

Tiryaq-ul-Qulub

Mirza Ghulam Ahmad

English translation · printed pages 1–735 · 716 translated pages

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2026-07-19

First Title Page

Praise beyond measure and limit, and endless and infinite gratitude to the God of mercy and generosity, the King of Paradise and Mankind, who is the pearl or the alchemical formula, the guide for the lost.

See the treatise: Match in India

The diamond-polished pen of the miracle and arrow of Hazrat Masih al-Sind Mirza Ghulam Ahmad Sahib, Qadiani (peace and blessings be upon him), concerning the salvation of the Messiah of Nazareth from the cross and his journey towards Mahdi.

With divine success and lordly grace.

Printed at Anwar Ahmadiyya Press, Shin Press, Qadian, District Gurdaspur.

Under the supervision of Sheikh Yaqub Ali Sahib Turab, Editor.

Owner of the press, printed on Tuesday, the 6th, and published.

Number of copies: 700.

Price: 2.

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The Messiah in India

In the name of Allah, the Most Gracious, the Most Merciful.

We praise Him and send blessings upon His noble Messenger.

"Our Lord, decide between us and our people with truth, and You are the best of deciders." (Surah Al-A'raf 7:89)

O our God, decide truly between us and our people, and You are the best of deciders.

Preface

I write this book with the intention that, by means of authentic events and most perfect and proven historical testimonies and the ancient writings of other nations, I may remove those false and dangerous notions which have spread among most sects of Muslims and Christians concerning the first and last life of Hadrat Messiah (peace be upon him). That is, those notions whose dreadful consequences are not only robbers and destroyers of the Oneness of Allah Most High, but also their extremely evil and poisonous effect on the moral condition of the Muslims of this country is continuously being observed; and due to believing in such baseless stories and tales, the spiritual diseases of immorality, ill-will, hardness of heart, and unkindness are spreading among most Islamic sects, and their pure qualities of human sympathy, mercy, justice, humility, and modesty are diminishing day by day to such an extent that they are now ready to bid farewell soon. This hardness of heart and immorality —

Note: In the text of the book *The Messiah in India*, the names of English books and their authors that are given, for correct pronunciation they have been given in English in the margin. (Publisher)

Because of this, many Muslims are seen to be such that there is perhaps only little difference between them and wild beasts. And a person of the Jain religion, or an adherent of the Buddhist religion, refrains from and fears even the killing of a mosquito or a flea. But it is a matter of regret that most among us Muslims are such that, even at the time of unjustly shedding blood and destroying the life of an innocent human being, they do not fear the accountability of that Powerful God who has declared the life of a human being to be far more worthy of value than all the animals of the earth. What is the cause of such severe hard-heartedness and mercilessness and lack of compassion? This very is the cause: that from childhood such stories and tales, and improperly the issues of jihad, are put into their ears and settled into their hearts, on account of which gradually their moral condition becomes dead, and their hearts cannot feel the evil of these hateful deeds. Rather, the person who, by killing a heedless human being, casts his family and dependents into ruin, imagines that he has, as it were, accomplished a work of great reward — indeed, that he has obtained an occasion to create a source of pride within the nation. And since in this country of ours sermons are not delivered to stop this kind of evils, and even if they are delivered, then it is with hypocrisy — for this reason the thoughts of the common people are abundantly inclined toward these sedition-stirring matters. Accordingly, I too, previously on several occasions, having taken pity on the condition of my nation, have written such books in Urdu and Persian and Arabic in which I have made manifest that among Muslims the issue of jihad, and the issue of awaiting the coming of some bloody Imam, and the issue of holding malice toward other nations — these are all the errors of some short-sighted religious scholars; otherwise, in Islam, apart from war of a defensive kind, or those wars which are undertaken with the intention of punishing an oppressor or establishing freedom, there is in no case permission to raise the sword for religion. And by war of a defensive kind is meant those battles the need for which arises at the time when there is fear for life from the revolt of opponents. These are three kinds of religious jihad; apart from war of these three forms, and any other form which for the spreading of religion

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Masih Hindustan Mein (The Messiah in India)

...you have taken, [this] is not permissible in Islam. In short, I spent a great deal of money distributing books on this subject in this country, as well as in Arabia, Syria, Khurasan, and other lands. But now, by the grace of Allah Almighty, for the purpose of removing such false and baseless beliefs from hearts, I have obtained such strong arguments, clear proofs, certain indications, and historical testimonies whose rays of truth give me the glad tidings that soon after their dissemination, a wondrous change contrary to these beliefs will come about in the hearts of Muslims. And it is hoped with utmost certainty that after understanding these truths, the fortunate sons of Islam will have springs of forbearance, humility, and compassion—beautiful and sweet—flow from their hearts; and a spiritual transformation will occur in them, producing an exceedingly good and blessed effect upon the land. I am likewise certain that the discerning among the Christian religion, and all others who hunger and thirst for truth, will also benefit from this book of mine. And what I have just stated—that the true purpose of this book is to correct that error of Muslims and Christians which has crept into some of their beliefs—this statement requires some elaboration, which I write below.

Let it be clear that most Muslims and Christians hold the view that Hadrat 'Isa (peace be upon him) ascended alive to heaven. And both these groups have long held the notion that Hadrat 'Isa (peace be upon him) is still alive in heaven and will at some time in the latter days descend again to earth. The difference between these two parties—that is, the people of Islam and the Christians—is only this: Christians believe that Hadrat 'Isa (peace be upon him) died on the cross, then rose again and ascended to heaven with his elemental body, and sat at the right hand of his Father; and that in the latter days he will come to earth for the judgment of the world. And they say that the God, Creator, and Master of the world is none other than Jesus Christ; there is no other besides Him. It is He who...

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The Messiah in India

At the end of the world, He [i.e., the Christian Jesus] will descend in a majestic manner to give punishment and reward. Then every person who did not acknowledge Him or His mother as God will be seized and cast into hell, where there will be weeping and gnashing of teeth. However, the aforementioned sect of Muslims says that Hadrat 'Isa (peace be upon him) was not crucified, nor did he die on the cross; rather, at the time when the Jews arrested him to crucify him, an angel of God took him up to heaven with his elemental body, and he is still alive in heaven until now, and his station is the second heaven, where Hadrat Yahya the Prophet, that is, John, is. And also, the Muslims say that 'Isa (peace be upon him) is a great prophet of God, but neither is he God nor the son of God, and they hold the belief that in the latter age, he will descend near the minaret of Damascus, or some other place, with his hands placed on the shoulders of two angels, and together with Imam Muhammad al-Mahdi — who will already have come into the world from among the Banu Fatimah — he will kill all the non-Muslim nations of the world, and will spare no one except the person who becomes Muslim immediately. In short, that sect of Muslims who call themselves Ahl-e-Sunnat or Ahl-e-Hadith, and whom the common people call by the name of Wahhabi, declare the real purpose of Hadrat 'Isa's (peace be upon him) second descent to earth to be that he may annihilate the entire world like the Hindus' Mahadev. First they issue the threat that people should become Muslims, and if people still persist in disbelief, then they will put them all to the sword. And they say that it is for this very purpose that he was kept alive in heaven with his elemental body, so that at a time when the power of Islamic rulers has grown weak, he might descend from heaven, strike down the non-Muslim nations, and forcibly convert them to Islam, or if they refuse, kill them. Especially with regard to Christians, the scholars of the aforementioned sect declare with great vehemence that when Hadrat 'Isa (peace be upon him) descends from heaven, he will break all the crosses in the world and will carry out severe merciless actions with the sword, and will drown the world in blood. And just as I have just stated, these people, that is, the Ahl-e-Hadith etc. among the Muslims, with great fervor [the text cuts off here; if there is more, it should be continued but the provided page ends at "yeh"]

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They hold the belief that some time before the descent of the Messiah, an Imam from among the Banu Fatimah will be born, (5) a person whose name will be Muhammad Mahdi, and in reality the Caliph of the time and the King will be he, because he will be from the Quraysh. And since his chief aim will be to put to death all those non-communities who deny Islam — except for the one who quickly recites the Kalimah — therefore, for his help and assistance, Hadrat 'Isa (peace be upon him) will descend from heaven. And although Hadrat 'Isa (peace be upon him) is himself a Mahdi, indeed he is the greater Mahdi, yet for the reason that the Caliph of the time must be from the Quraysh, Hadrat 'Isa (peace be upon him) will not be the Caliph of the time; rather, the Caliph of the time will be that same Muhammad Mahdi. And they say that these two, together, will fill the earth with the blood of human beings, and will commit such bloodshed as will have no parallel from the beginning of the world until its end. And as soon as they come, they will commence bloodshed; they will not engage in any preaching or the like, nor will they show any Sign. And they say that, although Hadrat 'Isa (peace be upon him) will be in the capacity of an adviser or minister to Imam Muhammad Mahdi, and the reins of government will be solely in the hand of the Mahdi, yet Hadrat Masih will constantly incite Hadrat Imam Muhammad Mahdi to kill the entire world, and will keep giving him sharp advice. As if to make up for the deficiency of that ethical period when he (Jesus) had taught: "Do not resist evil, and if someone strikes you on one cheek, turn the other also."

These are the beliefs of Muslims and Christians concerning Hadrat 'Isa (peace be upon him). And although it is a great error of the Christians that they call a humble human being God, yet among some of the People of Islam — including that sect of the Ahl-e-Hadith who are also called Wahhabis — these beliefs which they harbour in their hearts concerning the Bloody Mahdi and the Bloody Promised Messiah are having an extremely evil effect upon their moral state, to such an extent that, because of this evil effect, they cannot live with any other community in good faith, peace-making, and honesty.

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...and under no other government can they live with true and complete obedience and loyalty. And every intelligent person can understand that such a belief is a place of severe objection: that such coercion be applied upon non-Muslim nations that either they become Muslims without delay or be killed. And every conscience can easily understand that before any person understands the truth of any religion and becomes informed of its good teachings and excellences, to simply force him into his religion through compulsion and coercion and the threat of killing is an extremely displeasing method. And not only will religion not progress through such a method, but on the contrary, every opponent will get an opportunity to object. And the final result of such principles is that sympathy for the human race is completely removed from the heart, and mercy and justice, which are a great virtue of humanity, disappear, and instead rancor and ill-will increase, and only savagery remains, and noble morals leave no trace. But manifestly, such principles cannot be from that God whose every reckoning is after the completion of argument.

It should be considered: if, for example, a person does not accept a true religion for the reason that he is still unaware and ignorant of its truth, its pure teachings, and its excellences, then is such behavior appropriate — that he be killed without delay? Rather, such a person is deserving of pity and is worthy that the truth, excellence, and spiritual benefit of that religion be shown to him with gentleness and kindness, not that his denial be answered with a sword or a gun. Therefore, the issue of jihad among the Islamic sects of this age, and along with it this teaching that soon that time is coming when a bloody Mahdi will appear whose name will be Imam Muhammad, and the Messiah will descend from heaven to help him, and the two together will kill all the non-Muslim nations of the world for rejecting Islam — this is extremely opposed to moral principle. Is this not that belief which nullifies all the pure virtues of humanity and creates emotions like those of beasts, and with those holding such beliefs, every nation...

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...they are forced to live a hypocritical life, to the extent that even with the rulers of an alien nation it becomes impossible to treat them with true obedience; rather, through falsehood a pretence of obedience is put on. This is the reason that in this country of British India, some sects of the Ahl-e-Hadith—to whom we have just alluded—are living a double-faced lifestyle under the English Government; that is, secretly they give the common people the same hopes of the era of bloodshed, and are awaiting a bloody Mahdi and a bloody Messiah, and teach issues accordingly—and then, when they go before the authorities, they flatter them and say, “We are opposed to such beliefs.” But if they are truly opposed, why do they not give these [beliefs] general publicity through their writings? And why are they awaiting the coming bloody Mahdi and Messiah in such a manner as if they stand at the door ready to join him? In short, because of such beliefs, the moral condition of these kinds of maulvis has greatly deteriorated, and they have ceased to be fit to teach gentleness and conciliation; rather, killing people of other religions needlessly has come to be regarded as a great religious duty. We are very pleased that any sect among the Ahl-e-Hadith is opposed to these erroneous beliefs. But we cannot refrain from stating with regret that among the sects of the Ahl-e-Hadith there are also those six Wahhabis who accept the issues of the bloody Mahdi and jihad, and hold a belief contrary to the correct way, and consider that at an opportune time killing all people of other religions is a method of great reward—whereas these beliefs, that is, killing for the sake of Islam, or holding faith in such prophecies as that a bloody Mahdi or a bloody Messiah will come into the world and will want to advance Islam through bloodshed and threats of bloodshed, are totally opposed to the Holy Qur'an and the authentic hadiths. Some of our Ahl-e-Hadith, with great insolence and ingratitude, write in their books that soon the Mahdi is to be born, and he will take captive the English, the kings of India, and at that time the Christian king will be arrested and brought before him. These books are still present in the houses of these Ahl-e-Hadith. Among them is the book **Iqtirab al-Sa'ah**, the composition of a very famous Ahl-e-Hadith scholar, on page 64 of which the same story is written. From it—

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Masīḥ Hindustān Mein [The Messiah in India]

The Prophet, peace and blessings of Allah be upon him, suffered pain at the hands of the disbelievers in Mecca the Exalted, and also afterwards. In particular, the thirteen years in Mecca passed in enduring such hardship and various kinds of oppression that even the thought of it brings tears. Yet, up to that time, he did not raise the sword against his enemies, nor did he give a harsh reply to their harsh words, until many Companions and his dear friends were killed with great mercilessness, and he too was given bodily suffering in various ways, and several times poison was also administered. And several kinds of plots to kill him were made, in which the opponents failed. When the time of God's retribution came, it so happened that all the chiefs of Mecca and the leading men of the people, having agreed together, decided that at any rate this man ought to be killed. At that time God, who is the supporter of His beloved ones and the truthful and the righteous, informed him that in this city there is now nothing but evil, and they are girded up for murder — flee quickly from here. Then, by God's command, he migrated toward Medina. But even then the opponents did not leave off pursuit; rather, they pursued. And in any case they wished to trample Islam underfoot. When these people's mischief-making increased to such an extent, and the crime of killing several innocent people also made them deserving of punishment, then permission was given to fight with them, by way of defense and self-protection. And moreover, in return for the many innocent slain whom they had killed — without any battlefield engagement, out of sheer wickedness — and whose properties they had seized, those people had become such that they too, and their helpers, should be dealt with in the same manner. But at the time of the conquest of Mecca, our Prophet, peace and blessings of Allah be upon him, forgave everyone. Therefore the idea that the Holy Prophet, peace and blessings of Allah be upon him, or his Companions ever fought for the sake of spreading the religion, or forcibly entered anyone into Islam, is a grave error and injustice.

This matter is also worth remembering: that since in that age every nation's prejudice against Islam had increased, and the opposing people, considering it a new sect and a small community, were engaged in schemes to annihilate it, and everyone was intent on this

thought —

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...that somehow these people would be quickly destroyed or so scattered that no fear of their progress would remain. For this reason, at every turn there was opposition against them, and whoever from any nation became a Muslim was either killed immediately at the hands of his own people, or his life remained in grave danger. So at such a time, God Almighty, having mercy upon the new Muslims, imposed this penalty upon those bigoted powers: that they should become tributaries (khiraj-guzar) to Islam, and in this way open the doors of freedom for Islam. And the purpose of this was that obstacles might be removed from the path of those who were to believe. This was God's mercy upon the world, and there was no harm in it. But it is obvious that at the present time, the non-Muslim kings do not obstruct the religious freedom of Islam, do not close down Islamic duties, do not kill those of their own people who become Muslims, do not throw them into prisons, do not inflict all kinds of sufferings upon them. So why then should Islam raise the sword against them? And it is evident that Islam has never taught the doctrine of compulsion (jabr). If the Noble Qur'an and all the books of Hadith and the books of history are examined carefully, and as far as possible for a human being they are read or heard with reflection, then after such an expanse of knowledge it will be known with absolute certainty that this objection—as if Islam raised the sword to spread the religion by force—is a most baseless and shameful allegation. It is the notion of those people who, setting aside prejudice, have not looked at the Qur'an and Hadith and the reliable histories of Islam, but have instead fully availed themselves of lies and slander. But I know that the time is now approaching when those who hunger and thirst for truth will be informed of the reality of these slanders. Can we call that religion a religion of compulsion whose book, the Qur'an, clearly gives this guidance: لَا إِكْرَاهَ فِي الدِّينِ (la ikraha fi'd-din), i.e., compulsion is not permitted for entering the religion? Can we level the accusation of compulsion against that great Prophet who, during thirteen years in Mecca, advised all his companions day and night that they should not resist evil but should remain patient? Yes, when the evil of the enemies exceeded all bounds, and when all the nations had united to wipe out the religion of Islam, then this permission was given, and it was given only to the extent necessary to repel evil—as God Almighty has stated: لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ يَتْلُو آيَاتِ اللَّهِ لَكُمْ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ (Q2:178)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْتَبِعُوا صُلُوبَكُمْ فَكُنْتُمْ لِلْعَالَمِينَ آيَةً "وَقَاتِلُوا فِي سَبِيلِ اللَّهِ فَتَعْلَمُوا أَنَّ اللَّهَ سَابِقُ الْغَوَابِ" (And fight them until there is no fitnah and religion is for Allah) [Al-Baqarah: 193]. And it is further said: "وَمَنْ يَتَعَدَّ عَلَيْهِمْ جُرُوءًا فَلْيَمْسِكُوا بِهِنَّ كَمَا يَمْسِكُ إِلَى الْكُرْسِيِّ مَنْ أَمْسَكَ بِهِ فَهُوَ مُسَوِّدٌ" (So whoever transgresses against you, then transgress against him in like manner as he transgressed against you) [Al-Baqarah: 194]. This is nothing but the principle of just retaliation, which every righteous nation and every righteous person admits is necessary for the preservation of peace. Otherwise, under the guise of "no compulsion," the door is opened for the mischievous to destroy the religion entirely. Therefore, this principle of "no compulsion" was not applicable to those who themselves compelled others to abandon Islam; rather, it was confined to such situations as we have explained. And the verse "لَا إِكْرَاهَ فِي الدِّينِ" (There is no compulsion in religion) [Al-Baqarah: 256] itself witnesses to its own limitation, for it appears after a description of the evil and obstinacy of the idolaters, not as a universal and unconditional principle. This is the truth of the matter, and anyone who ponders the entire context will understand it. But those who merely seek to blame will not benefit from this explanation.

(Al-Baqarah: 257)

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When effort was made, at that time Divine jealousy demanded that those who take up the sword should themselves be killed by the sword. Otherwise, the Holy Qur'an has never taught coercion. If coercion had been taught, then the Companions of our Prophet (peace and blessings of Allah be upon him) would not, on account of the teaching of coercion, have been worthy of showing sincerity like true believers at times of trial. But the loyalty of the Companions of our Master and Patron, the Prophet (peace be upon him), is such a matter that we have no need to declare it. It is not hidden from anyone that examples of sincerity and loyalty appeared from them to such a degree that their like is difficult to find among other nations. That loyal nation did not abandon its loyalty and sincerity even under swords; rather, in the company of their noble and pure Prophet, they displayed such sincerity that such sincerity can never come into a person unless his heart and breast are illumined by faith. In short, coercion has no place in Islam. The wars of Islam are of no more than three types: (1) defensively, i.e., by way of self-protection and choice; (2) by way of punishment, i.e., blood for blood; (3) by way of establishing freedom, i.e., for the purpose of breaking the power of opponents who used to kill people for becoming Muslim. So, when in Islam there is absolutely no instruction that anyone should be brought into the religion by force or the threat of killing, then waiting for some bloody Mahdi or bloody Messiah is utterly futile and absurd. For it is impossible that, contrary to Qur'anic teaching, any such person should come into the world who makes people Muslim with the sword. This matter was not such that it could not be understood or that there would be any difficulty in understanding it. But ignorant people have been inclined toward this belief by worldly greed, because most of our maulvis are laboring under the delusion that through the wars of the Mahdi they will receive so much wealth for many years that they will not be able to handle it. And since today most maulvis of this country are very indigent, for this reason too they are waiting day and night for such a Mahdi, so that perhaps by this means their carnal needs may be fulfilled. Therefore, whoever denies the coming of such a Mahdi — therefore, whoever denies the coming of such a Mahdi —

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These people become his enemies, and immediately he is declared an infidel and is considered expelled from the fold of Islam. Likewise, I too, for these very reasons, am an infidel in the eyes of these people, because I do not believe in the coming of such a bloody Mahdi and such a bloody Messiah; rather, I view these absurd beliefs with severe abhorrence and disgust. And the only reason for their calling me an infidel is not that I have denied the coming of such a fictitious Mahdi and fictitious Messiah in which they believe, but rather there is also this reason: that I, having received revelation from God Almighty, have publicly announced that that true and real Promised Messiah, who is in reality also the Mahdi — whose coming is promised in the Gospel and the Qur'an, and in the hadith as well a promise has been given for his coming — that I am he, but without swords and guns. And God has commanded me to turn people's attention toward that God, with gentleness, meekness, forbearance, and humility — that God who is the true God, the Eternal and Unchanging, possessing perfect holiness, perfect knowledge, perfect mercy, and perfect justice.

I am the light of this age of darkness. Whoever follows me will be saved from those pits and trenches which Satan has prepared for those who walk in darkness.

He has sent me so that I may, with peace and forbearance, guide the world toward the true God, and re-establish the moral conditions in Islam. And He has also granted me heavenly signs for the consolation of seekers of truth, and has shown His wondrous works in my support. And matters of the unseen and secrets of the future — which, according to the holy books of God Almighty, are the true criterion for recognizing the truthful — He has disclosed to me, and He has bestowed upon me pure spiritual knowledge and sciences.

Therefore, those souls who do not desire truth and are pleased with darkness have become hostile toward me. But I have desired to sympathize with the human race as far as it is possible for me. So in this age, the greatest sympathy with Christians is that they be directed toward that true God who is free from being born, dying, pain, affliction, and

other defects. That God who created all inanimate bodies and celestial bodies —

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Jesus in India

Having created [all things] in a spherical shape, He ingrained this guidance in His law of nature: that in His essence, just as in a sphere, there is unity and oneness. Therefore, among simple things, no thing was created triangular — that is, whatever first issued from the hand of God, such as the earth, the heavens, the sun, the moon, and all the stars and the elements, all are spherical, and their sphericity is pointing toward *Tawḥīd* (monotheism). So genuine sympathy and true love for Christians is nothing greater than this: that they be guided toward that God whose handiwork declares Him free from trinitarianism.

And great sympathy for Muslims is this: that their moral conditions be corrected, and those false hopes of theirs which they have entrenched in their hearts — that a bloody Mahdi and a Messiah will appear — hopes which are entirely contrary to Islamic guidance — be removed. And I have just written that the views of some present-day scholars — that the Mahdi will come with bloodshed and spread Islam by the sword — all these views are opposed to Qur'anic teaching and are merely carnal desires. For a righteous and truth-loving Muslim, it is sufficient to abandon these views simply to read the Qur'anic directives with attention, to pause, and with thought and reflection to see how the pure Word of Allah the Most High is opposed to the notion that anyone should be threatened with killing in order to bring him into the religion. In short, this one proof is sufficient to demonstrate the falsehood of such beliefs; nevertheless, my sympathy demanded that I also prove the falsehood of the aforementioned beliefs by means of historical events and other clear evidences. So in this book I will prove that Hadrat Messiah (peace be upon him) was neither crucified, nor did he go to heaven, nor should one ever hope that he will descend again from heaven to earth; rather, having reached the age of one hundred and twenty years, he died in Srinagar, Kashmir, and his grave is in Srinagar, in the Mohalla Khanyar. And for the sake of clarity of explanation, I have divided this research into ten chapters and a conclusion. (1) First: those testimonies that we have obtained from the Gospel in this regard. (2) Second: those testimonies that [we have] in this regard...

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We have received them from the noble Quran and Hadith. (3) Third: those testimonies which we have received from medical books (13). (4) Fourth: those testimonies which we have received from historical books. (5) Fifth: those testimonies which we have received from oral traditions and effects. (6) Sixth: those testimonies which we have received from miscellaneous indications. (7) Seventh: those testimonies which we have received from rational proofs. (8) Eighth: those testimonies which we have received from God's fresh revelation. These are the eight chapters. (9) In the ninth chapter, a comparison between Christianity and Islam will be presented with brevity, according to their teachings, and proofs of the truth of the Islamic religion will be stated. (10) In the tenth chapter, somewhat greater detail will be given concerning those matters for which God has commissioned me. And it will be stated what is the proof of my being the Promised Messiah and from Allah. And at the end there will be a conclusion of the book in which some necessary instructions will be recorded.

I hope from the readers that they will read this book attentively and will not throw away these truths from their hands merely out of prejudice. And remember that this investigation of ours is not superficial, but rather this proof has been gathered with the utmost investigation and inquiry. And we pray to God Almighty that He may help us in this work and may grant us the full light of truth through His special revelation and inspiration, so that every correct knowledge and pure recognition descends from Him alone, and by His grace it guides the hearts.

Amin, then Amin.

The humble servant, Mirza Ghulam Ahmad, from Qadian

25 April 1899

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In the name of Allah, the Most Gracious, the Most Merciful

****The Messiah in India****

****Only****

****First Chapter****

It must be known that although the Christians hold the belief that Hadrat Isa (peace be upon him) was arrested through the wickedness of Judas Iscariot, was crucified, and then revived and ascended to heaven, yet upon reflection on the Holy Injil, this belief is proven to be utterly false. In Matthew chapter 1 verse 40, it is written: *"For as Jonah was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth."* Now it is evident that Jonah was not dead in the belly of the fish; if anything at most occurred, it was a state of unconsciousness and fainting. And the holy books of God testify that Jonah, by God's grace, remained alive in the belly of the fish and came out alive, and eventually his people accepted him. Then if Hadrat Masih (peace be upon him) had died in the belly of the fish, what resemblance does a dead person have to a living one, and what relation does a living person have to a dead one? Rather, the truth is that since the Messiah was a true prophet and knew that God, who loved him, would save him from an accursed death, therefore, having received divine revelation, he stated this example as a prophecy, and in this example he indicated that he would not die on the cross, nor would his soul depart on the wood of the curse, but rather, like the prophet Jonah, there would only be a state of unconsciousness. And the Messiah also indicated in this example that he would come out of the belly of the earth and again meet with his people. Due to a scribe's error, in the previous edition it was written as "fish." Actually, it is "earth." (Shams)

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And like Jonah, he will be honored among the people. So this prophecy too was fulfilled. For the Messiah came out of the belly of the earth (15) and went toward those nations who dwelt in Kashmir, Tibet, and other eastern lands — that is, the ten tribes of the Children of Israel whom Shalmaneser, king of Assyria, had taken captive from Samaria seven hundred and twenty-one years before the Messiah and led away. Eventually they came toward India and settled in various places of this country. And it was necessary that the Messiah undertake this journey, because from God Almighty this was the very final cause of his prophethood: that he should meet those lost Jews who had settled in various places of India. The reason is that in truth they were the lost sheep of Israel who, having come to these lands, had also abandoned the religion of their forefathers, and most of them had entered the Buddhist religion. Then gradually the situation reached the point of idol-worship. Accordingly, Dr. Bernier also, in his book **Travels in the Mughal Empire**, has stated on the authority of several scholars that the inhabitants of Kashmir are in fact Jews who came to this country in the days of the dispersion of the king of Assyria. In any case, it was necessary for the Messiah (peace be upon him) to seek those lost sheep who had come to this land of India and become mixed with other nations. So, further on we shall present evidence that the Messiah (peace be upon him) did indeed come to this land of India and then stage by stage reached Kashmir. And he traced the lost sheep of Israel within the Buddhist religion. And they finally accepted him just as the people of Jonah accepted Jonah. And it was necessary that this should happen, because the Messiah in the Gospel states with his own tongue that he has been sent to the lost sheep of Israel. Besides this, it was also necessary for him to be saved from death on the cross, because in the Holy Book it is written: “Cursed is everyone who is hanged on a tree.” And “curse” has a meaning that to attribute it even for a moment to a chosen one like Jesus Christ is severe oppression and injustice. For, by the consensus of all linguists, the meaning of “curse” pertains to the heart. And in that state someone is called accursed. ... And besides them, other Jews were also exiled toward the eastern lands due to the Babylonian calamities. See Volume II of **Travels in the Mughal Empire**, by Dr. Bernier, the Frenchman.

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16) Whereas in reality his heart turns away from God and becomes black, and is deprived of God's mercy, and has no share in God's love, and is completely empty and destitute of God's knowledge, and like Satan becomes blind and bereft, filled with the poison of misguidance, and not a single particle of the light of God's love and knowledge remains in him, and every bond of affection and loyalty is broken, and between him and God hatred, aversion, disgust and enmity arise — to the point that God becomes his enemy and he becomes God's enemy, and God becomes disgusted with him and he becomes disgusted with God. In short, in every attribute he becomes an heir of Satan, and for that very reason he is called the very embodiment of Satan. Now it is obvious that the meaning of "accursed" (mal'ūn) is so filthy and impure that it can in no way apply to any righteous person who holds love for God in his heart. It is a pity that when the Christians invented this belief they did not reflect on the meaning of "curse"; otherwise it would have been impossible for them to use such a corrupt word in relation to a righteous one like the Messiah. Can we say that there ever came a time upon the Messiah such that his heart actually turned away from God and became a denier of God, disgusted with God and an enemy of God? Can we imagine that the Messiah's heart ever felt that he had now turned away from God and become God's enemy, submerged in the darkness of disbelief and denial? Then, if such a state never came upon the heart of the Messiah — rather, it was always filled with the light of love and knowledge — then, O wise men! this is a point for reflection: how can we say that not one curse but thousands of God's curses, with their full quality, descended upon the heart of the Messiah? God forbid! Never. So then how can we say — we seek refuge with Allah — that he was accursed? It is most regrettable that once a person utters a word from his mouth or becomes fixed upon a belief, then no matter how much corruption in that belief becomes evident, he does not wish to abandon it in any way. The desire to attain salvation, if it is founded upon a true reality, is a praiseworthy matter; but what kind of desire for salvation is this, by which truth is shed like blood?

And look: the lexicons *Lisān al-‘Arab*, *Şiḥāḥ al-Jawharī*, *Qāmūs*, *Muḥīṭ*, *Tāj al-‘Arūs*, etc. — from them [it is evident].

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Concerning a pure prophet and a perfect man, it is believed that such a state also came upon him that his relationship of connection with Allah Almighty was broken, and instead of oneness of heart and unity, opposition, aversion, enmity, and disgust arose, and instead of light, darkness enveloped his heart.

It is also worthy of note that such an idea is not only contrary to the dignity of prophethood and the station of messengership of the Messiah (peace be upon him), but it is also contrary to the claim of perfection, purity, love, and gnosis that he has expressed repeatedly in the Gospel. Read the Gospel and see that the Messiah Jesus (peace be upon him) plainly claims: "I am the light of the world; I am the guide; and I possess the highest degree of love and connection with God; and I was given a pure birth from Him, and I am the beloved Son of God." Then, despite these inseparable and pure relations, how could the impure meaning of cursing possibly apply to the heart of the Messiah? By no means! Therefore, beyond doubt, it is proven that the Messiah was not crucified—that is, he did not die on the cross—because his person is pure from the consequence of the cross. And since he was not crucified, his heart was certainly saved from the impure state of being cursed. And without doubt, from this also follows the conclusion that he did not go to heaven at all, because going to heaven was a part of that plan and a branch of being crucified. So when it is proven that he was neither cursed, nor did he go to hell for three days, nor did he die, then this other component—of going to heaven—also stands invalidated. Moreover, there are other evidences arising from the Gospel, which we write down below. Accordingly, among them is this statement that came from the mouth of the Messiah: "But after I am risen, I will go before you into Galilee." See Matthew, verse 32. From this verse it is clearly apparent that after coming out of the grave, the Messiah went toward Galilee, not toward heaven. And this word of the Messiah—"after I am risen" (meaning after his death)—

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After that, "to live" cannot be intended. Rather, because in the eyes of the Jews and the common people he had died on the cross, the Messiah used this expression beforehand, in accordance with their future thoughts. And in truth, the person who was dragged onto the cross and whose hands and feet were nailed, to the extent that from that pain he fell into a swoon and became like a dead person—if he were to be saved from such a trauma and then regain consciousness, then his saying "I became alive again" would not be an exaggeration; and without doubt, after that great trauma, the Messiah's survival was a miracle, not an ordinary matter. But it is not correct to think that the Messiah's soul had departed. It is true that such words exist in the Gospels, but this is the same kind of error on the part of the Gospel writers as many other mistakes they made in recording historical events. The critical commentators of the Gospels have acknowledged that the Gospels consist of two parts: (1) one is religious teaching, which the disciples received from Hadrat Masih (peace be upon him), and this is the true spirit of the Gospel; (2) and the other is historical events, such as the genealogy of Hadrat 'Isa, his arrest and execution, and the existence of a miracle-like pool in the time of the Messiah, etc.—these are matters that the writers wrote on their own authority. So these things are not inspired; rather, the writers wrote them according to their own opinion, and in some places they have also exaggerated beyond measure, as it is written in one place: "If all the works that the Messiah performed—that is, the miracles he showed—were written in books, the books themselves could not contain the world." What an exaggeration this is!

Moreover, it is not contrary to idiom to describe such a great trauma that befell the Messiah as "death." Among every nation, there is approximately this idiom: a person who suffers a mortal trauma and then ultimately survives is said to have been born anew, and in the idiom of any nation or country there is nothing forced in such speech.

After all these matters, one more thing is worthy of note: that the Gospel of Barnabas

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— and this, which presumably will also be in the library of London, has also written that the Messiah was not crucified, nor did he give up his life on the cross. Now we can draw this conclusion here that although this book was not included in the Gospels and was rejected without any decision, yet there is no doubt that it is an ancient book and belongs to the very same period when the other Gospels were written. Do we not have the right to regard this ancient and visionary book as a historical book of the Old Testament and, placing it on the level of historical books, benefit from it? And does not the reading of this book at least yield the conclusion that at the time of the crucifixion of the Messiah (peace be upon him), all people were not agreed upon the point that the Messiah (peace be upon him) had died on the cross? Moreover, when in those four Gospels themselves there exist such metaphors that a dead person has been told "he sleeps, he has not died," then in such a state, if the word "dead" was uttered in a state of swoon, is that far-fetched? We have written that falsehood is not permissible in the speech of a prophet. The Messiah likened his three days in the grave to the three days of Jonah. From this it is only understood that just as Jonah remained alive for three days in the belly of the fish, so too the Messiah remained alive for three days in the grave. And the graves of the Jews at that time were not like the graves of this age; rather, they were like a cave, very spacious from inside, and had a window on one side that was covered with a large stone. And soon we will prove at its proper place that the grave of Jesus (peace be upon him) which has now been proven in Srinagar, Kashmir, is exactly of the same style as was that grave in which the Messiah (peace be upon him) was placed in a state of swoon.

In short, this verse which we have just written shows that the Messiah came out of the grave and went towards Galilee. And in the Gospel of Mark it is written that he came out of the grave and appeared walking on the road to Galilee, and finally met the eleven disciples while they were eating, and [showed] his hands and feet.

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20 — He showed them [His hands and His side] who were wounded, and they thought that perhaps it was a spirit. Then He said, "Touch Me and see, for a spirit does not have flesh and bones as you see I have." And He took from them a piece of broiled fish and a honeycomb, and ate in their presence. See Mark, chapter [—] verse 14, and Luke chapter 2 [actually chapter 24] verses 39, 40, 41, and 42. From these verses it is certainly known that the Messiah never went to heaven, but rather came out of the grave and went to Galilee, and was in an ordinary body and ordinary clothes, like a human being. If He had died and been resurrected, how could it be possible that the wounds of the crucifixion would remain on a glorious body? And what need would He have to eat bread? And if He did have that need, then even now He would still be in need of eating bread.

The viewers should not fall into the deception that the crucifixion of the Jews was like the hanging of this era, escape from which is nearly impossible. For in the crucifixion of that era, no rope was put around the neck, nor was one dropped from a board and strangled; rather, one was simply stretched out on the cross and nails were driven into the hands and feet. And it was possible that if, after being stretched on the cross and having the nails driven in, there was an intention to spare someone's life after a day or two, then [the torturers] would be satisfied with that much torment and take him down alive before breaking his bones. And if the intention was to kill him, they would leave him stretched on the cross for at least three days, not allowing water or bread near him, and thus leave him in the sun for three days or more; and then after that they would break his bones; and then, after all these torments, he would die. But the grace and kindness of God Almighty saved Hadrat Messiah (peace be upon him) from that degree of torment which would have ended his life. If you read the Gospels with even a particle of attentive consideration, you will realize that Hadrat Messiah (peace be upon him) neither remained on the cross for three days, nor endured three days of hunger and thirst, nor were his bones broken; rather, he remained on the cross for approximately two hours. And the mercy and grace of God established such an arrangement for him that the proposal to crucify him was made in the

latter part of the day, and it was Friday.

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It was the day of preparation, and only a little of the day remained, and the next day was the Sabbath and the Jews' festival of Passover. And for the Jews it was a forbidden and punishable crime to allow anyone to remain on the cross on the Sabbath or on the night of the Sabbath. And like the Muslims, the Jews also followed a lunar calendar, and they considered the night to precede the day. So on the one hand, this was the circumstance that arose from earthly causes; and on the other hand, the heavenly causes from Allah Almighty were these: that when the sixth hour came, such a storm arose that darkness covered the whole earth, and that darkness lasted three full hours. See Mark chapter 15 verse 33. This sixth hour was after twelve o'clock, that is, the time near evening. Now the Jews, in the intensity of this darkness, became anxious lest the Sabbath night should arrive and they be found guilty of violating the Sabbath and become liable to punishment. Therefore they hastily took down the Messiah and the two thieves with Him from the cross. And along with this, another heavenly cause arose: when Pilate was sitting on the judgment seat, his wife sent word to him, saying, "Have nothing to do with that just man (that is, do not strive to have him killed), for I have suffered many things today in a dream because of him." See Matthew chapter 27, verse 19. So this angel who was shown to Pilate's wife in a dream — from this, we and every impartial person will conclude with certainty that it was never God's intention that the Messiah should die on the cross. From the creation of the world until today, it has never happened that when Allah Almighty, through a vision, urged someone to save a certain person, saying that this must be done, that matter should have gone amiss. For example, in the Gospel of Matthew it is written: an angel of the Lord appeared to Joseph in a dream and said, "Arise, take the young child and his mother, flee to Egypt, and stay there until I tell you; for Herod will seek the young child to destroy him." See the Gospel of Matthew chapter 2 verse 13. Now can they say that it was possible for Jesus to be killed after reaching Egypt?

[The copyist's error appears to be; it should be "chapter 15". (Publisher)]

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22. Similarly, on the part of God Almighty, this was a device that a dream came to Pilate's wife concerning the Messiah. And it was not possible that this device should go wrong; and just as in the story of Egypt the apprehension that the Messiah would be killed is an idea that contradicts a fixed promise of God Almighty, in the same way here too it is contrary to reason that the angel of God Almighty should appear to Pilate's wife and should point to this guidance that if the Messiah dies on the cross it will not be good for you; then the angel's appearing for this purpose would go to waste, and the Messiah would be killed on the cross. Is there any precedent for this in the world? Not at all. Every pure conscience of every righteous human being, when it learns of Pilate's wife's dream, will certainly feel within itself this testimony: that in truth the intention of this dream was that a foundation should be laid for saving the Messiah. Indeed, in this world everyone has the power, due to the prejudice of his own belief, to deny an open, manifest truth and not accept it. But from the standpoint of justice, one must admit that the dream of Pilate's wife is a testimony of great weight concerning the Messiah being saved from the cross. And the Gospel of the first rank, that is, Matthew, has recorded this testimony. Although such testimonies—which I will record with great force in this book—suddenly nullify the divinity of the Messiah and the doctrine of atonement, nevertheless honesty and love of truth should always demand that we pay no regard to [our] nation, community, and customary beliefs in accepting truth. Since man was born, up to this day his shortsightedness has made thousands of things into gods—to the extent that cats and snakes have also been worshipped. Yet wise people, by the grace of God-given success, have continued to be saved from such polytheistic beliefs.

And among the testimonies that we obtain from the Gospel concerning the Messiah, son of Mary, being preserved from death on the cross, there is that long-distance journey which he undertook from the tomb toward Galilee.

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did. Accordingly, on Sunday morning he first met Mary Magdalene. Mary immediately informed the disciples that Jesus was alive (23), but they did not believe. Then he appeared to two of the disciples as they were going towards the countryside; finally he appeared to the eleven while they were sitting down to eat, and rebuked them for their unbelief and hardness of heart. See the Gospel of Mark, chapter, verses 9 to 14. And when the disciples of Jesus were traveling, heading towards the town called Emmaus, which is about three-quarters of a *kos* from Jerusalem, then Jesus met them. And when they drew near the town, Jesus acted as though He would go further. Then they restrained Him from leaving, saying, "Stay with us tonight," and He sat down with them and ate bread, and they all stayed with Jesus that night in a village called Emmaus. See Luke chapter 24, verses 13 to 31. Now it is obvious that for a glorified body — which is supposed to exist after death — the actions of a mortal body, such as eating, drinking, sleeping, and undertaking a long journey on foot to Galilee, which was about seventy *kos* from Jerusalem, are utterly impossible and irrational. And despite the fact that, due to the influence of ideas, these accounts in the Gospels have been greatly altered, nevertheless, the words that are found clearly prove that Jesus met His disciples with that same mortal and ordinary body, and traveled on foot a long distance to Galilee, and showed His disciples His wounds, and ate bread with them at night, and slept. And further on we shall prove that He treated His wounds with the use of an ointment.

Now this is a point for reflection: could it be that after obtaining a glorious and eternal body — that is, after this immortal body which was worthy of being purified from eating and drinking, sitting forever at the right hand of Allah the Exalted, being free from every stain and pain and defect, and possessing within itself the color of the glory of the eternal and everlasting God — could there still remain in it this imperfection, that fresh wounds from the cross and the nails were present on it?

(In the first edition there is a typographical error. The correct reading is Emmaus (EMMAUS).)

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24 Those from whom blood flowed, and pain and suffering were with them, for whom a bandage had also been prepared. And even after the glorious and immortal body, it remained filled with several kinds of defects, whereas it should have been safe, flawless, perfect, and unchanging. And Christ himself showed the disciples his flesh and bones, and then not content with that, even the pain of hunger and thirst — which are among the necessities of this mortal body — was present. Otherwise, what need was there for this futile act: that on the journey, Christ would eat food, drink water, rest, and sleep? There is no doubt that in this world, hunger and thirst are also a pain for the mortal body, from the excess of which a person may die. Therefore, without doubt, this matter is true: that Christ did not die on the cross, nor did he acquire any new glorious body; rather, a state of unconsciousness occurred that resembled death. And by the grace of God Almighty, it so happened that the grave in which he was placed was not like the graves of that country; rather, it was an airy chamber with a window. And in that era, it was the custom of the Jews to build graves in the form of an airy and spacious chamber, and they would place a window in it. Such graves would remain prepared beforehand, and then at the proper time, the corpse would be placed in it. Accordingly, this testimony is clearly found in the Gospels. In the Gospel of Luke is this passage: "And they — that is, the women — on Sunday, very early, that is, while it was still dark, took the spices which had been prepared, and came to the tomb, and with them several other women also. And they found the stone rolled away from the tomb. (Reflect a little at this point.) And going inside, they did not find the body of the Lord Jesus." — See Luke, chapter 24, verses 2 and 3. Now reflect a little on the word "going inside." It is obvious that a person can go inside that grave only if it is like a chamber and has a window. And in our treatise, in this same book, we will explain that the grave of Hadhrat Isa (peace be upon him) which has been found recently in Srinagar, Kashmir, is also windowed like that grave. And this is a matter of great mystery, on which one should reflect.

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...the hearts of researchers can reach a great conclusion.

And among those testimonies that we have received from the Gospel is that statement of Pilate which is written in the Gospel of Mark. And it is this: "And when evening had come, because it was the Preparation Day, that is, the day before the Sabbath, Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, came and boldly went to Pilate and asked for the body of Jesus. And Pilate wondered, doubting that he—that is, the Messiah—had died so quickly." See Mark, chapter 15, verses 42 to 44. From this we conclude that at the very hour of the crucifixion, doubt arose concerning Jesus' death. And the doubt was raised by a person who had experience of how long it takes for life to depart on the cross.

And among those testimonies that we have received from the Gospel is that passage from the Gospel which I write below: "Then the Jews, because it was the Preparation Day, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken and the bodies taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and immediately blood and water came out." See John, chapter 19, verses 31 to 34. From these verses it is clearly known that at that time, the practice for ending the life of a crucified person was that whoever was hung on the cross was kept on the cross for several days and then his bones were broken. But the bones of the Messiah were intentionally not broken, and he was surely taken down from the cross alive, like those two thieves. For this reason, when his side was pierced, blood also came out. The blood of a dead person coagulates. And here it also becomes evident that internally this was something of a conspiracy. Pilate was a God-fearing and kind-hearted man. He openly feared Caesar—

It appears to be a scribal error; it should be "chapter 15." (Publisher)

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26. Because the Jews held the Messiah to be a rebel, yet that one was fortunate that he saw the Messiah. But Caesar did not attain this blessing. He not only saw [the Messiah] but also showed great favor, and it was never his intention that the Messiah should be crucified. Accordingly, from examining the Gospels, it is clearly found that Pilate intended several times to release the Messiah, but the Jews said, "If you release this man, you are not a friend of Caesar," and they said, "He is a rebel and wants to make himself king." See John chapter 19, verse 12. And the dream of Pilate's wife also became a motive that by some means the Messiah should be saved from being crucified, otherwise their own destruction would follow. However, because the Jews were a wicked nation and were also ready to inform Caesar against Pilate, therefore Pilate acted with strategy in the matter of saving the Messiah. First, the crucifixion of the Messiah was set for such a day — it was a Friday — and only a few hours of the day remained. And the night of the Great Sabbath was near. And Pilate knew well that the Jews, in accordance with the commandments of their law, could keep the Messiah on the cross only until evening. And then, at evening, their Sabbath begins, during which keeping [someone] on the cross is not permissible. Accordingly, that is exactly what happened. And the Messiah was taken down from the cross before evening. And it is not even close to probability that the two thieves who were stretched on the cross with the Messiah remained alive, but the Messiah died in only two hours. Rather, this was merely an excuse made up to save the Messiah from having his bones broken. For an intelligent person, this is a great proof that both thieves were taken down alive from the cross, and it was always the custom that people were taken down alive from the cross, and they died only in the state that their bones were broken, or they remained on the cross for several days in a state of hunger and thirst and their life expired. But none of these things befell the Messiah; neither was he kept hungry and thirsty on the cross for several days, nor were his bones broken. And by saying that the Messiah had died, the Jews were [deterred] from [harming] him.

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...were rendered unconscious, but the bones of the thieves were broken and their lives were ended right then. The real point, however, was this: ¶27¶ that of those two thieves as well, it was said concerning one that he had already died, so there was no need to break his bones. And a certain respected friend of Pilate, named Joseph, who was a chief of that region and was counted among the secret disciples of the Messiah, arrived at the very moment. I perceive that he too had been summoned by Pilate's signal. Declaring the Messiah a corpse, he was handed over to him, because he was a great man and the Jews could not be insolent with him. When he arrived, the Messiah was in a swoon; he took him, pronouncing him a dead body, and in that very place there was a spacious building, constructed after the fashion of that time as a tomb, and it had a door, and it was situated in a place that was isolated from the Jewish connection. At Pilate's signal, the Messiah was placed there. This event occurred at the time when the fourteenth century since the death of Moses (peace be upon him) was passing, and the Messiah was the Mujaddid (Renewer) of the fourteenth century for the revival of the Israelite Law. And although the Jews were awaiting the Promised Messiah in that fourteenth century, and the prophecies of the former prophets bore witness to that time, yet, alas, the worthless rabbis of the Jews did not recognize the time and season, and they declared the Promised Messiah a liar. Not only that, but they pronounced him an infidel, labeled him an atheist, and finally issued a fatwa for his murder and dragged him into court. From this it is understood that God has placed some such delay in the fourteenth century that the hearts of the people become hardened, and the clerics become worldly, blind, and enemies of the truth. If, at this point, a comparison is made between the fourteenth century of Moses and the fourteenth century of him who is like Moses—who is our Prophet (peace and blessings of Allah be upon him)—then first of all it will appear that in both those fourteenth centuries there are two persons who claimed to be the Promised Messiah, and that claim was true and from God. Then, along with this, it will also be known that the scholars of the nation...

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declared both of them infidels and named both of them atheist and Dajjal, and regarding both of them, fatwas of killing were written, and both were dragged into courts—one of which was a Roman court and the other an English one. Eventually, both were saved, and both kinds of theologians—Jews and Muslims—failed. And Allah intended that He would make both Messiahs a great community and would disappoint both kinds of enemies. In short, the fourteenth century of Moses and the fourteenth century of our Master and Patron, the Prophet (peace and blessings of Allah be upon him) are severe for their respective Messiahs, yet their ultimate outcome is blessed.

And among those evidences that we obtain from the Gospel concerning the preservation of the Messiah (peace be upon him) from the cross is that testimony recorded in the Gospel of Matthew, chapter 26, that is, from verse 36 to verse 46, in which it is described that the Messiah (peace be upon him), upon receiving revelation of his arrest, spent the entire night weeping and prostrating in supplication to the Divine Presence. And it was necessary that such a supplication—a prayer of humility and entreaty—for which the Messiah had been granted a very long time, should have been accepted, because the request of an accepted one that is a request made at a time of distress is never rejected. Then why did the Messiah's prayer of the entire night, the prayer of a sorrowful heart, and the prayer of an oppressed state become rejected? While the Messiah claims that the Father who is in heaven hears me. Thus how can it be believed that God heard him, when such a distressed prayer was not heard?

And it is also learned from the Gospel that the Messiah (peace be upon him) had a firm conviction that his prayer was surely accepted, and he had great confidence in that prayer. For this reason, when he was seized and dragged to the cross, and he did not find the outward signs as he had hoped, involuntarily there came from his lips: "Eli, Eli, lama sabachthani? — O my God, O my God, why have You forsaken me?" meaning, "I never had this hope that my end would be like this and that I would die on the cross. And I believed that You would hear my prayer." So — (Matthew, chapter 27, verse 46). (Publisher)

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From both of these passages of the Gospel it is clearly evident that the Messiah himself had heartfelt conviction (29) that his prayer would certainly be accepted and that his weeping and praying all night long would not go to waste; and he himself had taught his disciples from God Almighty that if you pray, it will be accepted — rather, he even related a story by way of example concerning a judge who feared neither creation nor God. And the purpose of that story was also that the disciples might become convinced that God Almighty indeed hears prayer. And although the Messiah had knowledge from God Almighty that a great calamity was coming upon him, yet, like the gnostics, he prayed on the basis that before God Almighty nothing is impossible, and that every affirmation and negation is within His power. Therefore, the event that — God forbid — the Messiah's own prayer was not accepted is a matter that would have produced a most evil effect upon the disciples. So how could it be possible that such a model, which would destroy faith, be presented to the disciples, when they had seen with their own eyes that even the all-night, heart-rending prayer of a great prophet like the Messiah could not be accepted? From this bad example their faith would have fallen into a severe trial. Hence, the mercy of God Almighty required that He accept that prayer. You must surely understand that the prayer which was offered at the place called Gethsemane was indeed accepted.

Another matter worth remembering here is that, just as a conspiracy was made to kill the Messiah and for this purpose the elders and honored scholars of the nation gathered at the house of the chief priest named Caiaphas in order to put the Messiah to death by some means — likewise, this same conspiracy was made to kill Hadrat Moses, and this same conspiracy was made to kill our Prophet (peace and blessings of Allah be upon him) in Mecca at the place called Dar al-Nadwah. But Almighty God saved both of those great prophets from the evil effect of that conspiracy. And the conspiracy made against the Messiah falls between these two conspiracies. Then what is the reason that he was not saved, although he was far greater than both of those great prophets?

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Masih Hindustan Mein

He prayed. And then, when Allah assuredly hears His beloved servants and nullifies the counsel of the wicked, showing it to be false, then what was the reason that the prayer of the Messiah was not heard? The experience of every truthful person is that prayer offered in a state of restlessness and oppression is accepted; indeed, for the truthful, the time of affliction is the time for manifesting a sign.

Thus, I myself am experienced in this matter. I remember that it has been a period of two years that a false case of attempted murder was filed against me in the District Court of Gurdaspur by a certain gentleman, Dr. Martin Clark, a Christian resident of Amritsar, Punjab. He lodged the complaint that, supposedly, I had sent a person named Abdul Hamid to kill the aforementioned doctor. And it so happened that in this case, several scheming individuals from all three communities—that is, Christians, Hindus, and Muslims—united against me and, to the extent they could, strove to prove the allegation of attempted murder against me. The Christian priests were angry with me because I was engaged in, and still am, the effort to deliver the servants of Allah from the false belief they hold concerning the Messiah; and this was the first example I saw of these people. The Hindus were angry with me because, regarding one of their pandits named Lekhram, with his consent, I had made a prophecy based on divine revelation concerning his death, and that prophecy was fulfilled at its appointed time—it was a fearsome sign of Allah. Similarly, the Muslim clerics were angry as well, because I opposed their bloodthirsty Mahdi and bloodthirsty Messiah, as well as their doctrine of jihad. Therefore, some prominent individuals from these three communities plotted together that somehow the crime of murder be pinned on me, so that I might be killed or imprisoned. And in these intentions, they were oppressors in the sight of Allah Almighty. And Allah informed me before that very hour when such schemes were being concocted in secret. And then He gave me the glad tidings of a good outcome. And these pure divine revelations of Allah were made public among hundreds of people before the appointed time. And when

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When I received news of the inspiration, I prayed, "O my Master, avert this calamity from me." Then I was inspired that I would avert it and would acquit me of this case; and that inspiration was conveyed to many — more than three hundred people who are still alive today. And it came to pass that my enemies, by fabricating false witnesses and presenting them in court, brought this case to the point of proof; and people of three communities, which have been mentioned already, gave testimony against me. Then it happened that the magistrate who had that case — whose name was Captain W. Douglas, who was the Deputy Commissioner of Gurdaspur District — God, through various means, revealed to him the entire truth of this case. And it became clear to him that the case was false. Then his sense of justice and love of fairness demanded that, without showing any regard whatsoever for that doctor who also acted as a priest, he dismiss the case. And just as I, having received inspiration from God Almighty, had declared — in public gatherings and before hundreds of people, contrary to the existing terrifying circumstances — that my outcome would be acquittal, exactly that came to pass, and it became a cause of strength of faith for many people. And not only this, but also several other accusations of this kind and charges of a criminal nature were brought against me due to the aforementioned reasons, and cases were taken to court; but God, before I was even summoned to court, informed me through His inspiration of the beginning and the end, and gave me the glad tidings of acquittal in every terrifying case.

The intent of this discourse is that undoubtedly God Almighty hears prayers, especially when those who trust in Him fall at His threshold in a state of oppression — then He hears their cry and helps them in a wondrous manner. And we are witnesses to this. So then what was the cause and what was the reason that the prayer of the Messiah — of such great distress — was not accepted? No, rather it was accepted, and God saved him. For his deliverance, God created means both from the earth and from the heavens. John, i.e., the Prophet Yahya (peace be upon him) — God [commanded] him to pray —

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****Masih in Hindustan****

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32. No respite was given because his time had come. But the Messiah was given the entire night to pray, and he remained standing before God in prostration and standing posture the whole night. For God willed that he should manifest disquietude and seek his deliverance from that God before whom nothing is impossible. So God heard his prayer according to His ancient practice. The Jews were false in this matter, who, by crucifying him, taunted him, saying, "He trusted in God; why did God not rescue him?" Because God nullified all the schemes of the Jews and saved His beloved Messiah from the cross and its curse, and the Jews are accursed reprobates.

And among the Gospel testimonies that have come to us, there is that verse of the Gospel of Matthew which I write below: "From the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you killed between the temple and the altar. Truly I tell you, all this will come upon this generation." (See Matthew chapter 24 verse 35 360). Now if you reflect upon these verses, it will become clear that in them Hadrat Masih (peace be upon him) has plainly stated that the chain of all the prophets the Jews killed ended with Zechariah the prophet. And after that, the Jewish people will not be empowered to kill any prophet. This is a great prophecy, and from it the conclusion emerges with utmost clarity that Hadrat Masih (peace be upon him) was not killed by means of crucifixion; rather, he escaped from the cross and eventually died a natural death. Because if it were true that Hadrat Masih (peace be upon him) was also to be killed by the hands of the Jews like Zechariah, then in these verses Hadrat Masih (peace be upon him) would necessarily have also alluded to his own being killed. And if you say that although Hadrat Masih (peace be upon him) was also killed by the hands of the Jews, yet his being killed was not a sinful act for the Jews because it was by way of atonement—

It appears to be a scribal error; it should be chapter 23. (Publisher)

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...were killed, then this notion is not correct, because in John chapter verse 11, the Messiah clearly stated: "████"[unclear or typo in source] that the Jews are severely sinful in their intention to kill the Messiah. And similarly in several other places there is an indication of this same matter. And it is written explicitly that as a recompense for this crime which appeared from them concerning the Messiah, they became liable to punishment in the sight of Allah Almighty. See the Gospel of Matthew, chapter verse 24.

And among these Gospel testimonies which we have obtained is that passage from the Gospel of Matthew which is written below: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." See the Gospel of Matthew, chapter verse 28. Similarly, there is this passage from the Gospel of John: "Jesus saith unto him, If I will that he (i.e. John the disciple) tarry till I come..." See John, chapter verse 22 — meaning, if I so desire, John should not die until I come again. From these verses it is proven with perfect clarity that the Messiah (peace be upon him) had promised that certain people would remain alive until he returned, and among those who would remain alive he had also appointed John. So it was necessary that this promise be fulfilled. Accordingly, Christians have also admitted that it was absolutely necessary for Jesus to come at that time, while some people of that era were still alive, in order to fulfill the prophecy, so that the prophecy might appear in accordance with the promise. On this basis, the priests acknowledge that Jesus came at the time of the destruction of Jerusalem in accordance with his promise, and John saw him because he was alive until that time. But it should be remembered that Christians do not believe that the Messiah actually descended from heaven at that time in accordance with his appointed signs; rather, they say that he appeared to John in a visionary manner to fulfill his prophecy which is found in Matthew 16:38. But I say that "seems to be a clerical error; it should be verse 28. (Publisher)"

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34. A prophecy cannot be fulfilled by this kind of coming; this is an extremely weak interpretation. It is, as it were, a means of escaping from the critics with great difficulty. And this meaning is so erroneous and self-evidently false that there is no need even to refute it. For if the Messiah was to appear to someone through a dream or a revelation (kashf), then such a prophecy would be, so to speak, a laughingstock. In this way, the Messiah had already appeared to Paul a long time before. It seems that this prophecy which is in Matthew, chapter [24], verse [27 or 28? — context suggests Matthew 24:27-28 or 24:30-31], has greatly perplexed the Christian clergymen. And they have not been able to give any reasonable meaning to it in accordance with their belief. Because it was difficult for them to say that the Messiah descended from heaven with His glory at the time of the destruction of Jerusalem, and that just as lightning flashing from the east to the west is seen by everyone, so everyone saw Him. And it was also not easy for them to disregard this phrase of the Gospel, that "There are some standing here who shall not taste death until they see the Son of Man coming in His kingdom." Therefore, with great difficulty, they have accepted this prophecy in a revelatory (kashfi) sense, but this is incorrect. In revelatory form, God's chosen servants always appear to specific people. And in the revelatory form, there is no condition of a dream; rather, they are seen even in the waking state.

Accordingly, I myself have experience in this matter. I have seen the Messiah (peace be upon him) several times in revelatory form. And I have also met some other prophets in the clear waking state. And I have seen in some books that the scholars (Moulvis) of this age interpret Matthew chapter 26, verse [likely a scribal error: should be Matthew 16:28] with even more difficulty than the Christians. They say that when the Messiah laid down the condition for His coming that some people of that time would still be alive, and one disciple would also be alive when the Messiah comes, then in that case it is necessary that that disciple is still alive because the Messiah has not yet come. And they think that that disciple is hiding in some mountain, sitting in wait secretly.

[Footnote: "Manhu" (or "Minh" — appears to be a scribal error); it seems it should be

Matthew chapter 16, verse 28. (Publisher)]

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I have also seen my Master and Lord, my Imam, the Prophet Muhammad, the Chosen One (peace and blessings of Allah be upon him) many times in a state of clear wakefulness, \[35\] and I have spoken with him. And I have seen him with such clear wakefulness that there was no trace of sleep or heedlessness. And I have also met some other deceased persons at their graves or on other occasions in clear wakefulness and have spoken with them. I know well that in this manner, one meets the departed in clear wakefulness — not only meets them, but converses with them and even shakes hands, and there is no difference whatsoever in the faculties of the senses during this wakefulness and the everyday wakefulness. It is observed that we are in the same realm, and these are the same ears, and these are the same eyes, and this is the same tongue. However, upon reflection it becomes known that that realm is different. The world does not recognize this kind of wakefulness because the world lies sunk in the life of heedlessness; this wakefulness comes from heaven. It is given to those who are granted new senses. This is a perfectly true matter and is among the realities of events. So if the Messiah appeared to John in this manner at the time of the destruction of Jerusalem — although he appeared in wakefulness and although he spoke with him and shook hands — that event has absolutely no connection with this prophecy. Rather, these are matters that have always continued to manifest in the world. And even now, if we pay attention, by the grace of God we can see the Messiah or any other holy prophet in clear wakefulness. But such a meeting can never fulfill the prophecy of Matthew chapter 16, verse 28.

Therefore, the real truth is this: since the Messiah knew that I would be taken down from the cross and go to another country, and God would neither destroy me nor take me from the world until I see the destruction of the Jews with my own eyes, and until that kingdom which is appointed in heaven for the chosen ones shows its results, I will by no means die. For this reason, the Messiah made this prophecy in order to reassure his disciples that soon you will see this sign from me: those who raised the sword against me, while I am alive and in my presence, by swords —

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...from verse 36 onwards they will be killed. So if proof is something, then for Christians there is no greater proof than this: that the Messiah prophesies with his own mouth, "Truly I say to you, some of those standing here will not taste death until they see the Son of Man coming in his kingdom" (Matthew 16:28). Moreover, there is another prophecy: "This generation will not pass away until all these things have taken place" (Matthew 24:34).

Remember that in the Gospels there are two types of prophecies concerning the coming of the Messiah (peace be upon him). (1) First, those which are a promise of his coming in the latter days — that promise is spiritual, and that coming is of the same kind as the coming of the Prophet Elijah in the time of the Messiah (peace be upon him). So in this age of ours, he has already come in the manner of Elijah, and that is this humble servant of the human race, who, having become the Promised Messiah, has come in the name of the Messiah (peace be upon him). And the Messiah gave news of me in the Gospel. So blessed is he who, for the sake of honoring the Messiah, ponders my matter with honesty and justice, and does not stumble. (2) The second type of prophecies found in the Gospels concerning the second coming of the Messiah are in reality stated to prove that life of the Messiah which, after the crucifixion, by the grace of Allah Almighty, continued and was preserved, and Allah saved His chosen one from death on the cross — just like the prophecy just mentioned. The Christians' error is that they combine these two situations with each other, and for this reason great confusion and all kinds of difficulties confront them. In short, for the Messiah's survival from the cross, this verse found in the sixth chapter of the Gospel of John is a great proof: "For the bread of God is he who comes down from heaven and gives life to the world" (John 6:33).

And among the Gospel testimonies that have come to us is the following verse from the Gospel of Matthew: "And then the sign of the Son of Man will appear in heaven. And then all the tribes of the earth will beat their breasts, and they will see the Son of Man coming on the clouds of heaven with great power and glory." See Matthew, chapter 24, verse 30. The real meaning of this verse is that Hadrat 'Isa (peace be upon him) says that a time will come when from heaven...

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That is, by the sheer power of God, such knowledge, proofs, and testimonies will be produced that will prove the falsehood of the belief concerning him (37) of [his] divinity, or of his dying on the cross, ascending to heaven, and coming again. And the nations that denied your truthful prophet — nay, they considered him accursed because of his being crucified, like the Jews — heaven will also bear witness against their falsehood, for this reality will become fully manifest: that he was not crucified, and therefore he was not accursed either. Then all the nations of the earth that had practiced excess or deficiency concerning him will mourn, and severe remorse and shame will overtake them because of their error. And in that same time, when this reality is unveiled, people will see Christ descending spiritually upon the earth — that is, in those very days, the Promised Messiah, who will come being in their power and nature, with heavenly support, and with that power and glory that will be granted to him from God Almighty, will appear with his shining proof and be recognized. The explanation of this verse is that by the decree and destiny of God Almighty, the existence of Hadrat 'Isa (peace be upon him) and the events concerning him are such that some nations have practiced excess regarding him, and some have taken the path of deficiency. That is, one is the nation that has removed him far from human necessities, to the extent that they say he has not yet died and is sitting alive in heaven. And beyond them is the nation that says that after dying on the cross and then being resurrected, he went to heaven and received all the powers of divinity — nay, that he is himself God. And the other nation is the Jews, and they say that he was killed on the cross, therefore — we seek refuge with Allah — he became accursed forever and perpetually subject to wrath, and God is disgusted with him, and looks upon him with a gaze of disgust and enmity, and that he is a liar, a slanderer, and — we seek refuge with Allah — an infidel and an atheist, and not from God. So this [practice of] excess and deficiency was such a way filled with tyranny that it was necessary that God Almighty [would send] His true prophet to

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****Christ in India****

****[38]** He absolves from accusations.****** The aforementioned Gospel verse points to this same matter, and what was said — that all the nations of the earth will beat their breasts — this is an indication that all those groups to which the term "nation" can apply will beat their breasts on that day, and will wail and lament, and their mourning will be intense. At this point, Christians should read this verse with a modicum of attention and reflect: when this verse contains a prophecy about all nations beating their breasts, then how can Christians remain outside this mourning? Are they not a nation? And since, according to this verse, they too are included among those who beat their breasts, then why do they not concern themselves with their own salvation?

This verse clearly states that when the sign of the Son of Man appears in heaven, then all the nations on earth will beat their breasts. So whoever says, "My nation will not beat its breasts," is indeed denying the Messiah. Yes, those people cannot be the fulfillment of the prophecy of breast-beating whose group is still small and not worthy of being called a "nation." And that is our sect; rather, this is the only sect that lies outside the effect and implication of the prophecy, because this sect as yet has only a few men, upon whom the word "nation" cannot in any way apply. The Messiah, having received divine inspiration, declared: When a sign appears in heaven, then all those groups on earth which, due to their multitude, are deserving of being called a nation will beat their breasts, and none among them will remain except those few people upon whom the word "nation" cannot apply. Neither Christians can remain outside the fulfillment of this prophecy, nor the Muslims of this age, nor the Jews, nor any other denier. Only this small congregation of ours is excluded, because God has as yet sown them like seed. The word of a prophet cannot possibly be false. Since the word clearly indicates that every nation on earth will beat its breasts, which nation among these can remain excluded? The Messiah did not except any nation in this verse. Yes, that group is in any case excepted which is not yet a [full] nation.

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...had not even reached the level of estimation, that is, our Jama'at. And this prophecy was fulfilled with utmost clarity in this age, because the truth which has now been manifested concerning the Messiah, peace be upon him, is undoubtedly a cause of mourning for all those nations, since it exposes the error of each one and brings their disgrace to light.

The clamor of the Christians about making him a god turns into sighs of regret. The Muslims' persistent insistence, day and night, that "the Messiah ascended alive to heaven, ascended alive to heaven," turns into weeping and lamentation. And as for the Jews, nothing whatsoever remains of their position.

And at this point it is also worthy of mention that in the aforementioned verse, where it is written that "at that time all the nations of the earth shall beat their breasts," here by "earth" is meant the land of Syria, with which these three nations are connected. The Jews, because that land is their origin and source, and their temple is in that place. The Christians, because the Messiah, peace be upon him, appeared in that very land, and the first nation of the Christian religion arose in that country. The Muslims, because they are the inheritors of that land until the Day of Resurrection. And if the word "earth" is taken to mean every land, there is no harm in that either, for when the truth becomes manifest, every denier will repent.

And among the testimonies that we have obtained from the Gospel is that passage from the Gospel of Matthew which we write below: "And the graves were opened; and many bodies of the saints which slept arose, and after his resurrection (i.e., after the Messiah's resurrection) they came out of the graves and went into the holy city and appeared unto many." See the Gospel of Matthew, chapter 27, verse 52. There is no doubt that this story narrated in the Gospel — that after the Messiah's resurrection, holy people came out of their graves and, becoming alive, appeared unto many — is not a description of any historical event. For if it had been so, then the Resurrection would have appeared in this very world, and that matter which was kept hidden from the world in order to test truthfulness and faith would have become manifest to all, and faith would not have remained faith. The reality of the world to come would have become an obvious thing to

every believer and unbeliever, just as the existence of the moon, the sun, day, and night is obvious. In that case, faith would not be so precious and valuable a thing for which one would receive a reward.

[It appears to be a scribal error; "were in rest" should be. (Publisher)]

[It appears to be a scribal error; verses 52, 53 should be. (Publisher)]

[It appears to be a scribal error; "for obtaining" should be. (Publisher)] — Reference: Ruhani Khaza'in. (Publisher)

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Jesus in India

...could be hoped. And the past prophets of the Children of Israel, whose number reaches into the hundreds of thousands (lakhs), had at intervals come to life at the time of the event of the Cross, and having come to life they had entered the city; and in reality this miracle was shown in order to prove the truthfulness and divinity of the Messiah — that hundreds of prophets and hundreds of thousands (lakhs) of righteous ones were brought to life in a single instant. Now in that case the Jews had obtained an excellent opportunity to inquire from the revived prophets, and from the other righteous ones, and from their own deceased forefathers, concerning the Messiah — namely, whether this person who claims divinity is in truth God, or is a liar in this claim of his. And it is plausible that they would not have let this opportunity slip from their hands, and would surely have inquired what sort of person this is — because the Jews were very eager for such things, that if the dead were to come again into the world, they would inquire of them. Then, in the situation where hundreds of thousands (lakhs) of the dead came to life and entered the city, and thousands of the dead went into every quarter (neighborhood), how could the Jews have let go of such an opportunity? Surely they must have asked not one, not two, but thousands. And when these dead entered their respective homes, then, from these hundreds of thousands of people coming again into the world, an uproar must have arisen in house after house, and in every home this same occupation and this same talk and this same discussion must have begun — that they would be asking the dead: "Do you people know this person who is called Jesus the Messiah to be in reality God?" But since, after this testimony of the dead — as had been hoped — the Jews did not come to believe in the Messiah, nor did they become at all soft-hearted, but rather became even more hard-hearted, then it most probably appears that the dead gave no good testimony. Rather, they must have answered without hesitation that this person is entirely false in this claim of his to divinity, and fabricates a calumny against God. That is precisely why, even after hundreds of thousands of people — indeed prophets and messengers — had come to life, the Jews did not desist from their wickednesses, and having killed the Messiah, turned then toward the killing of others. Now, can this thing be understood — that hundreds of thousands of righteous ones, who from Adam down to John

(Yahya) were sleeping in the graves of this holy land, all of them...

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The Messiah in India

would come back to life and then enter the city to preach, and each one would stand up and bear witness before hundreds of thousands of people that in truth Jesus Christ is the Son of God, rather God Himself — worship Him and abandon your former beliefs, otherwise Hell awaits you, which we ourselves have seen and come from. And then, despite this supreme level of testimony and visual evidence issuing from the mouths of hundreds of thousands of righteous men, the Jews would not desist from their denial. Our conscience does not accept this matter. Now, if in reality hundreds of thousands of deceased prophets, messengers, and others had come to life and entered the city to bear witness, then there is no doubt that they must have given some contrary testimony and never affirmed the divinity of the Messiah — that is why the Jews, upon hearing the testimonies of the dead, became firm in their disbelief, and the Messiah wanted to convince them of His divinity, but after this testimony they even denied His prophethood.

In short, such beliefs are extremely harmful and produce evil effects — that one should believe that hundreds of thousands of dead people, or any dead person before that, were revived by the Messiah, because no good result came from these dead people coming back to life. It is in human nature that if, for example, a person goes to a distant country and returns to his city after several years, naturally there arises in his heart an eagerness to relate to people the wonders and marvels of that land and to inform them of the strange and extraordinary events of that region — not that after such a long separation, when he meets his own people, he should keep his tongue tied and sit like a mute; rather, on such an occasion, even other people naturally develop an eagerness to rush to such a person, to ask him about the conditions of that land, and if it so happens that in the country of these people there arrives a destitute, broken-down stranger whose outward appearance is impoverished and who claims to be the king of that land whose capital's

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Having traveled, these people have come. And I am also of the first rank in my royal status with such-and-such a king. So people always ask such travelers, "Pray tell us, is that person who has come to our country from that country these days truly the king of that country?" And then those people, as is the case, tell them. So in that situation, as I have described, the raising of the dead by the hand of Hadrat Masih would only be acceptable in a condition where the testimony that would be asked from them — and asking which is a natural thing — would yield some useful result. But here it is not so. Thus, inevitably, from assuming that the dead were raised, we also have to assume along with it that those dead would not have given any useful testimony in favor of Hadrat Masih by which his truthfulness would be accepted, but rather they would have given such testimony that would have increased the fitna even more. If only, instead of humans, the raising of other quadrupeds had been mentioned, then there would have been much concealment in it. For example, if it were said that Hadrat Masih raised several thousand oxen, this would be very reasonable, and at the time of anyone's objection, when the above-mentioned objection was raised, i.e., it was said, "What was the result of the testimony of these men?", then we could immediately say, "They were oxen; where was their tongue to give good or bad testimony?" Well, if there were millions of dead that Hadrat Masih raised — today, for example, if you call a few Hindus and ask, "If your deceased fathers and forefathers were to become alive again and return to the world and testify that such-and-such religion is true, would you still have any doubt in the truthfulness of that religion?" — they will never give a negative answer. So surely understand that there is no human in the world who, after such a disclosure, would still persist in his disbelief and denial. It is a pity that in the fabrication of such stories, the Sikh Khalsa of our country have been better than the Christians, and they have shown great cleverness in making such stories. Because they relate that their Guru, Baba Nanak, once revived a dead elephant.

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Now this is a miracle of the sort upon which the objection of the aforementioned consequences does not apply. Because the Sikhs can say: "What — 43 — does an elephant have any speaking tongue, that it should affirm or deny Taba wa Ana?" In short, the common people, due to their petty intellect, become very pleased with such miracles; but the wise, becoming a target of the objections of other nations, become vexed at heart, and in whatever gathering such obscene tales are told, they feel greatly ashamed.

Now, since we have a relationship of love and sincerity with Hadrat Masih (peace be upon him) just as the Christians have a relationship — rather, we have a far greater relationship, because they do not know whom they are praising, while we know whom we are praising, for we have seen him — therefore, we now disclose the true reality of that belief which is written in the Gospels: that at the time of the incident of the crucifixion, all the righteous dead came alive and entered the city.

Thus it becomes clear that this was a visionary matter, which after the incident of the crucifixion some pure-hearted people saw like a dream — as if the holy dead had come alive and entered the city, and were meeting people. And just as the interpretation of dreams is given in the holy books of God, for example, as the dream of Hadrat Yusuf (peace be upon him) was interpreted, in the same way this dream also had an interpretation. And that interpretation was: that the Messiah did not die on the cross, and God delivered him from the death of the cross.

And if it is asked of us: "How did you come to know this interpretation?" then the answer to this is that the imams of the art of interpretation have written the same, and all dream interpreters have testified to it from their experience. Accordingly, we write below the interpretation of an ancient imam of the art of interpretation, namely the author of the book **Ta'tīr al-Anām fī Ta'bīr al-Manām**, together with its original wording. And it is:

مَنْ رَأَى فِي حُلُمِهِ مَسِيحًا قَدْ صَلَبَ وَتَمَاتَ
فَهُوَ فِي حَقِّهِ نَبِيٌّ قَدْ جَاءَ بِالْحَقِّ وَالْحَقُّ قَدْ جَاءَ بِالنَّبِيِّ

See the book *Ta'tīr al-Anām fī Ta'bīr al-Manām*, authored by Quṭb al-Zamān Shaykh 'Abd al-Ghanī al-Nābulusī, page 289.

Translation: If someone sees in a dream, or observes in a visionary manner, that the dead have come out of their graves and have gone to their

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When he turned back to the forty-four houses, its interpretation is that a prisoner will be released from prison and will obtain deliverance from the hands of the oppressors. From the style of expression it appears that he would be such a prisoner as would possess a certain dignity and grandeur. Now see how rationally this interpretation applies to the Messiah (peace be upon him), and it is immediately understood that it was to make this sign manifest that the deceased righteous ones were seen alive and entering the city, so that people of insight might know that the Messiah (peace be upon him) was saved from a crucifixion death.

Similarly, many other passages are found in the Gospels from which it is clear that the Messiah (peace be upon him) did not die by means of the cross, but rather, having obtained deliverance, went to another country. But I think that what I have stated is sufficient for the understanding of fair-minded persons.

It is possible that in some hearts this objection may arise: "In the Gospels it is also repeatedly mentioned that the Messiah (peace be upon him) died on the cross and then rose and went to heaven." I have already briefly answered such objections. And now I also consider it appropriate to state this much: that when the Messiah (peace be upon him), after the crucifixion event, met the disciples, traveled to Galilee, ate bread and ate roasted meat, showed his wounds, stayed one night with the disciples at Emmaus, secretly fled from the region of Pilate, migrated from that land in accordance with the practice of the prophets, and traveled in fear — all these events decide the matter that he did not die on the cross, and all the requisites of a mortal body were with him, and no new change had occurred in him. And there is no eyewitness evidence from the Gospels of his ascending to heaven; and even if such evidence did exist, it would still not be worthy of credence — it would not be. Because among the Gospel writers,

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No one states, "I am a witness of this matter, and my eyes saw that he ascended to heaven."

The mouth...

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It seems to be their habit that they make a mountain out of a molehill, and on a tiny matter they raise margins, then raise them until they turn it into a mountain. For example, it slipped from the mouth of one Gospel writer that Christ is the Son of God. Then another Gospel writer falls to worrying about making him fully God, and a third gives him all authority of heaven and earth, and a fourth states plainly that he is whatever there is, and there is no other god. In short, pulling and stretching in this manner, they take it from somewhere to somewhere else. Consider that vision in which it appeared that, as it were, the dead rose from their graves and went into the city. Now, by insisting on the literal meanings, it was made out that in reality the dead had come out of their graves and, upon arriving in the city of Jerusalem, had met with other people. Reflect here how a crow was made out of a feather. Then it did not remain one crow, but millions of crows were set flying. Where exaggeration reaches this state, how can truths be ascertained? It is worth reflecting that in these Gospels, which are called the books of God, such exaggerations have been written that Christ performed deeds such that if all of them were recorded, the books in which they were written could not be contained in the world. Is this much exaggeration consonant with honesty and trustworthiness? Is it not true that if the works of Christ were so unlimited and beyond all bounds, how did they become confined within the limit of three years? Another defect in these Gospels is that some references to earlier books have been given incorrectly. They could not even write the genealogy of Christ correctly. From the Gospels it appears that the intellect of these elders was somewhat coarse, so much so that some mistook the Lord Christ for a ghost. And from ancient times this accusation has also been brought against these Gospels that they have not remained in their original integrity. And indeed, in that very state, many other books were also compiled under the name of the Gospel. So we have no firm proof as to why all the contents of those other books should be rejected entirely, and why the entire written text of these Gospels should be accepted. We cannot conceive that the other Gospels ever contained such baseless exaggerations.

(John chapter 21 verse 15 — Publisher)

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have been written 46, as in these four Gospels. It is a strange thing that, on the one hand, in these books the pure and spotless conduct of the Messiah is acknowledged, and on the other hand such accusations are leveled against him as are by no means befitting the dignity of any righteous person. For example, the Israelite prophets did indeed—in accordance with the intent of the Torah—keep hundreds of wives at one and the same time, so that the progeny of the pure might be produced in abundance; but you will never have heard that any prophet displayed this example of his own licentiousness: that an impure, ill-conducted woman, and the city's notorious harlot, should touch his body with her hands, and rub upon his head oil bought with unlawful earnings, and rub her hair upon his feet—and that he should let all of this be done by a young woman of impure thoughts and not forbid it. In this instance, it is only through the blessing of thinking well [of him] that a person can be saved from the doubts which naturally arise after such a spectacle; but in any case this example is not a good one for others. In short, these Gospels are filled with many such things which are declaring that these Gospels have not remained in their original condition, or that those who composed them are some other people and not the disciples and their pupils. For example, this statement of the Gospel of Matthew: "And this saying is spread abroad among the Jews to this day." Can it be correct and proper to declare the writer of this to be Matthew? Does it not follow from this that the writer of this Gospel of Matthew is some other person who lived after the death of Matthew? Then, again, in this same Gospel of Matthew, chapter 28, verses 12 and 13, it says: "Then they"—that is, the Jews—"having assembled together with the elders, took counsel, and gave much money to those guards, and said, 'You say that at night, while we were sleeping, his disciples'—that is, the disciples of the Messiah—'came and stole him away.'" Look how flimsy and unreasonable these matters are. If the meaning of this is that the Jews wished to conceal the fact that Jesus had risen from among the dead, and for that reason they had bribed the guards so that this magnificent miracle might not become famous among their people, then why did Jesus—whose duty it was to publicize this miracle of his among the Jews—keep it hidden, and moreover forbid others too from making it public? Matthew, chapter 28, verse

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If you say that he was afraid of being arrested, then I say: when once the decree of Allah Almighty had come upon him — that is, 47 — and he had come back to life with a glorious body and had risen from the center, then what fear of the Jews did he have? Because the Jews could no longer overpower him in any way. He had now advanced beyond the mortal life.

It is a pity that on the one hand it is stated that he came alive with a glorious body, met the disciples, went to Galilee, and was then taken up to heaven — yet, time and again, even with that glorious body, he is afraid of the Jews, flees secretly from that country so that no Jew might see him, and journeys the distance of sixty *kos* to Galilee to save his life. He repeatedly forbids that this event be told to anyone. Are these the characteristics and signs of a glorious body? No, rather the real truth is that there was no glorious or new body; it was the same wounded body that was saved from death. And since there was still fear of the Jews, therefore, in accordance with apparent causes, the Messiah left that country.

As for the statements made by his opponents, every single one of them is absurd and fanciful — for instance, that the Jews bribed the guards, saying, "You testify that the disciples stole the corpse away while we were sleeping." If they were asleep, then it can be asked: how did you come to know in your sleep that they stole away the corpse of Jesus? And could any intelligent person understand merely from the fact that Jesus was not in the tomb that he had gone to heaven? Are there no other causes in the world by which graves become empty? The burden of proof for this matter lay upon the Messiah himself — that at the time of his going to heaven he should have met two or three hundred Jews and also met Pilate. With a glorious body, whom did he fear? Yet he did not adopt this method, nor did he give a single particle of proof to his opponents; rather, with a fearful heart he fled toward Galilee.

Therefore, we firmly believe and accept that although it is true that he came out of that tomb which had a window like a closet, and it is also true that he met the disciples in

secret, yet —

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It is by no means true that he attained some new glorious body. It was the same body and the same wounds and the same fear in his heart, lest the wicked Jews seize him again. Read Matthew chapter 28, verses 7, 8, 9, and 10 carefully. In these verses it is plainly written that the women, to whom someone had given this message that the Messiah is alive and is going toward Galilee — and the one who spoke had also quietly said this, that go and give this news to the disciples. Hearing this, they were indeed glad, but they set out in a greatly fearful state — that is, there was the apprehension that even now some wicked Jew might seize the Messiah. And in verse 9 it says that when those women were going to give the news to the disciples, Jesus met them and said, "Peace." And in verse 10 it says that Jesus said to them, "Do not fear" — that is, do not be anxious about my being seized — "but tell my brothers to go to Galilee, for there they will see me." That is, "I cannot stay here, because there is fear of the enemies." In short, if in reality the Messiah had come alive after death with a glorious body, then the burden of proof was upon him to give the Jews proof of such a life. But we know that he did not discharge that burden of proof. It is a self-evident absurdity that we should lay the charge upon the Jews that they suppressed the proof of the Messiah's coming alive again — rather, the Messiah himself did not give one particle of proof of his coming alive again; instead, by fleeing and hiding and eating and sleeping and showing his wounds, he gave proof of this fact: that he did not die on the cross.

Chapter Two

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Concerning the statement of those testimonies which we have obtained from the Holy Qur'an and the authentic Hadith regarding the Messiah's survival.

These arguments which we are now about to write in this chapter — apparently, regarding them, everyone will get the thought that presenting these reasons against the Christians is useless, because those people [do not accept] the Holy Qur'an —

Note: In this place the Messiah did not console the women with these words: that "Now I

have risen with a new and glorious body; now no one can lay a hand on me" — rather, seeing the women weak, he gave the ordinary consolation which men always give to women. In short, he gave no proof of a glorious body; rather, by showing his flesh and bones, he gave proof of an ordinary body. Minh.

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...or regard any Hadith as a proof binding upon themselves; but we have written these things solely for the purpose ﴿39﴾ that the Christians may come to know a miracle of the Holy Qur'an and of our Prophet, may peace and blessings of Allah be upon him, and that this truth may be disclosed to them—how those truths which have now been discovered after hundreds of years had already been declared beforehand by our Prophet, may peace and blessings of Allah be upon him, and by the Holy Qur'an. Accordingly, I write down some of them below.

Allah the Exalted says in the Holy Qur'an: *Wa mā qatalūhu wa mā ṣalabūhu wa lākin shubbiha lahum* — the verse — *Wa mā qatalūhu yaqīnā* — the verse. That is: the Jews neither in reality killed Hazrat Masih, nor destroyed him by means of the cross; rather, a mere doubt arose among them, as though Hazrat 'Isa had died upon the cross, and they do not possess those proofs by reason of which their hearts could be satisfied on this point—that assuredly the life of Hazrat Masih, peace be upon him, had departed upon the cross.

In these verses Allah the Exalted has declared that, although it is true that outwardly the Messiah was hung upon the cross and the intention was made to kill him, yet it is a mere deception that the Jews and the Christians conceived such a notion—that in reality the life of Hazrat Masih, peace be upon him, had departed upon the cross; rather God brought about such means by reason of which he was saved from death upon the cross. Now this is the occasion to do justice—that whatever the Holy Qur'an had declared contrary to the Jews and the Christians, in the end that very statement proved to be true. And by the high-grade researches of this age it has been established that Hazrat Masih was in reality saved from death upon the cross. From examining the books it is learnt that the Jews always remained unable to answer this: how the life of Hazrat Masih, peace be upon him, departed within only two or three hours, without the breaking of the bones. For this very reason, some Jews have invented another notion—that

Al-Nisa: 158

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50. We had killed the Messiah with the sword. — Although, according to the ancient history of the Jews, it is not proven that the Messiah was killed by means of a sword. It is a manifestation of Allah Almighty's glory that to save the Messiah, darkness occurred. An earthquake came. Pilate's wife had a dream. The night of the Sabbath drew near, during which it was not permissible to keep the crucified ones on the cross. The governor's heart, on account of a horrifying dream, was turned toward releasing the Messiah. All these events Allah brought about at one time so that the life of the Messiah might be saved. Besides this, the Messiah was put into a state of swoon so that he might appear dead to everyone. And upon the Jews at that time, by showing a terrifying sign — an earthquake and the like — cowardice, fear, and dread of punishment were imposed. And there was this additional concern that the bodies should not remain on the cross on the night of the Sabbath. Then it also happened that the Jews, seeing the Messiah in a swoon, concluded that he had died. It was a time of darkness, earthquake, and panic. They also became anxious about their homes, thinking that perhaps, on account of this earthquake and darkness, whatever might be happening to their children. And this terror also prevailed in their hearts: if this person was a liar and an infidel, as we had thought in our hearts, then why, at the time of his suffering, did such dreadful signs appear that had never been witnessed before? Therefore, their hearts became restless and they were no longer in a state to observe the Messiah properly — whether he had died or what his condition was. But in reality, all these matters were divine stratagems for saving the Messiah. It is to this that the following verse points: **لَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُوفُ عَلَيْهِمْ سَبْعَ لَيَالٍ وَفِجْوَا زَكِيًّا** — that is, the Jews did not kill the Messiah, but Allah caused them to be in doubt, as if they had killed him. From this, righteous people derive great hope in the grace of Allah Almighty — that just as He saved His servants, He can save whomever He wills.

And in the Holy Qur'an, there is also this verse concerning the person of the Messiah:

وَيُحْيِي الْمَيِّتَ وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً ثَمَّ يُخْرِجُ بِهِ ظُلُمًا مَخْتَلَتًا وَنَجَاتٍ لِّلَّذِينَ يُحِيقُونَ بِذُنُوبِهِمْ وَلَئِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (and honored).

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“In this world and the Hereafter, and he will be among those brought near (to Allah).” Its translation is that in this world also, during his 51st lifetime, Christ will be granted dignity, that is, honor and rank, and greatness and majesty in the eyes of ordinary people, and in the Hereafter as well. Now it is evident that the Messiah (peace be upon him) received no honor in the region of Herod and Pilate; rather, he was subjected to the utmost humiliation. And the notion that he will come again in this world and then attain honor and greatness — this is a baseless delusion, which is not only contrary to the intent of the books of Allah Almighty but also inconsistent with and opposed to His ancient law of nature, and moreover it is an unsubstantiated matter. However, the true and genuine fact is that when the Messiah (peace be upon him), after gaining deliverance from the hands of that wretched people, honored the land of the Punjab with his gracious arrival, then in that land Allah Almighty granted him great honor, and the ten tribes of the Children of Israel that were lost came to that place and were reunited with him. It appears that many of the Children of Israel who came to this land had entered the Buddhist religion, and some had become ensnared in a base form of idol-worship. So most of them came to the right path through the Messiah's coming to this land. And since the Messiah's mission included a testamentary instruction to accept the Prophet who was to come, therefore those ten groups who came to this land and came to be called Afghans and Kashmiris eventually all became Muslims. In short, great dignity accrued to the Messiah in this land. And recently a coin has been found, which was unearthed in this very Punjab region; upon it the name of Jesus (peace be upon him) is inscribed in Pali script, and it is a coin from the same period that was the time of the Messiah. This gives certainty that the Messiah (peace be upon him), upon coming to this land, received kingly honor. And it is likely that this coin was issued by a king who had come to believe in the Messiah. Another coin has also been discovered; upon it is the image of an Israelite man. From the indications it appears that this too is a representation of the Messiah. In the Holy Quran, there is also this verse:

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52. That God gave such blessing to the Messiah that wherever he goes — that wherever he will go, he will be blessed. It is proven from hadith texts that he received great blessing from God and he did not die until he was granted a kingly honor. Similarly, in the Holy Qur'an there is also this verse: ****Wa muṭahhiruka mina alladhīna kafarū**** – "And [I will] purify you from those who disbelieve." That is, "O Jesus, I will absolve you of those accusations and will prove your chastity, and I will remove the slanders that the Jews and Christians leveled against you." This was a great prophecy, and its conclusion is that the Jews had made the accusation — God forbid — that the noble Messiah, having been crucified and become accursed, lost the love of God from his heart, and, as is required for the meaning of a curse, his heart turned away from God and became averse to God, fell into an endless flood of darkness, began to love evils, became opposed to all goodness, broke his connection with God, came under the dominion of Satan, and real enmity arose between him and God. And this very accusation of being accursed was also made by the Christians, but the Christians, out of their ignorance, have combined two opposites in one place. On one hand they declared the noble Messiah to be the son of God, and on the other hand they also declared him accursed, and they themselves admit that the accursed one is a son of darkness and Satan, or is himself Satan. So these extremely impure accusations were leveled against the noble Messiah. And in the prophecy of ****muṭahhiruka**** there is an indication that a time will come when God Almighty will purify the noble Messiah from these accusations. And this is that very time.

Although the purification of the noble Jesus (peace be upon him) has also been well established in the eyes of the wise by the testimony of our Prophet (peace and blessings of Allah be upon him), because His Holiness and the Holy Qur'an testified that all the accusations made against the noble Jesus (peace be upon him) are false. But this testimony, in the view of the common people, was theoretical and subtle. Therefore, by the justice of God Almighty, ****Waja'alanī mubārakan ayna mā kuntu**** – "And He has made me blessed wherever I am." (Aal-e-Imran 3:56, Maryam 19:32)

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He desired that just as the crucifixion of the Messiah (peace be upon him) was a well-known matter and among self-evident, ^(\{536\}) observable, and perceptible matters, so too should his purification and exoneration be among observable and perceptible matters. The result appeared accordingly: the purification was not merely theoretical but occurred in a perceptible manner, and hundreds of thousands of people saw with the eye of the body that the tomb of Jesus (peace be upon him) exists in Srinagar, Kashmir. And just as the Messiah was stretched upon the cross at the place of Golgotha, that is, "Siri," so too it was proven that his tomb is at the place of Siri, that is, Srinagar. It is a remarkable thing that the word "Siri" appears on both occasions: that is, the place where the Messiah (peace be upon him) was stretched upon the cross is also called Golgotha, i.e., Siri, and the place where in the end of the nineteenth century the tomb of the Messiah (peace be upon him) was proven is also called Golgotha, i.e., Siri. And it appears that that Golgotha which is in the region of Kashmir is also an indication toward Siri. This city was probably built during the time of the Messiah, and as a local memorial of the event of the crucifixion, it was named Golgotha, i.e., Siri — just as "La-sa" (which means "city of God") is a Hebrew word and was also settled during the time of the Messiah.

And it is proven from reliable traditions in the hadith that our Prophet (peace and blessings of Allah be upon him) said that the age of the Messiah is one hundred and twenty-five years. And this matter is accepted by all sects of Islam: that two things were combined in the Messiah (peace be upon him) which were not combined in any other prophet: (1) firstly, that he attained a complete lifespan, i.e., he lived one hundred and twenty-five years; (2) secondly, that he traveled through most parts of the world, therefore he is called the "traveling prophet." Now it is obvious that if he had been raised to heaven at only thirty-three years of age, then in that case the tradition of one hundred and twenty-five years would not be correct.

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54 could remain, nor could he travel in that short life-span, i.e., thirty-three years. And these traditions are not only written in authentic and ancient books of hadith, but are so famously known among all sects of Muslims by tawātur (consecutive transmission) that nothing greater than this can be imagined. Kanz al-ʿUmmāl, which is a comprehensive book of hadith, has written this hadith from Abū Hurayrah on its page 34:

Awḥā Llāhu taʿālā ilā ʿĪsā: an yā ʿĪsā, intaqil min makānin ilā makānin li-allā tuḥrafa fa-tu'dhā — i.e., Allah the Exalted sent revelation to Hadrat Jesus (peace be upon him): “O Jesus, keep moving from one place to another,” i.e., go from one country to another so that no one recognizes you and gives you trouble.

And then in the same book, narrating from Jābir, it has written this hadith:

Kāna ʿĪsā bnu Maryama yasīḥu, fa-idhā amsā akala baqla 'ṣ-ṣaḥrā'i wa yashrabu 'l-mā'a 'l-qurāḥ — i.e., Hadrat Jesus (peace be upon him) always used to travel, and he would journey from one country to another, and wherever evening fell, he would eat some of the wild herbs of the desert and drink pure water.

And then in the same book, there is a narration from ʿAbdullāh ibn ʿUmar, the words of which are:

Qāla: aḥabbu shay'in ilā Llāhi 'l-ghurabā'. Qīla: ayyu shay'in al-ghurabā'? Qāla: alladhīna yafirrūna bi-dīnihim wa yajtamiʿūna ilā ʿĪsā bni Maryama — i.e., the Messenger of Allah (peace and blessings of Allah be upon him) said: “The most beloved in the sight of Allah are those who are strangers.” It was asked: “What is the meaning of strangers?” He said: “They are the people who, like Jesus the Messiah, flee from their country with their religion.”

****Third Chapter****

****On the exposition of those testimonies which are taken from books of medicine****

A high-grade testimony which we have obtained regarding the saving of Hadrat Messiah

from the crucifixion, and which is such a testimony

Volume Two

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Volume Two page A K Volume Six page ha

(It appears to be a scribal error; it should be “shurb” [drink]. — Publisher)

Ruhani Khaza'in, Volume 15, Page 57

****Masih Hindustan Mein (The Messiah in India)****

...is that aside from accepting it, there is no other option. It is a prescription which is named *Marham 'Isa* (the Ointment of Jesus), which is found written in hundreds of medical books. Among these books, some are compiled by Christians, some are authored by Magians or Jews, and some are made by Muslims. And most of them are from very ancient times. Upon investigation, it has become known that initially this prescription became famous orally among millions of people, and then people recorded this prescription in writing. First, in the Roman language, shortly after the time of the Messiah (peace be upon him) — a short period after the incident of the Cross — a pharmacopoeia was compiled, in which this prescription was included, and in which it was stated that this prescription was prepared for the wounds of Hadrat 'Isa (peace be upon him). Then that pharmacopoeia was translated into several different languages, until in the time of Ma'mun Rashid it was translated into the Arabic language. And it is a wondrous power of God that every learned physician of every religion — be they Christian, Jew, Magian, or Muslim — all have written this prescription in their books, and all have stated concerning this prescription that it was prepared by his disciples for Hadrat 'Isa (peace be upon him). And from looking at those books which describe the properties of simple medicines, it is known that this prescription is extremely beneficial for those wounds which are inflicted by a blow or a fall, and the blood that flows from the wounds is instantly dried up by it. And since myrrh is also included in it, the wound remains protected from becoming infested with maggots. And this medicine is also beneficial for plague. And every kind of abscess and boil benefits from it. It is not known whether this medicine was prescribed by Hadrat 'Isa (peace be upon him) himself through divine inspiration after the wounds of the cross, or whether it was prepared on the advice of a physician. Some of its ingredients are like elixir, especially myrrh, which is also mentioned in the Torah. In any case, by the use of this medicine, Hadrat Masih (peace be upon him)...

Ruhani Khazain Volume 15, Page 58, The Messiah in India

56) His wounds healed within a few days. And such strength came that in three days he went on foot from Jerusalem to Galilee, a distance of seventy leagues. So in praise of this medicine, it is enough that the Messiah used to heal others, but this medicine healed the Messiah. And the medical books in which this prescription is written number more than a thousand books. Listing them would be very lengthy. And since this prescription is very famous among Greek physicians, I do not see any need to write the names of all the books here; I merely list below a few books that are present here.

List of those medical books in which the Ointment of Jesus is mentioned, and it is also mentioned that this ointment was prepared for Hadrat Isa (peace be upon him), i.e., for the wounds of his body:

- *Qanun* of Shaikh al-Ra'is Bu Ali Sina, Volume Three, page 133
- *Sharh al-Qanun* by 'Allamah Qutb al-Din Shirazi, Volume Three
- *Kamil al-Sina'ah* compiled by 'Ali ibn al-'Abbas al-Majusi, Volume Two, page 202
- *Kitab Majmu'ah Baqa'i* authored by Mahmud Muhammad Isma'il, addressed from the Khagan with the title "Padar Muhammad Baqa Khan", Volume 2, page 497
- *Kitab Tadhkirat Uli al-Albab* authored by Shaikh Dawud al-Darir al-Antaki, page 303
- *Qarabadin Rumi* authored near the time of Hadrat Messiah (peace be upon him), which was translated into Arabic during the time of Ma'mun al-Rashid — Skin Diseases
- *Kitab 'Umdat al-Muhtaj* authored by Ahmad ibn Hasan al-Rashidi al-Hakim — In this book, Marham Isa and other medicines are written from over a hundred books, indeed from even more books than that. And all those books were in the French language.
- *Kitab Qarabadin Farsi* authored by Hakim Muhammad Akbar Arzani — Skin Diseases
- *Kitab Shifa' al-Asqam*, Volume Two, page 230
- *Kitab Mir'at al-Shifa* authored by Hakim Naqwa Shah, manuscript — Skin Diseases
- *Zakhirah Khwarazm Shahi* — Skin Diseases

- *Sharh al-Qanun* by Gilani

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Volume Three - Sharh Qanun-e-Qarshi Volume Three - Qarabadeen Alavi Khan Amraz
Volume - Book 576

Ilaj al-Amraz, authored by Hakim Muhammad Sharif Khan Sahib, page 893 - Qarabadeen
Yunani Amraz Volume.

Tuhfat al-Mu'minin with the marginalia of Makhzan al-Adwiyah, page 713 - Kitab Muhit fi
al-Tibb, page 367 - Kitab Iksir

Azam Volume Four, authored by Hakim Muhammad Azam Khan Sahib, al-mukhattab bi
Nazim Jahan, page 331 - Kitab Qarabadeen

Ma'sumi, al-Ma'sum bin Karim al-Din al-Shushtari al-Shirazi - Kitab Ijalah Nafi'ah,
Muhammad Sharif Dehlavi, page 410 -

Kitab Tibb Shibri, Mustamil Balua ma'a Sharh-e-Yahya, authored by Sayyid Husayn Shahr
Kazimi, page 47 - Kitab Makhzan Sulaymani, translation of

Iksir Arabi, page 599 - translated by Muhammad Shams al-Din Sahib Bahawalpuri. Shifa' al-
Amraz, translated by Maulana al-Hakim

Muhammad Noor Karim, page 282 - Kitab al-Tibb Dara Shukohi, authored by Nur al-Din
Muhammad Abd al-Hakim Ain al-Mulk al-Shirazi,

folio 360 - Kitab Minhaj al-Dukkan wa Dastur al-A'yan fi A'mal wa Tarkib al-Nafi'ah lil-
Abdan, authored by

Aflatun-e-Zamana wa Rais-e-Awanah Abu al-Muna Ibn Abi Nasr al-Attar al-Isra'ili al-
Haruni (i.e., a Jew), page 86 -

Kitab Zubdat al-Tibb li-Sayyid al-Imam Abu Ibrahim Isma'il bin Hasan al-Husayni al-
Jurjani, folio 182. Tibb Akbar,

authored by Muhammad Akbar Arzani, page 242 - Kitab Mizan al-Tibb, authored by

Muhammad Akbar Arzani, page 152 - Sudaydi, authored by

Ra'is al-Mutakallimin, Imam al-Muhaqqiqin, al-Sadid al-Kadhroni, page 283, Volume 2 -
Kitab Hawi Kabir, Ibn

Zikra, Amraz Volume - Qarabadeen Ibn Talmidh, Amraz Volume - Qarabadeen Ibn Abi
Sadiq, Amraz Volume.

These are the books which I have written here by way of example. And this matter
is not hidden from people of knowledge, especially physicians, that most of these are books
which in earlier times
were taught in the great Islamic seminaries, and students of learning from Europe also
used to study them. And to say this is absolutely true and free from even a particle of
exaggeration.

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The Messiah in India

58. That in every century approximately tens of millions of human beings have come to know the names of these books, and hundreds of thousands of people have read them from beginning to end. And we can say with great emphasis,

Kaisarmūnū

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that among the learned people of Europe and Asia, there is not a single one who is unfamiliar with the names of those some magnificent books that are listed in this catalogue. At the time when Spain and

Ūstarīlnem were centers of learning, at that time the book *Qānūn* of Bū 'Alī Sīnā (Avicenna) — which is a great book of medicine containing the prescription of the "Salve of Jesus" (*Marham 'Īsā*) — and other books, *Shifā'*, *Ishārāt*, and *Bashārāt*, which are on physics, astronomy, philosophy, etc., were eagerly studied by the people of Europe. And similarly, the books of eminent scholars such as Abū Naṣr Fārābī, Abū Rayḥān, Isrā'īl, Thābit ibn Qurrah, Ḥunayn ibn Ishāq, and Ishāq, and their translated books from Greek, were taught. Surely, translations of these books must exist in some part of Europe to this day. And because the kings of Islam desired to promote the science of medicine, etc., they had excellent Greek books translated, and for a long period there remained a caliphate among such kings who desired the expansion of knowledge more than the expansion of the kingdom. For these reasons and causes, they not only had Greek books translated into Arabic, but also summoned the learned pandits of India with large salaries and had translations made of medicine and other sciences. So among their favors, this is a great favor upon seekers of truth — that they had those Roman, Greek, and other medical books translated, in which the "Salve of Jesus" was present, and upon which was written like an inscription that this salve was prepared for the wounds of Hadrat 'Īsā (peace be upon him). The learned physicians of the Islamic era, such as Thābit ibn Qurrah and Ḥunayn ibn Ishāq — who, besides medicine, physics, philosophy, etc., had excellent proficiency in the Greek

language — when

Spain, i.e., Andalusia, Kaisarmūnū, i.e., Kastamonu, Ūstarīlnem, i.e., Santarem.

1. Hispania or Andalusia, Kasmonu or Kastamonu, Satrilnem or Santarem.

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MASIH HINDUSTAN MEIN (THE MESSIAH IN INDIA)

When this pharmacopoeia, which contained the Ointment of Jesus, was translated, they wisely wrote the word "Shalikha" — which is a Greek word (59) meaning "rain" — exactly as it was in Arabic, so that the indication might remain in the books that this book was translated from a Greek pharmacopoeia. For this reason, you will find the word "Shalikha" written in almost every single book.

