb*: Pious men who are lost in Divine Meditation. [Translator]

relate what he could remember with perfect certainty and would not say anything that bore even a shadow of doubt or ambiguity. He was also told that if he told anything that was in the least dubious or contrary to the facts, he would be held accountable for it before God. In fact, to verify his truthfulness, he was solemnly told: 'You should give thorough consideration to this matter and understand that if you say even one word that is contrary to fact, the sin would be on your head. And, on the Day of Resurrection you will be accursed and suffer ignominy like calumniators.' He was also repeatedly told: 'O Miān Karīm Bakhsh, you are an old man and you are said to have spent your whole life with fear of God and you have been regular in your prayers and fasting. Remember that if this prophecy of Gulāb Shāh about my humble self, that you narrate, is dubious or untrue, then by relating it all your previous acts of piety would become annulled and void. Do not take offence, but you must clearly understand that you shall be cast into Hell for telling such a lie. If you are not sure about the whole truth, then do not let your faith be ruined for my sake. I can be of no assistance to you either in this world or in the next. Whosoever is held guilty before God shall have to enter Hell, where he shall neither live nor die. Cursed is he who offends his Creator by uttering falsehood. Most unfortunate is he who ruins all the pious acts of a lifetime by committing one crime. Remember, if someone forges a lie against God Almighty merely to please me or proclaims a false dream, vision or a

revelation, in my eyes he shall be worse than a dog and filthier than swine. I shall have nothing to do with him in this world or the next, because he will have displeased his beloved God by uttering falsehood for the sake of a despicable creature. If we become audacious liars and do not fear God not for our calumnies, then dogs and swine are a thousand times better than us. Hence, if you have committed a sin, you must repent so that you may save yourself from complete perdition. You must understand that God shall never allow a liar to go unpunished. And, as far as my mission is concerned, it is not dependent on the testimony of any human being. He Who has sent me is with me and I am with Him. His refuge suffices me. He will never allow His servant to perish nor let His messenger go to ruin.

All this was repeatedly said to Miān Karīm Bakhsh at several different gatherings. But, having listened to it all, he responded with such anguish in his heart, that the audience were moved to tears. From every word that he spoke, it was evident that he was filled with the fear of God and was indeed telling the truth. He narrated the prophecy with tears running down his eyes and with such anguish that it made the listeners tremble. That day it became absolutely certain that this prophecy had permeated his entire being and his faith had greatly benefited by it. Therefore, I have set out the following announcement from him, which he has dictated having sworn on the name of God Almighty. The fair-minded and

discerning readers will have no difficulty in realizing what a superb testimony this is.

In addition to this, there is also another prophecy which a godly man named Ni‘matullāh, renowned in India as a saint and seer of true visions, has written in a poem. He passed away seven hundred and forty-nine (749) years ago and this also is the time that has elapsed since the poem which contains this prophecy was written. When Maulawī Muḥammad Ismā‘īl Ṣāḥib Shahīd was trying desperately to have his mentor, Sayyid Aḥmad Ṣāḥib, recognised as the Mahdi of the age, he got hold of this poem and did all he could to prove that the said prophecy applied Sayyid Ṣāḥib. He even published this poem in his book. However, in no way can the conditions and signs mentioned in the poem be applied to Sayyid Aḥmad Ṣāḥib. It is true that he who will come to fulfil the prophecy has been named 'Aḥmad', it is written that he will appear in India and it is also mentioned that he will appear in the thirteenth century (of the Hijra). A cursory glance can make one imagine that all the three conditions are fulfilled in Sayyid Aḥmad Ṣāḥib. A little reflection, however, will show that this prophecy is not at all relevant to Sayyid Aḥmad Ṣāḥib. It is clear from the verses that the Promised Messiah^{as} will not appear in the *beginning* of the thirteenth century, rather his advent will be at the end of the century after several great events, disasters and catastrophes. That is to say, he will appear at the turn of the fourteenth century. It is obvious that Sayyid Aḥmad did not live to see even the

middle of the thirteenth century, how then can he be called the *Mujaddid* of the Fourteenth Century? Moreover, Sayyid Ṣāhib himself never made the claim which is ascribed to him, nor can any statement of his be presented which contains such a claim. Besides, in his poem, Shaikh Ni‘matullāh Walī has said that he who has to come will also be called the Mahdi and ‘Īsā^{as} (Jesus); and it is well known that Sayyid Aḥmad had never claimed to be ‘Īsā^{as}. Furthermore, these verses also indicate that his son, who will have the characteristics of his father, will succeed him. It is also clear that Sayyid Aḥmad Ṣāhib never made a prophecy about such a perfect, righteous son, nor did he have any son who was imbued with the spirit of ‘Īsā^{as}. These verses also indicate that after being commissioned, the reformer will live for forty years, while it is well known that Sayyid Ṣāhib passed away from this transitory world just a few years after his advent. It is evident from *Brāhīn-e-Aḥmadiyya* that I was commissioned to revive the faith at the age of forty, about eleven years ago. According to the prophecy mentioned in *Izāla Auhām*:

ثمانين حولاً او قريباً من ذلك¹⁴

it appears that the tenure of my mission will extend to forty years. And it is Allah Who knows best.

The expectation that Sayyid Aḥmad will return to this world, is similar to the expectation regarding the coming of Elias^{as} and of Jesus^{as}. Many simple and ignorant people

¹⁴ Forty years or thereabout. [Translator]

are wasting their lives holding fast to this belief. The truth of the matter is that it is God's practice that He sometimes gives the news of the coming of a deceased prophet through some saint or recipient of revelations. By this He only means to convey that another person possessing his disposition and characteristics will appear. For example, Malachi^{as}, one of the Israelite Prophets, had foretold that Elias^{as}, who had been raised to Heaven, would come back to this world and that unless and until he came back, the Messiah^{as} would not appear. The Jews stuck to the literal meaning of this prophecy so tenaciously that when Jesus^{as} appeared they refused to accept him. Although Jesus^{as} repeatedly explained to them that the name Elias^{as} only referred to John^{as}, son of Zechariah^{as}, also called Yaḥyā^{as}, they continued to look towards the sky, expecting Elias^{as} to descend in person. Thus, because of their insistence on the literal meanings, they rejected two prophets, Jesus^{as} as well as John^{as}. They claimed that these were not true prophets, for, had they been true, Elias^{as} would have descended from heaven before their very eyes, as God had foretold in the Holy Scriptures. Hence the Jews are still expecting Elias^{as} to descend from heaven. These unfortunate people do not know that Elias^{as} has already descended from the heaven and so has the Messiah^{as}. Alas! How literal adherence to words of prophecies has harmed the world and yet it does not realize its error!

A *Ṣaḥīḥ* Hadith relates: 'O ye Muslims! In the latter days you will behave exactly like the Jews and follow their

footsteps in every way, to the extent that if a Jew had been guilty of adultery with his mother, you too will do the same.' Read and reflect on this Hadith, along with the case of Prophet Elias^{as} and the issue of the coming of the Promised Messiah^{as}, which has caused such an uproar in this age. Use your wisdom and reflect how the verdict of Jesus^{as} has completely demolished the prevalent belief of the Jewish *Ahl-e-Sunnahwal Jamā'at* regarding the coming of Elias^{as}. What became of their consensus? Think and try to understand. Did Elias^{as} descend from the Heaven, or was it John^{as} the son of Zechariah^{as} who was meant by Elias^{as}? Allah, the Exalted, has repeatedly said in the Holy Qur'an: 'O Muslims! Do not tread the paths of the Jews and do not make the mistakes they made nor hold the views because of which they were called dogs and swine.' A truly wise person is he who takes lessons from the fate of others and avoids stepping where others have stumbled. Alas! Like the Jews you are digging the same pits to destroy yourselves and your people. Just take the trouble of going to the Jewish scholars and ask them why the Jews did not accept Jesus^{as} and John^{as}. The answer you will receive will be that the signs of the appearance of the Messiah^{as} which are written in their Scriptures and Traditions are that Elias^{as} will descend from heaven first, that the Messiah^{as} will be a king, and that he will be at the head of an army. Since Elias^{as} has not descended from heaven and kingship was not bestowed on the Son of Mary^{as}, therefore, he is not the true Messiah^{as}.

Just reflect! How similar is the case of the Promised Messiah^{as} to that of Elias^{as}. You must also bear in mind that a number of Prophets appeared before Jesus^{as}, but none of them explained that 'Elias' meant some other person. Up to the very time of Jesus^{as} it was the unanimous belief of all the Jewish scholars and rabbis that Prophet Elias^{as} himself would come back to this world. It is strange indeed that even the recipients of revelations were not told that this belief was utterly false. Their scriptures said in so many words that the Prophet Elias^{as} would return to this world. At long last, God Almighty revealed this secret to the Messiah^{as} that the Prophet Elias^{as} was not going to come in person, rather his return to this world implied the coming of someone like him and that person was none other than the Prophet John^{as}. The fact of the matter is that prophecies contain many hidden meanings which become manifest only at their appointed time, and even the great sages remain unaware of them. How truly has someone said:

پرسخن وقتے و پر نکتہ مقامے دارد¹⁵
 و کم من علم ترک الاولون للآخرین¹⁶

It is probable that Sayyid Ahmad or one of his righteous disciples received a revelation that Ahmad will come back

¹⁵ There is an appropriate time for every saying and every enigma is solved at its appointed time. [Translator]

¹⁶ How much knowledge there is which our forefathers left for posterity to acclaim. [Translator]

to this world and they thought that Sayyid Aḥmad Ṣāhib himself would return to this world after a short absence. Examples of such misunderstandings are found among other peoples as well. People do not pay attention to the Allah's practice and, disregarding the meanings that are probable and in accordance with the ways of Allah, accept those that are absurd and baseless. The second coming of Sayyid Aḥmad, for which our '*Muwahḥhid*' brethren are waiting so eagerly, is actually a similar sort of mistake. Gentlemen! The 'Aḥmad' who was to come has come! You might as well say that Sayyid Aḥmad has come back, for believers are like one being:

انبیاء در اولیاء جلوہ دہند ہر زمان آئند در رنگے دگر¹⁷

Alas! How people ignore the fact that every man must die and that God never suggests the return of a dead person in the physical sense. No righteous person is made to suffer death and its agony twice. The absurd thought that Jesus^{as} son of Mary^{as} is alive in Heaven, has created much trouble and mischief in the world. In fact this is the only basis for the Christians claim about the godhead of Jesus^{as}. This belief has gradually led them to think that God has now become idle and has relegated everything to His son who is alive. This is the basic argument which the Christians have in support of the divinity of Jesus^{as}, and in this our Ulema are assisting them. The truth is that Jesus^{as} is dead.

¹⁷ Prophets appear in the persons of Saints;

In every age they manifest themselves in a different form. [Translator]

The Holy Qur'an affirms his death in the same words that are used for other deceased. In *Ṣaḥīḥ Bukhārī*, the Holy Prophet^{sa} has verified the death of Jesus^{as} and, according to Ibni 'Abbās—a great and eminent Companion—the verse '*Tawaffā*' denotes the death of Jesus^{as}. Moreover, *Ṭibrānī* and *Hākam* quote a saying of the Holy Prophet^{sa} which has been related by Ḥaḍrat 'Ā'isha^{ra} that Jesus^{as} lived to the age of 120 years. In the same Hadith, the Holy Prophet^{sa} says that his own age would be half that of Jesus^{as}. This obviously means that if Jesus^{as} has not yet passed away, then our Holy Prophet^{sa} may still be alive as well.

There is yet another point which one learns by pondering over the Word of God. When love of Allah, the Exalted, leads a man progressively towards truth and righteousness and he gives up his selfish and carnal desires, he reaches the ultimate stage of the purification of his soul. This is when he comes out of the dark abyss of his ego and its passions; and his body, which is the throne of the soul, is fully cleansed of all carnal dust and smoke and he becomes like a drop of crystal clear water. At this stage, in the sight of Allah, he is the pure soul that has emerged after the carnal self has melted away, and has, in complete obedience to his Lord, acquired a resemblance with the angels. It is at this stage that he deserves to be called *Rūḥullāh*¹⁸ or *Kalimatullāh*.¹⁹ This is also what we

¹⁸ The Spirit of Allah. [Translator]

¹⁹ The Word of Allah. [Translator]

understand from the Hadith:

لا مهدي إلا عيسى²⁰

quoted by *Ibni Māja* and *Hākam*, that only he can attain the perfect status of Mahdi^{as} who has first become 'Īsā^{as}. This means that when a person becomes so perfect in devotion to Allah, that he become a pure soul, only then does he become '*Rūhullah*' in the sight of Allah and is known in heaven by the name of 'Īsā^{as}. God Almighty bestows upon him a spiritual birth, which is purely by His Grace and not through a corporeal father. To be so completely free from all kinds of darkness of the corporeal self, as to become soul incorporeal, is the consummation of self-purification and self-annihilation for the sake of Allah. This is the state of '*Īswiyyat* which Allah bestows to perfection upon whomever He pleases. And the highest stage of *Dajjāliyyat*, according to:

أَخْلَدَ إِلَى الْأَرْضِ²¹

is that a person becomes progressively more and more inclined towards mundane desires till he falls into the abyss of darkness and becomes darkness itself. He acquires a natural amity with darkness and an innate antagonism to light. The existence of *Dajjāliyyat*, as opposed to '*Īswiyyat*, is imperative, because opposites can only be recognized by contrast. These opposites have

²⁰ Mahdi is none other than 'Īsā^{as}. [Translator]

²¹ ...he inclined to the earth... —Al-A'rāf, 7:177 [Translator]

existed since the time of our Holy Prophet^{sa}. He called Ibni Şayyād *Dajjāl* and said to Ḥaḍrat ‘Alī^{ra}: ‘*You bear a resemblance to ‘Īsā^{as}*’. This was when the seed of ‘Īsā^{as} and *Dajjāl* was sown. With the passage of time, as the darkness of *Dajjāl* grew, so did people with the true spirit of ‘Īsā^{as} continue to appear to oppose it. This went on until the perfect *Dajjāliyyat* emerged in the last days, because of the vice, sin, disbelief, and transgression that prevailed all over the world like it had never done before. The Holy Prophet^{sa} had prophesied that such conditions would prevail in the latter days. Hence it was necessary that there should also be a full manifestation of ‘*Īswiyyat* to counter it. It must be remembered that ‘*Dajjāliyyat*’ is a term that signifies all those evils the prevalence of which in the latter days was foretold by the Holy Prophet^{sa} Ḥaḍrat Muḥammad^{sa} has mentioned several hundred of its ramifications or branches. The *Maulawīs*, who prefer to follow the convention in total disregard of the Holy Qur’an, are also branches of the tree of *Dajjāliyyat*. They recite the Holy Qur’an but do not understand it. In short, today *Dajjāliyyat* is spreading its numerous tentacles in all directions like a spider. The disbeliever with his disbelief, the hypocrite with his hypocrisy, the drunkard with his drunkenness, and the clerics with their habit of preaching without practising and their malice, are all spinning the net of *Dajjāliyyat*. This net can only be demolished with a heavenly weapon and that weapon can be effectively used only by the ‘Īsā^{as} who is to descend from the same heaven.

‘Īsā^{as} has indeed descended, *and God's promise was bound to be fulfilled.*

I will lay out the prophecies that I had promised to do. Keeping to the chronological order, I think it will be appropriate to first relate the prophecy of Ni‘matullāh Walī along with the prophecy of the Holy Prophet^{sa}, and then the prophecy of Miān Gulāb Shāh as it was related by Miān Karīm Bakhsh.

Ni‘matullāh Walī lived in the suburbs of Delhi and is famous as one of the renowned saints of India. With reference to his *Dīwān*, 560 Hijra is believed to be the time of his appearance. The date of the publication of the book which contains this prophecy is *Muḥarram*, 25, 1868. Thus, forty-one years have elapsed since these verses were published. These verses are included in the booklet *Arba‘īn Fī Aḥwālil Mahdiyyīn* published on the date already mentioned. And, as I have already said, the object of including these verses in the booklet was to try and establish Sayyid Aḥmad Ṣāḥib as one of the *Mahdīs*. Undoubtedly, people have greatly erred in understanding the *Aḥādīth* that mention the prophecy of the Holy Prophet^{sa} about the coming of a person named Mahdi. In general, it has been erroneously assumed that the word 'Mahdi' invariably refers to 'Muḥammad son of ‘Abdullāh' who has been mentioned in some *Aḥādīth*. But a careful study reveals that the Holy Prophet^{sa} has foretold the coming of several *Mahdīs*. One of them has been called

Sultān-e-Mashriq^{as 22} in Hadith; he has to appear in an eastern country, like India; while the country of his origin must be Fāras (Persia). In fact, it is he concerning whom is written in a Hadith that even if faith ascended to the Pleiades, he would bring it back even from there. Yet another sign concerning him is that he will be a farmer. In short, it is a definite and proven fact that several Mahdīs are mentioned in the *Ṣiḥāḥ Sittah*,²³ and one of them will appear in the Eastern countries. But some people have been confused by the amalgamation of these *Aḥādīth*. However, the point which deserves most attention is that the time of advent of one Mahdi^{as}, as foretold by the Holy Prophet^{sa} is the same in which we live, and he has called him the *Mujaddid* of the 14th century (Hijra) as, God willing, I shall later elaborate. Anyway, though it is definitely clear that a great *Mujaddid* will appear in India at the beginning of the 14th century [Hijra], it is quite arbitrary to declare that this prediction applies to Sayyid Aḥmad Ṣāḥib, because, as I have already pointed out, Sayyid Ṣāḥib did not even live to see the 14th century (Hijra).

Now I will present some verses of Ni‘matullāh Walī about the Mahdi^{as} of India with comments.

²² The Emperor of the East. [Translator]

²³ The six most authentic books of Hadith. [Translator]

THE VERSES

*I see the power of the Creator
And I see the plight of the age;*

*I do not say all this by reading the stars:
Nay! I relate what God Almighty has told me;*

Meaning, that whatever I write in these verses shall not be some astrological divination, rather it is something of which God Almighty has apprised me through Revelation.

*Immediately after the passage of twelve hundred years,
I see terrible things happening.*

Meaning, that with the beginning of the thirteenth century Hijra, there will be a revolution in the world and strange and amazing phenomena will be observed. And I see that immediately after twelve hundred years of Hijra, strange events will begin to unfold.

*On the mirror of the conscience of the world,
I see the dust and rust of sin.*

Meaning, that in the thirteenth century righteousness and piety will disappear from the world and there will be a storm of mischief. The rust of sin and dust of malice will spread everywhere, which means that hostility will become widespread, dissension will increase and love and sympathy shall disappear. But we must not grieve on account of it.

*The tyranny of tyrants in all the countries,
I see immense and immeasurable.*

In every country, injustice will be at its height. Rulers will be unjust to their subjects; one king will be unjust to another, one co-heir will be cruel and unjust to the other, and there will be a precious few who will adhere to justice and equity.

*I see revolts, wars, disorder and injustice
Within the land and on its borders.*

In India and on its borders there will be great rebellions, wars and tyranny.

*I see that the slave has become like his master;
And the master I see like a slave.*

Such revolutions will take place that the master will become a slave and the slave will take the place of his master, i.e., the rich will become poor and the poor rich.

*I see that a new coin is struck,
Whose value is less than it seems.*

This means that the old dynasty of India will decline and there will be a new ruler of India and a new coin will be struck which will have very little intrinsic value. And all these events will occur in succession in the thirteenth century Hijra.

I see that trees in the orchard of the world

Are barren and without fruit.

This means that there will be famines and the orchards will yield no fruit.

*But do not grieve, for in the midst of these anxieties,
I envision the joy of meeting the Sweetheart.*

In this time of tribulation and anxiety, which is the thirteenth century, you should not grieve, because amidst these tribulations I see the joy of meeting the Beloved. This means that when the tribulations of the thirteenth century reach their climax, then, at the end of the century, the meeting with the Beloved shall take place, i.e., God, the Exalted, will turn (to us) with Mercy.

*When the unfruitful winter is over,
I envision the rising of the sun of a happy spring.*

This means that when the winter of the thirteenth century is over, the sun of spring will rise at the beginning of the fourteenth century. That is to say, the *Mujaddid* (Revivalist) of the age will appear.

*When his tenure comes to its successful end,
I see that he will be succeeded by his illustrious son.*

This means that when his mission comes to its successful conclusion, his son, who will be his very image, will succeed him. That is, it is destined that God, the Exalted, will grant him a righteous son, who will be his exact image and will follow in his footsteps and thus remind

people of his father. This is, in fact, in accordance with the prophecy that I have made about a son of mine.

*I foresee that aristocrats and nobles
Will become his faithful disciples.*

It is also destined that kings and noblemen will ultimately become his humble followers and devotion for him will lead some of them to high fortune and sovereign power. This is in keeping with the prophecy that was vouchsafed to me by God, the Exalted. Addressing me, He said: "I will bestow such numerous bounties upon you that kings will seek blessings from your garments." On another occasion He said: "Grace shall be bestowed on your friends and those who love you."

*I smell the fragrance of the Garden of the Law of Islam
I see the flower of the Faith blooming and flourishing.*

This means that he will revive the Sharia and Faith will blossom and bear fruit. This is in accordance with the revelation mentioned on page 498 of *Brāhīn-e-Aḥmadiyya*, which means that through me God shall cause Islam to prevail over every other religion. And again on page 491 of *Brāhīn* is recorded the revelation: 'God will not desert you until He has distinguished the good from the evil.'

*Extending up to forty years, O my brothers,
I see the ministry of this champion.*

This means that he will live to forty years from the day he

becomes the recipient of revelation and proclaims to be the Promised Imam. Now, let it be clear, that I was commanded, through a specific revelation, to call the people to Allah, in the fortieth year of my life, and I was given the glad tidings that I will live up to eighty years or thereabout. In view of this revelation, the tenure of my prophetic mission will extend to forty years out of which ten full years have already passed. (See page 238 of *Brāhīn-e-Aḥmadiyya*). [And Allah has power over everything]. Although, like the call of Noah, the signs of this call to the Truth are not yet evident, all will be fulfilled at its proper time.