And this matter is also worthy of remembrance: that although ancient coins are highly valuable things, and through them great historical mysteries are unraveled, yet such ancient books that have continuously become famous among millions of people in every century, that have been taught in great institutions, and are still included in course books — their rank and honor is thousands of degrees higher than those coins and inscriptions, because there are also possibilities of forgery in inscriptions and coins. But those scholarly books that from their very earliest period became famous among millions of people, and every nation has remained their guardian and protector, and still is — in their text there are, without doubt, testimonies of such a high grade that coins and inscriptions bear no comparison to them. If possible, name a single coin or inscription that has achieved such fame as, for instance, the *Qanun* of Bu 'Ali Sina [Avicenna] has. In short, the Ointment of Jesus is a magnificent testimony for those who seek the truth. If this testimony is not accepted, then all the historical proofs of the world will fall from credibility. For although up to now the books in which this ointment is mentioned number nearly one thousand, or a little more, yet these books and their authors are famous among millions of people. Now, that person would be an enemy of the science of history who does not accept this self-evident, clear, and powerful proof. And can it be said that we should disregard such a magnificent proof? And can we entertain suspicion against such weighty evidence — evidence that encompasses Europe and Asia like a circle?

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Masih Hindustan Mein

...has become encompassing in twenty ways. And that which has arisen from the testimonies of the renowned philosophers of the Jews, Christians, Magians, and Muslims. Now, O spirits of investigators! Hasten towards this sublime proof. And O you of just temperament! Ponder a little upon this matter. Is such a shining proof not worthy of being attended to? Is it proper that we should not obtain light from this sun of truth? This notion is utterly frivolous and absurd — that it is possible that Hadrat 'Isa (peace be upon him) received injuries before the period of his prophethood, or that the injuries were from the period of his prophethood, but that his hands and feet were wounded not by the crucifixion but by some other cause — for example, he fell from a roof, and for that injury this ointment was prepared, because before the period of his prophethood there were no disciples, and this ointment mentions the disciples. The word "Shalikha", which is Greek and which means "rains," is still present in these books. Moreover, before the period of his prophethood, no greatness of Hadrat Messiah was acknowledged, such that his memorial would be preserved; and the period of his prophethood was only three and a half years. And within this duration, no incident of a blow or a fall, apart from the incident of the crucifixion, is established from the histories concerning Hadrat 'Isa (peace be upon him). And if anyone should think that it is possible that such injuries were inflicted upon Hadrat 'Isa (peace be upon him) due to some other cause, then the burden of proof lies upon him, because the incident we present is such a proven and accepted incident that neither the Jews deny it nor the Christians — that is, the incident of the crucifixion. But the notion that Hadrat Messiah might have received some injury from some other cause is not established from the history of any nation. Therefore, to entertain such a thought is deliberately to abandon the path of truth. This proof is not of such a nature that it can be refuted by frivolous excuses of this kind. Even now, some books exist that are handwritten by their authors.

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Thus, an old hand-written copy of the Canon (Qanun) of Bu 'Ali Sina, written from that same period, is also present with me.\\(^6\\) So then it is manifest oppression and the murder of truth that such a clear proof should be cast aside just like that. Reflect again and again upon this matter, and reflect well, as to how it is that these books are still present in the libraries of the Jews, the Magians, the Christians, the Arabs, the Persians, the Greeks, the Romans, the Germans, the French, and the other countries of Europe and the whole of Asia. Is it worthy that we should turn away from such a proof, the light of which dazzles the eyes of denial? If these books had been authored only by the people of Islam and had been only in the hands of the people of Islam, then perhaps some hasty person might think that the Muslims, in order to attack the Christian creed, had fraudulently written these things in their books. But this thought, apart from the reasons we write later, was also false for this reason, that Muslims could not possibly have committed such a forgery, because, like the Christians, the Muslims also hold the belief that the Messiah (peace be upon him), after the incident of the crucifixion, ascended to heaven without delay. And Muslims do not even believe that Jesus (peace be upon him) was nailed to the cross, or that he received wounds from the cross. Then how could they deliberately engage in such a fabrication, which was also contrary to their own creed? Moreover, Islam did not even exist in the world at the time when such prescriptions were written in the Roman, Greek, and other languages and were made famous among millions of people, in which was present the recipe of the ointment of Jesus, and along with it was also present this explanation that the disciples had made this ointment for Jesus (peace be upon him). And these communities — that is, the Jews, Christians, Muslims, and Magians — were religiously enemies of one another. So for all of them to record this ointment in their books, nay, to record it —

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...at that time, not even caring for one's own religious beliefs is clear proof that this ointment was such a well-known event that no sect and no nation could deny it. Yes, until that time which was the time of the appearance of the Promised Messiah, the minds of all these nations did not turn to the point that they might derive some historical benefit from this prescription which was recorded in hundreds of books and had become famous among millions of people of various nations. Therefore, at this point we can say nothing except that this was the will of God: that the shining weapon and that clear proof which would bring an end to the belief in the crucifixion — from the very beginning it was destined that it should appear in the world through the Promised Messiah, because the holy prophet of God had foretold that the religion of the crucifixion would neither diminish nor would its progress suffer any setback until the Promised Messiah appeared in the world. And he is the one by whose hand the breaking of the cross will be accomplished. In this prophecy, this was the indication that at the time of the Promised Messiah, by the will of God, such means would arise through which the real truth of the crucifixion event would be revealed. Then the end would come, and the lifespan of this belief would be completed. But not through any war or fighting, but solely through heavenly means which would appear in the world in a scholarly and argumentative guise. This is the meaning of that hadith which is recorded in Sahih Bukhari and other books. Therefore, it was necessary that the heaven should not reveal these matters and these testimonies and these decisive and certain proofs until the Promised Messiah came into the world. And so it happened. And now that that Promised One has appeared, every person's eyes will be opened, and those who reflect will reflect, because the Messiah of God has come. Now it is necessary that light be produced in minds, attention in hearts, strength in pens, and courage in deeds. And now every fortunate person will be granted understanding, and every rightly guided person will be given intellect, because that which shines in heaven necessarily illuminates the earth as well. Blessed is...

****The Messiah in India****

He who partakes of this light. And how fortunate is that person who receives something of this light. Just as you see that fruits come in their season, so too does the light descend only in its own time. And before it descends of itself, no one can bring it down. And when it does descend, no one can stop it. But it is inevitable that there will be conflicts and differences; however, in the end, truth triumphs. For this matter is not from man, nor from the hands of any son of Adam, but rather from that God Who changes the seasons, turns the times, and brings forth day from night and night from day. He also creates darkness, but He wills the light. He also allows polytheism to spread, but His love is only for monotheism, and He does not desire that His glory be given to another. From the time man was created until he ceases to exist, the law of God's power is this: that He always supports monotheism. All the prophets He sent came for this very purpose: that they might remove the worship of human beings and other creatures and establish the worship of God in the world, and their service was that the purport of **Lā ilāha illallāh** (there is no god but Allah) might shine on earth as it shines in heaven. Among all of them, the greatest is he who made this purport shine most brightly. He who first proved the weakness of the false ones and demonstrated their vanquishment through knowledge and power. And when he had proven everything, then as an everlasting memorial of this manifest victory he left behind this: **Lā ilāha illallāh, Muhammadur Rasūlullāh** (there is no god but Allah, Muhammad is the Messenger of Allah). He did not merely utter **Lā ilāha illallāh** as an unsubstantiated claim, but rather, having first given proof and shown the falsehood of falsehood, he then directed people's attention, saying: Behold, there is no god but this God Who has broken all your powers and destroyed all your boasts. So, to remind of this established truth, he taught this blessed kalima forever: **Lā ilāha illallāh, Muhammadur Rasūlullāh**.

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Chapter Four

Concerning the testimonies that we have obtained from historical books

Since this chapter contains various kinds of testimonies, therefore, for the sake of clarity and arrangement, we divide it into several sections. And they are as follows:

First Section

Concerning the mention of those testimonies that are taken from Islamic books which establish the travels of Hadrat Messiah (peace be upon him) and prove them.

The Messiah in India

The book Rawdat al-Safa, which is a famous historical book, on its pages 130, 131, 132, 133, 134, 135, there is also a passage in Persian, the summarized translation of which we write below. And it is as follows:

Hadrat 'Isa (peace be upon him) was named Messiah because he used to travel extensively; he had a woolen cap on his head and used to wear a woolen shirt.

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...and he had a staff in his hand. And they would always travel from country to country and city to city, and wherever night fell, [65] there they would stay. They ate wild vegetables, drank wild water, and traveled on foot. Once, during the period of his wanderings, his companions bought a horse for him, and he rode for one day, but since the arrangement of water, grain, and fodder for the horse could not be made, he returned it. He traveled from his own country and reached Nasibin, which was several hundred *kos* away from his homeland. And with him were a few disciples. He sent the disciples into the city for preaching. But in that city, false and contrary-to-fact reports concerning the Messiah (peace be upon him) and his mother had spread. Therefore, the governor of that city arrested the disciples. Then the Messiah (peace be upon him) was summoned. He, through miraculous blessing, cured some sick people and also showed several other miracles. Consequently, the king of the land of Nasibin, along with all the nobles, all the army, and the inhabitants, believed in him. And the story of the descent of the table (Ma'idah) mentioned in the Holy Qur'an is also an event from the period of his wanderings.

This is a summary of the account from *Raudat us-Safa*. And in this place, the author of the book also attributed many absurd, frivolous, and far-from-reason miracles to the Messiah (peace be upon him). We leave these aside with regret, and keeping this book of ours free from those false, useless, and exaggerated statements, we take only the essential point from it, from which this conclusion emerges: that the Messiah (peace be upon him), traveling on, reached as far as Nasibin. And Nasibin is a city between Mosul and Syria, which is written in English maps by the name "Nisibis". When we travel from the land of Syria towards Persia, Nasibin comes along our route, and it is approximately four hundred and fifty *kos* from the Holy House (Jerusalem). And then, near Nasibin—[48] miles away—is Mosul, which is at a distance of five hundred miles from Jerusalem. From Mosul to the border of Persia remains only a hundred miles. By this calculation, Nasibin is one hundred and fifty miles from the border of Persia. And the eastern border of Persia ends at the city of Herat in Afghanistan—that is, towards Persia, Herat is the western border of Afghanistan.

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The distance is five hundred miles. See this map.

It is located and is at a distance of approximately nine hundred miles from the western border of Persia, and from Herat to the Khyber Pass approximately

Christ in India

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Map of the journey of Hadrat Masih (peace be upon him)

Calculated in English miles

Mark of the travel route

Eusebius — this Christian history in Greek, which a person named Bain Mur, a resident of London, translated into English in 1650. In the fourteenth chapter of its first book there is a letter from which it is learned that a king named Abgarus sent for Hadrat Isa (peace be upon him) from across the Euphrates to come to him. The letter of Abgarus to Hadrat Isa and the reply of Hadrat Isa are filled with great falsehood and exaggeration. But so much appears true: that this king, having heard of the oppression of the Jews, called Hadrat Isa to himself to give him refuge, and the king believed that he was a true prophet. From the

Creed of Eusebeus Heinmer Abgerus

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****The Messiah in India****

This is the map of those countries and cities through which Hazrat Messiah (peace be upon him) passed while coming toward Kashmir.(7) The purpose of this journey and travel was that, first of all, He should meet those Children of Israel whom Shah Salmandar had captured and taken to the country of Media. And let it be remembered that in the map published by Christians, Media is shown to the south of the Caspian Sea, where the country of Persia is located today. From this one can understand that Media was, at the very least, a part of that country which is today called Persia, and the eastern border of Persia adjoins Afghanistan, and to its south is the sea, and to its west is the land of Rum (Rome/Byzantium). In any case, if the tradition of **Rawdat al-Safa** is to be relied upon, then it appears that the journey of Hazrat Messiah (peace be upon him) towards Nisibis was for the purpose that He might come, by way of Persia, into Afghanistan and invite those lost Jews — who later became famous by the name "Afghan" — to the truth. The name "Afghan" appears to be Hebrew. This word is compound, the meaning of which is "brave." It appears that they, at the time of their conquests, adopted this title of "brave" for themselves.

Now the gist of the matter is this: that Hazrat 'Isa (Jesus, peace be upon him), passing through Afghanistan, came towards the Punjab, with the intention that, while seeing the Punjab and India, He should then proceed toward Kashmir. It is obvious that the boundary between Afghanistan and Kashmir consists of the region of Chitral and some part of the Punjab. If one comes from Afghanistan into Kashmir via the route of the Punjab, the distance to be covered is approximately eighty **kos**, i.e., 130 miles, and via the route of Chitral it is one hundred **kos**.

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In the Torah, there was a promise for the Children of Israel: that if you believe in the Last Prophet, then in the end times, after many afflictions, you will again be given government and kingship. Accordingly, that promise was fulfilled in this manner: that ten tribes of the

Children of Israel adopted Islam. For this reason, there arose great kings among the Afghans, and also among the Kashmiris. *Minhu* (from Him).

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is the distance. But the Messiah (peace be upon him) very wisely chose the route through Afghanistan so that the lost sheep of Israel who were Afghans might receive blessings. And the eastern border of Kashmir adjoins the country of Tibet, therefore, having come to Kashmir they could easily go into Tibet. And having entered the Punjab, it would not have been difficult for them, before coming towards Kashmir and Tibet, to tour various places in India. So, as the ancient histories of this country relate, this matter is entirely plausible: that the Messiah (peace be upon him) would have toured places such as Nepal and Benares, etc., and then would have gone towards Kashmir via Jammu or the road from Rawalpindi. Since he was a man from a cold country, it is therefore certain that in these lands he would most likely have stayed only during the winter, the winter season, and would have departed towards Kashmir at the end of March or the beginning of April. And since that country is completely similar to the land of Syria, it is also certain that he would have taken up permanent residence in that country. And along with this, there is also the thought that he would have spent some portion of his life in Afghanistan, and it is not unlikely that he may have married there as well. Among the Afghans, there is a tribe called 'Isa Khel. What wonder if they are the very offspring of the Messiah (peace be upon him)? But alas, the historical fabric of the Afghan nation is extremely confused, therefore arriving at any reality through their national chronicles is a most difficult matter. In any case, there is no doubt whatsoever that the Afghans are from among the Children of Israel, just as the Kashmiris are also from among the Children of Israel; and those who have written contrary to this in their compositions have been severely deceived and have not employed rigorous thought. The Afghans themselves admit that they are from the progeny of Qais, and Qais is from among the Children of Israel. In any case, there is no need to lengthen this discussion here. We have already written this discussion fully in one of our books. Here, only the travel of the Messiah (peace be upon him) is mentioned, which went via Nisibin through Afghanistan.

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...Jesus passed through India and the Punjab, and then on to Kashmir and Tibet. Because of this lengthy journey, he was given the name "the Traveling Prophet," nay, even "the Chief of Travelers." Hence, a certain Islamic scholar, the imam and 'allamah, namely the 'Arif bi'Llah Abu Bakr Muhammad bin Muhammad ibn al-Walid al-Fihri al-Turtushi al-Maliki—who is world-renowned for his greatness and excellence—in his book *Siraj al-Muluk* (which was printed at the Matba' Khayriyyah in Egypt in 1306 AH), writes the following concerning the Messiah, as recorded on page 6: "Ayna 'Isa RuhulLah wa Kalimatuhu, ra'su'z-zahidin wa imamu's-sa'ihin?" That is: "Where is Jesus, the Spirit of Allah and His Word, who was the chief of the ascetics and the imam of the travelers?" – meaning that he had passed away, and that such human beings no longer remain in the world. Observe: in this place, that scholar has written of Jesus not merely as a traveler, but as the imam of travelers. The same is written in *Lisan al-'Arab*, page 431: "Qila summiya 'Isa bi'l-masihi li-annahu kana sa'ihan fi'l-ardi la yastaqirru," i.e.: "Jesus was named 'Messiah' because he used to wander about in the earth and never settled in any place." This same meaning is also found in *Taj al-'Arus*, the commentary on *al-Qamus*, and it is also written there that the Messiah is he who has been anointed with good and blessing — that is, his nature was endowed with good and blessing, to the extent that even his touch produces good and blessing. And this name was given to Jesus; and whomever Allah the Exalted wishes, He bestows this name. And in contrast to him, there is also a messiah who is anointed with evil and curse — that is, his nature was created upon evil and curse, to the extent that even his touch produces evil, curse, and misguidance. And this name was given to the Dajjal, and likewise to everyone who is of his same temperament. And these two names — that is, "Messiah the traveler" and "Messiah the blessed" — are not opposed to one another, nor can the first meaning nullify the second, for it is also the custom of Allah the Exalted that He bestows one name upon someone, and several meanings are intended by it, and all of them come true for that person. Now, the gist of the matter is that Jesus (peace be upon him) was a traveler.

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70 This much is proven from Islamic history that if all of it were to be quoted from all these books, then I think that article, due to its length, could become a voluminous book. Therefore, this much is deemed sufficient.

****Second Chapter****

****In the testimony of those historical books which are the books of the Buddhist religion****

Let it be clear that from the books of the Buddhist religion we have obtained various kinds of testimonies; when viewed with a combined perspective, it becomes absolutely and definitely known that Hadhrat 'Isa (peace be upon him) certainly came to this country of Punjab and Kashmir etc. We record those testimonies below, so that every just reader may first read them with attention, then arrange them in a continuous sequence in his heart and himself arrive at the aforementioned conclusion. And they are as follows:

First, those titles which were given to Buddha are similar to the titles given to Christ; and likewise those events which happened to Buddha resemble the events of the life of Christ. However, by the Buddhist religion is meant the religion of those places which are found within the borders of Tibet, i.e., Leh and Lhasa and Gilgit and Hams etc., regarding which it has been proven that Hadhrat Masih (the Messiah) went to those places.

In the similarity of the titles, this evidence is sufficient: for example, Hadhrat 'Isa (peace be upon him) in his teachings has named himself "Light"; similarly, Gautama is named "Buddha", which in Sanskrit means "Light". And in the Gospel, Hadhrat 'Isa (peace be upon him) is also called "Master"; similarly, Buddha's name is "Sasta", that is, "Master". Likewise, in the Gospel, Hadhrat Masih (the Messiah) is called "Blessed"; in the same way, Buddha's name is also "Sukht", that is, "Blessed". Likewise, Hadhrat Masih (the Messiah) is named "Prince", and Buddha's name is also "Prince". And another name of the Messiah in the Gospel is that "He is the fulfiller of the purpose of His coming"; similarly, in the Buddhist books, Buddha's name is also set down as "Siddhartha", that is, "the fulfiller of the purpose of his coming". And in the Gospel, one name of Hadhrat Masih (the Messiah)

is that "He is for the tired and weary" —

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...is the Giver of Refuge. Similarly, in the books of the Buddha, the Buddha's name is "Ashtria Srijan" – that is, the Giver of Refuge to the helpless. And in the Gospel, Hadrat Messiah (peace be upon him) is also called a King, although the kingdom of heaven is meant thereby. Similarly, the Buddha is also called a king. And the proof of the resemblance of events is, for example, just as it is written in the Gospel that Hadrat Messiah (peace be upon him) was tested by Satan, and Satan said to him: "If you prostrate before me, all the riches and kingdoms of the world will be yours." The same test was also given to the Buddha, and Satan said to him: "If you accept my command, namely that you abandon these ascetic practices and go back home, I will bestow upon you the pomp and splendor of kingship." But just as the Messiah did not obey Satan, so it is written that the Buddha also did not. (See the book: T.W. Rhys Davids' **Buddhism**, and the book: Monier Williams' **Buddhism**.)

Now from this it is clear that whatever Hadrat Messiah (peace be upon him), in the Gospel, attributes to himself in terms of various titles, these same titles are attributed to the Buddha in the books of the Buddha, which were written long before the Gospel. And just as Hadrat Messiah (peace be upon him) was tested by Satan, similarly, in those books it is claimed concerning the Buddha that he too was tested by Satan. Rather, in those books, the testing of the Buddha is mentioned in greater detail, and it is written that when Satan had tempted the Buddha with the desire for wealth and kingship, the Buddha then had the thought: "Why should I not return to my home?" But he did not follow that thought. Then, on a particular night, that same Satan met him again and brought all his minions with him, created terrifying forms, and frightened him. The Buddha saw those devils as snakes from whose mouths flames of fire were issuing, and those snakes began to spew poison and fire at him, but the poison turned into flowers, and the fire formed a halo around the Buddha. Then, when he did not succeed in this way, Satan...

Also see: **Chinese Buddhism** by Edkins + **Buddha** by Oldenberg, translated by W. Hoey; **Life of Buddha** translated by Rockbill. Minh.

1. *Buddhism* by T.W. Rhys Davids
2. *Buddhism* by Monier Williams
3. *Chinese Buddhism* by Edkins
4. *Buddha* by Oldenberg, translated by W. Hoey
5. *Life of Buddha* translated by Rockhill

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72. He called his sixteen daughters and said to them, "Display your beauty before Buddha," but even by that Buddha's heart was not shaken, and Satan remained disappointed in his intentions. And Satan also adopted other methods, but nothing availed before Buddha's steadfastness. And Buddha kept traversing higher and higher stations, and ultimately after a long night—that is, behind severe trials and prolonged tests—Buddha overcame his enemy, Satan, and the light of true knowledge was revealed to him. And as morning came, that is, upon completion of the test, he gained knowledge of all things. And the morning on which this great battle ended was the day of the birth of the Buddhist religion. At that time, Gautama's age was thirty-five years, and at that time he received the title of Buddha, that is, light and illumination. And the tree under which he was then sitting became famous as the Tree of Light.

Now open the Gospel and see how similar this trial of Satan by which Buddha was tested is to the trial of the Messiah (peace be upon him), to the extent that the age of the Messiah at the time of the trial was approximately the same as Buddha's age. And just as it is established from Buddha's books that Satan did not actually come to Buddha incarnate in the form of a human being before people's eyes, but rather it was a special vision confined only to Buddha's eyes, and Satan's speech was satanic inspiration—that is, along with his vision, Satan also instilled in Buddha's heart that he should abandon this path and follow his command: "I will give you all the riches of the world." Similarly, Christian scholars believe that Satan who came to Jesus (peace be upon him) also did not come in such a way that, in front of the Jews, passing through their streets and lanes in his embodied form like a human, he met the Messiah and conversed in such a way that those present also heard it; rather, this meeting also

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It was a meeting in a visionary style, restricted to the eyes of the Messiah, and the conversations were also in an inspired mode. 73 That is, Satan — as has been his ancient practice — cast his designs into the heart of the Messiah in the guise of whisperings, but the heart of the Messiah did not accept those satanic inspirations; rather, he rejected them like Buddha.

Now a point for reflection arises: why did such a great resemblance come to exist between Buddha and the Messiah?

On this point, the Aryas say — may Allah protect us — that the Messiah, at the time of this journey when he traveled toward India, heard the teachings of Buddhism and learned of such incidents concerning Buddha, and then, returning to his homeland, composed the Gospel in accordance with that. And stealing from the moral teachings of Buddha, he wrote down ethical instruction. And just as — and just as — Buddha called himself "Light" and "Knowledge" and set other titles for his own self, the Messiah ascribed all those same titles to himself. To the extent that he attributed the entire story of Buddha, in which he was tempted by Satan, as his own story.

But this is the error and treachery of the Aryas. It is absolutely not correct that the Messiah came toward India before the event of the crucifixion, nor was there any need for such a journey at that time. Rather, this need arose when the Jews of Syria did not accept the Messiah and, in their own presumption, subjected him to the cross, from which the all-wise strategy of Allah the Most High saved the Messiah. Then, having ended his right of preaching and sympathy with the Jews of that land, and because of this wickedness, the hearts of those Jews became so hardened that they were no longer worthy of accepting the truth — at that time, the Messiah received information from Allah the Most High that the ten lost tribes of the Jews had come toward India, and so he set out for those regions. And since a group of Jews had already entered the religion of Buddha,

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74 Therefore it was necessary that the truthful prophet should turn his attention to the people of the Buddhist religion. So at that time, the scholars of Buddhism who were awaiting the Buddha Maitreya found this opportunity: seeing the titles of the Messiah Jesus and some of His ethical teachings—such as 'love your enemies' and 'do not resist evil'—and also the fair complexion of the Messiah Jesus (i.e., white skin) as Gautama Buddha had described in his prophecy, they declared Him to be the Buddha. And it is also possible that some events, titles, and teachings of Jesus were intentionally or unintentionally ascribed to Gautama Buddha at that same time, because the Hindus have always been very careless in writing history. Moreover, the events of Buddha had not been recorded in writing up to the time of the Messiah Jesus; therefore, the Buddhist scholars had great latitude to ascribe to Buddha whatever they wished. So it is reasonable that when they learned of the events and ethical teachings of the Messiah Jesus, they must have ascribed those matters—along with some additions of their own—to Buddha. Accordingly, later on we will provide evidence that this portion of ethical teaching found in Buddhist scriptures in conformity with the Gospel, these titles such as 'Light' etc. which are written in relation to Buddha just as they are for Jesus, and likewise the temptation by Satan—all these matters were written in the books of Buddhism at the time when the Messiah Jesus came to this country after the crucifixion event.

And then another similarity is found between Buddha and the Messiah Jesus: in Buddhism it is written that Buddha kept fasts during the days when he was tempted by Satan, and he observed forty fasts. And readers of the Gospel know that the Messiah Jesus also kept forty fasts.

And as I have just stated, there is such great resemblance and correspondence between the ethical teachings of Buddha and Jesus that every person who is informed about both teachings will look upon it with astonishment. For example, it is written in the Gospels: "Do not resist evil."

☒Note: We cannot deny that a large portion of ethical teaching has existed in Buddhism from ancient times. But along with this, we also say that that portion of it which is exactly the teaching of the Gospel, the examples of the Gospel, and the expressions of the Gospel—this portion was undoubtedly added to the books of Buddhism at the time when the Messiah Jesus arrived in this country. mouth

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The Messiah in India

"And love your enemies, and live a life of poverty, and abstain from pride, falsehood, and greed." (5) And this is precisely the teaching of Buddha; rather, in it there is even greater severity and intensity, to the extent that every animal, even the blood of insects and bugs, is included in sin. In the teaching of Buddha, the great thing that has been stated is this: show sympathy and compassion to the entire world, desire the well-being of all human beings and animals, and create mutual harmony and love. And this is exactly the teaching of the Gospel. And then, just as the Messiah (peace be upon him) sent his disciples to various countries, and he himself also undertook a journey to one country — these matters are also found in the biography of Buddha. Thus:

In **Buddhism** authored by Sir Monier Williams, it is written that Buddha sent his disciples into the world for preaching, and he addressed them in this manner: "Go forth, spread out in every direction, and for the sympathy of the world and the betterment of gods and men, go out one by one in various forms, and proclaim: 'Become perfect abstainers, become pure-hearted, adopt the trait of **brahmacharya**, that is, remaining alone and celibate.'" And he said, "I too am going for the proclamation of this matter." And Buddha went towards Benares, and there he showed many miracles. And he delivered a highly effective sermon on a mountain, just as the Messiah delivered the Sermon on the Mount. And then in the same book it is written that Buddha often preached in parables, and taking material things, he would present spiritual matters through them.

Now it should be considered that this moral teaching and this method of preaching — i.e., explaining in parables — all of this style belongs to Jesus (peace be upon him). When we examine this style of teaching and moral instruction while keeping other circumstantial evidence before our eyes, then immediately our [text continues]

1. **Buddhism** by Sir Monier Williams

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The Messiah in Hindustan

76 It crosses the mind that all these things are a copy of the teachings of the Messiah (peace be upon him) when he honored this land of Hindustan with his presence and delivered sermons in various places. In those days, the Buddhists met him and, finding him to be a man of blessings, recorded these things in their books; nay, they even designated him as Buddha — because it is ingrained in human nature that wherever one finds an excellent thing, one strives by all means to acquire that excellent thing, so much so that if a fine point issues from someone's mouth in a gathering, another person memorizes it. So then it is entirely plausible that the Buddhists have drawn the entire outline of the Gospels in their books. For instance, just as the Messiah fasted for forty days, so too did Buddha fast; and just as the Messiah was tempted by Satan, so too was Buddha tempted; and just as the Messiah was fatherless, so too was Buddha; and just as the Messiah expounded moral teachings, so too did Buddha; and just as the Messiah said, "I am the light," so too did Buddha say; and just as the Messiah called himself a Teacher and his disciples disciples, so too did Buddha; and just as it is in the Gospel of Matthew chapter 10 verses 8–9: "Do not keep gold or silver or copper with you" — the same command Buddha gave to his disciples; and just as the Gospel encourages celibacy, so too is there encouragement in the teachings of Buddha; and just as an earthquake occurred after the Messiah was crucified, so too is it written that after the death of Buddha an earthquake occurred. Therefore, the real cause of all this correspondence is simply that, by their good fortune, the Messiah came to Hindustan and dwelt among the Buddhists for a long period, and they obtained full knowledge of his biography and his holy teachings. Hence it was inevitable that a large portion of those teachings and practices would become current among them, because in their eyes the Messiah was regarded with honor and was designated as Buddha. Consequently, these people wrote down his sayings in their books and attributed them to Gautama Buddha.

Note: Just as the Eucharist (the Lord's Supper) exists among Christians, similarly it exists among Buddhists. ☐

(It) came.

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Masih Hindustan Mein

attributed. That the Buddha, exactly like the Messiah, instructed his disciples with parables — especially (77)

Those parables that have come down in the Gospel is a most astonishing fact. Thus, in one parable, the Buddha says: “Just as a farmer sows seed and cannot say that the grain will sprout today and come out tomorrow, such is the condition of the disciple — that is, he cannot express any opinion as to whether his growth will be good or whether he will be like that grain which is cast upon stony ground and withers away. Behold, this is exactly the same parable that is present in the Gospel to this day.” And then the Buddha gives another parable: “A herd of deer is thriving in the forest. Then a man comes and deceitfully opens a path that is a path to their death — that is, he strives that they should follow such a path that in the end they become trapped and fall prey to death. And another man comes and opens a good path — that is, there is a field so that they may eat from it; he brings a stream so that they may drink from it and become prosperous. Such is the condition of men: they are in prosperity; Satan comes and opens eight paths of evil before them, so that they may perish. Then the perfect man comes and opens before them eight paths filled with truth, certainty, and peace, so that they may be saved.” In the Buddha's teaching, it is also stated that “righteousness is that safe treasure which no one can steal. It is such a treasure that goes with a man even after death. It is such a treasure from whose capital all sciences and all perfections are produced.”

Now behold, this is exactly the teaching of the Gospel, and these things are found in those ancient books of the Buddhist religion whose date is not much earlier than the time of the Messiah (peace be upon him); rather, it is the same period. Then, on page 135 of the same book, it is stated that the Buddha says: “I am such that no one can place a stain upon me.” This sentence, too, is very close to the saying of the Messiah.

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****The Messiah in India****

78 is similar, and on page 45 of the book of Buddhism it is written that there is a very strong similarity between the moral teachings of Buddha and the moral teachings of Christians. I acknowledge this. I acknowledge that both of them tell us: Do not love the world. Do not love money. Do not bear enmity toward enemies. Do not do evil and impure deeds. Overcome evil through goodness, through forgiveness. And treat others as you wish them to treat you. There is such a degree of similarity between the evangelical teaching and the teaching of Buddha that there is no need for elaboration.

It is also proven from the books of the Buddhist religion that Gautam Buddha made a prophecy concerning another Buddha who was to come, whose name he stated as Mettaya. This prophecy is in the Buddhist book **Cakkavatti Suttanta**,¹ the reference to which is given in the book **Buddha** by Dr. Herman Oldenberg, page 142.² The wording of this prophecy is this: "Mettaya will be the leader of lakhs of disciples, just as I am now of hundreds." In this place, it is worth remembering that the word which in Hebrew is **Mashiach** has, in the Pali language, been pronounced as **Mettaya**. This is a trivial matter,³ for when a word from one language enters another language, some alteration occurs in it. Thus, for example, an English word also becomes altered when entering another language, as Max Müller⁴ writes, in a list appended to the **Sacred Books of the East**, Volume 2, page 318, that the English **th**, which has the sound of **t-h**, becomes **th**) (in Persian and Arabic — that is, in pronunciation it gives the sound of **t-h**. Keeping such alterations in view, everyone can understand that the word **Messiah** entered the Pali language and became **Mettaya** — that is, that coming **Mettaya** of whom Buddha prophesied is in reality the Messiah, and none other. A very solid proof of this matter is that Buddha also made this prophecy: that the religion which he founded would remain established on earth for more than five hundred years.

1. Cakkavatti Suttanta

2. Buddha by Dr. Herman Oldenberg, pp. 142

3. Max Müller

4. Sacred Books of the East

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The Messiah will not remain in India. And when these teachings and principles will decline, then—at that time—the Maitreya will come into this country (7) and will establish these moral teachings again in the world. Now we see that the Messiah appeared five hundred years after the Buddha, and just as the Buddha had set the period for the decline of his religion, in the same way, at that time the Buddha's religion was in a state of decline. Then the Messiah, having been saved from the incident of the cross, traveled towards that country, and the followers of Buddhism recognized him and treated him with great respect. And no one can doubt that those moral teachings and those spiritual ways which the Buddha had established were revived in the world by the teaching of the Messiah. Christian historians acknowledge that the Sermon on the Mount of the Gospel and the teaching of other parts, which are based on moral matters, all this teaching is the very same which Gautam Buddha had already propagated in the world five hundred years before the Messiah. They also say that the Buddha was not merely a teacher of moral teachings but was a teacher of even greater truths. And in their view, the name given to the Buddha—"the Light of Asia"—is perfectly appropriate. Now, in accordance with the prophecy of the Buddha, the Messiah appeared after five hundred years, and according to the admission of most Christian scholars, his moral teaching was the teaching of the Buddha. Therefore, there can be no doubt that he was manifested in the mold of the Buddha. And in the book *Oldenberg*, citing the Buddhist text *Lalitavistara*, it is written that the followers of the Buddha used to console themselves forever with the hope of a future time when they would become disciples of the Maitreya and attain the happiness of salvation—that is, they were certain that the Maitreya would come among them and that through him they would be saved, because the words in which the Buddha had given them the hope of the Maitreya are clear.

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80 indicated that his disciples would find Maitreya. Now, from this statement of the aforementioned book, this matter generates firm conviction that God had created means for the guidance of those people from both

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sides — that is, on one hand, it was necessary that the Messiah, on account of his name which is understood from "Revelation," chapter, verse 10, i.e., "Asaf," whose translation is "the one who gathers the congregation," should come toward that land where the Jews had come and settled. And on the other hand, it was also necessary that, according to the desire of Buddha's prophecy, the followers of Buddha should see him and benefit from him. So, looking at both these matters with a unified view, one certainly understands that the Messiah (peace be upon him) must have gone toward Tibet. And to the extent that Christian teachings and rites have entered into the Buddhist religion of Tibet, that deep penetration demands that the Messiah must have met these people, and the earnest waiting of the zealous followers of Buddhism for his meeting, as is still found written in the books of Buddha, cries out loudly that this intense waiting was a precursor for the coming of the Messiah to that land. And after the two aforementioned matters, no fair-minded person has any need to search for such books of Buddhism in which it is written that the Messiah came to the land of Tibet, because when, according to Buddha's prophecy, the intense waiting for his coming existed, then that prophecy by its own attraction must have drawn the Messiah toward Tibet. And it should be borne in mind that the name "Maitreya," which is mentioned in Buddhist books in many places, is undoubtedly the Messiah.

In the book **Tibet, Tatar and Mongolia** by H. T. Prinsep, regarding "Maniya Buddha" (page 14), which is actually the Messiah, it is written that: "The accounts which these first missionaries (Christian preachers) went to Tibet and... [it appears to be a scribal error] should be chapter 49." (Publisher)

1. **Tibet, Tatar and Mongolia** by H. T. Prinsep.

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...they saw with their own eyes and heard with their own ears. Upon reflecting on these circumstances, they reached the conclusion⁸¹ that in the ancient books of the Lamas, traces of the Christian religion exist. And then on the same page it is written: "There is no doubt that those early ones were of the opinion that the disciples of the Messiah (peace be upon him) were still alive when the propagation of the Christian religion reached this place." And then in that same page it is written: "There is no doubt that at that time a general expectation had begun of the birth of a great savior, whose mention [unclear] has been made in this manner: that the basis of this expectation was not only the Jews, but rather Buddhism itself had laid the foundation of this expectation — that is, it had foretold the coming of Maitreya in this land." And then, on that English book, the author has written a note; its text is as follows: "In the books 'Pitakas' and 'Atthakatha,' a prophecy of the descent of another Buddha is recorded very clearly, whose appearance is written as one thousand years after Gautama or Śākya Muni. Gautama states: 'I am the twenty-fifth Buddha. And Bhagavān Maitreya has yet to come — that is, after me, he will come to this land; his name will be Maitreya, and he will be white in complexion.'" Then further on, that English author writes: "The name Maitreya bears an astonishing resemblance to Messiah." In short, in this prophecy, Gautama Buddha has clearly confessed that in his land, among his people, and among those who believe in him, a Messiah is to come. This was the reason that the followers of his religion were always in expectation that a Messiah would come to their land. And Buddha, in his prophecy, named that coming Buddha "Bhagavān Maitreya" because "Bhagavān" (Bago) in Sanskrit means white. And since the Messiah (peace be upon him) was a resident of the region of Syria, he was "Bhagavān" — that is, of white complexion. The land in which this prophecy was made — that is, the land of Magadha where Rajagṛha was situated, the people of that land...

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...were of black complexion, and Gautam Buddha himself was black. Therefore, to indicate a definitive sign of the coming Buddha, Buddha told his disciples two things. One, that he would be *Baghwa* (yellow-robed/tawny). Second, that he would be *Maitreya* (Metteyya), meaning one who is on a journey and will come from outside. So they always awaited these signs until they saw the Messiah (Hadrat Masih). This belief is necessarily held by every follower of the Buddhist religion — that five hundred years after Buddha, *Baghwa Maitreya* appeared in their country. So there is nothing surprising in the confirmation of this belief that in some books of the Buddhist religion, the coming of *Maitreya* (i.e., the Messiah) to their country and the fulfillment of the prophecy in this manner is written. And even if we assume that it is not written, still, since Buddha, receiving revelation from God Almighty, gave his disciples the hope that *Baghwa Maitreya* would come to their country, on this basis no Buddhist who is aware of this prophecy can deny the fact that that *Baghwa Maitreya*, whose other name is the Messiah, came to this country, because the falsification of the prophecy would nullify the religion. And such a prophecy whose term was also fixed, and which Gautam Buddha repeatedly mentioned to his disciples — if it had not been fulfilled at its appointed time, then the community of Buddha would have fallen into doubt regarding the truthfulness of Gautam Buddha, and it would have been written in books that this prophecy was not fulfilled. And regarding the fulfillment of this prophecy, we have another proof: that in Tibet, books from the seventh century CE have been found in which the word *Mashih* (Messiah) exists, i.e., the name of Hadrat Isa (Jesus, peace be upon him) is written, and this word is pronounced as *Mi Shi Huo* (Mi-shi-ho). And the compiler of the list in which *Mi Shi Huo* is found is a man of the Buddhist religion. See the book *A Record of the Buddhist Religion*, author I. Tsing, translated by J. Takakusu. And the terms of one thousand and five thousand years are false.

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1. *A Record of the Buddhist Religion* by I. Tsing, Translated by J. Takakusu.

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There is a Japanese person who has translated the book of I-tsing. And I-tsing is a Chinese traveler

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on whose book, in the margin and appendix, Taka Kusu has written that in an ancient composition the name of "Min Shi Hu" (Messiah) is recorded, and this composition is approximately from the seventh century, and then its translation has recently been done by a Japanese named G. Taka Kusu at the Clarendon Press, Oxford. In short, the word "Messiah" is present in this book, from which we can understand with certainty that this word did not come to the Buddhists from outside, but rather this word was taken from the prophecy of the Buddha, which they sometimes wrote as "Messiah" and sometimes as "Buddhamaitreya."

And among the proofs that we have obtained from the books of the Buddhist religion, one is that in **Buddhism** by Sir Monier Williams, page 45, it is written: "The sixth disciple of the Buddha was a person whose name was 'Yishu' (Jesus?)." This word appears to be an abbreviation of the word "Jesus." Since the Messiah (peace be upon him) was born five hundred years after the death of the Buddha—that is, in the sixth century—he is called the "sixth disciple." Let it be remembered that Professor Max Müller, in his periodical **The Nineteenth Century**, October 1894, page 517, supports the above article with these words: "This idea has been presented many times by beloved authors that the principles of Buddhism had an influence on the Messiah." And then he writes: "Up to this day, efforts are being made to solve this matter, that some true historical path might be found through which Buddhism could have reached Palestine in the time of the Messiah." Now, from this passage, those books of Buddhism are confirmed in which it is written that "Lesa [Lhasa?] was a disciple of the Buddha," because when such great Christians as Professor Max Müller have admitted this matter—that the principles of Buddhism certainly had an effect on the heart of the Messiah—then in other words, this is nothing but discipleship. But we apply

such words to the Messiah (peace be upon him) only figuratively.

See pages 169 and 223 of the book *Lehza* . . .

1. *Buddhism* by Sir Monier Williams.

2. *The Nineteenth Century*, October 1894, by Max Müller.

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Jesus in India

84. They consider it an insolence and a breach of respect regarding the dignity of (Jesus, peace be upon him). And what is written in the books of the Buddhist religion — that Jesus was a disciple or follower of Buddha — this writing is in accordance with an old habit of the scholars of that nation: that they consider a later person of accomplishment as a disciple of an earlier person of accomplishment. Besides this, when the teaching of the Messiah (peace be upon him) and the teaching of Buddha have an extremely strong resemblance, as has already been stated, then from that perspective, since Buddha passed before the Messiah (peace be upon him), establishing a relationship of master and disciple between Buddha and the Messiah (peace be upon him) is not an unreasonable notion, although it is far from the path of etiquette. However, we can by no means approve of that style of research of European investigators, who are searching in such a way as to discover somehow that Buddhism had reached Palestine in the time of Christ. I feel regret that, given the condition that the name and mention of the Messiah (peace be upon him) exist in the ancient books of Buddhism, why do these researchers adopt such a crooked path — that they seek a trace of Buddhism in Palestine? And why do they not search for the blessed footsteps of Hadrat Masih (peace be upon him) in the mountains of Nepal, Tibet, and Kashmir? But I know that it was not their task to bring forth such a great truth from amidst thousands of dark veils; rather, it was the task of that God who saw from heaven that creature-worship had spread excessively on the earth, and that cross-worship and the worship of a supposed blood of a man had turned millions of hearts away from the true God. Then His zeal, in order to break those beliefs that were based on the cross, sent one from among His servants into the world under the name of the Messiah of Nazareth. And he, as was the promise from ancient times, appeared as the Promised Messiah. Then the time of the breaking of the cross arrived — that is, the time to demonstrate the error of the cross-based beliefs with such clarity as if a piece of wood were split into two. So now heaven has opened up the entire path of the breaking of the cross, so that the person who is a seeker of truth may now...

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The Messiah will rise in India and seek. The ascension of the Messiah to heaven with his body, although it was a mistake, yet there was a secret in it (85), and that was that the reality of the Christian biography had been lost and had been annihilated as the earth in a grave consumes a body; that reality possessed an existence in heaven and was present in heaven like an embodied human being, and it was necessary that in the latter days that reality should descend again. So that Christian reality has now descended like an embodied human being, and it has broken the cross, and the evil traits of falsehood and wrongful worship, which our Holy Prophet (peace and blessings of Allah be upon him) likened to the pig in the hadith of the cross, have been shattered into pieces with the breaking of the cross, just as a pig is cut by a sword.

The meaning of this hadith is not that the Promised Messiah will kill the disbelievers and break the crosses; rather, by breaking the cross it is meant that in that era the God of heaven and earth will manifest such a hidden reality that the entire edifice of the cross will collapse all at once. And by the killing of pigs, neither humans nor pigs are meant; rather, the habits of pigs are meant, that is, stubbornness upon falsehood and repeatedly presenting it, which is a kind of consumption of filth. So just as a dead pig cannot eat filth, similarly that era comes — nay, it has come — when evil traits of this kind of filth-eating will be stopped.

The scholars of Islam have erred in understanding this prophetic prophecy, and the real meanings of breaking the cross and killing the pig are exactly those which we have explained. It has also been written that in the time of the Promised Messiah religious wars will come to an end, and such bright truths will be manifested from heaven that they will show a clear distinction between truth and falsehood. So do not think that I have come to wield the sword. No, rather I have been sent to sheathe all swords. The world has struggled much in darkness. Many have attacked their true well-wishers and their...

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Messiah in India

86 He caused pain to the hearts of sorrowful friends and wounded loved ones, but now darkness shall not remain. The night has passed, the day has dawned, and blessed is that answer — let the deprived not remain bereft!!

And among those testimonies which we have obtained from the books of the Buddhist religion, there is that testimony which is recorded in the book *Buddhism* authored by Oldenberg, page 419. In this book, citing the book *Mahavagga*, section 54, number 1, it is written that a successor of Buddha, named Raholata, also passed, who was his beloved disciple, rather, his son. Now at this place we say with confidence that this Raholata which appears in the books of the Buddhist religion is a corruption of the name Ruh Allah [Spirit of Allah], which is the name of Hadrat Isa (peace be upon him). And this story — that this Raholata was the son of Buddha, whom he left in the state of infancy and went away to a foreign land, and also left his wife sleeping, without her knowledge or meeting, with the intention of perpetual separation, and fled to another country — this story appears utterly absurd and frivolous and contrary to the dignity of Buddha. Such a hard-hearted and cruel-natured person who showed no mercy to his helpless wife, and leaving her asleep, without giving her any kind of comfort, fled just like a thief, and completely forgot the rights of marriage — neither did he divorce her, nor did he seek permission from her for such a distant journey, and by disappearing all at once he caused her heart severe injury and grievous harm, and then did not even send a letter to her until the son grew up, nor did he have pity on the son's days of infancy — such a person can never be a righteous man, one who did not observe even that ethical teaching which he himself taught to his disciples. Our conscience cannot accept him as such, just as it cannot accept that story in the Gospels that Christ on one occasion paid no heed at all to his mother's coming and her calling, but rather uttered such words to her face which amounted to disrespect for his mother. Therefore, whether it is a wife or a mother—

1. Mahavagga

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The Messiah in India

Both stories of heart-breaking also bear a kind of resemblance to each other, but we can neither attribute such stories, which are even below the common moral condition, to the Messiah nor to Gautam Buddha. If Buddha had no love for his wife, did he also have no pity for that helpless woman and the suckling child? This is such immorality that even after hearing this story from hundreds of years ago, we feel pain even now as to why he did such a thing. It is sufficient for the evil of a man that he becomes indifferent to the sympathy of his wife, except when that woman does not remain virtuous in conduct and obedient to command, or becomes irreligious, ill-wishing, and a mortal enemy. So we cannot attribute such a foul act to Buddha, which is even contrary to his own admonitions. Therefore, from this indication, it appears that this story is false.

And in reality, "Raholata" refers to Hadrat Isa (Jesus), whose name is Ruh Allah (Spirit of Allah), and the word Ruh Allah in the Hebrew language closely resembles Raholata. And Raholata, meaning Ruh Allah, has been regarded as a disciple of Buddha for the very reason that we have already mentioned — that is, the Messiah who came later and brought a teaching similar to Buddha's. For this reason, the people of the Buddhist religion, considering Buddha as the original source of this teaching, designated the Messiah as his disciple. And it is not at all surprising that Buddha, through divine revelation, may have also declared Hadrat Masih as his son.

And a strong indication here is that in the same book it is written that when Raholata was separated from his mother, a woman who was a disciple of Buddha, whose name was Magadalia, acted as an intermediary for this task. Now observe: the name "Magadalia" is in fact a corruption of "Magdalene." And Magdalene was a woman who was a disciple of Hadrat Isa (peace be upon him), whose mention is present in the Gospel.

All these evidences, which we have written in summary, lead every just person to this conclusion: that without doubt Hadrat Isa (peace be upon him) came to this country.

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****The Messiah in India****

88 — Setting aside all these clear evidences, the mutual relations between Buddhism and Christianity in terms of teachings and rites are to such an extent, especially in the region of Tibet, that this matter is not one which an intelligent person can regard lightly. Rather, this resemblance is so astonishing that most Christian scholars hold the view that Buddhism is the Christianity of the East, and Christianity can be called the Buddhism of the West. See how remarkable it is that just as the Messiah said, "I am the light, I am the way of guidance," the Buddha also said the same. And in the Gospels, the Messiah's name is the Savior; the Buddha also declared his own name to be the Deliverer. Behold, in the **Lalitavistara** and in the Gospel, the birth of the Messiah is described as being without a father; likewise, in the biography of the Buddha it is said that in reality he was born without a father, though outwardly he had a father, just as the Messiah had Joseph as a father. It is also written that at the time of the Buddha's birth a star appeared. And the story of Solomon, when he commanded that the child be cut in half and given to the two women to take — this story is also found in the **Jataka** of the Buddha. From this it is understood that, besides the fact that the Messiah (peace be upon him) came to this land, the Jews of this land who had come to this country also developed relations with Buddhism; and the manner of birth into the world that is written in the books of Buddhism also closely resembles the account of the Torah. And just as it is known from the Torah that a man has a degree of superiority over women, similarly, according to Buddhism, a male yogi is considered of a higher rank than a female yogi. Yes, the Buddha believes in metempsychosis, but his metempsychosis is not contrary to the teaching of the Gospel. In his view, metempsychosis is of three types: (1) First, that the resolution and the result of the deeds of a dying person require that another body be produced. (2) The second type is that which the people of Tibet have accepted for their Lamas, i.e., that someone...

THE MESSIAH IN INDIA

...some portion of the spirit of Buddha or Bodhisattva enters into the present-day Lamas through incarnation — that is, his power, nature, and spiritual quality come into the present Lama, and his spirit begins to take effect within him. (3) The third kind of metempsychosis is that within this very life, a human passes through various kinds of births until, in reality, he becomes human according to his own personal attributes. There comes a time upon a man when he is, as it were, an ox; and then when greed and some mischief increase, he becomes a dog; and one entity dies and another entity is born in accordance with the deeds of the first entity. But all these changes occur within this very life. Therefore, this belief is also not contrary to the teaching of the Gospel.

And we have already stated that Buddha also believes in Satan. Likewise, he believes in Hell, Heaven, angels, and the Resurrection; and this accusation that Buddha is a denier of God is pure slander. Rather, Buddha is a denier of Vedanta and a denier of those physical gods that were created in the Hindu religion. Yes, he makes many criticisms of the Vedas and does not consider the present Vedas to be correct, and regards them as a corrupted, altered, and changed book. And that period in which he was subject to the Hindus and the Vedas, he declares that birth to be an evil birth. Accordingly, he says by way of indications: "For a long time I remained a monkey; and for a period I was an elephant; and then I became a deer, and also a dog; and four times I became a snake. And then I became a sparrow, and also a frog; and twice I became a fish; and ten times I became a lion; and four times I became a rooster; and twice I became a pig; and once I became a rabbit; and during the time I was a rabbit, I used to teach monkeys, jackals, and otters." And then he says: "And once I became a ghost, and once I became a woman, and once a dancer."

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...he became a devil. All these indications point to that entire life of his which was filled with cowardice and feminine traits, and impurity, and savagery, and a beastly state, and debauchery, and gluttony, and gluttony, and vile habits. It appears that he is indicating towards that period when he was a follower of the Vedas, because after abandoning the Vedas he never points to the fact that some part of that filthy life still remained within him; rather, after that he made great claims and said that he had become a manifestation of God and attained Nirvana. Buddha also said that when a man leaves the world with the deeds of hell, he is cast into hell, and the soldiers of hell drag him to the king of hell, and the name of that king is Yama. Then that hellish person is asked: "Did you not see those five messengers who were sent to warn you?" And they are: the time of childhood, the time of old age, sickness, receiving punishment in the world as a criminal (which is a proof of punishment in the Hereafter), and the corpses of the dead, which manifest the transience of the world. The criminal replies: "O sir, due to my foolishness I did not reflect at all upon all these things." Then the wardens of hell will drag him to the place of torment and bind him with iron chains which will be heated in fire until they become red like fire. Also Buddha says that there are many layers in hell into which different kinds of sinners will be cast. In short, all these teachings are crying aloud that the Buddhist religion has acquired something from the blessed companionship of Hadrat Masih (Jesus, peace be upon him). But we do not wish to prolong this further here and bring this chapter to a close at this point, because when in the books of the Buddhist religion there is explicitly written a prophecy regarding the coming of Hadrat Masih (peace be upon him) to this country...

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has come, which no one can deny. And then, after that, we see that in those 91 books of the Buddhist religion which were composed in the time of the Messiah, the moral teachings and parables of the Gospel are present. So, when these two matters are combined, no doubt can remain that the Messiah must have come to this country. Thus the testimony which we sought to find from the books of the Buddhist religion — thanks be to God that we have obtained that testimony in a complete manner.

Third Chapter

On the testimony of those historical books which prove that it was necessary for the Messiah (peace be upon him) to come to this country of the Punjab and its surrounding areas.

Since a question naturally arises: Why did Jesus (peace be upon him), after being saved from the incident of the crucifixion, come to this country, and what need compelled him to undertake this distant journey? Therefore, it seems necessary to answer this question in detail. And although we have written something on this matter previously, we deem it appropriate to record this discussion in full in the book.

So, let it be clear that it was extremely necessary for the Messiah (peace be upon him) — by virtue of his prophetic duty — to travel to the country of the Punjab and its environs, because the ten tribes of the Children of Israel, which in the Gospel are called the lost sheep of Israel, had come to these regions. No historian denies their coming. Therefore, it was necessary for the Messiah (peace be upon him) to travel to this country, to seek out those lost sheep, and to deliver the message of God Almighty to them. And as long as he did not do so, the purpose of his prophethood remained fruitless and incomplete, because in that state — from God Almighty — for those lost sheep 92

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...they were sent to, then without going after those sheep, searching for them, and showing them the way of salvation, simply departing from the world in that manner was as if a person is appointed by a king to go to a certain desert people, dig a well, and give them water from that well, but this person stays in some other place for three or four years and then returns without taking a single step to search for that people—did he comply with the king's command? Never! Rather, due to his own love of comfort, he paid no heed to that people.

Yes, if the question is how and by what evidence it is known that the ten tribes of Israel came to this country, then in answer to that, there exist such obvious proofs that even a simple and gross intellect cannot doubt them. Because these are very famous facts that some—for example, the ancient inhabitants of Afghanistan and Kashmir—are in fact the Children of Israel. For instance, Alai Kohistan, which is situated at a distance of two or three days' journey from Hazara district, its inhabitants from ancient times call themselves the Children of Israel. Similarly, in this country there is another mountain called Kala Dakah, whose inhabitants also take pride in saying that we are the Children of Israel. And specifically in Hazara district there is also a people who consider themselves of the Israelite lineage. Similarly, the mountains between Chilas and Kabul, on the southern side, east and west, their inhabitants also call themselves the Children of Israel. And regarding the inhabitants of Kashmir, that opinion proves to be very correct which Dr. Bernier has written in the second part of his book "Travels in Kashmir" citing some English researchers. That is, without doubt, the Kashmiri people are the Children of Israel, and their dress, faces, and some customs decisively determine that they are of the Israelite lineage. And a person named Forster...

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1. Dr. Bernier's Travels in the Mughul Empire

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An Englishman writes in his book: "When I was in Kashmir, I thought that I was living among a nation of Jews." And the book **The Races of Afghanistan**, authored by H. W. Bellew, C.S.I., published by Thacker, Spink & Co., Calcutta, writes that the Afghan people came from the land of Syria. Nebuchadnezzar imprisoned them and settled them in the regions of Persia and Media. From these places, at a later time, they moved eastward and settled in the mountainous country of Ghor, where they became known as the Children of Israel. In proof of this, there is the prophecy of Prophet Idris (peace be upon him) that the ten tribes of Israel, who were taken into captivity, fled from captivity and took refuge in the land of Arsara. And that seems to be the name of the country which today is called Hazara, and which is situated in the region of Ghor.

In the **Tabaqat-i Nasiri**, which mentions the conquests of Genghis Khan in the country of Afghanistan, it is written that in the era of the Shansabi dynasty, a nation was settled there which was called the Children of Israel, and some among them were great merchants. These people were living in the eastern region of Herat in the year 122 AH — that is, at the time when our master, the Seal of the Prophets, Muhammad (peace and blessings of Allah be upon him), proclaimed his prophethood. A Quraysh chief named Khalid ibn al-Walid came to them with the news of the prophethood, so that they might come under the banner of the Messenger of Allah (peace and blessings of Allah be upon him). Five or six chiefs were chosen and joined him. Among them, the greatest was Qais, whose second name was Kish. These people became Muslims and fought with great self-sacrifice in the path of Islam, achieving victories. Upon their return, the Messenger of Allah (peace and blessings of Allah be upon him) gave them many gifts, sent blessings upon them, and prophesied that this nation would attain ascendancy. And as a prophecy, he said that their leaders would always be known by the title of "Malik" (king). He renamed Qais as 'Abd al-Rashid and honored him with the title of "Phattan."

1. **The Races of Afghanistan** by H. W. Bellew (Thacker, Spink & Co., Calcutta).

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94 did. And regarding the word 'Patan', the Afghan author states that it is a Syriac word meaning 'the ship's captain', and since the new Muslim Qais was like the captain of a ship for guiding his people, he received the title of Patan.

It is not known at what time the Afghans of Ghur advanced and settled in the region of Kandahar, which is now their homeland. This probably occurred in the first century of Islam. The Afghans claim that Qais married the daughter of Khalid ibn al-Walid, and from her he had three sons named Saraban, Patan, and Gurgusht. Saraban had two sons named Sacherjin and Karshtin, and it is their descendants who are called Afghans, that is, the Children of Israel.

The people of Asia Minor [Asia Kuchak?] and Western Islamic historians call the Afghans Sulaymanis. And in the book *The Cyclopaedia of India, Eastern and Southern Asia* by E. Balfour, Volume III, it is written that the Jewish nation is spread across central, southern, and eastern Asia. In ancient times these people were abundantly settled in the land of China, and the place Yih-chu [the chief seat of Shou district] was their temple. Dr. [was]. Dr. Wolff, who wandered for a long time in search of the ten lost tribes of the Children of Israel, held the opinion that if the Afghans are among the descendants of Jacob, then they are from the tribes of Judah and Benjamin.

Another tradition proves that the Jewish people were exiled and sent to Tatar, and they were present in large numbers in the regions of Bukhara, Merv, and Khiva. Prester John, the Emperor of Tatar, in a letter sent to Alexis Comnenus, Emperor of Constantinople, mentioned his country of Tatar and wrote that across this river (the Amu Darya) are the ten tribes of the Children of Israel, who, although they claim to be under the authority of their king, in reality are [under] our [authority?]. It appears to be a typographical error; it should be "Volume I, Third Edition." (Publisher)

1. *The Cyclopaedia of India, Eastern and Southern Asia* by Balfour

2. Yihchu-Shu

3. Dr. Wolf.

4. Prester John.

5. Alexis Comminus

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...are subjects and slaves. Dr. Moore's researches have revealed that the Tartar nation of Chosan[2] are of Jewish origin, and among them ancient traces of the Jewish religion are still found. Thus they perform the rite of circumcision. Among the Afghans there is a tradition that they are the ten lost tribes of the Children of Israel. King Nebuchadnezzar[3], after the destruction of Jerusalem, captured them and settled them in the land of Ghur, which is near Bamiyan, and they remained adherents of the Jewish religion until the arrival of Khālīd ibn Walīd.

The Afghans, in form and appearance, look entirely like Jews, and just as among the Jews, the younger brother marries the widow of the elder brother. A French traveler named Ferrier[4], when passing through the region of Herat, wrote that in that region the Children of Israel are abundant, and they have full freedom to perform the ordinances of their Jewish religion.

Rabbi Benjamin, resident of the city of Toledo (Spain), left his home in the twelfth century CE in search of the lost tribes. He states that these Jewish people are settled in China, Iran, and Tibet.

Josephus, who wrote the ancient history of the Jews in 93 CE, in his eleventh book, in the context of recounting the Jews who returned from captivity with the Prophet Ezra, says that the ten tribes are still settled on the other side of the River Euphrates, and their number is beyond count. (By "the other side of the River Euphrates" is meant Persia and the eastern regions.) And Saint Jerome, who lived in the fifth century CE, when mentioning the Prophet Hosea, writes in a marginal note as evidence of this matter that from that day (the Children of Israel's) ten sects have been under the authority of the King of Parthia, that is, Persia, and have not yet been released from captivity. And in the first volume of the same book it is written that Count Björn Stjerna[5], on pages 233, 234 of his book, writes:

1. Dr. Moore

2. Chosan

3. Nebuchadnezzar

4. L.P. Ferrier

5. Count Björn Stjerna

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... that the Afghans acknowledge that Nebuchadnezzar, after the destruction of the Temple of Jerusalem, exiled them and sent them to the region of Bamyan. (The region of Bamyan is adjacent to Ghor and is located in Afghanistan.) And in the book **A Narrative of a Visit to Ghazni, Kabul, and Afghanistan**, authored by G. T. Vigne, F.G.S., published 1840, page 166, it is written that from the book **Majma' al-Ansab**, Mulla Khudadad read out: Jacob's eldest son was Judah; his son was Uzrak; Uzrak's son was Akanur; Akanur's son was Mu'alib; Mu'alib's son was Farlai; Farlai's son was Qais; Qais's son was Talut; Talut's son was Irmiya (Jeremiah); and Irmiya's son was Afghan. His descendants are the Afghan nation, and it is after him that the name "Afghan" became famous. Afghan was a contemporary of Nebuchadnezzar and was called a Bani Israelite, and he had forty sons. ¶ After two thousand years, in his thirty-fourth generation, came that Qais who lived in the time of Muhammad (the Messenger of Allah, peace and blessings of Allah be upon him). From him came thirty-four generations. An Afghan named Salim, the eldest son, migrated from his homeland of Syria and settled in the region of Ghor-i-Mushkawah, which is near Herat. His descendants spread throughout Afghanistan.

And in the book **A Cyclopaedia of Geography**, compiled by James Bryce, F.G.S., published London 1856, page 11, it is written that the Afghan people trace their genealogy to Saul, the king of Israel, and call themselves "Bani Israel." Alexander Burnes's statement: Alexander Burnes says that the Afghans narrate the tradition that they are of Jewish origin. The king of Babylon imprisoned them and settled them in the region of Ghor, which is located northwest of Kabul. These people remained upon their Jewish religion until 122 AH. But Khalid bin Abdullah (by mistake, "Abdullah" is written in place of "Walid") married a daughter of a chief of this people and caused them to accept the religion of Islam in that year.

[Footnote: It appears to be a scribal error; it should be "sixty-six" (66 AH). (Publisher)]

1. **A Narrative of a Visit to Ghazni, Kabul and Afghanistan** by G. T. Vigne, F.G.S.

2. *A Cyclopaedia of Geography* by James Bryce

3. Alexander Burnes

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(The Messiah in India)

And in the book **History of Afghanistan** authored by Colonel G. B. Malleson, published London 1878, page 39 (97), it is written that 'Abdullah Khan Herati and the French traveler Ferrier, as well as Sir William Jones (who was a great and profound scholar of Oriental sciences), agree on this point: that the Afghan nation is of Israelite origin and are the descendants of the ten lost tribes. And in the book **History of the Afghans** authored by J. P. Ferrier (French), translated by Captain William J. C., published London 1858, page 1, it is written that the majority opinion of Oriental historians is that the Afghan nation are from the descendants of the ten tribes of the Children of Israel, and this same is the opinion of the Afghans themselves. And the same historian writes on page 4 of this book that the Afghans have a proof for this matter which they present in this way: When Nadir Shah, with the intention of conquering India, arrived at Peshawar, the chiefs of the Yusufzai tribe presented before him a Bible written in the Hebrew language, and likewise presented several other things that had been preserved in their families for performing the rites of their ancient religion. There were also Jews present with this camp; when these things were shown to them, they immediately recognized them. And then this same historian writes after page four of his book that, in my view, the opinion of 'Abdullah Khan Herati is very reliable, the summary of which is as follows:

King Talut (Saul) had two sons: one named Afghan and the other named Jalut (Goliath). Afghan was the supreme progenitor of this nation. After the reign of Dawud (David) and Sulayman (Solomon), civil war broke out among the Children of Israel, and they split into separate sects. This condition continued until the time of Bukht Nasr (Nebuchadnezzar). Bukht Nasr attacked, killed seventy thousand Jews, destroyed the city, and took the remaining Jews captive to Babylon. After this calamity, the descendants of Afghan, out of fear, fled from Judia to the land of Arabia and settled there, and remained settled there for a long time. But because of the scarcity of water and land—

1. Col. G. B. Malleson
2. Joseph Pierre Ferrier

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(98) And since humans and animals were in distress, they intended to travel towards India.

A group of Abdalis remained in Arabia, and during the caliphate of Hazrat Abu Bakr, one of their

chiefs established a relationship with Khalid bin Walid. When Iran came under the control of the Arabs, this

group left Arabia and settled in the Iranian regions of Fars and Kirman. They continued to live there until the invasion of Genghis Khan.

Unable to bear his oppression, the Abdali sect reached India via Makran, Sindh, and Multan.

But they did not find peace there; (finally) they settled on the Koh-e-Sulaiman. The remaining

people of the Abdali sect also gathered there. There were twenty-four sects among them, who were from the offspring of Afghan,

who had three sons named Saraband (Saraban), Arkash (Gargash), Karlan

(Butan). Each of them had eight sons, after whom the twenty-four tribes were named. Their names

along with the tribes are as follows:

Sons of Saraband

Tribe names

Sons of Gargash (Arkash)

Tribe names

Abdal

Abdali

Khalaj

Khalji Ghilzai

Yusuf

Yusufzai

Ka Kar

Ka Kari

Ba Bor

Ba Bori

Jamurin

Jamurini

Wazir

Waziri

Satoryan

Satoryani

Lohan

Lohani

Bin

Bini

Birch

Birchi

Kas

Kasi

Khojyan

Khojyani

Takan

Takani

Sharan

Sharani

Nasr

Nasri

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****Sons of Qarlan****

****Tribes****

****Sons of Qarlan****

****Tribes****

Khattak

Khashki

Zāz

Zāzī

Sūr

Sūrī

Bāb

Bābī

Āfrīd

Āfrīdī

Banganīsh

Banganīshī

Tūr

Tūrī

Landīpūr

Land Bīpūrī

Tumma Kalāmuhu (His speech ended)

☒

And the book **Makhzan-i-Afghānī**, authored by Khwāja Nīmatullāh Harātī in the era of Emperor Jahāngīr, composed in 1018 AH, which Professor Bernhard Dorn (University of Kharkov) translated in London and published in 1836 AD—in its following detailed chapters, this is stated:

****Chapter One**** relates the history of Ya‘qūb (Jacob) Israel, from which the genealogy of this (Afghan) nation begins.

****Chapter Two**** contains the account of the history of Shāh Tālūt (Saul), i.e., the genealogy of the Afghans is linked to Tālūt.

On pages 22 and 23 it is written that Tālūt had two sons: Barakhyāh and Irmīyāh. Barakhyāh’s eldest son was Āṣif, and Irmīyāh’s son was Afghān. And on page 24 it is written that Afghān had 24 sons, and among the Israelite tribes no other had as many offspring as the children of Afghān. And on page 15 it is written that Bukht-Nasr (Nebuchadnezzar) took possession of all of Syria and, having exiled the peoples of the Children of Israel, settled them in the mountainous regions of Ghūr, Ghaznī, Kābul, Qandahār, and Kūh-i-Fīrūz, where particularly the descendants of Āṣif and Afghān are found.

This book has been compiled as a summary from reliable histories such as **Tārīkh-i-Tabarī**, **Majma‘ al-Ansāb**, **Guzīda**, **Jahānkushā‘ī**, **Matla‘ al-Anwār**, and **Ma‘din-i-Akbar**. (See page 3, foreword by the author)

It appears to be a typographical error; should be “40.” (Publisher) It appears to be a typographical error; should be “25.” (Publisher)

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In Chapter Three, it is stated that when Bukht Nasr (Nebuchadnezzar) expelled the Bani Israel from Syria, several tribes of the progeny of Asif and Afghan settled in Arabia. And the Arabs used to designate them by the names of Bani Israel and Bani Afghan.

And on pages 37 and 38 of this book, the author of **Mujamma' al-Ansab** and Mustawfi, the author of **Tarikh-i-Guzida**, have related in detail that during the lifetime of the Holy Prophet (peace and blessings of Allah be upon him), Khalid bin Walid sent a message of invitation to Islam to those Afghans who, after the incident of Bukht Nasr, had remained in the region of Ghur. The Afghan chief, Bistr Barahi Qais, who after thirty-seven generations was a descendant of Talut (peace be upon him), presented himself in the service of the Holy Prophet (peace and blessings of Allah be upon him). The Holy Prophet (peace and blessings of Allah be upon him) named Qais as 'Abd al-Rashid. (At this place, the lineage of 'Abd al-Rashid Qais up to Talut (peace be upon him) is given.) Also, the Holy Prophet (peace and blessings of Allah be upon him) named the chiefs as 'Pathan', which means "deck dogs". After some time, the chiefs returned to their own country and propagated Islam.

And in the same book **Makhzan-i-Afghani**, on page 63, it is written that regarding the attribution of the names Bani Afghana or Bani Afghan, Farid al-Din Ahmad in his book **Risala Ansab Afghaniyya** writes the following detailed passage:

"When Bukht Nasr the Magian dominated over Bani Israel and the regions of Syria and destroyed Jerusalem, he made the Bani Israel captives and slaves and exiled them, and he took with him several tribes of that nation who were adherents of the Mosaic law, and commanded that they abandon their ancestral religion and worship him instead of God. But they refused. Therefore, Bukht Nasr killed two thousand of the most intelligent and understanding people, and ordered the remainder to go out of his dominions and somewhere beyond Syria. One portion of them, under a chief, exited from Bukht Nasr's dominions and [reached] the mountainous region..."

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...went into Ghur, and there their lineage spread. Day by day their numbers increased, and people called them by the names of Bani Israel, Bani Asaf, and Bani Afghān.

On page 64, the aforementioned author states that in reliable books such as *Tārīkh-i Afghānī*, *Tārīkh-i Ghūrī*, etc., this claim is recorded: the Afghans are for the most part Bani Israel, and a part are Copts. Also, Abul Fazl's statement is that some Afghans consider themselves of Egyptian origin, and present the reason that when the Bani Israel returned from Jerusalem to Egypt, this group (i.e., the Afghans) migrated to India. And on page 64, regarding the name "Afghan," Farid ud-Din Ahmad writes: Concerning the attribution of the name "Afghan," some have written that after their exile (from Syria), when they constantly brought to mind the thought of their beloved homeland, they would cry out in lamentation (*āh-o-fughān*); therefore their name became "Afghan." And this is also the opinion of Sir John Malcolm; see *History of Persia*, vol. I, p. 101.

And on page 63, Mahabat Khan states: "Since they are from the dependents and followers of Sulaiman (peace be upon him), therefore the Arab people call them Sulaimani."

And on page 65 it is written: The research of nearly all Eastern historians is that the Afghan nation itself holds the belief that they are of Jewish origin. And this opinion has also been adopted, or probably considered correct, by some historians of the present age. And the custom that Afghans give Jewish names to their children is indeed due to the Afghans having become Muslims (but the opinion of the translator Bernhard Dorn carries no proof. In the northern and western parts of the Punjab, many nations of Indian origin are settled who have become (Muslims), but their names are by no means in the style of Jewish names. From this it is clearly evident that merely becoming Muslim does not cause Jewish names to be introduced into a nation). "The features and complexion of the Afghans are [like] those of the Jews"...

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...bear an astonishing resemblance from 102, and this fact has been acknowledged even by those researchers who pay no heed whatsoever to the Afghans' claim of being of Jewish origin. And this is the only evidence that can be found regarding their being of Jewish origin. Sir John Malcolm's words in this regard are as follows: "Although the Afghans' claim of being from the honored lineage (of the Jews) is highly dubious, yet from their facial features and outward appearance and many of their customs it is clearly apparent that they (the Afghans) are a nation distinct from the Persians, Tatars, and Indians, and it seems that this alone renders credible that account which many strong facts contradict and for which no clear evidence is available. If any conclusion can be drawn from one nation's resemblance in form and appearance to another, then the Kashmiris, on account of their Jewish-like features, would certainly, without a doubt, be proven to be of Jewish origin; and this matter has been mentioned not only by Bernier but also by Forster and perhaps by other researchers. Although Forster does not accept Bernier's opinion, yet he admits that when he was among the Kashmiris, he thought that he was living among a nation of Jews."

And in the book Dictionary of Geography, compiled by A.K. Johnston, on page 250, in the entry for the word "Kashmir," the following passage appears: "The inhabitants here are tall, robust, manly in appearance; the women are full-figured, beautiful, with high arched noses, in form and appearance exactly resembling the Jews."

And the *Civil and Military Gazette* (published 23 November 1898, page 4), in an article titled "Swati and Afridi (Tribes)," writes: "We have received a first-rate, valuable and interesting paper which was presented at a recent meeting of the British Association in the said Association's section relating to the natural history of the human race, and which the Committee for Historical Research..."

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...is yet to be delivered at the winter gathering of the natural man. We reproduce that complete essay below. 103

The condition of the Pathan or Pactyan inhabitants of the western frontier of India is recorded in ancient histories, and many of their tribes have been mentioned by Herodotus and by the historians of Alexander the Great. In the middle ages, the name of this mountain's uninhabited and desolate region was Roh, and the name of the inhabitants of this territory was Rohilla; and there is no doubt that these Rohillas, or the Pathan people, were settled in these regions before the name and mark of the Afghan people. Now all the Afghans are counted among the Pathans, because they speak the Pathan language, that is, Pashto — but they do not acknowledge any kinship with them. And their claim is that "we are the Children of Israel," that is, they are the descendants of those tribes whom Nebuchadnezzar took captive and carried off to Babylon. But all of them have adopted the Pashto language. And all of them accept that same code of national laws whose name is Pactyanwali, and many of whose rules bear a strange resemblance to the old Mosaic Law, and some of them also resemble the old customs and usages of certain Rajput peoples.

If we look at the matter keeping the Israelite remains in view, it will become apparent that the Pathan nation can be divided into two large parts: first, those tribes which are of Indian origin, such as the Waziri, Afridi, Orakzai, and so forth; second, the Afghans who claim to be Semitic (SEMITIC), and it is they who form the greater part of the population on the frontier. And at the very least it is possible that the Pactyanwali, which is an unwritten code of national rules and has been prepared by all of them together — in it we see that the Mosaic ordinances are mingled with Rajput customs, which have been modified by Islamic customs. Those Afghans who call themselves Durrani, and who — ever since the foundation of the Durrani empire was laid, that is, for 150 years — have been naming themselves Durrani, say that they are in origin from the descendants of the Israelite tribes, and that their progenitor (Qais)

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Continues from page 104, which the Holy Prophet Muhammad (peace and blessings of Allah be upon him) named as “Pathan.” The meaning of which in the Syriac language is “rudders,” because he had to steer people (like a boat) amidst the waves of Islam. If we do not acknowledge any ancient connection between the Afghan nation and the Israelite nation, then it becomes difficult for us to explain the reason for those Israelite names that are commonly in use. And explaining the reason for the prevalence of certain customs, for example the festival of Eid-ul-Fis'h (Passover), becomes even more difficult for us. And if the Yusufzai branch of the Afghan nation does not celebrate Eid-ul-Fis'h understanding its reality, then at least their festival is a very strange and excellent imitation of Eid-ul-Fis'h. Similarly, in the absence of acknowledging an Israelite connection, we cannot provide any reason for the insistence that highly educated Afghans have in narrating this tradition and adhering to it. From this it appears that there must be some real foundation for the truth of this tradition.

Bellew's opinion is that it is possible that the Israelite connection is indeed true, but he states that among the three major branches of Afghans who consider themselves descendants of Qais, at least one branch is named “Sara Bor,” and this word in the Pashto language is a translation of that name which in ancient times was the name of the Suryavanshi Rajputs, about whom it is known that their settlements, having been defeated by the Chandravanshi dynasty in the battle of Mahabharata, were established in Afghanistan. Thus it is learned that it is possible that Afghans are the Bani Israel who mixed with ancient Rajputs, and in my view this has always seemed to be the most probable correct solution to the question of the origin and lineage of the Afghans.

Nevertheless, today's Afghans, on the basis of tradition and reflection, consider themselves among the chosen nation, that is, the progeny of Abraham.

All these writings that we have written from the books of renowned authors, together...

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...that by imagining it in this manner, a truthful person can attain complete certainty that these tribes found in Afghanistan and Kashmir, numbering 105, who are found in the land of India and its borders and environs, are in truth the Banī Isrā'īl (Children of Israel). And in the second part of this book, inshā'allāh, we will prove this matter with greater detail, that the ultimate cause of this long-distance journey of Hadrat Masīḥ (peace be upon him) – that is, his journey to India – was precisely this: that he might become discharged from that duty of preaching which was incumbent upon him concerning all the Israelite nations, just as he has already alluded to this matter in the Gospel. So in this situation, there is nothing astonishing in the fact that he came to India and Kashmir. Rather, the astonishment lies in this: that without performing his assigned duty, he would have gone and sat in heaven. Now we conclude this section.

Wa-s-salāmu 'alā mani ittaba'a l-hudā

(And peace be upon those who follow guidance)

The humble author

Mīrzā Ghulām Aḥmad, the Promised Messiah

From Qādiyān, District Gurdaspur

All praise and gratitude belong to Allah. That this blessed treatise in which the blessings of Her Most Exalted Majesty the Queen (may her fortune endure) are mentioned, and it is stated that in the era of the justice of the cradle of the praised Queen, and through the effect of her most brilliant star, various kinds of earthly and heavenly blessings have manifested. Having been printed, for the appropriateness of these reasons, its name was set as "The Star of the Queen" (Sitara-e-Qaisara). And this treatise was printed at the Matba' Ziya' al-Islam, Qadian, under the supervision of Hakim Fazl al-Din Sahib, owner of the press, and was published on 24 August 1899.

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Sitara Qaysara

(The Star of the Empress)

In the august presence of Her Most Exalted Majesty, the Empress of India, the Great Queen,

Empress of India and England

—may Allah perpetuate her good fortune—

First of all, this prayer is offered: that Almighty God may grant abundant blessing in the life of this our Exalted Empress of India, and grant increase in her good fortune and in her dignity and glory, and keep her eyes cooled with the well-being of her dear ones and her children. Thereafter, the writer of this petition, whose name is Mirza Ghulam Ahmad Qadiani, who resides in a small village of the Punjab called Qadian, which lies approximately seventy miles to the east and north of Lahore, and is situated in the district of Gurdaspur, submits this: that although all the inhabitants of this country in general, on account of the comforts that are being obtained through the universal justice, the care for subjects, and the fair dispensation of Her Majesty the Empress of India, and on account of those measures of public peace and schemes for the ease of all classes of subjects that have been brought into being at a cost of crores of rupees and with boundless generosity, bear love and heartfelt obedience toward our Great Queen—may her good fortune endure—each according to his understanding, intelligence, and recognition of beneficence, in varying degrees, except for some few individuals of whom I suppose that there are also those behind the veil who live like savages and beasts. But this humble one, on account of that knowledge and understanding which I have concerning the rights of this exalted Government, and which I have written in detail in my treatise **Tuhfa Qaysariyya** (The Imperial Gift), holds the highest degree of [loyalty and gratitude].

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Sitāra-e-Qaisara (Star of the Empress)

The sincerity, love and zeal of obedience which I possess towards Her Majesty the Great Empress and her honorable officials are such that I cannot find words in which to express the measure of that sincerity. Moved by this true love and sincerity, on the occasion of the celebration of the Jubilee, I compiled a treatise in the name of Her Highness the Empress of Hind, may her dominion endure, and naming it *Tuhfa-e-Qaisariyya* (The Imperial Gift), I sent it to the service of her honored person as a dervish-like gift. And I had a strong conviction that I would be honored with a reply to it, and that it would become a cause of my exaltation beyond hope. And the cause of this hope and conviction was those excellent morals of the Empress of Hind, may her dominion endure, which are famed throughout all the Eastern countries, and which, in their expanse and breadth like the vast realm of Her Majesty the Great Empress, are so unparalleled that to seek their like elsewhere is to entertain an impossible notion. But I am extremely astonished that I was not even obliged with a single royal word, and my conscience by no means accepts that this humble item, that is, the treatise *Tuhfa-e-Qaisariyya*, was presented before Her Majesty the Great Empress, and yet I was not obliged with a reply to it. Certainly, there is some other cause in which the intention, will and knowledge of Her Majesty the Great Empress, the Empress of Hind, may her dominion endure, have no share. Therefore, this good opinion which I hold towards the service of Her Majesty the Great Empress, may her dominion endure, has compelled me once again to draw the attention of her honored person towards that gift, i.e., the treatise *Tuhfa-e-Qaisariyya*, and to obtain happiness from a few words of royal approval. For this purpose, I dispatch this petition. And I dare to state these few words in the service of Your Highness, Her Majesty the Empress of Hind, may her dominion endure, that I belong to a respected Mughal family of the Punjab, and of the Sikhs...

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****Star of Qaisarah****

Before the time of [the Star of Qaisarah], my ancestors were the rulers of an independent state, and my great-grandfather, Mirza Gul Muhammad, was so wise, resourceful, high-spirited, noble-natured, and endowed with such excellences of kingship that when the kingdom of the Chughtai emperors of Delhi became weak due to incompetence, debauchery, laziness, and lack of resolve, some ministers endeavored to place the aforementioned Mirza Sahib, who possessed all the conditions of alertness and care for subjects and was of the royal family, upon the throne of Delhi. But since the cup of the fortune and age of the Chughtai sultans had already overflowed, this proposal did not receive general approval, and we suffered many hardships in the era of the Sikhs. Our ancestors were expelled from all the villages of the state, and not even an hour of peace passed. And before the blessed step of the British Empire arrived, our entire state had been reduced to dust, and only five villages remained. And my late father, Mirza Ghulam Murtaza (may Allah have mercy on him), who had witnessed great calamities in the Sikh era, was awaiting the arrival of the British Empire just as a severely thirsty person awaits water. And then, when the British Government entered this country, he became so delighted with this blessing—that is, the permanence of the British rule—as if he had obtained a treasure of jewels, and he was a great well-wisher and true admirer of the British Government. For this very reason, during the days of the Mutiny of 1857, he provided fifty horses along with their riders, supplying them to the British Government as aid. And even after that, he remained ever ready that if at any time again their assistance should be needed, he would support this Government with heart and soul. And if the Mutiny of '57 had lasted any longer, he would have provided more than the horsemen as well.

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Sitara Qaisara

were ready to help. In short, his life passed in this manner. And then, after his demise, this humble one became completely detached from worldly occupations and turned towards Allah Almighty, and the service that was rendered by me for the sake of the English government was this: I had nearly fifty thousand

books, pamphlets, and notices printed and published in this country as well as in other Islamic lands

on the theme that the English government is a benefactor to us Muslims; therefore, every Muslim must consider it his duty to sincerely obey this government and to remain grateful and prayerful toward this state from the heart. And these books I composed in various languages — namely Urdu,

Persian, and Arabic — and spread them throughout all the lands of Islam, to the extent that they were well published even in the two sacred cities of Islam, Mecca and Medina. And in the capital of Rome,

Constantinople, and the lands of Syria, Egypt, Kabul, and various cities of Afghanistan, as far as possible,

publication was carried out. The result of this was that hundreds of thousands of people abandoned those erroneous notions of jihad

which, from the teaching of ignorant clerics, were in their hearts. This is a service that manifested from me of such a kind that I take pride in this matter — that among all the Muslims of British India,

no Muslim has been able to show its like. And by rendering this service, which I continued to perform for twenty-two years,

I do not consider myself to have done any favor upon this beneficent government, because I

acknowledge

that through the advent of this blessed government, we and our elders obtained deliverance from a burning

iron furnace. Therefore, I, along with all my dear ones, raise both

hands in prayer: O God, keep this blessed Empress of India — may her kingdom endure — safe over our heads for a long time, and accompany every one of her steps with the shade of Your help,

and make the days of her fortune very long.

****Sitara-e-Qaysarah (The Star of the Empress)****

In **Tohfa-e-Qaysariyyah** (The Royal Gift), which was sent to the presence of Her Majesty the Queen Empress of India, I had submitted those same circumstances, services, and supplications; and, keeping in view the vast and noble disposition of Her Most Exalted Majesty, I remained hopeful every day of a reply, and still am. In my opinion, it is impossible that that humble gift of a suppliant like myself, which was written from the blood of the heart due to the perfection of sincerity, if it were presented before the presence of Her Majesty the Most Exalted Queen Empress of India, may her fortune endure, its answer would not come — nay, it would certainly come, certainly come. Therefore, due to this conviction — which I hold with utmost confidence concerning the merciful character of Her Majesty the Queen Empress of India — I was compelled to write this reminder petition; and this petition has been written not only by my hands, but my heart, filled with the force of certainty, has set my hands in motion to write this letter of devotion. I pray that at a time of goodness, well-being, and joy, may God Almighty convey this letter to the presence of Her Majesty the Queen Empress of India, may her fortune endure, and then inspire in the heart of Her Praised Majesty that she, with her pure insight, recognize the true love and true sincerity which exists in my heart towards her honored person, and, with her patronage of her subjects, oblige me with a merciful reply. And I am also commissioned to convey this good news to the exalted presence of Her Most Exalted Majesty the Queen Empress of India — that just as God Almighty, by His perfect mercy and perfect wisdom, has established the dominion of our Queen Empress of India, may her fortune endure, on earth and through the means of the earth, in this land and in other countries, so that she may fill the earth with justice and peace; similarly, He has willed from heaven to fulfill the heartfelt objectives of this blessed Empress-Queen of India — which are justice, peace, prosperity for all creatures, the removal of corruption, the refinement of morals, and the elimination of barbaric conditions. (5)

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Star of the Empress

In her blessed era, He shall establish from His own side, from the Unseen, and from heaven such a spiritual arrangement that shall assist the noble Queen Empress in her heartfelt objectives; and the garden of peace, safety, and conciliation which Your Majesty wishes to plant, He shall aid it through heavenly irrigation.

Therefore He, in accordance with His ancient promise concerning the coming of the Promised Messiah, has sent me from heaven, so that, having been imbued with the hue of that man of God who was born in Bethlehem and raised in Nazareth, I may engage myself in assisting the noble Queen Empress in her good and blessed purposes. He touched me with boundless blessings and made me His Messiah, so that He Himself might aid the noble Queen Empress's pure objectives from heaven.

O blessed Empress! May God keep you safe, and may He delight our hearts with your long life, prosperity, and success. At this time, in your reign, which is filled with the light of good intention, the coming of the Promised Messiah is, from God, this testimony: that among all sovereigns, your person excels in love of peace, excellence of administration, sympathy for the subjects, justice, and equity. Both Muslims and Christians acknowledge that the Promised Messiah is to come, but only in that time and era when the wolf and the lamb shall drink water from the same watering-place, and children shall play with serpents. Except for the blessed noble Queen Empress of India, it is your era and your time alone whose eyes see, and he who is free from prejudice shall understand. O noble Queen Empress, this is your reign alone which has gathered together beasts of prey and helpless creatures in one place. The righteous, who are like children, play with wicked serpents, and under your peaceful shade they have no fear at all.

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****Star of Caesar****

"What other era of sovereignty will be more peaceful than your era of sovereignty, in which the Promised Messiah is to come? O Most Exalted Queen, it is your pure intentions that are drawing heavenly help towards themselves, and it is the pull of your good faith that causes the heaven of mercy to incline towards the earth. Therefore, apart from your era of sovereignty, there is no other era of sovereignty that is suitable for the appearance of the Promised Messiah. So God sent down a light from heaven in your luminous era, because light draws light towards itself, and darkness draws darkness.

O blessed and auspicious Queen of the Age! In those books in which the coming of the Promised Messiah is written, clear indications of your peaceful era are found. But it was necessary that the Promised Messiah should come into the world in the same manner as the Prophet Elijah came in the guise of John—that is, John himself, by his disposition and nature, became Elijah in the sight of God. So, in this place as well, the same thing happened: in your blessed time, one person was given the disposition and nature of Jesus (peace be upon him). Therefore, he was called the Messiah. And it was necessary that he should come, because it is not possible for the pure writings of God to be altered.

O Most Exalted Queen! O pride of all the subjects! It has been the ancient custom of Allah that when the ruler of the time is well-intentioned and desirous of the welfare of his subjects, and when, according to his power, he has made arrangements for spreading public peace and virtue, and his heart is compassionate for the inner pure transformations of the subjects—then, to assist him, divine mercy surges in heaven, and according to his courage and aspiration, some spiritual human being is sent upon the earth. The existence of that perfect reformer is brought forth by the good faith, courage, and universal sympathy of that just king. This happens when a just king appears in the form of an earthly savior."

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****The Star of the Empress****

Being born into it, he naturally desires a heavenly savior by virtue of his perfect valor and compassion for the human race. Thus it happened at the time of the Messiah (peace be upon him), because the Caesar of Rome at that time was a well-intentioned man and did not wish for oppression upon the earth; rather, he sought the welfare and salvation of mankind. Then the God of heaven raised up that light-bestowing moon from the land of Nazareth — that is, Jesus the Messiah — so that, just as the word "Nazareth" means in Hebrew freshness, vigor, and verdure, he might create the same state in the hearts of men.

Except for our beloved Empress of India — may God keep you safe for a long time! Your good intention and true compassion for your subjects are not less than that Caesar of Rome; rather, we say emphatically that it is far greater than that. For under your gaze is that multitude of poor subjects for whom you, O most exalted Empress, wish to show compassion, and in every respect you are the well-wisher of your humble subjects, and you have displayed such examples of benevolence and patronage of your subjects. These perfections and blessings are not found in any of the past Caesars. Therefore, the works of your hands, which are entirely colored with goodness and generosity, most of all desire that just as you, O great Empress, are pained for the salvation, welfare, and comfort of all your subjects and are engaged in measures for the welfare of your subjects, so too may God from heaven be your partner. So this Promised Messiah who has come into the world is a result of the blessing of your very existence and your heartfelt good intention and true compassion. In your reign, God remembered the distressed of the world and sent His Messiah from heaven, and he was born in your very country and within your very borders, so that this might be a testimony to the world that your land

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Sitara Qaisarah (The Star of the Empress)

The chain of justice drew the heavenly chain of justice towards itself, and the chain of Your mercy established a chain of mercy in the heaven. And since the advent of this Messiah is a final decree upon the world for the separation of truth and falsehood—by virtue of which the Promised Messiah is called "al-Hakam" (the Judge/Decree)—therefore, like Nazareth, which contained an indication of the time of freshness and verdure, the name of this Messiah's village was given as Islam Pur Qazi Ma Jabbhi, so that by the word "Qazi" (judge) an indication might be made of this final decree of God, which gives the chosen ones the glad tidings of eternal grace, and so that there might also be a subtle allusion to the name of the Promised Messiah, which is "al-Hakam" (the Decree). And the name Islam Pur Qazi Ma Jabbhi was given to this village at that time when, in the reign of Emperor Babur, a large territory of this country of Majha was granted as a governorship to my ancestors, and then gradually this governorship became an independent state, and then, through frequent usage, the word "Qazi" changed to "Qadi," and then, undergoing further change, became "Qadian." In short, the words Nazareth and Islam Pur Qazi are names of great significance: one of them indicates spiritual verdure, and the other indicates spiritual judgment, which is the work of the Promised Messiah. O Most Exalted Empress, Qaisarah of Hind (Queen Empress of India), may God bless you with prosperity and joy in your life. How blessed is your reign, that the hand of God from heaven is supporting your objectives. The angels are clearing the paths of your sympathy for the subjects and your good intentions. The subtle vapors of your justice are rising like clouds, so that they may make the whole country the envy of spring. Wicked is that person who does not value the era of your sovereignty, and base is that soul who is not grateful for your favors. Since this matter is an established fact that there is a path from heart to heart, therefore I have no need to make this thing manifest through the verbosity of my tongue: that I love you with a heartfelt love, and in my heart there is especially...

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Sitara Qaysara (Star of the Empress)

Your love and greatness [are manifest]. Our prayers day and night are flowing for you like running water, and we are not your followers under the pressure of oppressive politics; rather, your manifold excellences have drawn our hearts toward you. O blessed Empress of India, may this greatness and good name of yours be blessed. The eyes of God are upon that land which is under your gaze. The hand of God's mercy is upon those subjects over whom your hand extends. It is by the impulse of your pure intentions that God has sent me, so that I may re-establish the paths of piety, pure morals, and reconciliation in the world. O high-ranked Empress of India, I have been given knowledge from God Almighty that there is one fault in Muslims and one fault in Christians that keeps them far from true spiritual life, and that fault does not allow them to unite; rather, it sows mutual discord among them. And it is this: Among Muslims, these two matters are extremely dangerous and entirely wrong — that they consider jihad with the sword for religion a pillar of their faith, and in this frenzy they kill an innocent person, thinking that they have performed a great meritorious deed. And although in this country of British India this belief has been greatly reformed among most Muslims, and the hearts of thousands of Muslims have been purified through my efforts of twenty-two or twenty-three years, there is no doubt that in some foreign countries these ideas still persist with vigor; it is as if these people have taken war and coercion to be the essence and perfume of Islam. But this opinion is by no means correct. The Quran gives a clear command: Do not raise the sword for spreading religion; instead, present the inherent excellences of religion and draw [people] toward yourselves through good examples. And do not think that in the beginning...

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****Sitara Qaisara (The Star of Caesar)****

The command of the sword in Islam was issued, but that sword was not drawn to spread the religion; rather, it was drawn to defend oneself against the attacks of enemies, or to establish peace. But coercion in religion was never the objective. Alas, this defect still exists among the erring Muslims. For the correction of this, I have published a little over fifty thousand of my pamphlets, comprehensive books, and announcements in this country and in foreign lands, and I hope that a time will soon come when the skirts of the Muslims will be cleansed of this defect.

The second defect among our nation, the Muslims, is also this: that they await a bloody Messiah and a bloody Mahdi, who, in their presumption, will fill the world with blood. Yet this notion is entirely false. It is written in our reliable books that the Promised Messiah will not wage any war, nor will he lift a sword; rather, in all matters he will be upon the nature and character of Hadrat 'Isa (peace be upon him), and he will be so imbued with his color that he will be exactly like him. These two errors exist among the present-day Muslims, on account of which they frequently harbor hatred toward other nations. But God has sent me precisely to remove these errors, and the word "Qadi" or "Hakam" (Judge or Arbiter) that has been bestowed upon me is for this very judgment.

And in contrast to them, there is also an error among the Christian people, and it is this: that with respect to the Messiah — such a holy and exalted one, who in the Holy Injil (Gospel) is called "Nur" (Light) — they, God forbid, apply the word "La'nat" (curse). And they do not know that "La'n" and "La'nat" are a word common to Hebrew and Arabic, the meaning of which is that the heart of the accursed person becomes utterly turned away, distant, and estranged from God, becoming so foul and impure just as the body becomes foul and corrupted by leprosy. And the native speakers of Arabic and Hebrew understand this.

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Sitara-e-Qaisara

They are agreed on the point that a person is called "accursed" (mal'un) or "cursed" (la'ni) only when, in reality, his heart has severed all ties of love, knowledge, and obedience with God and has become such a follower of Satan that he becomes, as it were, Satan's own child, and God is disgusted with him and he is disgusted with God, and God is his enemy and he is God's enemy, he becomes the price [i.e., worthy of damnation]. It is for this reason that "the Accursed One" (La'in) is a name of Satan.

Thus, to assign that very name to the Messiah (peace be upon him) and to liken his pure and illumined heart — God forbid (Na'udhu billah) — to the dark heart of Satan; and regarding him who, according to their claim, came forth from God, who is pure light, who is from heaven, who is the door of knowledge, the path of divine recognition, and the heir of God — to think, God forbid (Na'udhu billah), of him that he became accursed, that is, rejected by God, became God's enemy, became black-hearted, turned away from God, became blind to divine knowledge, inherited Satan's [nature], and became deserving of that title which is specific to Satan, namely, "curse" — this is such a belief that the heart shatters upon hearing it and the body trembles.

Did the heart of God's Messiah become so turned away from God as the heart of Satan? Did there come a time upon God's holy Messiah when he became disgusted with God and, in reality, became God's enemy? This is a great error and a great impertinence; it is near that the sky would be rent asunder from it.

In short, the Muslims' belief in jihad is ill-will toward creation, and the Christians' this belief is ill-will toward God Himself.

If it is possible that light should become darkness, then it is also possible that, God forbid, some Messiah's heart acquired within itself the poisonous state of curse. If the salvation of human beings depends upon such impertinence, then it is better that no one be saved at all, because the death of all sinners is better than that light and luminous one like the Messiah should be made to fall into the darkness of misguidance and curse and [estrangement from]

God.

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... the Star of Qaisarah

be declared as one who sinks into the pit of enmity. So I am striving that

the belief of the Muslims and this belief of the Christians may be reformed. And I give thanks

that God Almighty has granted me success in both these intentions. Since I had with me heavenly

signs and miracles of God, therefore, to convince the Muslims I did not have to undergo much

hardship, and thousands of Muslims, seeing the strange and supernatural signs of God, submitted to me, and they abandoned those dangerous beliefs which, in a savage manner, were

in their hearts. And if I have become a true well-wisher of this government which holds the highest degree of fervent obedience in British India,

that gives me great happiness.

And for removing this defect of the Christians, God has helped me in a way that I do not have words

to express my gratitude. And that is this: that by many conclusive proofs and extremely strong reasons

it has been established that Hadrat Masih (peace be upon him) did not die on the cross, but rather God

saved that holy prophet from the cross, and that noble prophet, by the grace of God Almighty, was not dead but alive, and was placed in the tomb

in a state of unconsciousness. And then he came out of the tomb alive, just as he himself said in the Gospel:

that my condition will be similar to the condition of the prophet Jonah. In his Gospel, the words are: "I will show the sign of the prophet Jonah." So he showed that sign — he entered the tomb alive and came out alive. These are the things that we learn from the Gospels.

But besides this, a great good news that we have received is this: that it has been proven by conclusive proofs

that the grave of Hadrat Isa (peace be upon him) exists in Srinagar, Kashmir, and this matter has reached the level of certainty:

that he fled from the land of the Jews and came via the route of Nisibis to Afghanistan.

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Sitara-e-Qaisara (The Star of Caesar)

...and he remained in the Koh-e-Naaman mountains for a period, and then came to Kashmir, and having reached the age of a hundred and twenty years, he passed away in Srinagar. And his shrine is in Srinagar, in the Mohalla Khan Yar locality. Accordingly, regarding this matter, I have written a book, the name of which is *Masih Hindustan Mein* (The Messiah in India). This is a great victory that has been granted to me, and I know that soon or after some delay, its result will be that these two great communities — the Christians and the Muslims, who have long been separated — will become united in harmony (shir o shakar), and bidding farewell to many conflicts, they will join hands with each other in love and friendship. Since this very decree has been established in heaven, therefore our English Government has also turned its attention greatly toward the unity of nations, as is evident from certain clauses of the Code of Civil Procedure (Qanūn-e-Sidāshun). The real secret is that whatever preparation is made in heaven by Allah Almighty, similar thoughts are also generated in the heart of the Government on earth. In short, due to the good intentions of our Great Queen, Allah Almighty has created these means from heaven so that such unity may be brought about between the two communities — Christians and Muslims — that thereafter they may not be called two separate nations.

Now after this, regarding the Messiah (peace be upon him), no wise person will ever hold the belief — God forbid — that at any time his heart was tainted with the poisonous state of the curse, because the curse was the result of being crucified. So, since being crucified has not been proven; rather, it has been proven that through the blessing of those supplications which were made throughout the night in the garden, and in accordance with that intention of the angel which appeared in the dream of Pilate's wife for the intercession for the deliverance of Hadhrat Messiah (peace be upon him)...

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Star of Qaysara

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It had appeared, and according to the example of the Messiah (peace be upon him) himself, who had made the Prophet Jonah's staying three days in the belly of the fish a model for his own end, God Almighty granted him deliverance from the cross and its fruit which is a curse, and this painful cry of his—"Eli Eli lama sabachthani?"—was heard before the Divine presence. This is the clear proof from which the heart of every seeker of truth will involuntarily leap with joy. So undoubtedly this is a fruit of the blessings of our Exalted Queen, Qaysara Hind [Queen of India] (12, 1900?), who purified the skirt of the Messiah (peace be upon him) from approximately the same hundred years' false accusation.

Now I do not consider it appropriate to lengthen this humble petition. Although I know that the fervor in my heart to present my sincerity, obedience, and gratitude before the presence of Qaysara Hind (may her kingdom endure) was such that I could not fully express that fervor; perforce I conclude with a prayer: that Allah Almighty, Who is the Master of heaven and earth and Who gives a good reward for good deeds, may from heaven grant a good reward from our side to this benefactor, Qaysara Hind (may her kingdom endure), and may bestow upon her that grace which is not limited only to this world but [extends to] true and eternal prosperity which—

—this matter is in no way worthy of acceptance, and the conscience of any wise person will not accept this thing: that God Almighty had a firm intention to hang the Messiah, but His angel, willy-nilly, kept restlessly striving to rescue the Messiah. Sometimes he instilled love for the Messiah in Pilate's heart and made him say from his mouth, "I see no fault in Jesus"; and sometimes he went to Pilate's wife in a dream and told her that if Jesus the Messiah is hanged, then there is no good for you in it. What a strange thing is this: that the angel should differ in opinion with God. The translation of "Eli Eli lama sabachthani?" is: "O my God, O my God, why have You forsaken me?"

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Star of the Empress

—and also grant him the Hereafter, and keep him happy, and provide him with the means to attain eternal joy, and command Your angels that they may illuminate this blessed step of the exalted Queen Empress, who looks with mercy upon so many creatures, with that inspiration which descends into the heart in an instant like a flash of lightning, and illuminates the entire courtyard of the breast, and brings about a transformation beyond imagination. O God, always keep our exalted Queen Empress of India happy in every respect, and cause that a higher power from Your side draw her towards Your eternal lights and bring her into everlasting and perpetual delight, for nothing is impossible before You. Amen. And let all say: Amen.

The humble petitioner,

Mirza Ghulam Ahmad, from Qadian,

District Gurdaspur (Punjab)

20 August 1899

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Taryaq al-Qulub

In the name of Allah, the Most Gracious, the Most Merciful

We praise Him and send blessings upon His noble Messenger

Qasida on the recognition of the Perfect Man, the Manifestation of Allah Almighty, and the method of settlement with the disputants

That perfect one from the human kind is from God,

Who with manifest signs is God-like.

From his face appear the light of love, truth, and loyalty; from his character, generosity, estrangement, and modesty.

His attributes are all the shadow of the attributes of the Truth; his steadfastness is like that of the prophets.

His fountain flows into an eternal sea; in his mirror appears the face of the Almighty.

His ascent is always towards the firmament; his existence is all mercy like Mustafa (peace and blessings of Allah be upon him).

He gives news of the stature of the Friend from the pure Qur'an, and from the Messenger, a salutation with a hundredfold purity.

On the path of the Beloved, he does not turn away from sincerity,

Even if a flood of affliction comes with great force.

On the path of the dear Friend, he does not avoid calamity,

Even if on that path of the Friend there is a dragon.

He forbids himself all pleasure and sleep,

Since all the gnostics and commoners are in the valley of affliction.

His heart falls from his hand and diminishes; he is free from all self-conceit and hypocrisy.

His principles are all mercy and kindness towards creation; his way is all sympathy and giving.

His noble self always diminishes from regrets,

Because when the group of evil ones is obedient to guidance.

He always abstains from the company of the wicked,

Jealous for the religion like the chosen ones.

He is the refuge of religion and the shelter of Muslims;

With the knot of his resolve, he repels destiny.

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Tiryaq al-Qulub (Antidote of Hearts)

A thousand disgraces and difficulties are never resolved;

When you go before him, the task is but a single prayer.

When he is the lion of life in this world,

From his prey all others have their sustenance.

Sometimes he reveals signs from the strength of the firm religion,

Sometimes in the battlefield his war is against the wicked.

He is victorious and triumphant from Allah the Generous,

He is the solver of knots from the difficulties of the Shariah.

From the love of the Eternal Friend, light rains upon his face;

The unveilings of the people of unveiling are for him.

From the grandeur of the Most High Presence, light shines within him;

In short, the station of sainthood possesses signs.

The key to all this fortune is love and loyalty;

Also from the stars, without his introduction, there is a call.

Not everyone who puts on a patched cloak is from the saints—

Blessed is he to whom such a fortune is granted.

One can speak of the theft of poverty, but the sign of the men of the path is purity.

What explanation can I give of the difficulties of the path of righteousness,

When the condition of every step is weeping and lamentation?

Let him burn who does not burn with sincerity in the path of the Beloved;

Let him die who flees from annihilation.

The crown of victory and triumph does not find a head,

Except the head that is sacrificed for the protection of the religion.