*I see the sinners ashamed and out of countenance
Before this immaculately innocent Imam.*

This couplet clearly indicates that the Imam, who will come at the beginning of the fourteenth century, will have many opponents and insolent deniers who will be destined to suffer disgrace and humiliation. This is referred to in the revelation which was published in *Āsmānī Faiṣla* and which is as follows: *I am the Bestower of victory. I will give you victory. You will witness wonderful help and your opponents will fall down in prostration, supplicating: 'O, Lord forgive us! We were indeed the miscreants.'*

I see his hand shining like the white hand of Moses

And in his hand I see the Dhulfiqār.²⁴

In respect of incontrovertible arguments, his adroit hand flashes like a sword. Then I see him with the *Dhulfiqār*. There was a time when Ḥaḍrat ‘Alī^{ra} held the *Dhulfiqār* in his hand; but Allah, the Exalted, will bestow *Dhulfiqār* upon that Imam in such a manner that his luminous hand will accomplish that which in the past had been accomplished by *Dhulfiqār*. Thus his hand will be as if it was the *Dhulfiqār* of ‘Alī^{ra} that has reappeared. This is an indication that the said Imam will be *Sultānul Qalam*²⁵ and his pen will serve as *Dhulfiqār*. This prediction is an exact translation of a revelation vouchsafed to me, which was published ten years ago in *Brāhīn-e-Aḥmadiyya*. It reads: *Kitābul Walī Dhulfiqār-e-‘Alī*, which means that the book of this saint is the *Dhulfiqār* of ‘Alī^{ra}. Here the reference is to myself, and, on account of this, in many a visions I have been called *Ghāzī*²⁶ and there are allusions to this in *Brāhīn-e-Aḥmadiyya* and in other places.

I see that he is God's soldier, defender of friends and killer of the foe;

And he is compassionate and faithful like the Friend of the Cave.²⁷

He is the *Ghāzī* appointed by God, the Exalted. He is the

²⁴ The sword of Ḥaḍrat ‘Alī^{ra}. [Translator]

²⁵ *Sultānul Qalam*^{as}: The King of the Pen. [Translator]

²⁶ God's warrior. [Translator]

²⁷ Abū Bakr Ṣiddīq^{ra}. [Translator]

rescuer and defender of friends and the annihilator of the foe.

*He resembles the Holy Prophet^{sa} in his appearance;
And I find him to be of placid disposition and scholarly
deportment.*

This means that his inner and outer self is that of a prophet and the majesty of Prophethood is evident in him. Knowledge and forbearance are his characteristic traits. That is to say, due to his obedience to the Holy Prophet^{sa} he has acquired, as it were, the very appearance and character of the Holy Prophet^{sa}. This is in keeping with the prophecy regarding me which was published in *Brāhīn-e-Aḥmadiyya*:

جَرِيُّ اللَّهِ فِي حُلَلِ الْأَنْبِيَاءِ

Which means: 'The Messenger of Allah in the garb of the Prophets.'

*I see the beauty of Sharia enhanced in his time
And Islam flourishing on a sound footing.*

This means that his advent will bring back the glow to the Sharia and Islam shall be rejuvenated; the strong Faith of Muḥammad^{sa}, will become stronger and more established. This is in accordance with the revelation concerning me which was published in *Brāhīn-e-Aḥmadiyya* ten years ago:

بخرام که وقت تو نزدیک رسید و پائے

محمدیان در منار بلند تر محکم افتاد²⁸

As well as this revelation:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ

دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ²⁹

See the footnote on page 239 of *Brāhīn-e-Aḥmadiyya*.

*I see the name of that illustrious personage written
And I read: Alif, Hā, Mīm, and Dāl.*³⁰

Meaning that it has been disclosed to me in a vision that the name of that Imam will be Aḥmad³⁰.

*I see that with his advent, the Faith and the world will prosper
And mankind will float upon a wave of good fortune.*

With his coming Islam shall see better days and there shall be spiritual as well as temporal progress. This is an indication that God shall forgive all the sins of those who will join him whole-heartedly, and He shall make them firm and steadfast in their faith. It will be through them that Islam will make temporal progress, for God will cause

²⁸ Go forth gracefully as thy time has arrived and plant the feet of the followers of Muḥammad^{sa} firmly on the tallest minaret. [Translator]

²⁹ He is the One, Who has sent down His Messenger^{sa} with the guidance and the true faith, so that He may cause it to prevail over all the other religions. [Translator]

³⁰ Letters of the Arabic alphabet which make up the name 'Aḥmad'. [Translator]

them to flourish and bless them and their progeny till they will become a highly venerated people. The following revelation in *Brāhīn-e-Aḥmadiyya* is in keeping with this prophecy:

وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ³¹

The indication that with his advent the spiritual as well as material condition of Islam will improve actually means that the one who comes from God comes as a blessing for Islam and sooner or later the Mercy of God descends with him. But in the beginning famines and epidemics, etc., also descend as a warning. The Visions of Seers tell about the final result rather than of the early condition.

*I see that this exalted ruler will be
The monarch of all the seven continents.*

That is, in my vision I saw him as a king of noble descent and monarch of the world. This is in accordance with the prophecy mentioned in *Izāla Auhām*.

حَكَمَ اللَّهُ الرَّحْمَنُ لَخَلِيفَةِ اللَّهِ السَّلْطَانِ

سَيُؤْتِي لَهُ الْمَلِكَ الْعَظِيمَ

The prophecy relates to me and it means: '*The Vicegerent of Allah! The monarch who will be given a great kingdom and the treasures of the earth will be thrown open for him.*'

³¹ And I will place those who follow thee above those who deny thee until the Day of Resurrection. [Translator]

Here 'kingdom' does not mean temporal kingdom rather it means the spiritual kingdom.³²

*I see that he is the Mahdi and the Messiah of the age
And he is the champion in both capacities.*

This means that he shall be the Mahdi^{as} as well as ‘Īsā^{as} and shall be endowed with both attributes which will be manifested in him. This last couplet is a wonderful elucidation from which it can be clearly understood that, by the command of God, he will also claim to be Jesus^{as}. It is evident that during the last thirteen hundred years none other than myself has proclaimed to be the Promised ‘Īsā^{as}.

For the sake of brevity, I have given here these few couplets from a very long poem of Ni‘matullāh Walī. One should read the original verses for full satisfaction. *Peace be on those who follow the guidance.*

³² It was prophesied in earlier Scriptures that Jesus^{as} would appear as a king and would be accompanied by an army. But the Messiah actually appeared in the form of a poor and humble person, and the Jews denied him for the reason that these signs were not to be found in him in the literal sense.
[Author]

THE PROPHECY
OF OUR LORD AND MASTER
THE HOLY PROPHET

[peace and blessings of Allah be upon him]

The Hadith of the Holy Prophet^{sa} that Allah, the Exalted shall raise in this Umma a *Mujaddid* at the beginning of each century to revive its faith, is generally recognized to be a true and authentic. But, the Holy Prophet^{sa} has given so many glad-tidings as to the advent of the great Mahdi^{as} at the beginning of the Fourteenth Century, that it is impossible for a seeker to deny them. It was also foretold that when he makes his appearance, the Ulema shall pronounce him to be a disbeliever and might as well kill him.

Hence, *Maulawī* Şiddīq Ḥassan Şāhib also admits on page 363 and 382 of *Ḥujaj-ul-Kirāmah*, that the Ulema of the time, who will be accustomed to following the jurists and the religious elders, after hearing the teachings of the Mahdi, will say that he is destroying Islam. They shall rise against him and shall charge him with infidelity and perdition according to their old practice. That is, they will call him an infidel, an errant, and *Dajjāl* but they will also be fearful of the formidable sword. The Ulema will be his most bitter enemies because with his advent their authority and leadership will decline. Were there no 'sword', they would have surely given an edict for his murder. Even if

they accept him, they shall still harbour malice against him in their hearts. The elite shall not accept him as readily as the common people. The sages, who are the recipients of visions and revelation, shall pledge their allegiance to him.

In this statement, Şiddīq Ḥassan Şāhib misunderstood the meaning of the word 'sword', by saying that if there were no fear of the 'sword' of the government, they would have murdered him. To ascribe the 'sword' to Mahdi^{as} is to misconstrue the true intent of the Hadith. If the Mahdi^{as} had the sword in his hand, then how could these cowardly Ulema, despicably avaricious for the pelf and pomp of this world, proclaim him to be an accursed, an infidel and *Dajjāl*? They would rather fawn upon the infidels and destroy their faith. How could this indignant group call a believer an infidel and *Dajjāl* having seen the fury of his glittering sword? Besides, Şiddīq Ḥassan Şāhib has made an unwarranted addition that the deniers of that Promised Imam will be the *Hanafites*, the *Conformists* and not they—the *Muwahhids*. The fact is that these *Muwahhids* are the foremost denigrators while the *Muqallidīn* [*Hanifites*] have simply followed suit.

Again, Şiddīq Ḥassan Şāhib is highly mistaken in thinking that the Promised Imam is Muḥammad bin ‘Abdullāh Mahdi, because, according to him, the Promised Imam is a blood-thirsty Mahdi and a warrior. Besides, according to these Ulema, a loud voice will be heard from the heaven in support of that Promised Imam and he will perform great miracles. Jesus^{as} will descend from the heaven and take the

oath of allegiance at his hand and join his followers and he (the Mahdi^{as}) will have the sword to punish the disbelievers.

If that were true, how would the Ulema, be they *Muwahhid* or *Muqallid*, dare denounce him an errant, unbeliever, infidel and *Dajjāl*? Actually, this prophecy is about that humble Mahdi^{as} whose Kingdom is not of this world and who has nothing to do with swords. If, as Şiddīq Ḥassan Khan Şāhib says, the blood-thirsty Mahdi will kill people for even trifling innovations, then how will the Ulema escape punishment at his hands after calling him an infidel, *Dajjāl* and disbeliever? Do the Ulema have courage enough to write an edict about a powerful king and call him Kafir (disbeliever) and *Dajjāl*, especially when they see blood dripping from his sword?

The fact is that *Aḥādīth* mention many kinds of *Mahdīs* and the Ulema have created a mess by amalgamating these *Aḥādīth*. Amalgamation of *Aḥādīth* coupled with lack of deliberation has made the matter obscure to them. Otherwise, the Mahdi^{as} of the fourteenth century, who is also called *Sulṭānūl Mashriq^{as}*,³³ has been distinctly mentioned in *Aḥādīth*. His Jihad is spiritual and he has been sent as ‘Īsā^{as} (Jesus) because domination of *Dajjāliyyat*.

On page 387 of the *Hujaj-ul-Kirāmah*, there is a quotation of Ḥāfīz Ibnul Qayyam from *Manār*, which says that there

³³ The Monarch of the East. [Translator]

are four sayings concerning the Mahdi, one of these is that the Mahdi^{as} is Ibn-e-Maryam^{as} (son of Mary). My stand is that since it has been proved with decisive arguments that the Messiah ‘Īsā Ibn-e-Maryam^{as} has died, the Promised Messiah^{as} is his reflection and his specimen, and that he has been sent and given his name due to the prevalence of *Dajjāliyyat*, it should, therefore, be evident to everyone that he is the Mahdi^{as} as well as the Messiah^{as} of the time. When any noble and righteous person can be called 'Mahdi', why cannot he, who, through complete self-purification, has attained the status of being a pure soul and has been given the name of ‘Īsā^{as} and *Rūḥullāh*, be called Mahdi^{as}? I am extremely perplexed as to why these Ulema are vexed by the word ‘Īsā. In Islamic literature, even detestable things are named ‘Īsā. For instance, in the book *Burhān-e-Qāti‘a*, under the letter ‘*Ain*’, we read, that ‘*Īsā Dihqānī*’ is a metaphor for wine made from the grapes and ‘*Īsā Nau Māha*’ is the bunch of grapes from which wine is made. Wine made from grapes is also called ‘*Īsā Nau Māha*’. Now, it is outrageous that these Ulema should name a wine ‘*Īsā*’ and not hesitate to mention this in their books and consider it permissible that an abominable thing and a holy man should have the same appellation, while the person whom God Almighty, by His grace and power, names ‘Īsā^{as}’, as opposed to the prevalent *Dajjāliyyat*, should be considered by them to be an infidel.

The Prophecy made by Miān Gulāb Shāh, as related by
Miān Karīm Bakhsh under oath

**COMMUNICATION OF A TRUE TESTIMONY BY KARĪM
BAKHSH OF JAMĀLPUR FOR THE INFORMATION AND
BENEFIT OF ALL MUSLIMS**

Let it be clear to all Muslim brethren, that it is solely out of compassion and goodwill which I have for them, that I want to relate in full the testimony which I had mentioned earlier and which is printed on page 707 of *Izāla Auhām*, in respect of Mirzā Ghulām Aḥmad of Qādiān^{as}, so that the people may be specifically informed and I may be acquitted of the responsibility of conveying the testimony.

Before I relate the testimony, I call Allah, the Almighty, to be my witness that my statement is true and entirely free from every doubt and uncertainty. If in this statement, which I am about to relate, there should be any additions or omissions made by me, then may God punish me in this very world! I fully understand that if I say anything that is contrary to the facts and forge a lie against Allah, I will be counted among the chief inmates of Hell and incur His curse and wrath both in this world and the hereafter. The testimony I am now going to relate is well preserved in my memory—not so by my own effort, but with help from God—so that it might be conveyed at its proper time. I have been well aware from the beginning that I shall

greatly displease my dear people by giving this testimony and shall also get a liberal share of the edicts of disbelief that are being distributed by the Ulema. I know that my brethren will boycott with me and I will become the butt of taunts and abuse and sneers. But, I am also certain that if I conceal this evidence at this time of trial and tribulation, I will displease my God and will be guilty of a grave sin and will be thrown into the bottomless pit of blazing fire. I have, therefore, weighed both kinds of loss and have come to the conclusion that the former outcome—that the notables among my brethren might desert me or the Ulema might write edicts against me and declare me an infidel—is too trivial and unimportant. I am now an old man and my end is near. It would be most unfortunate of me if, at this age, I were to fear anyone but Allah. I am indeed terrified of committing what constitutes transgression and disbelief in the sight of Allah and I truly fear the fire of Hell, which I can not bear at all. Why should I then, for the sake of this transient world and out of fear of the Ulema and my community, earn for myself shame and disgrace on the Day of Judgement? I pray to Allah, the Exalted that I may die a believer. I will never tell a lie. If He is pleased with me, then every worldly disgrace is to me an honour and every suffering a joy. I am not afraid of being separated from my brethren for the sake of Allah, for I am now in the latter part of my life. Death has separated me from many of my relatives and very soon I too will leave this transitory world and bid

farewell to my remaining loved ones. I shall deem myself very fortunate indeed if I am separated from them for the sake of Allah and in order to please Him.

O my brethren, believe me! If I did not have this testimony with me, and if, about thirty-one years ago, a godly saint had not dissolved the mystery concerning the Promised ‘Īsā^{as} (Messiah) and told me who would it be, today, I too, like my brethren, would be one of the bitterest opponents of Mirzā Ghulām Aḥmad of Qādiān^{as}. It would have been impossible for me to accept Mirzā Ṣāḥib as the Messiah^{as} and to renounce, even on pain of death, my old beliefs, which, in my opinion, were shared by *Ahli Sunnah wal Jamā‘at*, all the pious predecessors, and were universally accepted by all the Ulema.

It was by the sheer mercy of God, the Exalted, that about thirty years ago, a godly man, a wanderer of the desolate places, a *Majdhūb*, told me things that have now become magnificent signs for me. These Prophecies have convinced me of the truth of Mirzā Ṣāḥib^{as} so firmly that even if someone were to cut me to pieces, I would care the least for my life.

Just as the day dawns and no one has any doubts about it, so did it become clear to me that Mirzā Ghulām Aḥmad of Qādiān^{as} is undoubtedly the same Promised Messiah^{as} whose advent had been foretold and who was named ‘Īsā^{as} (Jesus) in the scriptures. My heart is full of the certainty that the Prophet Jesus^{as}, is dead and will never return, and

the one whose advent was foretold by the Holy Prophet^{sa}, is this very Imam who was born in this Ummah. Hence, I wanted to convey this truth to others as well and to help the ignorant ones take to the right path. God is aware of what is in my heart and He knows that I am truthful. May God ruin me if I do not tell the truth. Brethren! Fear God and do not reject your brother's evidence on account of unwarranted suspicion, because for all of us the day from which there is no escape, is near. The testimony which I possess is that in my village *Jamālpur* in District Luddiyāna, there lived a godly and holy man named Gulāb Shāh. I used to keep his company and derive spiritual benefit from him. Although I was born in a Muslim family and called myself a Muslim, I cannot help admitting that it was actually he who taught me the ways of Islam and put me onto the holy path of *Tauhīd*. That revered saint once said to me: 'Jesus^{as} has come of age now and he will come to Luddiyāna and point out the errors in the Qur'an and will make judgments according to the Qur'an.' He then said: 'He will judge according to Qur'an and the Ulema will not accept him.' Again he said: 'The Ulema will reject him vehemently.' I said to him, 'The Qur'an is the Holy Word of God. Do you mean to say that it also contains errors?' He replied that commentaries have been written upon commentaries and free use of poetic language has led to misunderstandings, (that is, facts have been concealed by excessive exaggeration as is done by poets). When 'Īsā^{as} comes, he will point out all these errors and give his

ruling according to the Holy Qur'an.' He again said: 'He will give his ruling according to the Holy Qur'an.' I said to him that the Ulema are the heirs to the Qur'an, why would they reject him?' He answered that the Ulema would strongly reject him. I repeated my question, 'Why would the Ulema deny him when they are the heirs to the Qur'an?' At this he became greatly annoyed and incensed and answered: 'You will see what the Ulema will do. They will oppose him vehemently.'

Then I asked him, "‘Īsā^{as} has come of age, but where is he?" He said, "In Qādiān." At this I said to him, "Qādiān is but three leagues' distance from Luddiyāna. Surely there is no ‘Īsā^{as} there!" To this he did not reply then, but at another occasion he did answer my question. I have not been able to relate it earlier because it happened such a long time ago. Now I can recall that in the end he told me several times that ‘Īsā^{as} was in Qādiān, which is near Batāla.

When he had said to me that ‘Īsā^{as} was in Qādiān, and had come of age, I said, "‘Īsā, son of Maryam^{as}, is in heaven and he is supposed to descend at the Ka‘ba. Who then is this ‘Īsā^{as} who you say is in Qādiān and has attained manhood?" To this he answered with great kindness and compassion and said: "‘Īsā, son of Maryam^{as}, has died. He will never come back. I have thoroughly researched this matter. ‘Īsā son of Maryam^{as} is dead, he will not come back. God has called me a king. I speak the truth. I never utter falsehood." Then, on his own accord, he repeated

three times that the name of the ‘Īsā^{as} who is to come is Ghulām Aḥmad^{as}. Although I had witnessed a number of Gulāb Shāh's predictions come true, in respect of this prophecy that the ‘Īsā^{as} awaited for was living in Qādiān and that his name was Ghulām Aḥmad^{as}, I remained a sceptic until I saw it all come true. Though I believed that he was a holy and godly man, I was by no means willing to accept this Prophecy because I believed that it was contrary to the belief of the *Ahl-e-Sunnahwal Jamā‘at*. Therefore, I reacted passionately when I first heard it, but later on, because of the great regard I had for him, I stopped arguing with him though I still remained doubtful. This was because, like other Muslims, I firmly believed that ‘Īsā^{as} had not died, that he was alive and would come down from heaven. Once, he also told me that when ‘Īsā^{as} would visit Luddiyāna, there would be a severe famine. And I have witnessed this with my own eyes that when Mirzā Ṣāhib^{as} came to Luddiyāna, there was a severe famine. To cut a long story short, the news that this holy man had given to me about thirty or thirty-one years ago, has now proved to be true and I have seen with my own eyes the fulfilment of what Gulāb Shāh told me thirty-one years ago.

In this connection, I must also mention that I have repeatedly found him to be a holy man of extraordinary spiritual powers and miracles. Once he marked a certain spot—and I am myself a witness to this—in the forest near Rāmpur, and said that a river would flow in that place. At

that time there was no sign of a river there, so we did not believe him, but, sometime later a canal was dug and it ran through the very spot which he had marked. Once he saw some men who were sinking a well and it was almost complete. He said to them, 'You are wasting your time, this well shall never be completed.' This seemed so illogical since the well was all but finished, but at that very instant the well collapsed and disappeared leaving no trace.

Once he told a man, 'Alī Bakhsh by name, who was sitting on the roof, to leave that place and come over to the other side. But 'Alī Bakhsh was reluctant to do so. At last Gulāb Shāh made him get up. No sooner had 'Alī Bakhsh left that place than the roof collapsed.

Once he asked me whether my father had a broken tooth. I replied that he had. He said, 'He has entered Paradise.' My father had died a long time ago, before Gulāb Shāh had even come to live in our village, so he could not have known that my father had a broken tooth. He must have learnt about this through a vision and he gave me the glad tidings that my father had entered Paradise.

It must also be mentioned that Gulāb Shāh was a man of God, and a pious *Muwahhid*. Being in the state of spiritual ecstasy, a fountain of *Tauhid* flowed from his lips. From him I learnt the ways of Islam and manners of practising *Tauhid*. I remembered Allah in the manner that he taught me till my heart underwent a metamorphosis and I began

to relish my prayers. I was like the dead given a new life. I began to have true dreams and every dream I had would come true. I was also vouchsafed true revelation. All these blessings were due to his spiritual attention. He often used to say that every blessing lies in obedience to Allah and His Holy Prophet^{sa}. The four schools of thought and the four religious orders that men have created should not be given any importance at all. In all circumstances, our goal should be the obedience of God and His Holy Prophet^{sa}. Whatever is not proved from the Qur'an or the Holy Prophet^{sa} is not right, no matter who believes in it. He used to say that the Conformists of the four schools of thought who believe that obedience to their respective Imam takes precedence over obedience to the Holy Prophet^{sa}, are just like the student who insists that he will only obey his teacher and none else. Only those are truly on the right path, who ponder over the Holy Qur'an and the *Aḥādīth* of the Holy Prophet^{sa}, and search for Truth in the Word of Allah and then act upon it. He also used to say that it does not behove the faithful to act against the commandments of God in order to adhere to the four schools of thought, or to think and believe that the blessings of God are confined to these four religious orders only. Such wishful thinking is only motivated by the ego. The true faith is the one which was revealed through the Holy Qur'an and which the Holy Prophet Muḥammad^{sa} taught.

Once I said to him, "I would like to become your disciple. Please permit me to bring you some sweets." He replied,

"Did the Holy Prophet^{sa} ever demand sweets from his Companions? Every blessing is attained through love only."

Many a time, in a state of ecstatic rapture, he would say, "Mu'īnuddīn Chishtī and Quṭbuddīn Bakhtiyār Kākī were mendicants but I am a king." He had a strong dislike for the rich and loved the poor. He did not build a house for himself. He had a free nature and lived wherever he liked. He treated the sick and never asked anyone for anything. He was filled with the love of God.