Heavenly signs are not given to anyone

Except him who, having lost himself, is in pursuit of God.

How can he reach the station of marvels and miracles

Who is in the station of friendship and selection?

It is necessary that such an Imam come in the religion

When the people are ignorant, irreligious, and corpse-like.

All the people of the world are indebted to his favor,

Because he is the refuge of the guided community.

Though he has no sword, except with the sword of argument,

There is pain in the ranks of a people who are undeserving.

By "war" is not meant the war of swords and guns, because this is utter ignorance and contrary to the guidance of the Qur'an for spreading the religion. Rather, by "war" here we mean verbal debates that are conducted with gentleness, justice, and adherence to reason. Otherwise, we are strongly opposed to all those religious wars that are waged with the sword as jihad.

Mouth.

Ruhani Khaza'in, Volume 15, page 131

Tiryaq al-Qulub

When the champion of battle comes from the nearness of the Generous Lord,

Every breath of his is helped by the sincerity of his claim.

What hands he shows on the day of sailing and war,

In the hope that perhaps some soul may be saved.

We are the chosen group of God, this is a sign of our divinity.

They spend every moment in war and battle,

So that the people may be protected from tribulations.

The night passes in goodness and safety while they sleep,

For their watch is kept with a hundred hardships.

Be a slave to the courage of the men of the battlefield,

For the safety of men and women comes from these men of war.

The protection of the Islamic fold is that young man

Who, for the sake of the religion of Mustafa (peace and blessings of Allah be upon him),
exchanges blood for heart.

It is because of this that all the people of good nature

Keep the head of need bowed at their threshold.

Arrogance and pride are ignorance in men of war;

Whoever shows arrogance is extremely wretched.

What place is there for pride? For they are the refuge of every human being;

Through their mediation, all the turbans and cloaks [of honor] exist.

If you are separated from their sanctuary for a single moment,

The goods and capital of faith will be separated from you.

The head is under the axe for the truthful and sincere ones,

So that the head of a people who are in affliction may be saved.

Their principle is all compassion, kindness, and generosity;

Their way is the path of humility and the head of contentment.

May a thousand precious lives be sacrificed for that heart

Which is intoxicated and absorbed in the pleasures of the Divine Majesty.

By "men of the battlefield" are not meant those people who, under the pretext of spreading religion, raise swords against God's creation, kill them, and plunge a whole world into affliction. Rather, such people who have only a sword for spreading religion are in reality like beasts, and these people are not worthy of any praise, because by shedding blood unjustly and wrongly, they give opponents an opportunity for objection. Rather, in this place "men of the battlefield" means those Godly men who receive from God Almighty the power of performing miracles, are granted exalted arguments, and are given knowledge of the Book of God Almighty. So they convict the deniers through signs and proofs, and in this way they achieve manifest victory in the field of debates.

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132

Tiryaq al-Qulub (The Antidote of Hearts)

If in the retreat of the pure ones you should pass,

It will become manifest what light is within that abode.

By the grace of both worlds they do not hold their heads high;

In love of the Beloved, the wounded and sorrowful heart is like a doubled cloth.

Do not compete with the green turban and the woolen cloak,

For beneath the patched mantle there may be deceits.

From the hand and arm of that man a service comes forth

Who has burnt his heart and soul for the sake of guidance.

He who burns his heart for the sake of the people night and day,

It is certain that he is the servant of mankind.

If the shadow of the cloak be separated from our community,

The dread of calamity will sweep the foundation of religion from its place.

It is because of this that when a hundred years are completed,

There will appear one who is a deputy of God in this religion.

A hidden glad tidings reached me: I am that very man

Who is the renewer of this faith and the guide.

Our banner will be hidden for every fortunate one;

A victorious call will be manifest in our name.

Do not wonder if people run towards us,

For wherever there is a wealthy one, there is a beggar.

The flower that will not see the face of autumn at times
Is in our garden — if your lot should reach it.
I am the Messiah — I say with a loud voice:
I am the Caliph of a King who is in heaven.
It is destined that one day on this earthly surface,
Thousands of hearts and souls will be sacrificed for this way.
The dead earth desired a Jesus-breath;
Where can effect come from the preaching of those who are without deeds?
The doors of grace have been opened — if now I do not come,
It will be due to the misfortune of an unattainable destiny.
Do not eagerly seek that Mahdi and Messiah,
For their work is all bloodshed and deceit.
It is not that you should draw a sword if there is refusal.
My dear! The path of supporting the religion is different;
What need is there to draw a sword for the sake of religion?
After all, drawing a sword for religion is not religion
If its survival lies in bloodshed.
When religion is reasoned, rational, and luminous,
What heart will refuse that creed?
When religion is correct, a dagger is not needed;
For the force of a valid argument is wonderfully persuasive.
You have not come out of the abode of nature;
Despite all this, compulsion and injustice exist.

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133

Tiryaq al-Qulub (Antidote of Hearts)

The coercion of the proof of truth does not come straight to the world —

Go, give a reason, if you have intellect.

From coercion, where does the Ka'bah of truth suffer defeat?

It is because the path of coercion is with error.

Be aware: coercion itself is a reason for escape —

Where is the comfort of people's hearts from this?

You accuse me of disbelief from this speech,

For disbelief, in your view, is the punishment for the pious.

Speak whatever you say, since you yourself do not know;

What wonder is it if you speak thus: "Whoever falls without skill is a prattler"?

What selection is there for the inhabitants of His door?

I am pleased to endure oppression, even if I am killed,

Because every action and deed has its recompense.

Purify your own eyes so that you may see my face;

Otherwise, even a hundred justices before you are oppression.

That meddlesome one finds fault with my speech,

Who is unaware of the armor and customs of our faith.

Where is the truthful important one so that our reality

May be revealed to him all from the veil of concealment?

Listen: every dawn from the unseen caller this call is:

"The time of awakening has come — are you still asleep?"

In knowledge, virtue, and miracles, no one reaches us —

Where is the one who is among the claimants?

You show a thousand coins — where is one like our coin,

With good design, purity, and clarity?

A supporter who is the Messiah in breath and the Mahdi of the time —

In his description, who else from the pious can be?

The world was like a bud, silent and closed;

I came with a coming that is from the east wind.

What tribulations have arisen in these days!

Which evil path is there that is hidden?

It is impossible that you become safe from these tribulations,

Unless you follow my steps in imitation of me.

One to whom the shade of the wing of even his companion gave no benefit —

He must be under our shade for a few days.

It is settled for me a general sovereignty from God,

For I am the Messiah of God, who is in heaven.

By "general sovereignty" and "general ruler" is not meant outward rule, but that kingship and sovereignty which is given to the chosen ones from heaven. The perfect beloved ones of God possess their kingship in heaven, while on earth they do not even have a place to lay their head. Those who receive heavenly kingship do not covet the kingship of the people of the earth at all, because the kingship of the earth is very limited and also of a few days and perishable. mouth

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134

Taryāq al-Qulūb

To this address I never paid any heed —

What crime? When such a command is from God.

I desire not the produce and throne of the earth,

Nor is there any longing for a royal crown in my heart.

It suffices me to obtain the kingdom of heaven,

For where is the permanence of the kingdom and dominion of earth?

My aspiration was fixed on the heavens from the first day;

Now why should I gaze upon the wares of earth?

For me Paradise on high is the dwelling and refuge;

Why should there be a place in this lowly dunghill?

If the whole world holds me in contempt, what grief?

I am the Messiah of the age, and I am the Interlocutor of God (Kalīm Allāh).

For with me is a Mighty One who is the Lord of Sublimity;

I am Muhammad and Ahmad, who is the Chosen One (al-Mujtabā).

I am not Balaam, nor those ignorant folk worse than Balaam,

Whose warfare is to speak against truth out of desire.

I have flown out of that cage called the world;

Now our abode is on the battlements of the Throne.

Passage to the rose-garden of Divine Ridwān has been granted me;

My station is the meadow of holiness and election.

The perfection of purity, truth and sincerity that had been lost —
Let it be revived through my speech and preaching.
Do not be offended at my words, O you who are utterly unaware;
One who is lost to himself has been joined to the light of truth.
I have not come for war, battle or jihad;
We have given consent to clothe someone in the dust of humiliation and curse.
For what I have said is from the revelation of the All-Glorious;
Whatever you hear from his mouth is befitting.
The purpose of my coming is the lesson of piety,
To this end: that permanence may be established upon non-existence.
My inner being is all filled with the love of a light
That in the time of misguidance may be illumination from it.
There is no deliverance except being a captive to the love of His radiance;
His favour and kindness nurture me every moment.
In the workshop of power there are thousands of designs;
I have come to illumine the path of truth.
I have come to open [doors] in knowledge and right guidance,
That by His remedy all diseases may be cured.
You will see it if you have eyes of your own;
Perhaps the manifestation of the Merciful is from our image.
I take to the garden that which is pious;
I also show to the earth that which is in the heavens.

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Your denial reaches the point of cowardice — you do not [understand?].

My heart and soul have melted for the sake of supporting the religion of Allah.

Tiryaq al-Qulub (The Antidote of Hearts).

"Go sit with women if you have any shame." (line of poetry)

Your eye is still blind — what kind of aggression is this?

If this religion, out of grief, takes the path of non-existence — for every moment the hearts of the faithful are shattered like glass?

What do you [care?].

You yourself, because of the disease of estrangement, have become abandoned.

Why do you complain against the Merciful out of ignorance?

Otherwise, from His door, from every side there is a call.

Be pure, so that you may run toward purity.

Such an age, such a era, such blessings — you go deprived — what kind of misery is this?

It is better that light falls upon this house of mine.

You, like women, your work is adornment and vain desire.

May a thousand ascetics be sacrificed for the arms of those [heroes]!

Those seized by love, the captives of beauty.

The Imam of the time is that same champion of the field.

How can you recognize the qualities of men?

Unless you see with a [spiritual] blindfold?

How can there be in your heart a desire for guidance?

For their lives are sacrificed upon the path of the true religion.

Those who travel the path — that path is one of annihilation.

The sword is upon the head, and the head is before the Beloved.

For all their qualities are like the qualities of women.

The world and worldly status are in their sight as worthless as, before your eyes, a single straw from a reed mat is worthless.

The moon cannot compete with their face — they have a hundredfold dignity.

For His light is from the sun — this light is from Allah.

Their tearful supplication pierces the heavens.

With the seven heavens in hand, I do not see their like — even if upon the celestial sphere there were a source of light.

From their company, the darkness-absorbing attractions see from the garden of the beloved that which is heart-pleasing.

Though you strive a thousand times, this base copper will not turn into gold — it is impossible.

If you yourself flee, or else it is not possible.

They trample the dust of greed and vain desire underfoot.

My Mentor has made me one of this group.

Unless through their friendship — which is alchemy?

That the shadow of His grace may never be separated from you.

For to abandon the Friend for the sake of vain desire is oppression.

By a divine attraction that has neither limit nor end.

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136

Tiryaq al-Qulub

Two eyes of the creation see you, like the moon of the Turk-man,

Provided that the veil of poison remains removed.

I shall show a thousand signs of truth,

Provided that you test me with patience.

The sky neared the earth from the downpour of blessings; where is the seeker of truth so
that his certainty may increase?

Where is a heart in which there is fear of God?

Do not vie for worldly rank and position, O heedful one,

When sleep passes away, what is this pleasant time that you hold?

You pray, yet do not know the direction of the Qibla;

Where is an eye of people that may possess modesty?

For this luxury and pleasure of yours is not permanent;

Do not covet that this state may have permanence.

I do not know what purpose you have in these prayers,

Provided that in the heart there is fear of God.

He attains to God who is annihilated from his own self;

The world and the affair of the world are entirely a trial.

When the whale of death is every moment in pursuit,

How blessed is one who, though caught by it, is freed!

A thousand thanks that I have seen the face of my Beloved; I have tasted all that treasure —
may it be the delight of meeting!

I shatter the intellect and pride of all deniers of the faith; I am standing here now — where else can he be?

From the eye it makes blood drip, the hearing of the story of the Resurrection;

To a dark soul, the desire of union with Him — alas, far it is!

Place your step in the station of the spiritual ones, for from this

What place is there for pleasant sleep, comfort, and ease?

The success of matters lies in binding the heart to the Beloved;

Like the luminous and radiant sun, I scatter light.

From the deeds I do and from the signs I show,

It becomes evident that all my work is from God.

If you sit back from seeking, it would be a great mistake,

For the manifestation of the sun is that which repels blindness.

Now that a thousand flowers have blossomed in my garden,

Pure intellect is given to you when the heart is pure.

You desire life and patience, for that time will come,

That season in which even the bird is in song.

Untie the knot from the heart, behold our affair with awareness;

For the season has come when all the pious and righteous gather.

What has happened to you that you sit wailing with us?

Return from the thought of division, for a season has arrived.

Where else, and to whom does such power belong?

That he may be one released from his captor.

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137

Tiryaq al-Qulub

The eternal will brought this time and moment — what is it that you are such that a rejection of this decree should come from you?

Do not go in ignorance; come and sit near us, for the shadow of the people of purity is a source of healing.

Dwell for a few days in the circle of the righteous —
perhaps the power of the Almighty may be the knot-opener.

Blessed be the time you never sought, when you would come towards us; blessed be your lot, if there be yearning and supplication.

What is left for you to do, save to reproach your own self? Alas! A thousand pities upon this intelligence and acumen!

What need have you to labor in writing compositions?

Why [should I seek] any rank at all from the face of the Beloved?

Blackened be the face of my fortune, if into my heart

[the thought ever enters] that the test of one who prays might itself become a prayer.

Unless the assistance of Islam be the object sought,
no other purpose exists except the Beloved, the Intimate.

Where is the path of deliverance for that black-hearted one
who, with a heart like mine, persists in cruelty?

Since our eye's flood is neither a flood nor a storm — fear, for this is a flood that lies before your feet!

You must fear the sigh of the company of the Abdal,

especially if that sigh be the sigh of Mirza.

Just as we have explained in this Persian ode which was composed about him that among the signs of Allah's perfect commissioned ones, one sign is that heavenly signs are manifested from them. Similarly, we write here with thousands upon thousands of thanks that all those signs were fulfilled in this servant of the Divine Unity. In this age, the bigoted faction of the priests, which used to say with utter concealment of the truth — as if no miracle had appeared from our Prophet (peace and blessings of Allah be upon him) — Allah Almighty gave them a severely humiliating reply and manifested clear signs in support of this servant of His.

There was a time when the preachers of the Gospel, in the markets and streets and alleys, with extreme insolence of tongue and utter slander, used to say concerning our Master and Lord, the Seal of the Prophets, the Most Excellent of the Messengers and the Chosen Ones, and the Chief of the Infallible and the Pious, the Beloved of the Majesty of Oneness, Muhammad Mustafa (peace and blessings of Allah be upon him)...

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Tiryaq al-Qulub

They used to utter this shameful lie, as if no prophecy or miracle had appeared from that exalted personage.

And now is the time that Allah Almighty, besides the thousands of miracles which are mentioned with such abundance concerning our Master and Patron, the Intercessor for the sinners (peace and blessings of Allah be upon him) in the Holy Qur'an and the ahadith — miracles which are of the highest rank, indeed superior — has manifested fresh, new hundreds of such signs that no opponent or denier has the power to confront them. With utmost gentleness and humility, we have repeatedly said to every Christian gentleman and to other opponents, and still say, that in truth this matter is correct: that for every religion which is from Allah Almighty and is established upon its truthfulness, it is necessary that there should always continue to arise within it such human beings who, as deputies of their leader, guide, and messenger, prove that that prophet is alive in terms of his spiritual blessings and has not died. For it is essential that the prophet who is followed, who is considered an intercessor and savior, should always be alive in terms of his spiritual blessings and should dwell in such a manifest manner with his radiant face upon the heaven of honor, exaltation, and glory. And his sitting at the right hand of the eternal, everlasting, Self-Subsisting, All-Powerful God should be thus proven by such powerful divine lights that loving him perfectly and following him perfectly necessarily produce this result: that the follower receives the reward of the Holy Spirit and heavenly blessings, obtains light from the lights of his beloved prophet, dispels the darkness of his own time, and bestows upon receptive people that firm, perfect, radiant, and luminous certainty in the existence of God by which all desires for sin and all emotions of the lower life are burnt away. This is the proof that that prophet is alive and is in heaven. So what gratitude should we render to our Pure, Majestic God that He, by granting us the ability to love and follow His beloved Prophet Muhammad Mustafa (peace and blessings of Allah be upon him), and then by bestowing upon us a full share of the spiritual effusions of that love and following — which are true, heavenly signs of piety — has proven to us that our beloved, chosen

Prophet has not died.

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Tiryaq al-Qulub

Rather, he sits on the throne of majesty and glory at the right hand of his Omnipotent Sovereign in the highest heaven.

O Allah, send blessings upon him and grant him peace and blessings. Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, send blessings upon him and greet him with peace.

Now let someone answer us: for which prophet on the face of the earth is this life proven except our Prophet (peace and blessings of Allah be upon him)? Is it for Hadrat Moses? Not at all. Is it for Hadrat David? Not at all. Is it for Hadrat Messiah (peace be upon him)? Not at all. Is it for Raja Ramchandra or Raja Krishan? Not at all. Is it for those rishis of the Vedas regarding whom it is narrated that the Veda was revealed upon their hearts? Not at all. Mention of physical life is useless. The true, spiritual, and grace-bestowing life is that which, being similar to the life of God Almighty, manifests the marvels of light and certainty. Otherwise, to attain a long life with physical existence — even if we suppose and hypothetically accept that such an age was granted to someone — there is nothing at all to be proud of. Some old buildings in Egypt have lasted for thousands of years, and the ruins of Babylon still exist, in which owls hoot. And in this country, Ayodhya and Bindraban are also settlements from ancient times. And in Italy and Greece such ancient structures are also found. So can all these things, by merely attaining a long physical life, share in that majesty and greatness which is obtained by God's holy people due to spiritual life?

Now this matter has been decided that the proof of this spiritual life is found only in the blessed person of our Prophet (peace be upon him). May the thousands of mercies of God continue to encompass him. Alas that Christians never thought to prove the spiritual life of Hadrat Jesus (peace be upon him) and were not content with merely that long age in which bricks and stones can also share. Useless is that life which is not beneficial, and fruitless is that survival.

(Al-Ahzab 33:57)

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Tiryaq al-Qulub

That which has no grace. In the world, only two lives are praiseworthy. (1) One is that life which is the life of God Himself, the Eternal, the Self-Subsisting, the Source of grace. (2) The second is that life which is bestowing grace and godlike. So come, let us show that that life is only the life of our Prophet (peace and blessings of Allah be upon him). Upon which the heaven has continued to bear witness in every age, and still bears witness. And remember that he who does not possess a generous life is dead, not alive. And I swear by that God, by whose name lying is extreme baseness, that God has given me this proof of the eternal spiritual life and full glory and perfection of my great, obligatory-to-obey master, Sayyidina Muhammad (peace and blessings of Allah be upon him): that through following him and through love for him, I have found heavenly signs descending upon me and my heart being filled with the light of certainty, and I have seen so many unseen signs that through those manifest lights I have seen my God. The magnificent signs of God are descending upon me like rain, and the matters of the unseen are being revealed to me. Thousands of prayers have been accepted so far. And more than three thousand signs have appeared. Thousands of honorable, pious, and fortunate men, and people of every community, are witnesses to my signs, and you yourselves are witnesses. And I swear by that God who has sent me that if any hard-hearted Christian or Hindu or Arya denies those past signs of mine which are as manifest as the bright day, and desires a sign for becoming a Muslim, and regarding this matter, without any foolish arguing which carries a stench of ill intention, simply publishes this acknowledgment in some newspaper that upon seeing a sign—whatever sign it may be, but beyond human powers—he will accept Islam, then I hope that before one year is complete, he will see that sign, because I take light from that life which was granted to my followed Prophet. There is none who can oppose him. Now, if among the Christians anyone...

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Tiryaq al-Qulub

If he is a seeker of truth, or a seeker of truth among the Hindus and Aryans, then let him come forth into the arena. And if he considers his religion to be true, then let him stand up to show a sign in response. But I prophesy that it will never happen; rather, with ill intention they will evade the matter by setting up complicated conditions, because their religion is dead and there is no living benefactor present for them from whom they could attain spiritual benefit and obtain a life shining with signs.

O all you who live on the earth! And O all those human souls who dwell in the East and the West! I invite you with full force to this: that now the true religion on earth is only Islam, and the true God is also that God whom the Qur'an has described. And the Prophet possessing eternal spiritual life and sitting on the throne of glory and holiness is Hadrat Muhammad Mustafa (peace and blessings of Allah be upon him). We have this proof of his spiritual life and pure glory: that through his following and love we attain the rewards of the Holy Spirit, divine conversation, and heavenly signs. Although we believe that Hadrat Messiah and Hadrat Moses and the other Israelite prophets are also from God, we have no other proof of their truthfulness except that the Holy Qur'an has accepted them as prophets. Their spiritual life is not proven through tangible signs, and the reason for this is that those religions and those scriptures have been corrupted due to alteration. Therefore, no path remains for true following of these prophets through which proof of their spiritual life could be obtained. And the religion which the Christians present is not the religion of Hadrat 'Isa (peace be upon him); rather, it is an invention of the priests' own nature. Out of many gospels, these four gospels were selected, which some Greeks, having composed them long after Hadrat Messiah, attributed to Hadrat Messiah. And no Hebrew gospel exists with the Christians. And through unjust slander, they have imagined Hadrat Messiah to be a Greek man.

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Tiryaq al-Qulub

They are embarrassed in every gathering and are forced to make false and baseless interpretations.

God sent me into the world so that I might draw lost people towards God and His pure guidance with forbearance, character, and gentleness, and that by the light of that light which has been given to me, I might guide people to the straight path. Man needs such proofs as may convince him that God exists, because a large portion of the world is perishing due to this path: they have no faith in the existence of God Almighty and His revealed guidance. And there is no path clearer and easier to understand for believing in the existence of God than that He reveals matters of the unseen, hidden events, and news of the future to His chosen people, and manifests those deeply hidden secrets which are beyond human power to discover to His close ones. Because there is no way for man by which he can obtain such hidden news of the future that is beyond human powers. And undoubtedly it is true that events of the unseen and news of the unseen, especially those accompanied by power and wisdom, are such matters that human power cannot of itself ever be capable of obtaining them.

So God has done me this favor that He has chosen me from the whole world for this purpose: that He may bring the misguided to the path through His signs. But because God Almighty has seen from heaven that the supporters and followers of the Christian religion, i.e., the priests, have fallen very far from the truth, and they are a nation that not only have themselves lost the straight path, but travel thousands of miles by land and water desiring to make others like themselves. They do not know who the true God is; rather, their god is an invention of their own. Therefore, that mercy of God which He has for mankind demanded that He free His servants from their snare of deceit. Hence He sent this Messiah of His so that he might break that cross with the weapon of arguments, which (was set up) against Hadrat Jesus (peace be upon him).

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Tiryaq al-Qulub

...had broken his body and wounded him. But at the time when the body of the Messiah (peace be upon him) was broken by the nails of the cross, for that wound and injury God had prepared the ointment of 'Isa (Jesus) which cured him within a few weeks, and the Messiah (peace be upon him), having recovered, migrated from that tyrannical country and came toward Kashmir, the paradise-like region. However,

the breaking of that cross which will be broken in exchange for this pure body, as is mentioned in Sahih Bukhari, is not like the breaking of the blessed body of the Messiah on the cross, which eventually healed through the use of the ointment of 'Isa (Jesus); rather, for that (breaking) there is no ointment at all until the Day of Judgment comes. This is the work of God, which

He has fulfilled through this most humble servant. But this matter should be remembered: this hadith of Bukhari — that the Messiah will come and break the cross — does not carry the meaning which our pitiable

scholars expound, because they, through their shortsightedness, have understood that the Messiah will come into the world and

open the door of a great jihad. And he will join with Muhammad the Mahdi, the Caliph, and wage wars to spread the religion,

and he will draw the sword, and there will be a great bloodshed such as has never occurred from the beginning of the world until that time. And he will shed so much blood that the earth will be filled with blood.

But know that this belief is utterly false; rather, the pure truth, which God has taught us, is that

the Messiah, whose other name is the Mahdi, will never have any share in the worldly kingdom. Instead,

his will be a heavenly kingdom. And as for what has come in the hadiths — that the Messiah will come as a ruler (hakam)

and that he will be a general governor (hakim 'amm) over all the sects of Islam, whose translation into English is "Governor General" —

this governorship of his will not be of the earth; rather, it is necessary that he come in poverty and humility, like the Messiah 'Isa ibn Maryam (Jesus son of Mary, peace be upon him).

Thus, he appeared in exactly that way, so that all those things may be fulfilled

which are in Sahih Bukhari: "yada'u al-harb" — that is, he will put an end to religious wars, and

his time will be a time of peace and reconciliation. As it is also written that in his time...

Ruhani Khaza'in, Volume 15

Allah

Tiryaq al-Qulub

The lion and the goat will drink water from the same watering hole, children will play with snakes, and wolves will refrain from their attacks. This is an indication that he will be born under the shadow of a kingdom whose work will be justice and the spreading of equity. So from these hadiths, the praise of the English kingdom is clearly and openly proven, because that Messiah has been born under the rule of this very kingdom, and it is this kingdom which, through its justice, is gathering snakes together with children in one place, and there is such peace that no one can oppress another.

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Therefore, I who am the Promised Messiah have no connection with worldly kingship; rather, it was necessary that I come in poverty and humility, so that this objection might be removed from the world, that Islam spread by the sword and not by heavenly signs, because the coming of the Promised Messiah was for the defeat of Christian beliefs. Then, if the Messiah himself were to begin coercion and start converting people to Islam by the sword, and give such teachings, then in that case he would only strengthen those objections of the Christians that they hold against Islam concerning jihad. Not that he would remove them. Therefore, it is necessary for the true Messiah and Mahdi of God to spread the religion with heavenly signs, so that those people may be ashamed who unjustly made false accusations against God's religion, Islam. So for this reason, I have been sent with signs, and one great heavy miracle of mine is that I have proven the death of Hadhrat Isa (peace be upon him) through sensory and evident proofs, and I have given the location of his death and his grave. : Thus, whoever reads my book Masih Hindustan Mein from beginning to end — whether he be a Muslim, Christian, Jew, or Aryan — it is not possible that after reading this book he will not become convinced that the idea of the Messiah's ascension to heaven is baseless, false, and a fabrication. In short, this proof is not limited to the theoretical level, rather it is extremely clear and evident axioms, denying which is not only

far from justice but also far from human modesty.

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Tiryaq al-Qulub

And those other signs which God Almighty has manifested at my hand are hundreds of signs, for which there are not just one or two witnesses, but the entire world is a witness. Behold! A fresh sign has just appeared, the mention of which was made beforehand on page 58 of the Appendix to the booklet **Anjam-e-Atham**. It is this passage: "I have received a continuous revelation regarding the birth of a fourth son. And we give assurance to Abdul Haq (Ghaznavi) that he will not die until he hears the fulfillment of this revelation. If it be something, then through prayer avert this prediction — see page 58 of the Appendix to the booklet **Anjam-e-Atham**." Now see what a majestic prophecy this is: news was given beforehand of the birth of one, and a guarantee was undertaken for the life of another until that boy, of whom news was given, should be born. So all praise belongs to Allah that on the date of 4 Safar 1317 AH, corresponding to 14 June 1899, on Wednesday, that blessed child (mawlud mas'ud) was born — before whom three boys, his full brothers, had already been born and are still alive. Concerning them, it was stated in the prophecy that they must be born, and then the fourth would be born, who is connected with Monday. So exactly this came to pass, and through the pull of destiny and decree, after great constraints, the 'aqiqah (sacrifice for the newborn) of the fourth boy took place on Monday, so that the prophecy might be fulfilled which was recorded and published in a handbill on 20 February 1886, the words of which were: "Monday is blessed Monday."

In short, this is an astonishing thing: that fourteen years ago, in the handbill of 20 February '86, this prophecy was published at a time when not one of those four promised boys had yet been born. And this too is a wondrous sign: that a man, in support of his claim, should prophesy the birth of four boys at a time when not one of them existed, when he himself had reached the age of old age and, besides that, was perpetually ill. And then for the fourth he laid down this condition: that a certain man would not die until that event occurred.

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Tiryāq al-Qulūb

“...that the fourth son should not be born. Every intelligent person can understand that these matters are beyond human power.

And if these prophecies had been merely verbal and had not been published, then there would have remained room for the deniers to deny. But it is the good fortune of the seekers of truth that all these prophecies were published long before their time. To state them fourteen years in advance and to circulate written announcements among hundreds of thousands of people — can this be the work of a man? Who is there in the world who can, through physiognomy or conjecture, make a prophecy: ‘It is certain that such-and-such a woman, my wife, will bear four sons in my house. And it is certain that the fourth son will have some connection with Monday. And it is certain that such-and-such a person will not die until the fourth son is born’?

Now consider a little: these prophecies of greatness and majesty are from that person who claimed to be the Promised Messiah. And furthermore, he set up such prophecies as the criterion of his truthfulness. And he also wrote in the announcements, addressing the opponents: ‘If you are friends of God and God Almighty is with you, then pray that these prophecies may not be fulfilled.’ And then the prophecies were fulfilled, and the opponents — who were also called inspired ones — offered many prayers that those prophecies might be averted, but God did not hear their prayer, and all of them remained disappointed. Can such a claimant be false? Those signs appeared along with writings and strong testimonies. Search the world: where is there any parallel to such a high degree of proof, except from our Prophet (peace and blessings of Allah be upon him)? But here it is also worthy of note that since it is the habit of a prejudiced person that when he is fully cornered with every kind of argument and falls tightly under the vice of accusation, then he deliberately, heedless of modesty and shame, begins to call day night. And even when there is no room for denial, he still denies on the basis of frivolous quibbling. For this reason, our opponents, after seeing hundreds of signs from God Almighty, still derived no benefit from them.”

Ruhani Khaza'in, Volume 15, p. 148, Tiryaq al-Qulub

Rather, even regarding some prophecies that were conditional and, with respect to their conditions, were fulfilled, and the divine conditions required that those who abided by them should receive the benefit of compliance. With extreme injustice, this objection was raised that they turned out to be false and were not fulfilled. For example, concerning the death of Deputy Abdullah Atham, a prophecy was made in which there was this condition: if Mr. Atham were to turn towards the truth within a period of fifteen months, he would be saved from death. The foolish opponents raised an uproar that Atham did not die within fifteen months, but died later. And if these people, setting aside prejudice for a moment, were to reflect on the content of the prophecy and consider the wording of the condition with deliberation, and then look at the circumstances that Mr. Atham manifested during the fifteen-month period of the prophecy, then without doubt human modesty would prevent them from declaring such a clear prophecy, which was manifestly fulfilled, to be false. But in this blind world, prejudice is also a severe turbulent dust that causes a person, while seeing, not to see; while hearing, not to hear; and while understanding, not to understand.

Is it not true that Atham, during the fifteen-month period of the prophecy, completely refrained from religious debates and turned away from that old habit of his which he always manifested in the form of composition and writing? Was there any other reason for this turning away except that he was afraid lest some calamity befall him sooner due to prejudiced debates and written and spoken insolence? Thus, out of fear of divine wrath, he was forced to turn away from his old habit. Was this not a turning away? Is this evidence of steadfastness upon Christianity, that such a person, who would never stop condemning Islam and engaging in debate, kept his mouth shut for fifteen months, i.e., the days of the prophecy's term, and lived like a madman, bereft of senses? So when Atham, fearing the prophecy, abandoned his former lifestyle, manifested signs of fear, and desisted from insolence and rejection of Islam, will this state not be called a turning?

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Tariyaq al-Qulub

Yes, if he had turned back completely, then God Almighty would also have granted him complete respite; but since his turning back was not complete, and also he could not remain steadfast upon his turning back, and after the expiry of the term he concealed the original testimony, therefore the effect of the prophecy did not leave him, and he died quickly. In short, this is manifest oppression and severe concealment of the truth, to make it appear as though after hearing the prophecy Atham remained established and steadfast upon his usual lifestyle and service to the Christian religion with great bravery and perseverance. Anyone who fears the curse of God will never utter such a lie. Well, let any one of you prove and demonstrate that Atham remained established and upright upon his former habits during the term of the prophecy, and that the terror of the prophecy did not stupefy him. If anyone can prove it, let him do so; we are ready to accept. Otherwise, "the curse of Allah be upon the liars." Was this not a turning back, that not only did Atham desist from foul language, but he remained afraid throughout the entire term of the prophecy — fifteen months — and signs of restlessness and fear were apparent on his face, and he had no peace anywhere? Is this evidence of little weight: that when I offered Atham Sahib four thousand rupees in cash for this purpose — that he should swear an oath in the assembly that he had not turned towards Islam and that the thought of God's wrath was not in his heart — then Atham Sahib flatly refused to swear? And I informed him through a published notice that if you are ready to swear, I will hand over four thousand rupees to you before I even set foot on your threshold, but even then he did not swear, whereas the Messiah swore on his own without appearing in court; Paul swore on his own without appearing in court. Then what prevented Atham from swearing? Is this evidence of Atham Sahib's turning back of little weight: that I learned through a printed notice, on the basis of reliable testimonies — which Atham Sahib did not deny, but rather clearly admitted — that on several occasions in his life he had sworn an oath in court on the occasion of giving testimony in some cases? Those documents are still present in the official court records.

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Tiryaq al-Qulub

He was informed that if the fear which you confess was not from the wrath of God, but rather from some criminal attack of mine, then file a complaint in court and provide proof of it. But neither did he file a complaint, nor during the days of the prophecy did he cause this matter to be published in any newspaper — that he remained in fear of being killed — nor did he inform the police. Does this not show that from taking such action, his heart considered him a culprit? Is this proof of Atham Sahib's turning back of some small weight? For just as it was published in advance in the revelation that Atham would benefit from turning back, but if he concealed the testimony, then he would soon be caught and would die. This revelation had become widespread among millions of people before the death of Atham Sahib. Accordingly, Atham Sahib died six months after my final advertisement, and through his survival and his death, he proved the testimony of the prophecy in a twofold manner. When he acted upon the condition, then to the extent of that action, a delay occurred. And when he concealed the testimony, he was caught. See how clear and bright this prophecy was, and how it was filled with divine majesty! Yet still, biased people, ignoring the divine condition, girded their loins for denial. Thus, in the same way, the prophets have always been denied. Alas, that these people of tyrannical nature did not even compare the prophecy of Atham with the prophecy of Lekhram. This was a place for obtaining guidance: that in the prophecy of Atham, the revelation was attached to the condition of turning back, and many indications had made it evident that indeed Atham adhered to the condition. So the Merciful God, from his adherence, to the extent that adherence manifested from him, granted him benefit accordingly. But in the prophecy of Lekhram, there was no condition. Therefore, he did not receive a delay. Atham employed gentleness, fear, being terrified, and being frightened. Therefore, God also showed gentleness towards him. But Lekhram, after the prophecy, sharpened the knife of his tongue excessively and began to abuse our Noble Messenger (peace and blessings of Allah be upon him) in every gathering. Therefore, he reaped the fruit of his sharpness from the sharp weapon of God. These two prophecies are, each in its place, in the color of beauty (jamali) and of majesty (jalali).

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Tiryaq al-Qulub

The prophecy of Atham is of beauty (jamali) and that of Lekhram is of majesty (jalali). By reflecting on both these prophecies, great knowledge is acquired, and the reality of Divine ways is revealed — how He is soft with the soft and harsh with the harsh. Who does not know the difference between the conduct of Atham and Lekhram? But who will now explain, when in any case denial is intended? If denial is permissible in the same way as was done regarding Atham's prophecy, then such people would have to deny many prophecies of the prophets. In the manner that clear signs of the Divine Being (Hazrat Ahdiyyat) appeared for this servant, and prophecies were made public beforehand among hundreds of thousands of people, and then those prophecies were fulfilled under the observation of thousands of people like a public spectacle — is there any parallel to this in the world?

One should consider that prophecies are not beyond six forms: (1) concerning one's own self, (2) concerning one's wife, (3) concerning one's children, (4) concerning one's friends (13), (5) concerning one's enemies, (6) concerning any other thing or person of the world. So all these types of prophecies are recorded in the book **Baraheen-e-Ahmadiyya** and the announcement of 20 February 1886, and the marginal note related to page 2 of the announcement of 20 February 1886, as contained in **Aina-e-Kamalat-e-Islam** and the appendix of the treatise **Anjam-e-Atham** page 58, and in the treatise **Anjam-e-Atham** page 282, and in **Izala-e-Auham**, and also in the announcement of January 1897, in which there was the prophecy that our article would prevail in the Religious Conference, which was also confirmed by the **Civil and Military Gazette** and the **Observer**. Similarly, in the book **Al-Bariyyah** as well, in which there is a prophecy regarding being acquitted from the case of Dr. Martin Henry Clark. If all these prophecies are written in detail, they would form a volume.

It should also be remembered that to assess the value and significance of each prophecy, it is also necessary to see at what time and in what era that prophecy was written. For example, to prophesy about the birth of four boys at a time when not even one of them

existed, and along with that to prophesy that 'Abdul Haqq will not die until he hears of the birth of the fourth boy.

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Tiryaq al-Qulub

Is making such a prophecy within human powers? If it is, then let someone come forth and demonstrate it by opposing it.

Likewise, when in Barahin-e-Ahmadiyya this revelation was published: “I will make you a renowned man, and I will cast love for you into the hearts of people, and people will come to you from far and wide, and provisions for your comfort will be brought to you from distant lands,” now twenty years have passed since that time. And this humble one was at that time such an obscure person that, apart from two or four individuals who were acquainted with me from my father’s time, no one in the Punjab or India knew me, nor did anyone have any connection of sympathy or friendship with me. Then, after that, in accordance with that prophecy, I have now been made famous among hundreds of thousands, nay, millions of people, and several thousand persons have arisen who have ties of sympathy, friendship, and sincerity with me; and from the farthest corners of India, indeed from Burma, Bandar Abbas, Madras, Bukhara, Hyderabad, Africa, and the land of Kabul, people have sent all kinds of gifts, and have provided substantial monetary help for my cause, and continue to do so.

Therefore, this is a moment for weeping and ecstasy: how at this time the prophecies of that era—when I lay in this wilderness like a contemptible and lowly thing—have been fulfilled with utmost grandeur and splendor! Reflect in your hearts and ask the wise: can human power have any part in prophecies of this kind?

Some ignorant people, whom bigotry has blinded, say: “Even if some prophecies have come true, such as that of Ahmad Beg’s death, the murder of Lekhram, and the great Lahore Conference of Religions...” But Allah Almighty has willed that not only the people of this age should benefit from my prophecies, but that some prophecies should be such that they become a great sign for the people of future times. For example, these prophecies in *Barahin-e-Ahmadiyya* and other books: “I will give you a lifespan of eighty years, or a few years more or a little less; I will absolve you of every accusation of the opponents; I will

make you a great family; I will produce from you a magnificent human being; the world will be filled with your followers, and they will always prevail over others; you will not perish until you have established the proofs of truth upon the earth, and until a distinction is made between the impure and the pure. And God will bless you to such an extent that kings will seek blessings from your garments.”

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****Ruhani Khaza'in, Volume 15, Page 153****

****Taryaq al-Qulub****

...concerning the continuation of speech in the time of anonymity, and after a period of obscurity becoming famous among tens of thousands of people, and the appearance of thousands of sincere ones, sympathizers, and servants, and the arrival of gifts and wealth from far and wide, and ultimately being acquitted from the case of the blood accusation brought by Dr. Henry Martyn Clark, and the prevention of the abuse and foul language of Maulvi Muhammad Hussain, and along with that, his acquittal from that case, and the birth of a fourth son in accordance with the announcement of 20 February 1886, and the birth of that fourth son at a time when Abdul Haq Ghaznavi, the student of Maulvi Abdullah Sahib Ghaznavi, was still alive, in accordance with the supplement to the treatise **Anjam-e-Atham**, page 58. And the prophecy of three trials befalling, which is mentioned in **Baraheen** on pages [—], and page 510, and page 511, and page 557. These prophecies were all fulfilled, but **Atham's**...

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These three trials, of which news was given ten years ago in **Baraheen-e-Ahmadiyya**, one of them is that which Dr. Henry Martyn Clark unjustly filed against me in a false case accusing me of bloodshed. There is a clear indication of this trial on page 241 of **Baraheen-e-Ahmadiyya**. The second is that trial which Maulvi Muhammad Hussain Batalwi unjustly wrote a fatwa of apostasy against me, and then reversed the meaning of the prophecy of disgrace, and a case was brought against me. There is an indication of this trial on pages 510 and 511 of **Baraheen**. And the third trial is the excitement of the Hindus in the matter of Lekh Ram's case and the unjust search of my house, which is mentioned by way of allusion on page 557 of **Baraheen-e-Ahmadiyya**. In short, in **Baraheen-e-Ahmadiyya**, mention was made by way of prophecy of three severe trials. So all three trials have been fulfilled. And perhaps some branch of them still remains.

Margin within Margin

Acquittal

The Aryas' harboring ill will toward me is a cause for wonder, because the Aryas were the first to experience my signs. I gave news to some Aryas of Qadian, in advance, of the death of Pandit Dayanand Saraswati, that he would die within six months. And I gave advance news of some calamities befalling those very Aryas, and then advance news of deliverance from the calamity. The detail of all these inspirations is present in *Baraheen-e-Ahmadiyya*, and those concerning whom the prophecy was made are also [people of Qadian? they are also] alive and present in Qadian. One of them is named Sharmpat; he is by caste a Khatri and a Chaudhry of the market. I informed Sharmpat, having received inspiration from God, that his criminal case would be returned from the Chief Court and that half of the sentence [of imprisonment] of Shambhu Das, his brother, would be remitted due to my prayer, but he would not be acquitted. And I also told him that I have seen in the world of unveiling that I have cut off half the sentence of destiny with my pen, but I have not acquitted him. Lal Sharmpat is a bigoted Arya and an enemy of Islam. For my verification, it is sufficient that Lal Sharmpat be asked, adjuring him by his children, whether these statements of mine are true or false.

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Beginning

Tiryaq al-Qulub

The prophecy in relation to Atham was not fulfilled. And also it had been prophesied that there would be a son, but a daughter was born, and then when a son was born, he died. Yes, afterwards four sons were certainly born. As for Atham, we have just written that, in accordance with the revealed condition, that prophecy was fulfilled with perfect clarity. So tell us yourselves: when in that revelation there was an explicit condition, and the established indications had made it known that Atham had to some extent definitely observed that condition, then was it not necessary that Atham should benefit from that observance? Is it permissible for Allah Almighty to break a promise? Is it proper that He should promise some concession and forbearance and then show no regard for that promise? In the revelation of the Prophet Yunus (peace be upon him) there was no condition at all; yet even then, the people who repented benefited from their repentance. So why could Atham not derive even a little benefit from an explicit condition? Can you say that Atham remained so steadfast in his Christian bigotry that he felt no fear at all and did not even touch the condition of turning back? On this matter, proofs shine like the sun: that after hearing the prophecy, Atham could not remain firm in his former bigotry and harsh language and his habit of contending against Islam. And upon hearing the prophecy, he became so terrified, just as a child is terrified upon seeing lightning, and he brought about a change within himself and became subdued. If even now someone does not abandon his bigotry and miserliness, then what remedy is there except that we dismiss him by saying: **لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ** "لَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ" (the curse of Allah be upon the liars).

And remember, the birth of a daughter or the birth of a son who then died had nothing to do with the revelation. The revelation indicated that four sons would be born, and among them one has been described in the revelation as a man of God, a messianic figure. So by the grace of Allah Almighty, four sons were born. There is no revelation of ours the content of which is that in the first pregnancy a son would be born, or that the son born in the second pregnancy would remain alive. Yes, if we merely by our own ijtihad entertained the thought that perhaps this very son might be among the men of God, then that is not a fault

of divine revelation. We do not consider our ijtihadi statements to be infallible from error.
For the purpose of finding us guilty—

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Tiryaq al-Qulub

Should we present any of our revelations. Ijtihadi errors occur even with prophets, errors occur even with prophets and messengers. They are not held steadfast upon them. Open the Sahih Bukhari a little and read the hadith of *dhahabat wa halla* carefully.

To raise such an objection — that the very same objection would also apply to other pure prophets, nay, even to our Prophet (peace and blessings of Allah be upon him) — is not the work of Muslims and righteous men, but rather the work of the accursed and of devils.

If there is no corruption in your hearts, then hold a gathering for the purpose of removing division among the community, and in a public assembly raise objections against me, saying: "Such-and-such prophecy turned out false." Then, if those present swear on oath and declare that it indeed turned out false, and after hearing my reply they refute it with an argued statement and a Shari'ah-based proof, then at that very moment I will repent. Otherwise, it is fitting that you all repent and enter this community, and abandon savagery and foul language.

O progeny of Muslims! What sin have I committed against you that you have set about obstructing me with schemes of every kind and variety? Among you, those who are clerics continually preach: "This man is an infidel, irreligious, nay, this man is an infidel, irreligious, a Dajjal, and he excessively praises the English government and is opposed to the Roman empire." And among you, those who are in government service are striving to portray me as a rebel against this benevolent government. I hear that false reports concerning me are constantly being spread from every direction, whereas you well know that I am not a man of rebellious ways. The greater part of my life has been spent in support and advocacy of this English government, and I have written so many books and published so many leaflets on the prohibition of Jihad and obedience to the English that if those treatises and books were gathered together, they could fill fifty almirahs. I have sent such books to all lands — Arabia, Egypt, Syria, Kabul, and even Rome. My constant effort has been that Muslims should become true well-wishers of this government, and that the

baseless traditions of the bloodthirsty Mahdi and the bloodthirsty Messiah, and of Jihad,

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Tiryaq al-Qulub

Those provocative issues that corrupt the hearts of fools — that their hearts become devoid of [them]. Then how could it be possible that I would be ill-wisher of this government or spread any illegitimate rebellious schemes among my party, when for twenty years I have been giving this very teaching of obedience to the English government? And I kept issuing these same instructions to my disciples. So how could it be possible that, contrary to all these instructions, I would teach any plan of rebellion? Although I know that God Almighty, through His special grace, has made this government a refuge for me and my community. This peace which we enjoy under the shadow of this government cannot be obtained in Mecca the Exalted, nor in Medina, nor in the capital of the Sultan of Rum, Constantinople. Then would I myself become an enemy of my own comfort if I harbored in my heart any rebellious plan concerning this government? And those among the Muslims who harbor such evil thoughts of jihad and rebellion in their hearts, I consider them extremely ignorant, unfortunate, and unjust. Because we are witnesses that the revival of Islam has come about through the peace-giving shadow of the English government. You may say whatever you like in your hearts, hurl abuses, or issue a fatwa of unbelief against me as before. But my principle is this: to harbor thoughts of rebellion against such a government, or thoughts that could give rise to rebellion, is extreme wickedness and a sin against God Almighty. There are many Muslims whose hearts will never become pure unless they hold the belief that the hadiths concerning the blood-shedding Mahdi and the blood-shedding Messiah are all fables and tales.

O Muslims! Show sympathy for your religion, but true sympathy. In this age of reasonableness, is it better for religion that we seek to make people Muslims by the sword? Can compulsion and forcibly entering people into our religion by force and oppression be a proof that this religion is from God Almighty? Fear God, and do not attach this indecent accusation to the religion of Islam — that it taught the doctrine of jihad and that forcibly entering people into one's religion is its teaching. God forbid! Never.

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Tiryaq al-Qulub (Antidote of Hearts)

This is not the teaching of the Holy Qur'an, nor did the Holy Prophet (peace and blessings of Allah be upon him) ever say that a bloody Mahdi or a bloody Messiah would come who would forcibly make people Muslims and whose work would be to kill human beings. The Mahdi or Messiah who was to come has already come. Was it not necessary that that Messiah should come at the time of the dominance of the Cross? Is not the first sign, of the twelfth degree, of the Promised Messiah this: that he would come during the dominance of the Cross? Now see for yourselves how, in the course of these thirteen hundred years, the religion of the Cross progressed, and how, with great speed, its advance moves forward day by day. What nation is there in the land of India from which a group has not been brought into this religion? Crores of books and pamphlets have been published in refutation of the religion of Islam, to the extent that a filthy book like **Ummahāt al-Mu'minīn** (Mothers of the Believers) was also published by the hands of Christians for your admonition. The poor fourteenth century — of which sixteen years have already passed, when in such a time of need a **mujaddid** (renewer) was to come — but you people have not yet felt the need for the Promised Messiah. The earth, because of the dominance of the religion of the Cross, bore witness to the need of the Promised Messiah, and the heaven bore witness to the appearance of this promised Mahdi by showing lunar and solar eclipses in Ramadan on the exact appointed dates. And just as the sign of the time of the Messiah was written — regarding riding and carrying loads upon camels — the railway trains have also made a difference. And just as was written among the signs, plague also broke out in the land, the Hajj was also stopped, and the people of **kashf** (spiritual unveiling) also gave news of this same time, and the astrologers also spoke out that this is the very time of the Promised Messiah. And the name of the one who claimed is also — i.e., Ghulam Ahmad Qadiani.

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Note. In the newspaper **Dawn**, from which the **Tribune** issue dated 18 July 1899 has quoted, a prediction by a learned astrologer has been published: that with the year 1900 a new era begins, and these two years, i.e., 1890 to 1900, conclude a great cycle, at the end of

which the Sun enters a new sign of the Zodiac; and from the effect of this configuration — that is, when the Sun enters a new sign, as has been the case from ancient times — in 1900 a new incarnation of the Messiah, the Word of Allah (*Kalimat Allāh*), and a new manifestation of God will appear on earth; and he will be the likeness of the Messiah and will awaken the world and grant it a sublime life. See *Tribune*, 18 July 1899, printed in Lahore.

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Tiryaq al-Qulub

...is indicating through the numerical values of its letters, that is, the number thirteen hundred which comes from this name is telling that at the end of the thirteenth century this same Mujaddid appeared, whose name completes the number thirteen hundred. But your eyes have not yet opened. You people understand the meaning of sympathy for Islam to be that, if possible, a person from whose mouth a word of opposition and disrespect to Islam issues forth should be punished or made to recant, just as at the time of the publication of **Ummahat al-Mu'minin** the same action was taken, and the government was made to understand that we do not wish to write a refutation of this book, we only wish to have it punished. But since such a request could have been worthy of consideration only if the aforementioned book had been composed after the enforcement of the Sedition Law, that request was rejected. And you yourselves have already indicated in acknowledgment that we do not wish to write a refutation. So, as it were, you neither remained of this side nor of that side. In short, this habit of excitement and agitation and seeking punishment is not good. By this, Islam is being defamed. And remember, now whoever comes in the name of the Promised Messiah and the Promised Mahdi, and whose only qualification is that he wishes to make people Muslims by showing them the fear of the sword, then without doubt he will be false, not truthful. Those in whose hand Allah the Exalted places the sword of truth and heavenly signs, what need have they of this sword of iron? It is sheer ignorance and extreme folly that the half-clerics of this age immediately say that the Holy Prophet (peace and blessings of Allah be upon him) raised the sword to forcibly convert people to Islam, and in these same doubts ignorant priests are caught. But there will be no more false statement than this, that the accusation of force and transgression is laid against that religion whose first guidance is this: **La ikraha fi'd-din** (There is no compulsion in religion). That is, there should be no compulsion in religion. Rather, the battles of our Prophet (peace and blessings of Allah be upon him) and his noble Companions were either to defend themselves against the attack of the disbelievers, or to

establish peace, and to repel with the sword those who wished to obstruct religion with the sword. But now, who among the opponents raises the sword against religion?

Al-Baqarah 2:257

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Tiryaq al-Qulub (The Antidote of Hearts)

Who prevents a person from becoming Muslim, and who forbids him from praying in mosques and giving the call to prayer? So if, in such a time of peace, a Messiah appears who does not value peace, but rather wants, unnecessarily, to kill people with the sword for the sake of religion, then I swear by Allah the Exalted and say: without doubt, such a person is a liar, an imposter, a slanderer, and is by no means the true Messiah. Whether you accept me or not, out of compassion for you I show you the straight path: you are in grave error in such a belief. Religion can never, ever be instilled into hearts through the stick and the sword, and you have no proof whatsoever for these futile ideas. In Sahih Bukhari, concerning the station of the Promised Messiah, there is a clear hadith: **yada'u al-harb** — that is, the Promised Messiah will not wage war. Then how astonishing it is that, on the one hand, you yourselves say with your own mouths that Sahih Bukhari, after the Holy Qur'an, is the most authentic of books, and on the other hand, you cling to beliefs based on such hadiths as are plainly contradictory to the hadith of Bukhari. It would have been proper that even if there were millions of such books, you should not have heeded them, because their content is not only contrary to the hadith of Sahih Bukhari but also plainly opposed to the Holy Qur'an. However, due to an old belief, you do not wish to abandon your error. And there is also another reason: in your conceit, your supposed Messiah and Mahdi will appear, kill all the infidels, hand over their wealth to you, and fulfill all your carnal desires, as is your belief. But I have not come to involve you in the filthy wealth of this world or to open the doors of fulfilling all your lusts and passions; rather, I have come to decrease somewhat even the enjoyment of this present world and to draw you toward Allah the Exalted. So in truth, my coming has caused you great harm. As it were, the hopes of thirteen hundred years' worth of riches and goods have been dashed to dust, or, so to speak, a loss of millions of rupees has occurred.

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Then how can I be considered good in your eyes? But fear God and seek spirit and truthfulness, because even if you were to gain the kingdom of the world, since it is perishable and distances one from God Almighty, it is therefore worthless. Abandon physical thoughts and engender spiritual thoughts within yourselves. Do you think that the religion of the cross will be defeated by the sword? Rather, this improper action will give rise to thousands of objections against the truth of Islam. What baseness and meanness is this, that a reply to an opponent's objection be given with a sword? Such a religion can never be true. Behold, we repeatedly call upon the reverend fathers — not with the sword, but with gentle words — to come and hold a contest with us: which of the two persons, the Messiah and our master Muhammad Mustafa (peace and blessings of Allah be upon him), is living with respect to spiritual blessings and effusions? And just as the holy Prophet of God said in the Holy Qur'an: "If it is proven that the Messiah is the son of God, then I would be the first to worship him" — so likewise I say: O priests of Europe and America! Why are you unnecessarily raising such a clamor? You know that I am a human being who is famous among millions of humans. Come, hold a contest with me. Let there be a respite of one year between me and you. If within that period, divine signs and prophecies manifesting God's power appear at your hands and I remain inferior to you, then I will accept that the Messiah, son of Mary, is God. But if that true God — whom I know and you do not know — causes me to prevail, and your religion is proved bereft of heavenly signs, then it will be incumbent upon you to accept this faith.

Now, O Muslims! If you have any sense of honor, and if you have any shame, then from now on stop hurling abuses [18] and calling (others) disbelievers, and watch this spectacle. Go to the reverend fathers, show them this my announcement, and set them against me; then see who prevails. Adopt the path of honesty and trustworthiness, for that path is impure which is filled with treachery.

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Tiryaq al-Qulub

Filthy is that path which carries wickedness and oppression with it.

The present religion and creed of the Christians, which is attributed to Hadrat Isa (peace be upon him), does not have any aspect that could give any comfort to a seeker of truth. If we look at its teachings, they are deficient; and if we look at those signs which are established in the Gospel as the marks of a true Christian, no trace of them is found in any Christian. And if we look at the works of Christ, there is no proof of them except as stories seen in visions. And if we carefully read those prophecies by which Christ is understood to be God, there is not a single prophecy by which this claim could be proven. And it is self-evident that if in the Torah and the books of the other prophets a promise had been given of a God being born, the Jews would certainly have held the belief, in accordance with that promise, that some time God would become incarnate to help them and be born from the womb of a woman. And everyone can understand that the Jews were not deviating from the Torah and the other scriptures of the Old Testament such that they would deny such a God. And if they did not accept the divinity of Hadrat Christ, why would they have rejected the original prophecy? They ought, in any case, to have said: "Such a physical God, even if He has not come yet, will certainly come." But ask the Jews and see: they are severely disgusted with such a belief, declare it to be disbelief and polytheism, and are by no means waiting for the time when God will be born in a human body. Or that the doctrine of the Trinity is true; rather, they say plainly that one who holds such beliefs is an infidel and will never attain salvation. Yet the Jews are a people among whom prophets continued to come. It is absolutely contrary to reason that the Jews, despite continuous teaching of the prophets from the very beginning, would deny such a God whose birth was promised to them in some prophecy. It is possible that they might not have considered Hadrat Christ to be the fulfillment of that physical God, but they would have said: "That physical God is someone else who will come later." We have inquired of many learned Jews of this time.

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What. They have written this reply that no prophet ever gave the Jews hope of the appearance of such a physical God. And such a belief is manifest shirk and kufr and opposed to the teaching of the Torah. We have the letters of these erudite Jews in our possession. If you say that the Jews also deny Hadrat Muhammad Mustafa (peace and blessings of Allah be upon him), then what reliance can be placed on the testimony of such Jews? Its answer is that the Jews are not deniers of the original prophecy, and they accept this matter that, just as it has been foretold in the Torah, the Mithil Musa (the one like Moses) must certainly come. Yes, these two existing sects of the Jews, which have remained from among the twelve sects of the Jews, did not accept our Prophet (peace and blessings of Allah be upon him) as the Mithil Musa due to their lack of understanding and prejudice, but they did not deny the original prophecy. But they are absolutely deniers of the existence of such a prophecy as relates to the coming of a god. Apart from this, ten sects of the Jews have entered into Islam and have become Christians. And the teaching of Christ, as we have just explained, is by no means complete, and it is impossible for all the branches of the human tree, that is, the faculties, to be nurtured by it. Can human perfection be limited to this, that we always adopt the habit of forgiveness and forbearance in season and out of season, and upon receiving a slap on one cheek, turn the other as well? Can it be appropriate to do this in every place and every situation? Did Allah Almighty ever intend that all the forces created by Him, such as anger and desire etc., which have been created for proper use, each and every one of them should be annihilated, and only the faculty of forbearance should be retained? If this was indeed the intention of Allah Almighty, then there would be a great objection to His action, that He created various kinds of forces in man, and then manifested His intention through His word in such a way that all these forces — we have proven in our book *Maseeh Hindustan Mein* with the acknowledgment of great English researchers that the ten lost tribes of the Jews are Afghans and Kashmiris who became Muslims, and then, in accordance with the promise of the Torah, great kings

arose from among them in Islam.

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...except through the power of forbearance and forgiveness, it should be annihilated. Therefore, it necessarily follows — God forbid — that either the teaching of God Almighty is false, or He Himself made a mistake in His action, and did not perform the act of creation with vigilance and foresight. In either case, such a religion cannot be deemed correct — whether its teaching is not based upon sound principles, or its God is erroneous in His actions. In contrast, when we look at the teaching of the Noble Qur'an, then, upon observing its perfection and beauty, we involuntarily feel emotion and ecstasy. Behold, what an excellent teaching it is, which is expressed in this verse: "The recompense of an evil deed is an evil similar to it; but whoever pardons and makes reconciliation, his reward is with Allah" (Ash-Shura 42:40). That is, according to the principle of justice, the punishment of every evil is an evil of equal degree; but if a person forgives his wrongdoer — provided that in that forgiveness there is reform of the guilty person, and not that by forgiving he becomes even more daring and audacious — then such a person will receive a great reward from God Almighty. Now, where in the pages of the Gospel can we search for such perfect teaching? And from whom shall we ask, and who is there to tell us? If forbearance, forgiveness, and the abandonment of retaliation are praiseworthy everywhere, without any regard for circumstance and occasion, then a cuckold whose wife is unlawfully assaulted, and he overlooks it and lets the assault happen, would be deemed worthy of praise and commendation. And a follower of Jainism, whose religion does not permit killing any living being, would, through this trait of his — that he does not even kill a louse, a flea, a snake, or a scorpion — be considered to possess the highest degree of moral state. Hence, it becomes clear that such a teaching, which does not proceed upon a straight path like an unbridled camel and pays no heed to circumstance and occasion, is extremely harmful to human perfections and is a deadly poison. Yes, it is possible that the Messiah (peace be upon him) may have used such teaching as a law specific to a particular time or specific to a particular people, out of expediency; but the teaching that is correct and complete is the one that has been expressed in the aforementioned Qur'anic verse. Similarly, the Gospel's teaching that you should not look at a woman with an evil glance —

the gist of which is that you may certainly look with a pure glance — this, too... [text continues]

Tiryaq al-Qulub (The Antidote of Hearts)

1. 本會為辦理各項業務，得向政府、民間團體、企業、社會大眾等募集、接受、管理、使用、處分、及運用各項財源，並得向政府、民間團體、企業、社會大眾等募集、接受、管理、使用、處分、及運用各項財源。

That is: Tell the believers to keep their eyes so restrained from looking at non-mahram (unrelated) persons and at places of lust that the face cannot be seen with full clarity, nor can an open and unrestrained glance fall upon the face. And they are bound to this matter: that they should by no means open their eyes fully to look, neither with a lustful gaze nor without lust, because doing so ultimately leads to stumbling. That is, through an unrestrained gaze, even the most pure state cannot remain safeguarded, and eventually trial

besets one, and the heart cannot become pure until the eye is pure, nor can one attain that station upon which it is proper for the seeker of truth to set foot. And in this verse there is also the teaching that all those apertures (orifices) of the body...

(An-Nur: 31)

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...guard those openings through which evil may enter. In the word "hole" which is mentioned in the commended verse, the instruments of lust, and the ear, and the nose, and the mouth are all included. Now observe what dignity and level this entire teaching possesses, that no emphasis has been placed immoderately on any side by excess or deficiency, and a wise moderation has been employed. And the reader of this verse will instantly know that from this command, "Do not form the habit of openly staring," the meaning is that people should not at any time fall into temptation. And that neither of the two parties, male or female, should stumble. But the unrestraint and open freedom given in the Gospel, which relies solely upon the hidden intention of man—the defect and flaw of that teaching is not such that any need for its clarification is required.

Now we again return to our original purpose and fulfill the right of preaching concerning all Muslims, and especially the scholars of Islam and the ascetics of Islam, and remind them that the Mujaddid who, according to the prophetic hadith, was to appear at the head of this fourteenth century—he is this writer himself. This matter can quickly be understood by the intelligent and fair-minded person that every Mujaddid is sent to remove those corruptions which are the most dangerous on earth and the most cause of destruction, and also the most abundant. And in accordance with those services, the name of that Mujaddid is established in heaven. And when this is a real and true matter, then it is clearly evident that in this turbulent age, when people on all sides are being destroyed by the poisonous teaching of Christianity, the great work of the Mujaddid should be to save the progeny of the people of Islam from this poison. And to grant victory to Islam over the intrigues of the Crusaders. And when the work of the Mujaddid of this century has been this, then undoubtedly his name is in heaven.

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The Breaker of the Cross came to pass, and it can also be said that when the Mujaddid of the fourteenth century performed this service — that he defeated the Cross — then from this it was decided that the Mujaddid of the fourteenth century must be the Promised Messiah, because this very office belongs to the Promised Messiah. Therefore, the Mujaddid of the fourteenth century is entitled to be called the Promised Messiah, because he is the Mujaddid of this age, and the specific service of the Mujaddid in this age is the breaking of the glory of the Cross. And God, in my time, has created such means for the breaking of the glory of the doctrines of the Cross that every intelligent person, by casting a thoughtful glance upon these means, can understand that the extinction of the Christian religion from the face of the earth — which is mentioned in the hadith — is not possible except in this manner. Because the ways that can come to mind for bringing down the Christian religion are only three:

(1) First, that by the sword, by wars, and by force, Christians be made Muslims, as is the common belief of ordinary Muslims that their supposed Promised Messiah and the promised Mahdi will come into the world and do exactly this work, and in this regard he will have only so much competence that he will wish to make people Muslims through bloodshed and compulsion. But how much corruption there is in this course of action needs no explanation. For a person to be proven false, this evidence alone can be sufficient: that he wishes to force people into his religion. Therefore, this method of spreading the religion is by no means correct, and those who hope for this method and await it are only those who possess the attributes of beasts.

In Sahih Bukhari, there is a hadith in which the Promised Messiah is named the "Breaker of the Cross" (Kāsir al-Ṣalīb), and in reality, our Prophet (peace and blessings of Allah be upon him) has appointed this very sign for the true Promised Messiah: that at his hands the breaking of the Cross shall occur. This is an indication that the Promised Messiah will come at a time when from every side such means shall be created that, through their powerful influences, the Christian religion shall fall from the hearts of intelligent people.

Indeed, this is that very time. But alas, our opposing mullahs have even here taken "the breaking of the Cross" to mean armed jihad.

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— they possess within themselves, and they are unaware of Asia and the verse “There is no compulsion in religion.” The second way to gain dominance over the religion of the Cross is that this religion should be overcome through ordinary debates, such as the people of religion always engage in. But this way too can never be a means of complete success, because for the most part the field of debate is vast and rational arguments are often theoretical, and it is not everyone’s task, especially that of the ignorant and the dull-witted, to understand rational and traditional proofs. For this reason, the nation of idol-worshippers, despite their shameful beliefs, is still found in various parts of the world.

The third way to gain dominance over the religion of the Cross is that the blessing and honour of Islam be manifested through heavenly signs, and through earthly events it be proven in the manner of self-evident sensory matters that Hadrat Isa (Jesus) (peace be upon him) did not die on the cross, nor did he ascend to heaven with his elemental body, but rather died his natural death. And this third way is such that even a bigoted Christian can admit that if this matter is conclusively established — that the Messiah (the Promised Messiah) did not die on the cross nor did he ascend to heaven — then the Christian religion is false, and the atonement and the Trinity are all false. And then, when heavenly signs are also shown in support of Islam, it is as if the door of mercy will be opened for all Christians on earth to enter Islam. So this is precisely the third way with which I have been sent.

God Almighty, on the one hand, has bestowed upon me heavenly signs, and there is no one who can compete with me in them.

All the true Muslims who have passed in the world never held the belief that Islam should be spread by the sword; rather, Islam has always spread in the world by virtue of its intrinsic merits. Thus, those who call themselves Muslims and know only this — that Islam should be spread by the sword — are not acknowledging the intrinsic merits of Islam, and their action resembles the action of wild beasts.

— From al-Baqarah 2:256

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And there is no Christian in the world who can show a heavenly sign in opposition to me. And the other — God's grace and kindness and mercy — has proven to me that Hadrat 'Isa (peace be upon him) neither died on the cross nor ascended to heaven, but rather, having been saved from the cross, came to the land of Kashmir and passed away in that very place. These matters are not merely in the guise of stories and tales, but have been established with many complete proofs, which I have detailed in my book *Masih Hindustan Mein*. Therefore, I say with emphasis and assertion that the complete provision for that breaking of the cross which was promised in Bukhari has been granted to me, and every sound intellect will bear witness that there is no other effective and reasonable form for the breaking of the cross apart from this one. Now I ask: if I am a liar and am not the Promised Messiah, then let our opposing scholars of Islam tell us: when their Promised Messiah appears in the world, what action will he take for breaking the cross? And let them explain to us in a rational manner: will that action be such that four hundred million Christians can understand with heartfelt conviction that their religion is false? In answer to this question, our *muqallid* (bound by blind imitation) Mawlawis can say nothing except that when their Messiah comes, he will convert people to Islam by the sword and will be so hard-hearted that he will not even accept the jizya. His division of time will be such that he will spend part of the day killing people and part of the day going into the forests and killing pigs. Now every intelligent person can compare: do those matters which have been disclosed to us for the propagation of Islam and the breaking of the cross appear heart-drawing and effective, or does this method of our Muslim opponents' hypothetical Promised Messiah — that as soon as he comes he will start killing unaware and heedless people — seem so? Remember, the Christian religion has spread so widely in the world that even heavenly signs alone would not suffice to subdue it, because abandoning a religion is a very difficult matter. But this scenario — that on one hand heavenly signs are shown and

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In the second aspect, the entire fabric of their religion and their principles shall be torn apart by true events, and it shall be proven that both the crucifixion of the Messiah (peace be upon him) and his ascension to heaven are false. This method of proof is such that it will undoubtedly create a tremor among this people, because the entire foundation of the Christian religion rests upon atonement, and the entire foundation of atonement rests upon the cross. And when the cross itself no longer remains, then atonement also ceases to exist. And when atonement is no more, the religion collapses from its very foundation. We have also written in some of our treatises that the belief in the cross is itself such that by it the Messiah (peace be upon him) cannot in any way be proven to be a true prophet. For, according to the Torah, one who is crucified is accursed, and the meaning of "curse" linguistically is this: that a person's heart becomes completely turned away from God Almighty, becomes disgusted with God, and God becomes disgusted with him; he becomes an enemy of God, and God becomes his enemy. For this reason, the accursed one is called "Satan." So becoming accursed and being made a cursed one—whose meaning is so vile—how could such intense darkness come upon the heart of a righteous one like the Messiah? It appears that the Christians, at the time of devising the plan of atonement, did not reflect at all upon the meaning of "curse" and forgot; otherwise, it would not have been possible that the title which was given to the filthy Satan—may Allah forbid!—they would have given the same to the Messiah (peace be upon him). It is most essential that even now the Christian gentlemen, after carefully examining the Arabic and Hebrew books, understand the meaning of "curse"—what this thing is. By examining those books, they will learn that this word applies only to that person whose heart has become blackened and impure, distant from God, and like Satan, and all ties with God Almighty have been severed. I cannot understand what believer could deem this impure title permissible with regard to that righteous one whose name is written as "Light" in the Gospel. Was that light at some time turned into darkness?!

There is no means of achieving victory over the Christian religion except by proving the natural death of the Messiah (peace be upon him) and proving the idea of a death by crucifixion to be false. So God has brought forth this matter—it is not from us—that with

perfect clarity it has been proven that the Messiah (peace be upon him), having escaped the cross, came to Kashmir and died there. This is that proof of the highest degree, like the shining of the sun in the sky. The end.

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...had occurred? Can one who is in truth from Allah say that he is in truth from Satan?

Apart from this, when this reality has also become manifest that Hadrat Masih (peace be upon him) was by no means crucified, and his grave is in Kashmir, then how can those who hunger and thirst for righteousness remain steadfast upon the Christian religion? This is the apparatus of the breaking of the cross, which Allah has created from the heavens, not that by beating and striking people they should be made Muslims. The scholars of Islam among our nation ought to pause and reflect for a moment: can anyone become a Muslim through compulsion? And can any religion enter the heart through compulsion? And those among the Muslims who are called **fuqara** (the poor) and pose as **masha'ikh** (spiritual masters) and Sufis—if even now they do not abandon this false belief and do not become affirmers of our claim of Messiahship, then the easy way is this: let a gathering be convened, and let some person who does not accept my claim of Messiahship and considers himself inspired and possessed of divine revelation summon me to the town of Batala or Amritsar or Lahore, and let us both pray before the Divine Presence that whichever of us two is true in the sight of the Divine Presence—within one year some great sign, which is beyond human powers and higher than the reach of ordinary men, should appear from him—such a sign that in its majesty and power and brilliance should be effective upon ordinary people and various temperaments, whether it be a prophecy, or some other kind of miracle resembling the miracles of the prophets. Then, after this prayer, the person whose extraordinary prophecy or any other grand sign appears within the space of one year, and appears with such greatness that the sign of that rank does not appear from the opposing rival, then that person from whom such a sign has appeared shall be considered true. And then, for the removal of dissension from within Islam, it shall be incumbent upon the vanquished person to abandon opposition to that person and, without delay and without hesitation, to pledge allegiance to him, and to fear that God Whose wrath is a devouring fire.

This

Most ignorant people do not know that satanic inspirations also occur. All the great ones of the *Ummah* are agreed upon this belief. Therefore, the inspiration of every person? The inspiration of a person that is mere words and no supernormal matter...

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...are not present in them. It cannot be from Allah the Exalted. And no revelation can ever be worthy of acceptance unless there is Divine majesty in it. And Divine majesty means that extra-ordinary and magnificent predictions, filled with the power and knowledge of Divinity, are found in that revelation, or in other revelations that have issued from the same person's mouth. And despite all this, there will also be this condition: that ten days prior to the convening of that assembly, I must be informed through a published notice stating which specific place among those three aforementioned locations, as well as which specific date and time, have been appointed for this purpose. That notification must bear the signatures of twenty honourable and renowned scholars and chieftains of the city, so that no base person should publish such a notice merely for sport and mischief. And it will also be necessary that after this prayer, if any sign of the category of a prediction appears upon anyone, that prediction must be published by means of a printed notice. Yes, it is not necessary that it be a new prediction; rather, if there is an old prediction that has not yet been fulfilled, or a prediction of which we have not generally informed the people, such a prediction will also be accepted. And the best prediction will be considered that which has been received from Allah the Exalted upon the acceptance of some supplication, because the acceptance of a supplication is the foremost sign among the signs of the saints of Allah.

Now I conclude this treatise with this verse: *Rabbana-ftah baynana wa bayna qawmina bil-haqqi wa anta khayru l-fatiheen* — "Our Lord, decide between us and our people with truth, and You are the best of deciders." Ameen. And our final call is that all praise belongs to Allah, the Lord of the worlds.

The author, the humble one, Mirza Ghulam Ahmad of Qadian. 1st August 1899.

No handwritten letter should come to us; rather, if there is a sincere intention to hold a contest, then a printed notice bearing the testimony of honourable men, with the time, date, and place specified, and the name of the opponent clearly mentioned, should come to

us at least one day before.

— Surah Al-A'raf 7:89

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Tiryaq al-Qulub

Appendix to the Treatise Tiryaq al-Qulub

Since one of the important objects for which this treatise has been written is that the writer of these lines has been sent by God Almighty as the Promised Messiah, therefore, by way of illustration, in the following chart it is shown that the signs which have issued from me in support of this claim are not such that knowledge of them is limited only to my special devotees; rather, most of them are proven by such public testimonies that the witnesses to their sighting are Muslims of every sect, as well as Hindus and Christians. This chart, concerning the witnesses who are written below, pertains to that sign which appeared in relation to Lekhram. Because — because this sign was in reality a magnificent sign, for which a term was appointed, a time was specified, a day was given, and the manner of death was described. And it was also stated that this is a prayer that was accepted; indeed, the late Sir Syed Ahmad Khan Sahib was written to, through a hidden notice before the fulfillment of the prophecy, that the case of the prophecy concerning Lekhram would be sufficient for you to understand how God Almighty accepts prayers, since you have doubts about the acceptance of prayer. In consideration of all these reasons, the whole world was awaiting this prophecy. And this prophecy had a term of six years. And it is a wondrous point that Lekhram's death occurred on a Saturday. And since six years in the books of God resemble six days, therefore the seventh day, which is Saturday, was very fitting for the fulfillment of this prophecy. And that chart, containing the names of the attestors along with their statements, is given below.

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Number Name	Attester	Sign of Residence /
Other Address	Statement of Testimony	

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| 1 | Fath Ali Shah Sahib | By his own pen | District
Shahpur | *Tiryaq al-Qulub* — Expression of Testimony: Khan
Bahadur Sayyid, Deputy Collector of Canals — I have repeatedly pondered and reflected
concerning the prophecy about Lekhram. Also, in this matter, I discussed it with friends. I
examined the relevant opportunities and the books *Barahin-e Ahmadiyya* and *Ayina-e
Kamalat*, etc. From every aspect, it is established that this prophecy was fulfilled with
great clarity, and in it, no conspiracy of Mirza Sahib for the murder of Lekhram is found.
Signature. |

| 2 | Munshi Allah Wudhaya, Forest and Manager of Forests | | In my
opinion, Pandit Lekhram was not murdered through Mirza Sahib's conspiracy. But his
death, which occurred within the term of Mirza Sahib's prophecy, proves the truthfulness
of the prophecy. |

| | | | Tehsil Bhera, District
Shahpur |

|

| 3 | 'Ala al-Din Sahib, resident of Sheikhpur, area Tehsil Bhera, District Shahpur |
Hakim | In my opinion, the prophecy concerning Lekhram has been proven
with the utmost clarity from its eight aspects. Its being proven true from eight aspects is
such an evident sign, like the appearance of the sun. These are its eight aspects: the date
being the 6th, at 6 o'clock, in the year '97, after the Eid day, the emergence of a repulsive
sound like that of a calf, the coming of a storm after the killing, the striking of a sharp
weapon on the abdomen, and the red-eyed angel. |

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The fulfillment of these events at an appointed time — killing — is absolutely impossible and beyond human powers. The denial of such true divine power is the work of impure souls. Only.

25 3 Sheikh Fadl Ilahi, resident of Bhera, Honorary Magistrate — In my opinion, Mirza Sahib's conspiracy did not cause Lekhram's death, but it is evident that the prediction of Mirza Sahib regarding this matter has been remarkably fulfilled. Signature by his own pen.

6 Sheikh Ghulam Nabi Sahib, resident of Bhera, former minister of the state of Las Bela — In my opinion, the prediction of Mirza Sahib concerning the killing of Lekhram has been fulfilled. There is no conspiracy on Mirza Sahib's part, in my view. Signature by his own pen.

Muhammad Din Sahib, resident of Sheikhpur, Hakim, district Shahpur, tehsil Bhera — The prediction which Lekhram had long been petitioning about, and when Mirza Sahib found Lekhram deserving of the prophecy, then in the exalted court of Allah Almighty he prayed. By divine inspiration, it was commanded that the aforementioned Lekhram be informed of a term of six years, conditional upon eight directions. The date and the day — to declare it before the 'Id of the sixth year is beyond human power. Can any mortal believe that the date and the day occur after the 'Id? And the angel is the killer.

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Tiryaq al-Qulub

...indicates that no one will arrest the murderer, nor will anyone see him. And who but the Knower of the Unseen knows that a storm will come after the murder? And to say that a sound like that of a calf [will be heard] after the killing is something beyond human knowledge. Whatever is written regarding the truthfulness of this prophecy will be very little. Every single aspect of it is a great, magnificent sign — a weighty, just witness of Divine power.

Regarding the murder of Ghulam Muhammad Sahib, Division Officer, Shahpur, Lekhram — there is no conspiracy of Mirza Sahib in it. In accordance with the prophecy, Mirza Sahib, due to his own foul tongue, met his punishment, and the prophecy was fulfilled. Only signature.

[Signature of] Gul Muhammad Sahib II, teacher, High School, Bhera — Mirza Sahib's prophecy concerning Lekhram was fulfilled just as the one regarding the eighth [one? — "athm wali" perhaps refers to "the one of the eighth" i.e., a previous prophecy about an eighth person or something] was fulfilled in its other aspect. The existence of a conspiracy in such a prophecy is far from reason and justice. In this matter, Mirza had no conspiracy, nor could there be any. Signature.

[Signature of] Ahmad al-Din Sahib, teacher, Arabic Board — In my humble opinion, the prophecy of the Honored Mirza Sahib, the Promised Messiah, regarding the murder of Lekhram, District Shahpur, has been proven absolutely correct and fully. Also, in this matter, His Holiness (peace be upon him) had no conspiracy.

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10

Allah

14 15 16 176

Triyaq al-Qulub

It is not that he was killed in accordance with the prophecy of Mirza Sahib. The existence of conspiracy in this is impossible and absurd. Only signatures:

Malik Samand Khan, Qasba Bhera, District Shahpur: The prophecy of Mirza regarding Lekhram was fulfilled with absolute clarity from Sahib Mal Guzar; there is no conspiracy of Mirza in it. Signature.

Farman Ali Sahib, resident of Majhla, District Shahpur: The prophecy of Mirza Ghulam Ahmad concerning Lekhram, which was published six years earlier in Tehsil Bhera, was fulfilled within its term. In it, conspiracy by Mirza is impossible and absurd. Signature.

Khuda Bakhsh Sahib, District Shahpur: I certify that the murder of Lekhram did not occur through a conspiracy of Mirza Sahib, resident of Bhera, teacher of the Anglo-Arya School, but this was a prophecy of Allah Almighty which was completely fulfilled in every aspect at its time. Signature.

Fazl Ilahi Sahib, Rafugar, resident of Bhera, District Shahpur: The prophecy of Mirza Sahib concerning Lekhram was fulfilled. The thought of conspiracy in this is clearly a mistake, etc. Signature.

Sheikh Muhammad Mubarak Sahib, appeal writer and Municipal Commissioner, resident of Bhera: The prophecy of Mirza Ghulam Ahmad concerning Lekhram proved true from every aspect, etc. Signature.

Qazi Ahmad Shah, Bhera, District Shahpur: as per the explanation above. Signature.

Sahib Muhammad al-Din Sahib, Bhera, District Shahpur: Lekhram was not killed by Mirza's conspiracy; the prophecy was fulfilled. Signature: Agent Babu Ghulam Muhammad Mukhtar.

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****Page 177****

****Tiryaq al-Qulub****

****17****

****18****

****19****

Munshi Sardar Din, Postmaster, Tehsil Bhera — many of the pure deeds of Mirza Ghulam Ahmad Sahib (26) that have come to my knowledge convince me that Mr. Mirza Sahib never had any conspiracy in the murder of Pandit Lekh Ram. Signature

Sher Muhammad Chaprasi, Munshifi Bhera, District Shahpur — the prophecy of Mirza regarding Lekh Ram was fulfilled. In this, no conspiracy of Mirza is found at all. Signature

Nazar Muhammad Sahib, Mauza Ur Jahan, Tehsil Bhera — in my opinion, the prophecy of Mirza Sahib was fulfilled, and there is no conspiracy of his in the murder of Lekh Ram. Signature

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَكُونَا لَهُ شَاكِرِينَ إِلَّا أَنْ هَدَانَا اللَّهُ لِهَذَا إِنَّهُ لَكَنُورٌ

(In the name of Allah, the Most Gracious, the Most Merciful. We praise Him and we send blessings)

All of us Muslims, whose signatures are recorded below, bear truthful witness that:

Hazrat Aqdas Mirza Ghulam Ahmad Sahib Qadiani, may his kindness endure, who, by means of divine revelation from Allah Almighty, made a prophecy concerning Pandit Lekh Ram and other enemies of Allah Almighty and the Messenger of Allah (peace and blessings of Allah be upon him) and of the true religion of Islam, that prophecy was fulfilled by Allah Almighty, the Mighty, the Omnipotent, the Supporter of the Truthful (glorified be His glory), within the exact appointed time, together with all its necessary conditions; and there was no conspiracy of any kind on the part of Mirza Sahib or any Muslim in this prophecy. This was exclusively the act of Allah Almighty, which appeared at the exact time in support of the truth of Islam, through His might and grandeur. Praise be to Allah, Lord of the

worlds, and peace be upon His Messenger, the Seal of the Prophets.

Ten

Inscription

Faqir Haqir Khalil al-Rahman Jamali, Numberdar, Rais al-Azam, Khewatdar and Sajjadah
Nashin Tariqat

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Four Qutbs of Hansi and Sanad Hallah Sharif, Khanqah of Hadrat Makhdum Bahauddin
(may Allah have mercy upon him) and

Simple Khanqah of Hadrat Shah Habibur Rahman (may his secret be sanctified)

Tiryaq al-Qulub

Hakim Mirza Muhammad Ibadullah Baig Qadiri Panipati, presently residing at Sarsawa,
District Saharanpur

Ho Ho Ho

Haq Haq Haq

Chaudhry Nasrullah Khan, Numberdar, Zamindar of Chhaori, region of Sarsawa,

Murid of Saiyan Tu Kol Shah, Sayyid Zamin Ali, son of Sayyid

Husain Ali, of the Sayyid caste, descendants of Hadrat Sayyid Jalal Bukhari,

descendants of the Four Qutbs,

son of Shah Jadai Hasan Jamali

(may Allah have mercy upon him), residing at Qasba Sarsawa, District Saharanpur.

Fiqh and Khalil Ahsan Hammad

Allah Diya Khan, son of Mulla Bakhsh, of the Rajput caste, Khivotdar,

residing at Qasba Sarsawa, District Saharanpur. Bismillah Shah Panipati.

Meharban Ali, son of Jan Muhammad, residing at Qasba Sarsawa, District Saharanpur.

Muhammad Ali Khan, Sowar, Tahsil of the Jind State (Muhammad Ali Khan Khaksar)

Hafiz Azimullah, son of Shaikh Najibullah Khalidi

Qurayshi, descendant of Hadrat Khalid ibn Walid, the Sword of Allah (may Allah be pleased
with him), Sada Ramin of the Jind State.

Sayyid Azam Ali, son of Qasim

Ali, resident of Safedon, State of Maharaja Sahib Wali of Jind, employed as Sub-overseer of the Jamna Canal, Jind State.

Mistri Imam Bakhsh, Mistri Imam Bakhsh, son of Mistri Amirullah, residing at Jind.

Qazi Abdul Majid Uthmani, Rais of Jind,

by his own pen: descendant of Hadrat Amir al-Mu'minin Uthman Ghani (may Allah be pleased with him). Abdul Majid, son of Ghulam Nabi.

Pir Ji Sayyid Muhammad Yaqub Ali, descendant of Hadrat Pir-e-Piran, Ghaus-e-Azam, residing at Qasba Jind.

Maulvi Muhammad Amiruddin, residing at Jind.

Qazi Ramadan Ali Qurayshi Uthmani, Numberdar, Qasba Jind, descendant of Hadrat Amir al-Mu'minin Uthman Ghani (may Allah be pleased with him),

Ramadan Ali.

Muhammad Hasan Khan, son of Muhammad Khan, of the Afghan caste, residing at Hansi Jamali.

Sayyid Abdul Ghani Ja'fari, from among the children of

Hadrat Sayyid Tajuddin Sher Sawar, residing at Narnaul, Muhalla Sadat.

Hafiz Sayyid Muhammad Habib Ahmad Ja'fari,

may he be pardoned, descendant of Sayyid Tajuddin Sahib Sher Sawar Chabuk Mark (may his secret be sanctified).

Khwaja Abdul Ghafur Khan, Rais of

Hisar, Petty Officer (Darja Awwal) from Qazi Wajid Ali, grandson of Qazi Khamosh (may his secret be sanctified) from the station of

Narnaul, Naghri and Jamali.

Sayyid Abdul Fattah Naghri, residing at Narnaul, former Registrar of the Jaipur Council.

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Page 179

Tiryaq al-Qulub

`Abd al-Haqq, Primary Islamic (school) – although I am not among the followers of Mirza Sahib,

Sahib

Headmaster

School Rawalpindi yet I consider the aforesaid Sahib to be a great pillar of Islam, an exceedingly learned man, a reformer of the nation,

Third Master

and a reformer, and I acknowledge with heart and soul

that this death of Pandit Brijmohan LeKHRam occurred in accordance with the prophecy of Mirza Sahib.

42 Haji Allah Dino, city Rawalpindi, officer – I confirm with heart and soul that the death of Pandit Lekh Ram

Sahib

Factory official occurred in accordance with the prophecy of Hadrat Mirza Sahib.

Naqshbandi Mujaddidi, Secretary Rawalpindi – The fact that this prophecy was conveyed to the said Pandit beforehand and

a long respite was given for the removal of excuses and the completion of the argument, as

Allah, Exalted is His Glory, states in the Holy Qur'an: "Lest people should have an argument against Allah after the messengers" (an-Nisa' 4:165).

Although outwardly I have not been blessed with the sight of Hadrat Mirza Sahib up to this time, yet I believe with my heart

that the esteemed Hadrat is upon the truth.

433 Shaykh Qadir Bakhsh, Janab Ahmadabad, District Jhelum – In our view, this prophecy was fulfilled.

44 Maulvi Muhammad Hasan, Rawalpindi – Although I am not among those who accept all the claims of Hadrat Mirza Sahib,

Sahib Head Maulvi, District Jhelum yet I consider Mirza Sahib to be a man of God. I believe that this death was revealed to Hadrat

Islamia High School, Tehsil Chakwal Mirza Sahib by Allah Almighty before its time.

School

an-Nisa' 4:166

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Tiryaq al-Qulub

| Number | Name / Attester with Position | Summary of the Attestation Statement |

| :---: | :---: | :---: |

| 45 | Ghulam Husain Sahib, Station Master, Dinah, District Jhelum | "This prophecy is inspired; it is not a human plan." |

| | Jamal al-Din, Station Master, Domeli | "The prophecy was fulfilled, and was completely and perfectly fulfilled." |

| | Ali Ahmad Sahib, Qalanuri, Gard and Qanungo, Dinah | "In this prophecy there is no human plan." |

| 48 | Muhammad Shah Sahib, Imam of the mosque, Mauza Hariyana, District Jhelum | "This prophecy is a command of Allah Almighty." |

| | Nur al-Din Sahib, Guard, Railway, Rawalpindi | "In my opinion, the prophecy concerning Lekh Ram was fulfilled in every way, and the truthfulness of Mirza Sahib became manifest. There is no doubt in this." |

| 50 | Imam al-Din Sahib, Guard, Railway, Rawalpindi | "I can say with complete confidence that the prophecy was supernatural and was indeed fulfilled with great awe." |

| 51 | Qutb al-Din Sahib, Subedar, pensioner, Mauza Sagri, District Jhelum | "This prophecy is a command of Allah." |

| 52 | Gulab al-Din Sahib, teacher, Girls School, Rohtas | "I attest with a sincere heart: the prophecy was fulfilled." |

| | Muhammad Hasan Sahib, son of Munshi Gulab al-Din Sahib, Rohtas | "By God, this prophecy is a clear and open verdict between Islam and other religions." |

| 54 | Nizam al-Din Sahib, Guard, Railway, Rawalpindi | "The prophecy was indeed fulfilled." |

| 55 | Prem Das, son of Bura Shah, moneylender, Rohtas, District Jhelum | "I attest to the prophecy with complete certainty." |

| 56 | Wazir Bakhsh Sahib, Rohtas | "The prophecy of Janab Mirza Sahib was fulfilled." |

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Tiryaq-ul-Qulub

57. Attestation of Janab Maulana Maulvi Badruddin, of Janab Sahib Rafiqi, Hanafi Suhrawardi by affiliation, [a] Maulana, and Naqshbandi by lineage:

"All the prophecies concerning the one named Lekhram issued forth and became manifest; all of them, in accordance with reality, were correct and true and sound, and [still] are so; in that matter there is no kind of artifice or hypocrisy whatsoever."

58. Munshi Sirajuddin Sahib, Bahlon, Dalhousie:

"The prophecies of Mirza Sahib concerning Lekhram are correct and sound."

Fathuddin Sahib, Bhera, District Shahpur:

"All the aspects of this prophecy were fulfilled."

Babu Shah Din Sahib, Station Master, Dina:

"This prophecy was indeed fulfilled."

59. Abdus Salam Sahib Rafiqi, Imam of the Jamia (Congregational) Mosque, Koh Dalhousie:

"The prophecies concerning Lekhram proved true and truthful."

60. Ghulam Husain Sahib, scribe, employee of the Chaudhvin Sadi Press, Rawalpindi:

"Yes, without doubt you are truthful, and a beloved of God, and a lover [of Him]."

62. Ahmad Husain Sahib Faridabadi, District Delhi. Master, Islamia School, Rawalpindi:

"I acknowledge you, with sincerity of heart, as a firm pillar of Islam. It is possible that your important and necessary prayer will be answered."

Maulvi Muhammad Husain Sahib, teacher of Arabic, Islamia High School, Rawalpindi:

His text of attestation is very long. He has attested with great force and vigour.

Fazl Karim Sahib, merchant, Rawalpindi:

"This prophecy of Mirza Sahib was exactly fulfilled."

64. Muhiuddin Ahmad Sahib, Shahabad, District Hardoi:

His text of attestation is very forceful and very long; there is no room to reproduce it in this place.

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Triyaq al-Qulub

Allah

65 Muhammad Firozuddin Sahib, teacher, Discove — his written testimony is on page of *Tasdiq Bar-gah* and is extremely forceful and filled with sincerity and devotion. There is no room to reproduce it here.

66 Maulvi Ilahi Bakhsh Sahib Farooqi, formerly professor at Normal School Rawalpindi, now pensioner — his testimony also is very lengthy and filled with sincerity and devotion.

67 Miyan Zafaruddin Sahib Naqshbandi, Audrah, near Rawalpindi — in my opinion this prophecy was fulfilled exactly.

68 Khadim Hussain Sahib, teacher at Islamia High School Rawalpindi — has given testimony in verse.

29 Hafiz Ruknuddin Sahib Naqshbandi Qasuri, resident of Kothiala Shaykhan, Gujrat — the death of Lekhram occurred exactly according to the prophecy; I testify to this.

70 Munshi Hamiduddin Sahib, employee of police, formerly thanedhar (police station chief) of district Ludhiana — his written testimony spans three columns and is an excellent confirmation.

71 Habibullah Sahib, Qila Didar Singh, Gujranwala — this prophecy manifested itself conspicuously.

28 72 Sheikh Zia-ul-Haq Sahib, Hapur, presently in Hurdah, Central Provinces — has given a very fine testimony in a long statement.

73 Master Hussain Khan Sahib, son of Ahmad Khan, weaving master at Bandar Bombay, called "Bhai" — we testify on oath that regarding Lekhram Peshawari...

74 Sayyid Haji Abdur Rahman Shah Qadri, Doctor, Bombay, April — the prophecy which Hazrat Mirza Sahib made on 20 February 1893, one advertisement of which has also been recorded at the end of the book *Aina-e-Kamalat*...

75 Sheikh Muhammad Sahib, son of Shamsuddin, Bombay, Chetchukli — ...

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Triyaq al-Qulub

Shams al-Din Sahib, son of Muhammad Ibrahim, Bombay, Chichpokli

68 Shihab al-Din Sahib, son of Shams al-Din, likewise

79 Hasan Miyan Sahib, Bangi Tank Bandar, Bombay

80 Muhammad Ibrahim Sahib, son of Munshi Zain al-Din, Engineer, Bombay

82 Miyan Ahmad Sahib // // //

Munshi Zain al-Din Muhammad Ibrahim Sahib, Engineer

83 Hafiz 'Abd al-Rashid Sahib, son of Hafiz 'Abd Allah, Surti, Bombay, Sonapur Qadim

Isma'il Adam Sahib, Memon, Sodagar, Bombay

That prophecy — approximately three years before its occurrence we had seen it — today its verification has come, that the prophecy is completely in accordance, correct and true.

Dated 14 June 97

8 Ghulam Muhammad Sahib, son of Ghulam Hasad, son of Ghulam Hasan Khan Sahib.

Summary and gist of the statement is that the prophecy regarding the deceased brave Shaikh Palim Chinji, district — was fulfilled very clearly.

South Arcot, Sub-Inspector of Salt and Abkari

'Abd al-Basit Sahib, son of 'Abd al-Rahman. Every aspect was fulfilled with great excellence.

87 Sayyid Habib Allah Sahib Qadiri, son of Ghulam Muhammad. It was fulfilled with complete clarity.

Madras, Selaiyur, South Arcot, native of Mysore

'Abd al-Ghafur Sahib Qureshi, son of Muhammad Yusuf Sahib Qureshi, Chinji South Arcot, Postmaster. It reached completion with great clarity.

89 Mirza Muhammad Isma'il Sahib, Officer, Police Station. The prophecy regarding

Lekhram was fulfilled with complete clarity.

Son of Mirza Amir Beg Sahib Rizvi, South Arcot

Fath Sharif Sahib, son of Shaikh Imam Sahib, Sergeant, Chinji South Arcot. The prophecy regarding the death of Lekhram came true.

Copy conforms to original — should be 76, 77. (Publisher)

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Allah

Tiryaq al-Qulub

91. Malik Abdul Wahab Sahib bin Faqir Ahmad, President — I can certainly say that Pandit Lekh Ram himself died bewildered by the truth of the prophecy [of] the Anjuman Nusrat al-Islam, Melur Sharm, North Arcot. 22 July 1897.

92. Abdul Wahab Khan Sahib Muhammad Yahya bin Abdullah — I can declare this research that Pandit Lekh Ram himself died bewildered because of the prophecy.

93. Malik Muhammad Na'eem Sahib, B.A. class, Mission College, Lahore — I bear witness emphatically that in this murder Mirza Sahib had no involvement whatsoever.

94. Ghulam Ahmad Sahib, student, B.A. class, Mission College, Lahore — The prophecy has been fulfilled.

95. Ghulam Hasan Sahib, B.A. class — Mirza Sahib's prophecy has been fulfilled in every way.

96. Ali Muhammad Sahib, B.A. class — My conviction in the prophecy has increased. I affirm Mirza Sahib's claim.

97. Abdul Hai Sahib, B.A. class — // The prophecy has been fulfilled in a truly excellent manner. Human scheming having any role in it is absolutely impossible.

198. Ghulam Muhy al-Din Sahib, B.A. class — Truly, no human scheme had any part in the Pandit Sahib's murder.

99. Amir Shah Sahib, B.A. class — // Mirza Sahib's prayer regarding Lekh Ram has been entirely accepted.

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Tiriyāq al-Qulub

100. Noor Ahmad Khan Sahib, Peshawari — The words of the prediction came true letter for letter.

B.A. class, Mission College, Lahore.

101. Amir Khusro Sahib, Gujarati, F.A. class — There is no doubt whatsoever in the magazine "Istifta."

102. Ata Muhammad Sahib, Batala, District Gurdaspur — These predictions were fulfilled in every respect.

103. Muhammad Din Sahib, Clerk, Examinations Office — The prediction was fulfilled in every respect.

Railway, Batala.

104. Waliullah Sahib, Teacher, American School — This prediction was fulfilled according to the conditions.

Lahore.

105. Sufi Ilahi Bakhsh Sahib, Darner (Rafugar), Kucha — In my view, this prediction turned out correct.

Chabak Sawaran.

106. Muhammad Husain Sahib Qureshi, Owner, Victoria Press — This prediction was exactly in accordance with the conditions of Mirza Sahib,

Lahore — fulfilled.

107. Sajawal Sahib, resident of Jagraon, District — This prediction was undoubtedly fulfilled.

Ludhiana.

108. Ghulam Akbar Sahib, Sergeant,

First Grade, Police, Lahore City.

Likewise.

109. Allah Bakhsh Sahib, Constable No. 125 — Absolutely correct, not a hair's breadth of difference.

(Police), Lahore City.

110. Wazir Ali Sahib, Qasba Nagina, District Bijnor — This prediction was completely fulfilled.

111. Allah Din Khan Sahib, Sergeant II — This prediction is correct.

No. 99, Mauza Thana Lopoke, District Amritsar.

112. Ahmad Khan Sahib, Constable No. 60 — Indeed, the prediction was fulfilled.

Police, Jhelum.

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Tiryaq al-Qulub

(29) At this place, only a few names of the affirmers are mentioned for brevity, and their statements are omitted for fear of prolongation.

113. Allah Ditta Sahib, teacher, Mission School, Jhelum

114. Rahim Bakhsh Sahib, teacher, Mathematics Hindu Muhammadan School, Cantonment Ambala

115. Muhammad Bakhsh Sahib, Head Clerk, Canal Office, Sirhind, Ambala Cantonment

116. Muhammad Ismail Sahib, map-maker, Delhi

117. Ghulam Nabi Sahib, bookseller, Rawalpindi

118. Gulab Khan Sahib, Sub-Overseer, Military Works, Sialkot, presently Rawalpindi

119. Nur Ilahi Sahib, Sub-Division Clerk, Military Works, Rawalpindi

120. Zahur al-Islam Sahib, map-maker, presently Rawalpindi

121. Khuda Bakhsh Sahib, map-maker, Military Works, Rawalpindi

122. Aziz al-Din Sahib, son of Ghulam Muhyi al-Din Sahib, Clerk, Workshop, Rawalpindi

123. Shams al-Din Khan Sahib, tax-contractor, notable, Rawalpindi

124. Yar Muhammad Sahib, clerk, Rawalpindi

125. Imam al-Din Sahib, clerk, in... Rawalpindi

126. Ja'far Khan Sahib, candidate for map-maker, Kalka Railway, Cantonment Ambala, Rawalpindi

127. Maulvi Muhammad Fazl Sahib, Changwi, Tehsil Gujar Khan

128. Shah Nawaz Khan Sahib, numberdar [village headman], Umaral, District Jhelum

129. Hafiz Ahmad Bakhsh Sahib, patwari [land revenue officer], mauza [village] Bath,

Kabirpur, Kapurthala State

130. Ghulam Muhyi al-Din Sahib, Headmaster, School, Nur Mahal, District Jalandhar

131. Mirza Niyaz Beg Sahib, notable, Kalanaur, District Gurdaspur

132. Anwar Husain Khan Sahib, notable, Shahabad, District Hardoi

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Tiryaq al-Qulub

133 Muhyi al-Din Ahmad Sahib, Shahabad, District Hardoi

134 Hakim Khadim Husain Khan Sahib, Secretary, Municipal Board, Shahabad, Hardoi

135 Muhammad Rafiq Sahib Jasvi, presently Rawalpindi

136 Maulvi Ghulam Mustafa Sahib, Nur Mahal, District Jalandhar

137 Sadr al-Din Sahib, Sub-Postmaster, Bhera, District Shahpur

138 Muhammad Abd al-Ghani Sahib, calligrapher (katib), newspaper "Dost-i Hind", Bhera

139 Munshi Muhammad al-Din Sahib, teacher, Mirwal, Tehsil Rayya, Sialkot

140 Chaudhry Muzaffar Khan Sahib, Numberdar, Mirwal, Tehsil Rayya, Sialkot

141 Rukn al-Din Sahib, Mirwal, District Sialkot

142 Abd al-Wahid Khan Sahib, Sadar Bazaar, Camp Ambala

143 Mian Ilm al-Din Sahib, Chak Khwaja, Area Mansehra, District Hazara

144 Najib Ali Khan Sahib, pensioner, Umarwal, District Jhelum

145 Sultan Muhammad Khan Sahib, resident of Bakrala, District Jhelum

146 Nur Husain Sahib, former driver, Nawan Mohallah, District Jhelum

147 Muhammad Umar Sahib, District Gujrat, resident of Berai, Ronakabad

148 Karim Bakhsh Sahib, shopkeeper, Jhelum

149 Mian Muhammad Sahib, Kotla Imama

150 Chaudhry Muhammad Karim Bakhsh Sahib, Numberdar, Bhandi Nain, Tehsil Rayya, District Sialkot

Sheikh Imdad

Imdad Husain Sahib, Jhelum, Mohallah Jadid

151 Nur Alam Sahib, Chak Sikandar

152

153 Sultan Muhammad Sahib //

//

154 Nur Alam Sahib, resident of Jada, District Jhelum

155 Ilm al-Din Sahib, Imam of mosque //

Mirwal, Tehsil Rayya, Sialkot

156 Ghulam Qadir Sahib, shopkeeper, Jhelum

157 Ghulam Haidar Sahib, Mauza Jakar, Jhelum

158 Muhammad Ata Allah Sahib, resident of Khushala

159 Sultan Muhammad Sahib //

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Tiryaq al-Qulub

160 Fayyaz Ali Sahib, resident of Khushhalah

177 Pir Bahadur Din Sahib, Sayyid Gilani,

Area of Mansahra

161 Muhammad Yaamin Sahib, Data

162 Abdul Karim Sahib

District Hazara

//

//

Chiniot, District Jhang

178 Mulla Bakhsh Sahib

//

179 Roshan Din Sahib, Masgar Mahallah Loharan

District Shahpur

163 Abdur Rahman Sahib, Pehora

180 Fath al-Din Sahib

80 Shams al-Din

180 — Shams al-Din Sahib

164 Malik Qutb al-Din Khan Sahib, Pensioner

181 Nizam al-Din Sahib

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Extra Assistant Sialkot

165 Muhammad Alam Sahib, Chakiah

166 Abdul Ghani Sahib, Dana

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182 Sharaf al-Din Sahib

183 Allah Din Sahib

//

//

167 Lal Shah Sahib, Golra — currently

// 184 Ghulam Muhammad Sahib, Bheera, Mahallah Loharan

30 168 Muhammad Gul Sahib, Sayyidpur, Area of Ghori

185 Chirag al-Din Sahib, Bheera, District Shahpur

District Muzaffarabad,

Mahallah Loharan

169 Habibullah Sahib, Bandi Dhondan

186 Khuda Bakhsh Sahib

Abbottabad

187 Inayatullah Sahib

170 Sheikh Nur Ahmad Sahib, son of Haji Qaim Din

188 Fazl al-Ilahi Sahib

Sahib Chiniot, Jhang

189 Muhammad Islam Sahib

171 Muhammad Ismail Sahib

172 Ilah Bakhsh Sahib

173 Hakim Dilbar Sahib

174 Ata Muhammad Sahib

//

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//

Madrasa

190 Abdul Ghafur Sahib

191 Ilah Din Sahib

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//

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//

//

192 Khwaja Muhammad Sharif Ahmad Sahib Peshawari,

resident of Bheera

175 Muhammad Hayat Sahib

// Madrasa

193 Abd al-Subhan Khan Sahib Jhelumi also

176 Muhammad Husain Sahib

Transcribed in conformity with the original — (Publisher)

//

Currently arrived at Bheera

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194 Fadl Ilahi Sahib. Bhera

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Tiryaq al-Qulub

215 Muhammad Ali Khan Sahib, Numberdar, Miru Wal

201 Allah Java Ahengar

202 Haji Ahengar

203 Haji Nur Ahmad Sahib

195 Habib Allah Sahib Paracha

196 Ghulam Ilahi Sahib

197 Ghulam Rasul Sahib

198 Abdur Rauf Sahib

199 Fadl Ilahi Sahib

200 Inayat Allah Sahib

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District Sialkot

216 Ali Akbar Sahib

//

217 Ghulam Yasin Sahib, Briar, Tehsil Rayyah

218 Muhammad Shah Sahib, Sutrah - Pasrur

219 Ghulam Rasul Sahib, Dona Chak

220 Muhammad Ashraf Sahib, Kot Bucha

221 Sheikh Nabi Bakhsh Sahib, Kori

222

Fadl Husain Sahib, Chand

223 Muhammad al-Din Sahib, Miruwal

204 Fadl al-Din Sahib

205 Sadr al-Din Sahib

206 Nizam al-Din Sahib

207 Shams al-Din Sahib

208 Chirag al-Din Sahib

209 Muhammad al-Din Sahib

210 Allah Ditta Sahib

//

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//

224 Mulla Bakhsh Sahib

225 Akbar Khan Sahib

226 Ni'mat Khan Sahib

227 Mahtab al-Din Sahib //

228 Sheikh Alim Allah Sahib

//

//

//

229 Syed Ladhay Shah

230 Abd al-Aziz Sahib

231 Syed Ali Sahib

211 Abd al-Karim Sahib, Bhera

232 Barakat Ali Sahib

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212 Allah Din Sahib

213 Khuda Bakhsh Sahib

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233 Muhammad Jan Sahib, Zaildar, Badu Malli

234 Pir Ahmad Sahib, Numberdar.

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214 Muhammad Azam Sahib, Miru Wal, District Sialkot

235 Ali Muhammad Sahib, Patwari.

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Tiryaq al-Qulub

236 Abdullah Shah Sahib, preacher, Baddomali; 244 Nihal Chand Sahib, Arora, Baddomali; Pandit

237 Nizamuddin Khan Sahib, employee of the Chief

— Lekh Ram died within the appointed time.