Of the blessings that were bestowed upon me because of his companionship, the one I consider the greatest is that at this time, when great Ulema have stumbled and gone astray, Allah the Gracious has saved me from stumbling with regard to the claim of Ḥaḍrat Mirzā Ṣāhib^{as}. But this steadfastness is not the result of my own spiritual power. It is due to the great influence of the prophecy that I had heard a long time ago. He had told me, 'You will see how the Ulema will behave when 'Īsā^{as} appears.' In this statement he was also predicting that I would live a long life. It had meant that I would live for another thirty years and that he would not be alive at that time but I would be.

It is not possible for me to relate in detail all the true dreams that I had because of his blessed companionship. I had relations of love, sincerity and sympathy with most Ulema. Once he Gulāb Shāh said to me, 'Do you really know these Ulema?' After some time I saw some of the

Ulema in a dream. Their garments were extremely filthy and their bodies emaciated. They were in a wretched and degraded condition. And they were all from Luddiyāna. I knew them all and many of them are still alive. There were some Ulema whose company he did not forbid, instead he encouraged me to keep their company. In my dreams, they always appeared in a favourable condition. For instance, I often used to visit Maulawī Muḥammad Shāh, the revered father of Maulawī Muḥammad Ḥassan, the Great Chief of Luddiyāna. Once, in a dream, I saw him with a group of men. He was wearing a fine and elegant white dress, as were all the men who were sitting around him. It was then intimated to me that Maulawī Muḥammad Shāh is steadfast in matters of religion and Sharia, that is why he was shown to me wearing such a dress.

Once in a dream I saw someone saying that seventy faiths had been bestowed on me. When I related this dream to Maulawī Muḥammad Shāh Ṣāhib, he said that 'faith' is always single, but this indicates perfection of faith and the number seventy denotes strong faith and a good end. So, Allah be praised, for in this time of trial I have recognized the Truth and He has saved me.

I know well that all these blessings are the fruit of keeping company with the revered Gulāb Shāh. He often used to say that the least benefit one could gain from his company was sweetness and acceptance of prayer, which means that such a person will never be deprived of faith. So God Almighty has protected me in time of mischief from

stumbling and strengthened my faith in the truth of Mirzā Şāhib^{as}.

Finally, let it be clear, that although I have made this Announcement on the oath of Allah, Glory be to Him, just as I related it in *Izāla Auhām*, a large number of people in these environs know my moral character very well. They know well that I have spent my life in piety and fear of God and that God Almighty has safeguarded me from the sinful ways, falsehood and deceit. Ḥaḍrat Maulawī Muḥammad Ḥassan Şāhib, who is the leader of the *Muwahḥidīn* of Luddiyāna, and with whose family I have had relations of devotion and love since the time of his grandfather, and I also have the honour of belonging to the same race, knows me well. Despite our differences of opinion, he can swear upon the Qur'an that I, Karīm Bakhsh, have always led a pious life and am reputed to be a pious man; that falsehood or calumny—characteristics of the wicked and the licentious—have I never perpetrated. If my patron, Maulawī Muḥammad Shāh, were living, he would also have vouched for my piety and righteousness. Moreover, any reasonable person can see that I would have nothing to gain but the curse and wrath of the Creator and the people by uttering unwarranted falsehood and calumny regarding Mirzā Şāhib^{as}. My connections with a distinguished Muslim family, the family of Maulawī Muḥammad Ḥassan Şāhib, a nobleman of Luddiyāna, are very old. Considering that the said Maulawī Şāhib was antagonistic towards Mirzā Şāhib^{as} and many people had

even began to dub Mirzā Şāhib^{as} as 'Kafir', what could I possibly have gained by accepting Mirzā Şāhib^{as}, except to ruin my life here and in the hereafter, and to part company with my brothers, kith and kin? That which has inclined me towards Mirzā Şāhib^{as} and led me to offend my old benefactors and bear the censure and taunts of my brethren and the people at large, is the truthfulness of Mirzā Şāhib^{as}, which the prophecy of Gulāb Shāh has made clear upon me.

I insist that inquiry should be made about my character and conduct and Ḥaḍrat Maulawī Muḥammad Ḥassan Şāhib should be asked to testify it on oath. I know that he is a descendent of the righteous, noble, highly esteemed, learned and pious people. He knows me very well and I am well aware of his ancestral civility and nobility of character, and I have known him since the time of his father.

I have written down all this for the sake of Allah and because of the falsehood that is raging like wildfire. Even if one man takes to the right path because of my testimony, I shall, God-willing, be rewarded for it. I have grown old and death is approaching fast. Maybe, Allah, the Generous, Who appreciates the smallest act of goodness, will also bless me for this one good deed of mine, just as He blessed the one about whom He says in the Holy Qur'an:

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ³⁴

because He is Most Gracious and Ever Merciful.

I have now said what I wanted to say and here I end my announcement.

گر نیائد بگوش رغبت کس

بر رسولان بلاغ باشد و بس³⁵

³⁴ And a witness from among the children of Israel bears witness.—Al-Aḥqāf 56:10 [Translator]

³⁵ It matters not if no one is inclined to listen:

The duty of the Messengers is to convey the message. [Translator]

BATĀLWĪ ŞĀHĪB'S CRITICISM OF MY TREATISE, 'ĀSMĀNĪ FAIŞLA': ITS REFUTATION AND SUBSTANTIATION WITH DECISIVE HEAVENLY SIGNS

On pages 27,50,51,52 of his pamphlet, written in response to *Āsmānī Faişla*, Shaikh Batālwī has tried his level best to convince the public that my request for a contest, which is in fact a test of faith, which I made to Miān Nadhīr Ḥussain of Delhi and his ilk, is unjust. But, anyone who is fair-minded and well informed, can understand that, instead of exonerating himself and his Shaikh of Delhi, his writing has provided further proof that they have no intention whatsoever of turning to the truth or getting rid of their satanic suspicions. Everyone can learn by reading the Edict of Disbelief by the Shaikh, that he and Nadhīr Ḥussain have issued this edict with absolute conviction and full faith and have persistently charged me with disbelief and heresy. They have dubbed me as *Dajjāl*, the misled one and an infidel. In response to all this, I have explained time and again the purpose of my books and the fact that they do not contain a single sentence which implies heresy. I do not claim to be a Prophet, nor do I say that I am not part of the Muslim Umma, nor do I deny

miracles, angels, or *Lailatul Qadr*. I know with perfect certainty and it is my firm belief that our Prophet^{sa} is *Khātamul Anbiyyā'*. No Prophet, new or old, will come after him and not an iota or title of the Qur'an will be abrogated. Yes, *Muhaddath* will come, who have converse with Allah, the Exalted, and in whose persons certain characteristics of Perfect Prophethood are manifested. Indeed, in certain respects, they have the very grace and dignity of Prophethood, and I am one of them. But these religious clerics have failed to comprehend my reasoning. I am particularly sorry for Nadhīr Ḥussain, who, in his old age, has rendered to nought all his learning.

When I realized that these people completely ignore the Qur'an and Hadith and give contrary meanings to the Word of God, I lost all hope in them and entreated Allah, the Exalted, for a Divine Decree. So, in accordance with what God revealed to my heart, I proposed a way of reaching a decision. If these people had any desire for justice or truth, they would have accepted my proposal without hesitation. What an absurd demand it is that I should, of my own accord, change the period of one year, which is the period given in the revelation, and reduce it to just one week or a fortnight. They do not understand that this period has been fixed by God Almighty and a mere mortal can never dare set a time-limit for showing miracles on his own. Even the Prophets never did so and if they ever tried to fix dates on their own, they were censured. How, therefore, can one week substitute for one

year? I wonder what has happened to their learning and righteous perception. Do they not understand that it is not for a man to fix time limits? If one of them has indeed received a revelation to show a sign in two weeks, then he should go ahead and do so. I shall accept his challenge. And if I fail to do the same in response, they will be declared truthful. But, keep in mind, they are just lying and babbling. The fact is that Allah, the Exalted, has hardened their hearts and put veils over their eyes: they can neither see nor understand. O you, who are just and who judge fairly! Think! Can a recipient of revelation say anything on his own? How then can I change the period which God Almighty has revealed to me? Indeed, God may change it Himself, for He has the authority to do so, while man has none, and no one can dictate to Him.

طلبگار بائد صبور و حمول³⁶

If they really are true seekers and fear Hell, then one year is not long. Moreover, one year does not mean one full year. Allah, with His grace and compassion, will decide the matter within this time. He has the power to show the Sign even before the end of a fortnight. I wrote for a contest because Nadhīr Ḥussain and Batālwī etc. openly wrote about me that I was a disbeliever, rejected, accursed, *Dajjāl* and a prevaricator, to the extent that, according to him, anyone who believes in me also becomes a disbeliever. In such a case, it was necessary to hold a test

³⁶ Seekers must be patient and resolute. [Translator]

for the signs of faith. There is not the least doubt that God distinguishes the believers with special signs and, through such heavenly signs, they become completely distinct from others, be they infidels, hypocrites or transgressors. This is what I had called them to, so that it may be decided who, in the eyes of Allah, is a true believer and who deserves His wrath and chastisement. If these people were certain about their faith, they would not have shied away from this contest. But, to date, none of them has dared to accept the challenge and finally they have offered this plea; "You show us the sign and we will accept, provided manna descends from heaven, or a leper is cured, or a one-eyed person becomes two-eyed, or a piece of wood is turned into a serpent, or if I come out alive and unhurt from a blazing fire after jumping into it." See page 50 of *Jawāb Faiṣla Āsmānī*.

The answer to all these absurdities is that Allah is, indeed, the Omnipotent and has power to do all this as well as to show countless other signs, but He acts according to His own Will and Wisdom. The previous disbelievers had made a similar demand:

فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ³⁷

That is, if he (the Holy Prophet^{sa}) is a true Prophet, then he must show Signs like those of Moses^{as} and the other Israelite Prophets. The idolaters even demanded that he should raise their dead to life or ascend to the heavens

³⁷ Al-Anbiyā', 21:6 [Translator]

right before their eyes and bring a book that they might hold in their hands and look it, so on and so forth. However, God Almighty did not submit to their will like a subordinate and He showed only those signs which He intended to. Sometimes those who demanded signs were told, 'Is not the Holy Qur'an big enough sign for you?' This was a very wise answer because, every sensible person can understand that Signs are of two kinds. Firstly, the signs which are difficult, nay impossible, to differentiate from deceit, trickery or sleight of hand etc. The other kind are those that are totally different from such falsifications and have no semblance to deceit, trick, sleight of hand or chicanery.

The Holy Qur'an is a miracle of second kind. It is a resplendent sign which in every way and from every angle shines like a glittering gem. Turning a stick into a snake is not a distinguishing sign. Moses^{as} made a snake, so did the magicians and it is done even today, but the difference between a snake which is the result of a magical trick and the snake that is the product of a miracle remains unclear. Similarly, most of the people who practise '*Amaluttirb*' are skilled in curing diseases, irrespective of whether they are Christians, Jews, Muslims or Atheists. And, if Allah wills, they are sometimes able to cure chronic diseases like leprosy. Hence, curing the diseases is not a reliable criterion unless it is accompanied by a prophecy.

Similarly, nowadays some entertainers jump into a blazing fire and come out unharmed. But what do such tricks

prove? Maybe you have never watched the Manna and Quails show in which for the charge of one paisa they can rain raisins. Were you to watch the European conjurors who, using a secret trick, sever the head from the body and then replace it, perhaps you will become their disciple. I remember that once in the city of Jalandhar, when a conjuror Mihtāb ‘Alī by name, who later repented and joined my Jamā‘at, performed a trick at a gathering in my house, an old man like you exclaimed, 'This is a miracle!'

Gentlemen, performance of such feats cannot disclose the truth. On the contrary, in this age, it makes the matter all the more dubious. There is no scarcity of such entertainers and magicians whom you would consider miracle-makers, were you to watch their shows. But a sensible person, who knows all about these tricks, can never call them miracles. For instance, if a man were to conceal a piece of paper under his armpit and then bring it out as a pigeon, a man like you may call him a Man of Miracles, but a sensible man, who is aware of the tricks of such people, will never call it a miracle. He will call it a trick or sleight of hand.

This is why, according to the Holy Qur’an and the Torah, playing tricks with fire or turning wood into snake or sleight of similar kind, are not the signs of true prophets. Rather, it is the fulfilment of prophecies made by him and prophecies which testify to his truth, that is the criterion. If, along with accepting the prayers of a person, according to His Own desire, God also reveals a hidden matter to him, which turns out to be true, this would serve as an

undeniable proof that such a person is truly from God. To say that astrologers and fortune-tellers are their equals in this respect is wholly perfidious and contrary to the teaching of the Qur'an, because, Allah, the Exalted says:

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ³⁸

Since Allah has declared the knowledge of secret matters as a special sign of His Messengers, as in another place also He says:

وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ³⁹

therefore, only these *Maulawīs* who have ceased to deliberate on the Holy Qur'an and are ignorant of the trends of the age, can be contemptuous of prophecy and demand instead that wood be turned into snake.

Anyhow, as I have requested in *Āsmānī Faiṣla* for a contest to show signs of faith, Miān Nadhīr Ḥussain and Batālwī Ṣāhib have no right to withdraw from the contest and request me in particular to show a sign until, in accordance with my writing, they first publish a confession. They should admit that they are Muslims only in name and do not possess the light and the signs of faith, and should then request me to show a sign unilaterally. Because, in order to break their pride, this is the condition

³⁸ God, the Exalted, does not reveal His secrets to any one, excepts to those whom He sends for the guidance of mankind.—Al-Jinn 72:27-28 [Author]

³⁹ If this Messenger is truthful, then some of his prophecies concerning you will surely befall you. That is, the fulfilment of prophecies is a sign of truthfulness.—Al-Mu'min 40:29 [Author]

I have laid down in *Āsmānī Faiṣla* for showing unilateral signs. Besides, everyone knows that they claim to be perfect believers, the leaders of their people and, recipients of revelation; and they believe that I am devoid of faith and ill-fated. Now, is there any other way of deciding the issue except through a contest? If they would, indeed, retract the claim of their excellence in faith, the burden of proof shall lie on me.

Miān Nadhīr Ḥussain and Batālwī Ṣāḥib should also explain why, in spite of their claim to be the perfect believers and chiefs of holy men, should they be reluctant to enter into a competition with a man whom they believe to be a Kafir, nay, worst than a Kafir? On what basis do they demand a one-sided sign from me? If this demand is in response to *Āsmānī Faiṣla*, then their request should be exactly as stipulated in that booklet. That is, if they claim to be believers, they should join the contest, a precondition laid down in *Āsmānī Faiṣla*. Otherwise, they should frankly admit that they are devoid of true faith and request for a unilateral sign.

In the end, I would like to make it clear that both these prophecies—of Miān Gulāb Shāh and Ni‘matullāh Walī—concerning me, are, in accordance with the teachings of the Holy Qur’an, manifest signs that have no possibility of sleight of hand, trick or deceit. Now, if there is indeed a Ṣūfī, who lives in seclusion and does not want to come out of it, but, as claimed by Batālwī Ṣāḥib and Mīr ‘Abbās Luddiyānawī, is ready to compete with me and show a

sign, he should also present two such prophecies of some saint of the past about himself, along with similar proofs. I swear by Allah, the Exalted, that in case it is proved that the Signs in those predictions and evidence proffered are similar in grandeur, and have been fulfilled exactly as foretold, after a long passage of time, I am ready to be punished by death.

This humble one has made about three thousand prophecies in the past, most of which were vouchsafed in response to my prayers. Among them is one concerning Dilīp Singh. I had predicted that he would fail in his attempt to return to the Punjab. This prediction was published in outline in a poster and also verbally related to hundreds of men. So was the prediction about the death of Pandit Dayānand, and about Ra'īs Shaikh Meihir 'Alī Šāḥib, that he will be afflicted with grave trial but will be safely delivered from it.⁴⁰ And I had also foretold that Shaikh Batālwī would become my adversary, etc. But to go into the details would be too lengthy. If the *Maulawīs* of the opponent party have even an iota of faith, they should hold a public meeting at which they should first demand evidence from me about these prophecies. Then they should relate their own prophecies and provide evidence of the same. But, if they are incapable of

⁴⁰ Shaikh Meihir 'Alī Šāḥib should be asked to testify to the truth of this prophecy taking oath on the Holy Qur'an. Because, a time-server or one afraid of *Maulawīs* may deny it, but would never do it upon oath. Otherwise, he will soon be disgraced for taking a false oath. [Author]

competing either way, they have the option to avail of one year's respite. There is no need create an uproar. They should simply announce the prophecy that is granted to them in response to their supplications, in some newspaper, giving a time limit for its fulfilment, and I will do likewise. At the end of the year, it will become clear who enjoys the succour of God and who is the reprobate, rejected and cursed by God.

If they don't do even this much, then everyone should understand that these mullas intend only to conceal the truth and to promote bigotry and prejudice. They do not at all seek the truth. If they had any wisdom at all, they would have recognized a great sign in the fact that they are doing their utmost to extinguish this Light of Allah. They resort to all sorts of tricks to mislead the people and leave no stone unturned in trying to wipe out the truth. They issue edicts of disbelief against me and contrive to cause harm to me. And Batālwī Şāhib has even incited people to protest against me before the Government. In short, they have resorted to every kind of falsehood and deceit and have gathered a crowd of people around them. However, as I had informed Batālwī Şāhib about this revelation long before these things happened, that I am alone and God is with me, this is exactly what is happening now. People have become so hostile that they have broken off all relations with me. Would it not be a great sign if, in spite of all these intrigues which have reached the boiling point, I should end up victorious?

Anyone who has eyes can see that all the favours which Allah Almighty is showering upon me are signs. Pay heed to me! God Almighty has declared in the Holy Qur'an that there is none more unjust than he who forges a lie against Him.⁴¹ He never fails to punish the impostor and gives him no respite. But now, by the grace of God, this is the eleventh year since I proclaimed to be the *Mujaddid*, the Like of the Messiah, and Recipient of Divine Revelations. Is this not a Sign? If I were not from Him, how could I have survived a full decade, which is a considerable period of man's life? I ask again: Is it not a Sign that no one can come forward to engage in a contest against me in announcing Divine prophecies? Were any one to dare it, God would humiliate him terribly.

Similarly, Allah's support for me is manifest in hundreds of ways. I am the Garden of the Holy One; Whosoever designs to cut me down, will himself be cut down. The opponent shall be disgraced and the one who denies me shall be sorry and remorseful. All these Signs are for those who can recognize them.

لے سخت اسیرِ بد گمانی وہ بستہ کمر بہ بد زبانی
سوزم کہ چساں شوی مُسلمان و این طرفہ کہ کافر م بخوانی⁴²

⁴¹ Al-Saff 61:8 [Translator]

⁴² O you who are so badly inflicted with distrust
And are bent upon reviling,
I am anxious to tog out the Muslims
And it is strange, indeed, that you call me a disbeliever. [Translator]

THE SPIRITUAL MESSAGE

لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا⁴³

گر خود آدمی کاپل نباشد در تلاشِ حق
خدا خود راه نماید طلب گارِ حقیقت را⁴⁴

The Holy Qur'an, as well as the *Aḥādīth* of the Holy Prophet^{sa}, verify that a true believer has dreams that are true and bear glad tidings for him, and sometimes even other people have such dreams about him—more especially when he is called the rejected, the disgraced, the accursed, and the reprobate, nay, the worst infidel and the worst of all creatures. Who knows what gracious and loving converse takes place between him and Allah at these moments of frustration and disappointment!

رحمتِ خالق که جز اولیاء است

هست پنهان زیر لعنتِ بئِ خلق⁴⁵

I am unable to offer gratitude enough for the gracious

⁴³ For them is glad tidings in this life.— [Translator]

⁴⁴ Man himself becomes indolent in search of Truth, otherwise, God Himself guides the seeker to the Truth. [Translator]

⁴⁵ The Graciousness of the Creator that is most dear to His Saints; Lies hidden under the curses of men. [Translator]

favours that Allah, the Exalted, has bestowed upon me. At this time when I am being charged with disbelief by the Ulema, and from all sides I hear the voice:

لَسُنْتَ مُؤْمِنًا⁴⁶

while Allah, Glory be to Him, tells me:

قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ⁴⁷

On the one side, these *Maulawīs* are saying, "Extirpate this man anyhow," and on the other, comes the revelation:

يَتَرَبَّصُونَ عَلَيْكَ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السُّوءِ⁴⁸

And, on their side, they are trying to disgrace and humiliate me and on the other side God promises:

إِنِّي مُهَيِّنٌ مَن أَرَادَ إِهَانَتَكَ. اللَّهُ أَجْرُكَ. اللَّهُ يُعْطِيكَ جَلَالَكَ⁴⁹

On their side, the *Maulawīs* are issuing edict after edict that any one who holds my beliefs and follows me becomes a disbeliever. And on His side, Allah, the Exalted, continues to emphasise:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ⁵⁰

In short, all these *Maulawīs* are fighting against Allah. Let

⁴⁶ You are not a believer. [Translator]

⁴⁷ Say, I have been commanded and I am the foremost among the believers. [Translator]

⁴⁸ They await your being afflicted with misfortune. On them will be the evil affliction. [Translator]

⁴⁹ I shall humiliate him who intends to humiliate you. Allah is your reward. Allah will bestow honour and glory on thee. [Translator]

⁵⁰ Say: If you love Allah, follow me. God will then love you. [Translator]

us see who comes out victorious!

Lastly, I would like to make clear the purpose of this writing. A number of people from the Punjab and other parts of India have written to me about their dreams in which they have seen the Holy Prophet^{sa} and have had revelations concerning me. The purport of their letters is nearly the same: that they have seen Holy Prophet^{sa} in their dream, or they have been apprised about me through a revelation from Allah, the Exalted, that this man (my humble self) is from Allah and they should accept him. Some have related that they saw the Holy Prophet^{sa} looking furious. It seemed that he was sitting outside his holy tomb and was saying: 'The wrath of Allah shall soon befall all those people who are intentionally persecuting this man', that is, my humble self.

At first, I did not pay much attention to these dreams, but now I realize that this has become more and more frequent. Thus, some people, just on the basis of their dreams, have given up their hostility and malice and joined the group of (my) sincerest devotees and are also rendering monetary assistance out of their wealth.