Court, Lahore

245 Haqiqat Ram — Pandit Lekh Ram

238 Jhande Shah Sahib, teacher, Mission

— has died.

School, Baddomali

246 Lachhman Das — Baddomali — Pandit Lekh Ram

239 Maulavi Wa'il Sahib, Hindu, Lahore — within the appointed time has died.”

247 Thakur Das Arora — Baddomali — by way of endorsement, Sadr Lohari Gate. The statement of confirmation is this:

248 Beerbhal Sahib, Baddomali, of the Arora community — is a businessman. Whatever

The prophecy that Mirza Sahib had made concerning Pandit Lekh Ram

Statement of confirmation is this: — was fulfilled within the appointed time. In his own hand:

“This prophecy of Mirza Sahib is true.

240 Jwala Singh Sahib, Hindu, numberdar, resident of

Kotli Tau, Tehsil Ra'iya.

It is in his own hand.”

249 Hakim Sahib, numberdar, Baddomali.

Statement of confirmation is this: "This matter is true

250 Maulavi Ghulam Ali Sahib, Noshahi Hanafi

which Mirza Sahib had said: Lekh Ram Qadiri, Amritsar

— has died."

251 Alif Din Sahib, Magola, District Sialkot

241 Veer Bahana Sahib, Baddomali. "Pandit 252 Syed Hussain Sahib, Sajjadah Nashin — Baddomali

Lekh Ram has died." 253 Syed Ghulam Qadir Sahib, Sajjadah Nashin — Baddomali

242 Duni Chand Sahib, Baddomali. "Pandit Lekh Ram 254 Chiraghuddin Sahib, numberdar, Mauza Man

Sahib died within the appointed time." 255 Miyan Mustaqim Sahib, or Mustaqim Sahib, Imam of the mosque — Baddomali

243 Atma Singh Sahib, Baddomali. "Pandit Lekh Ram 256 Ghulam Haidar Sahib, member of the committee.

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Sahib died within the appointed time." 257 Nur Ahmad Sahib, numberdar, Kaldiwal, Ra'iya

Appendix to Tiryaq al-Qulub

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Transcription (regarding *Dini* [a publication]) from Delhi by Mirza Sultan Muhammad Beg, proprietor of the Book Depot, is a statement that this humble one wrote concerning the name of Ghulam Qadir. And it contains the following: The question throughout the entire session was: "Are you a Qadiani or not? Let us see."

(5) Mirza Sultan Muhammad Beg, the proprietor of the Book Depot in Amritsar, was told that it was necessary, but it has been proven from the words of Mirza Qadiani that God Almighty delays death for people beyond its appointed time, and everything of God Almighty, though present in His knowledge, also exists without alteration; therefore, His

revelation never contradicts [this].

(2) When Maulvi Muhammad Ali Amritsari and Maulvi Muhammad Husain Mujtahid denied [the efficacy of] prayer at the very moment [of need] to Master Sahib, it became known from both statements that change is possible even in God's knowledge; there is no difficulty in this, and it is possible that the statement is correct. They might have thought that despite being specific, it is not proven, and that which is [claimed] to be refutable by statement, [I submit] from *bāṭil min hum* [falsehood from them] (by casting blame on others): If this matter is among [such things], then there is no [limitation on] God's power in it; rather, it is that He holds power over the lives of enemies and the black-faced enemies of the faith.

In the promise for the future, the reply regarding the misunderstanding was repeatedly sent to Khan Amritsari, but the aforementioned individual did not refuse to pray; rather, he said that the reply from the preacher was incorrect. Not only did he oppose prayer, but he clearly stated, "This is God's promise."

Appendix to Tiryaq al-Qulub

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Number three hundred twenty-six, and a letter from Maulvi Muhammad Husain to Bashir Ahmad, and a letter from issue number two, in the name of the Holy Qur'an, will also be there. The name and signature of Mirza Ghulam Ahmad Qadiani will be there, and the aforementioned revelation which has come to him from God Almighty—that Mirza Ahmad Beg will be destroyed within a set term—after this, [the claim] concerning his son-in-law, which has been agreed upon with Mirza Ahmad Beg, is not correct.

In number three hundred forty, the first letter of the session, as well as the preacher's [statement], was read by the Muslim Shaikh Muhammad Bakhsh and given [to him]. This conclusion is correct, and since [it was] concluded, then this is not a claim of defiance against God. "He who publishes [an announcement] against you—this is by no means sufficient, it seems; the curse of man is hasty" (23). Therefore, such an event will occur; he has been killed.

In number three hundred ninety-four, the second statement of Mirza Sultan Beg is given. This, too, is not true; but a friend, Shaikh Abdul Majid, titled Rais of Rawalpindi, questioned Mirza Sultan Muhammad Beg through several questions regarding this matter.

He gave correct answers to these questions, and those questions are reproduced below.

Third Question: What effect did the revelation of Mirza Ghulam Ahmad have upon your heart? Were you afraid?

Answer: I considered Mirza Sahib a great and righteous man, and I thought, "I am a man, [I belong] to God, and I am not a sinner." Written by Sultan Muhammad Beg himself, with his pen.

Respected observers: Do you accept that, in the event of denial of the blood [claim], the Qadiani's demand was not complete? Because it was said to the man: "If you do not state [it]" as was done after the establishment [of the claim], the reason is that the Qadiani did not have certain fear; rather, because he had certainty and love for their [i.e., the opponents'] blood and for his own promise, he would never admit to his own killing. Abdul Salam's scale increased, and affliction befell him, and it also happened that he

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Tiryaq al-Qulub

258 Ghulam Muhammad Sahib, Numberdar – Phagiyan, Ra'iyah

259 Ghulam Qadir Sahib, Numberdar – Gattamian

260 [blank? Actually "Yaara Sahib" as per next line] Yaara Sahib, Numberdar – Akbariyan

262 Sayyid Gulab Shah Sahib, Imam of the Jami' Mosque – Baddo Mali

263 Sayyid Abid Ali Sahib, Hakim – Dharm Kot, Nurpur – Pasrur

264 Jamita [Jammiat?] Numberdar – Batha Nawala, Ra'iyah

265 Karam Dad Khan Sahib, Numberdar – Kot, Ra'iyah

266 Ali Gauhar Sahib, Numberdar – Ghattaliyan, Pasrur

267 Chand Shah Sayyid, Numberdar – Tambu Pur

268 Chanda Numberdar – Jallo Wali

269 Adil Khan Sahib, Sajjada Nashin – Baddo Mali

270 Nawab Numberdar

271 Faqir Hasan Amir Shah Sahib, Sajjada Nashin – Jandiala Kalsan

272 Shangarf Ali Sahib, Mudarris – Sheikhupura, Gujranwala

273 Ghulam Rasul Sahib, Stamp-vendor – Baddo Mali

274 Sayyid Ahmad Shah Sahib, Mashhadi – Ghattaliyan, Baddo Mali

275 Muhammad Husain Sahib – Kotli Tara, Pasrur

276 Sayyid Muhammad Shah

277 Sayyid Imam Ali Shah Sahib, Hakim – [Ra'iyah?]

278 Umar al-Din Sahib, Darwish – Baddo Mali, Pasrur

279 Jiwan Singh Numberdar – Batha Nawala

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The attestation statement is this: "We have accepted that Mirza Sahib is true, and Lekhram has died."

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Note:

These signatures of the attestors numbered about four thousand. In this booklet we have written only a few names as samples.

Praise be to Allah. Transcription matches the original. (Publisher)

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Tiryaq al-Qulub

Issue

Supplement to Tiryaq al-Qulub, No. 2

In this supplement, for the guidance of seekers of truth, we write below a brief list of those signs of ours which have appeared up to today, i.e., the 20th of August, 1899. And it is as follows:

****Description of the Sign****

Nawab Sardar Muhammad Hayat Khan Sahib at one time had been suspended, and against him several accusations were leveled by the Government, resulting in a serious and dangerous case being filed. During these difficulties, my late brother, Mirza Ghulam Qadir, interceded with me concerning him, requesting that prayer be made for him. After the prayer, the glad tidings of his acquittal were given to me in a dream, and I saw him in the dream seated upon the chair of the court. And I said, "You were suspended." He replied, "Yes, in that world, but not in this world." And on one occasion, in a dream I said to him, "Do not fear anything at all; Allah Almighty is powerful over everything. He will deliver you from this calamity and will acquit you." There are many Hindus and Muslims who are witnesses to this prophecy. And among them is one Hindu, Lala Sharmait, who lives in the same village, and Nawab Sardar Muhammad Hayat Khan Sahib himself is a witness, because my brother had informed him of that dream. And also, Fadl Ahmad, my son, had given him the news. And also, two copies of *Barahin-e-Ahmadiyya* exist, in which mention is made of the fulfillment of this prophecy.

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Tiryaq al-Qulub

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...were sent to his service and to the service of his brother. And what was the end result? It happened exactly as had been stated. That honored Nawab Sahib can himself testify on oath that this incident is true. But since I know that man, sometimes due to certain expediencies, cannot muster the courage to give true testimony, therefore I humbly entreat his service and the service of all witnesses that if they deny knowledge of those prophecies in which they were made witnesses, then let them swear an oath upon the name of Allah Almighty, by the lives of their beloved children, that this prophecy is false. And before Nawab Sahib gives his testimony on my behalf, I swear by Allah Almighty and say that this entire incident is true. And the curse of Allah be upon the liars. And this prophecy, having been recorded in the book **Barahin-e-Ahmadiyya** twenty years ago, has become known among millions of people. See **Barahin-e-Ahmadiyya**, page 252.

An Arya by the name of Sharmit, of the Khatri caste, whose number appeared earlier in the first [part], who would sometimes come to me, was a denier of the prophecies of our Prophet (peace and blessings of Allah be upon him) and a severe antagonist of Islam. Then such a coincidence occurred that suddenly his brother, by the name of Bashambar Das, fell under a criminal charge and was sentenced to one year's imprisonment, and along with him another person was also imprisoned, whose name was Khushhal, and he was sentenced to a year and a half. At the time of this misfortune, Sharmit asked me to pray concerning his brother Bashambar Das, and also said, "Through this, I will test..." No intelligent person can accept that a prophecy from a well-known book, twenty years old, if it were contrary to reality and a fabrication, could remain silent for such a long period — that person about whom this prophecy is made, especially in this situation when that book was handed over to him without delay. The face.

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Taryaq al-Qulub

...I will do, and he also said: "We have appealed this case in the Chief Court. If, through inspiration, I receive this news—what result this appeal will yield—and that news turns out to be true, then I will consider that this power exists in Islam." Accordingly, due to his extreme insistence, prayer was offered in the court of God Almighty, and that prayer was accepted, and through inspiration I was informed that this case, like the appeal, would be remanded from the Chief Court back to the subordinate court. Then, after investigations in that subordinate court, half of Bishambhar Das's sentence would be reduced, but he would not be acquitted. And as for his other companion, he will by no means be released until he serves his full sentence, nor will he be acquitted, and not a single day of his imprisonment shall be diminished. And at that time, I also saw clairvoyantly that I had gone into the office of destiny and decree, and a book was presented before me in which one year of imprisonment for Bishambhar Das was written. Then I, with my own hand and with my own pen, cut off half of his sentence from that imprisonment. This is that magnificent prophecy in which the acceptance of prayer, the exercise of spiritual power, and the foretelling in advance—all three matters are proven. And Sharmita is a staunch opponent of Islam and a nationalist. It is difficult for him to utter that this prophecy turned out to be literally true, because due to nationalism, national prestige will consume him.

Nevertheless, the very easy way for him to admit the truth is this: let him be sworn by his sons—that is, placing his hand on his sons' heads, let him say by way of oath: "This prophecy is, in my view, false and was not fulfilled." And I swear by God Almighty that this entire event is true. "And the curse of Allah be upon the liars." An appendix to this prophecy is also this matter: when Bishambhar Das appealed and that appeal was taken to the Chief Court, Bishambhar Das's brothers publicized that Bishambhar Das had been acquitted. And since such a publicity was contrary to my inspiration, therefore—

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Tiryaq al-Qulub

Some ignorant people accused me, saying: "You used to say that the like of the case would return to the subordinate court, and the sentence would be reduced by half, and he would not be acquitted — yet he was acquitted." Then, while I was in the state of prostration in the mosque, this inspiration came to me: *Lā takhaf innaka anta al-a'lā* — that is, "Fear not, for you are the triumphant, and victory is in your name." And after a short time it became known that this news had been falsely circulated, and the benefit of that false news was that another prophecy came to light. And that prophecy, just as it had been stated — that the like of the case would return to the subordinate court, and the half-sentence [of imprisonment] would be reduced by ten days, but the two criminals would never be acquitted — came to pass exactly as it was manifest. This entire prophecy has been recorded in our book *Barahin-e Ahmadiyya* for a period of twenty years and has become widely known among hundreds of thousands of people. See pages 250, 25, and 550 of *Barahin-e Ahmadiyya*.

The news of the death of Pandit Dayanand Saraswati was given to certain Hindus of Qadian — among whom is also the aforementioned Lala Sharmit — approximately three months before this incident, and it was stated that the said Pandit would die within the period of three months from the day of the prophecy. Accordingly, he died within three months at the place of Ajmer. And this news was also given to several other Muslims, and each one can confirm this incident under oath. However, for Lala Sharmit, due to communalism, it is even difficult to give this testimony unless he takes the oath concerning the subject that has already been mentioned in number 2. This prophecy, too, has been recorded in our book *Barahin-e Ahmadiyya* for a period of twenty years and has become renowned among hundreds of thousands of people. See page 535 of *Barahin-e Ahmadiyya*.

A Hindu of the Arya Samaj, a resident of Qadian, by the name of Mula Wamil, became afflicted with tuberculosis, and one day, despairing of his life, he came to me and wept a great deal. I prayed for him. Then an inspiration came: *Qulnā yā nāru kūnī bardan wa salāman* — that is, "We said, 'O fire, be coolness and peace.'"

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Tiryaq al-Qulub

"O fire, become cool and become safe." This revelation was conveyed to him and to several other people, and it was stated that he would be cured of this illness. Accordingly, within one week after this revelation, that Hindu was cured. This Arya too—that is, the mulla and the maulvi—will by no means speak the truth, due to the religious rancor and bigotry which is nowadays being taught to the Aryas. For it is the habit of these people that they consider it meritorious to lie against another community or to conceal true testimony by any means whatsoever. But if he too is administered the oath of children, the mention of which we have just made in the oath of Sharmit, then it is not possible that he would lie, because for these people, children are dearer than God. For one in whose view lying, concealing the truth, and hiding testimony are all permissible for the sake of religion, indeed even a cause of pleasure for the Promised Messiah—what remedy is there for him except that the oath of children be administered to him? And this prophecy too, having been recorded in our book **Barahin-e-Ahmadiyya** for a period of twenty years, has become famous among hundreds of thousands of people. See pages 227 and 228 of **Barahin-e-Ahmadiyya**.

Sheikh Hamid Ali, resident of Thah Ghulam Nabi, District Gurdaspur, who stayed with me for a long time and is a witness to many signs—one such sign appeared before him: it was the time of the Zuhr prayer when suddenly I received a revelation: **Turā fakhdhā alīmā** — i.e., "You will see a painful thigh." Then I conveyed this revelation to him. And thereafter, without delay, I set off towards the mosque for prayer, and he too descended from the rooftop along with me. When we had come down from the rooftop, two riders on two horses appeared, both youths, their ages within twenty years. One was somewhat shorter, the other taller. They came and stood near us while still mounted. And one of them said to me, "This other rider is my brother."

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And he is suffering from severe pain in his thigh, and he has come to ask for some treatment for it. Then I said to Hamid 'Ali: "Be witness that this prophecy has been fulfilled in two or three minutes." Sheikh Hamid 'Ali is alive and present in his village; every seeker of truth can inquire from him under oath. The oath will be the same as the specimen we have described in Number 2.

In the presence of one of my sincere followers, named 'Abdullah, a patwari (village accountant) of Ghaus Garh, in the territory of the state of Patiala, and before his very eyes, this divine sign appeared: first, I was shown in a visionary (kashfi) manner that I had written many decrees of destiny (ahkam-e qaza wa qadr) concerning the good and evil of the people of the world, as well as for myself and for my friends; and then, in the form of a representation (tamassul), I beheld God Almighty, and I placed the paper before the Divine Presence, so that He might sign it. The meaning was that all these things which I have intended to happen should come to pass. So God Almighty signed it with red ink. And the excess red ink that was on the tip of the pen He shook off, and immediately upon shaking it off, those drops of red ink fell on my clothes and on the clothes of 'Abdullah. And since in a visionary state a person retains some awareness of wakefulness, therefore, when I was informed of those drops that had fallen from the hand of God Almighty, I simultaneously saw those drops with my own eyes. And I was relating this story to Miyan 'Abdullah with tenderness of heart when, at that very moment, he also saw those wet drops lying on the clothes; and there was no such thing present with us from which that red ink could have fallen. And that was the very red ink which God Almighty had shaken off from His pen. Even now some of the clothes are with Miyan 'Abdullah, upon which a great deal of that red ink had fallen. And Miyan 'Abdullah is alive and present, and can testify on oath to this state: how this was a matter contrary to custom (khariq-e 'adat) and of a miraculous (i'jazi) nature.

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Tiryaq al-Qulub

and it will be only on the seal of specimen number 2. And this sign was recorded in the book **Surmah Chashm Aryah** in those very days. See my book **Surmah Chashm Aryah** page 10 — footnote, Matba' Islamiyyah Press, Lahore, 1893 AD.

When the time of death of my respected father Mirza Ghulam Murtaza (deceased) drew near and only a few hours remained, Almighty God informed me of his death through these words of condolence: **Wa al-samā'i wa al-ṭāriq** — that is, “By the sky and the night-comer” — i.e., by the calamity that will appear after the sunset of the sun. And because many means of livelihood were attached to his life, due to the demands of human nature this thought passed through my heart that his death would become the cause of many afflictions for us, because the large sum of income that was tied to his life would be cut off. As soon as that thought came, this inspiration occurred: **Alaysa Allāhu bi-kāfin 'abdahu** — that is, “Is Allah not sufficient for His servant?” Then that thought vanished just as darkness vanishes when light emerges, and on that same day after sunset my father passed away, just as the inspiration had indicated. And the inspiration that occurred — **Alaysa Allāhu bi-kāfin 'abdahu** — was made known beforehand to many people, among whom are Lala Shermit (mentioned) and Lala Mala Wamal (mentioned) Khatrian, residents of Qadian, who can testify on oath. And then, after the demise of Mirza Sahib (deceased), that inspired phrase was engraved on a gemstone. And coincidentally, it was given to that same Mala Wamal when he was passing through Amritsar for some work of his, so that he could have it engraved in three [places?] and have it made into a seal and bring it.

Accordingly, he got it made through the late Hakim Muhammad Sharif Amritsari and brought it, which is still with me and is affixed at this place, and it is this: **al-Kāfiyah**. Now it is evident that in this prophecy, one thing is that which was fulfilled, i.e., that in accordance with the inspiration's indication...

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Tiryaq al-Qulub

A

My father passed away before sunset. Despite the fact that he had recovered from illness and was strong, and there were no signs of death apparent, and no one could say that he would die even within a year, yet in accordance with the purpose of the divine inspiration, he passed away after the sun had set. And then the second inspiration was fulfilled, namely that from the death of my late and forgiven father I suffered no worldly shock, which had been feared; rather, the All-Powerful God took me under the shadow of His grace in such a way that He astonished an entire world, and He took such care of me and became my guardian and caretaker to such an extent that despite the fact that twenty-four years have passed since the demise of my late father, up to today's date, which is 20 August 1899 CE and 13 Rabi' al-Thani 1317 AH, He has kept me protected from every hardship and need. And it is obvious that during my father's lifetime I was obscure. After his death, God gave me renown with honour among millions of people, and during my father's time I possessed no financial power from my own authority or control. And after his passing, Allah Almighty has helped me so much, and continues to help me, for the support of this Community — for the sustenance of the dervishes, the poor, the guests, and the seekers of truth among the Community, for whom hundreds of servants of God are coming from every direction, and also for the work of authorship — He has provided thousands of rupees and continues to provide them. All the Muslims and Hindus of this village, who number slightly more than two thousand, are witnesses to this matter.

Such an occurrence has taken place more than two thousand times — that at the time of my need, Allah Almighty informed me through His inspiration or unveiling that some money was about to arrive, and sometimes He also informed me of the amount of money that would come. And sometimes He informed me that such-and-such amount of money would come on such-and-such date, sent by such-and-such person.

In the first edition, due to a scribal error, "before sunset" was written, whereas in the book

al-Bariyyah, Ruhani Khaza'in Volume Number 13, page 195, it is "after sunset," which is correct in accordance with the inspiration "Wa as-sama'i wa at-tariq" (By the sky and the night-comer). (Publisher)

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Tariyaq al-Qulub

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It appeared just like that. And there will be witnesses to this matter, including some Hindus of Qadian and several hundred Muslims, who can give sworn statements. And there are two thousand or even more signs of this type. And this is also proof of how Allah the Exalted has remained my guardian and caretaker at times of need. And the usual practice of Allah with me is that He tells me beforehand that He wishes to bestow upon me some kind of worldly reward, and often He tells me that tomorrow you will eat such-and-such and drink such-and-such and such-and-such will be given to you. And it appears exactly as He tells me. And anyone can confirm these things by staying with me for a few weeks. Such signs have been seen many times by the aforementioned Sheikh Hamid Ali, Lala Sharmit, and Mulla Wail, and they can give sworn statements according to the sample of oath number 2. And there will be few among the friends of my community who have not seen such a sign with their own eyes once or twice.

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It has been approximately eighteen years that I, receiving an inspiration from Allah the Exalted, informed several people among Hindus and Muslims of this matter: that Allah addressed me and said, ہمیں تم کو خوشخبری دے رہے ہیں کہ ایک خوبصورت لڑکا پیدا ہوگا "Ana nubashshiru bi-ghulam hasin), meaning "We give you glad tidings of a handsome boy." I communicated this inspiration to a person named Hafiz Nur Ahmad Amritsari, who is still alive and is among the opponents of my claim of being the Messiah. And I also told this same inspiration to Sheikh Hamid Ali, who used to stay with me. And I also told it to two Hindus who used to visit me, namely Sharmit and Mulla Wamil, residents of Qadian. And people were astonished at this inspiration because my first wife had stopped bearing children for several years, and I had no other wife. But Hafiz

In the first edition of Tariyaq al-Qulub, this inspiration is written just as it is, whereas from the translation made by His Holiness (peace be upon him) in Tariyaq al-Qulub, it appears

that the letter)ﺍ(was omitted due to a scribal error. Pir Siraj al-Haq Nomani, on page 38 of his compiled collection "Ilhamat al-Bushra", and His Holiness Sahibzada Mirza Bashir Ahmad, on page 35 of the first edition of "Tadhkirah", while citing the same page 34 of Tariyaq al-Qulub, have written ﺍﻧﺎ ﻧﺒﺎﺷﺶﺭﻛﺎ "ﺍﻧﺎ ﻧﺒﺎﺷﺶﺭﻛﺎ" (Ana nubashshiruka). (Publisher)

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Tiryaq al-Qulub

Nur Ahmad said: "What wonder is there in the power of God that He should give a son?" About three years after that, as I now write, my marriage took place in Delhi, and God also gave that son. And He granted three more. All these people will testify to this statement, provided that an oath according to specimen number 2 is administered and the question is asked. And Hafiz Nur Ahmad is a staunch opponent, but the oath of specimen number 2 will force even him to speak the truth.

Approximately eighteen years have passed when, on some occasion, I happened to go to the house of Maulvi Muhammad Husain Batalvi, editor of the journal **Ashā'at al-Sunnah**. He asked me: "Have you received any revelation these days?" I recited to him that revelation which I had already narrated several times to my sincere friends. And it is this: **Bakrun wa thayyib** (a virgin and a widow), the meanings of which I had explained before him and also before everyone else — that God Almighty intends to bring two women into my marriage: one will be a virgin, and the other a widow. Accordingly, this revelation concerning the virgin was fulfilled. And at present, by His grace, there are four sons from this wife, and the revelation concerning the widow is awaited.

I cannot believe that Maulvi Muhammad Husain, due to extreme obstinacy and prejudice, would be able to state his knowledge regarding this prophecy. But if an oath according to specimen number 2 is administered, then in that case it is hoped that he will speak the truth.

Approximately sixteen years have passed since I informed Shaikh Hamid Ali, Lala Sharmit Khatri, resident of Qadian, Lala Mula Amal Khatri, resident of Qadian, the late Jan Muhammad, resident of Qadian, and 35 many other people that God had informed me through His revelation...

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Tiryaq al-Qulub

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That in a noble family, he will marry me, and they will be sayyids of the nation, and God will bless that wife, and from her there will be offspring. And this dream came in those days when I was very weak and frail due to some ailments and diseases — indeed the time had

nearly passed when I had contracted the disease of tuberculosis, and

because of seclusion and the arrangements for renouncing the world, my heart was averse to

marriage, and my nature was repelled by the burden of family responsibilities. So at the moment of

contemplation of this state of distress, this revelation came: *Har che bāyad nav-e 'arūs rā hama sāmān kunam* — that is, "I will arrange everything needed for the bride!"

Note: Our family, which was a family of a certain nobility, in it, by the custom of Allah, it so occurred that some of our esteemed grandmothers were daughters of noble sayyids.

Consequently, in some

revelations of God Almighty there is also an indication that the blood of this humble one is mixed with the blood of the children of Fatima.

And in reality, that unveiling in *Barahīn-e Ahmadiyya*, page 503, in which it is written that I saw my head

placed on the thigh of Hadrat Fatima (may Allah be pleased with her) like a kind mother — from this also this indication

emerges. The revelation recorded in *Barahīn*, page 490, gave this glad tidings: *Subhānallāh tabāraka wa ta'ālā zāda majduk*. *Yanqaṭi'ū ābā'uka wa yabda'ū minka* — that is, "All

purity belongs to God, the most blessed and exalted.

He has increased your greatness. From now on, the mention of your forefathers will be cut off,

and the beginning of the family will be made from you.” That is, just as Ibrahim (peace be upon him) became the founder of a new family,

so will you be. For in the revelation, this humble one’s name has repeatedly been placed as Ibrahim, as in **Barahīn**, page 561,

where this revelation is: **Salāmun ‘alā Ibrāhīma ṣāfaynāhu wa najjaynāhu min al-ghamm**.
Tafarradnā bi-dhālik.

Fa-ttakhidhū min maqāmi Ibrāhīma muṣallā — that is, “O Ibrahim, peace be upon you!
We have purified Ibrahim with pure love

and saved him from grief. We alone are distinguished in this. So if you desire the station of chosenness, then place

your foot of servitude at this station which is the station of Ibrahim, that is, this humble one.” **Minhu**.

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TIRYAQ AL-QULUB

...In marriage you should have no worry at all. The removal of all these necessities shall remain my responsibility. So, by the Being in Whose hand is my soul, He, in accordance with His promise, after this marriage kept me free from every burden on the occasion of every subsequent marriage and granted me great comfort. No father in the world raises a son as He raised me. And no mother, with full vigilance, day and night, looks after her child as He looked after me. And just as He had promised long ago in **Barahin-e-Ahmadiyya**: "O Ahmad, dwell you and your wife in the Garden" — in the same way He fulfilled it. He left not a single moment empty for me to worry about livelihood. And for the affairs of housekeeping, He did not allow any anxiety to come near me. One trial presented itself to me at the time of this marriage: because my heart and mind were extremely weak, and I had been the target of many illnesses, and two diseases — namely diabetes and a headache accompanied by a long-standing dizziness — were afflicting me, along with occasional palpitations of the heart. For this reason, my physical condition was virtually nil, and my life was in the guise of old age. Therefore, some of my friends expressed regret over this marriage of mine. And a letter — which I have shown to many honorable members of my community, such as my brother Maulvi Nur-ud-Din Sahib and my brother Maulvi Burhan-ud-Din, etc. — was sent to me by Maulvi Muhammad Husain Sahib, Editor of **Asha'at us-Sunnah**, out of sympathy: "You have married, and I have learned from Hakim Muhammad Sharif that, due to severe weakness, you were not fit for this. If this matter is related to your spiritual power, then I cannot object, because I am not a denier of the miracles and spiritual powers of the saints of Allah; otherwise, it is a matter of great concern. It should not happen that..."

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If any trial befalls one — this is a note upon a small piece of paper, whose response, by chance, has remained preserved with me. And about fifty friends from my Jama'at have seen it with their own eyes and have recognized the handwriting. And I do not expect that Maulvi Muhammad Husayn Sahib will deny it. And if he does, then by administering an oath the truth will become manifest. In short, at the time of that trial I supplicated to the Divine Presence, and He, for the removal of the illness, through the medium of His revelation, taught me remedies. And I saw by way of kashf (unveiling) that on a carpet — I saw that an angel was putting those medicines into my mouth. Accordingly, I prepared that medicine. And Allah placed such blessing in it that I realized with heartfelt certainty that the full healthy strength which a completely sound person can obtain in this world was granted to me, and I was given the strength of four men. If the world did not consider this an exaggeration, I would here relate that true incident — which was bestowed upon me forever in a miraculous manner — in full detail, so that it might be known that the signs of our Omnipotent, Self-Subsisting God appear in every form, and in every form He bestows upon His special people that distinction in which the people of the world cannot share. At that time, due to my weakness, I was like a child, and then I saw myself, through God-given strength, to be equivalent to fifty men. Therefore my conviction is that our God is All-Powerful over everything.

There was a certain gentleman named Nawab Muhammad 'Ali Khan, one of the Nawabs of Jhajjar, who lived in Ludhiana. And he had built a sarā'ī (inn) in Ludhiana for the purpose that whatever grain comes from outside, its buying and selling should take place in that same sarā'ī; and that the sellers of grain should unload their goods in that same sarā'ī. Then it so happened that another person became his rival in this matter.

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became, and the Nawab Sahib's caravanserai became useless, which caused him great distress. In this time of affliction, he beseeched me for prayer, and before his letter reached Qadian, God revealed to me that he had dispatched a letter with this content. And Allah Almighty informed me that for a while this obstacle of his would be removed, and he would be delivered from this grief. Accordingly, I informed him of the entire situation beforehand. He was greatly astonished: 'How did the knowledge of my letter, which was sent without delay, come to be known?' And then, with the fulfillment of this prophecy, a remarkable belief about me settled in his heart. And he would always say to me: 'I have written down this prophecy in my notebook for remembrance, and I constantly read it.' And he showed this notebook of his to several people. One day, in my presence in Patiala, he showed that entry in the book to Sahibzada Muhammad Husain Khan as well, and said to him: 'For my conviction, this is sufficient: that the news of my letter was received from Allah Almighty before the letter arrived, of which I was informed without delay. And second: that this matter of mine, which was apparently an impossible thing, had its occurrence notified to me beforehand. And I know that this knowledge, combined with power, is not within the capacity of anyone except God.' Similarly, the aforementioned Nawab Sahib remained in this state until the end of his life: from the remembrance of this prophecy, he would fall into a state of ecstasy, and he would always read it — to the point that when the time of his death came and I went to visit him, at that evening the morning of which he was to pass away, he, despite the severe pain of hemorrhoidal bleeding from the excess of which he passed away, mustered the courage to go into the inner hall and brought his notebook in which that prophecy along with its fulfillment

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...had been recorded among the circumstances. Then he showed me that book and said, "I keep it preserved with great care, because it reminds me of the power of God." And then the next day, in the morning, he passed away. I am certain that that notebook, which he kept with himself with such great care and affection, will now be preserved with his son in Ludhiana — and it certainly must be. So see from how many aspects the signs of God Almighty have manifested!

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Raja Jahan Dad Khan Şāhib, who is now an Extra Assistant in Gujranwala and is the chief nobleman of his region and the jagirdar of many villages, is a witness to a sign upon the fulfillment of which he accepted the bai'ah. If questioned under oath, he will by no means deny it.

Once, concerning a zamindari case of mine that had been filed in the tehsil of Batala, I had a dream that our decree had been obtained against a certain intruder named Jhandā Singh, who was an intruder under Section 5 of the Tenancy Act. A sum of Rs. 1 had been taken from that intruder on account of the value of a kikar tree which he had cut from his field without our permission. A suit for Rs. 1 had been filed. So in the dream it was shown that that claim was heard and a decree was granted. Coincidentally, I related this dream to that same Āryā whom I have mentioned before — namely Lālah Sharmait Khatri, resident of Qadian. Then the next day it so happened that the aforementioned Jhandā Singh, along with sixteen or seventeen of his witnesses, after giving testimony in support of his case in the said lawsuit, returned from Batala to Qadian and announced that the case had been dismissed. Upon this, the aforementioned Āryā said jokingly, "Your dream turned out false; the suit for Rs. 1 has been dismissed by the tehsil." I said to him, "He has undoubtedly lied." Then he said, "He is not alone —"

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God

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Rather, fifteen or sixteen men came with him who were witnesses; all of them say that the case was dismissed. And it is impossible that so many people would lie. And he went to the Arya mosque which is near the market, saying this, and I remained alone in the mosque, and it was the time of 'Asr. Then a speaker from the Unseen called out loudly: "The decree has been issued!" — and the voice was so powerful that I thought that others must have heard that voice too. Then I met that Arya again and informed him of my inspiration. But he, seeing the large number of witnesses, could not believe it, and still he laughed and went away. As if he laughed in his heart at my delusion.

The next day I myself went to Batala and inquired from the Tehsildar's deputy, named Mathur Adas, "What judgment was passed in our case?" He said, "The decree was granted." I said, "Then what is the reason that Jhanda Singh and all his witnesses went to Qadian and publicized that the case was dismissed?" He said, "They too have spoken the truth in a sense. The matter is this: the Tehsildar is new. That case was heard in my absence, and I had happened to go away for about an hour and a half on some work. So at that time, when I was not present, Jhanda Singh, the defendant, showed the Tehsildar a decision of the Commissioner Sahib, in which it was written that the tenants of Qadian have the right to cut trees from their fields as needed without the owners' permission. Therefore, the Tehsildar, seeing that copy of the decision, dismissed your case and discharged them. Then, after about an hour, I arrived, and they showed me that order of theirs. I said, 'You have been deceived by that defendant. This decision has been abrogated, and after it there is a decision of the Financial Commissioner Sahib, which is included in the compendium, by which this order was annulled.' Then the Tehsildar, having seen that decision..."

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He tore up his IOU immediately and wrote a new IOU, along with your degree and expenses. This is that prophecy for which there is not one witness but several witnesses who are alive and can testify under oath — but the oath will be on the same content whose sample has already been mentioned in number 2. And this prophecy was recorded years ago on page 551 of the book **Barahin-e-Ahmadiyya** and has become famous throughout the world.

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Once I fell severely ill, to the point that, at three different times, my heirs, thinking it was my final moment, recited Surah Yasin to me three times in the prescribed Sunnah manner. When Surah Yasin was recited for the third time, I could see that some dear ones who had already passed from this world to the next were, behind the walls, weeping involuntarily. And I had a severe sort of colic; repeatedly, upon relieving myself, blood would come. This condition continued for sixteen straight days. And during this same illness, another person who fell ill with me passed away on the eighth day, even though his illness was not as severe as mine. When the illness reached its sixteenth day, that day, after all the circumstances became apparent, Surah Yasin was recited to me for the third time. And in the hearts of all my loved ones there was the firm conviction that by evening this man would be in his grave. Then it happened that just as Allah Almighty taught certain of His prophets supplications for deliverance from afflictions, so too did God teach me a supplication through inspiration, and it is this: **Subhanallahi wa bihamdihi, Subhanallahi'l-'Azim, Allahumma salli 'ala Muhammadin wa 'ali Muhammad** (Glory be to Allah and His praise, Glory be to Allah the Almighty, O Allah, send blessings upon Muhammad and the family of Muhammad).

And let no one wonder at my landowning connections, which have been with me since my early life, because upon reflecting on the Prophetic hadiths, it will be clearly known that the Promised Messiah will be called **Haris**, that is, a landowner, and will be from a

landowning family. From his mouth.

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(The Antidote of Hearts)

God Almighty inspired in my heart: "Put your hand in the water of the river which also has sand in it, and recite these blessed words, and rub it over your chest and the back of your chest and both your hands and your face, for you shall thereby be healed." Accordingly, river water together with the sand was quickly brought, and I began to perform the act just as I had been instructed. And at that time my state was such that fire was erupting from every single hair of mine (38), and there was a painful burning sensation over my entire body, and my nature was involuntarily inclined toward the thought that even if death came it would be better, so that I might be delivered from this condition. But when I began that act, I swear by that God in whose hand is my soul, that with every single recitation of those blessed words and with every rubbing of the water over my body, I felt that the fire was leaving my insides, and in its place coolness and comfort were appearing. Until the water in that bowl had not even finished, I saw that the illness had completely left me. And after sixteen days, at night I slept the sleep of health. When morning came, I received this inspiration: "And if you are in doubt about what We have sent down upon Our servant, then bring a healing like it" (i.e., "If you are in doubt concerning this sign of healing which We have shown, then produce any other healing like it"). This is an incident known to more than fifty persons. Some among them have passed away, and some are still alive who can testify on oath. But the oath will be of the kind whose specimen is detailed in Number Two.

A person named Azam Beg, a resident of Lahore, who was an Extra Assistant, by his machinations stirred up some of our expelled partners — who according to the official documents of the Qadian property were share-holders, but were totally unrelated to the property and had not participated in any way in the thousands of rupees of expenditure and trouble of the Qadian lawsuits — against us.

Taryāq al-Qulūb

He said: "Sell your shares to me, and I will file the lawsuit." Accordingly, after giving them a small amount of money, he satisfied them, and through them he initiated lawsuits regarding the ownership of Qadian, while he himself supported them. My brother, the late Mirzā Ghulām Qādir, who was very confident of his victory, became fully engaged in making a vigorous defense. And since I had heard that my late father, Mirzā Ghulām Murtadhā, had spent thousands of rupees on these villages, and the partners had never shared in that expenditure, I therefore also prayed for their victory. After praying, this revelation came: *Ajeebu kulla du'ā'ika illā fī shurakā'ik* — that is, "I will accept all your prayers, except concerning the partners." Then I went home, gathered all the relatives, and also called my elder brother, and conveyed this divine revelation from God Almighty. But alas, they replied: "If we had been informed of this revelation beforehand, we would not have started this lawsuit at all. Now what can we do? We are entangled in the litigation." But the real truth is that that was not yet the time when they could fully believe my words. The outcome was that, although they won in the lower courts, in the end they suffered a clear defeat in the Chief Court. And the partners were declared owners of their respective shares. Moreover, they had to pay a fine of nearly seven thousand rupees. Regarding this prophecy, there are many people in Qadian — both supporters and opponents — who can testify under oath to the truth of my statement.

Once, I was shown in a dream that my late brother, Mirzā Ghulām Qādir, was seriously ill. Accordingly, I narrated that dream to several people, some of whom are still alive. After that, it so happened that that late brother fell severely ill. Then I saw in a dream that one of our elderly relatives, who had passed away, was [unclear] — but the text here is cut off; actually the paragraph continues in the original. I will complete the translation from the next line as needed. However, the provided text ends there. So the translation is complete for the given excerpt.

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Tiryaq al-Qulub

He calls his brother to himself. So he went to him and entered inside his house. The interpretation of this was that he would pass away. During this time, his illness increased until he was reduced to a bundle of bones. Because I loved him, I was deeply distressed over his condition. Then I turned my attention to God Almighty for his healing, and in this turning I had three objectives. First, I wanted to see whether in such a state my supplication is accepted in the Divine Presence or not. (2) Second, I wanted to see whether it lies within God's law of nature that He can also cure such a gravely ill person. (3) Third, whether such a terrifying dream, which indicated his death, could be reversed or not. So when I engaged in prayer — [verse 39?] — only a few days had passed while I was still praying when I saw in a dream that my late brother, in the manner of one completely healthy, was walking in his house without any support. And concerning this same matter there was also an inspiration, the words of which I do not recall. In short, in accordance with this dream and inspiration, which indicated the acceptance of my prayer, Allah Almighty granted him recovery. And thereafter he lived in full health for fifteen years, and then passed away by Divine decree. I recounted this inspiration and this dream to many people, some of whom are still alive and can confirm my statement under oath. But the oath will be of the same type as the specimen written in number two.

After fifteen years, when the time of my brother's death drew near, I was in Amritsar. In a dream it was shown to me that now the cup of his life was definitively full and he would die very soon. I narrated that dream to Hakim Muhammad Sharif, who was a hakim in Amritsar, and then I wrote to my brother: "You should attend to matters of the Hereafter."

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Be attentive, for I have been shown that the days of your life are few. He informed the general household of this, and then within a few weeks he passed away from this mortal world. There are also several men and women present as witnesses to this incident who can testify on oath; indeed, at the time my brother died, my letter from Amritsar was found in his chest.

Once, a sincere friend of mine, who is an extreme supporter of our movement and utterly truthful in his sincerity—one who has made it an obligation upon himself to send one hundred rupees monthly for the aid of this movement, whose name is Seth Abdur Rahman Haji Allah, a merchant of Madras—requested prayer due to some anxiety of his, and regarding him I received this revelation:

Qādir hai woh bār-gāh ṭūṭā kām banāwe, banā banāyā ṭoṛ de, koī us kā bhed na pāwe

(He is Powerful; He repairs a broken matter at His court; what is made, He breaks; none can fathom His secret.)

This was a glad tiding concerning the removal of his grief. Accordingly, after just a few weeks, Allah the Exalted granted him relief from that grief which had befallen him. Seth Sahib, by the grace of Allah the Exalted, is alive and present in Madras; he can verify this incident, but it will be in accordance with specimen oath No. 2.

A bigoted but extremely ignorant person from Ludhiana, named Sa'dullah, who had recently become a Muslim from among the Hindus, raised this objection against me: that the result of the debate in Amritsar which took place with the Christians in 1893 was later that the suckling child of my brother in Allah, beloved in Allah, Mawlawi Hakim Nur-ud-Din Sahib, died by the decree of Allah. The real purpose of that shameless, base-natured individual—who rejoices at the death of the children of Islam—behind this shameful objection was that the religion of Islam is false and the Christian religion is true. Therefore I prayed that God

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Tiryaq al-Qulub

...and may He disgrace and humiliate the wicked one also in this criticism, and may He grant the respected Maulvi a son as an excellent replacement. So at that time when I wrote the reply to this unworthy one and finished the supplication, sleep immediately overcame me, and in a dream I saw that a boy is playing in the lap of that same Maulvi Sahib — a boy who is his own, and in comparison to his previous children, he is so different in complexion and strength that I thought perhaps this boy is from some other wife. And at that very moment, in confirmation of this dream, I also received an inspiration: "A boy will be born." Then, five years later, in accordance with this prophecy, a son was born in the house of that same Maulvi Sahib, who was named Abdul Hayy — so that God Almighty may put to shame such an enemy of the faith who, having become a supporter of the Christian priests, attacked Islam. This is that prophecy which was published throughout the whole country five years before the birth of this boy, through the treatise **Anwar al-Islam**. See **Anwar al-Islam**, page 26, footnote within the footnote. And this treatise was printed in five thousand copies and published among hundreds of thousands of people. Behold, these are the signs which the whole world saw with its own eyes, and they are filled with extraordinary greatness.

God Almighty informed me: "I will give you another son," and this is that same fourth son, who has now been born, who was named Mubarak Ahmad. And news of his birth was given to me approximately two years earlier, and then it was given at the time when only about two months remained until his birth. And then, when he was about to be born, this inspiration came: أَنَا سَاقِطٌ مِنْ يَدِ اللَّهِ إِلَى الْأَرْضِ، وَإِلَى اللَّهِ أَصِيرُ — meaning, "I fall from God's hand to the earth, and to God alone shall I go." I, through my own **ijtihad**, interpreted this as: this boy will be righteous and will turn towards God, and his movement will be towards God; or else that he will die soon.

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Tiryāq al-Qulūb

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Allah the Exalted knows which of these two matters is in accordance with His will. And I had published this prophecy beforehand among thousands of people in my treatise **Anjām-e Ātham** on page 183, and in the appendix of **Anjām-e Ātham** on page 58.

My first son, who is alive and present, whose name is Mahmud, had not yet been born when I was given the news of his birth through kashf (spiritual unveiling), and I found his name written on the wall of the mosque: "Mahmud." Then, for the publication of this prophecy, I printed a notice on green-colored sheets, whose date of publication is 1st December 1888. And this notice, dated 1st December 1888, was published among thousands of people, and I still have many of these notices in my possession.

My second son, whose name is Bashir, had not yet been born when, three months before his birth, Allah the Exalted gave me the glad tidings of his birth. That glad tidings was recorded on page 266 of **Ā'īna-e Kamālāt-e Islam** and was published beforehand among hundreds of thousands of people. That passage is this: **Sayūladu laka al-waladu wa yudnā minka al-faḍl**, i.e., "Soon a son will be born to you, and grace will be brought near to you." It should be remembered that one of my sons is named Faḍl Aḥmad. So in the prophecy, there is an indication that, besides the divine grace (faḍl-e ilāhī), that son will greatly resemble Faḍl Aḥmad in appearance and form. And hundreds of people know that this son greatly resembles Faḍl Aḥmad. The Hindus and Muslims of Qadian all know this.

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Allah the Exalted informed me through His inspiration, nine months before the birth of the third son to be born in my house, about his birth. And that inspiration occurred on 5th September 1894.

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In the footnote of page forty-nine of the treatise *Anwar al-Islam*, it was printed and published among millions of people. Because five thousand copies of *Anwar al-Islam* had been printed and it was published in all the major cities and towns of the Punjab and India, and even in the villages. And the wording of the aforementioned revelation, which is recorded on page 39 of *Anwar al-Islam*, is this:

Inna nubashshiruka bi-ghulam — "Indeed, We give you glad tidings of a boy."

See *Anwar al-Islam*, page 39, footnote.

Then, when this prophecy had been well publicized among hundreds of thousands of people — Hindus, Christians, and Muslims — that boy whose birth was promised in the revelation was born on the date of 27 Zilqad 1312 AH, corresponding to 24 May 1895. His noble name was kept as Ahmad. See the title page [of] the treatise **Ziya' al-Haqq** [or: see the flyleaf, title page of the treatise **Ziya' al-Haqq**].

Concerning my fourth son, there is a sign of another prophecy, which, God willing, will be a cause of increase in knowledge, faith, and certainty for the observers. Its detail is this: the revelation that I wrote in the book **Anjam-e Atham** on pages 182 and 183, and in the Supplement to **Anjam-e Atham** on page 58 — in which there is a prophecy regarding the birth of a fourth son — was published among hundreds of thousands of people in January 1897 by means of the aforementioned book, i.e., **Anjam-e Atham** and the Supplement to **Anjam-e Atham**. From that time until today's date, which is 20 August 1899, a little more than two and a half years [literally: three years less a quarter] have passed. The opponents, considering this short period as a long time, have begun to raise this objection: "Where is that revelation which was published by recording it on pages 182 and 183 of **Anjam-e Atham** and on page 58 of its Supplement, and the boy has not yet been born?" Therefore, once again a desire for prayer arose in my heart. Although I know that unjust enemies are not satisfied in any way.

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If, for example, a boy is born just two or three months after the revelation, they raise an uproar saying that the one making the prophecy has complete expertise in the science of medicine as well. Therefore, he must have determined through the signs established by physicians that a boy would be born, because the days of pregnancy were such. And if, for example, a prophecy about the birth of a son is made three or four years before his birth, then they say that within that long period, inevitably some boy was bound to be born. Why was a short period not set? — while this thought is also utterly false. A boy is a gift from God; one has no intervention or power. And in this matter, even a king cannot claim that a boy will necessarily be born within such a period; rather, he cannot even say that he himself will remain alive until that time, or that his wife will remain alive. Rather, the truth is that the ever-present epidemics of these days — plague and cholera — have so broken people's backs that no one can trust his life even for a single day. Moreover, the person who publishes such a prophecy as a challenge in support of his claim — if he is false, then it must necessarily be required by God's non-tolerance that He should forever deprive him of such desires, because his dying miserable and childless is better than that people should be deceived by his such tricks and go astray. And this is the custom of Allah ('ādatullāh), which our Ahl al-Sunnah scholars have also incorporated into their belief. In short, having repeatedly heard these criticisms that the fourth son has been delayed in being born, I raised my hands in supplication before the Divine Presence, and I swear by that Being in whose hand is my soul that due to my prayer and my continuous attention, this revelation occurred on 13 April 1899: "Be patient, I will surely give you a pure son." (işbir miliyyan sa-ahabu laka ghulāman zakiyyan)

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That is, "Bear patiently for a little while, for I shall soon bestow upon you a pure son." And this was a Thursday, and it was the second date of Dhul-Hijjah 1316 AH when this inspiration occurred. And along with this inspiration, this inspiration also occurred: "Rabbi aslih zavjati hadhih" — that is, "O my Lord, protect this wife of mine from falling ill and grant her recovery from sickness." This was an indication that at the time of the birth of this child, there was a fear of some illness. So I made this inspiration known to the entire congregation that was present with me in Qadian, and my brother Maulvi Abdul Karim Sahib wrote many letters and informed all his honorable friends of this inspiration.

Then when the 13th of June 1899 arrived — two full months having passed since the date of the aforementioned inspiration, which occurred on the 13th of April 1899 — then, from Allah Almighty, the spirit of that same son spoke within me, and I heard this utterance from him in the form of inspiration: "Inni usqitu min Allahi wa usibuh" — that is, "Now my time has come, and I shall now fall from Allah and by Allah's hand to the earth, and then I shall return to Him." And this same son, before his birth, on the 1st of January 1897, had similarly spoken this utterance to me in the form of inspiration, addressing his brothers: "Between me and you there is a term of one day." That is, "O my brothers, after a full day I shall meet you." Here, by "one day" was meant two years, and the third year is that in which the birth occurred.

And it is a remarkable thing that the Messiah (peace be upon him) only spoke while in the cradle, but this son spoke twice while in the womb. Then after that, on the 14th of June 1899, he was born. And since he was the fourth son, in that same proportion — after the child's birth, as was the purport of the inspiration, my wife fell ill; accordingly, even now some symptoms of illness remain, but by His grace, she has recovered from the severe symptoms.

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From consideration, he took the fourth month from among the Islamic months, i.e. the month of Safar. And from among the days of the week he took the fourth day, i.e. Wednesday. And from among the hours of the day he took the fourth hour after midday. And according to the prophecy of 20 February 1886, his 'aqīqah (sacrifice for a newborn) took place on a Monday. And on the day of his birth, i.e. on Wednesday, in the fourth hour, after several days of withholding of rain, heavy rain fell.

These are the four sons regarding whose birth, before they were born, God Almighty informed me each time about their being born, and every one of these four prophecies was not only communicated orally to the people but was also published in advance through announcements and pamphlets among hundreds of thousands of people. And in the Punjab and India, nay, in the entire world, no parallel to this magnificent prophecy will be found. And you will not find anyone's prophecy such that, firstly, God Almighty gives combined news of the birth of four sons, and then before each son is born, He gives intimation through His revelation that he is about to be born, and then all those prophecies are published among hundreds of thousands of people. If there is any parallel anywhere in the entire world, then produce it. And what is most astonishing is

that the news of the birth of the four sons which was first given in the announcement of 20 February 1886 — at that time, not even one of those four sons had yet been born. And in the aforementioned announcement, God Almighty clearly gives the auspicious name of the fourth son. See page 3, announcement of 20 February 1886, second column, line number 9. So when this son was given the auspicious name Mubārak Ahmad, then after that naming, that prophecy of 20 February 1886 was immediately remembered.

Now, for the readers to remember, I wish to state regarding each of these four sons on what dates prophecies were made about their birth, and then on what dates

[Here, by mistake, "the fourth month from among the Islamic months, i.e. the month of Safar," has been written. The correct version is written on page 221 of this very book as

follows:

"The prophecy of the fourth son was fulfilled on 4 Arjun 1899 CE, which corresponded to 4 Safar 1317 AH, on Wednesday." (Publisher)]

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Tiryāq al-Qulūb**

...he was born. And it would be better that every seeker of truth keep such pamphlets and such announcements with himself, because after a period of time, obtaining those announcements will again become difficult. And when the [original] leaf cannot be found, then the enemy—stubborn of nature—despite the fact that he himself has read that announcement or pamphlet many times, purely out of a spirit of suppressing the truth begins to deny [it]. So it is the duty of our Community not to remain empty of these weaponry that vanquish deniers; rather, they should properly compile and bind into a volume all this store of pamphlets and announcements in one place, so that at the time of need they can easily show them to the oppressive opponent.

And regarding the birth of these four boys, the date of the prophecy and then the date of the actual birth at the time of delivery is as follows: Concerning Mahmud, who is my eldest son, a prophecy was made regarding his birth in the announcement of 10th July 1888, and also in the announcement of 1st December 1888 which was printed on green-coloured paper. And in the green-coloured announcement it was also written that the name of this boy to be born would be Mahmud, and this announcement was published among hundreds of thousands of people even before Mahmud was born. Consequently, hundreds of these green-coloured announcements must still be lying in the houses of our opponents. And similarly, the announcements of 10th July 1888 must also be present in every house. Then, when the fame of this prophecy through the announcements had reached a complete degree, and no sect among the Muslims, Christians and Hindus remained that was unaware of it, then by the grace and mercy of Allah Almighty, on 12th January 1889, corresponding to 19th Jumādā al-Ūlā 1306 AH, on a Saturday, Mahmud was born. And of his birth I have given news in that announcement whose heading is written in thick letters: "Takmil-i Tabligh" (Completion of Preaching), in which the ten conditions of Bai'ah (pledge of allegiance) are recorded. And on its page 4, concerning the promised son, is this revelation: "O Pride of the Messengers, your proximity has become known to me; [you have] come late, [you have] come from a distant path."

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And my second son, whose name is Bashir Ahmad, the prophecy of his birth was made on page 266 of **A'inah-e-Kamalat**. And from the fourth line of page 262 of that book, it becomes known that the date of this prophecy is 10th December 1892. And the words of the prophecy are these:

Ya'ti qamaru al-anbiya'i. Wa amruka yata'atta. Yassara Allahu wajhaka wa yunawwiru burhanaka. Sa-yuladu laka al-waladu wa yudna minka al-fadlu. Inna nuri qarib.

Look at page 266 of **A'inah-e-Kamalat-e-Islam**. That is: "The moon of the prophets will come, and your work will be accomplished. For you a son will be born, and grace will be brought near to you," meaning that he will be the means of God's grace. And also that in form and likeness he will resemble Fadl Ahmad, who is my son from the second wife. And "my light is near" (perhaps by 'light' is meant the promised son). Then when this book **A'inah-e-Kamalat**, in which this prophecy dated 10th December 1892 is recorded, and whose second name is **Dafi' al-Wasawis** also, was published in February 1893, as is evident from its title page — then on 20th April 1893, as is evident from the announcement of 20th April '93, according to this prophecy that boy was born, who was named Bashir Ahmad. And in reality, that boy in terms of appearance resembles Fadl Ahmad, as was clearly indicated in the prophecy. And this boy was born approximately five months after the date of the prophecy, December 1892. And on the date of his birth, the announcement was published on 20th April 1893. On its heading is this statement: "For the accusation of the deniers, another prophecy is worthy of the special attention of Muhammad Husain Batalwi."

And the prophecy of the birth of my third son, whose name is Sharif Ahmad, is recorded in the margin of page 39 of my treatise **Anwar al-Islam**. And this treatise was published in September 1894. And in September 1894, this prophecy was printed in the margin of page 39 of the aforementioned treatise.

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...was born. And then, just as has been published on the final page of the treatise *Ziya' al-Haq* under the title-leaf, this boy — that is, Sharif Ahmad — was born on 24 May 1895, corresponding to 27 Dhu al-Qa'dah 1312 AH, i.e., he was born in the ninth month after the prophecy had been published.

And regarding my fourth boy, whose name is Mubarak Ahmad: a prophecy concerning him was made in the announcement of 20 February 1886, and then in *Anjam-e-Atham*, page 183, dated 14 September 1896, this prophecy was made. And the treatise *Anjam-e-Atham* was well and widely published throughout the country in the month of September 1896. Then this prophecy was made in the Supplement to *Anjam-e-Atham*, page 58, with this condition: that Abdul Haq Ghaznavi, who resides in Amritsar with the party of Maulvi Abdul Jabbar Ghaznavi, will not die until this fourth son is born. And on that page 58 it was also written: that if Abdul Haq Ghaznavi is on the truth in his opposition to me and has acceptance in the Divine Presence, then he may avert this prophecy by praying. And then this prophecy was made in the Supplement to *Anjam-e-Atham*, page 15. So Allah the Exalted, for the confirmation of my truth, and for the refutation of all opponents, and for warning Abdul Haq Ghaznavi, fulfilled the prophecy of the fourth [son] on 14 June 1899, which corresponded to 4 Safar 1317 AH, on Wednesday: that is, that blessed child, the fourth boy, was born on the aforementioned date. Accordingly, the true purpose of composing this treatise is that that magnificent prophecy, whose promise had been made four times from Allah the Exalted, should be published throughout the country. For it is impossible for a man to have the audacity to conceive such a scheme: that first he should make a prophecy concerning the birth of four boys collectively, as was made in the announcement of 20 February 1886; and then, before each boy was born, he should continue making a prophecy of his birth; and boys should continue being born in accordance with it, until the number of four, which had been fixed in the earlier prophecies, is completed — especially when this prophecy is from one who is merely engaged in fabrication.

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...he claims himself to be commissioned by God Almighty. Is it possible that God Almighty would continually support a liar in such a way that from 1886 until the year 1899, for fourteen continuous years, that support would remain ongoing? Has God ever supported a liar like this, or is there any precedent for it on the face of the world? Look, there was a time when none of these four boys existed, and at that time one weak, perpetually ill man, whose every breath is in the dangerous state of death, prophesies: "It is certain that four boys will be born in my house." Then, when the time for the birth of the first boy approaches somewhat, he gives glad tidings of his birth through inspiration. And similarly, through inspiration, he gives news of the birth of the second boy. Then, likewise, before the birth of the third boy, he publishes a prophecy of his birth. Then, before the fourth boy is born, with great claims and vehement force, he gives news of his birth — to the extent that he says: "Such-and-such a person will not die until that fourth son is born." Then, according to his word, the fourth son is also born. Now think and see: Are these human actions? And has this power been given to anyone under the heavens that he should stand in the arena and publish such continuous, vehement prophecies, and then they are consistently fulfilled? Look, there was a time when in the supplement *Anjam-e Atham*, on page 15, the following passage was written: "There is another inspiration which was published on 20 February 1886, and it is this: 'God will make three into four.' At that time, there was no trace or sign of those three boys who now exist. And the meaning of this inspiration was that there would be three boys, and then another one would come who would make the three into four. So a great part of it has been fulfilled, that is, God granted me three boys from this marriage, all three of whom are present. Only one..."

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...is waiting for the one who will make three into four. Now see what a great sign this is: is it within human power to first give news of three or four boys by way of fabrication, and then they are actually born? Only.

This sentence over which we have drawn a line is from the appendix "Anjam Atham". If you open and read that appendix, you will find this same sentence on its page 15. Now see the sign of God Almighty's power: that fourth son, regarding whose birth expectation was created on this page fifteen of the appendix "Anjam Atham", and the readers were given hope that a day will surely come that just as these three boys have been born, that fourth boy will also be born.

So behold, that day arrived, and that fourth boy, whose promise was given four times in these books, was born on the fourth date of Safar 1317 AH, on the fourth day of the week, Wednesday. It is a remarkable thing that with this boy the number four is connected from every aspect. Four prophecies were made concerning him. He was born on the fourth of Safar 1317 AH. His day of birth was the fourth day of the week, i.e., Wednesday. He was born in the fourth hour after noon. He himself was the fourth.

One magnificent prophecy is that which was fulfilled at the Lahore Town Hall during the Great Assembly of Religions. Its detail is this: prior to that assembly of religions — which took place on 26–27–28 December 1896 at the mentioned location, in which some notable person of each religion presented answers to the questions put forward by the appointed members of the assembly in support of that religion — I also had written a paper to be recited in that assembly. From God Almighty there came a divine revelation, from which it is understood with certainty and finality 26

...that among all the essays, my essay alone would be the one to excel. So I, with this thought—that on the occasion of such a religious conference, the truth of my revelations might be disclosed to the people before they presented their respective essays—had this revelation of mine published by means of an announcement. Then afterwards, in accordance with my revelation, the general opinion was that my essay prevailed over all the essays.

Consequently, during those very days, the *Civil Military Gazette* Lahore and the *Observer* also strongly corroborated this statement of mine. And just as I had, through the revelation of God Almighty, published among all the people beforehand that my essay would prevail, the same indeed came to pass. And my essay was listened to in that conference with the utmost degree of veneration, and there was a great stir throughout the city of Lahore in its praise. This announcement which I have mentioned was not only published in Lahore before the Lahore Conference of Religions, but had already been widely circulated many days before the dates of the said conference in most of the cities of the Punjab and among thousands of people. And it had reached Sheikh Muhammad Husain Batalvi, Maulvi Ahmadullah, Thanauallah Amritsari, Maulvi Abdul Jabbar Ghaznavi (then Amritsari), and several other mawlawis, Christians, and Hindus, and was widely published among the common Muslims. This is the reason that after the Conference of Religions, this prophecy had a very great effect upon the hearts of the seekers of truth, for when they saw that in reality this essay did prevail over the other essays, and the general attention and inclination of all the sects turned toward this essay, then the truth of the prophetic revelation produced a remarkable effect upon the hearts of impartial people—to the extent that a gentleman from Sialkot, with a sum of one hundred rupees out of his own joy and delight...

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Indeed, Allah the Exalted manifested this essay in the form of a sign, meaning that He placed in this essay such a distinctive quality that every person of every sect, despite their religious obstinacy, involuntarily began to praise this essay, and nearly all the newspapers of Punjab spoke with one voice that this very essay is the soul of all the essays of the Conference of Religions. And "Civil and Military," which is considered a semi-official newspaper, also testified that this same essay was evidently accepted. And the "Observer" wrote that this essay is worthy of being translated into English and published in Europe. From this it is clear with what grandeur and glory this prophecy was fulfilled, regarding which Christians, Hindus, Muslims, and even the members of the Conference themselves acknowledged such greatness and uniqueness that nothing greater is possible. And stranger still is that these people knew that by this acknowledgment of ours the prophecy would be fulfilled, yet still such a state of ecstasy came upon them that involuntarily these words came out of their mouths that this essay remained supreme. And what is most astonishing is that among the Aryas who had been appointed as the esteemed secretaries of this conference, it was they who first said that this is the essay which prevailed over the other essays.

Now I deem it appropriate to also write below a copy of that announcement which was published among thousands of people before this Conference of Religions, and in which it was declared loudly that this same essay will prevail over all other essays. And it is as follows:

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(Reprint of an advertisement/prophecy regarding the Conference of Religions which was published prior to the conference i.e., on 21 December 1896)

A Grand Glad Tidings for Seekers of Truth

The Great Conference of Religions which will take place at Lahore Town Hall on 26-27-28 December 1896. In it, a paper of this humble one regarding the perfections and miracles of the Holy Quran will be read. This is that paper which is superior to human powers and is one of the signs of God, and has been written with His special support. In it are recorded such truths and gnostic realities of the Holy Quran that it will become as clear as the sun that in truth this is the word of God and the book of the Lord of the Worlds. And the person who hears this paper from beginning to end in response to the five questions, I believe that a new faith will be born in him and a new light will shine forth in him. And he will obtain a comprehensive commentary of the holy word of God Almighty. This speech of mine is free from human idle talk and pure from the stain of exaggeration and falsehood. At this time, mere sympathy for the children of Adam has compelled me to write this advertisement so that they may witness the beauty and elegance of the Holy Quran and see how great is the oppression of our opponents that they love darkness and hate this light. The All-Knowing God has informed me through revelation that this is the paper which will prevail over all. And in it is such a light of truth, wisdom, and gnosis that the other groups — provided they are present and hear it from beginning to end — will be ashamed and will never be able to show such perfections for their own books, whether they are Christians, Aryas, followers of the Sanatan Dharma, or anyone else. Because God Almighty has willed that on that day the glory of His holy book be manifested. I have seen in the world of unveiling concerning this that upon my mansion...

****Tiryaq al-Qulub (Antidote of Hearts)****

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A hand was struck from the unseen, and by the touch of that hand, a radiant light emerged from that palace, spreading all around, and its illumination also fell upon my hands. Then a person who was standing near me proclaimed in a loud voice: "Allahu Akbar! Kharribat Khaybar!" (Allah is the Greatest! Khaybar is ruined!). Its interpretation is that by "that palace" is meant my heart, which is the place of descent and abode of lights, and that light is the Qur'anic gnoses. And by "Khaybar" is meant all those corrupted religions in which there is the filth of polytheism and falsehood, and where man has been given the place of God, or the attributes of God have been lowered from their perfect station. So it was made known to me that after this subject spreads well, the falsehood of false religions will be exposed, and the Qur'anic truth will spread day by day upon the earth until it completes its circle. Then I was transferred from this state of kashf (unveiling) to inspiration, and I received this inspiration: **Inna Allāha ma'ak, inna Allāha yaqūmu aynamā qumta** — meaning, "Indeed, Allah is with you; indeed, Allah stands wherever you stand." This is a metaphor for divine support. Now I do not wish to write more. I inform everyone that they should certainly come, after making their own arrangements, to the location of Lahore on the date of the gathering, to hear these gnoses, for such benefits will accrue to their intellect and faith as they cannot imagine. **Wa al-salamu 'ala man ittaba'a al-huda** (And peace be upon him who follows the guidance).

Copied in conformity with the original.

The humble servant, Ghulam Ahmad, from Qadian, December 1891.

****[Margin note related to the announcement of 21 December 1896, "Gathering of Religions":]****

Swami Shugan Chandar Sahib, in his announcement, had adjured the Muslims, the Christian gentlemen, and the Arya gentlemen that their renowned scholars must certainly expound the merits of their respective religions at this gathering. So we inform the Swami

Sahib that, for the honor of that great oath, we have become ready to fulfill your wish, and, God willing, our discourse will be read at your gathering. Islam is the religion which, when the name of God is brought forth, guides a true Muslim to complete obedience. But now we shall see how much regard your brothers the Aryas and the Padri gentlemen have for the honor of their Parmeshwar or Jesus, and whether they are prepared to come forward on the name of such a great and holy One or not.

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Tiryaq al-Qulub (The Elixir of Hearts)

When I compiled the book **Barahin-e-Ahmadiyya**, at that time I did not have the means to have it published. I prayed to the Divine Presence, and the answer came in these words: "Not at present." Consequently, for a considerable period, despite every kind of effort, no capital whatsoever for the printing of the book could be obtained, and people, despite the announcements and advertisements published, paid no attention for a long time. In short, the revelation was fulfilled exactly as had been described, to the extent that people's lack of attention caused those who were aware of this revelation to be filled with wonder, and the hearts of those to whom this prophecy had been related were greatly distressed by the delay of this event. The information of this revelation had been given beforehand to Shaykh Hamid 'Ali, and Lala Sharmit Khatri, and Miyan Jan Muhammad, the Imam of the mosque, and several other people among the residents of Qadian, who can testify under oath. And this revelation is recorded in the book **Barahin-e-Ahmadiyya**, over a year prior. See page 225.

When some time had passed over this revelation, which I have just mentioned in number 27, and the eagerness to have **Barahin-e-Ahmadiyya** published increased beyond measure, yet no financial assistance came from anyone, then distress began to afflict my heart. At that time, in that state of agitation, I prayed, whereupon this revelation came from the Almighty and Generous God: "Hurra ilayki bijidh'i'n-nakhlati tasāqat 'alayki ruṭaban janiyyan" — meaning, "Shake the trunk of the palm tree or one of its branches, and fresh, ripe dates will fall upon you." I well remember that I informed Mawlavi Abu Sa'id Muhammad Husayn Sahib of this revelation, and also one Extra Assistant of this district, whose name was Hafiz Hidayat 'Ali, and I informed several other people as well, and both those Hindus of Qadian, namely Sharmit and Mulla Wamil, who are mentioned...

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Several times in this treatise it has occurred, and I also informed them through that revelation. In short, before the signs of the fulfilment of the revelation became manifest, I publicized it widely. And then after that revelation, I again stirred the people by means of an announcement. But this time there was no regard for any human being, and utter hopelessness had set in, and only compliance with the divine revelation was in view. So, by the oath of that Being in Whose hand is my soul, that as soon as the announcements were published, money began to pour down like rain, and the book started to be printed — to the extent that four parts of the book **Barahin-e-Ahmadiyya** were printed and published, and this book became renowned among hundreds of thousands of people. And the witnesses to the fulfilment of this prophecy are the very same persons who have just been mentioned. And this prophecy had already been recorded in the book **Barahin-e-Ahmadiyya** approximately twenty years ago. See my book **Barahin-e-Ahmadiyya**, page 226.

29. On one occasion I received this revelation: "Abdullah Khan, Dera Ismail Khan." Accordingly, several Hindus who happened to be present with me at that time — among whom were also one Lala Sharmit Khatri and one Lala Mula Wamil Khatri — were informed of this revelation, and some Muslims were also informed of it. And it was clearly stated that the meaning of this revelation is that today a person by the name of Abdullah Khan will send us some money, and a letter will also come. So, among them, a Hindu named Bishan Das became eager to test this revelation himself. And coincidentally, in those days the Sub-Postmaster of Qadian was also a Hindu. So that Hindu went to the post office, and having inquired himself from that Sub-Postmaster, he brought this news: that a letter from a person named Abdullah Khan has arrived in this mail, and some money has also arrived. When this incident occurred,

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At that time, all those Hindus were compelled to acknowledge that this inspiration was indeed true. And that Hindu who had gone to the post office fell into utter amazement and bewilderment as to how this unseen matter had been known. Then I said to him: "There is one God, All-Powerful and Mighty, the Knower of the unseen, of whom the Hindus are unaware; it is He who informed me of this." And this inspiration had already been recorded fourteen years ago in the book **Barahin-e-Ahmadiyya**, and hundreds of thousands of people have received information of it from there. See **Barahin-e-Ahmadiyya**, pages 226 and 227.

30. Once I received this inspiration: **ar-Rahmanu 'allama al-Qur'an. Ya Ahmad, fadat al-rahmah 'ala shafatayk** — i.e., "The Most Merciful has taught the Qur'an. O Ahmad, mercy has been poured forth upon your lips." And the interpretation of this inspiration was granted to me in this manner: that as a miracle and a sign, two kinds of blessings were bestowed upon me concerning the Qur'an and the language of the Qur'an. (1) One is that the sublime gnostic truths of the Furqan-e-Hamid were taught to me in a supernatural manner, in which no one else can rival me. (2) The second is that I was given such eloquence and fluency in the language of the Qur'an, i.e., Arabic, that if all the opposing scholars were to unite and try to compete with me therein, they would remain unsuccessful and frustrated; and they would see that the sweetness, eloquence, and fluency of the Arabic tongue, together with the adherence to truths, gnostic insights, and fine points found in my speech, are by no means possessed by them, nor by their friends, nor by their teachers, nor by their elders. After this inspiration, I wrote commentaries on certain passages and certain surahs of the Holy Qur'an, and also composed several books in the Arabic language of the utmost eloquence and fluency, and called the opponents to compete with me — indeed, I appointed great rewards for them if they could compete, and among them...

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Those who were well-known men, such as Miyan Nazir Husain Dehlavi and Abu Sa'id Muhammad Husain Batalvi, editor of **Isha'at al-Sunnah**, were repeatedly invited to this matter: if they have any knowledge of the Qur'an or any expertise in the Arabic language, or if they consider me, in my claim of messiahship, to be a liar, then let them produce a parallel of eloquence to those truths and mystic insights which I have written in my books in support of this claim — [insights] that are beyond human powers and are signs of Allah Almighty. But those people proved incapable of facing the challenge. Neither could they produce a parallel to those truths and mystic insights which I had recorded in my books while writing the exegesis of certain Qur'anic verses and surahs, nor could they write even two lines like those eloquent and lucid books which I composed and published in Arabic. Consequently, whoever has read my books **Nur al-Haqq**, **Karamat al-Sadiqin**, **Sirr al-Khilafah**, **Itmam al-Hujjah**, and other Arabic treatises, and has also seen the Arabic passages of my treatise **Anjam-e Atham** and **Najm al-Huda**, will fully understand with what force and power the requisites of eloquence and fluency have been employed in prose and verse in these books, and then with what force and power all the opposing scholars (**mawlawis**) were called upon that if they possess any share of Qur'anic knowledge and eloquence, they should produce a parallel to these books; otherwise, they should regard this enterprise of mine as being from Allah Almighty and accept it as a sign of my truthfulness. But alas, those scholars neither abandoned their denial nor were they able to compose a parallel to my books. In any case, the proof of Allah Almighty was fully established against them, and they fell under that condemnation under which fall all those deniers who have rebelled against Allah's commissioned ones.

Approximately a period of thirteen years has passed since I received the inspiration of this Qur'anic verse, and it is:

****Huwa alladhi arsala rasoolahu bil-huda wa deen al-haqq**** (He it is Who sent His

Messenger with guidance and the religion of truth).*

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* “That He may cause it to prevail over all religion” (Surah al-Tawbah 9:33, Surah al-Fath 48:28, Surah al-Saff 61:9). And I was made to understand the meaning of this inspiration thus: that I have been sent from Allah the Exalted so that through my hand Allah the Exalted may cause Islam to prevail over all religions. And at this place, let it be remembered that this is a tremendously grand prophecy in the Noble Qur’an, concerning which the consensus of the verifying scholars is that it will be fulfilled at the hand of the Promised Messiah. So however many saints and abdals have passed before me, none among them declared himself to be the fulfillment of this prophecy, nor did he claim that this aforementioned verse was inspired in his favor. But when my time came, I received this inspiration, and I was told that the fulfillment of this verse is you, and that it is through your hand and in your time that the superiority of the religion of Islam over other religions will be established. Accordingly, this miracle of power manifested itself at the gathering of Mahotsav, and at that gathering, during my speech, in comparison to all other speeches, the representative of every sect had to admit, willingly or unwillingly, that indeed the religion of Islam, with its excellences, is superior to every religion. And even that was not sufficient; rather, Allah the Exalted, through my writings, completed the argument against every sect. Against the Hindus, I authored books such as *Brahin-i Ahmadiyya*, *Surma Chashm Arya*, and *Arya Dharm*, through which every seeker of truth was fully exposed to the fact that the Hindu religion, which is founded on the Vedas, is by no means from Allah the Exalted; rather, it is a collection of beliefs contrary to truth, in which neither the honor, majesty, and power of Allah the Exalted have been observed, nor has human purity and cleanliness been taken into account. In these books, I have proven from the admissions of the Aryans themselves that, according to their religion, this universe has no such Creator.

Translation: “He it is Who has sent His Messenger with guidance and the true religion, that He may cause it to prevail over all religion.”

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He who gave existence to creation from non-existence — rather, every thing is eternal and is itself God of its own existence. Then in such a case, for recognizing the Parmeshwar of the Hindus and for accepting His existence, no proof can be established; rather proofs contrary to this claim are established. For this reason, nearly half of the Hindus are sects that deny the very existence of Parmeshwar, because according to that teaching of the Vedas that spirits and matter are self-existent, the existence of Parmeshwar does not seem necessary. And every intelligent person can understand that when all these entities that exist in souls and atoms are not in need of any inventor, and their existence is not dependent on the existence of any maker, then how can the mere craft of joining soul and body — which is a craft of the lowest degree — be in need of any maker? In short, this idea that Parmeshwar has joined some parts to others and has placed the soul, which has existed spontaneously from eternity, into these eternal bodies — this is an extremely weak idea, and considering it as proof for the existence of a Maker is sheer nonsense. Because when all these things have existed separately and spontaneously from eternity, and are not in need of another for their existence and preservation, then why is there any need of Parmeshwar for the mutual conjunction or disjunction of these things? If the being of Parmeshwar is not such that from Him alone all things have appeared, from Him alone all things are preserved, and from Him alone every thing receives benefit, then His own existence would be futile, and nothing would provide complete evidence of His existence. This idea of the Hindus that existence cannot come from non-existence clearly indicates that they have never received the true books of the knowledge of God Almighty and His being and attributes. Therefore, they have analogized the actions of their Parmeshwar and His power and strength only to the power and strength of man. They also do not know how it is that in the true dreams and real revelations of man, thousands of such things come into existence that just now they...

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...remain concealed entirely behind the veil of non-existence, and their manifestation occurs only after many long years. Then, if God Almighty cannot create existence from non-existence, why does a being appear in visions and dreams that has no name or trace in the external world? For example, if a son is to be born in someone's home after twenty years, sometimes such a strange vision or strange dream is shown to him that he sees that very son — before the son is born, even before that son's mother exists — exactly as he is, in a state of dream or vision. Indeed, sometimes he even speaks with him, and sometimes that son tells him such secrets that only after long periods and after acquiring knowledge does that ability develop in the son. So if God Almighty, like man, is dependent on matter and a mold (qālib), then how, for example, is that son who is presented in a dream or vision — whose mother has not yet been born — made from? From what matter or mold is he fashioned? Thus, when that Powerful One also knows how to fashion such a thing — that in that state He manifests the trace of a human being and shows him in embodied form, in full wakefulness, while he is entirely without any trace — then what greater folly could there be than to consider that Powerful One dependent on matter? If He is a Prime Mover (Parmeshwar) in this way, then no hope for eternal future joys can be placed in Him, because He Himself is ever dependent on matter and spirit, and His divinity subsists by relying on those things that have not come out of His hand and cannot come out. So this is a clear error of the Hindu Vedas, that they consider divine power and human power to be on an equal level and say that by some coincidence whose secret is unknown, such quantities of spirits and matter have always existed, which are not the Prime Mover's own creation, and upon them alone the entire workshop of the Prime Mover's agency runs. And if it is assumed... for its proof we ourselves are responsible, but where are those people who would come as seekers of truth?

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...should assume that they will at some future time become extinct, then they will also have to assume that the Promised Messiah, too, will in the future sit idle empty-handed. So this is a point for reflection: whether these should be the attributes of the Eternal, Self-Subsisting God, and whether the reality and essence of His divinity is only that His kingdom operates upon things that are not His own possession. In short, I have demonstrated in these books that the knowledge (gyan) and gnosis (ma'rifat) of the Hindu religion concerning the Promised Messiah amounts to this: that they declare him to have been inactive from eternity and deprived of the attribute of creatorship. And concerning human purity, the teaching of the Vedas, which Pandit Dayanand taught to the Aryas, is by way of example this: that an Aryan, for the sake of offspring, can have his beloved wife, during his lifetime and in the state of her youth, share the bed with another man so that in some manner progeny may be produced. This practice is called *Niyog* in the religion of the Hindus. So, of that religion whose concept of God Almighty is that He has been from eternity powerless and weak and devoid of the attribute of creating, and of that religion which has so bloodily massacred the purity of creation that the husband — who by nature possesses within himself such a surge of human jealousy regarding his wife that he does not permit her even to incline her ear toward the voice of a stranger — is instructed that, for the need of offspring, he should make his wife, not once but many times, share the bed with another man — from such a religion, what betterment can be hoped for? Besides this, I have also stated in my books that the followers of the Hindu religion are deprived of miracles (*khawāriq*) and wonders (*karāmāt*); rather, they are deniers of them. And I have also concluded the argument (*itmām-i hujjat*) against these people in this manner, that I have shown them several heavenly signs and proven to them that under the heavens there is only one Islam, by following which a human being attains proximity to God Almighty, and by the blessing of this proximity, all kinds of...

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Miracles and prophecies are manifested from this man, just as are now being manifested. Is there any such rishi or yogi among them who can show the wondrous works of God Almighty which are manifested through me? Thus it is evident that the argument of Islam against the Hindu religion has been completed, both rationally and through miracles. Now, after this, to deny is to abandon modesty. All this content has been published in print for nearly twenty years. This is the completion of the argument which was made upon the Hindus through books and heavenly signs, and here a little has been written as a summary from those books which have been published in print for many years and have been well circulated in the country; rather, some books have been printed multiple times.

And regarding the Christians, the completion of the argument that was made is also of two types. One is the books that I compiled in refutation of the Christians' ideas, such as Barahin-e-Ahmadiyya and Nur al-Haqq (al-Munif), and Kashf al-Ghita', etc. Secondly, the signs that I showed to complete the argument against the Christians. And I have proved in those books which were written in confrontation with the Christians that the Christians' doctrine of the blood of Christ and atonement is so false that for a wise and discerning person it is sufficient that he ponder over this very issue; having pondered, he should fear God and separate himself from this religion. And I have written in those books that the belief of declaring the Messiah (peace be upon him) accursed, which is the fundamental principle of the Christians' religion, is so clearly false that even a superficial person can understand that it is in no way possible for such a religion to be true whose foundation is upon a belief that seeks to stain the heart of a righteous person with the black mark of a curse. Because the word "curse" (la'nat), which is common in Arabic and Hebrew, can any sound intellect accept that Zaid commits murder and Bakr is crucified in his place? Mouth.

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...a person's very nature is such that the fervor of falsehood and wickedness prevails over it. And it is for this reason that the command to kill [such a person] was given, because for one who is incurable and carries a contagious disease, dying is better. And this is what is written in the Torah: "The accursed one will perish."

It is [also written] that the one destined for Paradise will perish. Moreover, in the word "accursed," how many filthy meanings are contained that, according to the Arabic and Hebrew languages, in the state of being accursed, it is necessary that the following concomitants exist: that the accursed person, by his innermost desire, be disgusted with God Almighty, and God Almighty be disgusted with him; that he bear enmity toward God Almighty with all his heart's fervor, and that not a single atom of love and reverence for Allah—Exalted is His Glory—remain in his heart. And likewise, in the heart of God Almighty, not a single atom of love for him remains, to the extent that he becomes the heir of Satan, not of God. And among the concomitants of being accursed is also that the accursed person be completely deprived of the recognition, knowledge, and love of God Almighty.

Now it is obvious that this meaning of "curse" and the state of being "accursed" is such an impure meaning that it cannot be attributed to even the lowest of the low believers—how then could it be attributed to the Messiah (peace be upon him)? For "being accursed" refers to that severe darkness of the heart in which not even a single atom of the light of God's knowledge, the light of God's love, or the light of God's reverence remains. Is it then permissible that such a corpse-like state be attributed—even for a second—to a righteous one like the Messiah? Can light and darkness both be combined?

Therefore, it is clearly proven from this that these beliefs of the Christian religion are utterly false. A righteous-hearted person will be disgusted with such a "salvation" whose very first condition is that regarding a pure, sinless, and beloved of God, one holds the belief that he became accursed, that his heart deliberately turned away from God, that the

light of divine knowledge departed from his breast, and that he became an enemy of God Almighty like Satan.

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...and he became disgusted with God and became the heir of Satan, and his entire heart turned black. And from the poisonous condition of the curse, his heart, his eyes, his ears, his tongue, and all his thoughts became filled. And in his filthy land, nothing remained except accursed trees.

Can any believing and honorable person consider such principles to be the means of his salvation? If this is the only means of salvation, then the conscience of every pure-hearted person will bear witness that eternal punishment is better than such salvation. For all human beings, it is better to die of this than to place a rotting corpse, like a curse, which is the special inheritance of Satan, into the mouth of a pure and pure-hearted one like the Messiah, and to make that corpse the repository of his heart, and then to hope for deliverance and release from this vile act.

In short, this is that Christian teaching which we have refuted in our books purely out of sympathy and goodwill, and not only that, but we have also demonstrated and proven that the very crucifixion of the Messiah (peace be upon him) is false. The Gospel itself bears witness that he was not crucified. And then, the Messiah himself in the Gospel likened his own incident to the incident of Jonah (peace be upon him), and said that my entering the grave and my coming out of the grave is similar to the sign of Jonah the prophet. And it is obvious that Jonah neither entered the belly of the fish dead nor came out dead. Rather, he entered alive and came out alive. Then, if the Messiah (peace be upon him) had entered the grave dead, what similarity would his story have with the story of Jonah the prophet? And it is impossible for a prophet to lie. Therefore, this is a decisive proof that the Messiah (peace be upon him) did not die on the cross, nor did he enter the grave in a state of death. And even if the present Gospels were entirely opposed to this incident, still no truthful believer...

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he would not accept that the event of the Messiah (peace be upon him) dying on the cross is true, because from this not only does the conclusion follow that the Messiah, in establishing this resemblance, stands proven false and the resemblance is shown to be entirely wrong, but also this conclusion follows that — we seek refuge with Allah — he became accursed like those oxen and donkeys regarding whom the Torah commanded killing, and — we seek refuge with Allah — the poison of the curse penetrated his heart which destroyed Satan forever. But among the present Gospels, those Gospels are still extant, such as the Gospel of Barnabas, in which the crucifying of the Messiah (peace be upon him) is denied; and no preference is given to these four Gospels over other Gospels, because all these Gospels were written after the time of the disciples by certain people of Greece on the basis of baseless traditions, and among them there is no Gospel from the hand of the Messiah, nor even any Gospel from the hand of the disciples; and it is accepted that the Hebrew copy of the Gospel is lost from the world. Besides this, these four Gospels which were arbitrarily selected out of sixty-four Gospels — from their statements it is only established that the Messiah did not die on the cross. Accordingly, we have already settled this discussion clearly in our treatise **Masih Hindustan Mein** [Jesus in India]. And from these Gospels it is also established that the Messiah (peace be upon him) continued praying in a garden the whole night for his release, and for this purpose and intention — that somehow he might escape the cross — the entire night passed in weeping, groveling and sighing, and prostrating. And it is impossible that a righteous man be granted the ability to pray with heartfelt pain the whole night for some matter to happen, and be given full fervor for that prayer, and then that prayer be rejected and not accepted. From the time the foundations of the world were laid until today, this has never happened.

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... no equal has been found. And in all the books of God Almighty, by unanimous agreement, this testimony is found that the prayer of the righteous is accepted, and at their knocking it is certainly opened. Then what obstacle came in the way of the Messiah's prayer that, despite weeping and wailing and clamor and uproar the entire night, it was thrown away like rubbish and was not accepted? Is there any other precedent in the books of God Almighty for such an occurrence—that a righteous man like the Messiah, or one lesser than him, should weep and cry all night, tearing at his liver, praying, and falling unconscious from restlessness, and himself confess that his soul is suffocating and his heart is sinking, and then such a heart-wrenching prayer should not be accepted? We see that if God Almighty does not wish to accept any prayer of ours, He informs us quickly and does not let us reach that agonizing state at which His law of nature is precisely this: that when the prayer of faithful servants reaches this degree, it invariably becomes accepted. Then what calamity befell the Messiah's prayer that it was neither accepted, nor was he informed beforehand that this prayer would not be accepted? And the result was that, according to the Christians, due to this silence of God, the Messiah fell into severe bewilderment, to the point that when he was crucified, helplessly, in a state of despair he burst out, "Eli, Eli, lama sabachthani?" — that is, "O my God, O my God, why have You forsaken me?" In short, I have, through my books, drawn the attention of seekers of truth to this matter: first, keeping in mind that the primary sign of those who are accepted is that they are people whose prayers are answered, especially in that state when the pain of their heart reaches its utmost; then, they should reflect upon how it is possible that, despite the fact that Hadrat Messiah (peace be upon him), having become lifeless and frail from grief, prayed with complete pain and supplication all night in a garden — which is a place for bringing forth fruit — and said, "O my Father, if it be possible, let this cup pass from me," yet for all that,

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The burning and yearning of his prayer remained unfulfilled from seeing its fruit. This statement, in the sight of the gnostics and the believers, is as false as if one were to say of the day that it is night, or of light that it is darkness, or of a sweet spring that it is bitter and saline. It is never possible that a prayer in which four watches of the night are spent in burning and yearning, weeping and wailing, prostrations, and agony, should be rejected by Allah, the Generous and Merciful—especially a prayer that issues from the mouth of an accepted one. Thus, from this investigation it is evident that the prayer of Hazrat Masih (Jesus, peace be upon him) was accepted, and for this very reason Allah Almighty created such means for the deliverance of Hazrat Masih which were definitive means for his release.

Among these is one: that an angel said to Pilate's wife in a dream, "If Jesus dies on the cross, therein lies your destruction." And no parallel for this matter is found in the books of Allah Almighty—that an angel from Allah Almighty should say to someone in a dream, "If you do not do such-and-such a thing, you will be destroyed," and then the angel's words have no effect whatsoever on their hearts, and those words go to waste. And similarly, this matter also appears utterly absurd and false: that Allah Almighty should have the firm intention to crucify Jesus Christ, and in this way save people from eternal punishment, and yet the angel should, willy-nilly, stir about to save Jesus Christ—at times cast into Pilate's heart that Christ is innocent; at times show kindness to Pilate's soldiers and encourage them not to break his bones; and at times come in a dream to Pilate's wife and say to her, "If Jesus Christ dies on the cross, then therein lies your destruction." This is a strange thing: that there should be a difference of opinion between Allah and the angel. And then, among the means of release recorded in these four Gospels, one also is this: that the Jews had the opportunity—

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that he was not kept hanging on the cross for five or six days according to the ancient custom, so that he would die from the effects of hunger, thirst, and sun exposure; nor were his bones broken according to the ancient custom, as those of the thieves were broken. Although this leniency was secretly from Pilate's side, because a terrifying dream had shaken his wife's heart, yet from heaven as well this same intention was pressing strongly; otherwise, what need was there that at the very time of crucifixion a severe storm should come, deep darkness should cover the earth, and a terrifying earthquake should occur? The real matter was that Allah Almighty willed that the hearts of the Jews should be frightened, and also that the time should become doubtful for them, so that the anxiety of breaking the Sabbath would also entangle them — because when Hadrat Masih (peace be upon him) was crucified, (52) it was a Friday, and it was approximately three o'clock in the afternoon. And the Jews were strictly prohibited that any crucified person should remain hanging on the cross on the Sabbath day or on the Sabbath night, which comes after Friday. And the Jews were bound to the lunar calendar; therefore they considered that night the Sabbath night when Friday's day comes to an end. So, due to the storm and the onset of deep darkness, a doubt began to arise in the hearts of the Jews: lest they should keep the corpses on the cross on the Sabbath night and become guilty of violating the Sabbath and liable to punishment; and the next day was also the Feast of Passover, on which there was a special prohibition against crucifixion. So when these causes arose from heaven, and also divine terror overcame the hearts of the Jews, then a fear began to stir in their hearts: lest the Sabbath night should arrive in this darkness. Therefore, the Messiah and the thieves were quickly taken down from the cross, and the soldiers resorted to this trick: they first began to break the legs of the thieves, and one of them perpetrated this deceit — that after checking the pulse of the Messiah, he declared, "He has already died; now there is no need to break his legs."

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There is no need. And then a merchant named Yusuf placed him in a large chamber, and that chamber was in a garden; and the Jews used to build such spacious, windowed chambers even for the dead. In short, Hadrat Masih (peace be upon him) was saved in this manner, and then for forty days his wounds were treated with Marham-i-'Isa, as we have proven in the book "Masih Hindustan Mein". And then, when by the grace and kindness of Allah Almighty, Hadrat Masih (peace be upon him) was healed through the use of Marham-i-'Isa, and all the crucifixion wounds were cured, then by the command of Allah Almighty he secretly migrated from that land, as is the practice of the prophets. And in this migration there was also this wisdom, that the practice of the pure prophets of Allah Almighty might be fulfilled, for until then he had only moved within the four walls of his homeland and had not tasted the bitterness of migration. And before this he had also hinted at his migration, as there is this saying of his in the Gospel: "A prophet is not without honor except in his own country." In short, then he came secretly from Pilate towards Galilee, and met his disciples on the road to Taklil.

From the land.

And in a village he stayed the night with them together and ate food together, and then, as I have proven in my book "Masih Hindustan Mein", traveling through several countries he came to Nusaybin. And from Nusaybin he reached Afghanistan, and for a period of time he resided near a place called Koh-i-Nu'man, and after that he came to the Punjab, and saw various parts of the Punjab, and also traveled to Hindustan, and probably also reached Banaras and Nepal; then, returning towards the Punjab, he headed for Kashmir, and spent the remainder of his life in Srinagar, and died there, and was buried near Mohalla Khan Yar in Srinagar; and to this day that grave is called the grave of Yuz Asaf the prophet, and the grave of Shahzada Nabi, and the grave of 'Isa the prophet.

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And in Srinagar, this incident is commonly known—that this is the grave of Hadrat 'Isa (peace be upon him), and

the age of this shrine is said to be approximately two thousand years. And among the common people and the elite, this tradition is widely

famous—that this prophet came from the land of Syria.

In short, these are the proofs, facts, and verities which Allah Almighty established through my hand in order to refute the Christian religion,

which I have written in great detail in my writings.

And it is evident that after these bright proofs, neither can the Christian religion stand, nor can its

doctrine of atonement hold, rather with this proof, this edifice collapses all at once, because when

the crucifixion of Hadrat Masih (peace be upon him) itself is not proven, then all hopes of atonement are turned to dust.

And this is that great victory which perfectly fulfills the intent of the hadith of the breaking of the cross; and

that work which the Promised Messiah ought to do was exactly this—that with such clear proofs he should bring down the Christian religion,

not that he should go about killing people with swords and guns. And this victory was destined for only one person,

who was sent from Allah Almighty at the precise time of the trial of the cross; and this victory

was perfectly manifested through his hand. Now, for anyone else to wait for the "Man of

the Cross" or the Promised Messiah

is futile and an impossible demand, because the truths through whose manifestation Christianity was to be defeated—

those truths, by His grace Almighty, have been revealed through my hand. Now, no spiritual work remains for any other Messiah; and merely shedding blood with swords and forcing people to recite the Kalimah is no feat—

rather, this act is similar to the acts of bandits. What ignorance is this

which has taken hold in the hearts of some ignorant Muslims—that they boast about this matter—that their

Promised Messiah and the promised Mahdi will forcibly convert people to Islam and spread the religion with the sword. (53)

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These people do not consider that no belief can enter the heart through compulsion. Rather, every person who falls into the control of such oppressors considers them, in his heart, to be utterly inhumane, even if, in order to be rid of them, he at that moment agrees with them. It would be extreme folly if at this point reference is made to our Master and Lord, His Holiness the Prophet (peace and blessings of Allah be upon him) — that he waged war for the spread of religion — because I can say by the oath of Allah the Exalted that our Prophet (peace and blessings of Allah be upon him) never employed coercion to make anyone a Muslim, nor did he draw his sword, nor did he harm even a single hair of anyone to bring them into the religion. Rather, all those Prophetic battles and the wars of his noble Companions (may Allah be pleased with them) that were fought at that time were either necessitated for self-defense, or were necessitated to establish peace in the land, and to weaken those who prevent Islam from spreading and who kill those who become Muslims, until they desist from that unworthy manner and submit to the dominion of Islam. So, in that era, where is any instance found of a war waged to forcibly convert people to Islam? Yes, divine mercy had, in a compassionate manner, granted this concession for nations deserving of punishment — those who had committed much bloodshed and had aided murderers, and who, due to their crimes, were deserving of execution in the sight of justice — that if such criminals become Muslim with a sincere heart, then their grave crime would be forgiven. And such criminals were given the option that, if they wished, they could benefit from this merciful law. In short, just as Allah the Exalted had described this sign of the Promised Messiah in the Holy Quran — *"that He may make it prevail over all religion"* (Surah as-Saff, 61:9) — that sign was fulfilled through my hands.

And just as the argument was established against the Christians and the Hindus, similarly, against the Sikhs —

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The proof has also been completed. In my book **Sat Bachan**, I have proven that Baba Nanak Sahib was in fact a Muslim and was among those whose hearts are purified from the love and attachment of anyone other than [God]. And his cloak, which he used to wear, is still present in Dera Na Tak, upon which the verses of the Holy Qur'an are inscribed, and in thick script it is written in the Arabic language that, "Apart from Islam, all other religions are false and cannot lead one to God." Now, what greater testimony than this could there be of the aforesaid respected gentleman's Islam — that he himself, in the writing upon his own cloak, manifests the confession that upon the earth only Islam is that religion which is true and from God Most High. And in **Sat Bachan** I have also proven that Baba Nanak Sahib used to perform prayer like the Muslims, and he also performed one or two Hajj pilgrimages, and he married a daughter of an Afghan named Hayat Khan, and in Multan, in the vicinity of the grave of a saint, he sat in chilla (forty-day seclusion) for a full forty days, and he also performed chilla-kashi (seclusion) at several other graves of the people of God. And these proofs of his Islam are so strong that there is no need for any proof stronger than them. And those verses of the Granth which are attributed to him are entirely in accordance with the teachings of the Holy Qur'an; rather, in some of his verses he encourages the common people towards prayer. And if we suppose that there are some disrespectful words in the Granth concerning Islam, then without doubt the skirt of Baba Sahib is free of those impure verses; rather, without doubt these will be verses from that period when great rancor and prejudice against Islam had developed among the Sikhs, because all the verses of the Granth are not the composition of Baba Sahib alone; rather, there is a great deal of material in it consisting of verses by other people, with whom we have no connection. Besides this, this Granth — or rather, [this "ranth"?] — which belongs to the Khalsa gentlemen...

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The collection in hand was gathered long after the death of Bābā Ṣāhib (Guru Nanak), and the Sikhs do not possess any authentic chain of transmission for the traditions. It is not known from where and from whom these verses were taken, and what was omitted or added. I have carefully examined those verses of the Granth which are attributed to Bābā Nānak Ṣāhib, and for a long period I kept listening to the Granth, reading it myself, and reflecting upon it. On the basis of my firm experience, I assure the readers that whatever excellent verses among them are filled with spiritual truths and realities, they are entirely a translation of the Holy Quran. It appears that Bābā Ṣāhib, who stayed for a long time in the company of the people of Islam and the saints of Islam, kept hearing these Quranic truths from their mouths, and ultimately translated those same truths into his own vernacular language, versified them, and published them for the welfare of the community. In short, the Islam of Bābā Ṣāhib is like such a brilliant star that it cannot be hidden in any way. This action of Bābā Ṣāhib is highly commendable, by which he separated his community from the Hindus and their Vedas—just as recently, in 1898 or 1899, some learned Sikhs of the Granth published in the public newspapers that we have no connection with the Hindus. In short, this is the conclusive argument that I have made against the Khālsā community in my books. Now, if they wish, let them accept it and, following the true intent of Bābā Ṣāhib, correct their Hereafter, for one is not to remain in this world forever.

And another joint action, by which the argument has been completed against all opposing religions, is this from my side: I have issued a public declaration that heavenly signs and blessings and the works of the power of Parmeshwar (God) are found only in Islam, and there is no religion in the world that can rival Islam in these signs. This matter

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...for this, Allah Almighty has presented me to convict and silence all opponents. And I certainly know that among Hindus, Christians, and Sikhs, there is not a single one who can rival me in heavenly signs, acceptances, and blessings. It is evident that the living religion is only that religion which possesses a heavenly sign, and the light of perfect distinction shines upon its head. So that is Islam. Is there anyone among the Christians, or among the Sikhs, or among the Hindus who can rival me in this? For my truthfulness, this is sufficient proof that no one stands firm against me. Now, console yourselves as you wish: that through my advent, that prophecy was fulfilled which, in accordance with the Qur'anic intent, was [recorded] in Barahin-e-Ahmadiyya, and it is this: *Huwa alladhi arsala rasoolahu bil-huda wa deenil-haqq liyuzhirahu 'ala ad-deeni kullihi* — "It is He who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions" (Surah at-Tawbah 9:33; Surah as-Saff 61:9).

In Barahin-e-Ahmadiyya, Allah Almighty informed me through His revelation that a tribulation would arise from the Christians, and they would, in support of their religion, level accusations against Islam — that is, they would practice some deceit and conceal the truth; and Allah too shall practice deceit — that is, He will expose the true reality of the Christians' deceit, unveil them, and throw their own deception back in their faces.

Accordingly, approximately fifteen years after this prophecy, the Christian Deputy Abdullah Atham and his associates, who were Christians, practiced this very deceit, and, in order to conceal a great victory of Islam, they lied and falsely claimed that Atham was not afraid because of a prophecy, but because of three attacks [of illness]. It will be known to the readers that a prophecy of death had been made concerning him, and the term of that prophecy was fifteen months; however, along with it there was an inspired condition, and that was that if Atham, within the term of fifteen months, [turned] towards the truth...

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...he will turn back, then he will escape from dying within fifteen months; rather, his death will be delayed to some extent. Accordingly, it so happened that Atham, due to his adherence to the condition, did not die within the term of fifteen months, but died after some delay. This death of Atham was of such a form that the second aspect of the prophecy clearly indicated it, and sound reason bore witness that, according to the intent of the divine inspiration, it had to happen exactly thus. And if any group among the Christians had been intelligent and fair-minded, they would have immediately understood that this death of Atham was the death of that form which had been foretold before the appointed time, in the state of acting upon the inspired condition, and then in the state of his being insolent and covenant-breaking, and which had been published among thousands of people. For in the divine inspiration it was stated that Atham would receive the benefit of adhering to the inspired condition, but if he did not remain firm on that condition, then an early death would come — and that is exactly what came to pass. But alas! When the unfortunate Atham, due to his adherence to the condition, was saved from dying within fifteen months, his thought turned in this direction: "Perhaps I was saved by chance, and was not saved by the effect of fear and weeping." Then he not only concealed the true testimony, but also, in order to cover up his fear, he falsely accused me of three lies. And when Atham had interpreted his fear and weeping in another way and, by keeping his mouth shut, escaped from dying within the term, the Christians also raised an uproar: "Why did Atham not die within the term?" And to please the Christians and to hide the reality of that fear which had become manifest through his actions, words, and movements, Atham, with sheer deceit and fraud, fabricated this excuse: "That for fifteen months I remained fearful and kept weeping, and intense fear and trembling dominated me — the reason for this was..."

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It was not that I feared the truth of the prophecy; rather, three attacks were made to kill me — a snake was released; certain horsemen came to kill me, and in their hands were guns; and some sought to assault me with lances. So it was because of this that during the fifteen-month period, which was the term of the prophecy, I continued to fear and weep, and all peace and comfort departed from my heart. Thus, this was a deception of Atham which became the cause of the Christians' mischief and uproar; and in order to conceal his own fear, he kept deceiving the Christians utterly by levelling three false accusations against me, and in this deception he employed a shameful trick and did not act with honesty. And it is obvious that if he, in reality, on account of the occurrence of some oppressive attack of mine — which happened not once but three times within fifteen months — had been constantly weeping and engaged in wailing, then it would have been fitting that he, by way of prudence, should have taken some legal measure to prevent these attacks in the future, for he had also served as an Extra Assistant for a long period and was well acquainted with British Government law. At the very least, he could have filed a complaint against me in court, so that until the expiry of the fifteen-month term, bail might be taken from me, or at least a surety bond. Indeed, when three times through dangerous attacks an attempt on life had been made, it was incumbent upon him to lodge a complaint of attempted murder, so that the government itself, becoming the complainant, would investigate the real truth and punish the person who had committed this crime with a penalty for attempted murder. And if he could do nothing else, he could at least have reported such criminal attacks to the police station within whose jurisdiction this crime had occurred, so that the police officers themselves could have investigated. And if he was helpless regarding all these measures, then at the very least he should have published these painful incidents in several newspapers. But since during that time, that is, within the fifteen-month period,

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In which, according to his claim, three attacks were made upon him—he remained completely silent and did not even indicate to anyone that this criminal action had been initiated against him. And after that period had passed, when people objected to him, saying, “Why did you remain so fearful and why did you keep weeping?” he then put forward this claim: that three attacks had been made upon him. By this method and conduct, it is proven with utmost clarity that he, in order to wash away the stain of his embarrassment—which had befallen him due to his weeping and being in a state of fear and dread, a matter that had become publicly known—had fabricated this deception, which he narrated to people, saying: “I wept and feared not because of the prophecy, but because of the three attacks.”