This reminded me of a revelation that was vouchsafed to me about ten years ago and which is mentioned on page 241 of *Brāhīn-e-Aḥmadiyya*:

يَنْصُرُكَ رِجَالٌ نُوحِيَ إِلَيْهِمْ مِنَ السَّمَاءِ

that is, 'Men, whom We shall direct through revelation, will assist you.' That time has come, therefore, in my

opinion, it is expedient that when a considerable number of such dreams and revelations have been collected, they should be compiled and published as a separate booklet. This too is a testimony of heaven and a gracious bounty from Allah; and His command in this respect is:

وَأَمَّا بِذِغْمَةِ رَبِّكَ فَحَدِّثْ⁵¹

However, it is necessary to first make this announcement for the information of all. Henceforth, it shall be incumbent upon every one, who has a dream or a vision about me or receives a revelation about me and wants to write it to me, that he should do so taking oath in the name of Allah, the Exalted. They should declare under oath, that they have actually had such a dream, and that if they have added to it anything of their own, the curse of Allah be on them in this world as well as in the next. Those who have already written their dreams on oath need not write again. But those who wrote to me about their revelations and dreams, but their statements were not made on an oath, should send them again, authenticated with an oath. Remember, no dream, vision or revelation, that is not related on oath, will be published. And the oath should be of the kind described above.

Here I would also like to preach and urge those seekers of truth, who fear Divine punishment, not to follow the *Maulawīs* of this age without making proper enquiries.

⁵¹ And keep proclaiming the bounty of Thy Lord.—Al-Ḍuḥā 93:12
[Translator]

They should beware of them as the Holy Prophet^{sa} has himself warned against the *Maulawīs* of the latter days, and they should not be bewildered by their edicts as this is nothing new. If they have any doubt about my humble person or if they genuinely doubt the validity of my claim, then let me show them an easy way of resolving the matter which, if Allah so wills, can satisfy a seeker after Truth. First of all, after sincere repentance, the seeker should offer two *Rak'āt* of prayer at night. He should recite *Sūrah Yā Sīn* in the first *Rak'at* and in the second, after reciting *Sūrah Al-Ikhlāṣ* twenty-one times, recite *Durūd*⁵² and *Istighfār*⁵³ three hundred times. He should then pray to Allah in these words:

"O, Allah, the Omnipotent and the Ever-Merciful! You are aware of the unseen and we are not; the Favoured and the Rejected and the False and the Truthful can not hide themselves from Thy Sight. We therefore, most humbly pray to Thee, to disclose to us the true status of this man who claims to be the Promised Messiah and the Mahdi^{as} and the *Mujaddid* of the present age. Is he true or false? Is he the Favoured one or is he rejected and forsaken by Thee? Out of Thy Grace, disclose to us the truth about him either through a revelation, a vision, or a dream, so that if he is a rejected one, we may not go astray by accepting him. And, if he is from Thee, we may not be ruined by denying and affronting him. Save us from every kind of

⁵² Invocation of peace and blessings of Allah on the Holy Prophet^{sa}. [Translator]

⁵³ Prayer begging forgiveness for sins. [Translator]

trial, for Thou alone hast every power. *Āmīn.*"

Perform this *Istakhārah*⁵⁴ for at least two weeks but with an absolutely free mind. Because, when a man, who is full of spite and malice and is overpowered by mistrust, seeks information through a dream about a man he thinks very ill of, then Satan appears and, according to the darkness of his heart, puts misleading and dark thoughts in his mind. Hence his condition becomes worse than before. Therefore, if you want to receive information from Allah, the Exalted, then you should wash your heart absolutely clean from malice and animosity. You should free yourself from all inclinations of the self and, divesting yourself of the bias of love as well as animosity, beg for His Light and Guidance. He shall, in keeping with His promise, send a light that will be free from the smoke and dust of human misgivings. Therefore, O ye seekers of truth! Do not be tempted and misled by what these *Maulawīs* say. Rise! And seek help from the Omnipotent, the Almighty, the All-Knowing, and the Absolute-Guide. And hearken! I have now conveyed to you the spiritual message also. The choice is now yours. *Peace be on him who follows the guidance.*

GHULĀM AĦMAD

⁵⁴ Prayer beseeching guidance and direction from Allah. [Translator]

THE TRUTH ABOUT SHAIKH BATALVI'S EDICT OF DISBELIEF

I have read this edict from end to end. If Allah so wills, a treatise of mine, named *Dāfi‘ul Wasāwis*, exposing how wrong and contrary to facts are the allegations this edict is based on, is going to be published very soon. Still, I do not, in the least, grieve at their taunts and curses nor do I have any fear. On the contrary, I am glad that by calling me the Infidel, the Rejected, the Accursed, the *Dajjāl*, the Prevaricator, the Unbeliever, the Damned, nay, the Arch-infidel, Miān Nadhīr Ḥussain, Shaikh Batālwī and their followers have been able to give vent to their inner feelings. This would have been impossible, had they shown due regard to honesty, integrity and piety. Also, they had no other way of getting over their great grief at the successive wounds which they received at the hands of my incontrovertible arguments and acrimonious veracity, other than to resort to abuse. I feel glad when I reflect that according to the history of the People of the Book and the four Gospels, the gift that the Jewish Jurists and Scholars had ultimately presented to Messiah^{as} was similar curses and ridicule. Therefore, being the 'Like-of-Jesus^{as}', I should be very happy to hear these curses. As Allah, the Exalted, has bestowed on me the Essence of Messianic attributes of ‘Īsā^{as} to destroy and annihilate the very

essence of *Dajjāliyyat*, so has He destined that I should also have a share of the humiliations and afflictions that are part and parcel of the Messiah⁵⁵. The only grief I have is that in preparing this edict Shaikh Batālwī had to be more dishonest than the Jewish Scribes. This dishonesty and fraud is of three kinds. First, some people who were not qualified to give verdicts as religious scholars, were declared to be such in order to swell the number of Ulema charging me with disbelief. Second, seals of certain people, who have no learning and are openly involved in immoral and even nefarious activities, were affixed to the verdict, and they were deemed to be great scholars and abstemious followers of the Law. Third, Batālwī Ṣāhib, cleverly, fraudulently, and of his own accord, added to the list names of some learned and honest persons who had not actually put their seal on the verdict. I have documentary proof about these three kinds of people. Batālwī Ṣāhib or anyone who doubts it should arrange a public gathering in Lahore at which they should demand the proof from me.

تا سیه رُوئے شود پر کہ دروغش باشد⁵⁵

Charging someone with disbelief is nothing new. It is a tradition these *Maulawīs* have inherited from their ancestors. Whenever they hear something fine and subtle, they instantaneously get beside themselves, and since God, the Exalted, has not endowed them with wisdom to fathom the depth of the matter or understand the true nature of

⁵⁵ So that the liar may be disgraced. [Translator]

abstruse mysteries, they hasten to pass verdicts of disbelief out of stupidity. Not a single revered saint have they spared. And yet they themselves say that when the Mahdī^{as} will come the *Maulawīs* will declare him to be an infidel and so will they do to Jesus^{as} when he descends from heaven.

In response to all this, I say, well, Gentlemen, I seek refuge with Allah from all of you! The Holy One, Himself has been protecting His saints from your mischief, otherwise you would have devoured all the saints of the Umma of the Holy Prophet Muḥammad^{sa} like witches. Your foul language was directed against all the saints of the former as well as latter times. You are yourselves fulfilling the very signs that you relate.

It is strange indeed that they (the Ulema) have no gracious presumptions about each other either. Only a short time ago, three hundred had affixed their seal on an edict, published in *Madārul Haq*, declaring that the *Muwahhīds* were irreligious. When such denouncements are so common and cheap, why should one fear them? But, it is regrettable that *Maulawī* Nadhīr Ḥussain and Shaikh Batālwī have employed a great deal of forgery in their edict and ruined their Hereafter with all sorts of calumny.

In this short booklet, I can not go into the details of the dishonesty which Shaikh Batālwī has employed, with the consent of Shaikh Dihlwī, in his Edict of Disbelief, and has thus spoiled his record book of good deeds.

As an example, I quote here a letter by a Maulawī Şāhib and the verses that he has composed. He writes:-

To,

The Blessing of the Almighty, the Reformer, the Messiah and the Mahdi^{as} of the Age Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, may his blessing perpetuate.

After due Islamic salutation, I respectfully wish to submit that after the departure of your Grace from Patiyāla, the residents of the town harassed me so much that they even debarred me from offering prayers in the mosque. So, I gave a written statement to some of my friends, to the effect that I hold the same beliefs as the *Ahl-e-Sunnahwal Jamā'at*; that I consider the denial of *Khatm-e-Nubuwwat*, the existence of angels, miracles of the Prophets and *Lailatul Qadr* to amount to atheism and disbelief. Muḥammad Ḥussain, the Managing Editor of *Ishā'at-us-Sunnah*, has incorporated this same writing in the *Kufr Nāma* that he had prepared about you. When I learnt about this, I wrote to Maulawī Muḥammad Ḥussain Şāhib that my statement should be expunged from the verdict because I believe that whosoever accuses Ḥaḍrat Mirzā Şāhib^{as} of being a disbeliever, is himself a disbeliever and an atheist. Maulawī Şāhib has not replied this letter. Later on I learnt that he has included my name in the list of those who endorse the verdict and published it. This is the truth about my verdict. I, a most unworthy person, have taken the oath of allegiance as at your blessed hand. For God's sake, I beg you, do not consider me as one outside the pale of your Jamā'at. I repent of this sin of which I am innocent and turn to Allah, the Exalted for His Mercy. I apologize to you and beg your pardon. I am also writing below a few verses that I have written about you out of my fervent devotion and love. And I request that my statement and the verses may be printed and published. The following are the verses: -

O Mine of Munificence! It is a blasphemy to declare you a Disbeliever;

And these Seals and Verdicts are the Highwaymen, sitting on the path of Generosity.

Oh! How I long to sacrifice my life and wealth for your sake;

I solicit the Omnipotent to make it possible for me to fulfil this desire.

I turn away from you? God forbid!

I adore your face, O Leader and Defender of the Faith!

Faith, that was dead, has regained vitality and strength with your advent;

How could I possibly turn away from your holy discourse O my Revered sir?

*There is no affinity between me and faithlessness and straying;
As long as I live, I shall be in at thy service and I shall be the most obedient and sincere of your servants.*

*These ogres on the path of Truth attacked me repeatedly,
They would have robbed me, had not God's Munificence guided me.*

*These people of Jewish character do not know your worth;
Therefore, I hear them reproach you as was the Prophet of Nazareth⁵⁵.*

Anyone, who calls you a disbeliever, that very instant, becomes a disbeliever himself;

May Allah, the Exalted, protect me from such a dastardly band.

O Resplendent Sun! Be merciful to me, the blind one, and connive at whatever faults you perceive in me;

As I am truly and sincerely penitent.

As long as blood runs through my veins, I shall remain your slave from the core of my heart;

Be gracious to me as I am standing at your door with all due humility.

With your arrival, the Moonlight of the Faith of Aḥmad has become fully bright;

O Full Moon, you have appeared on the fourteenth night.⁵⁶

You have appeared exactly on time, according to the glad tidings of the Holy Prophet^{5a};

Peace on you! O Mercy of the Glorious God, O my Great Chief.

⁵⁶ Fourteenth century of the Hijra. [Translator]

*All the problems of the True Faith have you solved;
And you are reviving the Faith by the Grace of the Gracious
God.*

*As a favour, you have converted my heart and my soul to Islam;
I would be faithless indeed if I do not sacrifice myself at your
threshold.*

The humble one,
Maulawī Ḥāfīz ‘Azīm Bakhsh of Patiyāla
May 24, 1892

P.S. If space could be spared in your booklet, may I request that the following announcement from my respected, kind teacher also be published.