And the remaining Christians took hold of this deception and raised a great clamor in Amritsar and some other cities, and carried abusive language and curses to the extreme. But alas! If any honorable person had pondered over this for even three minutes—or if even now he would ponder—it would become clear to him that this excuse of three attacks was, from Atham’s side, entirely a deception, which other Christians, from their side, embellished and publicized here and there in a guise of truth.

If the question arises: “How is it known that what Atham narrated—that within the term of fifteen months, which was the term of the prophecy, three attacks were made to kill him—this statement of his is a deception and a fraud and is not real?” Then the answer to this we have already stated: that these excuses of Atham are after the fact, and he had no right whatsoever that, during the time of the attacks, which was a period of nearly a year and a half, he should remain completely silent and then, after that term had passed, bring this matter to his tongue, saying, “I feared and wept because three attacks were made upon me.” Rather, the time for this mention was when the attacks were occurring fresh and the term of fifteen months had not yet passed. So, since he, at that time—

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Taryaq al-Qulub

I kept my tongue silent during that time when, as a matter of justice and law, it was his [Atham's] right to raise a hue and cry without delay; and at that time he brought no complaint upon his tongue except weeping and fearing and sitting in a corner of solitude. Then, when the period of fifteen months — the fifteenth of Rajab — had elapsed, and this incident had become famous among thousands of people — that Atham, during the time of the prophecy, which was fifteen months, kept weeping day and night, and kept fearing, and kept trembling, and, like a madman, had no peace anywhere — then at that time Atham began to state to people that during the term of the prophecy, that is, in the span of fifteen months, three attacks had been made to kill me. From the terror and fear of these attacks I kept weeping and fearing.

Now every intelligent person can consider that this statement, which was made after the time had passed, has no other reasonable cause except this: that the embarrassment which had overtaken Atham due to excessive fear and weeping — to remove that embarrassment, Atham had devised this one stratagem.

And there is another proof as well: that Atham's own associates, the Christians, told him: "If truly three attacks have occurred, then give us permission; we will still file a complaint against the one who instigated the attacks." But Atham refused to file a complaint. Then I myself also repeatedly insisted on this matter: "If three attacks occurred because of my teaching and request, then I swear by you that you must file a complaint against me; otherwise, you are certainly a liar and merely fabricate tales to remove the stain of embarrassment." But still, Atham did not file a complaint.

Finally, I also said: "If you did not fear the greatness of the prophecy, and feared the three attacks, then take an oath, and upon taking that oath I will give you four thousand rupees in cash." But he did not even take an oath. Then I published nearly sixteen thousand announcements on this subject, but Atham paid not the slightest attention. Now let every intelligent person judge for himself.

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Tiryaq al-Qulub

What is proved by looking at all these matters collectively? I can swear by Allah the Exalted that this is what is proved: that Atham was certainly afraid of the greatness of the prophecy and was severely afraid. Then when the term of the prophecy passed and he thought that now he had come into safety, like that person who hides his fear after the hour of fear has passed with various kinds of interpretations, he fabricated the excuse of three attacks. And with an open deceit and fraud, he wanted to throw dust on the true prophecy of Allah the Exalted, but in the end, according to Allah's inspiration, he himself was turned to dust. So these are the meanings of that inspiration of Brahīn-e-Ahmadiyya: "They plot and Allah plots, and Allah is the best of plotters" (yamkuruna wa yamkuru Allahu wallahu khayru al-makirin) etc. That is, the Christians will plot, and Allah will also plot, and Allah's plot will prevail, and they will create a fitna through their plot. See Brahīn-e-Ahmadiyya, page 241. And part of that fitna is also that fitna which appeared through Dr. Martin Clark, who declared me guilty of attempted murder. In short, in Brahīn-e-Ahmadiyya, this is the great prophecy regarding the fitna of Atham and Clark, which is clearly understood. See Brahīn-e-Ahmadiyya, page 241.

It has been a period of nearly twenty years since that time when no one knew me except a few people of Qadian, this inspiration occurred: "Anta wajihun fi hadrati, akhtartuka li nafsi, anta minni bi manzilati tawhidi wa tafridi, fa hana an tu'ana wa tu'rafa bayna al-nas." See page 489 of Brahīn-e-Ahmadiyya, and its translation is: You are honored in My court. I have chosen you for Myself. You are to Me like My tawhid and tafrid. So the time has come that you be recognized and be made famous with honor among the people. And this same inspiration is found in another place of Brahīn-e-Ahmadiyya with some change of words. See Brahīn-e-Ahmadiyya, page 253.

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Then after that, within a few years, Allah the Exalted, in accordance with His revelation, granted me such fame that He made me known among millions of people. And thousands of people came into being who possess such perfect devotion that their like is not found anywhere except among the true believers of the pure prophets of Allah the Exalted. And since this prophecy was recorded twenty years ago on pages 253 and 489 of the book Barahin-e-Ahmadiyya and was published at a time when no one can prove that in that era there was any inclination of people towards me, nor can it be proven that at that time this humble one was a renowned person. Therefore, it is an evident matter that this prophecy was fulfilled with such grandeur and majesty that its like is not found anywhere except in the lives of prophets. Because people of every kind, from far-off countries, entered my community, and Allah the Exalted turned a whole world towards me. So undoubtedly, this prophecy is among those grand and magnificent

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prophecies that are a cause of increase in certainty and faith for the seeker of truth.

Once, a person named Sheikh Baha' al-Din, Madar al-Muham of the state of Junagadh, sent fifty rupees in my name, and before I was informed of the dispatch of that money, Allah the Exalted informed me through His revelation that fifty rupees were coming. I told many people about this pure unseen matter in advance that this money (57) was soon to arrive, and I also informed an Arya named Sharmpat of Qadian about it. This is the same Sharmpat whose mention has already been made several times in this treatise. A stranger thing is that the aforementioned Arya, upon hearing my revelation, said, "Today I also saw in a dream that you have received thousands of rupees from somewhere." Then I replied to him that

✖ It seems to be a typographical error; it should be "thousands". (Publisher)

Tiryaq al-Qulub

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The reason for this is that you have no portion of faith; your dream has been mixed with nineteen parts of falsehood. Otherwise, you would remember well that fifty rupees would come, not a thousand rupees. And so, while that person was still present at my house, fifty rupees arrived through the post, which the aforementioned Sheikh had sent. And this sign, recorded twenty years ago in **Baraheen-e-Ahmadiyya**, has become famous among thousands of people. See my book **Baraheen-e-Ahmadiyya**, page 255. And if Lala Sharmit is asked under oath, it is certain that he will tell the truth, but the oath will be according to Specimen No. 2.

There is a lawyer in Sialkot whose name is Lala Bhim Sen. Once, when he appeared for the pleader's exam in this district, I informed him through a dream that it is destined by Allah Almighty that all the persons of this district who have appeared for the pleader's or mukhtar's exam will fail, but among them only you will pass the pleader's exam. And I conveyed this news to about thirty other people as well. So it happened exactly thus: the entire body of people in Sialkot who had appeared for the pleader's or mukhtarship exam were failed, and only Lala Bhim Sen passed. And to this day he is alive and present in Sialkot. And whatever I have stated, he can confirm it under oath. But I have written several times in this very treatise that the oath of every swearer will be according to Specimen No. 2. And this sign was recorded twenty years ago in the book **Baraheen-e-Ahmadiyya**. See page 256.

To that same lawyer, Lala Bhim Sen Sahib, who is a lawyer in Sialkot, once upon receiving news of the death of Raja Teja Singh through a dream, I informed him that that Raja Teja Singh, in lieu of the jagir of the villages of Sialkot, the tehsil of Batala

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Triyaq al-Qulub

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...the villages along with the government of that area had been obtained, died; and they, upon hearing this dream, were greatly astonished. And when it was nearly two o'clock in the afternoon, Mr. Prinsep Sahib, Commissioner of Amritsar, suddenly arrived in Sialkot, and as soon as he arrived, he instructed Mr. Mackie Sahib, Deputy Commissioner of Sialkot, that a list of Raja Teja Singh's gardens etc., which are situated in Sialkot District, should be prepared very quickly because he died yesterday in Batala. Then Lala Bhim Sen, upon receiving the news of this death, was extremely astonished as to how the news of his death had come before the time. And this sign is recorded in the book *Barahin-e-Ahmadiyya* twenty years before today. See page 256.

Once there arose a severe need for money, which was well known to the Aryas of this place — Lala Sharmit and Mulla Wamal — and they also knew that apparently there was no such occasion that could be a source of hope. Involuntarily, a fervor arose for prayer that the difficulty might also be solved and that it might also be a sign for these people. So prayer was made: "O Allah Almighty, as a sign, grant intimation through financial help." Then inspiration came: "After ten days I will manifest a wave. Indeed, the help of Allah is near. In the measure of the she-camel's tail. That day you will go to Amritsar," i.e., after ten days the money will come. Allah's help is near, and just as when the she-camel lifts her tail to give birth, then the birth of her calf is near, similarly divine help is also near. After ten days, when the money comes, then you will also go to Amritsar. So, exactly in accordance with this prophecy, in the presence of the aforementioned Aryas, it came to pass — that is, for ten days nothing came. On the eleventh day, Muhammad Afzal Khan Sahib sent one hundred and ten rupees from Rawalpindi. Money came to us from another place, and then the flow of money continued steadily. Then will you go to Amritsar. (Publisher)

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This continued in a manner that was not expected, and on the day when the money of Muhammad Afzal Khan Sahib and others arrived, I also had to go to Amritsar, because a summons came from the Small Causes Court of Amritsar on that very day for the submission of a testimony. And the aforementioned Aryas are witnesses to this sign, who can give sworn statements, and several other Muslims are also witnesses who are still alive. And this prophecy has already been published in print in **Barahin-e-Ahmadiyya**. See **Barahin-e-Ahmadiyya**, pp. 468, 469, and 47.

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A certain gentleman named Hafiz Nur Ahmad, a disciple of Maulvi Ghulam Ali Qasuri, once came here while taking a stroll, and he denied revelation in a contentious manner. He was reasoned with extensively in a rational way. Finally, attention was turned towards Allah, and he was told of a pre-manifestation prophecy: that prayer would be offered so that the Honorable Lord God might manifest some such prophecy which you might witness with your own eyes. Prayer was offered. In the morning, through a visionary unveiling, a letter was shown which a person had sent through the post. On that letter was written in the English language: "I am quarreller," and in Arabic was written: هَذَا شَهِيدٌ عَلَى الْمُنَافِقِ (This is a witness of dispute). And this same revelation was inspired, narrated from the writer. First, Miyan Nur Ahmad was informed of this unveiling and revelation. Then, an English-reader was asked the meaning of the English phrase, and it became known that its meaning is: "I am a quarreller." From this, it was certainly known that some letter concerning a dispute was to arrive. And the meaning of the Arabic phrase became clear: that the writer had written that line regarding the testimony of a case. Hafiz Nur Ahmad, due to rain, was prevented from going to Amritsar that day, and in truth this was also a heavenly cause so that he might witness the manifestation of the prophecy with his own eyes. In the evening, a registered letter arrived from Pastor Rajab Ali, owner of the Safir-e-Hind Press, from which it became known that the Pastor Sahib had filed a complaint against his writer and had named me as a witness, and [the letter's content included] "I am quarreller." (Publisher)

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Together with that, an official summons also came, and the inspired phrase "hādhā shāhidu nizā'" — meaning "this is a witness of destruction" — was understood to carry the meaning that the clergyman (Padri Sahib) was fully convinced that my testimony, by virtue of its strength and truthfulness, would bring destruction upon the opposing party. And by coincidence, on the very day that prophecy was fulfilled, I had to go to Amritsar. And this event was recorded twenty years ago in *Barahin-e-Ahmadiyya*. See *Barahin-e-Ahmadiyya*, pages 471, 472, and 473. And Hafiz Noor Ahmad, who belongs to the Ahl-e-Hadith sect, is still alive and present in Amritsar. Anyone can inquire from him under oath, but the oath must be according to Sample No. 2.

Once, at the time of dawn prayer, an inspiration came that today the money of the relative of Arbab Muhammad Lashkar Khan would arrive. As usual, Lala Sharmpat and Mulla Wal Khatrian, residents of Qadian, were informed, and it was decided that one of them would go to the post office at mail time. Accordingly, one of them, an Arya named Mulla Wamil, went to the post office and brought the news that ten rupees had arrived from Hoti Mardan, and in the letter it was written that this money had been sent by Arbab Sarwar Khan. Although this prophecy was clearly fulfilled in this manner, the aforementioned Aryas denied it and initiated an argument that it has not been proven that he is a relative. Consequently, several days after writing the letter, a gentleman from Hoti Mardan — Munshi Ilahi Bakhsh, an accountant — wrote that Arbab Sarwar Khan is the son of Arbab Muhammad Lashkar Khan. Upon this, those who had raised the argument were greatly ashamed and left without any answer. So praise be to Allah for that. And this sign was recorded twenty years ago in *Barahin-e-Ahmadiyya*. See page 474.

The aforementioned Aryas should be asked under oath.

Once, in April 1883, in the morning while awake, information was given about money being dispatched from Jhelum. Regarding this, no letter had come from Jhelum, and the aforementioned

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He also knew about the Aryas who themselves would go to the post office and bring letters; rather, the post office clerk himself was also a Hindu, and in those days a Hindu had been hired as a daily writer to write down the inspired prophecy, and some unseen matters that were manifested were written in Nagari and Persian before they occurred by his hand, and his signatures were also obtained on them.

Accordingly, this prophecy was also written down as usual. Not even five days had passed when a money order for forty-five rupees arrived from Jhelum. When the calculation was made, the day of dispatch of the money order was exactly the same day on which news had been received from Allah Almighty. And this sign, twenty years ago, was recorded in Barahin-e-Ahmadiyya and has been published among thousands of people. See Barahin-e-Ahmadiyya, page 475. The witnesses to this sign are those same Aryas, and they can give a sworn statement, but it will be according to the form of oath number 2.

Once, I saw in a dream that a letter had arrived from Hyderabad from Nawab Iqbal-ud-Daulah Sahib, and in it there was a promise to give some money. The dream was written down as usual, and the aforementioned Aryas were informed. Then after a few days, a letter came from Hyderabad, and the said Nawab sent one hundred rupees. So, all praise is due to Allah for that. The witnesses to this sign are those same Aryas, and they can give a sworn statement, but it will be according to the form of oath number 2. And this sign, twenty years ago, was recorded in Barahin-e-Ahmadiyya. See Barahin-e-Ahmadiyya, page 747.

A friend wrote a letter at a time of great difficulty that one of his relatives was arrested in a serious case and no means of release was in sight, and he requested prayers. So, that very night, a suitable time became available, and through the signs of acceptance, an Arya was informed.

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After a few days, news came that the claimant who had filed this case died a sudden death, and the accused person was acquitted. So all praise is due to Allah for that. His witnesses are also several Muslims and those same aforementioned Aryas who can testify on oath, but the oath will be according to sample number 2, and this sign is recorded in Barahin-e-Ahmadiyya from twenty years ago. See pages 747 and 478.

A period of approximately twenty-seven years has passed since I saw in a dream that I am in a spacious place, and there is a platform there, as high as the waist of a man of medium height, and on the platform a boy is sitting, whose age must be four or five years, and that boy is extremely beautiful, and his face is radiant. And upon his face is such a light and an awe of purity that it becomes apparent that he is not a human being, and upon seeing him, it crossed my heart that he is an angel. Then I went near him, and in his hand there was a pure loaf of bread, the likes of which in purity and cleanliness I have never seen in this world, and that bread was freshly baked and shining. The angel gave me that bread and said: "This is for you and for the dervishes who are with you." Witnesses to this dream are Sheikh Hamid Ali and Miyan Jan Muhammad, and both aforementioned Aryas, and many other sincere friends, and this dream came at a time when I possessed neither any fame nor claim, nor was there any group of dervishes with me. But now there is with me a large group of those who have preferred religion over the world, making themselves dervishes, and by migrating from their homelands, and by separating from their old friends and relatives, and by making their entire lifestyle one of poverty and dervishhood.

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have turned and come to settle in my neighborhood in Qadian, and some are those who have removed from their hearts the love of their homelands and their properties, and soon

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they too wish to make this very soil of Qadian their homeland until death. So these are the dervishes whom God Almighty has called praiseworthy in my inspirations, and these are they whom dervishhood did not overpower, but rather they themselves chose dervishhood for themselves, and having found the sweetness of faith, they cast away all sweetnesses from their skirts. Concerning them, in the third part of the **Barahin-e Ahmadiyya**, there is this inspiration: **"Ashab al-Suffa — and what do you know what Ashab al-Suffa are? You see their eyes overflowing with tears, sending blessings upon you. 'Our Lord, we have heard a caller calling to faith, and a summoner to Allah, and a luminous lamp. Our Lord, we believe, so write us among the witnesses.'"* (Amin — Ahmad, this page 243 — Translation: The completely sincere ones are those who are dwellers of the rows of your house, i.e., they left their homelands and came here. And what do you know what are the dwellers of the rows? You will see that tears will flow from their eyes, and they will send blessings upon you, saying: 'O our God, we heard the voice of a caller who calls people to faith; he is a summoner to God, and he is a bright lamp, luminous in himself and giving light to others. O our God, write us among those who bore witness to the truth of Your commissioned one and Your sent one.') In short, God Almighty has chosen these very **Ashab al-Suffa** from the entire community. And the person who leaves everything and comes to this place, at the moment when I was writing this very phrase **"Rabbana amanna fa-katibna ma'a al-shahidin"*, an inspiration came.

And today, the second of September 1899, it is Saturday, and the time is one o'clock, the time of the Zuhr prayer.

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...is not inhabited, and at the very least that he does not keep this desire in his heart.

Concerning his condition, I have great apprehension that he may remain deficient in the purifying relationships. And this is a magnificent prophecy and manifests the greatness of those people who were known in the knowledge of Allah Almighty that they would leave their homes, homelands, and properties and would come to Qadian to dwell in my neighborhood. And this prophecy was told to Shaikh Hamid Ali and several other friends beforehand, and they can state on oath.

Once, a person named Najaf Ali, from among the friends of Maulvi Muhammad Husain, editor of **Isha'at al-Sunnah**, came to me in Qadian, and with him came the devotee Mirza Khuda Bakhsh Sahib. Then it so happened that at the time of the 'Asr prayer, we three — that is, myself, Mirza Khuda Bakhsh Sahib, and Miyan Najaf Ali, friend of Maulvi Muhammad Husain — went for a walk to the northern side of Qadian, and while returning, as Allah Almighty revealed to me, I said to Miyan Najaf Ali Sahib that I have seen by way of **kashf** (spiritual unveiling) that you have said some words of opposition and hypocrisy regarding me. Accordingly, in the presence of Mirza Khuda Bakhsh Sahib, he confessed to this matter that such words had indeed passed from his tongue. So the witness to this matter is Mirza Khuda Bakhsh Sahib, in whose presence he confessed. And Mirza Khuda Bakhsh, by the grace of Allah Almighty, is still alive and present, and is in Maler Kotla. And he can state on oath that this incident is in reality true and correct.

A period of nearly twenty-five years has passed since I was shown in a dream that there is a very long drain which extends for several **kos**, and upon that drain thousands of sheep were laid...

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...happened in such a manner that the heads of the sheep were at the edge of the drain, for the purpose that at the time of slaughter their blood would fall into the drain, and the rest of their bodies were outside the drain. And the drain lay from east to west, and the heads of the sheep were placed on the drain from the southern side. And upon each sheep sat a butcher, and in the hands of all those butchers was a knife each, placed on the neck of every sheep, and their gaze was toward the sky — as if they were awaiting the permission of Allah Almighty. And I was walking in that field on the northern side, and I saw that those people, who are in reality angels, were seated ready to slaughter the sheep; only the heavenly permission awaited. Then I went near them, and I recited this verse of the Noble Qur'an:

Qul mā ya'ba'u bikum rabbī lawlā du'ā'ukum — meaning, "Say: My Lord would not care for you if it were not for your supplication [i.e., worship]" *(Al-Furqān 78)*.

And no sooner had I spoken than the angels understood that permission had been granted to them. As if the words from my mouth were the words of God. Then the angels, who were seated in the form of butchers, immediately turned their knives upon their sheep, and upon the knives striking, the sheep began to writhe in a painful manner. Then those angels severely severed all the veins of the sheep's necks and said, "What are you? You are merely flesh-eating sheep." I interpreted this as: a severe cholera (epidemic) will occur, and many people will die from it due to the evil consequences of their deeds. And I related this dream to many people, most of whom are still alive and can testify under oath. Then exactly in accordance with it, it manifested, and in Punjab and Hindustan, and especially in Amritsar and Lahore, such a cholera broke out that hundreds of thousands of lives were lost thereby, and the market of death became so active that the dead were loaded onto carts and taken away, and it became difficult for Muslims to perform funeral prayers.

(Al-Furqān 78)

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Once, about twenty-two years ago, an English-educated person came to meet me 61. In his very presence this revelation occurred: "This is my enemy" (i.e., he is my enemy). And it also became known that this revelation pertained to him. Then the meaning of this revelation was inquired from him, and eventually he turned out to be exactly that kind of man, and in his inner self various sorts of wickedness were found. The witnesses to this revelation are Shaykh Hamid Ali, who has been mentioned before, and several other friends who are still alive and can testify under oath.

Twenty years have passed since I received this revelation: "Say: 'The truth has come and falsehood has vanished; indeed falsehood is ever bound to vanish'" (Qur'an, Bani Isra'il 17:81). "Every blessing is from Muhammad (peace and blessings of Allah be upon him)." "So blessed is the One who taught and learned." "Say: 'If I have fabricated it, then upon me be my sins'" (Qur'an, Hud 11:35). "He it is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religion" (Qur'an, al-Saff 61:9). "There is no changer of the words of Allah" (Qur'an, al-An'am 6:116). "They did wrong, and indeed Allah is able to give them victory." "Step forth, for your time has drawn near, and the foot of Muhammad has been firmly planted here upon the high minaret." "Pure Muhammad Mustafa, the leader of the prophets." "God will set right all your affairs and will grant you all your desires." "The Lord of the hosts will turn His attention to this side." The purport of this sign is that the Noble Qur'an is the Book of God and the words from my mouth. The door of the bounties of the Divine Presence is open, and His pure mercies are directed towards this side.

This is my enemy.

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...are turned. Those days are coming when God will help you. He is that God, the Lord of Majesty, the Creator of the earth and the heavens.

See page 239. And page 522 of **Baraheen Ahmadiyya** — Translation: "Truth has come and falsehood has vanished; and falsehood was ever bound to vanish." Every blessing (that has come to you) has come from Muhammad (peace and blessings of Allah be upon him). There are two men possessed of great blessings whose blessings shall never be cut off, in any time or age. One is he, that is, Hadrat Muhammad Mustafa (peace and blessings of Allah be upon him), from whose side and through whose effusion all these blessings have been sent down upon you. And the second is that man upon whom all these blessings have descended (that is, this humble one). Say: "If I have fabricated it and have not received it from God's revelation, but have invented this matter myself, then its punishment shall be upon me, and I shall suffer the penalty for that crime. Nay, rather the truth is that God has sent this Messenger, that is, you. And along with him He has sent, according to the need of the age, guidance — that is, the knowledge of showing the way, and the knowledge of granting consolation, and the knowledge of strengthening faith, and the knowledge of establishing the conclusive argument against the enemy. And along with him He has sent the religion in such a brilliant form that its being the truth and its being from God is manifest by way of self-evidence. God has sent this Messenger, that is, the perfect Mujaddid, so that God may demonstrate and make manifest in this age that, in comparison with Islam, all religions and teachings are utterly false. And Islam is a religion that surpasses all religions in every blessing, every subtle point of mystical knowledge, and every heavenly sign. This is God's will: that through the hand of this Messenger He should display the brilliance of Islam in every manner. Who is there who can change God's decrees? God found the Muslims and their religion oppressed in this age. And He has come so that He may help these people and their religion — that is, spiritually (prove) the truth of this religion...

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...with radiance and power, and through heavenly signs, manifest His greatness and truth upon hearts — and He is powerful over all things; He does whatever He wills. Walk upon the earth with your strength and passion, i.e., appear before the people that your time has come, and through your existence the foot of the Muslims has come to rest upon a firm and lofty minaret. The Muhammadi [i.e., the followers of Muhammad] have become victorious. It is that same Muhammad who is pure and chosen and the chief of the prophets. God will make all your works right and will grant you all your desires. He who is the Lord of the hosts will turn His attention towards you, i.e., great help will be sent to you from heaven, and all the angels will be engaged in your assistance, and a great sign will appear from heaven. The real purpose of this sign is that people may know that the Holy Qur'an is the word of God and that the words of my mouth are [from Him] — that is, that speech has issued from my mouth. The door of God's favor has been opened for you, and His pure mercies are turning towards you, and the days are coming (nay, are near) when God will help you. That same God who is the Possessor of Majesty and the Creator of the earth and heaven. See **Barahin-e-Ahmadiyya**, page 239 and page 522. In all these divine revelations there was this prophecy: that Allah Almighty, through my hand and through my very means, would prove the truth of the religion of Islam and the falsehood of all opposing religions. So today that prophecy has been fulfilled, because no opponent has the strength or power in confrontation with me to prove the truth of his own religion. Heavenly signs are being manifested through my hand, and from my pen the Quranic realities and spiritual truths are shining forth. Arise and search throughout the entire world: is there anyone from among the Christians, or from the Hindus, or from the Jews, or from any other sect, who can compete with me in displaying heavenly signs and in expounding spiritual truths and realities? I am the same one regarding whom this hadith is present in the authentic collections: that in his era...

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Tiryaq al-Qulub

All religions shall perish. But Islam shall shine in a way it never shone in the intermediate times. However, by perishing it is not meant that opponents will be subdued by the sword. Such thoughts are errors; rather, it means that the spirit of blessing will depart from all those religions and they will become like a lifeless body. So this is the very time. Has any eye ever seen that for the contest to which I call people, anyone in the intermediate times ever called in this manner? These are not the days of men, but the days of God, and they are the Days of Allah (Ayyamullah). This is not from the battlefield, but from the hand of Him Who is the Lord of Majesty, the Living, and the Self-Subsistent. Blessed is the heart that understands before the day of regret. And blessed are the eyes that see before the hour of reckoning.

Twenty years have passed since this inspiration came to me: "Allah will help you from Himself. Men inspired from heaven will help you. They will come from every deep valley. Lo, indeed the help of Allah is near. They will come to you from every deep valley. There is no changer of the words of Allah. He will perfect His grace upon you, so that it may be a sign for the believers. So give glad tidings, and you are not, by the grace of your Lord, a madman. Say: If you love Allah, then follow me, and Allah will love you. We suffice you against the mockers. You are upon clear evidence from your Lord. Say: I have a testimony from Allah — will you then believe? Say: I have a testimony from Allah — will you then submit? Say: Act according to your position; I too am acting, and soon you will know. And they frighten you with those besides Him. Indeed, you are before Our eyes. I have named you al-Mutawakkil. Allah praises you from His Throne. We praise You and send blessings." — (Barahin-e-Ahmadiyya, translation, pages 239, 240, and 241)

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will help you. Those people will help you in whose hearts We shall inspire from heaven, and they will come to you from far-off roads. No one can avert God's promises. He will complete His blessings upon you, so that this work of God may be a sign for the believers. So give glad tidings to the believers. You are not mad, along with His grace and favour. Say to the people: If you love God, then come, follow me, then God will also love you. And those who mock you and your revelation — We are sufficient for them, i.e., you require patience. You are from God with a clear proof. Say to them: I possess the testimony of God with me. So will you now believe or not? Say to them: Look, I have the testimony of God. Will you now bow your necks or not? And if you are anything, then strive for judgment in your place, and I too shall strive; then you will see with whom God is. And these people will frighten you with other than God, i.e., they will make false reports to the government so that you may be caught in some crime. And they will urge their people to kill you, but you are before Our eyes. You will suffer no loss at all from their evil deeds. I have named you Mutawakkil¹. God, from His Throne, praises you. This is a great prophecy which, from today, years ago, was recorded in Barahin-e-Ahmadiyya and has been published among thousands of people and in every nation. In this prophecy there is this sentence: "People will come from far away and will serve you." Now see how this is entirely a speech from the Unseen. Because at the time of Barahin-e-Ahmadiyya, nay, several years before that, when this revelation occurred, at that time my condition and grandeur in people's hearts was not even so much that any person from a distance of two kos would [come]... 63

¹ *Mutawakkil* — "one who trusts [in God]".

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Triyaq al-Qulub

...comes near. But after this prophecy, people came to me from thousands of miles away — from Peshawar, Bombay, Hyderabad, Calcutta, Madras, Bukhara, the frontiers of Kabul, and other regions. They arrived at my presence with sincere hearts, and each one, according to his own ability and means, presented gifts and wealth. I have no need to provide further proof of this, for I think that among the opponents there cannot be anyone so shameless as to deny these self-evident occurrences. One of those who come from far away is my brother, my beloved in Allah (akhuyim habbi fi Allah), Seth Abdul Rahman Sahib Madrasi, who every year intentionally travels from Madras and arrives in Qadian, and with heart and soul is active in aiding our Community. And although his services, like his sincerity and faith, are very extensive, and at times of need thousands of rupees in assistance reach us from him, yet as an obligatory duty he has fixed a monthly sum of one hundred rupees for the aid of this Community, which without fail arrives month after month. Similarly, according to their own strength and capacity, other distant friends also come constantly to Qadian and render financial services. Now see how clear and manifest this prophecy is. Likewise, the second part of it — that "from far away the help of God will come to you" — can be verified by the registers of the post office, showing from which distant districts people send money. Was it in anyone's imagination twenty years ago that money and other gifts would arrive from such far-off lands? If this was the work of a human, then someone else should also have expressed such an opinion. Then one sentence among these prophecies is: "God will complete every kind of blessing upon you." Now tell, in this manner which is God Almighty's way with the prophets, what blessing remains that God has not completed upon me? Is this magnificent...

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—a sign. Due to the expansion of this Community of ours, when expenses increased in every way, and the expenditure of just one langar alone reached up to one thousand rupees per month, and nearly every month the cost of publishing announcements, and the expense of printing books, and the cost of replying to hundreds of letters each month, and due to the necessities of the Community the cost of constructing new buildings, and the wages of the teachers of the madrasa became permanently incumbent — then for the running of all these works, Allah Almighty helped from the Unseen, and continues to do so always. So regarding this same sign, a prophecy was made years ago from today. Behold, how our opponents, the maulvis, eke out a living in straitened circumstances and hardship, and how some of them are now even willing to abandon their positions and endure the disgrace of keeping a dog's kennel; but here, there is a downpour of heavenly blessings. People are falling at our threshold with sincerity and faith. Every week, letters of repentance from several maulvis and Islamic scholars are arriving. And the hearts of hundreds of thousands of people bear witness that this is the only sect in Islam that possesses Islamic blessings, and whose brilliance of truth is dazzling the eyes of the opponents. This is the only sect that stands in the field to show the signs of God, and this is the only sect that expounds the Quranic truths and spiritual sciences, and this is the only sect that has uprooted the beliefs of the enemies and shown them to the people. Then among this collection of prophecies, there is also this prophecy: "Say: I have a testimony from Allah; will you then believe?" (Qul 'indi shahadatun min Allahi fahal antum mu'minun) etc. That is, God is testifying to my truth, and through His heavenly signs He is revealing that this person is from Him; and Allah Almighty, in the text following that inspiration, [says to] all the maulvis of Islam! and Sufis, and those occupying the hereditary spiritual seats, and claimants to inspiration and miraculous powers, and likewise—

Tiryaq al-Qulub (Antidote of the Hearts)

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Addressing even the opposing leaders of Islam with a general invitation, he says to me:

"Tell them: If you are in doubt, and you do not believe in the blessings that have been sent down upon me, and you consider yourselves better or your religion true, then come, for this decision do this: that in your own house you should ask from Allah Almighty to show such signs and blessings for manifesting your honor by which it may be proven that you have a station of nearness in the Divine presence; and I too, in my own house, will ask from Allah Almighty to show, in response, such blessings and signs for manifesting my honor and excellence by which it may be clearly proven that I have a station of nearness in the Divine presence. And then, after that, soon you will come to know that all these are your mistakes, that you consider yourselves, in opposition to me, as recipients of God's grace, blessing, and support."

And then in the accompanying passage, he makes this prophecy: "These people, becoming unable to compete in the garb of righteousness, will adopt the way of insolence, and frightening, abusing, defaming, slandering, and calumniating will be their habit. And they will strive that you be drawn towards the authorities, and they will incite their people so that someone among them may kill you, but God will be your Protector, and they will fail in all their plots."

Now let fair-minded readers observe with a little reflection that these prophecies are recorded in that book, i.e., Barahin-e-Ahmadiyya, upon whose publication many years have passed. Is it within human power to publish such prophecies, filled with force and power, with such courage, ahead of time, and disseminate them among all nations?

For approximately eighteen years there is this prophecy: "Alhamdu lillahi alladhi ja'ala lakum al-sihr wa al-nasab." Translation: That God is the true God who has established for you the relationship of son-in-law and lineage.

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Tiryaq al-Qulub

☒

A noble people who were Sayyids made him [something], and they themselves made your lineage noble — which is a compound mixture of the Persian family and the Sadat. This prophecy has been stated with even greater clarity in other revelations, to the extent that the name of that city — which is Delhi — was also mentioned. And this prophecy was heard by many people, among whom are one Shaykh Hamid Ali, and Miyan Jan Muhammad, and some other friends. And likewise, among the Hindus, Sharmit and Mulla Wamil Khatrian, residents of Qadian, were told this prophecy beforehand. And just as it was written, so it came to pass, because without any prior ties of kinship or relationship, my marriage took place in Delhi into a noble and renowned family of Sayyids, and this family is from the descendants of the daughter of Khwaja Mir Dard, who is among the eminent Sayyids of Delhi. They were granted many villages as jagir by the Chaghatai Sultanate. And to this day,

Margin note: Our family's ethnicity is evident, and it is that they are Barlas Mughals by tribe, and the elders of this family have always been chiefs and rulers of the land. They came from Samarkand to the Punjab during the time of Emperor Babur due to some schism, and they were given a large governorship of this region, and many villages were in their possession, which eventually dwindled and became little, and during the Sikh era they too slipped from their hands, and five villages remained. Then one of those villages, named Bahadur Hussain — which had been settled by a venerable man named Hussain — was lost during the British rule, because we ourselves, through our own negligence, for a long period collected nothing from that village. And as is commonly known, our people have had this connection with the Sadat: some of our grandmothers are from noble and renowned Sayyid families. But regarding being Mughal, the divine revelation of Allah the Exalted has opposed it, just as in **Brahin-e Ahmadiyya**, page 242, there is this revelation: **Khuzu at-tawheed at-tawheed ya abna' al-Fars** — "Take hold of Tawheed, take hold of Tawheed, O sons of Persia." From this revelation it is clearly understood that our ancestors

are in fact sons of Persia.

This village is situated to the north of Batala at a distance of three kos.

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...distributed from the jagir, all the people of this family who are the heirs of Khwaja Mir Dard receive their respective shares. Now it is obvious that this Delhi family, with which I have a connection through marriage, does not possess excellence merely because they are Ahl al-Bayt and Sindhi Sayyids, but also possesses excellence because these people are the daughter's descendants of Khwaja Mir Dard, and in Delhi this family, during the era of the Chughtai dynasty, remained so renowned for the soundness of its lineage, the fame of its sayyid family, its nobility, and its honor that due to this greatness, fame, and grandeur of the sayyid lineage, certain nawabs gave them their daughters, such as the family of the state of Loharu. In short, this family, because of its inherent virtues and nobilities, and also because of being the daughter's descendants of Khwaja Mir Dard, was looked upon in Delhi with such an eye of greatness that it was as if Delhi was meant [by it].

[Remainder of marginal note] And it is close to conjecture that the title "Mirza" was given to them by some king as an honorific.

But revelation has not denied that on the maternal side our family connects with the Sayyids; rather, in revelations there is confirmation of this, and such confirmation is also found in some unveilings. Here there is a remarkable point: when Allah Almighty willed that the offspring of the Sayyids be multiplied abundantly in the world, He made a noble woman of Persian origin, namely Shahr Banu, their grandmother, and through her mingled the blood of the Ahl al-Bayt and the Persian family together. And similarly, in this place, when Allah Almighty willed to create this humble one for the reform of the world and to spread from me many children and progeny in the world—as is contained in His revelation which is recorded in **Braheen-e-Ahmadiyya**, page 490—then once again He mingled the blood of the Persian family and the Sayyids together, and then for my offspring He mingled these two bloodlines a third time. The only difference is that at the time of establishing the Husayni family, the male, that is, Imam Husayn, was from the offspring of Fatima, while in this place the female, that is, my wife, is from the offspring of Fatima, that is, a Sayyid, whose name, in place of Shahr Banu, is Nusrat Jahan Begum. End.

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It was the existence of these same dear ones. So, since Allah Almighty had promised that from my progeny there would lay a great foundation for the support of Islam, and from it He would produce that person who would possess a heavenly spirit within him—therefore He chose that the girl of this family be brought into my marriage, and from her He would produce that offspring who would spread throughout the world, to the utmost extent, those lights whose seeds had been sown by my hand. And it is a strange coincidence that just as the grandmother of the Sayyids was named Shahr Banu, similarly this wife of mine, who is to be the mother of the future family, is named Nusrat Jahan Begum. This, by way of augury, appears to indicate that God has laid the foundation of my future family for the help of the entire world. This is the practice of Allah Almighty that sometimes His prophecy is hidden even in names. So in it is concealed that prophecy whose clarification is present on page 490 and page 557 of **Barahin-e-Ahmadiyya**, and that is this revelation:

Subhan Allah tawbaraka wa ta'ala, zada majduka, yanqati'u aba'uka wa yabda'u minka, nusirtu bi al-ru'bi wa uhyita bi al-sidqi, ayyuha al-Siddiq. Nusirtu, wa qalu la ta hina manas.

"I will show my splendour. By My power I will raise you up. A Warner came into the world, but the world did not accept him; but God will accept him and will manifest his truth through mighty assaults."

And the translation of the Arabic revelation is this: All holinesses belong to God, Who is of great blessings and exalted in essence. He has increased your family greatness with your existence. Now it will be such that henceforth the mention of your forefathers will be cut off, and the beginning of the family will be from you. You have been given help with awe, and with truth, O Siddiq, you have been given life. Help has become your companion, and the enemies have said: "Now there is no place of escape."

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Tiryāq al-Qulūb

And the summary of the Urdu revelation is that I will show the signs of My power, and a flash will appear, just as lightning appears on the horizons of the sky. By that flash, I will make the people see that you are true. If the world does not accept, what harm is there? I will make My acceptance manifest upon the people. And just as the denial occurred with severe attacks, in the same way, with severe attacks, I will make your truth manifest. In short, at this place, in the Arabic revelation, just as the word "Naṣrat" (help) occurs, similarly, the name of my wife was given as Nuṣrat Jahān Bēgam, the meaning of which is that for the benefit of the world, help from heaven will accompany her. And the Urdu revelation that has just been written is based upon a magnificent prophecy, because this revelation gives the news that there comes a time when there will be severe denial and severe insult and humiliation. Then the jealousy of God will be stirred, and just as the denial occurred with severity, in the same way, Allah Almighty will give proof of the truth with severe attacks and with heavenly signs. And upon reading this book, every just person will realize how clearly this prophecy was fulfilled. And the aforementioned revelation, that is, this revelation: "Al-ḥamdu lillāhi lladhī ja'ala lakum al-ṣihra wa-n-nasab" (Praise be to Allah, Who has made for you the bond of marriage and lineage), the meaning of which is that God has bestowed upon you the honor of noble lineage from every aspect and every side. Whether your paternal family or the family through the bond of marriage, both are chosen — that is, the place where the bond of marriage occurred is also a noble family of Sayyids, and your paternal family, which is composed of the blood of Banī Fāris and Banī Fāṭimah, also holds honor and status before God. At this place, it should be remembered that within this revelation, which describes the greatness of my family, there is a magnificent hidden point, and that is that the saints of Allah, and the Messenger and Prophet, upon whom Allah's mercy and grace are bestowed, and whom Allah draws towards Himself —

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Tiryaq al-Qulub

They are of two kinds: (1) Those who are not commissioned for the reformation of others, (26) but rather their business is confined to their own self. Their work is only this: that they continually polish their own soul with asceticism, piety, and sincerity, and as far as possible walk upon the most subtle paths of the pleasure of Allah the Exalted, and adhere to His most delicate commandments. And it is not necessary for them to be from some high-born family or noble nation — a family of lofty lineage, honor, nobility, leadership, and dominion. Rather, according to the noble verse, "Indeed, the most noble of you in the sight of Allah is the most righteous of you" (Al-Hujurat:14), only their piety is considered, even if they are actually from among the sweepers, or from among the tanners, or for instance someone among them is a Kainjar (outcaste) by birth who has repented from his profession, or from among those peoples who in Islam are regarded as servants of other nations and as low castes — such as barbers, cobblers, oil-pressers, Doms, Mirasis, water-carriers, butchers, weavers, prostitutes, betel-sellers, washermen, fishermen, grain-parchers, bakers, etc. Or, for instance, a person whose very birth is doubtful as to whether it is from lawful or unlawful means. All these people can, through sincere repentance, enter into the number of the Friends of Allah, because He is the Generous Court, and the waves of grace flow with great fervor. And by drowning in the ocean of love of that Eternal Holy One, they can become purified from all kinds of stains that are attached to them by custom and habit. And then, after they have joined that Holy God, become absorbed in His love, and lost in His pleasure, it is an utter evil-naturedness to even mention their low birth, for they are no longer what they were; they have left their own personality, merged into God, and become worthy —

Translation: "Indeed, the most noble of you in the sight of Allah is the most righteous of you."

Mnh

Al-Hujurat:14

...that their name be mentioned with respect. And whoever, after this change, holds them in contempt or brings such a thought into his heart, he is blind and is under the wrath of God Almighty. And the general law of God is precisely this: that after Islam the divisions of peoples are erased, and the notion of high and low is removed. Yes, from the Holy Qur'an this too is deduced: that in marriage and wedlock it is better for all peoples to have regard for their own tribes and for peoples of equal rank, or persons of equal rank, and for kinship-equality (kufu), so that there may be no place of stain, contempt, or ridicule for the offspring. But this consideration must not be stretched beyond its limit, because the word of God has not placed emphasis on the division of peoples; only from a single verse is the regard for equality (kufu) and lineage deduced. And the reality of peoples is this: that after a long stretch of time the noble become base and the base become noble, and it is possible, for example, that the Bhangi—that is, the sweepers (chuhre) or the tanners (chamar)—who in our country are considered the basest of all peoples, may in some age have been noble; and God alone knows the revolutions of His servants—what do others know of it? So the verse fit for grappling with in a general way is precisely this: "Inna akramakum 'inda-llahi atqakum" [Indeed, the most honored of you in the sight of God is the most righteous of you], the meaning of which is that among you all, the one who is exalted and noble of lineage in God's sight is he who has, more than all others, inclined toward God Almighty with that righteousness (taqwa) which is filled with truthfulness, and upon whose heart the fear of severance of connection with God prevails at every moment and every instant, and at the time of every act and every word and every motion and every stillness and every disposition and every habit and every emotion he manifests. He it is who is the noblest of all peoples and the most exalted of all families and of the best tribe among all tribes; and he is worthy that all should be devoted (sacrifice themselves) upon his path. In short, this is indeed the general law of the Islamic Sharia: that the whole basis is placed upon righteousness (taqwa), but the prophets...

Al-Hujurat: 14

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Tiryaq al-Qulub

And concerning the Messengers and the Muhaddathun who come commissioned by Allah Almighty and are rendered obligatory to obey for all nations, there has been a specific law of Allah Almighty from ancient times, which we write below.

We have already stated earlier that such awliya of Allah who are not commissioned — that is, they are not a Prophet, a Messenger, or a Muhaddath, nor are they among those who call the world to Allah by Allah's command and inspiration — such awliya have no need for a noble lineage or a noble nation. For all their affair is confined to their own person. But in contrast to them, there is another kind of wali, who are called Messenger, Prophet, or Muhaddath, and they bring from Allah Almighty a station of governance and judgment, and the people are commanded that they should regard them as their Imam, their leader, and their guide, and just as they obey Allah Almighty, thereafter they should obey those deputies of Allah. Concerning the great ones of this station, it has been the consistent practice of Allah Almighty from ancient times that He creates them from a nation and lineage of high rank, so that no one may feel aversion in accepting them and bearing the yoke of obedience to them. And since Allah is Most Compassionate and Most Generous, He does not wish that people should stumble and be afflicted with such a trial that would deprive them of this greatest felicity, that they should desist from accepting His commissioned one in such a way that, due to consideration of that person's lowly nation, disgrace and shame overcome them, and they, with heartfelt aversion, feel repulsed at becoming his followers and accepting him as their superior. And, looking at human emotions and perceptions, it is quite evident that this stumbling naturally befalls the human race. For example, suppose a person is a *chuhra*, i.e., a *bhangi* [sweeper/scavenger] by caste, and there is

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To the honorable Muslims of the village, this person has been rendering this service for forty years: he comes twice a day to clean the filthy drains of their homes and removes the impurity from their latrines. He has also been caught stealing once or twice, and on several occasions he has been arrested for adultery, resulting in his disgrace. He has also spent several years imprisoned in jail. Several times the village headmen have hit him with shoes for such evil deeds. And his mother, grandmothers, and maternal grandmothers have always been engaged in similarly filthy work; they all eat carrion and remove dung. Now, considering the power of Allah Almighty, it is possible that he might repent of his deeds and become a Muslim, and it is also possible that such grace of Allah Almighty might be bestowed upon him that he becomes a messenger and a prophet, and he comes with the message of invitation to those same honorable people of the village, saying: "Whoever among you does not obey me, Allah will cast him into Hell." But despite this possibility, since the world was created, Allah has never done such a thing, because doing so is contrary to His wisdom and expediency, and He knows that for people this would be an insuperable stumbling block: that a person who has been base generation after generation, and in the eyes of the people not only is he himself vile, but his father, grandfather, great-grandfather, and as far as is known, all his forebears have been among the meanest of the people, always being wicked and evil-doers, and performing menial tasks like cattle, and then if obedience to him is demanded from the people, undoubtedly the people will loathe obeying him, because in such a situation loathing is a natural thing for a human being. Therefore, Allah Almighty's ancient law and established practice is that He appoints only those people to the station of calling (i.e., prophethood and the like) who are from a noble family and also personally maintain good conduct.

...for as God Almighty is both Powerful and Wise, His wisdom and expediency require that He send His prophets and appointees from such a high-ranking tribe, family, and with such personal righteous conduct, so that no heart should feel aversion to obeying them. This is the reason why all prophets (peace be upon them) have always come from noble tribes and families. It is to this wisdom and expediency that Allah Almighty has pointed, in that in the Holy Quran He has mentioned these two virtues in relation to the blessed existence of our Master and Patron, the Prophet (peace and blessings of Allah be upon him), as He says: **Laqad ja'akum rasulun min anfusikum** — meaning, "There has come to you a Messenger who, in terms of family, tribe, and nation, is superior to the entire world, and who possesses the purest and most exalted lineage." And in another place in the Holy Quran He says: **Wa tawakkal 'ala al-'Azizi al-Rahim, alladhi yaraka hina taqumu wa taqallubaka fi al-sajidin** — meaning, "Put your trust in God, the Almighty, the Merciful. He is the God who sees you when you stand up for prayer and invitation; the God who used to see you when you were passing through the loins of the righteous in the form of a seed, until you came into the womb of your noble and immaculate mother, Aminah (28). And besides these, there are many other verses which mention the high lineage, nobility of tribe, and great family of our great and holy Prophet (peace and blessings of Allah be upon him).

And the second virtue which is essential as a condition for the appointees is righteous conduct. In the word **anfusikum** there is one recitation with a **zabar** (fatha) on the letter **fa**, and this is the recitation we mention here. The other recitation — i.e., with a **pesh** (damma) on the letter **fa** — is also synonymous with it. For God addresses the Quraysh: "You who belong to a great family, this Messenger too is from among you — that is, he is of a high lineage." **(At-Tawbah: 128; Ash-Shu'ara: 218-220)**

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...is because bad conduct also creates hatred in hearts. And this virtue is also found intuitively in our Prophet (peace and blessings of Allah be upon him), just as Allah, exalted is His glory, says in the Holy Qur'an: "I have already spent a lifetime among you before it — do you not then understand?" (Surah Yunus 10:16) — meaning He says to those disbelievers: "Say: I have spent a lifetime among you before this. Do you not then know what degree of trustworthiness and righteousness I possess?"

Now see that these two qualities which are necessary for the rank of prophethood and being commissioned — namely, belonging to a noble family, and being in one's own person trustworthy, righteous, God-fearing, and of good conduct — the Holy Qur'an has proven them to the utmost degree with regard to the Holy Prophet (peace and blessings of Allah be upon him), and has itself borne witness to his sublime conduct and sublime lineage.

And here I cannot refrain from expressing this gratitude: in the same way that God Almighty, in support of our Prophet (peace and blessings of Allah be upon him), through His revelation, held the disbelievers culpable and said: "This Prophet of Mine possesses such a high degree of good conduct that you are unable to find any fault or defect in his past forty years of life, despite the fact that he remained among you day and night for forty years. Nor do you have the power to find even a speck of fault in his noble lineage — a lineage of nobility, purity, leadership, and authority. Then reflect: if a person who belongs to such an exalted, manifest, and most pure family, and whose forty years of life spent before your very eyes bears witness that falsehood and lying are not his habit — then, along with these qualities, when he is showing heavenly signs and the support of God Almighty is accompanying him, and he has brought a teaching in comparison to which your beliefs are utterly filthy, impure, and filled with shirk — then after all this, what doubt remains in you regarding the truthfulness of this Prophet?"

(Yunus 10:17)

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Taryaq al-Qulub

...remains. In the same manner, Allah Almighty has held my opponents and deniers culpable. Accordingly, on page 512 of **Barahin-e-Ahmadiyya**, there is this inspiration concerning me, over twenty years having passed since its publication. It is: XXXXXXXXXX***
XXXXXXXXXXXX XXXXXXXX XXXXXXXX XXXX XXXXXXXXXX XXXXXXXX ***XXXXXXXXXXXXXXX — that is, say to those opponents: "I remained among you for forty years, and throughout this long period you kept seeing me — that my work is not slander and falsehood. And Allah protected me from an impure life. So how can it be that a person who remained secure from every slander, mischief, deceit, and wickedness for such a long period — forty years — and never spoke a lie against creation, could now, contrary to his established habit, begin to fabricate lies against Allah Almighty?"

Here it is worth recalling that Sheikh Muhammad Hussain Batalvi, editor of **Isha'at al-Sunnah**, who stirred up the fitna of takfir (declaring others unbelievers) in the country and did not desist from takfir, abuse, and foul language until the District Magistrate stood him before him and took a written undertaking from him to keep his mouth shut in future — this person was also my class-fellow in my early life, and he and his brother Haider Bakhsh both used to come to my house. On one occasion, they even borrowed a book, which to this day they have not returned. In short, Sheikh Muhammad Hussain knows well what kind of person I was even at that young age.

Then, when my age reached forty years, Allah Almighty honored me with His inspiration and speech. And a remarkable coincidence occurred: when my forty years were completed, the turn of the century also arrived. Then Allah Almighty revealed to me through inspiration that you are the Mujaddid (renewer) of this century and the remedy for the trials of the Cross; and this was an indication that you are the Promised Messiah. Then, at that same time, Allah also named me 'Isa (Jesus). Accordingly...

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On page 241 of Barahin-e-Ahmadiyya there is a clear indication toward my being the Promised Messiah, because in the revelation "walan tarda 'anka al-yahudu wa la an-nasara" (never will the Jews be pleased with you, nor the Christians), which is recorded on that page—at the end of which is "fasbir kama sabara ulul-'azm" (so be patient, as the Messengers of firm resolve were patient)—news is given of a severe contest that will take place with the padres (Christian clergy). And then in the revelation that comes after it, whose text is this: "wa imma nurriyannaka ba'da alladhi na'iduhum" (and whether We show you some of what We promise them), the good tidings are given that you will attain victory over the padres, and God's scheme will prevail over their schemes. This great victory, according to the Prophetic hadith, pertains to the Promised Messiah; therefore this revelation, which is in Barahin-e-Ahmadiyya and upon which so many years have now passed, establishes me as the Promised Messiah. And on page 556 of Barahin-e-Ahmadiyya my name is placed as 'Isa (Jesus). And the verse which was [revealed] concerning Jesus—that too was applied to me by way of revelation, and that verse is this: "Ya 'Isa inni mutawaffika wa rafi'uka ilayya wa mutahhiruka mina alladhina kafaru wa ja'ilu alladhina ittaba'uka fawqa alladhina kafaru ila yawmi al-qiyamah" (O Jesus, I will cause you to die and will raise you toward Myself and will purify you of those who disbelieved and will place those who followed you above those who disbelieved until the Day of Resurrection). And then after this revelation there is this revelation, which is recorded on page 557 of this book, and it is this: I will show My splendor. By the display of My power I will raise you up. A Warner came into the world, but the world did not accept him; yet God will accept him and will manifest his truthfulness with mighty assaults. This revelation was published in the world so many years ago. And remember that all these are signs of the Promised Messiah which have been written in the traditions (athar), and this is a magnificent prophecy that I was declared the Promised Messiah at a time when I myself did not even know that I am the Promised Messiah—since God Almighty knew that in the claim of being the Promised Messiah I would be opposed, and the maulvis of this age, due to their shortsightedness, would reject [me] with severe assaults and savage furies; therefore

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He proclaimed this prophecy, which is recorded in Baraheen-e-Ahmadiyya, beforehand and gave me the good news that in response to this denial, I too will launch powerful attacks and will show to all people that the person is from me and is truthful.

And just as Allah Almighty granted me this argument to condemn the oppressive opponents, He taught me through His inspiration: “Ask them: In the forty years of my life which I spent among you before this, what flaw or defect did you find in me? And what slander or lie of mine was proven?”

Similarly, Allah Almighty taught me this argument through His inspiration: “Tell them that messengers and prophets and all who come from Allah and call to the true religion are from a noble and high family of the people, and from the worldly perspective too their family is one of leadership and sovereignty, so that no person might be deprived of the wealth of acceptance due to any kind of aversion.”

So my family is such, as is indicated in the inspiration recorded in Baraheen-e-Ahmadiyya on page 490, and it is this:

Subhan Allah Tabaraka wa Ta'ala zada majduk, yanqati'u aba'uka wa yabda'u minka —

That is, all purity belongs to God, Who has bestowed upon you greatness beyond the greatness of your family. From now on, the mention of your famous forefathers will cease, and God will start a new family line from you, just as He did with Abraham.

Then regarding the highness of family, there is another inspiration:

Alhamdulillah alladhi ja'ala lakum al-sihra wa al-nasab —

The translation of these inspirations in several places indicates that God will bless you like Abraham and will greatly increase your progeny, and you will see some of them. Rather, in most inspirations, due to these similarities, my name has been kept as Ibrahim. See pages 561 and 562 of Baraheen-e-Ahmadiyya. End.

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All praise belongs to God, who established your marriage tie into a family of high lineage and made you yourself of high lineage and of a noble family. We have already stated that the family of Sayyids in Delhi into which my marriage took place holds the first rank among all the Sayyids of Delhi in being pure (sundi) Sayyids, and, besides their ancestral eminence, they are the descendants (grandsons/progeny) of Khwaja Mir Dard, and to this day in Delhi they are regarded as the heirs of Khwaja Mir Dard, and the spiritual seat (gaddi) of the aforementioned Khwaja has been given to them, because the said Khwaja had no son; these are the very heirs who are the offspring of his daughter, and their sayyid-hood (siyadat) shines in India like a bright star. Indeed, on reflection it will become known that their family is superior to the ancestral family of Khwaja Mir Dard. Because Khwaja Mir Dard, having accepted their greatness, gave a daughter to their elder (forefather), and in that age this notion was even stronger than now, that at the time of giving a daughter they sought out a family of high lineage. And Khwaja Mir Dard, on account of being godly and saintly, used to receive a large jagir (estate) from the Chughtai (Mughal) monarchy, and by worldly standing held the office of a Nawab. And then, after his death, the villages of that jagir were divided among these very people. And besides this family greatness, to the extent that it has been made explicit in my revelations that these are pure Sayyids and of the progeny of Fatima (Bani Fatima), this is a place of special pride for these people. And I cannot conceive that in all of Punjab and India — indeed in the whole Islamic world — there is any other family of Sayyids such that not only did the Islamic monarchy acknowledge their sayyid-hood and honor them, but God too, by His special word and testimony, confirmed it. This then is the account of their family. And regarding my own family I have written several times that it is a

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...is a royal family, and it is a compound mixture from the blood of Bani Faris and Bani Fatimah — or, in terms of common fame, you may say that it is a family compounded from the Mughal dynasty and the dynasty of Sayyids. But I believe in this and hold firm to this alone: that the composition of our family is from Bani Faris and Bani Fatimah, because it is upon this that the descent of Divine revelation has convinced me and borne witness.

50 Once, about twenty-one years ago, I received this revelation: **Ashkur ni'mati ra'ayta Khadijati innaka al-yawma ladhu hazzin 'azim**. Translation: "Give thanks for My blessing; you have found My Khadijah. Today you possess a great fortune." (Barahin-e-Ahmadiyya, page 558). And near that same time, this revelation also came: **Bikr wa thayyib** — that is, "a virgin and a widow shall enter your marriage." This latter revelation was also communicated to Maulavi Muhammad Husain Batalvi, editor of Isha'at al-Sunnah. But the aforementioned revelation, which contains the promise of obtaining Khadijah, had already been published in Barahin-e-Ahmadiyya, page 558, and had thus reached not only Muhammad Husain but hundreds of thousands of people. Yes, the aforementioned Sheikh Muhammad Husain, editor of Isha'at al-Sunnah, had the most knowledge of this, because he had written a review of all four parts of Barahin-e-Ahmadiyya, and he knew well that a promise was given of a virgin wife possessing those qualities who would be from the offspring of Khadijah, i.e., a Sayyidah, just as it appears in the aforementioned revelation: "Give thanks to Me, because you have found Khadijah" — meaning, you will find the offspring of Khadijah. In confirmation of this is that revelation which is recorded in Barahin-e-Ahmadiyya, page 492, footnote 2, and page 496, and it is this: **Aradta an astakhlifa fa khalaqta Adam**.

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“O Adam, dwell you and your wife in Paradise.” “O Mary, dwell you and your wife in Paradise.”

“O Ahmad, dwell you and your wife in Paradise.” — See Barahin-e-Ahmadiyya, pages 492 and 496.

Its meanings are: “O Adam, from whom the foundation of the lights of Islam will be laid anew — that is, a great and magnificent renewal will occur, blessings will become manifest, and the errors and mistaken interpretations of the age of *fayj a'waj* [the crooked valley] will be cut off and cast away, and a new community will be established through him for the support of Islam — enter Paradise along with your wife.” It is in this sense that in the inspiration my name was given as Adam, because God Almighty knew that there would be new knowledges, new realities, a new earth, a new heaven, and new signs. And also that through me a new family would begin. So He, for the sake of a new family, promised me in that inspiration a new wife, and indicated in that inspiration that she would be blessed for you and you would be blessed for her, and that like Mary, pure offspring would be given to you from her. Then, just as the promise was made, so it came to pass in manifestation. And God Almighty promised four sons through inspiration in February 1886, and then before the birth of each one He promised concerning his birth. And as I have written about this before, this is a great and magnificent sign of God Almighty, that He gave the promise of the birth of each of these four sons at a time when...

In Barahin-e-Ahmadiyya, page 496, this inspiration is recorded, namely the inspiration: “O Adam, dwell you and your wife in Paradise.” And likewise the inspiration, “I am grateful for My blessing; I have seen your Khadijah,” is recorded in Barahin-e-Ahmadiyya, page 558.

Since both these prophecies, in light of the existing circumstances — the existing circumstances — were completely beyond conjecture, and there was no understanding accompanying them, therefore I could not actually explain and detail them. Perforce, in Barahin-e-Ahmadiyya, in a state of astonishment, their meanings were briefly stated.

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...not a single one existed.

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****Tiryāq al-Qulub (The Antidote of Hearts)****

Miyan 'Abdullah Sanwari, who is a patwari in the Ghaws Garh area of the Patiala region, once — O reader — a certain matter came upon him. To bring it about, he made every kind of arrangement, and due to the emergence of certain reasons, he also developed hope that the matter would succeed. Then he also appealed to me that I should pray in his favor.

Some ignorant, blind-hearted people raise this objection: In the prophecy of February 1, 1886, there was a promise concerning a blessed Promised One, and that promise, as it had been made manifest, was not fulfilled, because first a daughter was born, and then afterwards a son was born who was named Bashir Ahmad, and he died at the age of sixteen months — despite the fact that in the announcement of August 7, 1887, this very son was declared to be the blessed Promised One.

The answer to this is that this objection is of the same kind of malice as was embedded in the yeast of the Jews, and it was inevitable that such a thing would happen, because it issued from the blessed lips of the Prophet (peace and blessings of Allah be upon him) that in the time of the Promised Messiah there will also be people among the Muslims who will adopt the attribute of the Jews, and their occupation will be slander and fabrication. Come now, if you are truthful, first decide this: When, at what time, and in which announcement did we ever publish that from this wife a son would be born first, and that son would be that very blessed Promised One who was promised in the announcement of February 1, 1886? In that mentioned announcement, there are not even these words: "That blessed Promised One will definitely be the first son." Rather, in describing his attribute, it is written in that announcement: "The one who makes three into four," from which it is only understood that he would be the fourth son or the fourth child. But at the time of Bashir [the first], there were not three existing whom he would make four. Yes, we, out of our own ijtihad, did form a conjectural opinion that perhaps this very son might be the blessed Promised One. But if the foundation of this ignorant objector's objection is merely our

opinion — which was not from the fountainhead of revelation but only

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So when I paid attention to it, this revelation came without delay: "O many an aspiration, reduced to dust." Then I told him that this work would never happen, and eventually it so appeared, and such obstacles arose that that work remained unfinished. The witnesses to this prophecy are Miyan 'Abdullah Sanori and Shaykh Hamid 'Ali, resident of Thah Ghulam Nabi, whose mention has come several times in this treatise. These two gentlemen can give testimony under oath, but the oath will be according to specimen number 2.

If it is purely the result of our own thought and deliberation, then it is a matter of great regret, because due to the ill-omen of that thought, he will fall from the high peak of Islam to such a depth that he will not stop at just disbelief and apostasy, but rolling downwards, he will cast his ill-fated existence into the deepest pit of atheism. The reason is that ijthadi errors occurred from every prophet and messenger — both in understanding prophecies and determining their fulfillment, and in other plans and actions — and not a single prophet was free from them, even though they were not left persisting in them.

Now when ijthadi error has occurred from every prophet and messenger, then we say by way of concession that if any ijthadi error occurred from us, it is the Sunnah of the Prophets, and to attack on this basis is sheer folly and ignorance.

Yes, if you can present any such revelation of ours whose content is that Allah the Exalted says that certainly from the first pregnancy itself that blessed and heavenly Promised One will be born, or that he will be born in the second pregnancy and will not die in childhood, then we adjure you by Allah the Exalted to present that revelation. So that the face of the one who is in error may be blackened.

And the announcement of 1887 will not be sufficient for a truthful person, because in it there is no prophecy from Allah the Exalted regarding the blessed and heavenly Promised One, and mere prophecies of a "promised one" cannot serve as evidence in this place, because every boy who was born in my house from this wife

Remaining marginal note related to numbers 50, 72

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Remaining footnote related to number 50

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During the time when Sayyid Muhammad Hasan Khan Sahib, the Prime Minister of the state of Patiala, was alive — a few years before his death — it so happened that I traveled from Ludhiana to Patiala. At that time, accompanying me were Shaykh Hamid Ali and Shaykh Abdur Rahim, residents of Ambala Cantonment, and a Pathan named Fatch Khan, who was a native of Hoshiarpur District. These two latter individuals, upon seeing the great number of opponents during the period of the fatwa of takfir (declaration of disbelief) issued by the maulvis, turned hostile and remain hostile to this day. And it so happened that when I intended to set out for Patiala, Allah Almighty revealed to me during the night that in this journey there would be some loss and some grief and sorrow would occur. And I informed the aforementioned companions of this foretelling which I had received from Allah Almighty, and we set out. When we arrived in Patiala and, having completed our necessary tasks, intended to return, it was the time of the 'Asr prayer. I took off my cloak to perform ablution for the prayer. And that cloak [was taken by] Sayyid Muhammad Hasan Khan, the minister of the state.

The Promised One is here. Proof should be given that the boy who was to turn three into four and become a manifestation of Divine Majesty — the one who will bring the world to the straight path — news of his coming was given by way of Divine revelation in the announcement of August 1887. So if this is true — that in this announcement the news of this blessed Promised One was given by way of revelation — then call me to an assembly and present that revelation. Consider for a moment: Did the Jews ever see any improvement through acts of treachery, that you too might hope for some improvement? First, one must become a human being with shame and a man of justice, and then examine the words of my revelation with an upright heart. If in any announcement I have written any word by way of ijtiḥad (independent reasoning) and expressed my own opinion, that

cannot be taken as proof. If you insist on this, you will be compelled to deny all the prophets, and you will have no refuge except becoming an apostate and a materialist, because no prophet is exempt from having ever made a mistake through ijtiḥād. If—

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I referred to a servant of Patiala, because the Minister Sahib, along with some of his servants, had come to the station to see me off, and his servant kept my cloak with himself and helped me perform ablution. When it was time to get the ticket, I put my hand into the pocket of my cloak to take out money for the ticket, because I had tied about thirty rupees in a handkerchief and kept it in my pocket. Then when I put my hand in the pocket, I discovered that that handkerchief along with the money had fallen somewhere. Probably it fell at the very time when the cloak was taken off. At that moment I remembered that divine inspiration that in this journey there will be some loss. But this is the second clause of the inspiration: that some grief will also befall us.

Regarding this, two thoughts came to me at that time. One: that undoubtedly, due to human nature, there was grief from losing so much money. And the second thought that also passed through my mind was that when the aforementioned Minister Sahib came to the station to receive me and seated me in his carriage, several thousand people were present at the station to see me. They came near and shook hands, and some kissed hands. Then the Minister Sahib, who was of the Shia faith, expressed displeasure in these words: "What are these wild fools doing?" As if in his view, the meeting of these people with humility and their coming in such large numbers to receive was a vulgar thing. Then (I said): "If this matter is to you a thing of contempt, denial, and ridicule, then ask your own scholars what fatwa could be issued against you. I am not angry at these vulgar criticisms of yours, because by this nonsense you fulfill a prophecy of God Almighty, and it is this:

'A Warner came into the world, but the world did not accept him; however, God will accept him and will manifest his truth through powerful attacks.'

Minh 72 17"

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This statement of theirs caused me grief, and I felt sorrow that in their minds and hearts there is no true reverence for those who come commissioned by God, and that they have merely followed a large group out of outward show. So, at the time of the monetary loss, I also thought that this grief which had reached me from a single remark of Sahib Wazir had, to that extent, fulfilled the intent of that prophecy which contained these words: "some grief and sorrow will also occur." But this thought of mine was wrong, because during this journey there remained another portion of grief and sorrow which was fulfilled at the Dauraha station at the time of our return. Its detail is this: when we reached the Dauraha station, Ludhiana—where we had intended to go—was still ten *kos* [approx. 20 miles] away. It was about ten o'clock at night when my companion, Sheikh Abdur Rahim, asked an Englishman, "Has Ludhiana come?" He replied, either out of amusement or for some other reason, "It has come." Upon hearing this, all of us got off the train. And when we had alighted and the train had departed, we discovered that this was Dauraha, not Ludhiana. And it was such a place that neither a cot to sit on nor bread to eat was available. Then we felt great sorrow, regret, and grief that we had mistakenly alighted at an uninhabited place. And at the same time, it came to mind that it was necessary that this should happen. Then all our hearts were filled with joy and happiness that the divine revelation of Allah Almighty had been fulfilled. The witnesses to this incident and sign are Sheikh Hamid Ali, Sheikh Abdur Rahim, and Fateh Khan. Although, due to their misfortune, these two are now severely hostile, yet because this account is absolutely true, if they were put under oath, it is impossible that they would lie—but only on the condition that the oath be according to Sample No. 2. Now see: a sign is called that which...

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...such stern opponents were appointed as witnesses. Now, what judge, pure-hearted and modest human being's heart and conscience will issue a verdict that this sign is not true? And if there is still doubt, then such a person is adjured by the Lord of Unity, glorious is His name, that he should ask them after administering oaths in the aforementioned manner, and he should fear God Almighty and reflect: can God Almighty show such a vast treasure of magnificent signs in support of a liar?

Once, I happened to go to the village of Kanjran in Gurdaspur district. And with me was Sheikh Hamid Ali. When we intended to leave in the morning, I received an inspiration that in this journey, some loss would befall you and your companion. So it happened that on the way, Sheikh Hamid Ali's new shawl was lost, and my handkerchief was lost. And I think that at that time, Hamid Ali had only that one shawl, which caused him great distress. The witness of this sign is Sheikh Hamid Ali. Whoever has doubt should ask him under oath, but the oath shall be according to Specimen No. 2. And Sheikh Hamid Ali resides in the village of Thah Ghulam Nabi, district and tehsil Gurdaspur.

Once, I happened to have a need for ten rupees, and just as the people of asceticism and reliance on God sometimes face such situations of need, so this situation befell me that at that time nothing was available. So I went for a walk in the morning, and the thought of this need stirred me to pray in that forest. So I went to a secluded corner and prayed on the bank of that canal which is near Qadian, about three miles away, towards Batala. When I finished my prayer, then immediately

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Along with the prayer, an inspiration (ilham) was received, the translation of which is: "See how quickly I accept your prayers." Then I was pleased, and I returned from that forest towards Qadian, and headed straight to the bazaar in order to inquire from the postmaster of Qadian whether any money had arrived in our name today or not. Accordingly, through a letter from the post office, information was received that fifty rupees had been sent by someone from Ludhiana, and it seems most likely that I received that money on the very same day or the next. The witness to this sign is Sheikh Hamid Ali, who can give a sworn statement at the time of inquiry, but the oath will be according to specimen number 2.

On one occasion, by way of kashf (spiritual unveiling), money was shown to me, saying, "For the sake of Allah." Then an inspiration came in Urdu: "The son of Majhe Khan and Shamsuddin Patwari are going to send (money) from the Lahore district." And when this inspiration and kashf occurred, I informed Hamid Ali and one other person named Da, who was a resident of the Amritsar area, and also apprised several other men of it, whose names I do not recall at this time. Then, when the post time came, a card arrived on which this money was written, and this detail was recorded: "For the sake of Allah, the rupees are from the son of Majhe Khan, and the remaining four or six rupees are from Shamsuddin Patwari by way of assistance." And along with that, the money also arrived.

Then this became a cause of very great strength of faith for those people who had first heard this inspiration. And then on the same day they saw the money arrive in the same amount and with the same description. And all these witnesses can state on oath that this incident is absolutely true.

On one occasion, a letter came from Patiala from the real brother of my wife, Syed Muhammad Ismail, that (the age of) Mir Muhammad Ismail at that time was approximately ten years. (The face?)

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My mother has passed away, and there is no one to look after Ishaq, my younger brother, who is still a child. And then, at the end of the letter, this too was written: Ishaq has also died. And my wife was summoned, saying, "Come at once as soon as you see this." On reading this letter, great anxiety arose, because when this letter arrived, my wife was ill with a severe fever. In such a condition, I could neither relate the contents of the letter to her, for hearing a letter of such severe calamity in that state of illness would have put her life at risk, nor could I keep it hidden, because to conceal a severe affliction and bereavement is naturally not possible for a human being. In that anxiety, a moment of drowsiness came over me, and I received an **ilham** (divine inspiration): ہمیں یہ خبر سن کر کہ **Inna kayda kunna 'azim** — "Indeed, your guile is great." When this **ilham** came to me, it was accompanied by the understanding that this was a false pretext contrived contrary to the facts. Then, without delay, I related this **ilham** to my dear brother Mawlawi 'Abd al-Karim Sahib, who was present in Qadian, and told him that God Almighty has informed me that all of this is contrary to the facts. And then, having received full consolation through the **ilham**, I considered it futile and inappropriate to inform the mother of Mahmud in her severe illness about the matter. However, I secretly sent Shaykh Hamid 'Ali to Patiala for investigation. He returned very quickly and reported that Ishaq and his mother both are alive and present, and the only cause for writing that letter was that the mother of Ishaq and Isma'il had been severely ill for several days, and her wish was that, in this state of illness, her daughter should come to her soon. Therefore, partly from the distress of the illness and partly from the longing to meet, she wrote and sent that letter contrary to the facts. Now, Mawlawi 'Abd al-Karim Sahib Sialkoti and Shaykh Hamid 'Ali (may Allah have mercy on him), as well as Ghulam Nabi, are all alive and present.

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No one can forfeit his faith for another's sake. Ask them on oath: Did the prophecy come to pass exactly as it was written, or not? Now, for God's sake, consider this also a little: Can the knowledge of the unseen — knowledge which, according to the Torah and the Qur'an, is the sign of true prophets and those commissioned by God — be granted with such abundance and clarity to any impostor or liar? I say truly: If, in terms of such abundance and perfect disclosure, there is anyone else in the world who shares with me the knowledge of the unseen that the Lord — exalted is His glory — has bestowed upon me by His special will, then I am a liar. But if no one else can be proven to share with me in this abundance and perfect disclosure, then to deny my claim is sheer tyranny.

Nearly twenty years have passed since, on one occasion, it was revealed to me in a visionary manner that a certain man from among the Muslims would stir up this sedition: he would write a fatwa declaring me an unbeliever and spread it throughout the country, and he would stain nearly all the scholars of this land with that sin, and the entire burden would be upon his neck. Accordingly, the inspiration that came concerning this matter is recorded in *Barahin-e-Ahmadiyya* on pages 510 and 511 in the following manner:

[illegible]

Translation: Remember the plot of the one who disbelieved in you. "Or build for me, O Haman, that I may reach the god of Moses; and indeed, I think he is among the liars."

Perish the hands of Abu Lahab, and perish! It was not for him to enter it except in fear. And whatever strikes you is from Allah. The trial is here, so be patient as the messengers of

strong resolve were patient. Indeed, it is a trial from Allah, that He may love with abundant love — love from Allah, the Mighty, the Most Generous — a gift uninterrupted.

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declared a disbeliever and wrote a fatwa of takfir against you, and to embed this scheme of takfir in hearts, he made a Haman his forerunner and told him: "Seal this business of takfir with your stamp so that this person's reality may become exposed, for I consider him a liar." So this Haman did just that, and was the first to set his seal upon my disbelief. The two hands of Abu Lahab were destroyed, and he too was destroyed. It was not befitting for him to interfere in this matter in any way except to be fearful and trembling. And whatever affliction reaches you is from Allah Almighty. At the time of this fatwa of takfir, a trial will arise—that is, many people will set out to harm you. So at that time, be patient, as the resolute prophets were patient. And know that this trial is from Allah Almighty, so that He may love you exceedingly. This is from Him Who is the Mighty and the Great, and it is such a gift that will never be taken back.

Now see how clearly this prophecy was fulfilled. Sheikh Muhammad Hussain Batalvi, proprietor of **Isha'at al-Sunnah**, raised this trial, and Maulvi Nazir Hussain Dehlvi, by attributing the wording of the fatwa to himself, affixing his own seal, and declaring us—along with our entire community—to be disbelievers and outside the fold of Islam, inflamed the scheme of Muhammad Hussain Batalvi throughout the entire country. And nearly ten years before this trial of takfir, this prophecy had already been published in **Baraheen-e-Ahmadiyya**. Now think a little: is it within any human's power to give news of such a great uproar—which was raised across the whole of Punjab and India—ten years before its occurrence?

Every sincere seeker should carefully examine pages 510 and 511 of **Baraheen-e-Ahmadiyya**, and then, along with this same prophecy, five or six lines above it on the same page, this divine inspiration is found:

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Yazullu rabbuka 'alayka wa yughīthuka wa yarḥamuka. Wa in lam ya'ṣimka an-nāsu fa-ya'ṣimuka Allāhu min 'indih. Ya'ṣimuka Allāhu min 'indih wa in lam ya'ṣimka an-nāsu.

See page 510 of Barahin-e-Ahmadiyya. Translation: "God Almighty will cast the shade of His mercy upon you, and He will come to your aid, and He will have mercy on you. If all the world does not wish for you to remain alive and honored, even then God will keep you alive and honored. God will surely bless your life and honor, even if the whole world strives against it."

Now observe how, in accordance with this divine inspiration, the publication of which has passed twenty years, what kinds of efforts were made to humiliate me and to destroy me — to the extent that false reports were conveyed even to this benevolent Government, murder cases were fabricated against me, and those very clerics who perhaps had never known death went to the courts and gave testimony, saying: "Indeed, this man is a murderer; seize him." And they left no scheme uncontrived to achieve this object. No manipulation was left untried so that I might somehow be caught and arrested, and shackles and handcuffs be placed upon me, and the whole world witness my disgrace. But these people, if they wish, can testify that in these intentions they saw no honor at all; rather, they incurred disgrace upon disgrace. If they had been upon the truth and their zeal had been from God Almighty, then God Almighty would certainly have helped them.

In short, this latter prophecy as well — which, twenty years ago, was recorded on page 510 of Barahin-e-Ahmadiyya and was published before the entire world — has been fulfilled with perfect clarity. Besides other signs, this too is a magnificent sign that has now appeared from Allah Almighty.

The readers will recall that a certain venerable person, who is in every respect honored, a chief, and also a man of learning in the world, uttered a heart-wounding word concerning this humble one.

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Tiryaq al-Qulub (Antidote for Hearts)

That is, a verse from the Mathnawi of Rumi had been read, which was published in the pamphlet **Chaudhvin Sadi**, month of June 1897. And it is this:

Chun Khwahad keh pardah kushad dard-e-milash, andar ta'nah pa kal bard

(When God wills to tear the veil, He makes the pain of His beloved enter into reproach, like a thief's foot)

On account of the pain that reached the heart of this humble one, a prayer was made on behalf of that elder: that either Allah Almighty grant him repentance and remorse, or send down some chastisement. So Allah, by His grace and mercy, granted him the ability to repent, and informed that elder through inspiration that the prayer of this humble one on his behalf had been accepted, and that forgiveness would also be granted accordingly. So, having received this inspiration from God and seeing signs of fear, he wrote a letter of apology with utmost humility and abasement. That letter was also published with some brevity in the pamphlet **Chaudhvin Sadi**, month of November 1897. However, because in that abridgment many essential matters were left out — matters which provide proof of how Allah Almighty accepts the prayers of His servants, casts awe into their hearts, and manifests signs of fear — therefore I consider it appropriate to publish that letter, which had reached me, with some necessary abridgment. And this original letter of the aforementioned elder is also worthy of publication for this reason: that I have already read this original letter to many people, and a large group has become aware of its contents, and many have been informed of it by means of letters. Now, when those people read the pamphlet of **Chaudhvin Sadi**, questions will inevitably arise in their hearts: "Much of what was orally narrated to us contains several things that are not in the published letter." And it is possible that some of our ill-intentioned opponents may seize upon this excuse, claiming that we added something of our own to this letter from what was narrated. Therefore, it seems necessary [to publish the original letter].

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that the original letter be printed, but it should be remembered that whatever abridgment was made in the letter of the *Chaudhvin Sadi* (newspaper) is no one's fault. For the abridgment I myself had given permission, but in the use of that permission some mistake occurred. Therefore, now its correction is necessary. The purpose of writing this entire story is that for our community and for all seekers of truth, (6) this too is a sign of God.

Here it should also be remembered that the respected elder whose letter is written below is not among common people; rather, as far as I think, he is among those of great knowledge and the scholars of the time, and I have heard from many people that he also receives divine inspiration (ilham). And in this letter he has also mentioned his inspiration. Besides all these matters, that elder is among the honorable nobles and landed gentry of Punjab and has been distinguished for a long period on the post of Extra Assistant from the side of the Honorable British Government. Since in the pamphlet *Chaudhvin Sadi* the position and rank of this elder have already been mentioned, to this extent it is also written here. And the letter that the respected elder wrote to me for the purpose of apology on 29 October 1897, the summary of which was printed in *Chaudhvin Sadi* — that letter, for the aforementioned purpose of rectification, omitting some sentences, I write below. And it is this:

****The criminal of the newspaper *Chaudhvin Sadi*****

Bismillah al-Rahman al-Rahim. Nahmaduhu wa nusalli 'ala Rasulihi al-Karim.

Sayyidi wa mawlay. Al-Salamu 'alaykum wa rahmatullahi wa barakatuh.

A wrongdoer [confesses] his wrongdoing.

(This heading the respected elder had written at the top of his letter. Since this heading contains extreme humility, which, due to its utmost self-abasement, makes a person an object of divine mercy, therefore we have written it as it was in the original letter.)

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confessing (through this petition), as if presenting himself at the blessed place of Qadian, he becomes a seeker of your mercy. From 1 July 1897 to 1 July 1898, the respite that was given to this sinner, now in the heavenly kingdom, he declares himself guilty before you. (At this occasion, it was revealed to me that just as your prayer was accepted, similarly my supplication and humility were accepted, and forgiveness and liberation were granted from the presence of the Most Holy.) I do not need to apologize further now. However, I do wish to state this much: from the very beginning, I remained very carefully contemplative of your call, and my research was based on honesty and sincerity of heart. Until I reached the level of (90) percent certainty. (1) The Arya opponents of your city testified that you were truthful and pure from childhood. (2) From youth, you continuously spent all your time in the worship of the One God, the Ever-Living, the Self-Subsisting. Indeed, Allah does not waste the reward of the doers of good. (Surah At-Tawbah 9:120)

(3) The beauty of your expression is clearly distinct from all divinely learned scholars. In all your writings, there is now a living spirit (in which is guidance and light). Your mission does not lead to any corruption or rebellion against the present government (which, under all circumstances, is worthy of obedience and gratitude). Indeed, Allah does not love corruption in the land — (Surah Al-Ma'idah 5:45)

Many of my kind friends, with whom I always used to discuss your matters, addressed me with the title 'Qadiani'. Then, why despite all this? That couplet from the Masnavi came out of my mouth. The reason was that when I went to them in Lahore, I received news through my trusted friends (with whom I used to debate previously) that such things have appeared from you that any faithful Muslim would [find objectionable?] — (Surah At-Tawbah 9:120, Surah Al-Ma'idah 5:45)

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There remained no hesitation in considering [you] an opponent. (1) You have claimed to be a messenger and simultaneously also asserted being the Seal of the Messengers — a phrase that inflicts a severe blow upon the heart of a true Muslim: how can another ever be deserving of the honor that the station of the finality of messengership received from the Divine Presence for Muhammad the Arab (peace and blessings of Allah be upon him and his family — may my soul be sacrificed for you, O Messenger of Allah)?

(2) You have stated that the Turks will be destroyed and their Sultan will be killed with great disgrace, and the Muslims of the world will beseech me that I appoint a Sultan for them. This was a terrifying, ruinous prophecy for the Islamic world, because today all the sacred places that have come down from the ancient and new covenant of God are under the care of the Turks and their Sultan; the loss of these places in the event of the Turks' subjugation)﴿is an inevitable and certain matter. The mere thought of it presents a horrifying and dangerous spectacle: that at that juncture it will become incumbent upon every Muslim in the world to sacrifice his life and wealth to protect those sanctuaries from impure hands. What a time of affliction and trial will befall the Muslims — either they must bid farewell to their children, homes, and beloved homeland and march towards those pure sanctuaries, or renounce that eternal and everlasting life of faith! *Our Lord, and do not burden us with that which we have no ability to bear, and pardon us, and forgive us!*

This is the secret why Muslims love the Turks: that in their welfare lies the welfare of their religion and their worldly life. Otherwise, the Turks have no particular favor upon the Muslims of India; rather, we have a severe grievance that during the universal devastation of our past century (when Muslims of India were being annihilated at the hands of the Marathas and Sikhs), they took no notice of us.

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Thanks is only due to the English Government, whose government delivered the Muslims from this. Then the specific reason for our sympathy is that which has been mentioned above, and reflecting upon it, this thought arose in the heart that at the time of such a severe affliction, the duty of a true guide of the Muslims would have been that he, with humility and beseeching, should have saved the ship from this destruction in the presence of God. Were the people of Turk more sinful than the son of Hadhrat Noah (peace be upon him) that, instead of interceding on their behalf before God, the opposite was done and such a thing was made a mockery? (3) And also that Hadhrat Vala (the exalted one) has written extremely contemptuous words about Hadhrat Messiah in his writings, which were not befitting the dignity of one who is accepted in the court of the Divine, whom the Lord calls His 'Spirit and Word.' Regarding whom this address is: 'and he shall be honorable in this world and the Hereafter, and of those brought near (to Allah)' (Surah Aal-e-Imran 3:45). Then how can insult and humiliation of him be possible? These things were filled in my heart, and to investigate them I was again striving to see how far they were correct, when suddenly the announcement of the Holy One (Hadhrat) regarding the ambassador of Turkey appeared and was presented, then involuntarily from my mouth (besides any other speech) a couplet from the Mathnavi came out, at which you were displeased (and you should have been displeased).

(1) Regarding the claim of prophethood, I myself, by seeing the *Izalah al-Auham* (Removal of Doubts) and also by seeing that spiritual and dead-hearts-reviving speech of yours which was presented at the Lahore meeting of religions, my satisfaction was achieved, (realizing) that it was mere fabrication and slander that someone had attributed to the Exalted Being.

(2) Regarding the Turks, by that same announcement of yours (my petition of claim), my satisfaction was achieved. As much criticism as you made, it was necessary and obligatory.

(3) Regarding Hadhrat Messiah (peace be upon him) also, an unfounded allegation was found. Although you have written something about Jesus which is in the nature of a requirement, such as one from Aal-e-Imran 3:46.

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A Muslim poet writes about Hadrat Maulana Ali in response to a Shia:

اے علیؑ تو جوانی کے لئے جنگ کے سبب

اپنی جان قربان کر دی تھی، لیکن

ابو بکرؓ

تو اسے ایک بڑا عائق بن گیا تھا۔

[Translation of Persian: “O you with the smeared mustache, that youth, for the sake of war, his heart was greatly inclined toward the caliphate, but Abu Bakr became an obstacle in between.”]

You too, O Sir, if you had not done this, in my opinion it would have been very good.

“Argue with them in a way that is best” (Surah An-Nahl 16:125).

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But besides these words, my heart was torn, and a voice came from it: “Arise and hasten to seek forgiveness, lest you be one who fights against the friends of God. The Gracious Lord is all mercy; He has prescribed mercy upon Himself” (Surah Al-An‘am 6:12).

“And We do not punish until We send a messenger” (Surah Bani Israil 17:16). Your matter is with God — so who is there to interfere in the divine chain?

I recalled the guidance of that last great majestic Book which was mentioned in the story of the believer of the family of Pharaoh: that those who claim divinity for the Messiah — no disrespectful word came out of my mouth regarding the Messiah; all this is the fabrication of opponents.

Yes, because in reality there has never passed a Jesus Christ who claimed divinity, who declared the coming prophet, the Seal of the Prophets, a liar, and who called Hadrat Moses a dacoit. Therefore I have necessarily stated hypothetically regarding him that such a

Messiah, having these words, cannot be righteous. But we believe in our Messiah, the son of Mary, who calls himself a servant and a messenger and is a confirmer of the Seal of the Prophets. And the meaning of the verse “Argue with them in a way that is best” is not that we should be so soft that we practice flattery and confirm a statement contrary to fact. Can we call such a person righteous who claims divinity, and declares our Prophet as a liar by way of prophecy, and calls Hadrat Moses a dacoit? Is this doing a good argument? Absolutely not; rather it is a branch of hypocritical conduct and faithlessness.

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If they claim affiliation with the chain, one should not be bold and forward in refuting them. Nor should one deny them. "If he is a liar, then upon him is his lie; but if he is truthful, there will strike you some of that which he promises you!"

But this was not merely my inner thought; rather, its outward effect began to be felt. Some such structures began to appear externally in which... (I seek refuge with Allah) I began to become a manifestation of (the punishment). (That is, signs of fear appeared.)

Nearly fourteen hundred years have passed since a chosen one of God uttered this word concerning our community, so is there any thought in the Power to scatter them like scattered dust? (I repent to You, O Lord!) that upon hearing the same word from a divinely accepted one, I should have no concern.

Thus, at the time of writing this letter, all these outward perils appeared to me as if flying away. (The details of which I will mention sometime later.) At this moment, I stand before you like a guilty sinner and seek forgiveness. (I have no excuse for not presenting myself, but in certain circumstances, I deserve to be excused from physical presence.) I may present myself before July 1898. I hope that from the Sacred Court, you too will be moved to grant a letter of pardon, for "he forgot, and We did not find in him any determination." The principle of law is also this: an offense not committed intentionally and knowingly is worthy of a letter of pardon and forgiveness. "So pardon and overlook; indeed, Allah loves the doers of good."

I am Your Honor's guilty one.

Signature: (Buzurg) Rawalpindi, 29 October 1897.

This is the letter of the aforementioned Buzurg, which we have [reproduced] with some words of humility and meekness.

(Al-Mu'min: 29)

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has been printed after deletion. In this letter, the aforementioned elder confesses that he had received an inspiration concerning the acceptance of prayer of this humble one, and also confesses that he externally saw signs of fear, due to which great terror overwhelmed his heart, and signs of acceptance of prayer appeared. So at this place it is worthy to make clear that whatever was stated conditionally regarding Deputy Atham, that statement is exactly similar to the statement made regarding this elder. That is, just as in that prophecy of punishment a condition was placed, similarly in that also there was a condition. And the difference between these two persons is that this elder possessed the light of faith within himself, and the fortune of loving truth was in his nature; therefore, upon seeing the signs of fear and receiving inspiration from Allah the Exalted, he did not wish to conceal it, and with utmost humility and submission — as far as a person can humiliate himself — he wrote all the circumstances clearly and sent his apology letter. But Atham, since he was deprived of the light of faith and the essence of good fortune, therefore, despite being severely terrified and frightened, this good fortune was not available to him; and after confessing fear, he then, by way of slander, attributed the cause of that fear to our fictitious attacks, which were merely a plan of his own heart. Whereas during fifteen months, i.e., within the term, he never disclosed that we or anyone from our community had attacked him. If there had been an attack from our side to kill him, then it would have been right that within the term, at the very time the attack occurred, he would have raised an outcry and informed the authorities. If there had been even one attack from our side, could anyone accept that the Christians would not have raised an uproar at the time of that attack? Then, in the situation where Atham stated after the term had passed that three attacks were made at various times and places to kill me... this

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...had gone. That is, one in Amritsar, one in Ludhiana, and one in Ferozpur. So can any just person understand that despite these three attacks, which were intended to shed blood, Atham and his son-in-law, who was a junior assistant, and his entire congregation sat silent, and took no action whatsoever against the attackers, and did not even do so much as to have it published in newspapers and raise an outcry, and if they had acted with the utmost leniency, they would have at least formally requested the government for my heavy bail? Can any heart accept that three attacks were made from my side, yet Atham and his congregation all remained silent — not a word came out? Can any intelligent person accept this? Especially in a state where proof of my unlawful attacks would have exposed the entire falsity of my prophecies, and the Christians would have achieved a clear victory. So Atham leveled these false accusations only because, within the term of the prophecy, his fear and terror had become evident to everyone. He was dying of fear. And it is also possible that these signs of fear appeared upon him just as they had appeared upon the people of Jonah (peace be upon him). In short, he took advantage of the divinely inspired condition, but out of love for the world he concealed the testimony, did not take an oath, and by not filing a complaint he also made it clear that he was certainly afraid of the fear of Allah the Exalted and of the majesty of Islam. Therefore, after the concealment of the testimony, in accordance with the second revelation, he died quickly. In any case, this case—which is the case of that fortunate and good-natured elder—is exactly identical to the case of Atham and sheds light upon it. May Allah the Exalted forgive that elder's error and be pleased with him. I am pleased with him and forgive him. It is incumbent that every person of our congregation pray for his well-being, and he too should continue to fear Allah the Exalted in the future.

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Among the signs of Allah the Exalted is this sign: the case that was instituted against me on the basis of the report of Munshi Muhammad Bakhsh, Deputy Inspector of Batala, and was tried in the court of Mr. Doe Sahib, Magistrate of Gurdaspur District, was decided in February 1899 in such a manner that I was acquitted of that charge. Regarding the outcome of this case, Allah the Exalted informed me beforehand by means of revelation that He would ultimately keep me safe and protected from the evil intent of the enemies, and that the efforts of the opponents would go to waste — and so it actually came to pass.

It is not hidden from those who knew of this case that the opponents spared no effort in establishing the accusation against me; rather, the hostile party exerted themselves to the utmost, even up to their fingernails, and the aforementioned officer gave testimony against me in court with great vehemence. But, as I have just stated, before this case was instituted, Allah the Exalted informed me through His revelation that such a case was about to be brought against you. And after receiving this information, I prayed, and that prayer was accepted, and ultimately I was acquitted.

Also, before the decision of the case, this revelation came: "Your honor and your life shall remain safe, and you shall be protected from the attacks of the enemies, which are motivated by this same ill will." From this revelation and from all these tidings that were known beforehand, I informed a large group among my friends. Accordingly, among them my brother, Maulavi Hakim Nur al-Din Sahib, was informed by me of this revelation. Likewise, I informed the zealous and bigoted Aryas of this place, Lala Sharmet and Lala Mula Wamil, beforehand — that is, when I called them to give truthful testimony, and I saw signs of refusal from their side, I said: "I care nothing for you; God has given me the glad tiding that I will rescue you from this case."

Munh

...Bhervi, and my brother Maulvi Abdul Karim Sahib Sialkoti, and my brother Sheikh Rehmat Ullah Sahib, merchant of Gujrat, and my brother Seth Abdul Rahman Sahib Haji Allah Rakha, merchant of Madras, and my brother Maulvi Muhammad Ali Sahib M.A., lawyer, and my brother Khwaja Kamal-ud-Din Sahib B.A., lawyer, and other friends, who number somewhat more than two hundred. And all these friends can swear an oath by God Almighty and say that they were informed beforehand, prior to its occurrence, of the arising of this case and of the eventual acquittal. And not only are they its witnesses, but in the very courtroom Mr. Brown Sahib and Maulvi Fazl Din Sahib, lawyers of the Chief Court, were also informed of it on such an occasion that they too had to admit that these are matters of the unseen and prophecies of God which were fulfilled today. These last-mentioned are the two honorable persons who are not even enrolled in my Movement — that is, one is Maulvi Fazl Din Sahib, lawyer of the Chief Court, and the other is Mr. Brown Sahib, who is an honorable lawyer of the Chief Court and a European and Christian by religion. And the prayer that had been made in advance for the acquittal is stated in the form of a couplet on the first page of the treatise Haqiqat-ul-Mahdi in this manner:

Khud burun aa az barā-ye ibrā-e man

Ai to kahf o maljā o ma'wā-ye man

That is: O God, You who are my refuge and my place of rest, manifest Yourself to bring about my acquittal. Now behold how this prayer was accepted, and how all those efforts of my opponents which had been made to get me punished came to naught.

And let it be remembered that this prophecy was not confined merely to the acquittal, but it had many parts which were fulfilled with great force. This case, of the police...

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...was set up by the [police] side, and the police's aim was that in this [case] there should be some punishment or at least some serious surety. The foundation for it was laid by Munshi Muhammad Bakhsh, Deputy Inspector of Batala, on their behalf.

And we accept that the aforementioned Munshi Sahib, to the extent of his understanding and his good intention, sought to discharge his official duty in this manner. But since it was known in the knowledge of Allah Almighty that no criminal act had been committed by me, He therefore comforted me beforehand and informed me that in this case the police officers would fail in their objectives, and that Muhammad Husain, the editor of *'Isha'at al-Sunnah**, would in the future have his mouth shut from foul speech.

And at that very moment, Mr. Doyle Sahib was seated upon the judgment seat of the court and was admonishing Shaykh Muhammad Husain Sahib Batalvi to henceforth refrain from declaring people infidels and from foul speech. And Sayyid Bashir Husain Sahib, the editor,

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and Munshi Muhammad Bakhsh Sahib, Deputy Inspector Batala, were present in the court. At that same moment, the treatise **Haqiqat al-Mahdi**, on page 12 of which these prophecies appear, was given, right inside the courtroom, into the hands of Maulvi Fazl Ilm Din Sahib, Pleader of the Chief Court, and Mr. Browne Sahib, Pleader of the Chief Court, and they, seated on chairs in front of the court, were reading out these prophecies and saying: "At this moment this prophecy has been fulfilled."

And coming out of the room, Mr. — this is a wondrous act of Divine Power: that Muhammad Husain had been separated from the case by Mr. Doyle Sahib with the intention that the accusation against him would be investigated later. But on the last hearing of my case, Muhammad Husain, without any connection [to it], simply to watch the spectacle, came on his own to attend the court. Then the court, seeing him present, without delay had him sign the notices of this undertaking: that henceforth he would refrain from foul speech, abuses, declaring others infidels, and accusations of lying. So at that time no

one had summoned him — it was solely God's will that drew him there, so that this pure inspiration of mine might be fulfilled: "The mouth of Muhammad Husain will be shut from foul speech." Mouth —

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Barun Sahib also said to Sheikh Rahmatullah Sahib, the merchant, that the prophecy had been fulfilled. And these words, which bear no relation whatsoever to the station and occupation of those honourable lawyers, came forth involuntarily from their mouths, because in several court sessions they had witnessed with their own eyes how, from the police's side (with various intentions) and also from the said Sheikh's side, there were such desperate efforts being made to have me punished, but Allah Almighty not only saved me from their destructive intentions, but also informed me beforehand that they would fail in those intentions. So, upon seeing this most manifest prophecy, which came from Allah Almighty concerning the outcome of this case, their hearts were affected. And the prophecy recorded on page 12 of **Haqiqat al-Mahdi** has these words:

Inna Allaha ma' alladheena ittaqaw wa alladheena hum muhsinun. Anta ma' alladheena ittaqaw. Wa anta ma'ee ya Ibrahim. Ya teek nusrati. Innee ana ar-Rahman. Ya ard ibla'ee ma'ak. Gheed al-ma' wa qudiya al-amr. Salamun qawlan min rabbin raheem. Wa imtazoo al-yawma ayyuha al-mujrimoon. Inna tajaladna fainqata' al-'aduw wa asbabuhu. Waylun lahum anna yu'fakoon. Ya'addhu az-zalimu 'ala yadayhi wa yuthaq. Wa inna Allaha ma' al-abrar. Wa innahu 'ala nasrihim laqadeer. Shahat al-wujuh. Annahu min ayati Allah wa innahu fathun 'azeem. Anta asma al-a'la. Wa anta minnee bi manzilati mahboobeen. Ikhtartuka li nafsi. Qul innee umirtu wa ana awwalu al-mu'mineen.

See page 12 of **Haqiqat al-Mahdi**. Translation: Allah is with those who are righteous and those who are doers of good. You are with those who are righteous. And you are with me, O Ibrahim. My help shall come to you. I am the Most Merciful. O earth, swallow your water. The water subsided and the matter was decreed. Peace—a word from a Merciful Lord. And separate yourselves today, O you criminals. We contended, and the enemy and its causes were cut off. Woe to them, how are they deluded? The wrongdoer will bite his hands and be bound in chains. And indeed Allah is with the righteous. And indeed He is fully capable of granting them victory. Faces are disfigured. That it is a sign from Allah and that it is a great victory. You are the Most High Name. And you are to me in the position of beloved

ones. I have chosen you for Myself. Say: I am commanded, and I am the first of the believers.

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O earth, swallow your water! That is, withdraw the false and mischief-inciting complaints, for they will not be accepted, and the ruler will not be bound by them. So the water — that is, the water of the complaints which was the basis of this case — dried up. And the matter was decided, meaning that henceforth likewise a decision will be made in your favor, and the enemies' plot will be destroyed. What is that decision? It is that you will remain safe from the effect of the complaints of the police and Muhammad Husain, that is, you will remain outside the accusation with safety. This is the command of Allah, Who is the Most Merciful Lord — that is, in heaven the decree of your safety and acquittal has been issued. Now on earth too the same will happen. And it was commanded that the guilty be separated from it, that is, they remain defeated, unsuccessful, and remorseful in the case. We descended from heaven and fought until the enemy and his means were cut off — that is, the things on the basis of which the case was instituted will be cut off in court, meaning they will no longer be credible, and the enemy too will be cut off, meaning they will remain defeated and unsuccessful, and they will not emerge from the courtroom victorious.

It is obvious that this report from the police was concerning me: that this person has breached the undertaking of the court's notice and has threatened Muhammad Husain with punishment through divine revelation. So the police's intent and pleasure was not that the court should release me in this case without bail and punishment, and the police did not spare any effort in pressing hard, and it was its own official duty to bring its fabricated matter to proof. But Allah, Who knows hearts and is aware of realities, rendered the police completely unsuccessful in this its intent and purpose of (page) 81. It is towards this that this inspiration has pointed: "Anā tajāladnā fa-nqaṭaʿa al-ʿaduw wa asbābuhu" — this inspiration.

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That God Almighty has made clear that We too, like the lawyers, will fight against the police and Muhammad Hussain, and in the end victory will be Ours, and We will tear to pieces and cast aside all their arguments, reasons, evidences, and documents of testimony. And then after that, concerning Muhammad Hussain, He said: The oppressor will bite his own hands and will be restrained from his mischiefs — that is, Muhammad Hussain will be made to sign such notices that he will thereafter desist from vilification, declaring others infidels, and denial. Then He said: God is with the righteous, and He is powerful to help them. Their faces will be blackened — that is, whatever the aim of those who raised the case was, they will be deprived of it with severe humiliation, and whatever some among them said — that they would do this and they would do that — God will overcome them, and they will be like such-and-such.

It is true that on this notice there are also signatures from my side, accompanied by the covenant that I will not make any further prophecy regarding the death or humiliation of Muhammad Hussain. But these are not signatures that cause any hindrance to our work; rather, it has been a long time since, in the last page of the book **Anjam-e-Atham**, I have explicitly issued an announcement that we will not address these people in the future unless there is an initiative from their side. Indeed, concerning this matter, I have also published an inspiration which is recorded in my book **A'inah-e-Kamalat-e-Islam**, and after that inspiration I have always turned away from Muhammad Hussain and did not consider him worthy of being addressed. However, after his several foul actions and such an evil proceeding as he carried out in collusion with Ja'far Zatli, I was compelled to write something about him.

I also regret that these people, out of sheer mischief, have spread the rumor that the publication of inspiration has now been prohibited, and they have mockingly said that the doors of inspiration have been closed. But let them employ a particle of modesty and consider: if the doors of inspiration had been closed, then why were inspirations published in my later writings? Look at this very book — are there few inspirations in it?

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...they will be ashamed, and from sheer embarrassment their faces will turn black. On that day, this sign of God will appear, and it will be a great victory, because God will thwart all the plans of the opponents, and not only will it be a victory because He will overcome the opponents, but it will also be a great victory because God has given news of it before that coming day. And then He said: "You are the manifestation of My Supreme Name (Ism-e-A'zam)," meaning that you will always have dominance. And this is a specific sign of the Promised Messiah (Masih-e-Maw'ud) – that he will prevail. And then He said: "You are among My beloved ones; I have chosen you for Myself, so tell the people: 'I am the first of the believers.'" And this prophecy, which was made with such grandeur and majesty, was fulfilled on Friday, 24 February 1899. After the fulfillment of this prophecy, Muhammad Husayn, editor of Isha'at al-Sunnah, raised the objection, in accordance with his old habit, that in the order (the judgment) the word is not "acquitted" (bari) but rather the word "discharge" (discharge) is used, and it appears that he considers this objection to be a major one, for he published it in the Paisa Akhbar and also in the Akhbar-e-'Amm, and his purpose in doing so appears to be to make it known to the common people that the prophecy was not fulfilled, and thus, by deceiving them in this manner, to deprive them of guidance. But, unfortunately for him, this deception cannot have any effect on the hearts of the wise; rather, after the publication of this treatise, this action of his will become a cause of severe regret for him. It should be remembered that in the English language, there are two words for considering someone free from a crime or acquitting them. One is "discharge"; the second is "acquit" (act). "Discharge" is used in a place where, in the opinion of the presiding officer (judge), there is no evidence of the crime from the very beginning, and the accused is released due to lack of evidence; and "acquit" (act) is used in a place where initially the crime...

...becomes established and a charge-sheet is issued, and then the accused, after presenting proof of his innocence, is released from this accusation. The legal difference between these two words is that: Discharge is that type of acquittal where the crime cannot be proved, and Acquittal is that type of acquittal where, after the crime has been proved and after the charge-sheet has been written, innocence is established at the end. In Arabic, the word *barī* (innocent/acquitted) encompasses both meanings: a person who remains distant from the accusation, i.e., the levelling of the charge is not proved against him; or, after the charge is levelled, his innocence is proved—in both states, in the Arabic language, it is called *barī*. Therefore, when the word "discharge" is translated into Arabic, there is no word besides *barī* that can be written as its translation, because the intention of the law from the word "discharge" is not merely that [the accused] be let go in an ordinary fashion; rather, this intention is that he be released in a state of non-proven [guilt]. And to convey this intention, only the word *barī* exists, and this is an Arabic word. And in Persian, there is no such word that can convey this intention. The word *rihā'ī* (release) does not convey this intention; one may speak it only by way of indulgence. The reason is that the word *rihā'ī* has only this much meaning: that someone is released, even if sparrows are released from a cage. But the intention of the law-makers is by no means that they mean merely "release" from the word "discharge" without any other condition; rather, in their view, the word "discharge" necessarily includes this condition: that the person who is discharged has not had the accusation proved against him, or there is insufficient proof for that accusation. And since, along with the word "discharge", there is also a condition in the view of legislators, which is always mentioned in judgments, then under no circumstances can it be translated as *rihā'ī*, because *rihā'ī*...

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****Tiryaq al-Qulub****

The word *_bari'_* (براءة) (only applies to the meanings of “innocent” or “being declared innocent,” and no additional element enters into its meaning. Therefore, it is clear that the translation of “discharge” into Persian, in accordance with the intention of the legislators, is simply not possible. Rather, for expressing this meaning, only the word *_bari'_* is available, which is Arabic. There are two sayings in Arabic: “Ana bari'un min dhalik” (براءة من ذلك) and “Ana mubarra'un min dhalik” (براءة من ذلك). The meaning of the first is: No accusation has been proven against me; and the meaning of the second is: My exoneration has been proven. See *_Lisan al-'Arab_*, *_Taj al-'Arus_*, and other comprehensive books of Arabic lexicography, in which the meanings of the word *_bari'_* have been given with various specifications. And in the Holy Qur'an as well, both these specifications appear for two meanings.

First, He has said: “And whoever commits a fault or a sin, then casts it upon an innocent person, has burdened himself with a slander and a manifest sin.” (Part number 5, Surah An-Nisa) That is: Whoever commits a mistake or a sin and then attributes that sin to a person for whom that sin is not an established matter, then he has taken upon his neck the burden of an open slander and sin. So in this place, Allah Almighty has intended by the word *_bari'_* the person against whom no sin has been proven. And if anyone, opposing this exposition of ours, should say that in this place the word *_bari'_* does not mean this, but rather it means: that he attributes the sin to a person who, through evidence, has established his innocence in court and, by means of witnesses, has proven his purity — then this meaning is utterly corrupt and in clear opposition and contradiction to the intention of the Holy Qur'an. Because if this is the meaning of this verse, then a great defect necessarily follows: that in the sight of God Almighty, accusing such a person would not be a sin.

(An-Nisa 4:113)

...upon whom that sin is not established; rather, the sin belongs to the one who has produced witnesses in court to [attest to] her chastity and has furnished proof of her innocence. And this meaning is, by the consensus of all the groups of Islam, false. For this very reason, in the view of all the scholars of Islam, such persons too fall under the censure of this verse who level the accusation of adultery against women whose condition is concealed (mastūr al-ḥāl); and although the deeds of these women may be hidden, yet this verse has kept their name as "innocent" (barī), because according to the Sharī'ah the crime is not proven against them. So from this Qur'ānic text it is established that whoever has the crime not proven against him according to the Sharī'ah is innocent (barī); and it is also established that the language of the Arabs likewise keeps his name as "innocent" (barī), because for knowing the idioms of the Arabs there is no greater means than the Qur'ān. And corroborating the meaning of this same verse is that verse of the Holy Qur'ān which is the third verse of Sūrat al-Nūr in the eighteenth part (juz'), and it is this: "Wa-lladhīna yarmūna al-muḥṣanāti thumma lam ya'tū bi-arba'ati shuhadā'a fa-jlidūhum thamānīna jaldatan wa-lā taqbalū lahum shahādatan abadan wa-ulā'ika humu al-fāsiqūn" — that is: those people who cast the accusation of adultery upon chaste women and cannot bring four witnesses to prove that accusation, flog them eighty stripes and never in the future accept their testimony, and these people are themselves the transgressors. In this place the word "muḥṣanāt" has the very same meaning as the meaning of the word "barī" (innocent) in the preceding verse. Now if, according to the statement of Mawlawī Muḥammad Ḥusayn, editor of Ishā'at al-Sunnah, the referent of the word "barī" could only be that person against whom first a charge-sheet of the crime is drawn up and then, by the testimony of witnesses, his acquittal is established and the proof of the prosecution is broken by the proof of the defense — then in that case, that is, if in the word "barī" which is in the verse "thumma yarmi"...

[Publisher's note: it appears to be a scribal error; it should be "fifth." (Publisher)] al-Nūr: 5

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Tariyaq al-Qulub

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...then on this supposition, if someone, for example, accuses a woman of fornication, it would be no crime at all — except in the case where she has proved in court through reliable witnesses that she is not an adulteress. And from this it would necessarily follow that thousands of women of concealed condition, whose immorality has not been proven — even the wives of prophets, the wives of Companions, and the women from among the Ahl al-Bayt — could not be delivered from their accusers except in this one case, nor could they be deemed worthy of being called innocent, until they have appeared in courts and given proof of their chastity. Yet Allah Almighty has placed the burden of proof on the accusers for all such women whose immorality has not been proven, and has called them innocent (bari'āt) and muhsanāt (chaste women), as is understood from the same verse: ﴿مَنْ زَكَرَ فَإِنَّ مَلَائِكَةَ اللَّهِ يَحْفَظُونَ الْمُحْصَنَاتِ وَالَّذِينَ يَفْعَلْنَ بِالنِّسَاءِ كَافِرِينَ﴾ (an-Nur 24:4).

And if any opponent cares nothing for the wives of prophets, the wives of their Companions, and the wives of all nobles for the sake of opposing us, then let him feel at least a little shame and show some justice regarding his own women: if someone were to bring against them an accusation contrary to their chastity, for which there is no proof, could those women be considered innocent as falling under the purport of the verse ﴿مَنْ زَكَرَ فَإِنَّ مَلَائِكَةَ اللَّهِ يَحْفَظُونَ الْمُحْصَنَاتِ وَالَّذِينَ يَفْعَلْنَ بِالنِّسَاءِ كَافِرِينَ﴾ (accuses an innocent person) and would such an accuser be deserving of punishment, or would they be considered innocent only when they have presented their vindication and purity in court? And until they provide proof of their chastity in court through evidence, may anyone who wishes attack their chastity and declare them not innocent? Is the meaning of the aforementioned verse — that is, the verse ﴿مَنْ زَكَرَ فَإِنَّ مَلَائِكَةَ اللَّهِ يَحْفَظُونَ الْمُحْصَنَاتِ وَالَّذِينَ يَفْعَلْنَ بِالنِّسَاءِ كَافِرِينَ﴾ — that the non-establishment of sin is not sufficient, but rather...

(an-Nisa 4:113, an-Nur 24:4)

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Tiryaq al-Qulub

Through strong testimonies, chastity and purity must be proven. Shame! Shame! Shame! So

I swear by God Almighty to Maulvi Muhammad Husain Sahib Batalvi, editor of Isha'at al-Sunnah, that he must certainly answer this, and I also swear by that same Pure Being to his friends that they must obtain an answer from him. Whoever is a liar, his face becomes consolation (tasiyah ru'ee shavad har ke duroghash bashad). And the second type of acquittal is that in which the accused person proves his own innocence or exoneration; its name in the Holy Qur'an is "mubarra'" (innocent/acquitted), as He said: "Those are innocent (mubarra'oon) of what they say." (An-Nur: 27) Now it is necessary for the believers that in this discussion they accept the decision of God Almighty. And if they do not, then they will fall under that verse which is in the fifth part of the Holy Qur'an, Surah An-Nisa, and it is this: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَهْلَ الْبَيْتِ﴾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ أَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَهْلَ الْبَيْتِ﴾ (An-Nisa: 66) That is: "By your Lord, O Prophet, they do not believe until they make you judge in what disputes between them, and then they do not find in their hearts any difficulty from what you have decided and submit fully." (Meaning) that is, O Prophet, by your Lord, they are not believers until they make you the judge in their mutual disputes, and not just the judgment, but whatever you decide, they do not feel any distress from it, rather they accept it with complete obedience, heartfelt satisfaction, and open-heartedness; until then, these people are deprived of faith. Now tell me, O Sheikh Ji! What does the Holy Qur'an say? According to the decision of Mr. Dowie Sahib, which was made on the basis of lack of proof of guilt, has the Holy Qur'an declared my name as acquitted or not? And do you accept this Qur'anic decision or not? Alas, all these regrets are befalling you due to the calamity of prejudice and lying. Earlier, you started a debate with him regarding the conjugation of 'ajab (wonder) and insisted that the perfect tense of 'ajab only comes with 'min' and not with 'laam'. What a severe disgrace you suffered! If you had at that very time put your hand to your ear... (An-Nur: 27, An-Nisa: 66)

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Tiryaq al-Qulub

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If you had continued [in this manner] and refrained from future nonsense and obscenity, it would have been a great honor for you. But you unnecessarily caused newspapers to publish about me that "this person has not been acquitted," whereas before this, Captain Douglas Sahib, in the case of Dr. Clark, had obtained a written statement that the meaning of "discharge" is "acquittal." Since Mr. Dewi Sahib had not written the Urdu meaning of "discharge," you seized upon this as an opportunity for spite and raised a great hue and cry in the newspapers. Now, after the publication of this writing, who can estimate how ashamed you will be? Perhaps some lawyer jokingly told you that "the meaning of 'discharge' is 'release,' not 'acquittal.'" But now, like children, remember this lesson: the intention of the lawgivers is by no means that the meaning of 'discharge' is absolutely 'release' in every place. Rather, when a defendant is discharged in a case of lack of evidence, then in such a ruling, the word 'discharge' refers to that kind of release which a defendant receives due to the unavailability of any proof of guilt. You must possess enough wits and senses to understand this (84): that no magistrate has the authority to simply let a criminal go without any reason for release.

So, do you recall that the lawgivers have, in order to show a distinction, stated separate names for the two meanings of 'acquittal'? That is, one is 'discharge,' by which, in such rulings, the defendant eligible for release is meant, who is released due to lack of proof of guilt — this is called in Arabic **barī** (acquitted). The second is 'acquit,' which is granted after the establishment of innocence — this is called in Arabic **mubarra** (exonerated). And it is a misunderstanding of the law that from 'discharge'...

Alas for that mullah who is proven to be less familiar with Arabic idiom than an Englishman. Mouth.

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Tiryaq al-Qulub

At every place the word “discharged” should be taken to mean “absolutely acquitted”; rather, the exact intent of the law is that in all such cases where the accused are set free due to lack of proof, the term “discharge” refers to such a release where guilt could not be established against the accused, and that is precisely what in Arabic is called **bari** (acquitted), as has already become clear from the combined testimony of the Holy Qur'an. However, because the translators of the word “discharge” could not adequately render this particular point of discussion, they committed this error: in translating “discharge” they presented a word—namely **riha'i** (release)—that cannot bear the full meaning of “discharge.” Since both English and Persian are such loose and incomplete languages that they cannot convey the complete meaning, therefore the translators stumbled, and their stumble became the cause of stumbling for many simple-minded people. Had they translated this word into Arabic—which contains within itself a vast scholarly treasure—and had they rendered “discharge” as **bari** and “act” as **mubarra**, they would have been safe from this deceptive slip. Even now we remind the legislators that this classification is highly objectionable. Although every person has the right to establish whatever terminology he wishes, nevertheless, when two clear words exist in Arabic—**bari** and **mubarra**—which correspond to “discharge” and “act,” and according to the explicit texts of the Arabic language, the Arabs, and the Holy Qur'an, every human being in the world, whether male or female, is deserving of being called **bari** (innocent) until some crime is proved against him. Thus, according to the Qur'an, the meaning of **bari** is so broad that as long as no proof of guilt is established against someone, he will be called **bari**, because for a human being to be **bari** is the natural state, and sin is an accident that attaches later; therefore, proof is required for it.

From him.

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****Tiryaq al-Qulub****

...are suitable, then what was the need to fall into those affectations? Ultimately, the result was that some simple-minded people strayed very far from the intention of the law and the law-makers.

Otherwise, open and examine hundreds of judgments of the magistrates: before discharging someone in their judgment, they write precisely this: "Since there is no proof of commission of the crime," or "the accusation is not proven," or "the testimony is insufficient," or "the grounds for prosecution are not worthy of satisfaction," therefore the accused is discharged — that is, he is released. Now observe: they deem the basis of this release to be lack of proof. Therefore, the translation of the word "discharge" should be made with such a word as implies this conditional release, and that word is "acquitted" (*bari*). Hence, this matter is a verified, decided, definitive, and certain thing: that the translation of "discharge" is *bari* (acquitted), and the translation of "acquit" is *mubarra'* (exonerated). And this was precisely the intention of the law-makers, which the translators were unable to state explicitly.

It is worthy of note that *bari* (acquitted) is one upon whom the crime is not proven, and for whose being held guilty no cause arises; whereas *mubarra'* (exonerated) is one for whose being held guilty causes did arise, but the grounds of innocence broke those causes and prevailed over them. So now, what justice is it that for such a person whose skirts are seen pure from the very beginning, and for whose accusation no cause whatsoever arose, only the name "released" (*raha shudah*) is proposed, and no attention at all is paid to the light of his chastity, which, despite hostile efforts, could not be extinguished, nor is any expression given to it? Rather, without doubt, the spirit of justice demands that everyone be given his due. So for a person whose conduct is so righteous that it even blocks the path of attacking him...

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Tiryaq al-Qulub

In terms of consideration, to say merely “released” is a great injustice. Did anyone release him as a favor? He remained protected from unjust attacks due to his personal purity, to the extent that the fire of attack did not even touch him, and in a way, he remained superior and higher than the other type of acquitted person because of his excellent conduct. For the other type of acquitted (which in English is called “acquitted”) had such time come that he was declared guilty and a charge was framed against him, and perhaps he also remained in custody for a period, and perhaps handcuffs were also put on him. But this person who was discharged—the radiance of his good conduct kept him protected from all those humiliations. Therefore, to cast this accusation upon the framers of the law that they considered this type of acquittal as mere release and gave no respect at all is a shameful suspicion.

Yes, we will certainly say that due to the incompleteness of the language or for some other reason, they could not accurately and correctly render the meaning of the word “discharge” in the paragraph of translation where the rightful person was receiving his right. And this is an error that arose from lack of reflection, and it is highly probable that in English they only found such a word that gave only the meaning of release. So this is the fault of the English language that it could not present before them such a word that could fully convey their purpose and intention. But we hope from their just nature that whenever they are informed of this error, they will certainly correct it.

From all this evidence that we have presented here, every just and honest person will know that what Sheikh Muhammad Husain Batalwi has published regarding me merely for showing false pride—that I, in this case which [involved] Munshi Muhammad Bakhsh, Deputy Inspector—

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Batala had raised [the issue that] he was not acquitted. How utterly false and contrary to fact this is. Besides this, even if we were to assume, as an impossibility, that the meaning of "discharge" is not "acquittal", and that whatever the English dictionaries have written as the meaning of this word — "acquittal" — they have lied, yet still it is Muhammad Hussain's extreme misfortune that the meaning for which he constructed all these [unclear] — abandoning the original intent of the law, indeed abandoning the pure Word of Allah, the Holy Qur'an — even then he could not obtain that meaning. Because his real intent through this scheming was that somehow he might instill in people's hearts that this prophecy was not fulfilled, because they were "discharged", not acquitted. In this intent he remained utterly unsuccessful and frustrated, because that prophecy which is written on page 12 of the treatise Haqiqat al-Mahdi does not contain the word "acquittal" (bariyat), but rather the word "peace" (salam). The meaning of which is that he will be kept safe from that attack of the enemies and from their malice which caused that attack. As that passage on page 12 is: "Ya tik nusrati inni ana al-Rahman. Ya ard ibli'i ma'aki ghid al-ma' wa qudiya al-amr. Salamun qawlan min Rabb al-Rahim." That is: "In this case, My help will reach you, and I, Who am the Most Gracious, will show mercy. O earth, swallow your water. The water was dried up," i.e., no effect of the complaints remained. And the case was decided, and that decision is: "Salamun qawlan min Rabb al-Rahim" — i.e., there will be safety and no harm will befall. This is the word of Allah, Who is the Most Merciful Lord, meaning this prophecy will never fail because it is from Allah. Now see, there the word "salam" (peace) is in the prophecy, the meaning of which is that harm was intended by raising the case, and upon this...

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Taryāq al-Qulūb

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Every effort has been exerted to the utmost; in this design the opponents will fail, and in the end you will come safely back. In this place, the word “acquittal” (barā’at) is not present at all. Since Allah Almighty knew that this oppressive Shaykh, who has overstepped the bounds, would even quibble indecently over the word “acquittal” in order to conceal this prophecy, therefore He did not use the word “acquittal” in this prophecy; instead, He placed the word “safety” (salām). Now observe carefully that although in this opposition the Holy Qur’an declares Muhammad Husayn to be utterly a liar and a traitor, and in this matter, on the basis of which I was released, it holds my name to be acquitted, yet even after such an open victory, if we suppose, as an impossibility, that Shaykh Muhammad Husayn is truthful in declaring me not acquitted in this matter – while Allah Almighty knows that he is plainly a liar – still he is deprived of his real objective. Because in the prophecy, which every person can read on page 12, line 11 of *Haqīqat al-Mahdī*, the word “acquittal” is not present; rather, the word “safety” is present, which indicates the preservation of honor and life.

I do not lay any blame on Muhammad Husayn, nor do I have any need to call him a liar and a traitor. But the Word of Allah Almighty, the Holy Qur’an, in which he claims to believe, declares him to be a liar and a traitor. A liar, because in a case of this nature – such as this case – on the basis of which the acquitted person’s name is held to be acquitted, Allah Almighty holds the name of the acquitted person as acquitted, and Muhammad Husayn denies this name. So Muhammad Husayn, if he wishes, can himself acknowledge that every person who states anything contrary to the statement of the Qur’an is a liar. And a traitor, because Muhammad Husayn, by calling himself a Mawlwī and a man of knowledge, has concealed an open truth; and there is no greater treachery than that a truth which the Qur’an itself has already made manifest should be concealed.

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Triyaq al-Qulub

And then, along with this prophecy, there are two more prophecies — that is, on the same page 12, lines 12 and 13,

the wording of which is: *Annā tujāldhum fa-nqaṭa'a al-'aduwwu wa asbābuhu. Ya'aḍḍu al-ẓālimu 'alā yadayhi wa yūthaq* — meaning: We fought the adversary with the sword until the adversary broke down, i.e., nothing remained in his hands, and all his means were also shattered; and the oppressor, that is, 86

Muhammad Husayn, will bite his hands and will be restrained from his wickedness. Now behold what a

grand and magnificent prophecy this is, in which news was given that the litigant will be disgraced and frustrated in his efforts, and all the legal grounds he had constructed will be broken.

And also in it was news that Muhammad Husayn will be stopped from speaking and inciting foul language, and in the future an end will come to his filthy and impure writings.

Let it be remembered that this person had exceeded all bounds in slander. Anyone who is aware of his disgusting writings — which this ill-mannered, sharp-tempered sheikh, out of sheer oppression and unjust prejudice, published in *Ishā'at al-Sunnah* concerning me and concerning my household, the Family of the Messenger (peace and blessings of Allah be upon him), or had published in the newspaper of Ja'far Zatli, which are still in my possession and have also been included in the like-case (i.e., the court case) — his heart will cry out: to what extent had this person's foul language reached, and then, how, in accordance with this prophecy, he was restrained from this shameful indecency and insolence! Who knew

that this chain of filth-mouthed abuse would be stopped in this manner? I believe that, although after the notice Muhammad Husayn has shut his mouth up to now, yet the activity of foul language

is being carried on continuously by his friend Ja'far Zatli after the notice. See the newspaper *Khādim al-Hind*, Lahore, 15 September 1899, and similarly the newspaper of Ja'far Zatli, Lahore. The mouth.

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Tiryaq al-Qulub

...that every honorable person whose nature is without defect, and whose virtuous essence contains no alloy, and whose noble lineage on both sides suffers no flaw — such a person would never be pleased that, concerning esteemed nobles, regarding the dignity of the Sadat (descendants of the Prophet), and in relation to those chaste ladies who belong to the family of prophethood and are among the Ahl al-Bayt of the Messenger of Allah (peace and blessings of Allah be upon him), such filthy abuses and impurity-filled slanders be brought upon his tongue. And there is no honorable person in any nation in the world who, if all those foul pamphlets which he has named "Isha'at al-Sunnah" (Propagation of the Sunnah), along with the issues of the newspapers that were brought out from time to time by that person's friend of like kind, Ja'far Zatli — in which these filthy things are contained — were placed before him, could express the opinion that any decent man of good nature, good origin, pious, and honorable could regard such writings as permissible, let alone that these words should be published by his own hand. All the writings are present from that person and his friend Ja'far Zatli; whenever anyone asks, I can produce them. This is the same person who is called the advocate of the "Muwahhidin" (Unitarian) sect. So, when the condition of the advocate of that sect is such, then let people themselves judge the condition of those upon whom he has influence. I have been severely oppressed and harmed by this person's extreme foul language and filthy speech. I desire that on some occasion the court should again consider those acts of aggression which have been included in the record and which are samples of this person's method and conduct.

I will say no more than this. And now, from among the opponents, which heart can I hope will, upon receiving information of all these filthy, obscene, and foul-mouthed words, utter the word of truth? All my complaint is before God Almighty, and upon Him do I rely.

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Triyaq al-Qulub

Faith is that *‘‘Whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it’’* (Surah al-Zalzalah 99:7-8).

Now, the sole purpose of this writing at this point is to show of what an exalted degree this prophecy is: that before any knowledge at all was available of what the magistrate’s final verdict would be, Allah the Exalted, through His holy inspiration, informed me of that verdict at such a time that I believe that even the magistrate himself did not know at that moment that he would give such a verdict. And then He also informed me that the means and reasons which the workers of the appeal had gathered to have me arrested would go to waste, and that Allah would save me from them. And then, in the fourteenth line of that inspiration, it was also stated in advance that the faces of those would be blackened who had intended that this person be arrested and punished by the court, and that Allah would grant victory over them. Thus, the words of the inspiration are: *Shāhat al-wujūhu innahu min āyatillāhi wa innahu fathun ‘ azīm* — meaning, ‘‘Blackened be the faces; this is a sign of Allah, and it is a great victory.’’

Now judge with fairness: could there be a prophecy greater than this, that the inclination of the presiding magistrate of the case — which even the magistrate himself does not know beforehand — was disclosed before the final verdict? Yes, if you say that it is possible that all these inspirations were written after the verdict, then to prove otherwise it is sufficient that my book *Haqīqat al-Mahdī* had already been published before the final verdict, and a copy had already reached the government. Indeed, complete proof of this can be obtained from the official registers. Secondly, there is also this proof: that before the final verdict, right inside the courtroom, I gave this book to my lawyers, Mr. Brown Sahib and Maulvi Fazl al-Din Sahib, pleaders. 87

[Note: The verse reference "87" at the end appears to be a page number or footnote marker; the original text also includes ﷻ: "ﷻat the bottom, which is likely a reference to Surah al-Zalzalah (99) being cited earlier in the original, but here it appears as a stray line — it is retained as given.]

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****Taryaqui Qulub****

...had been given to the Chief Court, and they had read it and said that this prophecy had been clearly fulfilled.

Thus Mr. Brown Sahib and Maulvi Fazl Din Sahib can testify under oath that they had received information of this prophecy beforehand.

20. When a tax was imposed on me and an objection was filed against it, we were sitting in the small mosque adjacent to my window, calculating total income and expenditure. Maulvi Muhammad Ali Sahib M.A. and likewise several other people of the community were present there. And Khwaja Jamaluddin Sahib B.A. and Maulvi Abdul Karim Sahib Sialkoti were looking at some ghazat [possibly a typo for "papers"] regarding the account of income and expenditure, when at that time a visionary state came over me and it was shown to me that the Hindu Tehsildar of Batala, before whom this tax case was pending, had been replaced, and in his place I saw another person sitting on the chair who was a Muslim; and along with this vision some matters were revealed that gave glad tidings of a good outcome and victory. Then I immediately narrated this vision to those present and fully comforted them that the outcome of this case would be good, and that this task would be entrusted to some Muslim person who, keeping justice in view, would conduct a thorough investigation.

Thus, after this, it so happened that the Hindu Tehsildar was suddenly replaced, and in his place came Mian Tajuddin Sahib, the newly appointed Tehsildar of Batala, and he with good intentions, deliberation, justice, and full effort and investigation discovered the real truth, and whatever he found to be the truth according to the investigations, he reported it by means of a report to the office of the Deputy Commissioner Bahadur of District Gurdaspur, Mr. Dixon Sahib. And a good coincidence was that the aforementioned gentleman also...

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****Tiryaq al-Qulub****

...were intelligent, just, and well-intentioned; they wrote that Mirza Ghulam Ahmad has a well-known sect regarding which we cannot entertain suspicion, meaning that the excuse that was offered is indeed true and correct; therefore, the tax is waived, and the case-like matter be filed. This was such a prophecy that, before the conclusion of the case, a large group was informed of it, because among us this rule has been established for prophecies: whatever is revealed from Allah Almighty as a prophecy is immediately communicated to the entire community, and those who are not present are informed by letters. So the same was done in this prophecy. All those honored sincere ones who were told this prophecy are alive and can testify to it under oath.

In the beginning of October 1897, I was shown that I was brought before an English magistrate for a testimony, and that magistrate asked me: "What is the name of your father?" ❧❧But as is the procedure for testimony, I was not administered an oath [*the text repeats "for testimony the procedure is" with a possible typo*], and then on 21 Jumada al-Awwal, corresponding to 8 October 1897, I was shown in a dream that the process-server of this case had arrived. And so it came to pass exactly as I had seen in that dream: a process-server came with a summons, and it became known that the editor of the newspaper *Naazim al-Hind*, resident of Lahore, had named me as a witness in the case that Maulvi Rahim Bakhsh, Private Secretary to the Nawab of Bahawalpur, had brought against Lail in Multan, and I was to go to Multan itself for testimony. So when, following the instructions, I reached Multan on that summons and appeared in court to testify—

Copied in accordance with the original. It becomes 1315 AH. (Publisher)

AA

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Tiryaq al-Qulub

So it happened exactly as I had seen in the dream — everything appeared in that very manner, and the magistrate became so forgetful that he forgot to administer the oath to me. And when my statement had been completed, then at that moment he remembered to administer the oath, and in order to fulfill the legal requirement, he then took the oath from me. This sign does not have just one or two witnesses; rather, a large group of people from my Jama'at are witnesses, among whom are Khwaja Kamaluddin Sahib, B.A., Pleader; Maulvi Muhammad Ali Sahib, M.A., Pleader; my brother Maulvi Hakim Nuruddin Sahib; and my brother Maulvi Abdul Karim Sahib Sialkoti. Now keep watching and keep reflecting: are these the works of a man? And can it ever cross the mind of any truthful, discerning person that those who come to me from hundreds of miles to receive guidance, who spend hundreds of rupees in seeking the truth for my pleasure, and who have forsaken their relatives, kinsmen, and friends for my sake — would they, after seeing from me such a filthy and vile act as my declaring them false witnesses and compelling them to tell lies, still be able to remain with me with a sincere heart despite witnessing all this filth, and be ready to sacrifice their wealth in my way, and cast their lives into hardship for me, and trample their honor into the dust? After all, you people too are human beings. Does your conscience give this verdict: that after receiving such teaching from some guru or pir of yours, which is founded entirely upon wickedness, slander, and blatant lies, you would still declare him holy and righteous, and if he wanted to get false testimonies from you, you would willingly tell lies to make him out to be a saint and miracle-worker, and then, despite such vile deeds of his, you would continue to consider him a good man?

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So when you do not find yourselves to be such, then why do you harbor such evil suspicions about others—that they have become such fools and madmen that they, by raising the Noble Qur'an and, in the form of a lie, praying for the destruction of their own children, bear witness for me? And have such people—not one or two, but many thousands—ever existed in the world, or is it possible that hundreds of respected persons, who are people of knowledge, intellect, and rank, have destroyed their faith in this manner for some such guru or pir who is a liar, slanderer, and fabricator in every matter? Therefore, O brothers, reflect a little, fear God Almighty a little; why do you despair of God's mercy? Certainly understand that if this were a human affair, such a slanderous person could never receive help from every side. Do you have the power to present a parallel to those proofs, published writings, and sworn testimonies by which these signs have been established, with the same number and quality? Look, I tell you beforehand that you will never be able to present them, even if you die devising schemes, because God is not with you, and your prayers do not ascend to heaven. So reflect: what else is a miracle? This is it: that you, being millions, are helpless against one person. Open the Qur'an and see: the true and powerful God promises the believers that they will always have dominance. But what kind of god is your imaginary god that humiliates you in every field? He has reduced you to dust and has not helped you at all. Look, when did you desire that such great signs should appear at my hand on earth that you could not oppose? And when did you desire that, for my verification, there should be lunar and solar eclipses in Ramadan?

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That is, during the month of fasts there occurred a lunar eclipse and a solar eclipse, yet due to your misfortune these two things came to pass. If God were with you, why would these successive humiliations befall you? What greater proof could there be for my signs than that at least a thousand pious, righteous people from my community can take an oath, holding the noble Qur'an in their hands, and testify that they have seen my signs with their own eyes. And if, setting aside my community, testimonies are also sought from other people who are not from my community—rather, some are Hindus, some are Christians, some are Sikhs, and some are Muslims of opposing creed—then I can provide proof; nay, I swear by Allah Almighty and declare: if all those witnesses who have observed my signs were to be made to stand in the plain of 'Arafat—that is, in the plain where, during the days of performing Hajj to the House of Allah, all the pilgrims of the world stand—then that entire plain would be filled with those witnesses, and many would remain who could not fit into it. Now tell me, can there be any proof in the world greater than this? And state what deficiency remains now in this matter that I am from God? In Barahin-e-Ahmadiyya, this inspiration is present: that God will show signs both from the heaven and from the earth. So now, stand up for the sake of Allah and bear witness that, in accordance with this inspiration which was published long before all these signs—nearly years prior—what awe-inspiring signs God has shown! He darkened the sun and the moon in the month of Ramadan, so that according to the prophecy of the Hadith, the argument might be completed against mankind; and on the earth, [He showed signs]...

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****Tiryaq al-Qulub (The Antidote of Hearts)****

Some prayers for the well-being of people, or for the punishment of evil-tongued people — may You accept (them) so that being the One whose prayers are answered, which is a sign of sainthood, may be proven to the point of establishment.

Some unjust people, who have no fear of Allah Almighty, in order to deceive the servants of Allah, publish baseless slanders, by which their aim is to diminish the stature of my claim to be the Promised Messiah. For example, they say that in some age such-and-such a person also claimed to be the Mahdi or the Promised Messiah, and the purpose of this is to make my claim appear insignificant and worthless in the eyes of people. But if these people had even a trace of truth-seeking and justice, they would reflect that a claim without proof can have no value. Even if it is granted by way of assumption that before me, in some age, someone claimed to be the Promised Messiah or the Mahdi, or does so now, such unsubstantiated claims have also occurred in the times of those prophets of Allah Almighty whose prophethood these people accept. Yet neither heaven nor earth testified to the truth of those claims; those people were soon disgraced and destroyed, their communities scattered, and they could not show signs like the holy prophets. Therefore, if the honor and majesty of truth can be impaired by such frivolous quibbling, then — God forbid! — the prophethood of any prophet and the messengership of any messenger could not remain established, (89) for there is no prophet at all against whom liars have not set up counter-claims. Hence such objections arise solely from ignorance and bigotry. Yes, the person who sincerely seeks truth from the purity of his heart has the right to satisfy his heart.

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should seek a heavenly sign for it. So, from seeing this book, every seeker of truth will know that to this servant, from the Lord of Might, by His grace and support, so many signs have appeared that in this period of thirteen hundred years, to seek their like in any other individual of the Ummah is an impossible quest. For example, keeping in mind the very signs that have been described as specimens in this book Tiryaq al-Qulub, then search for them in every Chishti, Qadiri, Naqshbandi, Suhrawardi, etc., and search for their like in the entire lives of all those people who are known in this Ummah by the names of Qutb, Ghaws, and Abdal. Then if you can find a like, say what you will; otherwise, fearing the Jealous and All-Powerful God, desist from insolence and disrespect.

It is not surprising that some ignorant people might say here: “Where has this person shown those miracles that are famous from our mashayikh and pirs, such as Hadrat Sayyid Abdul Qadir (may Allah be pleased with him) who, after twelve years, pulled a sunken boat out of the sea — that is, resurrected all the people who had died in the sea? And once, the angel of death (Malak al-Mawt) took the soul of one of the disciples of the revered Hadrat and left. Then he (Hadrat Abdul Qadir), taking pity on the weeping and wailing of that disciple’s mother, immediately flew towards the sky. The angel had not yet reached the first heaven when he caught him and requested him to return the soul of his disciple. Then the angel made some excuse, so he became enraged and wrathful, and with a stick that was in his hand, he struck the angel of death on the shin and broke the bone, and snatched away his basket in which the souls of humans were filled (which was that day’s task) and released all the souls. Then all the souls on that day...”

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...returned into their own bodies and became alive, and the soul of that disciple also returned into his body, and that disciple also became alive. Then the angel went weeping to Allah Almighty and narrated the story, and showed his broken shin, so Allah Almighty said: "You have not done well to cause grief to Abdul Qadir, My beloved. And this deed of his is but one of his minor deeds; if he had wished, he would have brought back to life in an instant all those souls that have been dying since the beginning of the world." And there is a narration that when the angel went weeping and wailing in the Divine Presence and made this complaint, Allah Almighty replied: "Be quiet. Abdul Qadir is absolutely powerful in his own affairs; I can do nothing." Similarly, there is a miracle of Hadrat Ali (may Allah be pleased with him) that when the Messenger of Allah (peace and blessings of Allah be upon him) ascended (on the Mi'raj), he passed through hundreds of veils of light and reached Allah Almighty, only one veil remained. Then he submitted: "O Allah, I have come bearing so much hardship solely for the vision, but at this place a veil is interposed between us. Have mercy upon me and remove this veil so that I may be granted the vision." Then Allah Almighty, having mercy, removed the veil, and what did he see? That the one whom he had been thinking of as God was none other than Hadrat Ali. Then, upon hearing this, it is said: "Such is the station of Murtada Ali; what comparison do the two shaykhs (Abu Bakr and Umar) have with him?" And similar miracles are many that the ignoramuses of this age present. But the answer to all these statements is that these are not miracles, nor do they have any proof according to the principle of establishing things; rather, ignorant disciples and devotees have fabricated all these things by way of falsehood. Some of them are outright blasphemy, and if every dry or wet thing is to be accepted as such without any proof, then what sin have the Hindus committed that they do not believe in the wonders of their gods?

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...go. What a great miracle it is that among the locks of Mahadev, [there are] the Ganges and the Nagali, and what wonders did Krishna ji display! Therefore, it is worth remembering that from the very beginning, this is the natural disposition of the world: most of the children of Adam tend towards falsehood, slander, and exaggeration. It is due to these very tribulations that the need for just testimonies and eyewitness evidence arose. So it is obvious that if any Sunni or Shia had possessed, from the time after the Holy Prophet (peace and blessings of Allah be upon him), miracles of their own saint supported by such clear proofs and eyewitness testimonies as we have presented our signs, they would never have remained silent for so long. Some time ago, we repeatedly administered oaths to these people: "If you people possess an equal example of these signs, then by all means present it." But no one could present anything, and it is clear that whatever is stated without proof is not worthy of acceptance. Indeed, tales that are fabricated like novels to please the temperament cannot be called miracles. Alas, this is such an age that these people cannot distinguish between a claim and a proof, and if proof is demanded for a claim, they present another claim, not knowing what a claim is called and what a proof is called.

Well, if someone before this has also claimed to be the Imam Mahdi, then come, tell us — we are ready to hear — what testimony did the heavens bear witness to his truthfulness? Did a solar eclipse and a lunar eclipse occur in Ramadan during his time as well? And provide proof: what signs did he display? And produce those witnesses who saw those signs in that time and confirmed that verily heavenly signs did appear from him, which they observed with their own eyes. But to present only claims without proof...

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...is a mere deplorable thought. When have we ever denied that wicked people have always made false claims against the truthful? The matter that requires investigation is whether such claimants also displayed heavenly signs or not. I have displayed such signs that have silenced the scholars and ascetics of this age, and no opponent has been able to face them; rather, they remained silent out of shame. Now, tell me, did such humiliation ever befall the scholars of Islam in any age in confrontation with anyone before this? Rather, it was those who made such false claims who were humiliated and disgraced. So naturally the question arises: why did such embarrassments befall the scholars of Islam in this age, to the extent that neither could they present refutations of the Holy Qur'an in debate, nor could they write anything eloquent and persuasive in the Arabic language, nor could they show any sign in response to the heavenly signs? Does God help the believers or the disbelievers? Tell me, then, is there any promise in the Holy Qur'an of help and assistance for any group, and to whom are divine glad tidings granted? Let someone rise and give us proof that ever, like me, any imposter and liar in any age before me stood in the arena and presented to the scholars of the time such signs and such heavenly supports that the addressees became confounded and speechless, and none among them could come forth to face him. Well, if you are truthful, then name such a Mahdi who, like me, subdued and incapacitated all the scholars, ascetics, and occupants of spiritual seats, so that they could achieve nothing in confrontation with him. I believe that the scholars of Islam and the ascetics of Islam, if they are truthful in their debate and are God-fearing and pious, would never be confounded by anyone in matters of religious argument and divine support.

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cannot be overpowered; rather, victory always descends for them from heaven. Allah Almighty has made this definitive promise that the believers — those who are truly believers and upon righteousness — will always remain victorious and triumphant, and will never suffer humiliation at the hands of any disbelieving Dajjal. Then what is the reason that now the believers — Allah forbid — have suffered humiliation at the hands of a disbelieving Dajjal, meaning that the person whom they consider in their eyes to be a disbeliever, a Dajjal, and a liar, they could not stand against him. His prayers alone were accepted; knowledge of the unseen was granted to him; heavenly signs were manifested through him; understanding of the Qur'an was given to him; divine supports came to his aid — and the believers could show nothing in opposition to him. So what is this? Why has this Ganges begun to flow in reverse? Has there been a failure in God's promises — that believers will always remain victorious and triumphant — or were those promises limited only to earlier times and have now ceased to be operative?

And if some maulvi, or faqir, or gaddi-nashin raises the objection: "Who called us that we did not come? And who asked us that we did not answer?" — then the answer to this is simply that they should look at our books and our announcements. We published hundreds of announcements on this matter, and we have also written this collection of signs here for this very purpose, so that every impartial person, reading these signs, may reflect in his heart: "Up to now, who has shown his own signs in response to these signs, and whose side has God supported to this extent? Ours or theirs?" And when they could not produce the like of these signs, was it not a requirement of justice that they should have accepted the person before whom they proved helpless?

The sky, the moon, and the sun have borne witness,

So that you do not deny out of ignorance and heedlessness.

Since you do not have divine support, like a cucumber,

It is not a condition of justice that you should speak in favor of the truth.

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Tiryaq al-Qulub

On 29 July 1897, I saw in a dream that a thunderbolt was coming from the direction of the west toward my house; there was no sound with it, nor did it cause any damage. Rather, like a bright star, it was moving slowly toward my house, and I was watching it from afar. And when it drew near, in my heart it was just that this is a thunderbolt, yet my eyes saw only a small star which my heart took to be a thunderbolt. Then after that, my heart was transferred from this unveiling to an inspiration. And I was inspired: "— that is, this that was seen has no effect except that there will be some threatening action from the rulers; nothing more than that will happen. Then after that, it was inspired: "— Translation: The believers have encountered a trial; that is, on account of this case, your community will fall into an examination. Then after that came this inspiration: "— This is an address to my community: God has done this so that God may make clear to you which of you strives with sincerity of heart in the way of His appointee and which is false in his claim of allegiance. So it happened just so. One group — in this case and in the other case that was decided in the court of Mr. Doi Sahib — moved about with earnestness, with complete sympathy, and they did not hold back in their monetary and personal efforts, and by enduring hardship they showed their truthfulness. And the other group was that which could not participate even in an atom's worth of sympathy. So for them that door is closed which was opened for those truthful ones. Then this inspiration came: "— The truthful one is he who passes through days of affliction with love and loyalty.

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That is, in the sight of God, the truthful person is one who passes through the days of affliction with love and faithfulness. Then after this, another fitting phrase was cast into my heart, but not in the manner of manifest revelation (ilham jali); rather, in the form of hidden inspiration (ilham khafi), my heart became filled with this meaning. And it was this:

Gar qaza ra ashiqui gardad asir

Busad an zanjir ra kaz ashna

That is, if by chance a lover falls into captivity, he kisses that chain which has become the cause of intimacy (with the beloved).

Then after this, this revelation came: *Inna alladhi farada 'alayka al-Qur'ana la radduka ila ma'ad. Inni ma'a al-afwaji atika baghtatan ya'tika nasri. Inni ana al-Rahmanu dhu al-majdi wa al-'ilmi.* Translation: That is, the Powerful God Who made the Qur'an obligatory upon you will bring you back — that is, the outcome will be good and well-being. I, along with My armies (which are the angels), will come to you suddenly. I am the Most Merciful. I am the One Who is characterized by greatness and loftiness — that is, My word alone shall prevail. Then after this, this revelation came: Discord among the opponents, and the humiliation, disgrace, and reproach of creation (and then at the end, the decree of *ibra'* — that is, exonerating as innocent) for a certain person of contention (*mutanafis*). Then after this, revelation came: *Wa fihi shay'* — that is, exoneration will occur, but there will be something in it. (This was an allusion to that notice which was written after the acquittal, that the style of argumentation should be gentle.) Then along with this, this also was revealed: *Bilujjat ayati* — that is, My signs will become manifest and their proofs will appear more and more. (And so it happened that in this case which was decided in the court of Mr. J. R. Drummond Sahib Bahadur in 1899, the accused Abdul Hamid confessed again that my first statement was false.) And then revelation came: *Liwa' fath* — that is, the banner of victory. Then after this,

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Tiryaq al-Qulub

The inspiration came: *“Innama amruna idha aradna shay'an an naqula lahu kun fayakun.”**

That is, the rule for Our affairs is that when We will a thing to come into being, We say to it, “Be,” and so it becomes. Now it is clear that before this prophecy, approximately five hundred individuals were given prior notification. Thus, our brother Moulvi Hakim Noor-ud-Din Sahib, our brother Moulvi Abdul Karim Sahib, our brother Moulvi Muhammad Ali Sahib M.A., our brother Khwaja Kamal-ud-Din Sahib, our brother Mirza Khuda Bakhsh Sahib, our brother Moulvi Hakim Fazl-ud-Din Sahib, and others — so numerous are they as witnesses that if only their names were to be recorded, many pages would be required for that purpose. And all these gentlemen were informed beforehand that such a trial was to come and that shortly such a case would be filed, but ultimately there would be acquittal and the grace of Allah Almighty, and no humiliation would occur.

So this case arose in the following manner: A certain individual named Abdul Hamid was instructed by some Christians — who were connected to Dr. Henry Martyn Clark — to make a statement in court that he had been sent by Mirza Ghulam Ahmad, that is this writer, from Qadian with the intention of killing Dr. Clark. Not only did they instruct him, but they also threatened him, saying that if he did not make such a statement, he would be imprisoned. And they also threatened him by taking his photograph, telling him that even if he ran away, he would be caught again through that photograph. Accordingly, on the 92nd¹, he made this statement before the District Magistrate of Amritsar, and a warrant was issued from there for my arrest. And here, for the full interest of the readers, I write down the copy of the order of the District Magistrate of Amritsar, which is as follows:

“The statements of Abdul Hamid and Dr. Clark show that Mirza Ghulam Ahmad Qadiani sent Abdul Hamid to Dr. Clark with the intention to kill him.”

¹ [The text says "92" — likely a date or number; unclear reference, possibly a typo or incomplete.]

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incited the murder of Clarke, resident of Amritsar. There is reason to believe that the aforementioned Mirza Ghulam Ahmad will commit a breach of the peace or will commit some act liable to prosecution which would cause a breach of the peace in this district. It is desired that, for the preservation of peace, security be demanded from him. The circumstances are such that it seems necessary to issue a warrant for his arrest under section 14 of the Criminal Procedure Code. Therefore, I issue a warrant for his arrest and direct him to appear and state why, under section 107 of the Criminal Procedure Code, for the preservation of peace for a period of one year, a personal bond of ten thousand rupees and two separate sureties of twenty thousand rupees each should not be taken from him.

Signed, A. E. Martineau, District Magistrate, Amritsar – 1st August 1897.

From the date of this order, which is 1st August 1897, it is evident that the warrant was issued on 1st August '97. And the intent of this warrant was that I should be arrested, produced before the court, and made to suffer the disgrace of arrest before punishment. But how greatly does this divine intervention increase the faith of a seeker of truth, that although such a warrant was issued from Amritsar, yet God Almighty, as He had promised in the revelations mentioned above, protected me from this warrant also in a miraculous manner. There is no doubt that if this warrant had been issued by the court in accordance with the order, then before the order of 7th August '99 for transfer of the case could be implemented, the warrant would have been executed, because the distance between Amritsar and Qadian is only 25 kos. And the order that the District Magistrate of Amritsar gave regarding this case on [1]st August '99 is as follows:

"I have stopped the issue of the warrant because this case is not within my jurisdiction."

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It appears to be a clerical error; it should be '97'. (Publisher)

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****Tiryāq al-Qulūb****

is. See Indian Law Report No. 1, 1 Calcutta 713, 120 Calcutta 3, 13, and 6 Allahabad 26.

Al-marqūm [the above-mentioned order] dated 7 August 1897; the detail of this order is that when the worthy Magistrate of the district of Amritsar issued a warrant for my arrest on 1st August 1897, then after six days from that order, i.e., on 7th August 1897, upon reflecting on the aforementioned directives, he realized that a mistake had been made in this order, and he understood that it was not within my authority [i.e., his authority] to issue a warrant for the arrest of an accused who resides in a different district. Then he sought to stop that order and warrant which had already left the court, in this manner: on 7 August 1897, he telegraphed the worthy Magistrate of Gurdaspur district, saying, "We have made a mistake in issuing the warrant; let the warrant be stopped." But if that warrant had actually been issued on 1st August 1897, then stopping it after such a long interval, i.e., on 7th August 1897, would have been a futile act, because the distance between those two districts was small. Within that period, the warrant would have been executed, and the disgrace and hardship of arrest would have befallen us. But Allah Almighty's power was such — whose secret we still do not know — that despite six days having passed, that warrant could not reach the court of the Magistrate of Gurdaspur district, to the extent that when the telegram arrived, the district magistrate was astonished, saying, "What sort of warrant is this, for whose stoppage a telegram has come?" In short, no trace could be found of where that warrant went after being issued. It is not surprising that owing to the negligence of some clerk, it might have remained lying in a bundle. And then finally this legal principle also emerged that a warrant cannot be issued in the name of an accused in a different district. Now, when one looks with one's eyes at these inspirations which we have just written down, in which the promise of mercy and help [appears] — it seems to be a clerical error; it should be "1897". (Publisher)

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and on the other hand he should consider this matter: how the very first blow of the Amritsar court went empty. Then undoubtedly he will come to believe that this was an act of Allah Almighty, so that He might protect His servant from every humiliation in accordance with His inspired promise. For being arrested and produced in court, and appearing before the authorities in handcuffs — this too is a humiliation from which the enemies derive pleasure.

Thereafter, it so happened — as we have just mentioned — that all the papers of this case were sent to the District Magistrate of Gurdaspur. And when these papers reached the District Magistrate of Gurdaspur, the second sign from Allah Almighty manifested itself in this way: Allah Almighty placed it in the heart of the District Magistrate of Gurdaspur, Captain M. W. Douglas, that in this case it was not appropriate to issue a warrant; rather, a summons would suffice. Therefore, on 9 August 1897, he issued a summons in my name, the copy of which I write below, and it is as follows:

No. – Summons in the name of Mustaghas Ilayh, per section 152 of the Code of Criminal Procedure.

Before Captain Douglas Sahib, District Magistrate.

In the name of Mirza Ghulam Ahmad, son of Mirza Ghulam Murtaza, of the Mughal clan, resident of Qadian, Maghlan Pura, Batala, District Gurdaspur.

That your attendance is required for the purpose of answering an accusation under section 107 of the Code of Criminal Procedure. Therefore, you are hereby commanded to appear in person, or by a duly authorised representative, or as the case may be, on the date of 10 August 1897, at the place of the District Magistrate, Batala, and be assured with regard to this matter.

Signature of the District Magistrate of Gurdaspur.

9 August 1897.

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Now reflect and see what kind of fiery warrant that order which the Magistrate of Amritsar district had issued actually was, and how soft are these words of Yemen. But such a coincidence occurred that my opponents had absolutely no knowledge that the warrant order had been changed and a summons had been issued instead. Rather, those people remained at first under the delusion that the case was still in the court of Amritsar, and with great eagerness and zeal they would go twice a day by rail and wait to see when this person would be arrested and brought to Amritsar. Then they did find out that the case had been transferred to the district of Gurdaspur, but they did not learn that now a warrant had not been sent from Gurdaspur district but rather a summons had been dispatched.

Therefore, they came to watch this spectacle: that this person would be arrested on a warrant and brought, and his humiliation would be the cause of much joy for us, and we would say to our souls: "O soul, now be happy, for you have seen your enemy humiliated." But their wish was not fulfilled; on the contrary, they themselves had to suffer the pains of humiliation. On a date in August, for this spectacle, Maulvi Muhammad Hussain Sahib, the advocate of the Muwahhideen, came to the court to see that this servant of the Divine Court had handcuffs on and was arrested in the hands of constables, and to celebrate upon seeing the enemy's disgrace. But this was not destined for them; rather, they had to witness a distressing scene, which was that when I appeared in the court of the District Magistrate, he treated [me] with gentleness and honour, had a chair placed near him for me, and said to me in soft words: "Although Dr. Clark accuses you of an attempt to murder, I do not. It is the power of Almighty Allah that this Deputy Commissioner was an intelligent, wise, and just Magistrate; Allah placed in his heart..."

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"...declared that the case was baseless and false, and that I had been subjected to unjust harassment. Therefore, on every occasion when I appeared, I was treated with respect and given a chair. And when I was acquitted from his court, on that day he congratulated me right there in the courthouse.

The advocate of the Muslims, who is a Mawlawi from Batala, and the witnesses who appeared on behalf of the Christians—whose names there is no need to mention now—when they saw in court the extent of the honor shown to me, that I, though a defendant, was treated with deference and given a chair, that same aforesaid Mawlawi Sahib fell into the vain hope that he too should ask the Deputy Commissioner for a chair, reasoning that if this defendant could get one, then surely he would get one as well. So when he was called to testify, as soon as he arrived he first asked, 'I should be given a chair.' But alas, the honourable Deputy Commissioner Sahib rebuked him and said, 'You cannot have a chair. This man is a nobleman, and his father was also one who sat on a chair; that is why we gave him a chair.'

Thus, those who had come to witness my humiliation met this fate. And this too was a sign from Allah Almighty, that whatever these people had wished for me befell them instead. Otherwise, I had no connection with courts; it was not my habit to meet anyone, nor did I have any acquaintance with anyone. Then after that, Allah Almighty's grace was such that I was honorably acquitted, and the presiding magistrate said to me with a smile, 'Congratulations to you; you have been vindicated.'

So this is a mighty sign from Allah Almighty, that despite the fact that the communities had conspired together to humiliate me—on behalf of the Muslims, Mawlawi Muhammad Husayn Sahib, Advocate, was the plaintiff; on behalf of the Hindus, Lala Ram Bhaj Datt Sahib, Vakil, was the lawyer; and on behalf of the Christians, Dr. Henry Martyn Clark Sahib—yet, like the Battle of the Confederates, these communities, in full agreement..."

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...had been launched against me. But Allah the Exalted granted such clear-sightedness to the District Magistrate that he reached the true reality of the case. Then after that, such a coincidence occurred that Abdul Hamid himself confessed in court that the Christians had taught me and made me utter this statement, and that this claim — that I had been instigated to commit murder — is an utter lie. And the honorable District Magistrate considered this latter statement of 1894 to be true, and wrote a strongly worded letter and acquitted me. And this is the wondrous manner of Allah the Exalted: that to complete my exoneration, He caused the same Abdul Hamid to testify in my favor a second time, so that the revelation might be fulfilled which was written twenty years ago in **Baraheen-e-Ahmadiyya**, and it is this: **Fabarra'ahullahu mimma qalu wa kana 'indallahi wajihan** — meaning, "Allah acquitted this person of the accusation that would be leveled against him," i.e., he will be acquitted. And the statement which Abdul Hamid gave recently on September 12, 1899, before the court of the District Magistrate, that is, in the presence of Mr. H. R. Drummond Sahib, is as follows:

****Statement of the Accused****

"I had indeed had the statements mentioned in the charge written down. Your Honor, have mercy. My first statement is false." (That is, the statement in which it was written that I was sent by Mirza Ghulam Ahmad to commit murder.) "They, meaning the Christians, showed me a picture and said, 'You will go to jail.' I have no witnesses. Only Bhagat Parmanand and one Christian were present there when I was being coached. There is no proof of this. Place: Pathankot. Certified by the court."

This statement was written down by the accused in our presence and hearing, and the accused

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...was recited and heard. He accepted it as correct.

Now see how clearly this servant of the Court was proven innocent. It is obvious that in this case, it would have been extremely harmful for Abdul Hamid to declare his first statement false, because that would prove the great crime that he had unjustly accused another of incitement to murder, and such a lie deserves the same punishment as that for one who attempts murder. If he were to declare his second statement — in which he had shown my innocence — false, then the legal penalty for that was lesser. Therefore, the only advantageous path for him was to call the second statement false, but God made truth come out of his mouth, just as truth came out of the mouth of Zulaikha in the case of Hadrat Yusuf (peace be upon him), and out of the mouth of a slanderous woman in the case of Hadrat Musa (peace be upon him). So this is the highest degree of innocence, which resembles the stories of Yusuf and Musa (peace be upon them), and it is to this that the inspired prophecy pointed: **"Allah cleared him of what they said"** ***(barra'ahu Allahu mimma qalu)***.

For this is that verse of the Holy Qur'an in which the purpose is to show the state of Hadrat Musa's (peace be upon him) innocence. In short, God Almighty gave my story a resemblance to the stories of Hadrat Yusuf and Hadrat Musa (peace be upon them), and made the accuser himself speak the truth.

Remember that Zulaikha and that woman who accused Hadrat Musa (peace be upon him) of adultery — both of these women had two contradictory statements. For example, Zulaikha's first statement was that Yusuf had made a criminal assault upon her with the intention of adultery. And her second statement — exactly like Abdul Hamid's — she gave before the king: that her first statement was false, and in reality Yusuf was free from this accusation, and the unlawful advance had come from her side. So God, by means of the second statement, showed Yusuf's innocence just as He did in my case. Out of the mouth...

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...that this accusation is false. So how great a sign this is, and how many wondrous divine interventions are gathered in it. So all praise is due to Allah for that.

Among the signs, one sign is this: approximately a period of nearly twenty-five years has passed since I was in Gurdaspur, when I had this dream that I was sitting on a cot in a certain place, and on the same cot, on my left side, sat the late Maulvi Abdullah Sahib Ghaznavi, whose children now live in Amritsar. At that moment, there arose in my heart a motivation purely from Allah Almighty to make that Maulvi Sahib get down from the cot. Accordingly, I left my place and turned toward the place of Maulvi Sahib—that is, I wished to sit in that portion of the cot where he was sitting on the left side. Then he vacated that place and, shifting from there, sat at a distance of a few fingers' width toward the lower end. Then again it was placed in my heart to make him rise even from that place. Then I leaned toward him, and he vacated that place as well and moved back again by the measure of a few fingers. Then it was placed in my heart to move him still further toward the lower end from that place as well. Then again he shifted a few fingers toward the lower end and sat down. In short, I kept moving toward him in this manner, and he kept moving toward the lower end, until eventually he had to dismount from the cot, and he descended and sat on the ground, which was mere dust, with neither mat nor anything else on it. At that moment, three angels came from the sky. Among them, one was named Khairati; he too sat with him on the ground, while I remained sitting on the cot. Then I said to those angels and to Maulvi Abdullah Sahib, "Come, I shall recite a prayer..." 95

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I say, "You say 'Amin'." Then I made this supplication: "O Lord, remove from me filth and purify me thoroughly." After that, those three angels ascended towards the sky, and Maulvi Abdullah Sahib also ascended towards the sky, and my eye opened. And as my eye opened, I saw that a power from above drew me and lifted me higher than earthly life. And it was that single night in which God fully and completely reformed me, and there occurred in me that transformation which cannot be brought about by the hand of man or by the will of man. And just as I had interpreted Maulvi Abdullah Sahib's sitting on the dust and going to the heavens, so it came to pass in reality, because shortly thereafter he passed away, and his body went into the dust and his soul went to the heavens.

And in those same days—perhaps before that night or after that night—I saw in a visionary state that a person, who appeared to me to be an angel, but [text unclear: ٱٱٱٱ" ٱ ٱٱ ٱٱٱٱ ٱٱٱٱٱ ٱٱٱٱٱ ٱٱٱٱ "ٱٱmay be a repetition or corruption], in the dream I felt that his name was Sher Ali. He laid me down in a place and took out my eyes and cleaned them, and threw out the dirt and impurity from them, and removed every disease and the matter of shortsightedness. And a pure light that was already present in my eyes but was buried beneath some substances, he made it like a shining star. And after performing this action, that person disappeared, and I transitioned from that visionary state to wakefulness.

I informed many people of this dream; among them are Sahibzada Siraj al-Haq Sirsawi and Mir Nasir Nawab Sahib Dehlawi.

Among the signs is this: that when Maulvi Abdullah Sahib Ghaznavi passed away in accordance with my dream, which I had seen concerning his death—

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I saw him in those very days, when only a few days had passed since his death. I saw him in a dream, and I narrated this dream of mine to him: I saw that in my hand is an extremely glittering and bright sword, whose hilt is in my hand and whose tip is towards the sky, and it is extremely radiant, and from it a brightness emanates like the brightness of the sun. And sometimes I swing it to the right, and sometimes to the left, and with every strike I make, I perceive that sword, due to its length, reaches the ends of the world and works effectively. And I feel all the time that its tip reaches the height of the sun, and it is like lightning that travels thousands of leagues in an instant. And although it falls from my hand to the right and left, yet I see that the hand is mine, but the power is from the sky. And with every time I swing it to the right or left, thousands of human beings, up to the ends of the earth, are cut into pieces by it.

This was the dream which I narrated in the presence of the late Abdullah Sahib, and its meaning was this. And perhaps at that time it was expressed in other words, or these very words may have been used. The late Abdullah Sahib, upon hearing my dream, said: Its interpretation is that by the sword is meant the sword of the completion of the argument, the perfection of propagation, and conclusive proofs. And this that you saw—that the sword strikes to the right up to the ends of the earth—its meaning is spiritual proofs, which will be of the kind of miracles and heavenly signs. And what was seen—that likewise it strikes to the left also up to the ends of the earth—its meaning is rational proofs and the like, by which the argument will be completed against every sect. Then...

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After this, he said: "When I was in the world, I was hopeful that such a human being would be sent into the world." After this, his eyes opened. And this is a true vision from my Lord. And the curse of Allah be upon those who fabricate lies against Allah and say, "We have been inspired" and "We have been informed" and "Allah has shown us," whereas they have not been inspired, nor have they been informed, nor has Allah shown them anything — except that the curse of Allah be upon the liars. And in this dream, there was a prophecy that many heavenly signs would be manifested through me. Accordingly, it came to pass, and as I have stated in this very book, after this unveiling, so many heavenly signs were manifested through me that such signs cannot appear unless God is with someone and His grace of the highest degree is upon him. And the witnesses to this vision are Sahibzada Siraj al-Haq and other friends, who are a large group.

And among the magnificent signs of God Almighty is that sign which was manifested concerning Deputy Abdullah Atham. The basis of this sign is the inspiration which is recorded on page 241 of Barahin-e-Ahmadiyya, and lines 11, 12, and 13, and it is this: "And the Jews will never be pleased with you, nor the Christians" (Al-Baqarah 2:120); "And they have invented for Him sons and daughters without knowledge" (Al-An'am 6:100); "Say, 'He is Allah, the One; Allah, the Self-Sufficient; He neither begets nor was He begotten; and there is none equal to Him'" (Al-Ikhlās 112:1-4); "And they plot, and Allah plots, and Allah is the best of plotters" (Al-Anfal 8:30); "The trial is here, so be patient as the resolute messengers were patient" (cf. Al-Ahqaf 46:35); "And say, 'My Lord, cause me to enter a truthful entry'" (Al-Isra' 17:80); "And whether We show you some of what We promise them or We take you away" (Ar-Ra'd 13:40). See page 241 of Barahin-e-Ahmadiyya.

Translation: Those people who are Jews in character among the Muslims and those who are Christian priests will never be pleased with you until you become just like them. And the priests have...

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Without any knowledge being given to them, just following their baseless thoughts, they have made for Allah the Exalted sons and daughters. Say to them that the true God is One God, who is not the father of anyone, nor the son of anyone, nor has He any equal. And a time will come when these people, that is, the Christian priests, will devise some plots for your denial, that is, they will undertake some actions whereby their intention will be that somehow you be humiliated, and you be deemed objectionable in the eyes of the authorities and the people of Allah, or your honor and life be put in danger. Then, in response to their plots, God too will devise a plot, meaning that He will nullify their evil-intentioned plans. That is, in those plans which will be made to endanger your honor and life, these people will fail, and God will destroy and render ineffective all their hostile schemes. Those will be the days when these people will raise a great tribulation against you, that is, by fabricating some false incidents they will seek to defame you, and also by leveling false accusations against you they will drag you into courts so that you be imprisoned or given the death penalty. And those Jewish-natured Muslims will become their helpers and supporters. So when you see such a time that these people have agreed to torment and humiliate you, and not only deny you but also wish to attack your life and honor, and by leveling false accusations they drag you to the authorities, and some are claimants and some their witnesses, and some are slanderers and some their confirmers, then it is incumbent upon you that at that time you exercise patience as the resolute prophets of Allah the Exalted exercised patience, and it is incumbent upon you that at that time you make this supplication: "O my God, You manifest my truthfulness."

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That is, at the time of this trial, these people will desire to make your truthfulness doubtful in the eyes of the people and the authorities. So you pray to God that in those days the common people may be saved from the plots of these people, and your truthfulness may become manifest in the eyes of the creation and the authorities. Then He said: "From Our side also there is this promise that We will show you in the coming time, that much of what was promised for these people (i.e., breaking the cross through spiritual and rational arguments) has already been fulfilled by Us in your own lifetime — that is, whatever was the real purpose of your advent, i.e., the breaking of the cross through spiritual and rational arguments, much of that purpose will become manifest in your own lifetime."

This is the prophecy of Barahin-e-Ahmadiyya which is present in the edition of the Safir-i-Hind Press on page 241, and every man of even the least understanding, upon reflecting on this prophecy, can comprehend that in this prophecy there is an indication to all those events which came to pass from the case of Jor-Patti Atham up to the attempted murder case of Dr. Clark. Because first, Atham, in order to conceal his humiliation and embarrassment — which had come upon him as a result of his terrified state — leveled three false accusations against me, which he could not prove. Then after that, other Christians, purely by way of oppression, raised an uproar in Amritsar and other places, and with utter injustice gave me the lie and hurled abuses. And then, not stopping there, finally an attempted murder case was brought against me, which the friends of Dr. Henry Martyn Clark concocted. This case was, in fact, a branch of Atham's case and a result of the same dust and rancor. So in this prophecy which is on page 241 of Barahin-e-Ahmadiyya, advance news of all these events was given. And in this sentence: "Bear patience like the prophets," it was indicated that only your

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Denial and mockery will not occur, nor will only abuses be hurled, but effort will also be made to have you killed, just as was done with the prophets, and some among them were dragged to the court. 97 And then in the final revelation there was this indication: that you will remain alive and their plots will not be able to destroy you until you see with your own eyes some of Our promises. Yes, they will devise many kinds of plots and schemes, and just as in opposition to Hadrat Messiah (peace be upon him) and our Master and Lord, the Prophet (peace and blessings of Allah be upon him), all sorts of plans were made for denial, murder, and defamation, so too these plans will be similar to those. All of this is the exact interpretation of that prophecy which exists from twenty years ago on page 241 of *Baraheen-e-Ahmadiyya*. So if until today no tribulation, no plot, no scheme from the preachers of the Gospel had appeared, this prophecy would have become objectionable in the eyes of the common people. But since it was from Allah Almighty, and it was necessary that it be manifested in its time, therefore Allah Almighty arranged this occasion to fulfill it: that in May and June 1893, a debate took place between me and Deputy Abdullah Atham, and before the debate, Deputy Abdullah Atham had several times asked me for a heavenly sign. Hence, when the debate ended, Allah Almighty willed that he should not remain deprived of that sign. Therefore, concerning him, this prophecy was made: that from the day the debate ended, for fifteen months he would be cast into *Hawiyah* (the pit of Hell), provided he does not turn to the truth. And then after this, the fear of this prophecy so overwhelmed the heart of Deputy Abdullah Atham that he became distraught with that fear, and his peace and comfort departed. And due to the terror of the prophecy, this debate began on May 21, 1893, and ended on June [] 1893.

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Such a change occurred in him that he suddenly abandoned his old habits. It is remembered that his former practice was that he would always engage in debate with certain Muslims and write books refuting Islam, and he used to insult Islam and the Prophet of Islam. But after this prophecy, his mouth was so sealed that during the term of the prophecy not a single letter of disrespect could escape his lips, nor could he write anything against Islam, nor converse orally with anyone; rather, a seal was placed upon his mouth, and he became silent and sorrowful. And every fair-minded Christian who may have seen him during that time when he was living through the term of the prophecy can testify, if he wishes, that the fear of the truth of the prophecy had consumed Atheem inwardly, until when he became convinced that he would not survive, he deemed it appropriate to have a last meeting with his beloved daughters, who were very dear to him. Then, with this thought, he left his residence in Amritsar and spent a portion of his life with one of his daughters in Ludhiana, and remained for another portion with his second daughter in Firozpur; and in both these places he had two daughters who were settled in their husbands' homes. Finally, in this wandering state, he died in Firozpur near those very days. And because he could not remain steadfast in Christianity, and, terrified by the greatness of the prophecy, abandoned his former practical method which was the method of opposing Islam and making hostile attacks, on account of which he was always stinging [others] in writing and speech, and adopted poverty, lowliness, and silence—therefore, Allah the Exalted, Who is most forbearing and does not wish to waste even a mote's weight of anyone's deed, granted him this benefit for his degree of turning back: that, in accordance with His promise, [he was saved] from the prophecy.

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He remained safe from death during the term, because it was necessary that God observe His promise; and after that, he died quickly in Firozpur itself for this reason: that in the revelation of God Almighty it was also that if he adhered to the condition of the prophecy, he would benefit from it; but if he concealed that turning back by virtue of which he would not die within the term of the prophecy, and did not give open testimony that he had, out of fear of the prophecy, to some extent reformed himself — which he had already acknowledged in his writing — then after that he would be seized quickly and would die. And so it came to pass exactly, and he died within six months of our final announcement. If he had remained in that humiliation, silence, and fear which he had adopted during the term of the prophecy, he would have been granted a long life and could have lived on for many years. But because his face turned away from God and he could not remain constant in that fear which was in his heart at the time of the prophecy, and after the days of the prophecy had passed he came to imagine that all this fear was merely baseless and a cowardice on his part, therefore the cup of death was given to him quickly. And after the time of the prophecy, he was seized not only because he did not consider his former thought correct in his heart, but also because, to conceal his fear, he committed several fabrications. And to please the Christian community, he publicized: "This trembling and fear and weeping and wailing that I experienced during the days of the prophecy of 98 — this tremor, fear, and lamentation of mine was because three attacks were made upon me: a snake was let loose, and in Ludhiana some horsemen came to kill me, and similarly in Firozpur an attack was made to kill me." But every intelligent person can understand that this excuse of three attacks does not prove his innocence.

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Rather, it only proves his being even more guilty. It would have been better for him not to put forward such frivolous excuses and to remain silent, because these excuses did not benefit him in the least; instead, they brought him clearly under the accusation. For, in that state when I had made three attacks upon him to take his life, why, after such attacks which had reached the number of three, did he remain silent within the period of the prophecy? He had also served as an Extra Assistant for a long period. He knew well that he could very easily attain peace through legal remedy. Had he forgotten Section 107 of the Criminal Procedure Code, or had the section regarding attempt to murder from the Indian Penal Code vanished from his mind? In that situation, when three attacks had been made from our side to kill him, he could have very easily filed a complaint in court that a heavy surety be taken from me to avert the apprehension of a breach of the peace. Rather, he could have had these three attacks investigated and had me punished; and at the very least, he could have reported to the police that such an unlawful action had been repeatedly taken against me.

Now naturally the question arises: why did he not do so — neither during the time of the prophecy nor after that time did he take this action? In fact, some Christians even urged him strongly, saying, "We will pursue the case on your behalf; just sign it." But he flatly refused. What is the reason for this? The only reason is that he knew well in his heart that this excuse of the three attacks is utterly false and baseless, and was fabricated solely to conceal that fear which...

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At every time, during the days of the prophecy, it was evident from his face; otherwise, it is clearly obvious that when the Christians had named my debate “The Holy War,” then in that war, what greater victory could there be than that, on the occasion of the three attacks, he demonstrated what kind of wickedness and meanness was manifested in order to make the prophecy come true. And what an impure proceeding this was that first a false prophecy was made, and then, to fulfill that prophecy, this shameful act was done — three attacks were made. What wise person will believe that three attacks were made by a religious opponent, and the Christian gentlemen, whose day and night is occupied with fault-finding, remained silent and behaved with gracious morality toward such an enemy? It is obvious that exposing this wicked and mischievous proceeding — and mischievous proceeding — was for them a great victory. Curse be upon such a conscience that cannot understand even such an obvious matter. Is that nation which, as a slander, casts thousands of calumnies upon our Prophet (peace and blessings of Allah be upon him), and in return cannot bear to hear a single word, but immediately approaches the authorities — did they do me this favor that when they saw horsemen and foot soldiers attacking to kill, they still remained silent like the truthful and patient ones? Whereas on such an occasion, even a prophet cannot remain silent. The Messiah (peace be upon him) also did not keep his tongue tied at the time of accusation, because that silence which has a bad effect on religion, and a liar is considered truthful or a truthful person is considered a liar — that silence is forbidden. Then why did Mr. Atham, upon seeing these attacks, adopt such silence for a full fifteen months? Is there any Christian who can state the reason, or such Muslim gentlemen who quickly say that this prophecy was not fulfilled — let them now provide [an explanation]. Then, they do not stop at just this...

I myself shook the matter again and called Atham to swear an oath: if he was not afraid of the prophecy but was afraid of three attacks, then he should swear an oath. But he did not even swear an oath, even though all the elders of the Christians have always been swearing oaths. All these are false excuses that swearing an oath is forbidden. Then I offered to give four thousand rupees — that he should swear an oath and take four thousand rupees — but even then he did not swear an oath. Now it is evident that in the state in which an explicit condition existed in the inspired prophecy, which neither enemy nor friend can deny, and then Mr. Atham displayed such practical and verbal examples which explicitly proved that he had secretly fallen subject to the condition of the inspiration, then after that, to say that the prophecy was not fulfilled — is this honesty or dishonesty? Such is the state of prejudice that they do not object to the prophecy of Jonah which was not fulfilled, even though it was without any condition; but in this prophecy there was an explicit condition, and from the aspect of the condition it was fulfilled. And then, after the concealment of the evidence, it was also fulfilled from the other aspect — so is not acknowledging its truth honesty and justice? Atham leveled accusations of three attacks against me. The burden of proof for these accusations was upon his neck, from which he did not become free until he passed from this world.

At this place, stating a necessary matter will be beneficial for seekers of truth: whatever was manifested from us for the purpose of completing the argument of Allah Almighty against Deputy Abdullah Atham, and whatever the Christians publicized contrary to the facts in Amritsar and Allahabad and other places after the fulfillment of the prophecy, and whatever slanders were uttered against me, and the denial of the revelation of Allah Almighty — all these events were stated thirteen hundred years ago by our Prophet (peace and blessings of Allah be upon him) in the form of a prophecy.

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He states: The summary of this prophecy is that there will be some debate and discussion between the Christians and the Promised Mahdi. Initially, it will be a trivial matter, but then it will become a great affair which will be mentioned everywhere. And Satan will announce that, in that dispute which will occur between Muslims and Christians, the truth is with the family of Jesus (Al-e-Isa), and a voice will come from heaven — i.e., it will be divinely indicated — that the truth is with the family of Muhammad (Al-e-Muhammad), meaning that ultimately divine revelation will assure the pure hearts, who are spiritually called the family of Muhammad, that the uproar of the Christians was futile and the truth is with the people of Islam. Accordingly, in this hadith, the words 'Al-e-Isa' and 'Al-e-Muhammad' are mentioned merely as metaphors. And it is obvious that Hadrat 'Isa (peace be upon him) had no worldly lineage; therefore, here undoubtedly by 'Al-e-Isa' are meant those people who claim that Jesus is God and that we are like the children of that God and after death we sleep in His lap. So by this context, by 'Al-e-Muhammad' (peace and blessings of Allah be upon him) also no worldly relationship is meant. Rather, by 'Al' are meant those people who, like children, become inheritors of the spiritual wealth of the Holy Prophet (peace and blessings of Allah be upon him). In fact, everywhere the word 'Al' carries this same meaning with respect to the Holy Prophet (peace and blessings of Allah be upon him), not a worldly relationship, which is a base and mortal thing that is cut to pieces by the sword of 'there will be no lineages among them' upon death. The soul of a prophet can never be pleased that by the word 'Al' his intention should be merely that, like ordinary worldly people, he wants to make people followers of a base and mortal relationship. It is obvious that the prophet's gaze is towards heaven, and his dignity and the height of his aspiration are too pure for him to repeatedly present such relationships with which faith, truthfulness, and piety are not inseparable. And how can it be that Allah the Exalted declares that these worldly relationships end only in this world and that on the Day of Judgment there will be no lineages, but His prophet insists on a lowly relationship which

is the progeny of a daughter? The truth is that the pure and great prophets of Allah the Exalted utter words that contain such knowledge and realities that they start from the earth and reach the heavens. Or, one may say that they descend from heaven to earth like the ray of the sun, and all those words are in that one.

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Remainder of the Footnote

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It happened in just this manner, and when, during Atham's lifetime and also after his death, our treatises and announcements were published in which it was proven in the clearest and most well-reasoned manner that the prophecy concerning Atham had been fulfilled with perfect clarity, then all people of justice and honesty admitted their own error, because that prophecy was so filled with clarity, strength, and grandeur that it was proven not from one aspect but from two aspects. That is, one aspect is that Atham, by adopting compliance with the divine condition, and [they] are like a tree whose root is extremely strong and has reached into the depths of the earth, and whose branches penetrate the sky. But when those same words enter into the common idiom of the masses, the common people, due to their limited understanding and short-sighted intellect, bring them down to exceedingly base meanings, which in the eyes of spiritual people are shameful, because their worldly intellects have no connection whatsoever with the heavens, and they do not know what spiritual light is. Therefore, they quickly, according to their coarse understanding, confine the lofty aims and elevated allusions of the Prophet solely to worldly and perishable relationships, and they cannot comprehend that beyond and behind this perishable and ephemeral relationship there also exist other kinds of relationships, and there is another kind of progeny that cannot be severed after death and does not fall under *lā ansāba baynahum* ["there shall be no lineage among them"] (cf. Qur'an 23:101). Not only that kind of progeny which, for the sake of a garden bearing the name Fadak and a few trees, goes about quarreling and, becoming enraged, sometimes speaks ill of Abu Bakr and sometimes of 'Umar; rather, for the beloved and accepted ones of God, the title of spiritual progeny is most fitting, and that spiritual progeny receives from their spiritual grandfather that spiritual inheritance which no usurper's hand can usurp, and they become the heirs of those gardens over which no other can unlawfully take possession.

Thus these base notions have entered some Islamic sects at the time when their spirit died and they received no share at all of being spiritual progeny. Therefore, due to being deprived of inheritance from spiritual wealth, their intellects became coarse, and their hearts became turbid and short-sighted. Is there any believer who can dispute that Hadrat Imam Husayn and Imam Hasan (may Allah be pleased with them both) were the chosen of God, possessors of perfection, possessors of purity and infallibility, and the Imams of Guidance.

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Continuation of Marginalia

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...he turned back from his former habits and, in accordance with the pure promise of God Almighty, availed himself of the benefit of some respite being granted. Yes, because his turning back was not complete, the respite also was not granted completely. And from a second aspect this prophecy was proven: that when Theism did not value God Almighty's granting of respite and did not bear witness to the truth, but rather sought to conceal this sign under the pretext of three attacks, God Almighty seized him all the sooner. Yes, God Almighty [seized him] in a manner of majesty, like the prophecy of Lekhram.

And they—without doubt, in both senses—were of the Ahl [family] of the Holy Prophet, peace and blessings of Allah be upon him. But the point at issue is: why has the higher category of Ahl been abandoned and boasting made of the lower? Strange that the higher category—that of being of the Ahl of Imam Hasan and Husayn, or of being of the Ahl of someone else, by virtue of which they become heirs of the Holy Prophet's spiritual wealth, peace and blessings of Allah be upon him, and are called the chiefs of Paradise—these people make no mention of this at all. And a perishable connection is repeatedly presented, with which spiritual inheritance is not necessarily conjoined. And if this perishable connection, which arises from a physical bond, were necessarily entitled in the sight of God Almighty, then first of all Cain would have received that right, he who was the firstborn son of Hadrat Adam, peace be upon him, and the son of a prophet; and then after him, that son of Hadrat Noah, the Second Adam, would have received the right, who was given the title from God Almighty: "Indeed, he is a deed not righteous" (innahu 'amalun ghayru salih).

The creed of the people of insight and truth is that even if Hadrat Imam Husayn and Imam Hasan, may Allah be pleased with them, had not been of the Ahl of the Holy Prophet, peace and blessings of Allah be upon him, by way of a lower physical connection, nonetheless, because by way of a spiritual bond they were established as Ahl in the heaven, they would without doubt have been heirs of the Holy Prophet's spiritual wealth. When there is a

single bond of the perishable body, is there then no bond of the spirit at all? Rather, it is established by an authentic hadith and by the noble Qur'an itself that bonds also exist among spirits, and that friendship and enmity exist from pre-eternity.

Now an intelligent person can consider: is being of the Ahl of the Messenger in a permanent and everlasting manner a matter of pride, or being of the Ahl of the Messenger physically, which without piety, purity, and faith is nothing at all? Let no one think from this that we detract from the status of the Ahl al-Bayt of the Messenger of Allah, peace and blessings of Allah be upon him. Rather, from this writing ...

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Remainder of the marginal note

He was not dealt with in a wrathful manner, because he maintained a gentle conduct and did not show harshness and extreme verbal abuse like Lekhram. Therefore Allah Almighty, Who is gentle with the gentle and severe with those of harsh tongue, treated him with gentleness—as if the manifestation of Allah Almighty's prophecy of the Jamali (beauteous) aspect, like the prophecy of Prophet Ayyub (peace be upon him), occurred in Deputy Atham. And the manifestation of His prophecy of the Jalali (majestic) aspect, which was in the mode of wrath, severity, and terror, was fulfilled in Lekhram. And every seeker of truth can learn a lesson from the conduct of these two persons: how Allah dealt gently with the one who was gentle and restrained his tongue—that is, Atham—and did not destroy him with a terrifying death; rather, recalling the inspired condition, when He saw that Atham became afraid and changed his practical course, then Allah also showed gentleness toward him and, due to his turning back, granted him a respite of somewhat more than two years. But the second person, namely Lekhram, because of his...

Our claim is that the station of Imam Hasan and Imam Husain (may Allah be pleased with them) does not consist merely in being physically of the family of the Messenger, for that is worthless without spiritual connection. And the real connection to the Messenger of Allah (peace and blessings of Allah be upon him) belongs only to those dear ones who are spiritually included in his family. The spiritual knowledge and lights of the messengers are, for the messengers, in place of children, which are born from their pure being. And those who obtain new life from that knowledge and those lights, and through those lights attain a new birth—they are the ones who are spiritually called the family of Muhammad. And in the aforementioned prophecy, Satan's declaration that "the truth is with the family of Jesus" is a false utterance from Satan also for this reason: that he spiritually counts the polytheists as the family of Jesus, because those who call Jesus God cannot have any share

with him in heaven, nor can they be his heirs. Then how can they be spiritually his family?
Mouth.

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He did not grant him any respite whatsoever from foul language, harsh speech, religious insolence, extreme impudence, and obscenity; rather, he seized him at a time when nearly two years still remained of the term of his prophecy. So to the extent that Atham, due to his fear, trembling, and terror, prolonged the days of the prophecy's term, to that same extent Lekhram, on account of his foul language and harsh speech, shortened the days of the prophecy's term — that is, 'Abdullah Atham, upon hearing the prophecy, displayed fear, and throughout all the days of the prophecy he remained afraid and wept, and not a single word of disrespect came from his mouth; rather, he even turned away from evil company, became a recluse and a devotee of solitude, and withdrew from his former habits of debate, disputation, and harsh speech; indeed, becoming terror-stricken, he fell completely silent. Therefore, God, Who is the Merciful and Generous God, in accordance with His revealed condition and promise, increased the days of his life to some extent. But Lekhram, upon hearing the prophecy, became even more arrogant and began to engage in foul language and utter abuses more than before, and to speak ill of the pure prophets of God. Therefore, God reduced approximately two years from the days of his life, just as He had increased Atham's days by roughly the same amount. So this is a point of divine knowledge through which two different practices of God Almighty manifested themselves with respect to those two persons, who revealed their intrinsic qualities in two different ways. Without doubt, for those possessed of gnosis, this is a wondrous and enchanting spectacle: how, due to fear and gentleness, the days of one man's life were extended, and the days of the other were shortened by the same measure due to insolence and foul language. And without doubt, the story of Lekhram is the second hemistich of the story of Deputy Atham, and to derive full enjoyment from the story of Atham, it is necessary that along with it, the story of the prophecy concerning Lekhram also be read.

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Whoever does not view these two accounts by joining them together side by side may not be able to properly grasp this subtle point of divine understanding. And those two colors which manifested in the forms of Beauty (Jamali) and Majesty (Jalali) — how can anyone savor their delight until his gaze falls upon both of these accounts in comparison with one another? For this reason, we have deemed it appropriate to record, after this prophecy, the prophecy concerning Lekhram, so that it may be known that just as this prophecy concerning Atham came to pass in a gentle manner, with mildness and slowness, in the very same way the prophecy that concerned Lekhram manifested itself with a terrifying spectacle. So much so that even Atham's funeral was carried out quietly in Ferozepur, and a few men, in a state of silence, finished his preparation for burial and his shrouding and burial, and came away, and there was no momentous gathering. But upon Lekhram's death an uproar of Doomsday broke out, and in the lanes and streets of Lahore such a resurrection-tumult of the Hindus' weeping and wailing arose that the eye of the Lahoris had perhaps not seen its like since the death of Raja Sher Singh. And the funeral procession went out with such a throng of people as though that day were, for the Hindu people, the Day of Judgment.

And what shall we say and what shall we write concerning those people who, purely out of the path of injustice, have said that the prophecy concerning Atham was not fulfilled. Dear readers! First read attentively this entire statement of ours which has been made concerning Atham, and then you yourselves give witness in fairness whether this prophecy was not fulfilled. Is it not true that in the revelation of this prophecy there was the condition of turning [to God in repentance]? And then, is it not true that Atham — by his own words, by his own deeds, by his movements, by his stillnesses, by his stupefied and terror-stricken face and his state of severe grief, and by his baseless and unproven fabrications, and by his withdrawing from his oath, and by his

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...by his withdrawal from complaint and by his own admission that during the days of the prophecy I continued to fear, and by his sudden abandonment of his former habits, he has proven that after hearing the inspired prophecy, he certainly turned away from his hostile habits and religious opposition, and likewise from every kind of recklessness, insolence, and foul language — and not only turned away, but his heart became filled with fear and his peace departed. This is not merely a claim on our part; rather, these are one hundred and two matters, some of which he himself confessed, some of which the public witnessed with their own eyes, and some of which became known from his practical circumstances. But it is a strange cause for wonder that despite such clarity, so many indications, and such clear testimonies, our opponents — the mullahs and their followers — still denied this prophecy altogether. They ought to have celebrated excessively — indeed, more than excessively — over this Sign, which also carried with it spiritual knowledge, whereby a prophecy of the Messenger of Allah (peace and blessings of Allah be upon him) was fulfilled, and without which the Sign regarding Lekhram would have remained merely like a single eye, and the order of those two Signs — which, in the hues of beauty and majesty, displayed the full countenance of divine attributes — would have been disrupted; they ought to have valued the heavenly Sign, seen the inspired condition like a hundred eyes, and, upon finding proof of it in Atham's word and deed, leapt with joy. This was no small matter: that by placing this prophecy and the prophecy regarding Lekhram in comparison with each other, a seeker of truth could attain knowledge of divine manifestations — as if God became visible through this mirror, the secrets of His beauty and majesty were revealed, and it also became known how extraordinary an effect the impact of this prophecy had upon the nature and habit of Atham, to the extent that after hearing it, Atham was no longer Atham; and although he was granted only a short respite, yet still...

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The effect of the prophecy did not leave him [i.e., the opponent], but alas, the hearts of our scholars did not consent to accept the sign of God. Even now it is fitting that they read this book with deliberation and, with a research-oriented mind and heart, ponder a little: after these proofs, what deficiency remains in the truth of the prophecy? Is there any burden of proof upon us from which we have not been discharged? Is it not true that we have demonstrated our claim with many proofs, but he — who had made the claim for concealing the truth, saying, "I am not afraid of three attacks" — was not relieved of that claim by the prophecy, to the point that he died. O dear ones! Now, on the path of manliness and piety, accept the truth.

And I am greatly delighted that some *maulvi* gentlemen are now sending letters and are exchanging declarations of war with petitions for peace. Many rough natures are becoming like clear and straight roads, and the desolate and barren wilderness of hearts is filling up with flowers and gardens like the valley of Kashmir. The illness of incapability and laziness is diminishing, and whatever was difficult for them in earlier days is now becoming easy. Now I see that for every upright nature, this path is clear and open: that they accept me and my signs easily — whereas they accept such extraordinary marvels (*khawariq*) of their past saints about which they have no sufficient proof in their hands. So there is no reason that for accepting such signs — which stand before them [in array] like a mighty army, and cast light, one upon another, through their proofs and clarity — any kind of hindrance should confront them. Rather, this is an occasion of great joy for them that they have witnessed this day. Not very long ago, a priest stood in the market and objected, saying, "God forbid — the Messenger of Allah (peace and blessings of Allah be upon him) ..." [text cuts off]

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If no miracle had occurred, then how much grief would have befallen the hearts of the true believers, and although answers were given through quotations and newspapers, when did the prejudiced enemy ever accept? And now this is the time that no clergyman can stand before us, and the signs of Allah Almighty are descending just like the rain of the rainy season. Therefore, this was an occasion for gratitude, not that you yourself should be the first to begin denying. How great a matter of pride it was that even now there exist in Islam possessors of miracles and signs, and they do not exist in other nations. Ponder a little—was all this activity for the sake of Islam or for some other purpose? Now, after my advent, Islam is on that pinnacle of eminence that in comparison to it all other faiths lie in the depths, because the only living religion is that which possesses fresh, new signs. That which has no living signs is not a religion but a collection of old tales. So how joyous a matter it is that now the dignity of Islam, through my advent, has advanced to a supreme degree. Its light does not allow the enemy to approach near. Is there any doubt that previously when Islamic signs were mentioned, they appeared in the eyes of the enemies merely as claims? Now it shines like the sun, and every preacher receives help from me in his endeavors, and the help of God supports my good intentions at every moment. Now we can defeat the enemy in only one matter: that his religion is dead and devoid of signs, and now every Muslim can display a living and present sign, whereas previously that was not the case. Rejoice and exult, for these are the days of Islam's fortune.

And among the awe-inspiring and magnificent signs is the sign of the death of Pandit Lekhram, regarding the occurrence of which not one or two, but all the Hindus and Muslims of British India [are witnesses].

[illegible]

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I call (you). Enter into Islam, for if you accept this religion, then you will remain safe, and untimely death and destruction will not come upon you. And if you do not do so, then death and Hawiyah (the pit of Hell) are before you. And if you accept Islam, then Allah will give you two rewards: one is that you accepted the Messiah (peace be upon him), and the second reward is that you believed in the Prophet of the End Times. But if you turn away and do not accept Islam, then remember that the sin of your nobles, your companions, and your subjects will also be upon your neck. O People of the Book! Come to a word that is equal between you and us — that is, both teachings, the Gospel and the Qur'an, bear witness to it, and according to both groups it is agreed upon; no one has any disagreement in it. And it is that we worship only that God who is One, without partner, and we do not associate anything with Him — neither any human, nor any angel, nor the moon, nor the sun, nor the wind, nor the fire, nor any other thing — and that none of us take others like ourselves as gods and lords instead of Allah. And Allah has told us that if these people, after hearing this command, do not desist and do not give up their fabricated gods, then say to them: "Bear witness that we are steadfast upon Allah's command that for worship and obedience, we must bow our necks at His threshold alone." And that Islam which you have not accepted, we accept it. This was the letter which our Master and Lord, the Prophet (peace and blessings of Allah be upon him), wrote to the Caesar of Rome, and he did not give him an absolute promise of destruction and ruin, but rather it was a conditional promise for his safety or lack thereof. And from the same page of Sahih al-Bukhari, it is known that the Caesar of Rome had turned somewhat towards the truth, therefore Allah Almighty —

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he had already stated before the Roman Caesar, then at that time the Caesar spoke that speech which is mentioned in the above Arabic phrase, the translation of which is this: If these things are true which you say, then that prophet who has been born among you will soon become the master of that place where these two feet of mine are, and the Caesar was very proficient in the science of the stars. Through this science also it became known to him that this is that very victorious and triumphant prophet whose promise has been given in the Torah and the Gospel. And then he said, "I knew that that prophet was soon to appear, but I did not know that he would appear from among you, and if I knew that I could reach him, I would strive to see him. And if I were with him, I would adopt this service for myself, that I would wash his feet." This is only that reply which the Caesar gave after reading the letter — that is, after reading this letter in which the Caesar was given a conditional threat of his destruction and ruin, and although the Caesar did not fully fulfill the condition of "submit and be safe" which was in the letter, and did not separate from the Christian community, nevertheless, from his aforementioned speech it is found that he had turned somewhat towards Islam, and this was the reason that he was granted respite, and his kingdom did not suffer complete destruction, nor was he quickly destroyed. Now, when we compare the condition of Deputy Atham with the condition of the Roman Caesar, we find both conditions so similar to each other that it is as if Atham is the Caesar or the Caesar is Atham. Because both of them, to some extent, acted upon the conditional prophecy, therefore God's mercy dealt with them with gentleness and slowness, and granted both of them some respite in their lives. But since both of them were convicted in the sight of God of the crime of concealing testimony, and like Atham, the Caesar also did not

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...had concealed. Because in the end, having found his ministers of state ill-disposed toward him, he consoled them with these words: that those earlier words of mine, in which I had shown inclination toward Islam and had urged you toward it — those words were not from my heart; rather, I was testing you, to see how firmly established you were in the Christian religion.

But Lekhram's case resembles that of Kisra — that is, Khusrau Parvez — because upon the arrival of the letter of His Holiness (peace and blessings of Allah be upon him), he displayed great anger and ordered that this man should be arrested and brought to me. To this end he wrote an emphatic decree in the name of the governor of the province of Yemen: that the man in Medina who claims prophethood, whose name is Muhammad (peace and blessings of Allah be upon him) — arrest him without delay and send him to me.

This governor, for this task, appointed two strong men from among his military officers, so that they might carry out this command of Kisra. When they reached Medina and disclosed to His Holiness (peace and blessings of Allah be upon him) that they had this order to arrest him —

At this place it will not be without benefit to point out that in the time of Khusrau Parvez the greater part of Arabia was subject to the throne of Persia (Iran); and although the land of Arabia had been left aside, regarded as a wasteland from which no tribute could be obtained, nonetheless, in a manner of speaking, that land was counted among the protected dominions of that same empire. But the civil polity of the empire had no coercive hold over Arabia, nor did they pass their lives under the protection of that empire's political law; rather, they were entirely free, and in the fashion of a republican polity one group ruled over others in order to maintain peace and justice within their own people — among whom the opinion of some was honored above all in the enforcement of commands, and their single opinion was reckoned as somewhat equal in weight to the opinion of the whole

group.

So, unfortunately, this too became a cause of Kisra's provocation: that he considered His Holiness (peace and blessings of Allah be upon him) to be one person among his subjects. But after this miracle, which has been mentioned in the main text, the relations of the Persian government with the land of Arabia were definitively severed — up until the time that the whole of that land came into the possession of Islam. (Minhu)

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...having brought them to the presence of their lord Khusrau, the Prophet (peace and blessings of Allah be upon him), paying no heed at all to their statement, said: "I will give a decisive reply to this." The next morning when they presented themselves, he said: "Tonight my Lord has killed your lord (whom they repeatedly called 'lord, lord') by setting his own son Shiruyah against him and having him killed." And so it happened. When these people reached that city of Yemen where the governor of the Persian kingdom resided, that governor had not yet received any news of the killing of Khusrau; therefore he was greatly astonished, but he said: "To remedy this act of disobedience, we should do nothing hastily until we wait a few days for the postal service from the capital." So when after a few days the mail arrived, among the dispatches a decree came out in the name of the governor of Yemen, written by Shiruyah, the crown prince of Khusrau. Its content was: "Khusrau, my father, was a tyrant, and because of his tyranny the affairs of the kingdom were falling into disorder; therefore I have killed him. Now consider me your emperor and remain in obedience to me. And as for a Prophet who has arisen in Arabia, regarding whose arrest my father had written to you, keep that order suspended for now." And as we have already stated that the story of Qaysar and Atham is entirely similar to each other, in the same way we cannot refrain here from writing that similarly the story of Lekhram bears a most intense resemblance to the story of Khusrau, i.e. Khusrau Parvez, because just as a Hindu who considered himself a new Muslim thrust a spear into the belly of Lekhram, in the same way Shiruyah thrust a spear into the belly of Khusrau. And news of both those incidents—of Lekhram and Khusrau—was given at a time when no one had any idea that such an incident would occur.

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Soon we shall hear. And as we have already stated, whatever divine punishment befell Athanasius and the Caesar of Rome, it appeared in a *jāmālī* (beautiful/gentle) form; and the prophecy made concerning Athanasius and the Caesar of Rome was conditional, and in accordance with that condition, when they both became to some extent bound by that condition, they were granted a respite for a short period. But the prophecy made concerning Lekhram and Kisra — that is, Khosrow Parvez — was unconditional, and these two events — of Kisra and Lekhram — appeared in a *jalālī* (majestic/terrible) form. And just as it is the belief of all Muslims that the slaying of Kisra was a great miracle, because he was a bitter enemy of the Messenger of Allah, peace and blessings of Allah be upon him, similarly, if Muslims wish, they can testify that the slaying of Lekhram was also a great miracle, because he too was a bitter enemy and foul-mouthed slanderer of our Prophet, peace and blessings of Allah be upon him. Yes, there was this difference between Kisra and Lekhram: that Kisra was a king who, in the heat of his enmity, could resort to the sword; whereas Lekhram was a Brahmin from among the common Hindus, who possessed nothing except foul speech, obscenity, and utterly shameful abuses. Moreover, Kisra intended to attack the life of our Master and Lord, peace and blessings of Allah be upon him; while Lekhram intended to attack the sacred honour, righteousness, and pure fountainhead of prophethood of that Exalted Being. Therefore, God, Who is Possessor of non-jealous protectiveness (*ghayrat*) for His beloved ones, after thirteen hundred years from the incident of Kisra, once again displayed — through the death of Lekhram — the same miracle that had been shown in the capital of Persia, in the special royal palace, by the hand of Shiruyah, for the defence of the honour and righteousness of His Holy Prophet. From this, every human being learns that it is not good to assault the honour or life of God's beloved and chosen ones.

Wheat from wheat grows, barley from barley —

Do not be heedless of the requital of deeds.

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And it has come in the noble hadith that: *Idha halaka Kisra fala Kisra ba'dahu* — that is, when Kisra (Chosroes) is destroyed, no Kisra will arise after him who would be his successor in tyranny and oppression. From this hadith it can be deduced that after the death of an evil-tongued, foul-mouthed, and enemy of the Messenger of Allah (peace and blessings of Allah be upon him) who existed among a people, the birth of another human being with the same traits for that people is an impossible notion, because God does not always wish to hear abuses and foul language directed at His righteous ones.

Now we wish to state how clearly and forcefully this prophecy concerning Lekhram was communicated five years before the incident of his murder. So let it be clear that when Lekhram, with great insistence, asked me for a prophecy regarding his death, then after prayer I received this revelation: *'Ajal jasiduhu khawar, lahu nasbun wa 'adhab.* That is, "He is a lifeless calf; at the time of being killed, a sound like that of a calf will come out, and there is no life in him, and for him there is *nasb* (torment/persecution) and *'adhab* (punishment)."

In *Lisan al-'Arab*, which is an old and authoritative book of the Arabic language, among the meanings of the word *nasb*, besides other meanings, it is also written that when it is said *nasaba fulanun li fulanin*, its meaning will be that a person attacked that person with the intention of taking his life and made full effort to destroy him out of enmity.

Accordingly, in that place of *Lisan al-'Arab*, the exact words are: *Nasaba fulanun li fulanin nasban idha qasadahu wa 'adah wa tajarrada lahu.* The meaning is the same as given above. See *Lisan al-'Arab*, word *nasb*, page 258, line number 2.

And the word *khawar* is used in the Arabic lexicon for the sound of a calf. But

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When this word is used for a human being, it is employed in a situation where a slain person, at the time of being killed, makes a sound like a calf, just as in that same **Lisan al-Arab**, in the explanation of the word **khawar**, on page 345, a hadith has been written to confirm these meanings, and it is this:

"And in the hadith concerning the killing of Ubayy ibn Khalaf, 'he bellowed (yakharu) as an ox bellows (yakhiru al-thawr),' meaning: when Ubayy ibn Khalaf was killed, he made a sound just as an ox makes a sound." And sometimes the word **khawar** is used in the Arabic language for the sound of a weapon that is shot. Accordingly, in that same **Lisan al-Arab**, on page 345, a verse of a famous Arab poet is written regarding this idiom, and it is this:

بينهم وبينهم من يمشي في الغمام
بينهم وبينهم من يمشي في الغمام

بينهم وبينهم من يمشي في الغمام
بينهم وبينهم من يمشي في الغمام

Meaning: "Among these arrows that are shot and then drawn out, a sound comes like the sound of a calf — even if it be a day in which continuous rain has fallen and moistens everything." And the word **saqit al-nada** that occurs in the verse means: the water that falls on trees, then whatever water collects on the trees and then falls to the ground — that water is called **saqit**; and **nada** refers to wild trees, which are called **ban** in Hindi. And the poet's intention here is to praise the sharpness, straightness, and swiftness of his arrows — that when they are shot and turned, they make a sound like the sound of a calf, and even if a heavy downpour and continuous rains are falling, those arrows suffer no harm due to the excellence of their craftsmanship and the good quality of their wood.

In short, from this highly authoritative book, which is **Lisan al-Arab**, it is proven —

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That the word *khawar* is also used for a person in the state when he cries out at the time of being killed; and the sound of the weapon at the time of killing is also called *khawar*.

And just as we have now written that this prophecy — i.e., *‘ajila jasaduhu khawar, lahu nasbun wa ‘adhab* — according to its two words, *khawar* and *nasb*, indicates the killing of Lekhram, in the same way, in accordance with it, through the understanding of God Almighty we have written those verses and also a few lines of prose which are recorded in the Fifth Appendix of the book *Ā‘īnah-yi Kamālāt-i Islām*. Upon reflecting on them, an intelligent person can understand that those statements make it clearly evident that Lekhram will depart from this perishable world not by his natural death but by means of killing, in accordance with the meaning of the prophecy. Accordingly, the passage on page 2 of that appendix, which indicates this form of death, is as follows:

“Now, publishing this prophecy, I make it manifest to all Muslims, Aryas, Christians, Deists, and other sects that if, within the period of six years from today’s date, no such punishment descends upon this person which is distinct from ordinary afflictions (illnesses) and extraordinary (i.e., separate from natural deaths which are included in the normal course), and which possesses in itself a divine character (i.e., a person can understand that this is a sudden calamity that produces a frightening effect upon hearts), then consider that I am not from God Almighty, nor is this utterance of mine from His spirit. And if I prove false in this prophecy (i.e., if Lekhram’s death does not occur in a terrifying manner)...”

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So I am ready to suffer every punishment and am content that a rope be put around my neck and I be dragged to some gallows, and despite my acknowledgment, it is also evident that a person being proven false in his own prophecy is a disgrace greater than all disgraces. What more should I write? Now the Aryas should all pray collectively that this punishment be inflicted upon this advocate of theirs.” End.

And the verses on page one of the same appendix, which loudly indicate the manner of Lekhram’s death, are these:

Wonderful is the light in the soul of Muhammad —

From oppressions a heart then becomes pure.

Wonderful is the ruby in the mine of Muhammad —

That which comes from the lovers of Muhammad.

I wonder at the heart of those deficient ones —

Who turn their face away from the table of Muhammad.

I know not, O wretched self, in both worlds —

Who possesses the might and glory of Muhammad.

God is disgusted with that breast a hundred times —

Which belongs to the spiteful ones toward Muhammad.

God Himself will burn that worm of the world —

Which is among the enemies of Muhammad.

If you desire deliverance from the intoxication of the self —

Come under the skirt of the intoxicated ones of Muhammad.

If you desire that truth speak to your ear —

Become from the heart a reader of Muhammad.

If you desire a proof, become a lover of him —

I have a head to sacrifice for the dust of Ahmad.

By the hair of the Messenger of Allah, I am —

On this path, whether they kill me or burn me.

Muhammad is the proof of Muhammad —

I am a friend, every moment a sacrifice for Muhammad.

In the work of religion I fear no world —

With a lion's face I do not turn my face from the court of Muhammad.

For I have the color of the faith of Muhammad —

Radiant is Muhammad.

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How easy it is to cut oneself off from the world

For the remembrance of the beauty and excellence of Muhammad

Every atom of me is sacrificed in His path

For I have seen the hidden beauty of Muhammad

I know no other teacher by name

For I have studied in the school of Muhammad

I have no business with any other beloved

I need that one whose eye is (like) the eye of Muhammad

For I am slain for that Muhammad

I desire nothing but the garden of Muhammad

My heart is in anguish — do not seek my side (my support)

I am that blessed bird among the birds of the sanctified realm

O my soul, you have illumined me with love

Alas, if I give a hundred lives in this path

For we have tied ourselves to the skirt of Muhammad

Who has a place in the garden of Muhammad

May my life be sacrificed for you, O life of Muhammad 108

Nothing else is worthy of Muhammad

What verses these youths have given!

O ignorant and misguided enemy

No one can enter the field of Muhammad

Fear the sharp sword of Muhammad

The people have lost the way of the Master

Seek (it) among the family and helpers of Muhammad

O denier of the status of Muhammad!

(He is) also from the manifest light of Muhammad

Though grace is without name and sign

Come and behold the youths (ghilman) of Muhammad

Regarding a prediction about Lekhram Peshawari

Now from all these verses and from the above prose it is clearly evident that for the death of Lekhram, the sharp sword is indicated, and (his) death is...

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...the punishment has been described as a horrifying punishment, one that is distinct from ordinary deaths. And the very word "nasb" and "khawar" also indicated that this death would occur by means of killing. Nevertheless, since Almighty Allah willed to make this prophecy as clear as possible, that Most Absolute Wise One did not suffice only with this prophecy in which the words "khawar" and "nasb" are present, but for its explanation and detail He added several other inspired prophecies along with it, which we shall now relate. But here it is written with utmost regret that some ignorant people, due to their bigotry, have reached such a state that they have not paid the slightest attention to the meanings of this prophecy, nor have they looked at the commentary and detail that exists beneath it, in which it is clearly written that this will be an extraordinary and horrifying sign, not an ordinary death. Rather, with extreme injustice they have raised the objection that in this prophecy there is only the word "azaab" (punishment), and punishment does not mean death. But these objectors have, out of ignorance, overlooked the word "nasb," which indicated death by killing, and the word "khawar," which indicated that state when, at the time of being killed, a sound like that of an ox comes from the mouth of the slain person. And even if, as an impossible supposition, the words "nasb" and "khawar" were not in the prophecy, and only the word "azaab" were there, even then it would still have indicated death. For all the complete examples of punishments that have been described in the Torah and the Holy Qur'an were accompanied by death. The punishment that befell the people of Noah—what was it? It was death by water. The punishment that befell the people of Lot—what was it? It was death by raining down stones. The punishment that befell the people of the Elephant—what was it?