ANNOUNCEMENT

The edict, that Maulawī Muḥammad Ḥussain Batālwi has published in his magazine *Ishā‘atus Sunnah* about our Imam and our Master, our Messiah and the Messiah of the world, Mirzā Ghulām Aḥmad of Qādiān^{as}, also bears the name of Maulawī Muḥammad ‘Abdullāh of Patiyāla among its signatories. Some friends mistakenly believe it to be myself and some have sent letters to me in this regard. The editor of *Ishā‘atus Sunnah* has further confused the people by adding this note against this name: '*This Maulawī Ṣāḥib also was previously a disciple of Mirzā Ṣāḥib^{as}.*' I would like to inform one and all that Maulawī ‘Abdullāh of Patiyāla is some other person who never was nor is a disciple of Mirzā Ṣāḥib^{as}. As far as this humble one is concerned, he is still the humble follower of the one who pines for his people and languishes for the faith of Islam.

The Humble Announcer:
Muḥammad ‘Abdullāh Khān
Teacher of Arabic,
Muhindar College, Patiyāla.
Dhul qa‘dah 4, 1309 Hijra

**EXCERPTS OF THE REPLIES RECEIVED FROM SINCERE
FRIENDS WHO WERE REQUESTED TO RENDER
ASSISTANCE IN THE PUBLICATION OF THE BOOKLET
"NISHĀN-E-ĀSMĀNĪ"**

*An excerpt from the letter received from my brother,
Maulawī Sayyid Tafaddul Hussain, Tahşildār 'Alīgarh,
District Farrukhābād. May Allah the Exalted preserve him.*

I have been greatly honoured by two letters from Your Holiness. I am extremely ashamed that I have not written to you for quite a long time. But I always remember Your Holiness. Your sacred name is always on my tongue and I often read your books and consider these to be the means of improving my life in both the worlds. Kindly send me fifty copies of the booklet *Nishān-e-Āsmānī* or as many as you would like to send me, I shall buy them and distribute them among my friends. The publication of Your Holiness' books always gives me the greatest pleasure.

Every member of my family is hale and hearty and remembers Your Holiness.

Humble submission by
Tafaddul Hussain
'Alīgarh, District Farrukhābād.
May 31, 1892

The above-mentioned Maulawī Şāhib subscribes to the community fund and has already given a substantial sum out of his salary.

An excerpt from the letter from my brother, Nawāb Muḥammad ‘Alī Khān, Chief of Māler Kotla, may Allah, the Exalted preserve him

I have received Your Holiness' kind letter. For the present, I will purchase two hundred copies of the booklet *Nishān-e-Āsmānī*.

Muḥammad ‘Alī Khān

Just a short time ago, Nawāb Ṣāḥib bought my books worth five hundred rupees and distributed them free of charge, just for the sake of Allah.

An excerpt of the letter from my brother Ḥakīm Faḍal Dīn Bhairawī, may Allah, the Exalted preserve him.

Seven hundred copies of the booklet *Nishān-e-Āsmānī* may please be printed on behalf of this worthless one, and the money earned may be spent as you desire. At present, I am sending twenty rupees, along with two rupees, the remainder of his contribution from Muḥammad Ṣāḥib Arab. After this I will immediately send one hundred rupees or more or I may bring it along myself sooner. Otherwise, I shall send it by money order.

(One hundred rupees have been received). Prior to this, Ḥakīm Ṣāḥib has helped me with seven hundred rupees.

An excerpt of the letter from my revered brother, Maulawī Ḥakīm Nūrud Dīn Ṣāḥib, Physician, Jammūn State, may Allah the Exalted preserve him.

We praise Allah and invoke His blessings upon His Noble Prophet^{sa}. With due regards, this most humble and unworthy one, wishes to submit before Your Holiness, the Messiah^{as} of

the Age, that whatever this humble and sincere servant and devout disciple possesses is all at your disposal—my family, my wealth, my honour, and my life. My good fortune lies in bearing the entire cost of printing and publishing the booklet, or as much as your holiness would like me to contribute. My brother Faṣīḥ is with me at the moment and says that if you would have the book printed at his press—the Punjab Press, Sialkot—it will cut down the cost by twenty-five percent.

Maulawī Ḥakīm Nūrud Dīn Ṣāḥib is unique in his sincerity, love and spirit of sacrifice, in his courage and generosity, in spending for the sake of Allah and his support for Islam. I know many a rich person, who spends a tiny portion of his abundant wealth in the way of Allah, but to give all of one's precious wealth to win the pleasure of Allah and suffer hunger and thirst and completely deprive oneself of all its material benefits, is a virtue that I have witnessed to perfection in Maulawī Ṣāḥib alone. Those of his companions, whose hearts are deeply affected by him, are also endowed with this virtue. Maulawī Ṣāḥib has so far given me three thousand rupees for the sake of Allah. In fact, the financial assistance that I have received from him is unparalleled. It is true that this kind of sacrifice is contrary to the ways of the world and the principles of economics, but how worthy is such a person in the eyes of Allah the Exalted, who believes in the existence of the Almighty Allah and believes that Islam is a true Faith and was sent by Him. He has also recognized and accepted the Spiritual Imam of the time and has annihilated his self in the love of Almighty Allah and His Messenger^{sa} and the Holy Qur'an. And, besides all this, he

spends his lawfully and honestly earned wealth in the path of Allah. Obviously, he is held in high esteem by Allah Almighty, because He says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ⁵⁷

Only those love God truly;
 Who spend all they possess in His path.
 Day or night, they have only one concern:
 To please their Beloved at all cost.
 Even after offering their life and wealth to Him, again and
 again,
 They still fear that they are worthless.
 Only those, whose heart is set on that Holy One;
 Depart from this world in a state of piety.

May God increase the number of men of such calibre and fortitude in this Umma, *Āmīn*.

چہ خوش بُودے اگر ہر یک ز اُمت نورِ دیں بُودے

ہمیں بُودے اگر ہر دِل پُر از نُورِ یقین بُودے⁵⁸

⁵⁷ Never shall you attain to righteousness unless you spend out of that which you love.—Āl-e-‘Imrān, 3:93 [Translator]

⁵⁸ How wonderful it would be if everyone in the Muslim Umma were Nūr-e-Dīn;

Indeed it would have been so if every heart were imbued with Nūr-e-Yaqīn (the light of faith and certainty). [Translator]

AN IMPORTANT APPEAL

For the men of valour who are affluent and can render assistance for the requirements of the Faith.

اے مردان بکو شید و برائے حق بجو شید⁵⁹

All our sincere friends are already engaged in serving the Divine cause and I cannot thank them enough for it. I pray that God, the Merciful, may grant them the greatest recompense for all their services in this world as well as the next. Now, a new situation has developed which requires their special attention. In the past, we had to face only external enemies and were concerned only about external opposition, but now even those who claim to be Muslims and are considered to be *Maulawī* and *faqīh* have become our bitter enemies. They forbid and debar the people from purchasing or even reading our books. Therefore, we are faced with difficulties that seem to be insurmountable. But they will soon disappear if our Jamā'at does not become negligent. It has now become incumbent upon us to wholeheartedly try to correct

⁵⁹ O Ye valiant men! Strive hard and show zeal for the truth! [Translator]

internal⁶⁰ as well as external corruption, and dedicate our life to this cause. And we should show such sincerity and constancy of resolve in this, that God Almighty, Who knows all secrets and whatever lies hidden in the hearts, might be pleased with us. I have therefore resolved that, having once taken up the pen, I shall not put it down till God Almighty has disarmed the internal as well as the external opponents by conclusive arguments and has, through this weapon of Messianic Essence, exposed the reality of the Antichrist's falsehood and demolished it. But no resolve can be fulfilled without the facilitation, blessing, help and mercy from Allah. Considering the Divine Tidings, which are pouring upon me like rain, I am hopeful that He will not abandon this slave of His or desert His Own Faith in the perilous desultory condition in which it finds itself today. However, to avail of the visible means, which is the tradition of the Prophets, I have to say:

مَنْ أَنْصَارِيَّ إِلَى اللَّهِ⁶¹

So, my brethren, as I have already mentioned, it is my firm resolve to continue to write books and I desire that, after the publication of this booklet *Nishān-e-Āsmānī*, another booklet, *Dāfi'ul Wasāwis* be printed and published and, immediately following this, *Ḥayātun Nabī^{sa} wa Mamātul Masīh^{as}* which shall be sent to Europe and America. After

⁶⁰ Within the Muslims [Translator]

⁶¹ Who are my helpers in the cause of Allah?—Al-Ṣaff, 61:15 [Translator]

these, the fifth part of *Brāhīn-e-Aḥmadiyya*, which also bears that title of *Darūrat-e-Qur'an*, should be published as a separate book.

In order to keep this process going, the best arrangement, in my opinion, would be that all my affluent friends should give me their whole hearted support. They should, according to their ability, purchase one or more copies of every book I publish. While those booklets which are priced at three or four *annas* each, can be bought by them in an adequate numbers, according to their means. The amount thus received can be spent on the publication of the next book. The people of my Jamā'at who owe Zakat on jewellery, cash, or property, etc., should realize that none is more poor, helpless and needy in these days than Islam. Everyone knows what warning the Sharia gives to those who do not pay Zakat and the punishment for not doing so. And it is very likely that the one who does not believe in Zakat may revert to disbelief. It is therefore imperative to help Islam by spending the Zakat on purchasing these books and distributing free of cost. Besides these, there are other books of mine that are also very helpful. For example, *Aḥkāmul Qur'an*, *Arba'in fi 'Alāmātul Muqarrabīn*, *Sirāj-e-Munīr*, and the Commentary on the Noble Book.⁶² Since the publication of *Brāhīn-e-Aḥmadiyya* is of the paramount importance, preference shall be given to it. Other books will be published, as time

⁶² The Holy Qur'ān. [Translator]

permits, along with it. But every matter rests with God,
Glory be to Him:

يَفْعَلُ مَا يَشَاءُ⁶³

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ⁶⁴

Humble,
Ghulām Aḥmad of Qādiān,
District Gurdāspur.
May 28, 1892

⁶³ He does as He pleases. (3:41) [Translator]

⁶⁴ and He has the power over everything. (5:121) [Translator]

AN IMPORTANT ANNOUNCEMENT

It is my intention to make such arrangements for the propagation of the Faith of Islam, that public speakers and preachers should be sent to all parts of India to invite the people to the truth, in order to adequately convey the message of Islam to the world. But in our present state of weakness and limited numbers, this plan cannot be fully implemented. At present, it is proposed that if Ḥaḍrat Maulawī Muḥammad Aḥsan Ṣāḥib of Amrauha—who is a great scholar, faithful, trustworthy, pious and most sincerely devoted to Islam—should agree, then, as far as it is possible for him, this duty can be assigned to him. Maulawī Ṣāḥib is greatly skilled in teaching children and lecturing on the Holy Qur’an and Hadith as well in delivering sermons and homilies and in discussions and dialectics. It will be a happy thing indeed if he could take up this task.

As a man with a family cannot do without means of subsistence, my foremost concern is to make the best arrangement to provide adequately for Maulawī Ṣāḥib. I therefore suggest that every affluent member of our Jamā‘at should fix a specific sum of money, according to his means, to contribute towards his subsistence and continue to do so as long as it is the will of Allah, the Exalted. This world is a temporary abode and preparation

should be made for the Hereafter with good deeds. Blessed is the person who is ever engaged in providing for the Hereafter.

Anyone who, in response to this announcement, is ready to contribute towards this noble cause, should inform me accordingly. *Peace be on him who follows the right path.*

Announcer:
Ghulām Aḥmad
Qādiān, District Gurdāspur
May 26, 1892

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