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...through pebbles—that was death. The opponents of our Prophet (peace and blessings of Allah be upon him) were punished—what was that? It was death through the sword. Similarly, many nations were punished due to the abundance of their sins—what were those [punishments]? All were death. Can anyone prove that the punishments which descended from heaven upon the opponents of the prophets in this world did not reach the limit of death, but were only like a teacher scolding children or like a slight pain occurring? O Allah, O Allah, how far has prejudice reached! For the sake of enmity toward me, the punishments of the people of Noah, the punishments of the people of Lot, the punishments of the people of Nimrod, the punishments of 'Ad and Thamud, the punishment of the people of the prophet Salih, and the punishments that descended upon the enemies of Moses (peace be upon him) are now interpreted to mean that those people did not die—so that in some way the prophecy of 109 [Lekhram] may be denied.

These people, in order to deny [the prophecy], thrash about in every direction and also put forward this excuse: "The punishment that will be in Hell—where is there death in that?" The answer to this is that all the inhabitants of Hell first bear the punishment of death and only then reach Hell. Who has ever entered Hell without death? And there would be death in Hell as well, were it not for the promise of Allah Almighty that thereafter there will be no death. Yet despite this, Allah Almighty has not called the inhabitants of Hell alive.

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As He says: "Indeed, whoever comes to his Lord as a criminal—then indeed for him is Hell; he will neither die therein nor live" (Surah TaHa 20:74). That is, the person who dies in a state of being a criminal—for him is Hell, in which he will neither die nor remain alive. Now observe: for the inhabitant of Hell there is no life, although for the completion of eternal punishment there is also no death. Apart from this, the promise of punishment for Lekhram was in this very world, not in the Hereafter. So this punishment, like the punishment of the people of Noah, or...

****TaHa: 75****

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...must resemble the punishment of the people of Lot or the punishment of those other nations that occurred in this world — a punishment by which those people died — not the punishment of Hell which will come after this world.

What great prejudice is this, and how they are flailing hand and foot to somehow mix the signs of God in the dust! So because Allah Almighty knew that these people's commanding selves would present all sorts of baseless arguments in order to somehow avert a shining sign of God Almighty — lest it enter their hearts and illumine their breasts with the knowledge of God — therefore, the All-Knowing, All-Wise God expressed this prophecy several times in several inspirations, and having clearly explained it, caused those passages to be recorded in my book which I have now written.

Now I deem it appropriate to mention here those other inspirations and unveilings as well which were expressed in explanation and elaboration of this prophecy. But it is not without benefit to state this much: that among these people there is also this objection: when once God Almighty had expressed that a pestilence was to be installed over the plague and punishment was to descend for six years, then what need was there for other prophecies? The answer to this is that the other prophecies are by way of detail and commentary upon this prophecy, so that the full and complete argument may be established against the ignorant objector. And if it is not permissible for God Almighty to explain some of His inspirations by means of other inspirations, then this objection would itself apply to the Book of God — for example, when He once said in Surah al-Ikhlās: "Say, He is Allah, the One; Allah, the Self-Sufficient; He neither begets nor is He begotten, nor is there any equivalent to Him" (al-Ikhlās 112:2-5), then what need was there to repeatedly mention these meanings in the Holy Qur'an and needlessly lengthen His discourse? Now let it be seen how this ignorant sect, by objecting to my prophecy, goes about...

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...also raises objections against the speech of Allah, the Honorable Qur'an. Now we write below the remaining revelations which serve as an explanation for this prophecy, and we expect of the viewers that they will ponder carefully and not deliberately become a target of accountability by denying the signs of Allah Almighty.

Let it be clear that for the detail and explanation of the aforementioned prophecy, there is another revelation which was published approximately five years before the death of Lekhram. Accordingly, it is recorded in my treatise **Karamat al-Sadiqin** at the end — that is, on the last page of the title page, in the eighth line — and the passage containing the aforementioned revelation is this:

Wa minha ma wa'adanī rabbī wastajāba du'ā'ī fī rajulin mufsidin 'aduwwillāhi wa rasūlihi al-musammā Laykhrām al-fashāwarī, wa akhbaranī annahu min al-hālikīn. Innahu kāna yasubbu nabiyyallāhi wa yatakallamu fī sha'nihi bi kalimātin khabīthah. Fada'awtu 'alayhi fa bashsharanī rabbī bi mawtihi fī sitt sanīn. Inna fī dhālika la'āyatan lil tālibīn.

That is: Among My signs which Allah manifested in My support is a prophecy which was conveyed to Me regarding a mischievous person who was an enemy of Allah and His Messenger, whose name was Lekhram and who was a resident of the district of Peshawar — and Allah informed Me about him and promised Me that He would destroy him. This person used to abuse the Prophet (peace and blessings of Allah be upon him) and would utter disrespectful words concerning his dignity. So I invoked a curse upon him, and Allah accepted My prayer and gave Me the glad tidings, saying: I will destroy Lekhram within a term of six years. In this prophecy there is a great sign for those who seek Allah. Only

All Hindus, Muslims, and Christians residing in British India are witnesses to this matter, and the Government itself is also a witness, in whose service this Arabic prophecy-containing book...

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It had been sent that this prophecy of death, which was made concerning Lekhram approximately five years before his murder, and had become well-known among hundreds of thousands of people, had clearly stated through repeated announcements that this death would not occur from an ordinary illness, but would certainly take place with a terrifying sign, that is, with a wound, and would shake hearts. Now see how this prophecy is telling clearly and explicitly in plain words that God has absolutely willed that He will destroy Lekhram within a period of six years in a horrifying manner. Here it should also be remembered that when the first prophecy was made, in which the words "nasb" (affliction) and "azab" (punishment) occur, ignorant opponents began to object: "What reality does the prophecy of punishment have? Punishment could also come from a headache." And although in oral speeches it was told to them that in this place by "punishment" death is meant, as the word "nasb" indicates, yet they, with extreme prejudice, did not cease objecting. Passages from the Holy Quran were presented where punishment was mentioned concerning the people of Noah, the people of Lot, and the people of Pharaoh, from which manifest death was meant. Even then they did not accept. At last, attention was directed to God Almighty that He should inform of Lekhram's death through an open, clear revelation. Then God Almighty granted that revelation which is written above, in which, in an Arabic phrase, with complete explanation and detail regarding Lekhram's death, this passage which is in the last page of the treatise **Barakat al-Du'a** — that the sign of this prophecy will shake hearts — its meaning is that at that time a great uproar will arise, and the prophecy will appear in a terrifying form, suddenly and contrary to expectation, so that hearts will tremble. That is, Lekhram's death will occur in a dreadful and fearsome manner, from which a clamor will instantly erupt and hearts will be struck.

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It has been prophesied that he will be killed within six years. But even after this inspiration, the clamor of biased natures did not subside, and they said: "People always die from illnesses and also regain health; this is no prophecy at all." And out of the path of injustice, they did not consider that although the cycle of death certainly continues, yet it is not within any human's power to fix a date or a period for anyone's death. Still, the biased newspapers raised a hue and cry that this prophecy is vague and ambiguous. And however much it was explained that now, through the medium of inspiration, the news of death had been conveyed in clear words, yet they persisted in deceiving people through the path of injustice and kept saying: "The cycle of death is also ongoing for human beings. What terrifying sign is there in this?" Thus, *Anis-e Hind Meerut*, which is a newspaper published on behalf of the Hindus in Meerut, raised this same objection in its issue of 25 March 1893 and wrote that such a prophecy would not be useful and that doubts would remain about it.

But since Allah Almighty, through His continuous inspirations, had fully made me understand that by this prophecy death is meant, and moreover death by killing and a terrifying death, for this reason I gave to the editor of *Anis-e Hind Meerut* that tooth-breaking reply which I had already published, in those very days, on the title-page pages of my booklet *Barakat al-Du'a*, nearly five years before the occurrence of the prophecy. I deem it appropriate [to quote] that reply, which was printed on the title page of my booklet *Barakat al-Du'a* a long time before the event of the killing of Lekhram.

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It has been published. At this place I shall quote from this treatise. So it is as follows.

****Sample of an Accepted Prayer****

****Objection by Anis-e Hind, Meerut, to Our Prophecy****

I received the issue of this newspaper, printed on 25 March 1893, in which there is some criticism regarding my prophecy that I had published about Lekhram Peshawari. I have come to know that this word of truth has also been burdensome for some other newspapers, and in reality it is a cause of joy for me that in this way it is gaining fame and propagation at the hands of the opponents themselves.

So I consider it sufficient at this time to write only this much in response to the criticism: that in whatever manner and way Allah Almighty willed, it was done; I have no intervention in it. Yes, as for the question that such a prophecy will not be beneficial and doubts will remain regarding it — concerning this objection, I fully understand that it is premature.

I myself confess to this matter, and now again I affirm that if, as the objectors have supposed, the outcome of the prophecy ultimately turns out to be merely that a slight fever came, or a minor pain occurred, or cholera struck, and then the original state of health was restored, then that prophecy would not be considered valid and would undoubtedly be deceit and fraud, because no one is free from such illnesses. All of us become ill at some time or another. So in that case, undoubtedly I would deserve the punishment which I have mentioned. But if the manifestation of the prophecy occurs in such a manner that it includes divine wrath

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If the sign appears in a clear and open manner, then understand that it is from God Almighty. The real truth is that the personal grandeur and awe of a prophecy are not in need of fixing days and times. In this matter, it is time [that decides].

It is sufficient to set a limit for the descent of punishment; then, if the prophecy indeed manifests with tremendous awe, it itself draws hearts towards it, and all those thoughts and criticisms that arise prematurely in hearts become so obliterated that fair-minded people of opinion retract their views with a sense of compunction. Besides this, this humble one is also subject to the law of nature. If the basis of this prophecy on my part is only this much — that I published this prophecy by merely employing conjecture, keeping a few probable illnesses in mind, and speculating — then the person regarding whom this prophecy is made can also do the same: on the basis of those same conjectures, he can make a prophecy concerning me. Rather, I am agreeable that instead of the six years I have fixed as a term in his case, he set down ten years for me. Lekhram's age at this time is probably at most twenty-six years, and he is a young, strong-framed man of excellent health, while this humble one's age at this time is slightly over fifty years, and I am weak, perpetually ill, and afflicted with various kinds of ailments. Then, despite this, when comparison is made, it will itself become evident which matter is from man and which matter is from God Almighty.

Tiryaq al-Qulub

On the part of — and the objector's saying that "the time for such prophecies is no more" is a trivial sentence which many people utter with their mouths. In my estimation, this is such an age for the acceptance of firm and perfect truths that perhaps no parallel can be found in earlier times. Yes, no deception can remain hidden from this age, but this is even a cause of joy for the righteous, because the person who knows how to distinguish between deception and truth is the one who honours the truth from his heart and accepts it cheerfully and with haste. And truth has such an attraction that it gets accepted by itself. It is evident that the age goes on accepting hundreds of novel things which people's forefathers had not accepted. If the age were not thirsty for truths, then why has a mighty revolution begun in it? Indeed, the age is a friend of real truths, not an enemy. And to say that the age is wise and the time of simple, straightforward people has passed — this is, in other words, a condemnation of the age. As if this age is such an evil age that even when it finds truth to be truly truth, it does not accept it. But I shall never accept that this is actually the case, because I see that most of those who turn to me and benefit from me are precisely those who are newly educated — among them some are B.A.

This confrontation of truth and falsehood has been clearly manifested through that prophecy of Lekhram which he had made concerning me. For in 1892 CE, Lekhram issued this proclamation concerning me: "This person will die of cholera within a period of three years." Now the term of his prophecy has long since passed, and I, by the grace of Allah the Exalted, remain alive and safe. But my prophecy, which had a term of six years, gave him the cup of death at such a time that two and a half years still remained from the prophecy.

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****Tiryaq al-Qulub (The Antidote of Hearts)****

...and have reached M.A., and I also see that this group of educated people—112—accepts the truths with great eagerness, and not only that, but a group of newly converted and educated Eurasian Englishmen, whose residence is in the vicinity of Madras, has joined our community and believes in all the truths. Now I think that I have written all those things which are sufficient for a God-fearing person to understand. The Aryas are free to attach whatever marginal notes they wish to this article of mine from their side; I care nothing for that, because I know that at this time, praising or condemning this prophecy are both equal. If it is from God Almighty—and I know well that it is from Him—then its occurrence will certainly be accompanied by a dread-inspiring sign, and it will shake hearts. And if it is not from Him, then my disgrace will become evident, and if at that time I resort to flimsy interpretations, that will be a further cause of disgrace. That Ancient Being, and that Pure and Holy One who holds all powers in His hand, never grants honour to a liar. It is absolutely false that I bear any personal enmity towards Lekhram. I have no personal enmity with anyone; rather, that man opposed the truth and mentioned with contempt a perfect and holy person who was the fountainhead of all truths. Therefore, God Almighty willed to manifest the honour of one of His beloved ones in the world.

And peace be upon whoever follows guidance.

Then, at that very time when I was writing a response to the objection of Anis Hind of Meerut—

regarding Lekhram being killed, I

was writing at night—the news of Lekhram's killing was again given to me. Accordingly, on the last page of the same **Barakat al-Du'a**, on the title page back [i.e., the verso of the title page]...

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In the footnote, that news is recorded, and it is as follows:

****Concerning Lekhram of Peshawar — Another Vision****

Today, which is April 2, 1893, corresponding to the 14th of the month of Ramadan, 1310 AH, in the morning, during a brief state of drowsiness, I saw that I was seated in a spacious house, and several friends were also present with me. Meanwhile, a person of powerful build and terrifying appearance — as if blood was dripping from his face — came and stood before me. I lifted my gaze and looked at him, and I realized that he was a being of a new creation and disposition, as if not human. He was among the severe and harsh angels, and his awe had descended upon hearts. As I was looking at him, he asked me, "Where is Lekhram?" and he named another person, saying, "Where is he?" Then at that moment I understood that this person had been appointed to administer punishment to Lekhram and that other person. However, I did not remember who that other person was. Yes, I do recall with certainty that that other person was among those few men concerning whom I had already issued a proclamation. And it was Sunday, and the time was in the morning. So all praise belongs to Allah for that.

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It is still not known who this person is.

This was an indication that on Sunday, when people would rise in the morning, they would say, "Now where in the world is Lekhram?" — because on Saturday, Lekhram, having been killed and turned to ashes by blazing fire, would be left without name or trace, and on Sunday, the entire story of his life would become a dream and fantasy.

O rival, who on Saturday held onto life — on Sunday, not a trace of him remained.

Where is that Lekhram today? On Sunday, every commoner and elite will say.

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Then, when it became decisively and categorically settled that upon the acceptance of my prayer, it had been decreed in heaven that Lekhram would be killed with a grievous torment, I, in that same book **Barakat al-Du'a**, on page 28, addressing Sayyid Ahmad Khan Sahib, C.S.I., revealed to him in a few verses that if he has any doubt about the acceptance of the prayer, then let him wait and see in what manner the acceptance of the prayer I made concerning Lekhram becomes manifest. And I directed his attention to pages 2, 3, and 4 of this book **Barakat al-Du'a**. Beneath the verses, I wrote the references to those pages.

Accordingly, those verses are as follows:

The face of the Beloved has no veil from the seekers;

It shines in the sun and gleams in the moonlight.

But that beautiful face remains hidden from the heedless;

A lover is needed who would lift the veil for it.

His pure skirt is not attained by the arrogant;

There is no way save helplessness, pain, and agitation.

Most dangerous is the lane of the old Beloved;

You need a shield of safety—turn your head from self-willed ways. [113]

So that His speech may not reach the intellect and reason of the unworthy;

Whoever loses himself finds that right path.

The difficulty of the Qur'an is not solved by the worldly;

Its ecstasy is known only to that intoxicated one who tastes that wine anew.

O you who have not been given awareness of the inner lights,

Whatever you say about us, you are not worthy of reproach.

We have spoken these words in the manner of preaching and advice,

So that perhaps this ointment may heal that festering wound.

Seek a cure for the torment of denying prayer through prayer itself,

For what remedy is there at the time of a hangover and burning fever?

By this age he had a harsh nature, not human;

The hand of God killed him.

In short, when the angel appeared on Sunday morning with bloody eyes, this was an indication of the fact that on Saturday he would kill Lekhram, and on Sunday he would show his bloodshot eyes to the world—that is, as soon as Sunday morning came, a general outcry would arise that Lekhram had departed from this world in a state of being murdered.

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O you who say, "If prayers had any effect, where is it?" — hasten toward me, I will show you like the sun.

Yes, do not deny these mysteries of the powers of the Truth. Cut the story short; from us you have an accepted prayer.

See pages 2-3-4 of the title page of the treatise Barakat al-Du'a.

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Now this too should be known: that the explanation of this prophecy is not limited merely to the fact that in it the death of Lekhram was foretold, and also it was stated that death would not occur through ordinary illnesses, but that death would come with a terrifying sign, and death would come by means of the sword. Rather, in another prophecy along with it, the day and date of the death were also specified, just as in my book **Karamat al-Sadiqin**, on page 54, there is an Arabic verse concerning this matter, which was printed in the aforementioned treatise approximately four years before the incident of Lekhram's murder and was published among all communities. This is the same verse about which Hindu newspapers [wrote]. In this verse, addressing Sir Sayyid Ahmad Khan Sahib, it is stated: "You who deny this matter — that prayers are accepted — your view is entirely wrong. The proof of this is that I prayed that Lekhram be killed by a murderous death within six years, and God has informed me that that prayer has been accepted. And also that Sir Sayyid Ahmad Khan, remaining alive until the final outcome, will see with his own eyes that according to the prayer, Lekhram was killed within six years." Accordingly, Sir Sayyid Ahmad Khan Sahib did not die until 6 March 1897 arrived, on which Saturday Lekhram was killed.

In the newspaper **Samachar**, which is a Hindu paper, it is written: "Our forehead [i.e., we felt alarmed] only at the time when the author, the Promised Messiah, made a public

announcement in his book that Lekhram would be killed on the day of 'Id." See the newspaper *Samachar*, page —. But let it be remembered that this editor made a mistake in this statement, saying that we had specified the day of 'Id for the killing of Lekhram according to the prophecy. Rather, as is evident from this verse, which we have written in the text, the day after 'Id was specified in the verse. Since the prophecy of this verse was made known orally to hundreds of people, it also became famous among the Hindus.

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It was insisted upon at the time of the murder of Lekhram and presented to the Government, and this uproar was raised:

"If this predictor was not involved in a conspiracy regarding the murder of Lekhram, then through what means and resources did this person, having received information, proclaim four years before Lekhram was killed that he would be killed on the day of 'Eid?" And that verse is this, which is recorded on page 54 of *Karamat al-Sadiqin*:

وَبَشِّرَانِي رَبِّي وَاقَالَ مُبَشِّرَانِي سَاتَارِيفُ يَوْمِ الْإِدِي وَاقَالَ اقْرَابُ

(Wa bashsharani rabbi wa qāla mubashshiran sata'rifu yawma al-īdi wa al-īdu aqrabu)

That is: "My Lord gave me glad tidings of the fulfillment of a prophecy, and having given glad tidings, it was already done." So this Hindu editor remembered the prophecy of this verse with some error and then, when Lekhram was killed, presented it to incite the just Government. In this verse, the words *sata'rifu yawma al-īdi* — some ignorant people have raised this objection against it, that there is no mention of a prophecy in it; only mention of the day of 'Eid. But it is a great pity; if they had any knowledge of Arabic at all, they would not say such a thing, because in the first hemistich it is clearly written: *wa bashsharani rabbi*. And this word is always used for prophecy. Apart from this, if by the word 'Eid only the ordinary day of 'Eid is meant, then the meaning would be that your Lord gives you glad tidings in advance of the arrival of the day of 'Eid, and when 'Eid comes, you will recognize it, and 'Eid will be joined with 'Eid. Now see how many absurdities and evils are gathered in these meanings. Firstly, making a prophecy concerning 'Eid, which is an ordinary day. And then, what important reality is there in this ordinary 'Eid that there would be a need to recognize it? It is already a known day. And then, what is the meaning of "'Eid will be joined with 'Eid"? The word "joined" requires two distinct things, the comparison of which must be shown. Now, since 'Eid is one single thing, what second thing was there with which the comparison occurred?

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He said: "You will recognize the day of Eid when the sign appears, and the day of Eid will be very close to and joined with the day of the sign." In understanding this prophecy, the Hindu newspapers made the mistake of assuming that it meant Lekhram would be killed on the day of Eid, whereas in the aforementioned poem this phrase is clearly stated: "Eid will be closer to that day," i.e., very near, and there would be no interval between that day and the day of Eid. And this is exactly what occurred, because Eid fell on Friday, the 1st of Shawwal, and Lekhram was killed on Saturday, the 2nd of Shawwal, in March 1897. This accords with what was recorded in the inspired poem: that the day of Lekhram's killing would be joined with the day of Eid, with no interval between them.

And it is evident from the inspired poem that it was stated in clear words that on the second of Shawwal, Saturday, Lekhram would be killed. And in reality, all of this was summarily present in that prophecy: "‘ Ajil jasaduhu khawār" — because the calf of the Samiri was cut up by hand. Therefore, since there must be a resemblance between the subject of comparison and the object of comparison, it had to be accepted that Lekhram, who was likened to the calf of the Samiri, would be cut up by hand. And since the day on which the calf of the Samiri was cut up was Saturday, and it was also a Jewish festival, it therefore became necessary, in order to fulfill the prophecy's resemblance, that near this event there be a festival and that it also be a Saturday. Thus this prophecy, due to this requirement of likeness, was pointing toward all those events that had befallen the calf of the Samiri — to the extent that just as the calf of the Samiri was cut into pieces and burned, so too did the matter transpire with Lekhram, because first the murderer cut his entrails into pieces, and then the doctor [treated] his wound.

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...with a knife it was cut open more. Then the knife of a medical examination was applied to its corpse. In short, like the Samaritan's calf, human hands tore it into pieces three times, and then it was burned like the Samaritan's calf, and then it was thrown into the river like the Samaritan's calf.

The gist of the matter is that whatever happened to that Samaritan calf, all of it happened to Lekhram as well. So much so that God willed that the day of Eid and the day of Saturday should also fall to Lekhram's lot, like the Samaritan's calf. Therefore, for a wise and intelligent person, this prophecy of "a calf, a body that lows" was sufficient to understand on what day and on what occasion Lekhram would die, and in what manner his death would occur. But God Almighty, having mercy upon those of thick understanding, gave further detail and explanation of this prophecy in other inspirations, and stated in explicit words that death would be by murder, and that this event would occur one day before Eid.

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At this point, it should be remembered that in this prophecy there are also some other subtle indications which are worthy of mention here. Among them is this: that the Samaritan had presented the calf of his handiwork to the people as something sacred, and showed this skill of his — that despite being lifeless, it made a sound like a bull, and because of its sound he had made it known that, as it were, the dust of Gabriel's feet was in its belly, and by that blessing it emitted a sound like a bull. But in reality this was all his lie. The actual truth appears to be that just as nowadays some toys are made in such a way that when air goes in and out, a sound emerges from them, or just as some farmers make a sort of drum out of leather in their fields from which a sound resembling a wolf comes out — similarly, this too was a toy made to deceive the people. Also, this calf seems to be an error of transcription: in place of "before," the word "after" should be. (Shams)

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Tiryaq al-Qulub

In order to prove [the calf] sacred, this Samiri put forward a false and baseless statement that "from the blessed dust of the Messenger's footsteps this sound emerges," so that those people might consider that calf highly sacred, and so that the Samiri himself might be regarded as a man of miracles, and the glory and honor of Hadrat Musa (peace be upon him) might be diminished. The Holy Qur'an has never confirmed that this sound was in reality due to the dust of the Messenger's footsteps; it merely transmitted the statement of the Samiri. And as is the custom of the Holy Qur'an, which sometimes transmits the sayings of the disbelievers, and, due to the patent falsehood of those sayings, does not see the need to refute them — rather, it merely mentions the speaker's being a liar or a transgressor, thereby alerting the intelligent to understand the real truth. That is exactly what it did in this place as well.

Now, the resemblance between this false scheme of the Samiri and Lekhram is this: the Aryas too, purely for the purpose of deception, declared Lekhram to be a sacred and learned man. And they regarded as the capital of excellence some filthy books of his, which he had written solely through sycophancy toward the Christians and which, in the words of someone, "narrative is merely imitation" — were a copy of the Urdu books of the priests. And just as the Samiri had invented the pretext that "by the blessing of the Messenger's footstep, that calf made a sound like an ox," in the same way, on account of a boon from Ishar (the Hindu god), his filthy writings were considered excellent, and it was imagined that "Ishar gave him this power, that he could confront the Muslims." Whereas that person was, by his own nature, an ignorant and unlearned man, a Hindu of thick understanding; and whatever he wrote was utterly obscene and entirely false, which manifested from him owing to his natural stupidity and coarse intellect. And just as the Samiri's plaything, which had holes on both sides — from the coming and going of air —

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...he would make sounds like a cow. In the same way, Lekhram also used to produce sounds due to the carnal wind, and that wind would enter him through the attraction of carnal passions and then exit with extremely dark passions.

And then, among the indications that are in this prophecy, one is also this: that when this divine inspiration declared Lekhram to be the calf of the Samiri, and compared the Aryas to the Samiri—who incited that calf to produce sounds so that the entire nation would gather upon those sounds and turn away from the call of Moses—then, by drawing a parallel between these two stories, God Almighty declared me to be Moses. And among the indications that are in this prophecy, one is also this indication: that after this incident of murder, just as the splendor of the Samaritan group had vanished and their ideas were prevented from progress, and in contrast to them, Moses and his group had greatly advanced, and the heavenly book was also given to Moses at that very time—here too, something similar occurred. And God Almighty granted great progress to my group, to the extent that now this group has reached nearly ten thousand, and many truths have manifested in our support, so much so that the grave of the Messiah (peace be upon him) was discovered. And just as Moses gained great honor after this incident, likewise, that Mighty and Gracious One increased the honor of this servant as well.

Just as after the making of the calf, God Almighty sent a plague upon the Children of Israel, which is mentioned in the Torah, Exodus, chapter 32, verse 35—similarly, after the death of Lekhram as well, a plague spread in this country.

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****Tiryaq al-Qulub****

****Reflection****

The purpose is that this prophecy is a magnificent prophecy, and to whatever extent any seeker of truth delves into it, to that same extent he will draw closer to the station of *Haqq al-Yaqin* (Certainty of Truth). The person who, with good intention, is a seeker of guidance should reflect that prophecies always have three aspects worthy of consideration:

****First****, in every prophecy it is observed: when it was declared or published before the people, did its dissemination reach a level that was satisfying? And did it gain such fame that it can be called widespread renown, or can it at least be termed as having a known reputation?

****The second aspect**** worthy of consideration is: when a prophecy was published and spread among all supporters and opponents, did its content contain something extraordinary that was considered beyond the sphere of human conjecture? Or was it such a statement that an intelligent person could express by taking help from astronomy or physics or some other method?

****The third aspect**** that is worthy of consideration in prophecies is: whether a prophecy that was spread with such force and widespread renown was also fulfilled with the testimony of that same widespread renown or not.

Now reflect and see: these three aspects are present in this prophecy in such a complete and perfect manner...

The grandeur of this prophecy is also proven in light of a Prophetic hadith, because one Prophetic hadith indicates that in the time of the Promised Messiah a person will be killed, and a heavenly voice that will come in Ramadan will testify that that person was killed by Divine wrath, and Satan will give a voice saying that he was killed as an oppressed victim, even though his being killed will serve as a sign for the Messiah. So this is exactly what came to pass, because — as is evident from the last page (title page) of *Barakat al-Du'a* —

the heavenly voice informed people on the 14th of the month of Ramadan 1310 AH that an angel had been appointed for the killing of Lekh Ram, and Satan, acting through the hearts of the enemies of truth, gave the voice that Lekh Ram was killed as an oppressed victim. So this prophecy is shared between me and the Messenger of Allah (peace and blessings of Allah be upon him); therefore it is magnificent.

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Triyaq al-Qulub

are present, such that nothing greater than them is possible in this world. And as for the supreme proof upon which all three aspects of this prophecy are found, I can by no means believe that its like can be found in the thirteen hundred years of Islamic history or in the eighteen hundred years of Christian history. It is evident that its first aspect — that is, the publication of the prophecy itself in a general manner — is such a well-known matter among all the sects of this country that no one among the Hindus, Christians, and Muslims can deny it, because its publication was made not only by me, but also by Lekhram in his own books, and by other Hindu and Muslim newspapers as well; and the parties had produced so many writings before the time regarding this prophecy that it is indeed a fact that all the people of the Punjab, and all those among the Hindus and Muslims who were somewhat literate, were aware of the content of this prophecy and were awaiting its fulfillment. And the second aspect — that is, was this prophecy an ordinary matter, such as, for example, someone giving news that there will be some rain during the rainy season, or was there in reality something miraculous in it? So let it be clear that this aspect of the prophecy is also extremely bright, because this prophecy consisted not of one miraculous matter but of several miraculous matters. For in the prophecy it was stated that Lekhram would die while still in the prime of youth, and he would die by means of murder; he would not die from some illness, fever, or cholera, etc.; and the incident of the murder would be so terrifying that it would shake hearts; and also that his death would be accompanied by a great uproar and turmoil would arise; and also that this event would come to pass within six years; and also that the day of the murder would be a Saturday; and also that that day would coincide with the day of Eid, meaning it would be the second of Shawwal.

Now it is evident that all these matters are beyond human knowledge and conjecture, and no one

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It is not within [His] power and authority that merely by His own plan He could describe such extraordinary and superhuman matters that are ultimately fulfilled in exactly that manner. The third aspect of this prophecy is this: how was it fulfilled? Did all people—everyone from the sects of this country—recognize that, just as had been stated, Lekhram died that terrifying death by which the hearts of all Hindus were shaken? Or did people remain in doubt whether perhaps he is still alive, or that he did not die a terrifying or uproar-causing death, but died an ordinary death from some fever, cough, or piles, over which no uproar arose and no blow struck the hearts? And it is evident that there is no form of death greater than death by killing that spreads terror and tumult in the world, shakes hearts, stirs up rancors, and in the prophecy itself there was also an explicit reference to killing in clear words. Now from this investigation it is clear that all three aspects of this prophecy are of such a high degree and self-evidently proven that nothing greater than them can be conceived.

See with what force and fervor it was published beforehand on the title page of *Barakat al-Du'a* that if the summary of this prophecy turned out to be merely that some ordinary fever came or a pain occurred, then know that this prophecy is not from God Almighty. That announcement in which I wrote the revelation *"'Ajil jasadun lahu khawar"'* [Hasten, a body that will have a humiliating downfall], which is attached to the book *A'inah Kamalat al-Islam* — read carefully the entire passage of explanation that is beneath that revelation, and then after that read carefully the entire passage that is recorded on the title page of *Barakat al-Du'a*. And then read carefully those verses that are recorded in the announcement along with the revelation *"'Ajil jasadun lahu khawar"'*, at the end of which a hand is drawn, pointing toward Lekhram. And then read carefully that divine disclosure which is in the margin of the last page of *Barakat al-Du'a*, and then that Arabic poem —

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Read what is on page 54 of *Karamat al-Sadiqin*, that is:

"You will know on the day of Eid, and Eid is nearer."

And then read that Arabic prophecy which is on the last title page of *Karamat al-Sadiqin* with the explicit word "death", in which there is a term of six years. Now think with justice: is describing so many unseen matters the work of a slanderous person? Fear God, and do not knowingly murder the truth.

O people, the signs of Allah have appeared for my support and my verification, and the witnesses of Allah have testified for me from beneath your feet and from above your heads, and from your right and from your left, and from yourselves and from your horizons. Is there among you a trustworthy man, one of those who see clearly? Fear Allah, and do not conceal the testimonies of your eyes, and do not prefer suspicions over certainty, and do not give precedence to unestablished stories over what you have seen with your own eyes, if you are God-fearing. And know that Allah knows what is in your hearts and your intentions, and nothing of your good deeds and evil deeds is hidden from Him, and indeed Allah is All-Knowing of what is in the hearts of the worlds. Indeed, you have seen the signs of Allah, then you cast the proofs of truth behind your backs and turned away from them deliberately. And you were waiting for a mujaddid (renewer) before, but when the caller of Allah came, you turned your faces away in arrogance. Are you waiting for a mujaddid other than me, when the turn of the century has passed? And the earth has been filled with tyranny and oppression, and the mosques of Allah have been⁶⁷

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From

Tiriyāq al-Qulub

مَا يُعْبَدُ فِي بُيُوتِ الضَّالِّينَ فَارْفَعُوا فِي أَنْفُسِهِمْ: أَتَنْفَعُونَ
بِمَنْفَعَتِهِمْ [فَكَيْفَ] تَكْفُرُونَ بِالْحَقِّ؟ إِنَّكُمْ كُنْتُمْ تَكْفُرُونَ بِالْمَسِيحِ

وَبِآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ وَآيَاتِهِ

وَمَا مِنْكُمْ مِنْ أَحَدٍ يَعْلَمُ الْغَيْبَ فَكَيْفَ تَكْفُرُونَ بِالْحَقِّ؟

[What is worshipped in the houses of the misguided? So reflect within yourselves: do you make your provision [such] that you deny the truthful? Indeed you have disbelieved in the Messiah of Allah and His signs, and it was not for you to speak concerning him and them except in fear.]

Regarding a respected official of the Ottoman Empire, Husain Kami, the prophecy which is recorded in the announcement of May 24, 1897 and the announcement of June 25, 1897, was fulfilled with complete clarity.

I had published this prophecy in my announcement of May 24, 1897, that in the Ottoman Empire, as many people as are considered pillars of the state and hold some authority from the empire, among them there are many people whose conduct [makes] the empire to Egypt

****Ruhani Khaza'in, Volume 15, p. 407****

****Tiryaq al-Qulub****

...because their practical state is not good. The cause of writing and publishing this prophecy—just as I wrote this detail in that same notice of 24 May 1897—was that a person named Hussain Bak Kamy, Vice-Consul resident in Karachi, came to me in Qadian. He presented himself as an envoy from the Ottoman Empire, and concerning himself and his father he held the notion that both of them were first-class well-wishers of the empire, and in integrity and trustworthiness both were sacred beings, and they possessed within themselves the very leaven of goodness, righteousness and piety; nay, as was written in the issue of the newspaper **Nazim al-Hind**, Lahore, dated 15 Rama'i 1897, people, on account of such-and-such boasts and exaggerations of this person, considered him the deputy of His Majesty the Sultan of Rum, and it was given out that "this venerable person has come to Lahore and other parts of this country purely for the purpose of showing the heedless people of this country a model of his pure life, so that people, seeing his sacred ****118**** deeds, might fashion themselves after his example." And in this praise such insistence was shown that the same editor of **Nazim al-Hind**, in his aforementioned issue, i.e., the issue of 15 May 1897, caring nothing for falsehood and shamelessness, also published this: "This deputy of the Caliph of Allah, the Sultan of Rum, who is entirely light because of his pure heart and his integrity and trustworthiness, has been summoned to Qadian so that Mirza Qadiani, by his repentance, may repent at the hand of this deputy of the Caliphate—that is, the manifestation of divine lights—by giving up his slander, and may desist from henceforth claiming to be the Promised Messiah." And likewise in some other newspapers too, keeping my defamation in view, such praises of this person were uttered that it was almost as if they would make him an angel of the fourth heaven. But when he came to me, merely by looking at his face my intuition bore witness that this person is not trustworthy, not honest, and not pure-hearted; and at the same time my...

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Allah cast into me that the Ottoman Empire is in danger from the evil consequences of the very deeds of these people, because

these people, who according to their ranks hold some portion of nearness to the Sultan and are entrusted with most of the delicate services of that empire, do not perform their duties with honesty and are not well-wishers of the empire. Rather, through their various kinds of treacheries, they wish to weaken this Islamic empire, which is the protector of the Two Noble Sanctuaries (Haramayn Sharifayn) and is among the things that are to be treasured for the Muslims. So after this inspiration, purely on account of divine casting, I became severely disgusted with Husayn Bak Kamil — not because of any hatred for the Ottoman Empire, but solely because of my well-wishing for it. Then it so happened that the aforementioned Turk requested that he wished to speak with me privately. Since he was a guest, my heart, due to the ethical rights that belong to all humankind, did not desire to reject this request of his. So I permitted that he come into my private chamber and say whatever he wished to say. Then when the aforementioned ambassador came into my private chamber, he — as I have written on the first and second pages of the Proclamation of 24 May 1896 — made this request of me: that I should pray for them. Then I gave him the same reply that is recorded on page two of the aforementioned Proclamation, which had already been published throughout British India approximately two years ago. Accordingly, the following is the passage from page 2 of the Proclamation of 24 May 1897, which was the reply given by me to the aforementioned ambassador, and it is that which I write in bold type:

"The state of the Sultanate of the Ottoman Sultan is not good, and

I do not see, by means of spiritual unveiling, the condition of its

pillars to be good, and in my view, with these conditions, the outcome—"

Ruhani Khazain, Volume 15, page 409: Taryaq al-Qulub

It is not good. See page 2, lines 5 and 6. Advertisement of 24 Ramzan 97 AH, Matba' Ziya al-Islam, Qadian. Then, in accordance with page 2, line 9 of that same advertisement, I advised that Turk and indicated to him that the first target of this revelation is you, and your circumstances do not appear good according to the revelation. So repent so that you may obtain a good result. Thus, these very words "repent so that you may obtain a good result" are still present in page 2, line 9 of that advertisement, which were addressed to the aforementioned ambassador. So this statement of mine, which was written here from that advertisement, contained two prophecies: (1) One, that I clearly explained to him that your conduct is not good and you are deprived of the good qualities of honesty and trustworthiness. (2) Second, that if your condition remains the same, you will not receive a good result and your end will be evil. Then, on page 3, I wrote regarding the aforementioned ambassador, as a prophecy: "It would have been better for him (i.e., the aforementioned ambassador) not to have come to me. Returning from me with such a bad prophecy is a severe misfortune for him." See page 3, line number 1. Advertisement of 24 Ramzan 1897 CE. Then, on line 6 of the same page, there is this prophecy: Allah, Majestic is His Glory, knows (19) that to fabricate lies upon Him is to purchase the stain of curse; that the Knower of the Unseen had informed me beforehand that this person's nature is tinged with hypocrisy. Then, in the advertisement of 25 June 1897 CE, on page 2, repeating the aforementioned prophecies, I wrote this passage from line 10 to line 16: "In previous advertisements, we, with regard to the Turkish government, due to some of its great influence and..."

Ruhani Khazain volume 15, page 410, Tiryaq al-Qulub

Corrupt among the pillars, nobles, and ministers, not with regard to the Sultan's personal qualities, necessarily — by the impulse of that God-given light, insight, and inspiration which has been granted to us, we have written a few things which, due to the terrifying effect of their meaning, produce a strange tenderness and heartache in our own heart. So that writing of ours, as those with foul thoughts imagine, was not based on any carnal excitement, but rather emerged from the fountain of that light which Divine mercy has bestowed upon us. Then on page 4 of the same announcement, lines 19 to 21, there is this passage: "Was it not possible that whatever I stated regarding the internal system of the Roman Empire might actually be correct, and that there might also be such threads in the fabric of the Turkish government which were destined to break at the appointed time and reveal a treacherous nature?"

Let it be remembered that I have already stated, with reference to the announcement of 24 May 1897, that this nature of treachery and hypocrisy was revealed through Divine inspiration in Hussain Bak Kamil. In short, among all the prophecies in these announcements of mine which I have recorded here, the primary intended target was the aforementioned Hussain Kamil. Yes, it was also understood from the prophecy that there are many other people of this same substance who are considered pillars and functionaries of the Roman Empire. But in any case, the primary target of the inspiration was this very person, Hussain Kamil, regarding whom it was revealed that he is by no means trustworthy and honest, and his end is not good; as I have just written with reference to my announcement of 24 May 1897, that concerning Hussain Kamil I received inspiration that this man does not maintain a relationship of honesty with the empire, rather his nature is tinged with hypocrisy, and it is he whom I have...

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...addressing, he said, "Repent, so that you may reap good fruit."

****Tiryaq al-Qulub****

These were my revelations, which I published with a pure heart among hundreds of thousands of people by means of the announcement of 24 March 1897 and the announcement of 25 June 1897. But alas, upon publishing these announcements, thousands of Muslims fell upon me. Some, due to lack of reflection, were even deluded into thinking that I had attacked the person of the Sultan of Rome [the Ottoman Sultan], whereas my announcements are still extant — those prophecies have no connection with the Sultan's person. Only concerning certain pillars of the state and functionaries was a revelation published: that they are not trustworthy and honest, and it was clearly indicated that the primary target of those revelations is that same Husain Kami, and that he is deprived and bereft of the path of honesty and trustworthiness.

And after these announcements were published, some newspapermen attacked me in support of Husain Kami, saying that concerning such a trustworthy and honest person these revelations have been shown — that he is not a true trustee and honest officeholder of the empire, and that there is a tinge of hypocrisy in his nature, and he was warned, "Repent, otherwise your end will not be good." Yet he was a guest; humanity demanded that he be honored.

To all these accusations, my response was only this: I did not say anything against Husain Kami out of personal passion; rather, whatever charge I leveled against him was through divine revelation, not from myself. But alas, most newspapermen agreed that in reality Husain Kami was a great trustworthy and honest — indeed, a most noble — man, and was the deputy of the Caliph of the Muslims, the Sultan of Rome. It was an injustice against him that such a thing was said about him, and most of them, to add further color to their statements, attributed all my words to the Supreme Sultan himself, so that among the Muslims...

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Tiryaq al-Qulub (The Antidote of Hearts)

...create fervor. Accordingly, many Muslims were stirred up by these revelations of mine, and some wrote concerning me that this person is worthy of execution.

Now we explain below whether this prophecy of ours turned out to be true or false. Let it be clear that approximately a period of two or three months has passed since we received news, through a respectable Turk, that the aforementioned Husayn Kami had been suspended from his post due to a criminal act of treachery on his part, and his properties had been confiscated. But I did not publish this news, considering it to be a report from a single person, thinking that perhaps it might be incorrect. Today, through the newspaper *Nair-i Asifi*, Madras, dated 12 October 1899, we have learned in detail that that prophecy of ours concerning Husayn Kami was fulfilled with complete clarity, and the advice which we had given him in our private chamber—"Do good so that you may reap good fruit," which we had published in our notice of 24 May 1897—by not adhering to it, he ultimately reaped the punishment for his deeds, and now he must surely be remembering that advice. But alas, he has also made certain newspaper editors and clerics of this country, who had considered him the Deputy of the Commander of the Faithful and a Trustworthy Member, share in his disgrace along with him; and in this manner they have tasted the bitterness of denying the prophecy of a truthful man. Now they ought to restrain their tongues for the future. Is it not true that, because of denying me, they are repeatedly being put to shame? If they are upon the truth, then why is it that in every matter, in the end, they are compelled to feel embarrassed?

Now we reproduce below, from the aforementioned newspaper, that letter along with the introductory passage, and it is as follows:

"The Oppressed Ones of Crete and India"

("Do" [i.e., issue number two?])

We have received, in today's overseas mail, from one of our worthy and respected correspondents...

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Page 13

Tiryaq al-Qulub

A letter has been received from Constantinople, which we reproduce below for the information of our readers, and in doing so we feel profound regret. Regret, because contrary to all our hopes, we have had to hear with our own ears and make public this criminal betrayal — the most heinous and the most egregious — which was perpetrated with great ruthlessness by the Vice Consul of the most civilized and well-organized Islamic state. The account which Maulavi Hafiz 'Abd al-Rahman al-Hindi, resident of Constantinople, has communicated to us makes it clearly evident that Husain Yek Kamy shamelessly swallowed the money of the oppressed Cretans without even belching, and the Fundraising Committee very shrewdly and assiduously extracted the money from him. However, it has not been discovered whether any complaint was lodged against the said Vice Consul in the Ottoman court. In our opinion, such a traitor ought to be given an exemplary punishment through judicial proceedings. In any case, we hope that this will be the only case of embezzlement to have occurred in connection with this fund, and that the sums of donation forwarded from Hyderabad and Madras through the good offices of Mulla 'Abd al-Qayyum Sahib, formerly Taluqdar of Langsgore, and 'Abd al-'Aziz Badshah Sahib, Turkish Consul in Madras, will have reached the Fundraising Committee in Constantinople without any misappropriation.

The Constantinople Letter

The Muslims of India who, during the past two years, collected donations for the Cretan refugees and the wounded soldiers of the Greek war, and forwarded them through the Consuls—

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Tiryaq al-Qulub

It appears that the donation which was given to the exalted Ottoman state by the residents of India did not reach Constantinople in its entirety. And the reason for believing this is that Husain Yakami, Vice Consul stationed in Karachi—to whom nearly one thousand six hundred rupees, which Maulvi Insha'Allah Sahib, editor of the **Vakil** newspaper, Amritsar, and Maulvi Mahbub Alam Sahib, editor of the **Paisa Akhbar**, Lahore, had collected from various places and sent—he embezzled all of it; not even a single penny reached Constantinople. But praise be to God that when news reached Salim Pasha, a member of the **Melhameh** committee for the fund, he strove with great zeal to recover that money, and he auctioned off that person's owned lands to arrange for the recovery of the amount, and sent news of the embezzlement to the Sublime Porte and had him dismissed from service.

Therefore, I humbly request all newspaper proprietors of India that they consider this announcement a national service and publish it in their newspapers four consecutive times, and whenever they learn that a certain amount of donation money has been sent through a certain person, they should publish that in their newspaper and write the name along with the title in such detail that correspondence can be carried out with them if necessary. And kindly send one copy of that newspaper to this humble one at Cairo at this address:

Hafiz Abdur Rahman al-Hindi al-Amritsari, Sikka Jadida, Wikalat Salih Afandi, Cairo (Egypt).

And among the signs that have appeared at my hand by the grace of Allah Almighty is this: when the book **Ummahat al-Mu'minin** (Mothers of the Believers) from the Christians...

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Tiryaq al-Qulub

When [the book] was published, the members of the Anjuman Himayat-e-Islam Lahore sent a memorial to the Government regarding this article, requesting that the publication of this book be stopped, and also that the author who had composed such a filthy book be called to account. But I was opposed to their memorial, and I published clearly in one of my writings that adopting this approach is not good. And in those days I received this revelation against the Anjuman Himayat-e-Islam: *Satadhkuruna ma aqulu lakum wa afawwidu amri ila Allah* — that is, "Soon you will remember what I say to you, and I entrust my affair to Allah" — meaning that there is failure in adopting this method; and the matter which I have adopted, namely refuting the objections of the opponents and answering them, I entrust this matter to God Almighty, i.e., God will be the protector of my work. But the intention which you have made, to have the author of *Ummahat al-Mu'minin* punished — in this you will never succeed. And later you will remember that what was foretold beforehand was indeed true and correct. This is the revelation which was communicated beforehand to a large group of my own community. Accordingly, Mufti Muhammad Sadiq Sahib Bheervi and Maulvi Muhammad Ali Sahib M.A. and other friends are witnesses to this matter. And just as I, having received the divine revelation, made it known to many people, so it came to pass. That is, the request which the members of the Anjuman Himayat-e-Islam had sent to His Honor the Lieutenant Governor Sahib Bahadur regarding the book *Ummahat al-Mu'minin* was rejected, and the author of the treatise *Ummahat al-Mu'minin* was not subjected to any prosecution.

And among those prophecies which God Almighty manifested through me, this is one: that one of my sincere friends, Mirza Muhammad Yusuf Beg Samanawi, of Samana, region of the Patiala State...

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Tiryaq al-Qulub

...are inhabitants (and for a long period have had a bond of love, sincerity, and devotion with me, and are among those people regarding whom I am certain that God Almighty has placed a true love in their hearts, a love which will remain with them for their entire lives and with which they will pass from this world). Their, that is, the aforementioned Mirza Sahib's son, the late Mirza Ibrahim Beg, who was extremely poor, mild-natured, handsome, and beautiful, fell ill. At that time, from Samana, he wrote a letter to me saying that his son was ill and that prayers should be made for him. So when I prayed for the late Ibrahim, instantly a state of kashf (spiritual unveiling) came upon me and I saw that Ibrahim was sitting near me and saying, "Convey to me salutations from Paradise." The meaning of which was at that very moment placed into my heart: that now the path of worldly safety is closed for Ibrahim — that is, his life is at an end. Therefore, his soul now desires paradisiacal safety, meaning that he may enter Paradise forever and attain eternal happiness. So, although my heart did not wish to inform the father of the late Mirza Ibrahim Beg, that is, Mirza Muhammad Yusuf Beg Sahib, of this impending calamity, yet after much deliberation I deemed it appropriate to inform him of this hidden matter in brief words. So I informed him of this kashf. Then, after a few days, the late Mirza Ibrahim passed away and became the cause for his afflicted father of that immense reward which, from the side of the Compassionate and Generous God, reaches a father stricken by calamity due to the separation of a beloved son who is an only child, young, of gentle disposition, obedient, and handsome. In short, this kashf which occurred to me regarding the late Ibrahim was narrated to many people in advance, and to Mirza Muhammad Yusuf Beg Sahib himself.

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Through this letter, news of this unveiling had already been conveyed — by that person who, by the grace of Allah Almighty, is still alive today, and can, swearing an oath by Allah Almighty, attest to the truth of this entire statement.

Now one must reflect: the vast knowledge of the unseen is never granted to a stranger [i.e., one not a prophet or saint of God]; and although it is possible that even a stranger — one whose connections with God Almighty are not firm — may occasionally have a true dream or a true unveiling occur, yet in the signs of sainthood and acceptance, it is an essential condition that matters of the unseen and hidden things become manifest to such an extent that, in their abundance, they surpass all the people of the world, and are so numerous that no one can match them. This is a point worthy of remembrance: when God Almighty, through His great grace and immense generosity, honors and exalts someone with the robe of His sainthood and the rank of His miracle-working favor, He grants him a complete distinction in four matters over all his fellow human beings and all his contemporaries. And it becomes obligatory upon every person who witnesses that distinction encompassing him to believe with certainty and finality that he is among those perfect servants of God Almighty and the highest-ranking saints whom He has chosen with His own hand and nurtured with His special gaze. And those four things which are the signs of perfect saints and men of God are four perfections that are produced in them as tokens and miracles, and in each perfection they are clearly and manifestly distinguished from others; rather, those four perfections reach the level of miracle. Such a person holds the rank of the red sulphur [the philosopher's stone, i.e., extremely rare and valuable], and only that person attains this station whom the Eternal Grace has selected from pre-eternity to benefit the world. And those four perfections, which exist as four signs or four miracles, are the marks of the Supreme Saint, the Pole of Poles, and the Chief of Saints.

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These are: (1) Firstly, that matters of the unseen, whether after the acceptance of prayers or in some other way, continue to be disclosed to him with such abundance, and many prophecies appear with such clarity that, in terms of both the sheer quantity and the purity of their quality, no one can rival him; and the possibility of anyone else participating in these [spiritual] perfections is not merely eliminated entirely, but becomes among the impossibilities. That is, to the extent that hidden mysteries are revealed to him, to the extent that his prayers are accepted and he is informed of those acceptances, and to the extent that extraordinary signs appear in the heavens and the earth, in the outer world and within human souls, in support of him — it becomes utterly impossible for anyone to produce a parallel to those [signs] or to stand in competition with these perfections. And such knowledge of divine unseen matters, such unveiling of infinite lights, and such heavenly supports are granted to him in a manner that is supernormal, miraculous, and charismatic, as if it is a flowing river and a majestic light descending from heaven and spreading over the earth. And these matters reach such a degree that they become self-evidently supernormal and surpass the age in which they occur. And this perfection is marked by the perfection of prophethood.

(2) And the second perfection, which is necessary as a sign for the Imam of the Awliya and the Chief of the Elect, is the attainment of the highest reality of the understanding of the Qur'an and of the divine sciences. It is essential to bear in mind that the Holy Qur'an has a lowly teaching, an intermediate one, and a sublime one. The sublime teaching is so filled with the radiant beams of the lights of knowledge and realities, and with true beauty and excellence, that one of low or intermediate capacity can never reach it. Rather, only those of the highest degree of purity and those possessing a naturally cleansed disposition attain those truths — whose very constitution is entirely light, drawing light toward itself. The first rank of truthfulness that they obtain is aversion to the world and a natural abhorrence of every vain matter. And this habit of..

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After it becomes firmly rooted, there arises a second stage of truthfulness (sidq), which can be expressed as intimacy (uns) and longing (shawq) and turning towards Allah (ruju' ila Allah). And after this habit becomes firmly rooted, there arises a third stage of truthfulness (sidq), which can be expressed as the Great Transformation (tabaddul a'zam) and complete severance (inqita' a'amm) and essential love (mahabbat dhatiyyah) and the station of annihilation in Allah (fana fi Allah). And after this habit becomes firmly rooted, the Spirit of Truth (ruh haqq) indwells that person, and all pure truths and the highest levels of gnosis (ma'arif) and states (ahwal), by way of innate nature and disposition, with complete ecstasy (wajd) and expansion of the breast (sharh sadr), begin to descend upon that pure soul. And deep upon deep Qur'anic gnostic realities (ma'arif Qur'aniyyah) and points of Sacred Law (nikat shar'iyyah) surge in that person's heart and flow upon his tongue. And the secrets of the Shari'ah and the subtleties of the Tariqah are unveiled to him — matters which the intellects of the people of mere form (rasm) and habit ('adah) cannot reach, because this person stands at the station of the Divine Breathings (nafahat ilahiyyah), and the Holy Spirit (Ruh al-Qudus) speaks within him. And every portion of falsehood and deceit is cut out from within him, because he receives from the Spirit, and speaks from the Spirit, and casts effect upon people through the Spirit. And in this state, his name is "Siddiq" (the Truthful One), because the darkness of falsehood has completely departed from within him, and in its place, the light of truthfulness and purity has entered. And at this station, the manifestation of the highest truths and the flowing of the highest gnostic realities upon his tongue serve as a sign for him. His pure teaching, which is leavened with the light of truthfulness, astonishes the world. His pure gnostic realities, which issue from the very fountainhead of annihilation in Allah and recognition of Reality, amaze all people. And this type of perfection is characterized by the perfection of Siddiqiyyah (truthfulness).

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Do you recall that a Siddiq is one who possesses complete knowledge of truths and then also adheres to them fully and naturally. For example, he knows the reality of those teachings: what the Oneness of God Almighty is, what obedience to Him is, what love for God—blessed be His name—is, and to what degree of sincerity one can attain deliverance from polytheism, and what the reality of servitude is, and what the reality of sincerity is, and what the reality of repentance is, and what are the realities of patience, reliance, contentment, self-annihilation, passing-away, truthfulness, faithfulness, humility, generosity, supplication, prayer, forgiveness, modesty, honesty, trustworthiness, piety, and other noble traits. And then, besides that, he also firmly adheres to all these virtuous attributes. And the third perfection that is granted to God's elect friends is the station of martyrdom (shahadah). By the station of martyrdom is meant that rank where a human being, by the power of his faith, comes to believe so firmly in his God and the Day of Recompense that it is as if he sees God Almighty with his own eyes. Then, by the blessing of this certainty, the bitterness and harshness of righteous deeds...

Those great personages who are entrusted with immense and weighty responsibilities, and sometimes, having received knowledge from God Almighty, they, like Khidr (peace be upon him), have to perform such deeds that, in the view of a superficial observer, make them appear blameworthy in certain moral states or social practices. One should never become suspicious by looking at the words of their enemies, because blind enemies have never exempted any prophet or messenger from their fault-finding. For example, consider that man of God, Moses (peace be upon him), about whom the Torah states that he was the most forbearing and trustworthy of all the inhabitants of the earth; yet the opponents raised objections against him, claiming that he—God forbid—was an extremely hard-hearted and bloodthirsty man, by whose order hundreds of thousands of suckling infants were killed. And they also say that he had no share in honesty and trustworthiness, nor was he bound by a covenant, because at his instigation the Children of Israel borrowed from the

[Egyptians] gold and silver vessels and precious ornaments worth several hundred thousand rupees, as a loan.

[It seems there is a scribal error; it should be "Egyptians." (Publisher)]

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Footnote

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...is removed. And every decree and predestination of God Almighty, by virtue of conformity, descends upon the heart like honey, and fills the entire courtyard of the breast with sweetness, and every pain appears in the hue of a reward. So the person is called a martyr (shahid) who, by virtue of the power of faith, witnesses God Almighty and derives pleasure from His bitter decree and predestination as from sweet honey, and in this sense is called a martyr. And this station is, as a sign, for the perfect believer. And after this, he made a covenant that we will return after a few days and give back all this wealth. But they broke the covenant, and consumed the wealth unlawfully, and lied. And they say that this was Moses' sin, because it was done with his advice and knowledge, and he did not reprimand the Children of Israel for this action, rather he too kept eating from that wealth. Similarly, objections have been raised against the Messiah (peace be upon him) by his enemies, that he was not bound by piety. Thus, a sinful woman applied an expensive perfume, which was bought with the wealth of sin, to his head, and wiped her hair on his feet; and a young and immoral woman touching his body, and applying forbidden oil to his head, and touching her limbs to his limbs—this is something that a God-fearing and pious person cannot commit. Also, the Messiah's permission that his disciples should eat ears of grain from a stranger's field without the owner's permission indicates that—God forbid—the Messiah had no regard for trustworthiness and honesty. These are the objections that the Jews raised against the Messiah (peace be upon him). And in several books of the Jews that I possess, such harshness has been directed against the Messiah (peace be upon him) in this manner, in which they have sought to prove that—God forbid—no virtuous quality existed in the Messiah. Similarly, Christians have raised objections against the chastity, piety, and trustworthiness of our Prophet (peace and blessings of Allah be upon him), and—God forbid—have considered that noble one to be a lustful, bloodthirsty person who plunders the wealth of others. And similarly, the Rawafid (Shiites) have cast all kinds of faults upon the chastity, trustworthiness, honesty, and justice of Abu Bakr and 'Umar (may Allah be pleased with them both), and they call them by the names of hypocrite, usurper, oppressor—God forbid.

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There is also a fourth rank, which the perfect purified ones (asfiya) and the friends of God (auliya) attain in the most complete and most perfect manner, and that is the rank of the righteous (salihin). And a person is called "salih" (righteous) only when his inner being becomes empty and pure of every corruption, and, by reason of the removal of all those foul and bitter substances, the delight of worship and of the remembrance of God comes into a state of the highest degree of pleasure. For just as the taste of the tongue is spoiled on account of bodily bitternesses, likewise spiritual taste is altered on account of spiritual corruptions, and such a person finds no delight in worship and in the remembrance of God, nor does any affection, relish, or eagerness remain. But the perfect human being is not only pure of corrupt matter—

And likewise the Khawarij declare Hazrat Ali (may God be pleased with him) to be a transgressor (fasiq), and they attribute to him many matters contrary to piety; indeed, they consider him even devoid of the adornment of faith. So at this point a question naturally arises: since piety (taqwa), trustworthiness (amanat), and honesty (diyanat) are conditions for the truthful one (siddiq), then why did God Almighty make the circumstances of all these eminent and lofty-ranking people—who are messengers, prophets, and friends of God—doubtful in the eyes of the common people, and why did they [the common people] fall so short of understanding their [the eminent ones'] deeds and sayings that they considered them to be outside the circle of piety, trustworthiness, and honesty, and imagined as though those people were oppressors, and devourers of unlawful wealth, and shedders of blood unjustly, and liars, and breakers of covenants, and slaves of the self, and criminals by profession—whereas in the world there are also found many such people who neither claim to be a messenger, nor a prophet, nor call themselves a friend of God (wali), an imam, or a caliph of the Muslims, yet, despite all this, no objection is raised against their conduct and their life? The answer to this question is that God Almighty did so in order that He might keep His special accepted ones and beloved ones hidden from the ill-fated, hasty ones whose habit is suspicion—just as His own existence is hidden from those who harbor this

kind of ill-thought. Very many are found in the world who hurl abuse at God Almighty and consider Him an oppressor and unappreciative, or [deny] His existence

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Continuation of the footnote

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[Footnote]

It becomes, rather this capacity greatly develops and appears in him as a sign and a miraculous matter. In short, these are four degrees of perfection which it is the duty of every believer to seek, and the person who is entirely deprived of them is deprived of faith. This is the reason that Allah, Glorious is His Majesty, prescribed this same supplication for Muslims in Surah al-Fatihah, that they should continue to seek all these four perfections. And that supplication is: "Guide us to the straight path, the path of those upon whom You have bestowed favor" (Ihdina al-sirata al-mustaqima, sirata alladhina an'amta 'alayhim). And in another place in the Noble Qur'an, this verse is explained and it is made clear that "those upon whom You have bestowed favor" (an'amta 'alayhim) refers to the Prophets, the Truthful (Siddiqin), the Martyrs (Shuhada), and the Righteous (Salihin), and the Perfect Man (Insan Kamil) contains within himself the combination of all these four perfections.

Among those signs of Allah Almighty which have appeared in my support is the prophecy which I made in the announcement of 21 November 1898. The detail of this summary is that Mawlawi Muhammad Husayn Batalwi, editor of *Ishā'at al-Sunnah*, is a denier of even my lowly (self). The story which is mentioned in the Noble Qur'an concerning Hadrat Adam (peace be upon him) — that 126 angels objected to him and submitted to the Divine Presence: "Why do You create such a mischief-maker and shedder of blood?" — this story conceals within itself the prophecy that people of perfection will always be subjected to criticism. Allah Almighty, for this same purpose, also recorded the story of Khidr in the Noble Qur'an, so that people may know that a person who unjustly kills and deliberately causes loss to the property of orphans can still be great and chosen in the sight of Allah Almighty. Yes, the answer to this question remains: that in this manner, security is taken away and an excuse comes into the hands of evil humans. And they can commit some evil deed and then say, like Khidr, "We did this by the command of Allah," and this is a point of

objection that on one hand Allah says, "I do not command obscenity and indecency," and
(al-Fatihah 7,6)

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For the purpose of causing [the people] to turn away, he publicly spread among all the people that this person denies the Promised Mahdi and the Promised Messiah, therefore he is irreligious, an infidel, and the Dajjal. Rather, for this same purpose he wrote a fatwa-seeking letter and obtained the seals of the ulama of India and the Punjab upon it, so that the Muslim masses would consider me an infidel. And then he did not stop there, but even complained to the Government with false reports that this person is ill-willed toward the British Government and harbors thoughts of rebellion. And to disgust the common people, he also spread it here and there that this person is ignorant and has no share in Arabic learning. And by the use of these three kinds of lies, his purpose was that the Muslim masses, becoming suspicious of me, would consider me an infidel, and at the same time would also believe that this person is in reality devoid of Arabic learning; and also that the Government, becoming suspicious, would declare me a rebel or consider me ill-willed.

When Muhammad Husain's ill-will reached such a level that he both insulted me with his own tongue and stirred up people against me with false accusations of infidelity, and also deceived the Government with false reports—then [he raised the objection that] how could Moses cause the property of innocent people to be given into the possession of the Children of Israel through his agency, and that property be taken by a most shameful method, i.e., lying, and then be consumed through breach of covenant? And in the same way, [how could] the Messiah be permitted to not shrink from having perfume of the unlawful applied to him, and not observe any piety and abstinence at the time of limb-to-limb contact with a young, beautiful non-mahram woman? And then, on the one hand, God regards unjust killing as among the major sins, and then permits Khidr to kill an innocent child without guilt? The answer to this difficulty is only that such objections arise merely from ill-will. If someone is a seeker of truth and has a pious nature, then for him the appropriate way is not to express his opinion regarding those acts that are among the Mutashabihat and are exceptional and rare, for in rare cases many causes can arise. And it is the way of the wicked that, at the time of fault-finding, they abandon that aspect of which there exist hundreds of examples. And from the fervor of ill-will, [they seize upon] such a

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desired to humiliate me by implanting the aforementioned objections in the hearts of the public and the government. Then I made that imprecation against him and his two friends — Muhammad Bakhsh, Ja'far Zattali, and Abul-Hasan Tibati — which is recorded in the announcement of 21 November 1898; and as I have written in that mentioned announcement, this revelation came to me:

Inna alladhina yasudduuna 'an sabili-llahi

Sayanaluhum ghadabun min rabbihim.

Darbu-llahi ashaddu min darbi-nnas.

Innama amruna idha aradna shay'an an naqula lahu kun fayakun.

A'tajabu li-amri.

Inni ma'a l-'ushshaq.

Inni ana r-Rahmanu dhu-l-majdi wa-l-'ala.

Wa ya'addu z-zalimu 'ala yadayhi.

Wa yutrahu bayna yadayya.

Jaza'u sayyi'atin bimithliha wa tarshiquhum dhillah.

Ma lahum mina-llahi 'asim.

Fasbir hatta ya'tiya-llahu bi-amrih.

Inna-llaha ma'a alladhina ttaqaw wa alladhina hum muhsinun.

The translation of this revelation is:

"They seize hold of a side which is extremely rare and belongs to the category of ambiguous things (mutashabihat), and they do not know that this side of ambiguous things, which is found in the existence of holy people only rarely and unusually, has been placed

there for the testing of wicked men. If Allah Almighty had willed, He could have made the way and conduct of His holy servants so clear and manifest in every respect that no wicked person would have had any room for objection. But Allah Almighty did not do so, in order that He might expose the malice of malicious human beings.

Among the deeds of prophets, messengers, and saints, there are thousands of examples of their piety, purity, honesty, integrity, truthfulness, and fulfillment of covenant; and the very confirmations of Allah Almighty bear witness to their pure inner state. Yet the wicked man does not see these examples and remains in search of evil. Finally, that portion of ambiguous things which, just as in the Holy Qur'an, also exists in his copy of existence — though extremely rarely — the wicked man makes that alone the target of his objection, and thus, adopting the path of destruction, goes to Hell."

From it, with a marginal note. [*The last line "منه" "منه" appears to be a marginal notation or incomplete phrase; it may mean "From it, in it, a marginal note" – translator's note.*]

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Those who hinder people from the path of Allah the Exalted — soon the wrath of Allah the Exalted will descend upon them.

The punishment of Allah is more severe than the punishment of men. Our command is executed simply in this:

when We intend a thing, We say to that thing, "Be," and it becomes.

Do you marvel at My command? I am with the lovers. I am that

Rahman who possesses majesty and sublimity. And the oppressor will bite his hand and will be cast down before Me.

The recompense of evil is evil of like measure, and humiliation will befall them — that is, the same kind

of humiliation and the same measure of humiliation that they intended to inflict will be inflicted upon them.

The summary of the purport of the revelation is that that humiliation will be of a like kind, because the recompense of evil is evil of like measure.

Then He said: "There is none to save them from the will of Allah the Exalted. So

be patient until Allah the Exalted manifests His command. Allah the Exalted is with those who

adopt piety, and He is with those who do good."

This is a prophecy that Allah the Exalted made concerning Muhammad Husain and his followers, and

in it He made known that they would be struck with humiliation in exact accordance with the humiliation that they

had inflicted. So this prophecy was fulfilled in this manner: that Muhammad Husain, after

this prophecy,
secretly published an English list of his own activities, in which
the objectives of the Government were supported, and in this list he sought to show that
among his services, one service was this: that he had written in his pamphlet *Isha'at al-
Sunnah*
that the hadith concerning the Mahdi are not authentic. And he published this list with
great
caution and in secret, because he knew that in the presence of the community, contrary to
this
list, he had expressed his own belief, and of this duplicity the manifestation...

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Because he was afraid, so before his Muslim community he showed that he believed with heart and soul in such a Mahdi who would come into the world and fight wars, and would take up the sword against every nation, even against the Christians. And then, through that English list, he wanted to show the Government that he considered all the hadiths about the bloody Mahdi to be damaged and unreliable. But by the power of Allah Almighty, his hidden scheme was exposed, and not only did the community get news of it, but it also reached the Government that in his writings he had deceived both parties — the Government and the subjects. And any person of even the least intelligence can understand that this exposure was the cause of disgrace for Muhammad Hussain, and that very denial of the Mahdi, on account of which the ignorant maulvis of this country called me an infidel and the Dajjal, was also proven from Muhammad Hussain's English pamphlet — that is, that he too in his heart considers such hadiths as fabricated, obscene, and absurd. In short, 128 — this was such a disgrace that befell Muhammad Hussain all at once because of his own writing, and where is the end of such disgrace yet? Rather, in the future as well, as it becomes clear to the Government and the Muslims how this person has adopted the method of duplicity, so will he feel the taste of that disgrace more and more. And along with this disgrace, another disgrace befell him: that in the last line of page 2 of my advertisement of November 21, 1898, there was this inspired sentence: "At'ajjabu li-amri" (I wonder about my affair). Upon this, Maulvi Muhammad Hussain Sahib objected that this sentence is incorrect, therefore it cannot be a divine revelation, and the error is that in the phrase "At'ajjabu li-amri" the word "li-amri" is written, whereas it should be "min amri" because the preposition for wonder is "min".

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Not *lām*. I have given the answer to this objection in that announcement of mine, on the title of which is written in thick pen the following sentence:

****Two****

Footnote, related page one of the announcement dated 30 November 1898

The gist of this answer is that the objector's ignorance, unfamiliarity and foolishness is such that he thinks that the particle *lām* does not come as the complement of *'ajab* (wonder). If anything is proved by this objection, it is only this: that the objector is utterly devoid and destitute of the art of Arabic, and is a Molvi only in name; because even a child who has a little proficiency in Arabic can understand that in Arabic the complement of *'ajab* comes with *lām* abundantly, and this is a common and well-known matter, and this complement is found in the speech of all men of letters and masters of eloquence. Accordingly, in this famous and well-known verse, *lām* itself has been stated as the complement, and it is this:

'Ajibtu li-mawlūdīn laysa lahu abun wa man dhī waladīn laysa lahu abawān

That is, "I wonder at a child who has no father"—that is, the Messiah (peace be upon him)—"and I wonder even more at one who has a child but has no parents." In this verse, both complements are mentioned: with *lām* and with *min*. And similarly, in the **Dīwān al-Ḥamāsah**, which in eloquence and rhetoric is an accepted and approved diwan and is included in the curriculum of government colleges, in five verses the complement of *'ajab* is written with *lām*. Among them, one verse is recorded on page 9 of the said diwan:

'Ajibtu li-masrahā wa annī takhallasat ilayya wa bābu as-sijni dūnī mughlaq

That is, "I wondered at that beloved who came to me in my imagination—how, in such a prison whose doors were locked, did she come to me while I was imprisoned?" Look there.

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In poetry as well, this eloquent and articulate poet has expressed that the connector for *'ajab* is *lam* , (as is evident from the word *li-masraha*). (And similarly, all those verses of this *Diwan* which are recorded on pages 390, 411, 575, and 511—in all of them the connector for *'ajab* is written as *lam* , as this verse demonstrates:

'Ajibtu li-sa'yi ad-dahri baynī wa-baynahā, fa-lammā nqaḍā mā baynanā sakana ad-dahru

أعجبت لى ساعى الدهر بينى و بينها فامامنا نقاتما ما بينانا سكا نا الدهر

That is: I was astonished at how time strove to create separation between me and her; but when the period of our love-play came to an end, then time too fell silent. Now observe that in this verse as well, the connector for *'ajab* appears as *lam* . And similarly, this verse from *Hamasaḥ*:

'Ajibtu li-bar'ī min minka yā 'azza ba'da mā 'umirtu zamānan minka ghayra ṣaḥīḥi

أعجبت لى بارى من منك يا عزا باءا ما أمرت زمانا منك غاىرا صاىها

That is: O beloved, it is a wondrous thing that it was through you that I recovered, i.e., through union with you, and it was through you that for a long period I remained ill, i.e., I was ill due to separation from you. The poet's intention in this verse is to address his beloved and say: You were the cause of my illness, and then you were also the cause of my recovery. Now observe that in this verse as well, the connector for *'ajab* appears as *lam* . Then there is another verse in *Hamasaḥ* , and it is this:

'Ajaban li-Aḥmada wa-l-'ajā'ibu jammatun, annī yalūmu 'alā az-zamāni tabaddulī

أعجابا لى أمادا و ال عجاىب جماتا انى يالومى اءا از الزمانى تاباءلى

That is: I am astonished at Ahmad's conduct, and wonders are piling upon wonders, because he blames me for having lost to the vicissitudes of time. How long will he continue to rebuke me so foolishly? Does he not understand that time does not always remain favorable, and that human contrivance is futile before an adverse destiny? So what fault is

it of mine that I remained unsuccessful due to the turn of time? Now observe that in this verse—

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[It is] also a strange thing that the *lam* has come as the complement of *ajiba* (I was amazed), and in that same *hamasa* (poem of zeal) there is another verse which is of the same type, and it is this:

مَنْ كَانَ مِنْ بَنِي الْعَرَبِ فَهُوَ مِنْ بَنِي الْعَرَبِ
مَنْ كَانَ مِنْ بَنِي الْعَرَبِ فَهُوَ مِنْ بَنِي الْعَرَبِ
مَنْ كَانَ مِنْ بَنِي الْعَرَبِ فَهُوَ مِنْ بَنِي الْعَرَبِ

That is: I was amazed that the sons of slave-girls, out of sheer foolishness, satirized me, and the cause of that satire was their morning drink and their midday drink. Now look: in this verse also the *lam* has come as the complement of *ajibtu*. And if you say, “These are verses of those poets who passed away in the time of ignorance (*Jahiliyyah*); they were disbelievers, so how can we accept their speech?” — the answer to this is that those people were ignorant on account of their disbelief, not on account of their language. Rather, in terms of language, they are acknowledged as authorities. To such an extent that in support of the idioms of the Noble Qur’an, their verses are presented as proof in the commentaries, and to deny this is such ignorance that no person of knowledge would accept it. Besides this, this idiom is not only found in the verses of the bygone age, but from the hadith of our Master and Leader, the Messenger (peace and blessings of Allah be upon him), this same idiom is also supported. For example, open *Mishkat* a little, and on page 3 of *Kitab al-Iman* read that hadith which is narrated from the Holy Prophet (peace and blessings of Allah be upon him) concerning Islam, which has been described as *muttafaquun ‘alayh* (agreed upon), and it is this:

مَنْ كَانَ مِنْ بَنِي الْعَرَبِ فَهُوَ مِنْ بَنِي الْعَرَبِ

That is: We were amazed at him: he asks him and then also believes him. Now look: in this noble hadith as well, the complement of *‘ajibna* is written with a *lam* — it is not written *‘ajibna minhu*, but rather *‘ajibna lahu* is said.

Now let some honored Maulvi justly state: Is this person, who calls himself a Maulvi — rather, considers himself the chief of other Maulvis and an advocate —

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Is it not a disgrace for him that until now he does not even know that arrogance ('ujb) sometimes brings blame (lām) in its train? Is it such ignorance that he is not even aware of the Hadith in the Book of Faith (Kitab-ul-Iman) of the Mishkat? Is this a cause of honor, and does no stain of disgrace attach to the skirt of Maulawi-hood from it?

Then, when this matter became generally known to the public, and thousands of learned men came to know that Muhammad Husain is not only unacquainted with the science of morphology (sarf) and syntax (nahw), but is also ignorant of the very wording of the Ahadith — did this fame become a cause of his honor or of his disgrace?

Then the third aspect of the fulfillment of the prophecy of 21 November 1898 is this: that Mr. J. M. Douie Sahib Bahadur, former Deputy Commissioner and District Magistrate of District Gurdaspur, in his order of 24 February 1899, obtained the signature of Maulawi Muhammad Husain upon this undertaking, that in future he would not call me Dajjal (Antichrist) and Kafir (infidel) and a liar (kadhib), and would not write Qadian with a small "k." And he, standing before the court, undertook that in future he would not call me a Kafir in any assembly, nor would he name me Dajjal, nor would he defame me among the people as false and a liar.

Now see — after this undertaking, where did that religious verdict (istifta) of his go, which he had prepared by wearing out his feet [traveling] all the way to Benares? If he had been upon truth in giving this fatwa, he ought to have given this reply before the magistrate: that "in my view, without doubt this man is a Kafir, therefore I call him a Kafir, and he is also Dajjal, therefore I name him Dajjal, and this man is truly a liar, therefore I call him a liar" — especially in the condition that, by the grace and mercy of God Most High, up to now and until the end of my life I remain firm upon those very beliefs which Muhammad Husain has declared to be words of infidelity (kalimat-e-kufr). So then, what kind of honesty is this, that he...

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Out of fear of the magistrate, he destroyed all his fatwas and conceded before the officials that "In future, I will not call them kafir, nor will I call them Dajjal and liar." So it is worth considering: what greater humiliation could there be than that a person tore down his own building with his own hands? If that building had been founded on piety, it would not have been possible that Muhammad Husayn should abandon his old habit. Yes, it is true that I too signed this notice, but by that signature no blame attaches to me in the sight of God and of the judges, nor does such a signature become a cause of my disgrace. For from the very beginning my doctrine has been this: that no person can become a kafir merely by denying my claim. Yes, he will certainly be misguided and deviated from the path of rectitude, and I do not call him faithless. Yes, I consider all such people misguided and far from the path of truth and righteousness who deny those truths which God Almighty has revealed to me. It is worth noting this point: that calling one who denies one's claim a kafir is only the prerogative of those prophets who bring a new Shariah and new commandments from God Almighty. But besides the possessor of the Shariah, all those who are inspired (mulham) and muhaddath—however exalted a station they may hold in the Divine Presence and however honored they may be with the robe of Divine discourse—by denying them no one becomes a kafir. Yes, the unfortunate denier who denies these near ones of God, through the evil consequence of his denial, becomes daily more hard-hearted until the light of faith is lost from within him. And this is deduced from the prophetic hadith: that denying the saints (awliya) and harboring enmity towards them first casts a person into heedlessness and love of the world, then takes away from him the ability to perform good deeds and acts of truth and sincerity, and finally becomes a cause of the removal of faith, depriving him of the true essence and kernel of religiosity. And these are the meanings of that hadith: "Whoever shows enmity to..."

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Without doubt, I consider every such person who is deviated from truth and righteousness to be afflicted with the filth of misguidance. However, I do not call any person who utters the Kalimah a disbeliever, until he himself, by declaring me an infidel and a liar, does not make himself a disbeliever. So in this matter, the initiative has always come from my opponents, that they have called me a disbeliever. They issued a fatwa for my blood (fatwa tayyar). I did not initiate and issue any such fatwa against them, and they themselves can admit that if I am a Muslim in the sight of Allah Almighty, then by making me a disbeliever, the verdict of the Messenger of Allah, peace and blessings of Allah be upon him, is that they themselves are disbelievers. So I do not call them disbelievers; rather, by calling me a disbeliever, they themselves fall under the prophetic verdict. So if I have made an affirmation before Mr. Dowie Sahib that I will not call them disbelievers, then indeed this is my creed.

"Wa man 'ada li waliyyan faqad adhantuhu bil-harb" — that is, whoever becomes an enemy to My friend, I tell him: Now be prepared for war with Me. Although in the early stages of enmity, some excuse of lack of recognition may be possible before the Generous and Merciful Lord regarding such people, but when signs of Divine support for this friend of Allah begin to appear from all sides, and the light of the heart recognizes him, and the testimony of his acceptance is heard loudly by both heaven and earth, then — we seek refuge with Allah — in such a state, the person who does not desist from hostility and obstinacy, bids farewell to the path of piety, hardens his heart, and remains constantly engaged in causing harm out of stubbornness and enmity, then in that state he falls under the aforementioned hadith. Allah Almighty is most Generous and Merciful; He does not seize a person quickly. But when a person, committing injustice and tyranny, transgresses all limits, and is determined to demolish that edifice and burn that garden which Allah Almighty has prepared with His own hand, then from ancient times — ever since the foundation of the chain of prophethood was laid — the established practice of Allah has been that He becomes the enemy of such a mischief-maker.

[The rest of the page is cut off; the original text has a footnote (hashiyah) at the bottom, but

it is not fully provided here.]

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Margin

...that I do not consider any Muslim a disbeliever. I hold this belief: that those persons who, after being Muslims, become enemies of a true saint of Allah (wali Allah), the ability to perform good deeds is snatched away from them, and day by day the light of their hearts diminishes, until one day it is extinguished like the morning lamp. So this belief of mine is not from myself, but is from the Messenger of Allah, may Allah bless him and grant him peace. In short, the person who, in unjust anger, declared me a disbeliever and issued a fatwa against me that "this person is a disbeliever, a dajjal, that this person is a disbeliever, a dajjal, a liar" — he did not fear the command of Allah Almighty at all as to why he declares a member of the qibla and a speaker of the kalimah a disbeliever, and why he expels thousands of God's servants who are followers of the Book of Allah and outwardly manifest the symbols of Islam from the fold of Islam. But from a single threat from the District Magistrate, he accepted forever that "I will not call them disbelievers, dajjal, and liars from now on."

...he becomes [deprived], and first of all the wealth of faith is snatched from him; then, like Balaam, only the outward form and verbal [profession] remain with him. And that intimacy, longing, delight, love, devotion, and piety which servants [of Allah] have toward Allah Almighty is lost from him. And he himself feels that what tenderness, expansiveness, openness, inclination toward God, and aversion from the world and worldly people were present in his heart ten years before the present time — and in what manner the spark of asceticism would sometimes inform him that he might be among the righteous servants of God — now that spark has utterly disappeared from within him, and a fire of worldliness has blazed up inside him. And due to the evil consequence of denying the people of Allah, it also does not occur to him that although his age has now increased greatly compared to that time when his thoughts were good, pure, and ascetic, yet he does not understand what has happened to him, and he falls into worldliness and seeks worldly status, while he is approaching death. In short, in this very manner the light of faith is snatched from his

heart, and enmity toward the saints of Allah (awliya Allah) is another cause for the removal of faith.

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Tiryaq al-Qulub

And you yourself issued the fatwa, and you yourself revoked it out of fear of the authorities, and at the same time, the pens of Jafar Zatli and others were broken. And despite all this disgrace, Muhammad Husayn then made it appear to his friends that the decision had been according to my wish. But think and see: was it indeed Muhammad Husayn's wish that henceforth he should not call me an infidel, not deny me, and repent from these things and shut his mouth? And did Jafar Zatli wish to desist from his filthy writings? So if this is not the very thing—that the prophecy of the announcement of 21 November 1898 was fulfilled, and God has humiliated the one who humiliated me—then what else is it? The person who had published this pledge in his pamphlets: "I will keep calling that person an infidel and Dajjal until his death, unless he accepts my religion." Then what honor remained for him? For that

it also happens that he continues to oppose this friend of God (Wali Allah) in every state, the one who has drunk water from the fountainhead of prophethood, who is established upon water. So because it becomes his habit that, willy-nilly, he denies every truth that comes out of the mouth of this friend, and as many signs appear in his support—132 signs—he assumes that such occurrence is possible from liars. Therefore, gradually the chain of prophethood also becomes doubtful to him. Hence, in the end, under the veil of this opposition, the bricks of his edifice of faith begin to fall, until one day he ends up opposing some great matter or denying some sign by which faith departs. Yes, if someone has a previous good deed that is preserved in the Divine Presence, then it is possible that ultimately eternal favor may seize him, and he may examine his state suddenly by night or day, or some such matters may arise to illuminate his eyes, by which he may suddenly awaken from the slumber of negligence. And that is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty. — From him.

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Tiryāq al-Qulūb

He broke the covenant, and that Ja'far Zatli, who would not refrain from filthy abuses in any way — if a death of disgrace had not befallen him, then why does he not now utter abuses? And now, where is Abu al-Hasan Tabati? Why has his tongue been silenced? Did no reversal come upon his filthy intentions? So this is precisely that disgrace which was the purport of the prophecy — that reins were placed in the mouths of all of them. And in reality, the interpretation of this inspiration which occurred on 21 November 1898 has been reiterated by that inspiration which was published on 21 February 1899 in the treatise **Haqīqat al-Mahdī**. Rather, the stranger thing is that in the announcement of 21 November 1898, the inspiration that was published contained this phrase: **Ya'aḍḍu ẓ-ẓālimu 'alā yadayhi** — "The oppressor will bite his hands [in regret]." And then the same phrase appears in the inspiration of 21 February 1899, which came as an explanation for the inspiration of 21 November 1898, as is evident from page 12 of the treatise **Haqīqat al-Mahdī**. So by comparing these two inspirations, it will become clear that this second inspiration, which occurred approximately three months after the inspiration of 21 November 1898, interprets that first inspiration and explains openly in what manner that disgrace, which was promised in the announcement of 21 November 1898, would be fulfilled. For this very purpose, this latter inspiration, which occurred on 21 February 1899, after repeating one phrase from the first inspiration, adds another phrase by way of explanation. That is, the first inspiration, recorded in the announcement of 21 November 1898, which foretells the disgrace of Muhammad Husayn, Ja'far Zatli, and Abu al-Hasan Tabati, contained this phrase: **Ya'aḍḍu ẓ-ẓālimu 'alā yadayhi** — "The oppressor will bite his hands." And in the second inspiration, which was published on 21 February 1899 by means of the treatise **Haqīqat al-Mahdī**, this same phrase is [repeated] along with an additional phrase, in the following manner:

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Tiryaq al-Qulub

It has been written: **الظالم يعض يديه ويحكم** "The oppressor will bite his hands and be bound). And the meaning of this phrase was explained in the same booklet **Haqiqat al-Mahdi**, on the last line of page 12 and the first line of page 13, as follows: "The oppressor will bite his hands and will be restrained from his wickedness." Now see that in this explanation it has been clearly stated what kind of humiliation it will be — that is, this humiliation will be that Muhammad Husayn, Jafar Zatli, and Abul Hasan Tibti will be stopped from their filthy and shameless writings, and the series of abuses, indecent unwarranted attacks, and the most despicable trickery, foul language, slander, and lies regarding our private life and family relations which they had published — that will be forcibly shut down. Now consider: was that series shut down or not? And were those satanic activities which are characteristic of an impure life — activities that had, through extreme exaggeration, reached the point of launching foul-mouthed attacks against the pure wives and the family of the Messenger of Allah (peace and blessings of Allah be upon him) — were these filthy and shameless methods adopted by Muhammad Husayn and his friend Jafar Zatli stopped by order of the competent authority or not? And was this habit of foul language, which these people were in no way willing to give up, forcibly broken or not? So for an intelligent person, is this a small humiliation that documents of his uncivilized, shameless, and base habits should be presented in court and read aloud, and in a public gathering it should become known to all and gain fame among thousands of people that people who call themselves "Mawlawis" have this kind of civilization and refinement? Now think for yourselves: is the exposure of a person's filthy activities, filthy habits, and filthy character before the authorities and the public to this extent — is this honor or disgrace? And is being prosecuted by the court for such a disgusting and impure way of life any kind of exaltation?

Al-Hadi

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Tiryaq al-Qulub

...is cause for, or does the stain of disgrace attach to the dignity of sainthood from it? If there remained any conscience of the recognition of realities among our objectors, they would never put forward such a manifestly false objection—that the prophecy of disgrace in the announcement of 21 November 1898 was not fulfilled. Because this prophecy was fulfilled with such tremendous force that people in the very courtroom exclaimed, "Today the decree of God has been fulfilled." Hundreds of people will have known that when Muhammad Hussain was admonished not to publish such filthy writings in future, and not to call [me] an infidel, a Dajjal, and a liar, then Mr. Brown Sahib, our lawyer as well, involuntarily exclaimed, "The prophecy has been fulfilled." It is remembered that from the documents that were before the court, the court had determined that Muhammad Hussain, along with Jafar Zatli, had committed the excess of giving me extremely vile abuses and, with baseness, displayed obscene language concerning my private relations, to the extent that they were printed in pictures. However, the court, out of caution and to prevent it in future, included both parties in that notice so that the door of mischief might be completely closed. Mr. J. M. Douie Sahib is alive and present, before whom these documents were presented. And to this day, that file exists in which all those documents were attached. Can anyone prove that, from Muhammad Hussain's side, any such documents were presented in court in which I too had published filthy writings in a base manner? The court has acknowledged in its notice that, in response to those filthy writings which were utterly contrary to modesty and civilization, from my side there was only this action: that I appealed to the Divine Presence (Janab Ilahi). Now it is evident that for a noble person, this condition is worse than death—that his behavior should be exposed in court as being that he uses such foul language.

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Tiryaq al-Qulub

...is accustomed to; rather, a noble person would die of shame from the embarrassment that the authorized judge on the seat of the court should say to him: "What is this filthy way that you have adopted?" And the result of these proceedings being disgrace is but a minor matter. The police officer himself who filed the case should be asked: during the proceedings, when he was presenting the documents of the foul language of Muhammad Husain and Jafar Zatli, did he also find any document of my foul language which he presented in court? And if you wish, have Muhammad Husain asked under oath: what was the state of your heart during the incidents that befell you in court, and when the court questioned you: "Are these filthy writings your writings, and do you have any connection with Jafar Zatli or not?" At the time of those questions, did your heart consider those questions of the judge as your honor, or did it sink, considering them disgrace? If, after the accumulation of so many incidents that we have written, there is still no disgrace and no difference in honor, then we must acknowledge that your honor is very firm indeed. Then, besides this, within the term of the notice of 21 November 1898, several other matters have also appeared, by which, without doubt, the scholarly honor of Maulvi Muhammad Husain Sahib has suffered such a decline that it is as if it has been ground into dust. Among these is one: that the aforementioned Maulvi Sahib, by way of complete concealment of the truth, had published in the *Parcha Paisa* newspaper and the *Akhbar-e 'Aam* newspaper that the case which was filed against me and him on the police report, and which was decided on 24 February 1899, in that case this humble one was not acquitted, but rather discharged; and he claimed with great force that in the judgment, from the side of Mr. Doi Sahib, the word "discharge" appears, and "discharge" is not used for acquittal.

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Tiryaq al-Qulub

Rather, one against whom a crime could not be proven is given a discharge, and by this objection Muhammad Husayn's purpose was that he might make it appear to the people that the prophecy was not fulfilled. However, as we have already written on page 81 of this same book, this was merely a fabrication on his part, and in reality the translation of "discharge" is "acquittal" (barī) and nothing else. And by denying the meaning of "acquittal" for "discharge" in the eyes of the intelligent, he has greatly exposed his own dishonesty, for he denied that the translation of "discharge" is "acquittal" (barī).

Accordingly, on that same mentioned page, that is, page eighty-one, I have written in detail that in the English language two words are used for considering someone free from guilt or for acquitting someone: (1) "discharge", and (2) "acquittal" (acquit). "Discharge" is used in that place where, in the opinion of the judge or magistrate, there is from the very beginning no proof of a crime, and throughout the entire series of investigations no such matter arises that could prove him guilty or make him fit for a charge-sheet. In short, no stain can fall upon the hem of his innocence, and due to there being not the slightest evidence of the commission of a crime, the accused is released. And "acquittal" (acquit) is used in that place where first the crime is proven and a charge-sheet is framed, and then the accused, by presenting evidence of his innocence, secures release from that accusation. In short, the legal difference between these two words is this: "discharge" is that type of acquittal where from the very beginning the crime could not be proven at all; and "acquittal" (acquit) is that type of acquittal where the crime is indeed proven and a charge-sheet is also filed, but in the end the accused's innocence is established. And in Arabic, the word "barā'at" (acquittal), with a slight modification, covers both these meanings. That is, when an accused is released in such a condition that no stain of crime could attach to the hem of his innocence, and he was from the beginning never looked upon as guilty.

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Taryaq al-Qulub

...to the extent that just as he entered the courtroom free from blemish, in the same way he left the courtroom free from blemish. A defendant of this type is called **bari** (discharged) in Arabic. And when a strong suspicion of being guilty passes over a defendant, and proceedings are carried out against him as against criminals, and after all this humiliation he, through his exculpatory evidence, removes that suspicion from himself, then the name of such a defendant in Arabic is **mubarra** (acquitted). So from this investigation it is proven that the exact translation of "discharge" in Arabic is **bari**, and the translation of "acquit" is **mubarra**.

In Arabic there are these two expressions: **Ana bari'un min dhalik** and **Ana mubarra'un min dhalik**. The meaning of the first expression is that no accusation has been proven against me, and the meaning of the second expression is that my innocence has been proven. And in the Holy Quran, both these idioms occur.

Thus, the word **bari** is used in the Holy Quran in exactly the sense of "discharge," as He says:

Wa man yaksib khati'atan aw ithman thumma yarmi bihi bari'an fa qad ihtamala buhtanan wa ithman mubina — Part No. 5, Surah An-Nisa (4:112). That is, "Whoever commits a fault or a sin, then throws it upon one who is innocent (*bari'*), then he has borne the burden of a manifest slander and sin."

And the example of **mubarra** in the Holy Quran is this: Allah Ta'ala says: **Ula'ika mubarra'una mimma yaqulun** (24:26). This is the verse of that place where the innocence and guiltlessness of someone remained doubtful for a time, and then Allah put forward a defense on his behalf and declared his innocence.

Now, from the verse **yarmi bihi bari'an**, Allah Ta'ala has named such a person **bari** upon whom no sin has been proven. And this is precisely the meaning which in English is called "discharge." But if someone...

(al-Nisa: 112; al-Nur: 27)

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****Tiriyāq al-Qulub****

By way of obstinacy one might say that in this place the word "innocent" (bari) refers to that person who, after being proven guilty, demonstrates his innocence through witnesses of his acquittal. Such a notion is obviously false, for if God Almighty's intention with the word "innocent" were this, then the following corruption would arise: from this verse a ruling would be obtained that, in the sight of God Almighty, accusing a person whose sin has not been proven of some sin is no crime — even if he lives a life of chastity like honourable people, the only shortcoming being that he has not yet appeared in court and proven his innocence. Yet understanding this is clearly false, and it would overturn the entire teaching of the Holy Qur'an, because in that case it would be permissible for people who, for example, accuse chaste women — who have not appeared in court to prove that they have been preserved from all kinds of immorality throughout their lives — of adultery, that they commit no sin, and that it is permissible for them to cast such accusations upon chaste women. But thinking this is, according to the following verse, clearly forbidden and an act of disobedience, because Allah Almighty says:

And those who accuse chaste women and then do not produce four witnesses — flog them with eighty lashes (wa-alladhīna yarmūna al-muḥṣanāti thumma lam ya'tū bi-arba'ati shuhadā'a fajlidūhum thamānīna jaldah). That is: those people who accuse women whose unchastity has not been proven, but who are chaste, of adultery — if they do not prove their allegation with four witnesses, they should be given eighty lashes. Now observe that Allah has named those women "innocent" (bari) whose being adulteresses has not been proven. Thus this explanation of the word "innocent" (bari) corresponds exactly to the meaning of "discharge" (discharge), because if the word "innocent" (bari) which the Qur'an has used in the verse *yaramū bi-barī'ā* (?) applies only to such a situation where a person is declared guilty and a charge-sheet is framed against him — [Surah An-Nur 5]

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Tiryaq al-Qulub

And then if he (the accused) proves his innocence through the testimony of witnesses, and the proof of the accusation (istighathah) is demolished by the proof of the defense, then in that case every evil person would have the liberty to accuse of fornication all those women who have not proved through trustworthy witnesses in court that they are not fornicatresses — whether they be the wives of messengers and prophets, or the wives of the Companions, or the wives of the saints of Allah, or the wives of the Ahl al-Bayt. And it is obvious that to assign such a meaning to the word **bari'** (innocent/chaste) in the verse "Those who accuse chaste women" (yarmu bihina bari'ina? Actually the phrase is يَا مُؤْمِنُونَ "يَا مُؤْمِنُونَ" but the text says يَا أَيُّهَا الَّذِينَ آمَنُوا "يَا أَيُّهَا الَّذِينَ آمَنُوا"— likely referring to Surah An-Nur 24:4 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا زَوَاجَهُمْ هُنَّ فِي الْحِلِّ مِثْلَ بَنَاتِكُمْ— those who accuse chaste women) is downright heresy, which is by no means the intent of Allah Almighty. Rather, it is known intuitively that in this verse, by the word **bari'**, Allah Almighty intends precisely that those persons whose condition is concealed (i.e., whose guilt is not known), whether men or women, whose sin has not been proven, they are all deserving of the name **bari'**; and to cast any accusation upon them without proof is transgression (fisq), which Allah Almighty forbids in this verse. And if someone has no regard for prophets and messengers and does not desist from his obstinacy, then let him at least, out of shame, show some justice concerning his own women: that if someone were to bring against them, in opposition to their chastity, some such impure accusation which has no proof, would those women become the embodiment of the verse "those who accuse chaste women" and be considered **bari'** (innocent)? And would such an accuser be deserving of punishment? Or would they be considered **bari'** only in that state if they have not yet produced witnesses in court regarding their innocence and purity? And so long as they have not given proof of their chastity in court by means of witnesses, may anyone who wishes continually assault their chastity and declare them not **bari'**? And it is obvious that Allah Almighty, in the aforementioned verse, has placed the burden of proof upon the accuser. And so long as the accuser does not prove some sin, He has deemed all men and women deserving of being called **bari'**.

Therefore, according to the Qur'an and the Arabic language, the meaning of **bari'** is so

broad that unless someone is proven guilty of something... 137

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Tiriyah al-Qulub

If proof of a crime is not established, one will be called innocent, because for a human being, being innocent is a natural state, and sin is an ailment that afflicts from behind.

And there is another magnificent matter that appeared within the term of the announcement of November 21, 1898, by which the fulfillment of the prophecy of the aforementioned announcement is proven even more clearly, because that prophecy which was made regarding the fourth son in the appendix of Anjam-e Atham on page 58, along with which was this condition: that Abdul Haq Ghaznavi, who lives in Amritsar in the group of Maulvi Abdul Jabbar Ghaznavi, will not die until this fourth son is born. That prophecy was fulfilled within the term of the announcement of November 21, 1898, and that boy, by the grace of Allah Almighty, was born, whose name was given, by the grace of Allah Almighty, as Mubarak Ahmad. And just as was the condition in the prophecy that Abdul Haq Ghaznavi would remain alive until the fourth son was born, so it came to pass. And even now, up to December 15, 1899, anyone can go to Amritsar and investigate that Abdul Haq is still alive.

Then what doubt is there that this clear and manifest prophecy cannot be a cause of honor for Muhammad Husain and his group, because God, by accepting the prayer of such a person — who is a disbeliever and Dajjal in the sight of Muhammad Husain and his group — granted him a fourth son, according to his prophecy, during the lifetime of Abdul Haq Ghaznavi. And this is a Divine confirmation that can never be for anyone except a truthful person. Now, since the fulfillment of this prophecy within its term and its manifestation during Abdul Haq's lifetime became a cause of honor for me, then undoubtedly it must have become a cause of disgrace for Muhammad Husain and his group, Ja'far Zatli, etc. This is another matter, that these people continue to say in every matter and on every occasion that...

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Laldald

Tiryaq al-Qulub

"We have not suffered any dishonor at all, but whoever reads all these events with fairness will nonetheless have to admit that without doubt dishonor has occurred."

Here we are also regretfully compelled to write that in the paper **Akhbar-e-'Aam**, dated 23 November 1899, a person named Sanaullah of Amritsar has published this article: "So far, Maulvi Muhammad Husain has not suffered any dishonor at all." We are astonished as to what answer we should write to this manifestly contrary-to-fact statement. We do not know what Sanaullah Sahib means by 'dishonor.' Yes, we accept that dishonor is of several types, and for each class of people, there is a type of dishonor appropriate to their station. For example, among landlords, there are those who consider dishonor merely from the issuance of a government warrant; and opposite to them, landlords of this sort are also seen: due to non-payment of the revenue instalment on time, the tehsil's peon seizes them and takes them away, and because of the non-payment of the dues, he subjects them to severe punishment—indeed, sometimes he even strikes them two or four slaps with his shoes, and those landlords take the beating cheerfully and do not in the slightest consider that any disgrace has befallen them. And even more than them, some wicked individuals among the scavengers, tanners, and snake-charmers are such that they go to jail and receive 138 lashes on their buttocks, and despite all this, they never think that their honor has been diminished in any way; rather, they keep laughing and singing in jail as if they are intoxicated. Now, since honors are of several types and dishonors are also of several types, therefore it is proper to ask my good sir Sanaullah: which matter does he consider as constituting the dishonor of Sheikh Muhammad Husain? And if, among the shameful incidents that have befallen the poor Muhammad Husain, there has still been no dishonor at all up to now, then let him explain to us what situation it was that could have caused his dishonor, and let him state—

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Tiryaq al-Qulub

When a man of such rank and honor as Maulvi Muhammad Husayn is concerned, his humiliation is to be imagined in any kind of disgrace. Until now, we were under the impression that the honor of noble and respectable men is extremely delicate, and even a slight diminution in status causes a difference in their dignity. But now, from the statement of Miyan Sana'ullah Sahib, it appears that from all these shameful matters, the dignity of the said Maulvi Sahib has suffered no difference whatsoever. Therefore, in this situation, we cannot offer any response to this denial until Miyan Sana'ullah clearly explains to us what kind of humiliation should have occurred that would have affected the dignity of this advocate of the monotheists. If he can reasonably make us understand that the humiliation of noble and respectable men and of such renowned scholars is necessarily of this kind, then in that case, if according to our prophecy that particular humiliation which should have occurred has not occurred, we will admit that the prophecy has not yet fully manifested. But until now, looking at the scholarly status of Maulvi Muhammad Husayn, we hold that the prophecy has fully manifested in accordance with his status and also in accordance with the divine condition. It has been a long time since we have ceased all contact with these Maulvis; we have no knowledge whatsoever as to what degree of disgrace these people consider their dishonor and what degree of disgrace they swallow. Miyan Sana'ullah certainly has the right to object, but we are unable to respond until he clearly states

☐ The divine condition was that the humiliation of Muhammad Husayn and his followers would be only of that kind which they themselves had inflicted, as is evident from the following phrase in the divine revelation contained in the announcement of 21 November 1898: "وَمَا يَكْفُرُ الْإِنْسَانُ لِمَ لَا يَنْفَعُ الْإِنْسَانَ شَيْءٌ" (the recompense of an evil deed is a like one, and humiliation will cover them). Therefore, raising an objection by disregarding the divine condition is the work of foolish bigots, not of the wise and just.

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Tiryaq al-Qulub (The Antidote of Hearts)

...they should not say that disgrace used to occur only when such a thing appeared publicly. We accept that, according to the different classes of human beings, disgrace also occurs in different ways, and the causes of humiliation are separate for each person. But how are we to know in which class you people have placed Maulvi Muhammad Hussain, and in what matters you imagine his humiliation? In our view, Miyan Sana'ullah has some hidden grudge against Maulvi Muhammad Hussain Sahib, such that he is not yet satisfied with the degree of disgrace that is sufficient for noble, honorable, and learned people.

It is obvious that disgrace in the world is of three types: first, physical disgrace, for which criminals are most often the subjects. Second, moral disgrace – this occurs when someone's moral condition is proven to be extremely foul and he is reproached for it. Third, disgrace by exposure of secrets (*parda-dari*), through which the status of scholarship is destroyed; the status of scholarship is destroyed.

Now it is clear that moral disgrace has already manifested itself. If anyone has doubt, let him look at the lawsuit that was filed in the court of Mr. J. M. Douie Sahib. Similarly, the disgrace of the scholarly status has also manifested itself, and regarding the reward of 'Ajbat (*the fee for the treatise*? actually 'Ajbat seems to be a book/object? Need to interpret: "الاعتراض على ما ذكره المؤلف من أن الأجر" – "the objection that Muhammad Hussain Sahib raised concerning the reward of 'Ajbat"? Possibly 'Ajbat is a work by Mirza? Or "الأجر" could be a typo for "الاعتراض" – but likely a proper noun. I'll transliterate as 'Ajbat), the objection that Muhammad Hussain Sahib made, and then while translating 'discharge' you stated that 'discharge' does not mean acquittal. From both these objections it has become perfectly clear that besides expertise in the knowledge of Arabic grammar and knowledge of hadith, you also have considerable insight into English law. And it is also remembered that one kind of disgrace for an enemy is that his opponent, for whose humiliation he constantly devises schemes and employs all sorts of tricks, is granted honor from Allah Almighty. So this kind of disgrace is also apparent, because Mr. Douie Sahib...

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Tiryaq al-Qulub

After the introduction, whatever turn of the world towards me Allah the Exalted has, by His grace and bounty, granted and is still granting—this is a matter in which there is manifest humiliation for that person who desired the opposite for me. Yes, my dear Sana'ullah, there remain three objections, and they are these: that in a leaflet published in the common newspaper he says that Muhammad Husain has been granted four square *marabbas* of land, and that some allowance has been fixed for him by some state, and that Mr. J. M. Douie Sahib filed the suit in accordance with his wish. There is no need for an answer to the third objection, because we have already written that this claim is utterly shameless—that one should imagine that the suit was filed in accordance with Muhammad Husain's wish. Muhammad Husain himself should be asked under oath: Was it his wish that in future he should refrain from calling [us] an infidel, a Dajjal, and a liar? And was it his wish that in future he should refrain from uttering abuses and calling [us] filthy and abusive? Then what just and modest person can say that this suit was filed in accordance with Muhammad Husain's wish? Yes, if the objection is that we too have been prevented from making prophecies of death and disgrace in future, the answer to that is that our own action had already ceased before the time when such a thing was written in Mr. Douie's notice. Rather, we had already explicitly written in our treatise *Anjam-e-Atham* that we do not even wish to address these people in future unless they address us, and we are utterly weary and disgusted even to take their name, let alone to give them some honour by addressing them with a prophecy. Our claim concerned prophecies regarding three groups, and we have fulfilled that claim. Now we have no need whatsoever to make prophecies regarding the death and disgrace of these people. And as for the accusation that in future we will generally publish [divine] inspirations...

[illegible]

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Ludhiana

Tiryaq al-Qulub

News of the sixth type of humiliation was given through Miyan Sanaullah. And as for the matter that a stipend has been appointed for Muhammad Husayn in some state—this is such a thing that no wise person would consider it an honor. In those states, stipends are appointed for all sorts of people, some of whose names it is even shameful to mention. So if someone has also appointed a stipend for Muhammad Husayn, how could that be a cause of honor? Rather, at this point the saying comes to mind: **bi's al-faqīru 'alā bābi l-amīr** (Worst is the beggar at the door of the prince). In short, this prophecy concerning Muhammad Husayn and his clique was fulfilled to the highest degree. We accept that these people did not suffer the kind of humiliation that befalls the lowest class of people; however, in the prophecy it was explicitly stated from the beginning that the humiliation would be **mithlī** (of a similar kind), as this phrase of the prophecy indicates: **Jazā'u sayyi'atin bimithlihā wa tarhaquhum dhillāh** (The recompense of an evil is an evil like it, and humiliation will cover them) [Surah Yunus 10:27]. That is, the same kind of humiliation they inflicted, the same kind of humiliation will befall them.

Now we do not ask this question to Zutli and Tibti, because for them both humiliation and honor are incidental. But whoever wishes may ask Muhammad Husayn, with the noble Quran in his hand under oath: "Has this **mithlī** humiliation—which is understood from the divine inspiration—befallen you and your companions or not?" To push a matter beyond bounds with shamelessness is not the work of any honorable person; rather, it is the work of lowlives and scoundrels. But a fair-minded person can consider that the divine inspiration did not state that that humiliation would be through beating and striking, or through some other physical harm, or through bloodshed; rather, the clear and explicit words of the divine inspiration were that the humiliation would be only of the same kind as the humiliation they inflicted. The inspiration is still extant and has been published among thousands of people. Thus to distort it like the Jews is the work of that shameless person whom I...

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Taryaq al-Qulub

They have neither fear of Allah the Exalted nor shame before human beings.

Among these prophecies that have been fulfilled, and which are a sign from Allah the Exalted of my truthfulness, is this: that when my daughter Mubarakah was in the womb, and approximately twenty-five days remained until her birth, the mother of this daughter was suffering extreme distress. And due to a miscalculation, this sorrow also befell her — that perhaps this was not a pregnancy but some other illness, because, as a result of not remembering exactly, she thought that the eleventh month was passing, and according to common custom this cannot be the term of pregnancy. Hence a double affliction took hold. And when, due to such thoughts, her grief exceeded its limit, I prayed for her. Then I received this inspiration: *Āyad ān rūze ke mustakhlās shavad* — that is, “That day comes when relief will be granted.” And the meaning of this inspiration was understood by me to be that a girl would be born, and for this reason no word of glad tidings was used in this inspiration; rather, the word “relief” was employed. Accordingly, I informed many of my community about this inspiration. Finally, on the 27th of Ramadan, 1314 AH, a girl was born, who was named Mubarakah. Because in those very days I had been informed that a sign would appear. And so it happened. And on the very day of the girl’s *‘āqiqah*, we received news that that Lekhram, concerning whose killing a prophecy had been made, departed from this treacherous world on 6 March 1899 CE toward the realm of requital. All the witnesses of this prophecy are alive, who can testify under oath.

And among my signs that Allah the Exalted manifested in support of me —

It appears to be a typographical error: “1897” should be written. (Publisher)

Alif Lam Dal

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Tiryaq al-Qulub

Shir

A great sign that resembles the chain of prophethood is this: that in Barahin-e-Ahmadiyya there was the following prophecy:

Ya'şimuka llāhu wa in lam ya'şimuka n-nās. Wa in lam ya'şimuka n-nās ya'şimuka llāh.

("Allah will protect you, even if the people do not protect you. And if the people do not protect you, Allah will protect you.")

In this prophecy, there was an indication of that time of calamity and trial when every single person would turn his face away from me and would devise plans to destroy or kill me. So, after my claim of being the Promised Messiah and the Promised Mahdi, exactly this came to pass. All the people became intent on tormenting me at once, and they first exerted themselves to see if they could somehow incriminate me on the basis of Quranic and hadith texts. Then, when they did not succeed in that, but on the contrary

☒

it was proven through clear and strong texts that in reality Hadhrat Masih (peace be upon him) has died —

remember that the Quranic and hadith texts have decided that in reality Hadhrat Masih (peace be upon him) has passed away, because two verses of the Holy Quran are speaking witnesses for this claim:

(1) First, this verse:

Idh qāla llāhu yā 'Īsā innī mutawaffika wa rāfi'uka ilayya wa muṭahhiruka mina lladhīna kafarū wa jā'ilu lladhīna ittaba'uka fawqa lladhīna kafarū ilā yawmi l-qiyāmah.

(Surah Al 'Imran 3:55)

Meaning: O Muhammad (peace and blessings of Allah be upon him), remember the grace

and favor of your Lord that He bestowed upon ‘Isa (peace be upon him) and gave this glad tiding to ‘Isa (peace be upon him): “O ‘Isa, I will cause you to die a natural death — that is, you will not be crucified — and after death I will raise you to Myself, meaning I will manifest strong and clear signs concerning your being chosen and truthful, and your good name will remain so abundantly in the world that it will become evident that you are a close servant of God and have been summoned to His Holy Presence; and I will prove your innocence from all the accusations leveled against you; and I will grant your followers — those who follow your correct teaching — dominance over others through argument and proof until the Day of Judgment: no one will be able to oppose them; and I will cast disgrace upon your opponents and revilers — they will spend their lives forever in humiliation.”

In reality, Allah Almighty, under the cover of this noble verse, consoled our master and leader, the Prophet (peace and blessings of Allah be upon him), and gave him a glad tiding, the gist of which is: These people who are intent on killing you and desire that this light

Al ‘Imran:56

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Hashiya

Ladahu Allah

Tiryaq al-Qulub

have become. Then the clerics issued fatwas of killing and in their tracts and books [page] 142

they incited the common people, saying that if they kill this person, there will be great reward. And then when they did not succeed in this either, the advocate of Sheikh Muhammad Husayn Mawhidin said on this matter:

"lest this spread; all these are accursed. And like Jesus the Messiah, in times of hardship God will help you and will protect you from the evil of enemies, and much blame will be laid upon you, but God Almighty will clear you of all accusations and will grant your group dominance until the Day of Resurrection. And this phrase which occurs in the aforementioned verse, namely 'Muṭahhiruka mina alladhīna kafarū' (He who will purify you from those who disbelieve) — in this there is an indication that just as when the Jews and Christians laid many accusations upon the Messiah (peace be upon him), the Messiah (peace be upon him) was given the promise that God Almighty would raise up a prophet after you who would prove that your skirts are pure of all those accusations. Similarly, concerning you, God Almighty has intended that in the latter days, when the fault-finding and criticism of enemies reaches its peak, for your vindication there will be raised from your own community a person who is the Promised Messiah; he will clear your skirts of every accusation."

Every Messenger or Prophet or divinely-commissioned Muhaddath who comes into this world — it is God Almighty's consistent practice that wicked and vile men lay all kinds of accusations upon him, and for the sake of trial they are given opportunity to lay accusations. On this basis, God Almighty granted the Prophet (peace be upon him) such a method of teaching that the wretched Jews thought that he was abandoning the Torah and was interpreting it in a heretical manner, and they also said that this person has no piety and righteousness; he eats and drinks, and eats and drinks with drunkards and people of

bad conduct, and associates with them.

This age in which we are — this is that same age in which abuse of every sort from the enemies has reached its peak, and vilification and fault-finding and fabrication of slander have reached such a limit that beyond this it is not possible. And along with that, the internal condition of the Muslims has also become extremely dangerous. Hundreds of innovations and all kinds of polytheism and heresy and denial are appearing. Therefore, with absolute certainty, this is now that same age in which, in accordance with the prophecy 'Muṭahhiruka mina alladhīna' (He who will purify you from those who disbelieve), a grand reformer must appear. Praise be to Allah that I am that person. Ameen.

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Lid Lid

Tiriyāq al-Qulub

[He] had girded his loins, that he might inform our benevolent English Government at every moment of this false report: that this person does not hold good thoughts towards the English Government. Thus for a long period he continued doing the same, and he, contrary to fact, [spread] several matters concerning me through his *Isha'ah al-Sunnah*.

He will prove [me] pure from every accusation, and will renew your miracles; and in this prophecy there is also an indication that our Messenger, Allah bless him and grant him peace, will not be [present at that time], and his being raised to heaven, by virtue of his prophethood, will shine like the sun, because thousands of saints will arise in this community. And in this prophecy it is stated in clear words that the Messiah (peace be upon him) will pass away before the time when that Beloved Messenger appears who will purify his skirts from the objections of opponents.

Because in this noble verse [the style of] *laf-fa nashr* (disjointed arrangement) is employed. First is the promise of death, then of raising, then of purification, and then that Allah Almighty will grant His followers dominance in every respect and will continue to humiliate the opponents until the Day of Resurrection. If this order is not taken into account, then there is a great defect: the order which external events have established will be lost, and no one has the authority to remove the Qur'anic order without a strong proof, because to do so is to place one's foot in the footsteps of the Jews.

It is indeed true that it is not always obligatory to observe order with the letter *wāw* (and). But there is no doubt that in this verse Allah Almighty ... mixes, and speaks with strange women. So indeed, the ignorant Jews have these objections until today: that Jesus – whom Christians regard as their god – did not keep himself away from impure women; rather, when a woman who had committed adultery came to him carrying perfume, he knowingly gave her the opportunity to rub the perfume obtained from unlawful earnings onto his head, and to place her adorned hair on his feet, and such an act was permissible for him.

Similarly, they also have this objection: that the Messiah did not come in accordance with

the prophetic stipulation, because the Prophet Malachi had foretold: “I will not come until the Prophet Elijah comes again into the world.” So, when Elijah has not yet come into the world, how could the Messiah have come?

These are the objections that are written in the books of the Jews, some of which are present with me. So Allah Almighty promises in this verse: I will acquit you of all these accusations.

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Margin

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Tiryaq al-Qulub

I wrote and published [it] so that the Government would become incensed, but that God in Whose hand is every heart – He protected this Government from making a mistake concerning me. 144

And in truth, it was a grave mistake that I was considered a rebel, because what had happened to me was that the phrase **Mutawaffika** was brought first, then the phrase **Rafi'uka** after it, and after that the phrase **Mutahhiruka** was stated. And in any case, in these words there is an arrangement which God, the All-Knowing, the All-Wise, has adopted in His most eloquent and clear speech, and it is not within our authority to remove that arrangement without cause. 144

And if in other places of the Noble Qur'an – that is, in some other verses – the commentators have stated [an interpretation] contrary to the present arrangement of the Noble Qur'an, it should not be understood that they did so on their own accord or that they were permitted to do so; rather, certain textual proofs from hadith had explained it in that way, or clear indications from other passages of the Noble Qur'an compelled them to accept that the apparent arrangement should be disregarded. But even then, the most eloquent and most lucid speech of God Most High is not devoid of arrangement; if by chance in some expression there is no apparent arrangement, then in terms of meaning there is certainly some hidden arrangement, but in any case the apparent arrangement takes precedence. And to abandon this apparent arrangement without the existence of some extremely strong indication is sheer heresy, treachery, and distortion. This was precisely the trait by adopting which the Jews incurred the wrath of God. Similarly, the Christians also made false accusations against the Messiah (peace be upon him), that – God forbid – he claimed divinity. And God Most High had informed the Messiah (peace be upon him) that such-and-such unclean accusations would be leveled against you, and along with that He gave the promise: "I will send after you a Prophet of the Latter Days, and through

him I will remove all these objections from your person, and he will bear witness to your truthfulness and make manifest to the people that you were a true Messenger.” So it came to pass accordingly – that is, when our Prophet (peace and blessings of Allah be upon him) came into the world and was sent by God Most High, he cleared the hem of the Messiah (peace be upon him) from every accusation and made it evident.

From it, in the margin

[unclear] in the margin

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Tiryaq al-Qulub

...I express thoughts of rebellion against such a government, upon whose favors we are dependent. Before the era of this dominion, we were in a terrifying state; it granted us refuge. During the time of the Sikhs, at every moment we were cursed. But if someone asks us: "What is the proof that in the noble Qur'an, from beginning to end, regard is given to the apparent order, except for two or four places which are by way of rare exceptions?" Then this is a question that can be resolved simply by casting a glance at the noble Qur'an itself—that is, this proof is sufficient: that if you read the entire Qur'an from beginning to end, except for a few places which are by way of rare exceptions, you will find all the remaining Qur'anic passages linked in a golden chain of apparent order. And just as you see order manifest in the actions of that Wise One, you shall see the same order in His words. And this is such a firm, self-evident, and extremely strong proof that the Qur'an observes apparent order, that understanding and seeing this proof and yet not restraining one's tongue from opposition is manifest faithlessness and dishonesty. If we were to write this proof in an expanded form in this place, it would be as if we had to record the entire noble Qur'an here, and this brief treatise does not have that capacity. We do accept that, by way of rare exceptions, there are one or two places in the noble Qur'an where, for example, Jesus is mentioned first and Moses later, or some other prophet who was later—the one who was to come afterwards—his name is mentioned first, and the one who was earlier is mentioned later. But one should not think that these few places are devoid of order; rather, even in them, there is a meaningful order that has arisen due to certain considerations in the sequence of exposition. However, there is no doubt whatsoever that the noble Qur'an strictly adheres to apparent order, and a great portion of Qur'anic eloquence and rhetoric pertains to this. For the person who holds firm conviction in the apparent order of the noble Qur'an, hundreds of doors to spiritual knowledge are opened. And hundreds of times, this order becomes his guide for reaching subtle points, and a key to Qur'anic mastery comes into his hand. It is as if by the signs of apparent order, the Qur'an itself keeps telling him: "Behold, these treasures are within me." But the person who denies the apparent order of the Qur'an is undoubtedly deprived of the inner spiritual meanings of the Qur'an as well. Mouth.

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Tiryaq al-Qulub (The Antidote for Hearts)

They were under the axe; he extracted our necks from it. Our religious freedom was completely stopped to the extent that we were not permitted to call the Adhan (call to prayer) in a loud voice. This benevolent government re-established our freedom and upon us many...

The reason for this is that maintaining order is also among the requisites of eloquence — indeed, it is the highest degree of eloquence. For this is what contains within itself a wise character. A person whose speech lacks order, or in whom it is deficient, can never be called eloquent and correct by us. Rather, if a person goes beyond the limit in observing order, he is undoubtedly insane and mad, because the speech of one whose mind is not organized is also not organized. Then how can it be possible that the pure Word of God Almighty, which claims eloquence and fluency and calls all fourteen kinds of truth, such a miraculous Word should be lacking this essential part of fluency, that order should not be found in it? Every person admits that although the abandonment of order is permissible, there is no doubt that if, for example, there are two discourses, and one of them, besides other degrees of fluency and eloquence, also observes outward order, while the other discourse is fallen from that degree of fluency and has not the power to maintain the sequence of order, then without doubt an eloquent, literary, and critical judge of speech will grant a much higher degree of fluency to that discourse which, besides other perfections of fluency and eloquence, also possesses this perfection — that is, order is also present in it. And there is no greater witness than that the Holy Qur'an has from beginning to end adopted the art of order, and despite that, it has not let go of its wondrous composition and fluent expression. And this is a great miracle of it, which we present before the opponents. And it is through the blessing of this very art of order that thousands of points of the Holy Qur'an become known. And if you say, "We accept order, but we do not accept the meaning of tawaffā (taking in death) as death," then look at how much order is found in the solar system of God Almighty. And the physical structure of man himself — upon how most eloquent and excellent an order is it based? Then how great an impropriety

it would be if the words of the Best of Creators (Ahsan al-Khaliqin) were considered scattered, disorganized, and lacking in order in their wisdom. Shame!

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Tiryaq al-Qulub

...conferred favors concerning peace and comfort. And above all, that we began to perform our religious duties with complete freedom. Then, who is such a madman and insane person that, seeing so many favors, should still act ungratefully? We say truthfully that our God has made this Government a refuge for us. And that flood of oppression and transgression which was about to destroy us very quickly has been stopped by this steel barrier. So then, concerning this matter, there are two answers from our side. (1) First, that in Sahih Bukhari itself, Hadrat Ibn Abbas (may Allah be pleased with him) has related this meaning: **Mutawaffika** — i.e., "The One who will cause you to die" — meaning Hadrat Ibn Abbas says that the meaning of **mutawaffika** is: I will give you death, I will cause you to die. Moreover, whoever traces all the hadith and the Holy Quran, and carefully examines all the books of lexicography and books of literature, it will not remain hidden from him that this is an ancient idiom of the Arabic tongue: when Allah Almighty is the agent and a human is the object, then in such a context the meaning of the word **tawaffi** is nothing other than death. And if anyone denies this, then it is incumbent upon him to show us, from a hadith, or the Quran, or any book of the art of literature, that in such a context any other meaning of **tawaffi** also occurs. And if he can present such proof from the sacred words of the Holy Prophet (peace and blessings of Allah be upon him), then we are ready to give that person a reward of two hundred rupees. See how much wealth we are willing to spend for the manifestation of truth! Then why is it that no one answers our questions? If you were upon truth, you would certainly answer this question and receive cash money. In short, when it has been decided that the meaning of **tawaffi** is death — this same meaning was learned from the hadith of Hadrat Ibn Abbas. And the statement of Ibn Abbas, which is recorded in Sahih Bukhari, is a statement that 'Ayni, the commentator of Bukhari, has raised in his commentary as **marfu'* (attributed) to the Holy Prophet (peace and blessings of Allah be upon him). And this same meaning has been established from the idioms of the Quran and the idioms of the hadith, and also from tracing the speech of the eloquent

Arabs. And nothing else has been established. Then it must be accepted that this promise which is recorded in this noble verse is a promise of the natural death of Hadrat Messiah, and in it, Hadrat Messiah is given the glad tiding that the Jews, who were intent on killing his honor by means of crucifixion, will not be able to kill him — without...

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Tiryaq al-Qulub

Whether it is a place for thanks or a place for complaint, but I have no regret whatsoever for Muhammad Husain, because he has carried his enmity and malice to such a degree, and the substance of hatred and ill-will towards me has accumulated within him to such an extent, that this was precisely the demand of his condition — that he should be compelled towards such and such matters contrary to fact. In short, these people, in the heat of enmity, devised all those plans that a person can devise to destroy his opponent; and they formed all those schemes that worldly people inwardly concoct in times of intense hostility, and they spared no effort. They strained even their fingernails to disgrace and destroy me, and left no device untried, like the irreligious of Mecca. But Allah Ta'ala had, twenty years before that time, stated in clear words in the aforementioned prophecy: "I will save you from the evil of enemies." Therefore, He saved me in accordance with this true promise. It is worth considering how attacks were made upon me through various types of schemes — even false murder cases were fabricated; and at the time of those cases, not only did Muhammad Husain secretly devise plans against me, but he also openly appeared in court as a witness for the missionaries. And then, in the court of Mr. J. M. Douie, and from this fear, Allah Ta'ala comforted the Messiah and gave a promise of a long life that is encompassed in the law of nature for man, and stated: "You will die your natural death."

Now after this decision, the second matter requiring clarification is whether this promise has been fulfilled or whether Hadrat Messiah is still alive. So this determination and clarification has also been decided with utmost clarity, and the decision is that the arrangement of this noble verse clearly indicates that Hadrat Isa (peace be upon him) has died, because if he has not died until now, then it would necessitate that — far be it.

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Tiryaq al-Qulub

He has also left no stone unturned in harboring ill intentions towards me, and has prepared a lengthy scroll of fault-finding and nitpicking, and having it translated into English, presented it, the aim of which was that upon reading these fabrications, the court's heart would be greatly influenced — but [my cause] was not dismissed either. And neither have they been purified until now, nor have their enemies been humiliated until now.

147. And it is obvious that such a notion is self-evidently false; and if, like the Jews, one does not unjustifiably distort and remove the divine words from their places, then this verse, in its current arrangement, is crying out loudly that before the promises of elevation (raf'), etc., the death of Hadrat Messiah (peace be upon him) is necessary — because if in the verse “O Jesus, indeed I will take you (mutawaffika)...” the phrase “mutawaffika” is removed from the place where Allah Almighty has placed it, then no other place remains to put this phrase. For it cannot be placed after the phrase “rāfi'uka ilayya” (I will raise you to Myself), the reason being that according to the belief of those who hold to physical ascension, there is no death immediately after ascension; rather, it is necessary that heaven holds the Messiah until the promise of purification is fulfilled with the appearance of the Seal of the Prophets. Similarly, it cannot be placed after the phrase “muṭahhiruka” (I will purify you), because according to the view of the adherents of this belief, after purification there is also no death immediately; rather, death would occur after permanent dominance.

Now as for dominance — that is, the promise in the phrase “And I will make those who follow you superior to those who disbelieve until the Day of Resurrection” — the skirt of this phrase is spread until the Day of Resurrection; therefore, even here the phrase “mutawaffika” cannot be placed until the Day of Resurrection arrives. And the Day of Resurrection will be the Day of Gathering, not the day of death. Hence it becomes known that in the portion of Hadrat Messiah (peace be upon him) there is no death, and he will reach the field of Resurrection without dying — and this notion is contrary to the promise of tawaffi (causing to die). Therefore, removing the phrase “mutawaffika” from its place leads to a conjunction of two contradictories, which is impossible. Consequently,

postponing this phrase is also impossible. And if it is not impossible, then let someone tell us: if this phrase is removed from its place, where should it be placed? And if someone says it should be placed after “rāfi’uka,” we have already written that we cannot place it there in any way, because it is no one’s belief that immediately after ascension, without the manifestation of other events mentioned in this verse, death would occur. And this same defect exists in the other places, as we have written. And if it is permissible, without reason, to twist and turn the Qur’anic order and to interpret meanings to suit such manipulation, then it would follow that with such alteration and change, even prayer would be valid — i.e., in prayer it would be permissible to recite “O Jesus, indeed I will raise you to Myself, then I will cause you to die” — whereas such manipulation invalidates prayer and falls under the distortion of the Qur’an. So reflect. (end)

201 Āl ‘Imrān: 56.

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Tiryaq al-Qulub

Marginal note

Doi Sahib's sagacity perceived that these writings were false and envious thoughts.

Therefore, he did not include those writings in the compilation and threw them out like rubbish, while the writings that had passed from our side — which proved how Muhammad Hussain, in his hostile fervor, had resorted to abusive language, obscenity, and shameful tactics — all of those he included in the compilation. In short, this was the bounty of Allah Almighty that these people, in order to destroy me, [proceeded] just as in this verse Allah Almighty has placed the clauses, and has stated some as preceding and some as following, and has commanded to read them in that order — that order requires that before the raising, purification, and victory, the death of the Messiah (peace be upon him) take place. And in support of this there is another verse from the Noble Qur'an, which also proves the death of the Messiah (peace be upon him), and it is this: ﴿مَّا مَنَعَكَ إِذْ أَتَاكَ الْبُرْجَانِ﴾

﴿مَّا مَنَعَكَ إِذْ أَتَاكَ الْبُرْجَانِ﴾ (When You took me to Yourself, You were the Watcher over them). In this verse, Hadrat 'Isa (peace be upon him) clearly affirms that the Christians went astray after my death; they never went astray during my lifetime. Thus, if Hadrat 'Isa (peace be upon him) is still alive in his physical body, then one would have to admit that the Christians too are still upon their true religion — and this is patently false. Similarly, the argumentation of Hadrat Abu Bakr (may Allah be pleased with him) with this verse, ﴿مَّا مَنَعَكَ إِذْ أَتَاكَ الْبُرْجَانِ﴾ (Muhammad is not but a messenger — messengers have passed away before him), clearly indicates that in his view Hadrat 'Isa (peace be upon him) had died. Because if the meaning of this verse is that some of the previous prophets died before the era of the Seal of the Prophets, but some among them had not died up to the time of the Holy Prophet (peace and blessings of Allah be upon him), then in that case this verse would not remain admissible as proof. For an incomplete proof, which is not like a universal rule and does not encompass all past individuals within its scope, cannot be designated as a proof. Then Hadrat Abu Bakr's argumentation with it would be rendered futile. And it is remembered

that this proof which Hadrat Abu Bakr presented concerning the death of all past prophets — no denial of it is reported from any Companion, even though at that time all the Companions were present, and upon hearing it they all fell silent. This proves that the Companions had reached consensus upon it, and the consensus of the Companions is an authority that can never be upon error. So among the favors of Hadrat Abu Bakr upon this Ummah are...

Al-Ma'idah: 118

2 Al-Imran: 145

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Margin

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Tiryaq al-Qulub

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They made all sorts of plans, but nothing succeeded, and Allah the Exalted fulfilled that promise which was recorded on page 510 of the *Barahin-e-Ahmadiyya*, namely that Allah the Exalted will protect you from every evil intention of the enemies, even if people want to destroy you. So this is a magnificent prophecy which occurred on the path of prophethood, because I also have this favor from them that, in order to avoid the error that was to arise in the future, they opened the door of truth and righteousness during the period of their true caliphate, and placed such a strong dam against the flood of misguidance that even if all the jinn join the clerics of this age, they still cannot break that dam. So we pray that Allah the Exalted send thousands of mercies upon the soul of Hadrat Abu Bakr (may Allah be pleased with him) who, receiving pure inspiration from Allah the Exalted, decided the matter that the Messiah has died.

These three arguments are sufficient. Then another argument supports these three arguments, and it is that if this matter were part of the tradition (sunnah) of Allah that a person remains sitting in heaven for such a long period and then descends to earth, then there would be some other precedent for it, because all of Allah's works have precedents, so that humans are not burdened with an unbearable difficulty. For example, Allah created Adam from clay, and even today we see thousands of insects being created from clay, but the Holy Quran has not mentioned any precedent for this raising (raf') and descending (nuzul). Yes, in the earlier books there is a similar case, namely the second coming of Elijah to the world. But the meaning of this second coming was explained by the Messiah himself (peace be upon him) that by this it is meant that another person will come into the world with the character and nature of Elijah. It is ignorance to think that this story is false, because two groups that have intense enmity for each other believe in this story, and it is still found in the book of the Prophet Malachi. Then how can it be false? When millions of

people, and moreover two opposing groups, have continued to accept a matter, and it is present in their books, how can that matter be deemed false? In this way, trust in all histories would be lost. Yes, if the objection is that the Messiah says that 18

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Tiryaq al-Qulub

Marginal note

Previously, as many messengers and prophets as have passed, all were afflicted with this calamity that wicked people surrounded them like dogs.¹⁴⁸ And they were not satisfied with merely mockery and ridicule, but they wanted to tear them apart and shred them into pieces. However, the hand of Allah Almighty saved them. Similarly, it happened to me that these mullahs...

John the Prophet is Elijah, and John denies being Elijah. So the answer to this is that there is no contradiction whatsoever between these two statements, because the Messiah (Jesus) considers the boy (John) to be Elijah in terms of his character and nature, not literally. And Hadrat John denies that he is literally Elijah, and that the spirit of Elijah had entered into him according to the belief of the reincarnationists. Thus, Hadrat Messiah, using a metaphor, declares John to be Elijah, and Hadrat John, looking at the reality, denies being Elijah. So when the perspectives differ, no contradiction remains — so reflect.

And if contradiction can occur in this manner, then in the speech of Allah Almighty also — Allah forbid — one should accept contradiction, because on one hand the entire Quran is filled with this theme that whoever believes and adopts piety, whether male or female, whether sighted or blind, all will attain salvation. And on the other hand, there is this verse: "Deaf, dumb, blind — so they will not return" (Surah al-Baqarah 2:18), that is, the blind, dumb, and deaf will remain distant from God. And also this verse: "Whoever is blind in this [world] will be blind in the Hereafter" (Surah Bani Isra'il 17:72). Similarly, at one place Allah Almighty says: "Vision does not perceive Him, but He perceives vision" (Surah al-An'am 6:104). In this place, apparently there is a denial of seeing [Allah], and opposite to this there is this verse: "Toward their Lord they will look" (Surah al-Qiyamah 75:23). This establishes the vision [of Allah].

Thus, in the words of the Messiah and the boy, there is the same kind of apparent contradiction which is not actually a contradiction. One kept the metaphorical in mind, and the other kept the literal. Therefore, no contradiction occurred.

(al-Baqarah: 19, Bani Isra'il: 73, al-An'am: 104, al-Qiyamah: 24)

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Tiryaq al-Qulub

...with me they formed such a unity that in the heat of their opposition to me, they even forgot their mutual differences, and they also joined to themselves, as far as possible, the pandits and priests of other communities. And the earth became so filled with the fervor of enmity against me as though a vessel were being filled with poison. But Allah Almighty preserved my honor from the attacks of these people, just as He has always preserved His holy prophets. So this is a magnificent prophecy that was published twenty years ago in *Barahin-e-Ahmadiyya* and has now been fulfilled with great force. Let him who has eyes see whether these are the works of God or of man?

73. And among the signs that Allah Almighty manifested in my support is the prophecy of the announcement of March 12, 1897, which I had made concerning Sayyid Ahmad Khan, C.S.I.

Prior to this prophecy, another prophecy had been made in the announcement of February 20, 1886, which was at once published and spread among thousands of people. The summary of its meaning was that Sayyid Ahmad Khan Sahib would be afflicted with various kinds of calamities and afflictions. Accordingly, it came to pass, and he departed from this world with great bitterness, having suffered a tremendous financial loss. And I have hundreds of...

[The text continues with a marginal note:]

————— Marginal Note

Remember that at this place, the testimony of Hadhrat Masih (peace be upon him) — that the Jews, who are still awaiting the second coming of Elijah the Prophet, are mistaken in interpreting this prophecy literally; rather, in terms of spirit and nature, John [the Baptist] is Elijah, who has already come — this testimony is most reassuring for a believer and leads one to the level of *Haqq al-Yaqin*. After this, to continue quarreling and to have no precedent on one's side is not the work of the stubborn.

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Tiryaq al-Qulub

... before the eyes of people — many of whom are still alive today — he had made manifest this unveiling: that I have been given this knowledge from God Almighty, that the aforementioned Sayyid Sahib, after enduring certain severe afflictions, would soon depart from this transitory world. And indeed, that is exactly what came to pass. Furthermore, he also witnessed the incident of the death of some of his children. And most of all, on account of the treachery of a wicked Hindu, he had to suffer such financial loss that the shock of intense grief instantly stripped him of his inner strengths.

It is obvious that worldly people, and those of a worldly disposition, are often gladdened by the support of worldly comforts and wealth; and because they have no true connection with God Almighty, nor do they have any share in spiritual joy, therefore, whenever a worldly affliction befalls them, it takes their very life along with it. And those people, despite much egotism and self-conceit and worldly pomp and honor, are extremely weak-hearted and frail; and that weakness manifests itself at times of success, rule, and wealth, in the guise of arrogance and unjustified boastfulness — because, in reality, arrogance and unjustified boastfulness also come to the fore due to weakness of heart, on account of which pure morals, the strength of forbearance, and the humility of faith are not produced in the heart. And those hearts which have been granted spiritual strength neither commit arrogance nor display unjustified boastfulness, for having obtained an eternal light from God, they come to regard the world and its pomp and glory as utterly contemptible. Therefore, worldly ranks cannot make them arrogant. Similarly, the weakness of worldly people at times of disappointment and failure, and also at times of severe affliction and overwhelming calamity, is extremely...

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Tiryaq al-Qulub (The Antidote for Hearts)

...reveals in them the signs of cowardice and faint-heartedness. So much so that some among them, due to their inability to bear great shocks, go mad and become insane, and some have been observed to fall prey to various other kinds of mental and heart diseases, and they are seized by fainting or epilepsy or similar conditions and vile ailments. And some turn out to be very weak in this trial, and at the onset of some intense grief, either they commit suicide with their own hand, or the grief itself, being beyond their strength, affects their heart and yanks them all at once from this transient world to the next realm, and shatters in an instant the entire fabric of this few-day life which they had regarded as a great objective, reducing all their affairs to nothing but a dream and a fantasy. In short, the weakness of the worldly man's heart manifests itself at the time of rule, wealth, comfort, and health in the guise of arrogance, pride, and obstinacy. Then, unfortunately, he considers no one his equal, and if even a prophet exists in his time and mention is made of him in his presence, he recalls him with contempt and insult, fearing that acknowledging his greatness might diminish his own greatness, and he does not want any majesty to stand in opposition to his own majesty. And then, the same weakness manifests itself at the time of any severe shock or calamity in the guise of fainting, epilepsy, suicide, insanity, or melting away and dying. So this is a lesson: how evil and horrifying is the end of worldliness. And since Syed Sahib [Syed Ahmad Barelvi? — contextually a specific claimant or opponent] were seekers of worldly rank and pomp, and were not among those whose hearts Allah the Exalted has completely detached from the world and endowed with spiritual courage...

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Tiryaq al-Qulub

And he grants steadfastness, spiritual life, perseverance, and the character of prophethood. Therefore, he could not bear that financial loss like ordinary worldly people, and from that grief, day by day, his spirit withered away until this dead world, which he considered a great object, was suddenly taken from him, as if he had never come into the world at all. But alas, just as at the time of financial loss, a weakness of heart appeared from him, and he even fainted from this calamity, and finally passed away in that same state. Similarly, from the other aspect — that is, when he obtained worldly honor, rank, elevation, and fame — in those days as well, a severe weakness appeared from him in this other guise. In his time, God raised up this heavenly movement, but due to his worldly honor, he did not look upon this movement with even a particle of esteem; rather, in a letter, he wrote to one of his confidants: "This person who makes such a claim is utterly false, and all his books are frivolous, useless, and false, and all his statements are filled with dishonesty." Although Sir Syed Sahib remained completely deprived of ever having examined even one of my small tracts from beginning to end. In his anger, he was so intoxicated with worldly arrogance that he would crush everyone under his feet and would make it seem as though, in terms of worldly status, he had attained such a height that no one could equal him. Mocking and ridiculing was often his habit. Once, when I went to Aligarh, he likewise mocked and ridiculed me because of that arrogance, whose firm seedling had become deeply rooted in his heart, and he said: "Come, let me become a disciple and you become the guide, and let us go to Hyderabad and perform some false miracles."

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Tiryaq al-Qulub

“...show [it] and I will keep praising [you]; then the government, due to its simple-mindedness, will give one hundred thousand rupees. Of that, two shares will be mine and one share yours.”

Thus in that speech, I was made out to be that thug who is called a *sādhū* (holy man). There were several other such matters as well, the writing of which now after his death is of no benefit. The purpose of writing so much is this: that he too possessed that weakness of this aspect which appears in the form of arrogance, haughtiness, conceit and self-conceit after attaining wealth, honour and fame. And this is not his fault alone, but every worldly person has the same condition: that he carries the weakness of **dustum** (?) within himself. For example, a person who is famous by the title of ‘*Mawlawī*’ (scholar) does not even want to call another person by an honourable name after having himself called a *Mawlawī*; rather, it would be a great favour on his part if he even addresses the other as ‘*Munshī*’. Many wealthy nobles or Muslim rulers consider it a severe disgrace for themselves to reply to anyone’s **assalāmu ‘alaykum**; and if someone says **assalāmu ‘alaykum**, they take great offence, and if possible, punish him. All these are ways of weakness, and those who take light from the lamp of prophethood designate this as moral weakness. In short, Sayyid Ahmad Khān Ṣāhib’s death too ultimately occurred due to weakness. May God have mercy on him.

Now we reproduce here verbatim that announcement dated 12 March 1897, which contained a prophecy concerning the death of Sayyid Ahmad Khān Ṣāhib. This announcement has been circulated among hundreds of thousands of people, and we had already told many people orally, before the time, that God Almighty has informed us that Sayyid Ṣāhib will soon die. [There is also] the announcement of 20 February 1886.

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Tiryaq al-Qulub

There was also a hint of this in it, but after this, divine revelation clarified the matter with complete clarity, and I was told plainly that Sayyid Sahib, after suffering a severe grief, would soon pass away. Then, when a financial grief befell Sayyid Sahib due to the mischief of a Hindu, I was assured that now the time of Sayyid Sahib's death had come. At that time, I published this proclamation on 12 March 1897 and also sent a copy to him, and the proclamation is as follows.

Copy conforming to the original

In the name of Allah, the Most Gracious, the Most Merciful. We praise Him and send blessings upon His noble Messenger.

Two

Sayyid Ahmad Khan Sahib, C.S.I.

Sayyid Sahib, in his treatise al-Du'a wa al-Istijabat, denies that whatever is asked for in prayer is granted. If the meaning of Sayyid Sahib's writing were that it is not obligatory for every prayer to be accepted, but rather that the prayer which God Almighty, in accordance with His wisdom, chooses to accept is accepted, and otherwise not, then this statement would be completely true. But to deny the acceptance of prayer altogether is contrary to sound experience, reason, and tradition. Yes, for the acceptance of prayers, that spiritual state is necessary in which a person strips away the garment of carnal desires and inclination towards other than God, and becoming entirely spirit, joins with God Almighty. Such a person is a manifestation of wonders, and the waves of his love become so united with the waves of God's love (152) just as two transparent waters gushing from two adjacent springs begin to flow mingling together.

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Triyaq al-Qulub

...make a man such that he becomes, as it were, a mirror for seeing the form of God, and the Hidden of the Hidden (Ghayb al-Ghayb) of God is inferred from His wondrous works. His prayers are accepted with such abundance that it is as if he reveals the hidden God to the world. This is the mistake of Sūsīd Ṣāhib — that prayers are not accepted. ❧ Would that he had remained with me even for forty days, he would have acquired new and pure insights; but perhaps now our meeting with him will only take place in the Hereafter. Alas, that not even a single glance was vouchsafed. Sayyid Ṣāhib, read this announcement carefully, for now, in lieu of a meeting, this is what there is — this very announcement is.

Now the real point is this: on the last page of the title page of **Karāmāt al-Ṣādiqīn** and at the top of the first page of the title page of **Barakāt al-Du'ā**, I have written this sentence: "A specimen of an accepted prayer." And then in it I have made a prediction concerning the death of Paṇḍit Lekhrām, and in **Karāmāt al-Ṣādiqīn** etc. I have written that this prediction was revealed through inspiration after prayer, because the actual reality was this: prayer was offered concerning that person who had exceeded all bounds in insulting the Messenger of Allah (peace and blessings of Allah be upon him), and God Almighty declared through clear revelation and inspiration that within a period of six years his life would be ended in such a manner as actually came to pass. Now in this prediction, two new proofs are found for those who seek the truth. First, that God can inform His servant of such a profound hidden matter which is impossible in the sight of the entire world. Second, that prayers are accepted.

If you [consider] that announcement of "The Mirror of the Perfections of Islam" on the top of which there are a few verses, and that inspiration from **Karāmāt al-Ṣādiqīn** which, in that sentence, was an allusion to the death of Sayyid Ṣāhib, as is evident — mouth.

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Tiryaq al-Qulub

The last page is on the title page, and if you read once the two leaves of Barakat al-Du'a on the title page as well as the footnote of the last page, then I am confident that a fair-minded person like you will immediately abandon your first opinion and accept this truth with reverence. Although this prophecy is very clear, I assure you that it will be understood by people with increasing clarity day by day, so much so that after some days even dark hearts will be illuminated by its magnificent light. A large part of this country is filled with such dark hearts that they do not know that God exists and that such relationships with Him can occur. So just as a fish licks a stone and returns, so will belief in this prophecy increase. I assure you that it has also been stated to me in clear words that thereafter the Hindu religion will once again turn towards Islam with great force. As of now they are children; they do not know that an Almighty Being exists. But that time will come when their eyes will open and they will find the living God, along with His wondrous works, nowhere except in Islam.

I also remind you that I made a prophecy concerning you in the announcement of 20 February 1886, that you would be afflicted with a severe grief and worry during a part of your life. And when that prophecy was published, some of your friends were displeased and they published a rejoinder in the newspapers. But you know that that prophecy was also fulfilled with great terror, and once, unexpectedly, due to the treachery of an evil person, you suffered the shock of a loss of one hundred and fifty thousand rupees. Your heart knows the extent of that shock.

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Tiryaq al-Qulub

It will happen that so much wealth of Muslims was lost. One of my friends, Mirza Khuda Bakhsh Sahib, narrates from Mr. Sayyid Mahmud Sahib that he said: "If I had not been present in Aligarh at the time of this loss, my father would certainly have died of this grief." Mirza Sahib also heard that you did not eat bread for three days due to this grief, and your heart became so filled with grief over the loss of national wealth that you even fainted once. Except for Sayyid Sahib, this was the same incident that is explicitly mentioned in this advertisement. Accept it if you wish. And peace. 12 March 1897.

Among those signs which appeared as prophecies is the prophecy I made concerning my brother Qazi Zia-ud-Din Sahib, Qazi of some district of Gujranwala, and I consider it appropriate to quote here the text of his letter which he sent to me regarding this prophecy, and it is as follows:

☒

I clearly remember that the Presence (peace be upon him), in the month of March 1888, when this humble one pledged allegiance at your right-guided hand, after a long prayer you immediately said: "Qazi Sahib, a severe trial is going to befall you." Accordingly, after this prophecy, this humble one informed several dear friends that the Presence had given news of an initial condition concerning me and in my favor. Now, after that, how that prophecy was fulfilled, I relate the exact occurrence: I had just departed from the Holy Presence and was still on the way when I received news that my wife, due to kidney pain, and [it is written March 1888 by mistake; the first pledge of allegiance took place on 23 March 1889 in Ludhiana. (Publisher)]

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Tiryaq al-Qulub

She is severely ill with colic and excessive vomiting. When I reached home and saw her, truly a critical condition had set in, and it was strange that the onset of the illness was that very night on the evening of which the Holy One (peace and blessings of Allah be upon him) had informed me of this trial. The intensity of pain was such that life was ebbing away at every moment, and there was such restlessness that, despite being a person of great modesty, screams escaped her involuntarily because of the pain, and the sound reached the streets and lanes. And it was such a delicate and painful condition that even strangers, seeing that state, felt pity. The severity of the illness lasted approximately three months. During that entire period, she could not even bear the mention of food; she would only drink water and then vomit it back. Day and night, she vomited fifty or sixty times continuously. Then the pain subsided somewhat, but due to the repeated bloodletting by ignorant physicians, the disease of excessive nausea became permanently entrenched. She was at death's door all the time; ten or eleven times she reached the point of death and, with complete farewell grief and sorrow, made the children and close relatives weep. In short, after serving as a target for various kinds of afflictions for eleven months, finally, with a cheerful countenance and full consciousness, reciting the Blessed Kalimah, at the age of 28 she undertook the eternal journey. "Indeed we belong to Allah, and indeed to Him we shall return."

And amidst this heart-rending event, a nursing infant named Rahmat Allah, due to the unavailability of milk, also — hungry and thirsty — set out on the path to the eternal kingdom. This wound was still fresh when two elder sons of this humble one, Abdur Rahim and Fayz Rahim, took to bed with typhoid fever. As for Fayz Rahim, 154 — not even eleven days had passed when his cup of life was filled, and at the age of seven he responded to the caller of death and quickly joined his beloved mother. And Abdur Rahim, from typhoid fever and delirium, lay unconscious like a corpse for a full two and a half months. Every physician declared his case incurable.

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Tiryaq al-Qulub

...had understood. No one was saying that this child would survive, but since the days of life remained, the helpless father's agonizing prayers were heard by God, and purely through His grace, he emerged safe and sound. Although weakness in the muscles and a stammer in the tongue still remain.

These eye-opening calamities are one matter — on the other side, the opponents had raised even more uproar. They left no stone unturned in efforts to dishonor and cause all kinds of financial losses. There was also an incident of housebreaking at the humble dwelling. Now, by considering all these afflictions collectively, one can fully realize how much heart-piercing, soul-scorching tribulation the humble writer suffered, and all these were manifestations of the very calamities and misfortunes of which the Holy Prophet (peace and blessings of Allah be upon him) had already given a general intimation.

During this time, Hadrat Masih Ma'ud (peace be upon him), out of kindness and by way of consolation, sent a comforting letter. That letter also contained a prophecy which was fulfilled and is still being fulfilled. He wrote: "Indeed, you have faced a severe trial. This is the Sunnah of Allah, so that He may manifest the steadfastness of His upright servants before the people, and so that through patience great rewards may be granted. Allah Almighty will grant deliverance from all these afflictions. The enemies will be humiliated and disgraced, just as happened in the time of the Companions, when Allah Almighty held up their sinking boat — so too will it happen here. Their curses will ultimately recoil upon themselves."

So, praise be to Allah, that through the Holy Prophet's prayer, it happened just so. The humble one continued to increase in steadfastness and patience in every condition. Despite human nature, if ever a message of peace and reconciliation came from the opponents by way of dissimulation, then with the thought, "Where then would be [my] share in the afflictions of the Prophets?", a sort of constriction would come over my heart at making such a peace. And I have seen with my own eyes that the opponents'...

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Taryaq al-Qulub

I have seen and I am seeing that even that dry, deserted house of theirs has departed. They have no concern for adhering to the Book and the Sunnah, and the world is also slipping from their hands day and night — the world because of whose arrogance they had troubled the poor. In short, are they losing both world and religion? They remain disgraced and ashamed.

That prophecy of the Master (peace be upon him) which He had made regarding their Advocate: "Indeed, I will humiliate whoever intends to insult you" — according to appropriateness, everyone is taking their share from it in accordance with their fate, as all contemporaries bear witness.

Written by the poor Ziya' al-Din, may he be pardoned, a Qazi of some district of Gujranwala.

75. Among the most powerful signs that God Almighty has manifested in support of me, in the style of prophecy and lofty spiritual insights, is that prophecy of Barahin Ahmadiyya which is recorded on its page 496, namely: "O Adam, dwell you and your wife in Paradise — I intended to appoint a successor, so I created Adam." The detail of this summary is that this inspiration which came concerning me, i.e., "O Adam, dwell you and your wife in Paradise — I intended to appoint a successor, so I created Adam," has these meanings: O Adam, you and your mate live in Paradise. I wished to show My manifestation, therefore I created this Adam. This is an indication that the cycle of the existence of Adam Safiullah (peace be upon him) has ended upon the existence of this humble one. This matter is accepted among the people of truth and gnosis that the stages of existence are cyclical, meaning that some characteristics and natures of the human species keep recurring, as is known from the earlier books.

Ruhani Khazain, Volume 15, page 46, Tiryaq al-Qulub

It is established that he came upon the temperament and nature of Elijah the prophet, and just as our Prophet (peace be upon him) came upon the temperament and nature of Abraham (peace be upon him) — or from this very standpoint this Muhammadan nation is called the Abrahamic nation. So it was necessary that in accordance with the station of humanity's movement, this verified matter is that our Master and Lord, the Prophet (peace and blessings of Allah be upon him), came upon the temperament and nature of Abraham (peace be upon him). For example, just as Abraham (peace be upon him), out of love for monotheism, threw himself into the fire, and then with the voice of *“We said: O fire, be cool and safe”* (Qulna ya naru kuni bardan wa salaman) he was saved completely. Similarly, our Prophet (peace and blessings of Allah be upon him), out of love for monotheism, threw himself into the fire of that tribulation which had blazed up among all nations — indeed the entire world — after his advent, and then with the voice of *“And Allah will protect you from the people”* (Wa'llahu ya'simuka mina'n-nas), which was the voice of God, he was saved cleanly from that fire. Similarly, our Prophet (peace and blessings of Allah be upon him) broke those idols that were placed in the Ka'bah with his own hand, just as Abraham also broke the idols. And just as Abraham was the founder of the Ka'bah, similarly our Prophet (peace and blessings of Allah be upon him) was the one who inclined the entire world towards the Ka'bah. Abraham (peace be upon him) laid the foundation of bowing towards God, but our Prophet (peace and blessings of Allah be upon him) completed that foundation. He placed such complete trust in God's grace and bounty that every seeker of truth ought to learn to trust in God from him. Abraham (peace be upon him) was born among a people in which there was no trace or sign of monotheism and no book. Similarly, our Prophet (peace and blessings of Allah be upon him) was born among a people who were drowned in ignorance and no divine book had reached them. And there is this resemblance: God thoroughly washed and purified Abraham's heart, to the extent that he became averse to his relatives and close ones for the sake of God, and he had no one in the world except God. Similarly — rather, even more than this — events befell our Prophet (peace and blessings of Allah be upon him). And despite the fact that there was no house in Mecca from which the Prophet (peace and blessings of Allah be upon him) had any... (Al-Anbiya: 270, Al-Ma'idah: 68)

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****Tiryaq al-Qulub****

The cycle of existence comes to an end at the extremity of the era. So this era, which is the Latter Days, in this era Allah Almighty has created a person upon the footstep of Hadhrat Adam (peace be upon him), who is this writer, and his name has also been kept as Adam, as is evident from the above-mentioned inspirations. And just like the first Adam, Allah created this Adam as well — at a time when the earth was empty of true human beings — with His two hands, the Hand of Majesty and the Hand of Beauty. He had no connection of kinship (with anyone). Rather, simply by calling towards Allah, all became enemies, and not a single one remained with him except Allah. Then, just as Allah found Ibrahim (Abraham) alone and gave him such offspring that became countless like the stars of the sky, in the same way, He found the Holy Prophet (peace and blessings of Allah be upon him) alone and bestowed upon him countless favours, and gave him those Companions in his company who were not only numerous like the stars of the sky, but whose hearts were radiant with the light of **Tawhid** (Oneness of Allah). In short, just as it has been accepted by the Sufis that the stages of existence are cyclical, in the same way, Hadhrat Ibrahim (peace be upon him), according to his disposition, nature, and inner resemblance, was born again approximately two and a half thousand years after his death, in the house of 'Abdullah, son of 'Abd al-Muttalib, and was called by the name of Muhammad (peace and blessings of Allah be upon him). And the cyclical nature of the stages of existence has been part of the **Sunnatullah** (Way of Allah) since ancient times, ever since the world was created. In the human species — whether good or bad — this is the constant practice of Allah, that their existence returns again and again in accordance with disposition, nature, and resemblance of hearts, as is confirmed by the verse: ****"Their hearts resemble one another"*** (Surah Al-Baqarah 2:118). And all the Sufis hold the view that, although the stages of existence are cyclical, yet the Promised Mahdi, in terms of his spiritual essence, will not come again into the world, because he is the **Khatam al-Awlad** (Seal of the Children) and after his conclusion, the human race will produce no perfect child, with the exception of those children who are (born) during his lifetime, because afterwards, the dominance of beast-like people will increase to such an extent that the love of Allah Almighty will completely

depart from hearts, and they will become worshippers of their own selves and their bellies. These are some revelations of the great saints, and if (one looks at) the *Hadith*... [the text appears cut off or incomplete in the original] (Al-Baqarah: 119)

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...and breathed into him My Spirit, because there was no spiritual person in the world from whom this spiritual Adam could be born. Therefore, God Himself became the spiritual father and produced this Adam. And, from the perspective of physical birth, He created him as male and female, just as He had created the first Adam—that is, He also created me, who am the last Adam, as a pair, just as is subtly indicated by the divine inspiration “O Adam, dwell you and your wife in the Garden” (wa yā ādamu uskun anta wa zawjuka al-jannah). And some of the eminent predecessors, having received divine inspiration, also made this prophecy: that the final Adam, who is the Perfect Mahdi and the Seal of General Sainthood, would be created as a pair in terms of his physical constitution—that is, he would be born in the form of male and female like Adam Safiyyullah, and he would be the last of the children (khātām al-awlād), because Adam was the firstborn of the human species. So it was necessarily the case that when the prophetic traditions (ahādīth nabawiyyah) are examined with careful consideration, these revelations are greatly supported by them. But this statement holds correct only if the Promised Mahdi and the Promised Messiah are accepted as one and the same person.

And remember that the Holy Prophet (peace and blessings of Allah be upon him) has laid down two boundaries for his Ummah and has declared that the Ummah is protected from misguidance: at its beginning is my existence, and at its end is the Promised Messiah. That is, on one side is the barrier of the blessed existence of the Holy Prophet (peace and blessings of Allah be upon him), and on the other side is the barrier—repelling enemies—of the blessed existence of the Promised Messiah. This hadith makes it clearly known that the Holy Prophet (peace and blessings of Allah be upon him) did not consider as included in his Ummah those who would come after the time of the Promised Messiah. And the time of the Promised Messiah is the extent to which those who see him, or those who see those who see him, or the ones who see those who see him, are found in the world and remain steadfast upon his teaching. In short, the existence of the three blessed centuries (qurūn thalāthah) is necessary in accordance with the minhāj of prophethood, and then comes the end of goodness and purity. And after that, there is only the expectation of that Hour and that moment of destruction, the knowledge of which is not possessed even by the angels,

except for Allah Almighty. Minhā...

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Tiryāq al-Qulūb

He upon whom the perfect course of the reality of mankind is completed and terminated is the Seal of the Children — that is, after his death no perfect human being shall come forth from the womb of any woman. Now let it be remembered that the physical birth of this servant of the Peerless One also took place in accordance with this prophecy. That is to say, I was born a male, and with me there was a girl whose name was Jannat. And this revelation: "O Adam, dwell thou and thy wife in the Garden" (Yā Ādam uskun anta wa zawjuka al-jannah), which was recorded twenty years ago on page 496 of Barāhīn-i Ahmadiyya, contains a subtle indication: that the girl born with me was named Jannat, and this girl lived only for seven months and then died. In short, since God Almighty, through His Word and revelation, gave me a resemblance to Adam (may Allah purify him), this was an indication that in accordance with that law of nature which, in this cycle, has been transmitted from the side of the Absolute Wise One, I have been created in conformity with Adam's character, nature, and the circumstances of his incidents. Accordingly, among the incidents that befell Adam (peace be upon him), one is that Adam's birth was in a paired manner — that is, a male and a female were together. And in the same manner my birth occurred — that is, as I have just written, a girl was born with me whose name was Jannat. First that girl came out of the womb, and after her I came out. And after me, no other girl or boy was born in the house of my parents, and I was the Seal of the Children for them. And this is the manner of my birth which some people of unveiling have recorded among the signs of the Mahdi, the Seal of Sainthood, and have stated that after the death of that final Mahdi, no other Mahdi will be born — directly from God.

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Tiryaq al-Qulub

...will find guidance, just as Adam found guidance from God, and he will be the bearer of those knowledges and mysteries of which Adam became the bearer from God. And his apparent likeness to Adam will be this: that he too will be created in the form of a pair, i.e., both male and female will be created, just as the creation of Adam was — that along with him a female was also created, namely, Lady Eve (peace be upon her). And just as God created a pair in the beginning, for that reason He also created me as a pair, so that a complete correspondence might be established between the first and the last, i.e., since every existence continues to revolve in the cycle of manifestations, and the final manifestation is more perfect and more complete relative to the intermediate manifestations, therefore Divine Wisdom required that the person who is the final manifestation of Adam, the Chosen of Allah, should establish the strongest possible correspondence with his (Adam's) events. So the personal event of Adam is that God created Eve along with Adam. So the same event occurred in the station of the most perfect manifestation to the final Adam: that along with him a girl was also created, and that final Adam was also named 'Isa (Jesus), so that it might indicate that the Prophet Jesus also had a certain resemblance to Adam, the Chosen of Allah. But the final Adam, who in terms of manifestation is also 'Isa, bears the strongest resemblance to Adam, the Chosen of Allah, because the final Adam was born after traversing all those ranks of manifestation that were possible for Adam, the Chosen of Allah, through the cycle of manifestations, and in him the most perfect and most complete state of manifestation was shown, as in Baraheen-e-Ahmadiyya, page 505, there is this word of God and revelation concerning me: "Khalaqa Adama fa-akramahu" — i.e., God created the final Adam and honored him by giving him superiority over the previous Adams. The meaning of this revelation and Divine Word is that although Adam...

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Tiryaq al-Qulub

For Safiullah, there were several manifestations (buruz), among which was also Hadrat 'Isa (peace be upon him); but this last manifestation is the most perfect and complete.

Let no one here entertain the misconception that in this discourse I have given my own soul superiority over Hadrat Messiah, for this is a partial superiority which a non-prophet may have over a prophet, and all people of knowledge and spiritual insight affirm such superiority, and no objectionable consequence follows from it; nor am I alone in holding this view. All the saints and gnostics who have passed before me consider the Last Adam to be the seal of universal sainthood (wilayat 'ammah), and they conclude the entire circle of manifestations of the Adamic reality upon him, and, according to their true unveilings (kushuf sahihah), they give him the name of the Last Adam, and the name of the Promised Mahdi, and the name of the Promised Messiah. Yes, those people who, out of their ignorance, have disregarded the issue of manifestation (buruz) and have forgotten this sunnah of God which is current and operative in all His creation — those people, seizing upon a superficial idea, bring Hadrat 'Isa (peace be upon him) — whose spirit, by the testimony of the hadith of the Mi'raj, is proven to be included among the spirits of the past — down a second time from heaven and bring him into the world, and they do not understand that from this idea a denial of the issue of manifestation (buruz) necessarily follows, and that denial is so dangerous that thereby Islam itself slips from one's hands. All divine scriptures affirm the issue of manifestation; Hadrat Messiah himself taught this same teaching, and the Prophetic ahadith also mention it abundantly. Therefore, its denial is extreme ignorance, and it poses the danger of loss of faith (iman). And it is due to this same error that the people of the intermediate period received from the tongue of the Messenger of Allah (peace and blessings of Allah be upon him) the most evil epithet of *Shayj A'waj* (the crooked sect), and they forgot that consensus (ijma') which established the truth of the promised Mahdi and the returning of the spirit of Hadrat 'Isa (peace be upon him) in the person of the Muhammadi ummati, as was affirmed by the companions — may Allah be pleased with them — and in particular by Hadrat Abu Bakr... [text continues

on page 158?]

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Tiryaq al-Qulub

...and it was upon Muhammad (peace and blessings of Allah be upon him) that he is the Messenger. In short, this prophecy has come down from a distant time that the last perfect human being will be upon the footstep of Adam, until the circle of the reality of humanity is completed. And this prophecy has been written by Shaykh Muhyi al-Din ibn al-'Arabi in **Fusus al-Hikam**, in the **Fass** of Seth; and in truth this prophecy was worthy of being placed in the **Fass** of Adam, but he, considering Seth to be the embodiment of "the son is the secret of his father," wrote it in his **Fass**. We consider it appropriate to quote the original text of the Shaykh here, and it is as follows:

****"Wa 'ala qadami Shith yakunu akhiru mawludin yuladu min hadha al-naw'i al-insani, wa huwa hamilu asrarihi. Wa laysa ba'dahu waladun fi hadha al-naw'i, fa huwa khatamu al-awlad. Wa tuladu ma'ahu ukhtun lahu, fa takhruju qablahu wa yakhruju ba'daha, yakunu ra'suhu 'inda rijlayha. Wa yakunu mawliduhu bi al-Sin, wa lughatuhu lughatu baladihi. Wa yasri al-'uqmu fi al-rijali wa al-nisa', fa yakthuru al-nikahu min ghayri wiladah. Wa yad'uhum ila Allahi fala yujab."****

That is: "Among perfect human beings, the last perfect one will be a boy, whose original birthplace will be China." This is an indication that he will be from the Mongol and Turkic peoples, and it is necessary that he be from among the non-Arabs, not from among the Arabs. And he will be given those knowledges and secrets which were given to Seth, and after him no other child will be born, and he will be the Seal of Children (**Khatam al-Awlad**), meaning that after his death no perfect child will be born. And these words also have the meaning that he will be the last offspring of his father. And along with him a girl will be born, who will emerge before him, and he will emerge after her. His head will be placed at the feet of that girl; that is, the girl will be born in the normal manner — the head will come out first, and then the feet — and he...

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After the Pirs, without any delay the head of that son will emerge (just as my birth and my twin sister came into existence in that manner). And then the rest of the translation of the Shaikh's statement is this: in that time, the affliction of barrenness will spread among men and women. There will be many marriages — that is, people will not refrain from intercourse, but there will be no righteous servant. And he will call the people of that time towards God, but they will not accept. And what the commentator of this statement wrote in its explanation is this:

The first offspring that was granted to Adam is Seth, and there was also a girl who was born after him along with Seth. Then God willed that the relationship that exists between the first and the last should be realized in the human species. Therefore, from the beginning, He had decreed that the mode of birth of the last son should resemble the first son. So the last son, who was the Seal of the Caliphs and, according to the prophecy which the Shaikh wrote in his book *'Anqa' Mughrib**, was to be born from the seal of the caliphs and the seal of the saints, from the star, not from Arabia, and he was the bearer of the knowledge of Hadhrat Seth. And in the prophecy there are also these words: after him — that is, after his death — the disease of infertility will spread in the human species — that is, those who are born will resemble animals and wild beasts, and true humanity will disappear from the face of the world. They will not consider lawful as lawful nor unlawful as unlawful; so the Resurrection will be established upon them.

Now it is clear that this prophecy of the aforementioned Shaikh, although it has not been proven so far by any explicit hadith, yet an indication of it directs us to the fact that this prophecy is present in the Quran, because first, the Quran has many...

Ruhani Khaza'in, Volume 15, p. 484, Tiryaq al-Qulub

By presenting examples, He has impressed upon our minds that the pattern of the world is that of recurrence, and that groups of the righteous and the wicked keep coming into the world in a representative manner. Those Jews who were present at the time of Hadrat Masih (peace be upon him) — Allah, by teaching the supplication *ghayri al-maghdubi 'alayhim* (not of those who have incurred Your wrath), indicated that they [similar types] would also come in this Ummah in a representative manner, so that they too, in a representative manner, would torment that Promised Messiah who is to come in this Ummah in a representative manner. Rather, He commanded that you must recite Surah al-Fatihah in your prayers; this teaches that the coming of the Promised Messiah was necessarily destined.

Similarly, in the Holy Qur'an, the wicked of this Ummah have been associated with the Jews. And not only that, but for such a person who, by a Marian attribute, was to attain a Christ-like attribute purely through the breath of God, his name has been placed as "Ibn Maryam" (son of Mary) in Surah al-Tahrim. Because He said: When the symbolic Mary also adopted piety, then We breathed into her of Our spirit. In this there was an indication that the Messiah, son of Mary, does not have any exclusivity in being the Word of Allah (Kalimatullah); rather, the latter Messiah is also Kalimatullah and Ruhullah (Spirit of Allah). In fact, in both these attributes, he is more perfect than the first, as is understood from Surah al-Tahrim, Surah al-Fatihah, Surah al-Nur, and the verse *Kuntum khayra ummatin ukhrijat* (You are the best community brought forth).

Then, besides this, Allah Almighty also said in the Holy Qur'an: *Huwa al-Awwalu wa al-Akhir* (He is the First and the Last). From this verse it is clearly evident that one human being was the manifestation of God's attribute of "Firstness" (Awwaliyyat), and another human being will be the manifestation of God's attribute of "Lastness" (Akhirayyat). And it was necessary that both human beings be united in one attribute, taking into account their particular characteristics. So, when Adam was created from male and female, and likewise Seth, then it was required that the last human being also be born in the form of male and female. Therefore, according to the command of the Qur'an, he is the promised Caliph.

(Al-Fatihah: 27, Al-Imran: aaa, Al-Hadid: 4)

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And it was necessary that the Khatam al-Khulafa (Seal of the Caliphs), who in other words should be called the Promised Messiah, be born in the same manner — that is, as a twin — so that he should come into the world like Adam, in such a way that a girl should come out of him first and then, after her, a boy should be delivered, and he would be the Khatam al-Awlad (Seal of Children).

So it is clear that this prediction of the aforementioned Shaykh is probably his kashf (unveiling), but looking at the Holy Quran, its confirmation is found. And since this book of the Shaykh is the last of his books, in which the Shaykh did not accept that he (the Khatam al-Khulafa) is that Jesus who will descend from heaven; rather, he considered him to be one who would be born, but in the form of a twin. And from the Shaykh's Tafsir of the Quran it also becomes known that he does not believe in the matter that Jesus (peace be upon him) will descend from heaven. Therefore, it is proven that if the Shaykh in some earlier book stated the belief in the descent of Jesus, then the Shaykh has ultimately retracted from it. And such reversals occur often in the writings of the Sufis. Similarly, in Barahin-e-Ahmadiyya, before the definitive knowledge that was revealed from God, it was written from my own thought that Jesus himself would come again. But God, through His continuous revelation, declared this belief to be corrupt and said to me: "You are the Promised Messiah."

And let it be remembered that if the Shaykh, in this prediction, had likened the Promised Messiah to Adam instead of Seth, it would have been better, because it is proven from the Quran and the Torah that Adam was born as a twin. And in Barahin-e-Ahmadiyya, twenty-two years ago, this revelation of God Almighty concerning me had already been published: *Aradtu an astakhlifa fa khalaqtu Adam* (I intended to appoint a vicegerent, so I created Adam). In this also there was an indication that I was a twin in the beginning and also a twin at the end. And my being born as a twin — that a girl came first and then, from the same pregnancy, my birth occurred — is known to the elderly people of the entire village, as well as to the midwife who delivered me.

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Tiryaq al-Qulub

A written testimony is present with me. Now we conclude the book at this point and pray to Allah for blessing and guidance. Amin, then Amin.

And let it be clear that that portion of this book which contains prophecies was not published in full, because the book *Nuzul al-Masih* rendered it unnecessary, in which one hundred and fifty prophecies are recorded. Whatever Allah willed, that happened. And to Allah belongs the command (wa lillahil-amr).

Author

Mirza Ghulam Ahmad, the Promised Messiah

from Qadian, 25 October 1902

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Appendix No. 3, attached to the book *Tiryāq al-Qulūb*

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In the Presence of the Exalted Government

A Humble Petition

Tiryāq al-Qulūb

Whereas this benevolent Government is showing sympathy towards every class and rank of human beings, nay, towards the poorest of the poor and the most helpless of Allah's servants; and indeed, for the protection of the birds and beasts and the dumb cattle of this country, its just and far-reaching laws exist, and it looks upon every nation and sect with an equal eye and is engaged in redressing their grievances; therefore, having regard for this quality of justice, equity, and love of fairness, this humble one also presents this humble petition in the presence of the Exalted Government for the removal of a certain distress of his. And, before the actual purpose is disclosed, it may not be out of place to state thus much in the service of this beneficent and discerning Government, that this humble one belongs to that ancient well-wishing family of the Government whose goodwill towards the Government

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The high-ranking officials have acknowledged and testified through their letters that this family has remained constantly engaged in well-wishing for the exalted Government from the early days of English administration until today. My late father, Mirza Ghulam Murtaza, was such a renowned well-wisher and sincere devotee of this benevolent Government that all the officials who came to this district during his time are witnesses to how they found my aforementioned father serving the Government in times of need. And there is no need to state that at the time of the disturbance of 1857, he gave fifty horses along with fifty young men, out of his meager means, for the assistance of this benevolent Government, and remained ever-ready for aid and service until he departed from this world.

My late father was in the eyes of the exalted Government a respected and universally beloved nobleman, who was granted a chair in the Governor's court. He was a remnant of a ruined state from the Mughal dynasty, who after many hardships had found ease in the era of the English Government. This was the reason that he loved this Government from his heart, and the well-wishing for this Government was driven into his heart like a nail of iron. After his death, God Almighty drew me completely away from the world towards Himself, like the Messiah (peace be upon him), and by His grace I chose for myself heavenly rank and honor. But I cannot decide whether my well-wishing and sympathy for this benevolent English Government exceeds that of my late father or not. For years, out of my heartfelt fervor, I have been publishing books in Persian, Arabic, Urdu, and English, in which it has been repeatedly written that it is the duty of Muslims — and by abandoning it they become sinners before God Almighty —

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...will become the true well-wishers and heartfelt self-sacrificers of this Government, and will abandon those absurd ideas of jihad and waiting for a bloody Mahdi etc., which can never be proven from the Holy Qur'an. And if they are not willing to give up this error, then at the very least it is their duty that they should not become ungrateful to this beneficent Government, and should not be deemed sinners before God for committing the sin of ingratitude for favors (namak harami), because this Government is the protector of our wealth, blood, and honor, and by its blessed foot we have been drawn out of a burning oven. These are the books which I have published in this country and in Arabia, Syria, Persia, Egypt, and other lands. For instance, some Christian scholars from the land of Syria have also testified to the publication of my books and have mentioned some of my books. Now I can say with boldness to my beneficent Government that this is my twenty-year service, of which no Islamic family in British India can present an equal. It is also evident that consistently emphasizing the aforementioned teaching for such a long period—a duration of twenty years—is not the work of any hypocrite or self-seeking person, but rather the work of a person in whose heart there is genuine well-wishing for this Government. Yes, I admit that with good intention I also engage in debates with people of other religions, and likewise I publish books of debate against the clergymen.

A Christian scholar named Khariṭūf Jabbārā, a resident of Damascus, mentions my book *Ḥamāmat al-Bushrā* on page forty-four of his book *Khulāṣat al-Adyān*, and he quotes six lines from *Ḥamāmat al-Bushrā*, and writes concerning me that this book is by an Indian scholar who is famous throughout the land of India. See *Khulāṣat al-Adyān wa Zubdat al-Adyān*, page 24, from line fourteen to line twenty-one.

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I remained, and I also acknowledge that when the writings of certain priests and Christian missionaries became extremely harsh and exceeded the bounds of moderation, and especially in the *Nur Afshan* — a Christian newspaper published from Ludhiana — extremely filthy writings were published, and those authors used, God forbid, such words concerning our Prophet (peace and blessings of Allah be upon him) as to say that this person was a robber, a thief, an adulterer, and in hundreds of issues they published that this person was maliciously in love with his own daughter, and besides all this he was a liar, and plunder and bloodshed were his work — then, upon reading such books and newspapers, a fear arose in my heart lest the Muslims, who are a people of strong emotion, might be affected by some violently inflammatory reaction to these words. At that time, to cool those passions, I considered it appropriate, with my sound and pure intention, that the practical wisdom for suppressing this general excitement was to answer those writings with a degree of severity, so that the anger of quick-tempered people might subside and no unrest arise in the country. Then, in response to those books in which extreme harshness and abuse had been used, I wrote several books which contained a corresponding degree of harshness, because my conscience decisively gave me the verdict that for extinguishing the fire of rage and wrath among those many Muslims possessed of wild fervour, this method would be sufficient, since after recompense in kind, no complaint remains. So this my foresighted plan turned out to be correct, and the effect of these books was that

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One of the purposes of these books of debate was also to make it clear to British India and other countries that our government has granted freedom of discussion to every community; there is no special privilege for the priests.

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Thousands of Muslims who had been incited by the harsh and filthy writings of Padre Imad-ud-Din and others, their agitation suddenly subsided, because it is human nature that when one sees a retort to harsh words, that fervor does not remain. Nevertheless, my writing was very mild in comparison to the Padres, as if there was no comparison at all. Our benevolent Government well understands that it can never happen from a Muslim that if a Padre abuses our Prophet (peace and blessings of Allah be upon him), a Muslim would in return abuse Hadrat Isa (peace be upon him), because Muslims have been imbibed with this effect from their mother's milk: just as they love their own Prophet (peace and blessings of Allah be upon him), similarly they love Hadrat Isa (peace be upon him). So, no Muslim has the audacity to take harsh speech to the extent that a bigoted Christian can reach, and Muslims have this excellent trait, which is worthy of pride, that they look with a gaze of respect upon all the prophets who came before the Holy Prophet (peace and blessings of Allah be upon him), and they have a special love for Hadrat Masih (peace be upon him) for certain reasons, the detail of which is not the place here. So, whatever happened from me in confrontation with the Padres is that, through strategy, some wild Muslims were pleased.

And I say with claim that among all Muslims, I am a first-class well-wisher of the English Government, because three things have made me first-class in well-wishing: (1) Firstly, the influence of my late father. (2) Secondly, the favors of this exalted Government. (3) Thirdly, the divine revelation of God Almighty.

Now, under the shadow of this benevolent Government, I am happy in every way, except that one grief and pain and sorrow constantly afflicts me, the complaint of which I present

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Tiryaq al-Qulub

...I have come before my benevolent Government with a grievance, and it is this: the mullahs of this country, the Muslims, and the people of their factions torment and afflict me beyond all measure. These people have issued fatwas for my murder. They have declared me an infidel and faithless, and some among them, casting aside all modesty and shame, publish advertisements against me of such a nature that this person is an infidel also because he has preferred the English Government over the Roman Empire and constantly praises the English Government. And another reason is that these people also declare me an infidel because I have claimed, through true divine revelation from God Almighty, to be the Promised Messiah, and have denied the coming of that bloody Mahdi whom these people await. Indeed, I confess that I have caused these people great harm, for I have proven the coming of such a bloody Mahdi to be utterly false — that Mahdi regarding whom these people believed that he would come and give them countless rupees. But I am excused. From the Qur'an and Hadith, this matter does not reach the level of proof that there will come a Mahdi in this world who will drown the earth in blood. So I have committed no crime against these people except that I have deprived them of the money of that imagined plunder. Receiving pure revelation from God, I desire that the morals of these people improve, that their savage habits depart, that their breasts be cleansed of carnal passions, and that gentleness, sobriety, forbearance, moderation, and love of justice be produced in them, and that they obey this Government of theirs in such a way that they become a model for others. And may they become such that no vein of sedition remains in them. Accordingly, I have achieved this objective to some extent, and I see that ten thousand...

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Tiryāq al-Qulūb

Or even more than that, such people have arisen who are wholeheartedly [devoted] to these pure teachings of mine, and this new sect — but for the government it is a most blessed sect — is advancing with great force in British India. If Muslims were to become bound to these teachings, I can swear that they would become angels. And if they were to become well-wishers of this government more than all other communities, they would become more fortunate than all communities. If they accept me and do not oppose [me], then all this will be attained by them, and a spirit of goodness and purity will be generated in them. And just as a man becomes circumcised and separates himself from the impulses of base passions, in the same way a transformation will occur in them through my teaching — but I do not say that the exalted government should forcibly induct them into my community, nor do I at this time make this plea: why are they constantly intent upon killing me, and why are they publishing false fatwas for my killing? And I know that these evil intentions of theirs are futile, because nothing can happen on earth until it has [first] happened in heaven. And in return for their evil, I pray for them that God Almighty open their eyes and that they come to recognize the rights of God and of creatures. But since the enmity of these people has exceeded all bounds, therefore for their reform and for their betterment — indeed, I had written in some of my books that my community numbers three hundred men, but now that count has greatly increased because advancement is taking place with force. Now I believe that the people of my community will be slightly more than ten thousand, and my insight predicts that within three years the number of this community of mine will reach one hundred thousand.

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Tiryāq-ul-Qulūb

I have thought of a proposal for the welfare of all creation, one that accords with the peace-loving policy of our Government, and whose implementation lies in the hands of this exalted Government. And it is this: that this benevolent Government, whose favours upon the Muslims exceed those upon all others, should confer one further favour — that, in order to stop these daily verdicts and schemes of takfīr (declaring one a disbeliever), of denial, and of murder, it should itself intervene in the matter and issue this directive: that this dispute be settled in such a manner that the claimant — that is, this humble one, who claims to be the Promised Messiah, and who claims that just as God Almighty used to speak with the prophets, in the same way He speaks with me, and the secrets of the unseen are disclosed to me, and heavenly Signs are shown to me — that this claimant, that is, this humble one, should, by the command of the Government, within one year, show such a heavenly Sign, a Sign that no people and no sect that dwell upon the earth can match, and that among the Muslim peoples or other peoples no such recipient of revelation, seer of dreams, or worker of miracle-like feats can arise who could, within one year, present its like.

And likewise, let there be a directive and an admonition to all these Muslims — indeed, to the leaders of every people who claim to be recipients of revelation and to be near ones of God — that if they regard themselves as being in the right and as accepted by God, and if among them there is any such pure-hearted one whom God has honoured with the privilege of speaking with Him and to whom specimens of divine power have been granted, then let them too show some Sign within one year. Then, after this, if within one year this humble one has not shown any such Sign — one that is above human powers and also higher than any adulteration of the human hand — or if a Sign was indeed shown but Signs of this kind also came forth from the Muslims or from other peoples, then let it be understood that I am not from God, and in that case let some severe punishment be inflicted upon me.

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Ludhman

Tariyaq al-Qulub

It should be punished only with death, because in that case the entire foundation of mischief would be from my side. And punishing the mischief-maker is near to justice, and there is no sin worse than lying against God. But if God Almighty helps me within the term of one year, and none among the inhabitants of the earth can oppose me, then I desire that this benevolent government gently guide my opponents, so that after witnessing this spectacle of divine power they may act with shame and modesty. And all manliness and bravery lie in accepting the truth.

Having said so much, it is again necessary that the sign will be of such a kind as is beyond human powers. And there should not be even an iota of room for carping criticism — that it is possible that this person may have employed improper means; rather, just as in the rising and setting of the sun and the moon it cannot be suspected that some human being, through his own ingenuity and strategy, has caused them to rise or set ahead of time, similarly, in this sign as well, entertaining such a suspicion should be impossible. A judgment of this kind will produce hundreds of good results. And it is possible that through it all the nations may become united, and senseless enmities, quarrels, the division of peoples, and excessive rancor — which is also contrary to the spirit of the Sedition Law — all this dissension may be wiped out from the face of British India. And there is no doubt that this pure action will remain a lasting memorial for the government in this country, and this work is very important and necessary for the government. And, if God wills, good results will come from it. Since nowadays some European governments are also inclined toward this matter — that the excellences of various religions be ascertained, to find out which religion among all of them is the most excellent — and for this purpose assemblies are held in some European countries, just as these days a similar assembly is impending in Italy, and later will also be held in Paris. So when the monarchs of Europe's...

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Tiryaq al-Qulub

...a natural inclination has turned towards this direction, and investigation of this kind by rulers has also been counted among the necessities of governance. Therefore, it is not fitting that our government of this high rank should lag behind others. And the groundwork for this proceeding could be laid in this manner: that our high-aspiring government should announce a religious assembly and fix a date for this proposed assembly not exceeding two years, and should invite the leading scholars, ascetics, and inspired ones of all communities for this purpose, so that they may present themselves on the date of the assembly and offer two proofs of the truth of their religion. (1) First, they should present such a teaching as is superior to other teachings and can irrigate all branches of the human tree. (2) Second, they should provide evidence that in their religion there exists spirituality and divine power (quwwat-e-baala) just as was claimed at the beginning. And in the announcement published before the assembly, there should be explicitly this instruction: that the leaders of the communities should prepare themselves for these two proofs and step into the arena of the assembly, and after describing the excellences of the teaching, they should present such sublime prophecies as are reserved solely for the knowledge of God, and which also shall be fulfilled within one year. In short, such signs as may prove the spirituality of the religion, and then after waiting for one year, the circumstances of the victor and the vanquished should be published. In my opinion, if our wise government proceeds upon this path and tests in which religion and in which person spirituality and the power of God are found, then this government will confer a favor upon all the nations of the world. And in this manner, by presenting a true religion with all its spiritual life to the world, it will bring the entire world to the straight path. For all the clamor and uproar that is raised for a religion that has no living supernatural signs with it and depends merely upon traditions — all that is nothing.

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Tiryaq al-Qulub

Because no religion can bring a person close to God without a sign, nor can it instill hatred of sin. Everyone raises a loud cry in proclaiming "religion, religion," but it is never possible that a truly pure life and a pure heart and God-consciousness can be attained unless a person witnesses some supernatural spectacle in the mirror of religion. A new life can never be obtained unless a new certainty is created, and a new certainty can never be created unless new miracles are shown, like those of Moses and the Messiah and Abraham and Jacob and Muhammad Mustafa (peace and blessings of Allah be upon him). A new life is granted only to those whose God is new, whose certainty is new, whose signs are new, and all other people are caught in the web of tales and stories; their hearts are heedless, and the name of God is on their tongues. I say in all truth that all the noise and uproar of the earth are nothing but tales and stories, and every person who, at this time, after several hundred years, recounts thousands of miracles of some prophet or avatar of his — knows in his own heart that he is relating a story that neither he nor his father has seen, nor does his grandfather have any knowledge of it. He himself cannot understand to what extent his narration is correct and accurate, because it is the habit of the people of this world to make a mountain out of a straw. Therefore, all these stories that are presented in the guise of miracles — whether the one presenting them is a Muslim, or a Christian who considers Jesus (peace be upon him) to be God, or a Hindu who recites the marvels of his avatars by opening books and pamphlets — all of these are stale and lifeless, and not worth a single cowrie, unless there is a living example accompanying them. And the true religion is that which has a living example with it. Can any heart or any conscience accept that a religion is true, but its flashes of truth and its truthfulness...

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Tariyaq al-Qulub

The signs have not remained ahead but have fallen behind, and upon the face of the One who sent those guidances a seal has been set forever. I know that every human being who possesses a true hunger and thirst in the pursuit of Allah Almighty will never entertain such a thought. Therefore it is necessary that the characteristic of the true religion be this: that the living models of the living God and the ever-fresh light of His signs, which are still manifest, be present in that religion in a fresh and vivid manner. If our august Government were to hold such a gathering, it would be a most blessed intention, and it would prove that this Government is a supporter of truth. And if such a gathering takes place, then every person may enter that gathering of his own free will and with cheerfulness. For testing the sanctity of the leaders of nations—those who, having been called holy, have devoured crores of rupees of the people—there is no better method than to demand a living proof of the relationship that they or their religion have with God. This humble one, out of the heartfelt fervor that is a pure fervor, desires nothing but that this verdict be delivered by the hand of our beneficent Government. O God, inspire this high-ranking Government so that it may, by coming last in such gatherings, become first. And since I am the Promised Messiah, it is necessary that the characteristic habit of the Messiah be found in me. The Messiah (peace be upon him) was that human being who mounted the cross for the good of creation, though the mercy of God saved him. And the Ointment of Jesus healed his wounds; ultimately, the Ointment of Jesus is a most blessed ointment with which the wounds of Jesus (peace be upon him) were healed when, by the grace of Allah Almighty, he obtained deliverance from the cross. The wounds from the nails of the cross, which he also showed to the disciples, were healed by that same ointment. This ointment is recorded in a thousand books of medicine and is also mentioned in the Qanun of Bu Ali Sina, and the physicians of the Romans, Greeks, Christians, Jews, and Muslims—in short, of all sects—have written about this ointment in their books.

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Tiryaq al-Qulub

...delivered him to Kashmir, which is paradise-like. So they loved the cross for the sake of truth, and

they ascended upon it just as a brave rider mounts a spirited horse.

So in the same way, I too love the cross for the good of creation, and I believe

that just as the grace and kindness of God Almighty saved the Messiah (peace be upon him) from the cross and,

accepting all his night-long prayer made in the garden, delivered him from the cross and from the consequences

of the cross, so shall He save me as well. And the Messiah (peace be upon him), having been delivered from the cross, came toward

Nisibis, and then, passing through the land of Afghanistan, reached Mount Numan. And as the platform of the prophet-prince still bears witness in that place, he remained for a period on Mount Numan.

Then after that, he came toward the Punjab, finally went to Kashmir, and on Mount Suleiman

he continued worshipping for a period, and until the time of the Sikhs, an inscribed tablet commemorating him existed

on Mount Suleiman. At last, in Srinagar, he passed away at the age of one hundred and twenty-five years, and in

the neighborhood of Khan Yar, his blessed shrine is located. In short, just as that prophet accepted the

cross for the sake of truth, so do I accept it. If, after this gathering to which

I am urging the benevolent government, within one year my signs do not prevail over the

entire world,

then I am not from God. I am content that as punishment for this crime I should be hanged on the gallows, and my bones be broken — but that God who is in heaven, who knows the thoughts

of the heart, by whose inspiration I have written this petition, He will be with me and He is with me; He will not disgrace me before this exalted government and the nations.

It is His Spirit that speaks within me. I am delivering this message not from myself but from

Him — so that everything necessary for the completion of the argument may be fulfilled.

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Tiryaq al-Qulub (The Antidote of Hearts)

...be complete. It is true that I do not speak on my own behalf, but on His behalf, and He it is Who will be my helper.

Finally, I also give thanks that for presenting such a petition, I find no government except this benevolent government to be so broad-minded; and although the clerics of this country may

issue another fatwa of kufr against me, I cannot refrain from saying that for presenting such petitions,

only the English government possesses high resolve and high morals. Compared to this government, I

do not even find the Roman government [the Ottoman Empire] — which is called an Islamic government — to be so. Now I conclude with this prayer: may God Almighty grant long life to our benevolent Empress, the Most Exalted Queen of India, and bless her with every

good fortune; and may He accept all those prayers that I have offered for the said Empress in my treatises

Sitara Qaysariyya and Tuhfa Qaysariyya. And I

hope that the benevolent Government will honour me with a reply to this. And peace.

Humble Petition

Mirza Ghulam Ahmad, from Qadian

Dated 27 September 1899

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Taryaq al-Qulub

Appendix to Taryaq al-Qulub No. 4

Bismillah al-Rahman al-Rahim

We praise Him and we send blessings upon His noble Messenger.

****An Announcement of an Inspired Prophecy****

Since in these days I have received several consecutive inspirations indicating that Allah Almighty will soon manifest a sign from heaven that will make manifest my truthfulness, therefore through this announcement I give hope to seekers of truth that the time is near when a fresh testimony will descend from heaven in my support. It is obvious that as many commissioned ones of Allah Almighty have appeared in the world — although their teaching was most exalted, their morals were most exalted, and their sagacity and insight were also at the highest level — yet people did not accept that they spoke with Allah Almighty until a sign from heaven was sent down in their support. In the same way, Allah Almighty is manifesting His signs like rain in this place as well, so that those who see may see and those who reflect may reflect. And now I have been told that a sign of blessing, mercy, and honor will appear, by which most people will find solace, just as this inspiration occurred on 14 September 1899:

An address of honor. An address of honor. Lik

Khitab al-'Izza. A great sign will accompany it.

All this is the Word of Allah, the Holy, the Almighty, which I have written in bold script.

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Tiryaq al-Qulub

Although humans receive titles even from kings and rulers of the time, those are merely verbal titles which are obtained by someone due to the king's kindness, generosity, and affection, or due to other causes, and the king is not held responsible that the person to whom such a title has been granted should always comport himself in accordance with the meaning of that title. For example, if a king has granted someone the title of "Sher Bahadur" (Lion Brave), that king cannot guarantee that such a person will always continue to display his bravery; rather, it is possible that such a person, due to faint-heartedness, may tremble even at the swift movement of a mouse, let alone displaying bravery like a lion on any battlefield. But the person who receives the title of "Sher Bahadur" from God Almighty must necessarily be truly brave, because God is not a human that He should lie, or be deceived, or grant such a title out of some political expediency, regarding which He knows in His heart that that person is not actually worthy of that title. Therefore, it is a settled matter that the title worthy of pride is only that which comes from the side of God Almighty; and that title is of two kinds. First, that which is bestowed from God Almighty through the means of revelation and inspiration, such as Allah Almighty gave the appellation of Safiyyullah to one of His pure prophets, and of Kalimullah to another, and of Ruhullah to another, and of Mustafa and Habibullah to another — upon all those prophets be the peace and blessings of God Almighty. And the second kind of title is that Allah Almighty, through certain signs and confirmations, suddenly instills so much love for some of His chosen ones into the hearts of people that either they are called liars, disbelievers, and slanderers, and all sorts of criticisms are made, and every bad habit and fault is attributed to them; or it so appears that some pure sign emerges in their support, the like of which...

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Tiryaq al-Qulub

...no human being can entertain any ill suspicion, and even a man of dull intellect can understand that this sign is free from human hands and human schemes, and has issued solely from the hand of the mercy and grace of Allah Almighty. Then, when such a sign appears, every person of sound nature accepts that human being without any doubt or suspicion, and Allah Almighty Himself instills this matter into people's hearts that this person is in truth truthful. Then, through this inspiration which Allah Almighty casts into people's hearts, they address that person as truthful, because people begin to call him "truthful, truthful," and this address of the people is as if Allah Almighty had addressed him from heaven, for Allah Almighty Himself sends down this meaning into their hearts that they should call him truthful.

Now, as far as I have reflected and pondered, I interpret this inspiration which I have just mentioned—neither from my own ijtiḥad nor from any inspired explanation—in exactly this sense, because for these meanings, the last sentence of this inspiration is a strong indication. For the last sentence is: "A great sign will be with him." Therefore, from my ijtiḥad, I understand its meaning to be that Allah Almighty...

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...the example of this address is like that of the king of Egypt, Pharaoh, who addressed Hadrat Yusuf (peace be upon him) as *Siddiq*, because when the king saw that this person, in order to preserve truthfulness, purity of heart, and piety, had accepted the prison of many years for himself and did not consent to the request for immorality—nay, did not let his heart be polluted even for a moment—then the king bestowed upon that righteous one the title of *Siddiq*, as it is in the Holy Qur'an, Surah Yusuf: "Yusuf, O Siddiq" (يُوسُفُ أَيُّهَا الصَّادِقُ). It appears that among human addresses, the first such address was the one bestowed upon Hadrat Yusuf.

He whose dealings are with Allah Almighty, through revelation and inspiration, knows well that the recipients of inspiration sometimes have to interpret their own inspirations even by way of ijtiḥad. Many such inspirations have occurred to me on several occasions, and at

times an inspiration comes such that one wonders what its meaning could be, and after a long period...

(Yusuf: 47)

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Tiryaq al-Qulub

To decide this dispute, which has to some extent become old and in which excessive denial and declaration of infidelity have occurred, He will manifest such a sign of blessing, mercy, grace, and reconciliation that it will be superior and purer than human hands. Then, seeing such manifest truth, a change will occur in people's thoughts, and the grudges of righteous-natured men will be removed at once. But as I have just stated, this is only my opinion; there is no divine explanation as yet. God Almighty's practice with me is that sometimes He grants me an explanation from Himself concerning a prophecy, and sometimes He leaves me to my own understanding. However, this explanation that I have just given is supported by a dream that I saw on 21 October 1899, and it is this: that in the dream I saw my beloved brother Mufti Muhammad Sadiq. And before I relate the details of this dream, it will not be without benefit to write this much: that the meaning of Mufi Muhammad Sadiq (being in my dream) unfolds. For example, on 19 September 1899, God Almighty addressed me and revealed His word to me: **Inna akhrajna laka zuru'an ya Ibrahim** — that is, "O Abraham, We shall cause spring crops to grow for you." **Zuru'** is the plural of **zar'**, and **zar'** in the Arabic language means the crop of spring, that is, wheat, barley, etc. But the signs are not such that this revelation is fulfilled according to its literal meaning, because the days of spring sowing have, as it were, passed. Therefore, through ijtihad alone I understand this meaning: "What grief have you? Your crops will indeed come forth abundantly," that is, "We are the Guarantor of all your needs." Likewise, there is another revelation of the **mutashabihat** (ambiguous revelations) that came to me on 4 October 1899, and it is this: "Thanks from the Caesar of India." Now this is a word that causes astonishment, because I am a man who sits in a corner, devoid of every commendable service, and consider myself dead before death. How can there be thanks for me? So such revelations are among the **mutashabihat** until God Himself reveals their reality.

Remainder

Margin note

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****Tiryaq al-Qulub****

...are among the Jama'at and among my sincere friends, whose home is in Bhera, District Shahpur. But these days his employment is in Lahore. He is, like his name, a sincere friend.

I regret that in my announcement of October 6, 1899, I inadvertently forgot to mention him. He is always engaged with great fervor in my religious services. May Allah grant him a good reward. Now the detail of the dream is this: I saw the aforementioned Mufti Sahib in a dream — his face was extremely bright and radiant, and he was wearing a splendid white garment, and the two of us were riding in a buggy, and he was lying down, and I had placed my hand on his back. This is the dream, and its interpretation, which Allah Almighty placed in my heart, is this: the truthfulness (sidq) that I love will appear with a brilliance, and just as I saw the truthful one (sādiq) [or: I saw truthfulness] — that his face was shining — likewise the time is near when I will be considered truthful, and the radiance of truthfulness will fall upon the people.

And similarly, on October 20, 1899, it was shown to me in a dream that there is a boy named 'Aziz, and on top of his father's name is the word "Sultan." That boy was seized and brought to me, and seated before me. I saw that he was a slender boy, fair-skinned. I interpreted this dream as follows: 'Aziz refers to one who attains honor, and "Sultan," which in the dream was understood as the boy's father — this word "Sultan" in the Arabic language refers to a proof that is **بَيِّنَةٌ** ****بَيِّنَةٌ** [clear and manifest], which, because of its extreme luminosity, establishes its dominance over hearts. That is, the word "Sultan" is derived from "tasallut" (domination), and in Arabic the word "Sultan" is not used for every kind of proof, but only for such a proof that, due to its acceptability and light, takes possession of hearts and whose domination over sound natures becomes complete. Therefore, in light of the fact that in the dream 'Aziz appeared as the son of Sultan, its interpretation is this: such a sign that... [text cuts off]

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Triyaq al-Qulub (The Antidote of Hearts)

There will be one who dominates over hearts; he will appear in his manifestation, and the result of the appearance of that sign — which can be called, in other words, the child of that sign — will be that I become beloved in hearts, as was shown in the dream through the similitude of "Aziz" (the Beloved). So God has shown me that the Sultan is about to appear, that is, the sign that dominates over hearts, from which the word "Sultan" is derived; and its necessary consequence, which is like its offspring, is "Aziz" (the Beloved). And it is evident that the man from whom that sign appears, which is called Sultan — which holds such domination and control over hearts as an earthly sultan, called a king, holds domination over his subjects — then it is necessary that from the appearance of such a sign its effect also appears, that is, domination over hearts belongs to that sign, and the possessor of the sign becomes beloved in the eyes of people. And when the cause and reason for becoming beloved is the Sultan itself — that is, such a clear proof that dominates hearts — then what doubt is there that becoming beloved occurs for the Sultan as if in the manner of a child? Because the cause of becoming beloved is the Sultan itself, which has dominated over hearts, and from that domination then this state of being beloved was produced. So God Almighty has shown me that it will be exactly so: a sign that seizes hearts, that takes possession of hearts, that dominates over hearts — called Sultan — will appear, and from that Sultan what is produced will be "Aziz" (the Beloved). That is, being beloved will be the necessary consequence of the Sultan, because in the Arabic language a consequence is also called a child.

Only.

The Writer,

Mirza Ghulam Ahmad, from Qadian

22 October 1899

Print run: 1000. Printed at the Diya' al-Islam Press, Qadian.

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Tiryaq-ul-Qulub

Appendix to Tiryaq-ul-Qulub, Number 5

In the name of Allah, the Most Gracious, the Most Merciful.

We praise Him and invoke blessings upon His noble Messenger.

The sinners never receive help from the court of the Lord; He never lets His righteous servants go to waste.

His close ones are only those who lose their own selves; the self-conceited find no path to His exalted court.

This alone is the way, O beloved ones, that you beg nearness from Him; seek His hand alone, and burn up all snares.

The heavenly testimony of this humble one, Ghulam Ahmad Qadiani

A prayer to seek [that testimony], and a request to His Holy Majesty for a heavenly verdict regarding my relationship [to Him]

O my Lord Most High, Possessor of Majesty, All-Powerful, Most Holy, Ever-Living and Self-Subsisting, who always helps the truthful — Your name is blessed for ever and ever; the works of Your power can never be stopped. Your mighty hand always shows wondrous works. It is You who raised me up at the head of this fourteenth century and said: Arise, for I have chosen you in this age to complete the argument (hujjah) of Islam, and to spread the truths of Islam in the world, and to make faith living and strong. And it is You who said to me that you are accepted in My sight. I praise you upon My Throne. And it is You who said to me: "You are that Promised Messiah whose time will not be wasted." And it is You who, addressing me, said: You are to Me like My Unity (Tauhid) and My Uniqueness (Tafrid). And it is You who said to me: I have chosen you for the calling of the people. Tell them that I, [to] you all —

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Tiryaq al-Qulub

“... I have been sent, and I am the very first believer. And You Yourself told me: ‘I have sent you so that you may make Islam manifestly clear before all nations, and no religion among all the religions that are on the earth can rival Islam in blessings, in spiritual knowledge, in excellence of teaching, in divine supports, and in the wondrous and amazing signs of God.’ And You Yourself commanded me: ‘You are honored in My court. I have chosen you for Myself.’

But, O my All-Powerful God, You know that most people have not accepted me. They have regarded me as a fabricator. They have called me an infidel, a liar, and the Dajjal. I have been reviled, and I have been tormented with all kinds of heart-wounding words. It has also been said about me: ‘He is one who consumes forbidden earnings, one who devours people’s wealth, one who breaks promises, one who destroys rights, one who abuses people, one who violates covenants, one who hoards wealth for his own self, and is wicked and bloodthirsty.’

These are the very words that have been spoken about me by those who call themselves Muslims and consider themselves to be good, intelligent, and pious. And their souls incline toward believing that whatever they say about me is in fact true. They have seen hundreds of heavenly signs from You, yet still they have not accepted. They look upon my community with extreme contempt. Every one of them who engages in foul speech thinks he is doing a deed of great reward.

O my Master, All-Powerful God! Now show me the way and manifest such a sign by which Your servants of upright nature may most strongly believe that I am Your accepted one, and by which their faith may be strengthened, so that they may recognize You, fear You, and, in accordance with the guidance of this Your servant, a pure transformation may be produced within them, and on the earth...”

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Tiryaq al-Qulub

...and show forth a sublime example of purity and piety, and draw every seeker of truth towards righteousness. And in this way, let all the peoples who are on the earth see Your power and Your glory, and understand that You are with this servant of Yours. Let Your glory be tasted in the world, and let the light of Your name be manifested like that lightning which in an instant reaches from the East to the West, and displays its flashes in the North and the South. But, O my dear Master, if my pace is not good in Your sight, then erase me from the page of this world, so that I may not become a cause of innovation and misguidance.

I do not hasten in making this request, lest I be counted among those who put God to the test; but with humility and with the reverence due to the station of Lordship, I make this entreaty: that if I am accepted in the sight of that Exalted Being, then within three years, at some time, in accordance with this prayer of mine, such a heavenly sign may appear in my support which has absolutely no connection with human hands and human devices — just as the rising and setting of the sun have no connection whatsoever with human devices. Although, O my God, it is true that Your signs also appear through human hands, yet at this moment I make this very thing the criterion of my truthfulness: that the sign be completely free from human interference, so that no enemy can call it a human contrivance.

Nothing is impossible before my God. If You will, You can do everything. You are mine, just as I am Yours. I pray earnestly before Your presence: if it is true that I am from You, and if it is true that You have sent me, then show some sign in my support which, in the view of the public, may be deemed superior to human hands and human devices.

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****Taryaqu al-Qulub****

O my Powerful God! O my Mighty and Sovereign Lord, Master of all powers! There is no hand equal to Your hand, and no jinn or ghost has any share in Your kingdom. In this world, every kind of deception occurs, and satans also mislead human beings through their false inspirations, but no satan has been given the power to stand before Your signs and Your awe-inspiring hand, or to display any power like Your power, for You are He whose glory is **Lā ilāha illAllāh** (there is no god but Allah) and who is **al-‘Aliyyu l-‘Azīm** (the Most High, the Supreme). The inspirations that people receive from satan are accompanied by neither any power nor any light of prophecy that is filled with divine might, majesty, and awe. It is You alone by whose power all Your prophets have continuously displayed their miraculous signs as a challenge and have made great predictions in which their own triumph and the helplessness of their opponents were made manifest beforehand. In Your prophecies there is the radiance of Your glory, and the fragrance of Your divinity's power, majesty, and sovereignty is present, and before Your messengers an angel proceeds so that no satan can stand to oppose them on their path.

I swear by Your honor and glory that I accept Your decree. Therefore, if within three years—which shall begin from January 1900 CE and be completed by December 1902 CE—You do not display any heavenly sign in my support and in my confirmation, and reject this servant of Yours like those people who in Your sight are wicked, impure, irreligious, liars, Dajjals, treacherous, and corrupters, then I call You to witness that I will not consider myself truthful, and I will consider myself to be the very embodiment of all those accusations, allegations, and slanders that [my opponents] [level against me].

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Tiryaq al-Qulub

...are applied. Behold! My soul, in utter humility, is flying towards You like a bird returning to its nest. So I am desirous of a sign of Your power, but not for myself nor for my own honor, but rather so that people may recognize You and adopt Your pure ways, and not fall far from guidance by denying the one whom You have sent. I bear witness that You have sent me, and in my support You have manifested great signs, to the extent that You commanded the sun and the moon to enter into eclipse in Ramadan in accordance with the predicted dates. And You displayed all those signs — more than a hundred — in my support, which are recorded in my treatise *Tiryaq al-Qulub*.

You granted me that fourth son regarding whom I had prophesied that 'Abd al-Haqq Ghaznavi, now of Amritsar, would not die until that son was born. So that son was born during his lifetime. I cannot count the signs that are known to me. I recognize You that You alone are my God; therefore my soul leaps at Your name like an infant at the sight of its mother. But most people have not recognized me nor accepted me. Therefore, not I but my soul has insisted that I make this supplication: that if I am true in Your presence, and if Your wrath is not upon me, and if I am one whose prayers are answered in Your court, then do this: from January 1900 to the end of December 1902, show another sign for me, and bear witness for Your servant who has been crushed by tongues.

Behold! I humbly raise my hands in Your court that You do just that. If I am true in Your presence and am not, as has been thought, a disbeliever and a liar, then...

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Tiryaq al-Qulub

"In these three years, which will end by the end of December 1902, show some sign that is beyond human hands. When You addressed me, saying that I would accept every prayer of yours, except concerning the associates — from that very moment my soul has been racing towards prayers. And I have made this decisive judgment for myself: if this prayer of mine is not accepted, then I am exactly such a rejected, accursed, disbelieving, irreligious, and treacherous person as I am considered to be. If I am Your accepted one, then give testimony for me from heaven within these three years, so that peace and reconciliation may spread in the kingdom, and so that people may believe that You exist, that You hear prayers, and that You incline towards those who turn to You. Now my eyes will be fixed upon You and upon Your decision every day, until Your help descends from heaven. And I do not address any opponent in this announcement, nor do I call them to any contest.

This prayer of mine is directed only to Your presence, because no truthful or lying person is hidden from Your sight. My soul testifies that You do not waste the truthful, and a liar can never attain honor in Your presence. And those who say that liars also issue challenges like the prophets, and that their support and help is just like that of the truthful prophets — they are false, and they wish to cast doubt upon the chain of prophethood. Rather, Your wrath falls upon the fabricator like a sword, and the lightning of Your anger consumes the liar, but the truthful find life and honor in Your presence. May Your help and support, Your grace and mercy, always remain with us. Amin, then Amin."

Al-mushtahir Mirza Ghulam Ahmad from Qadian, 5 November 1899

Number: 3000, Printed by Ziya' al-Islam Press, Qadian

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Allah

For His Community: An Announcement

Tiryaq al-Qulub (The Elixir of Hearts)

Is it remembered that this notice is published solely for the purpose that my community may increase in faith and good deeds by witnessing Allah's heavenly signs, and that they may know that they are holding the hem of a truthful one, not of a liar. And that they may advance in all works of righteousness, and their pure example may shine in the world.

In these days, they are hearing from all sides that attacks are being made upon me from every direction, and with utmost insistence I am called a disbeliever, a Dajjal, and a great liar, and fatwas are being written for my killing. Therefore, they should be patient and never answer abuse with abuse, and show a good example, because if they too manifest the same savagery as is shown against them, then what difference would there be between them and others? For this reason, I say truly that they can never attain their reward until the quality of patience, piety, forgiveness, and forbearance is found among them in the highest degree.

If I am being reviled, is this something new? Were not Allah's pure prophets spoken of in the same way before this? If slanders are being heaped upon me, were not accusations made before this against Allah's messengers and righteous ones? Were not these objections raised against Hadrat Moses (peace be upon him) — that he deceived and unjustly took the wealth of the Copts, and lied, saying, "We are going for worship and will return soon," and broke his covenant, and killed several nursing infants? And was it not said concerning Hadrat David (peace be upon him) that...

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He committed adultery with the wife of a stranger, and through deceit or under a false name had a commander killed, and unlawfully interfered in the public treasury? And was this objection not raised against Aaron, that he caused the calf-worship to be established? And do the Jews not say to this day that Jesus Christ claimed, "I have come to establish the throne of David"? And what else could be meant by this statement of Jesus except that he had prophesied that he would be a king — a prophecy which was not fulfilled? And how is it possible that the prophecy of a truthful person should turn out false? The Jews also raise this objection: that Christ said, "There are some standing here who will still be alive when I return," yet this prophecy too proved false, and he has not returned to this day. Similarly, there are objections of the ignorant against certain matters concerning our Prophet (peace and blessings of Allah be upon him), just as at the incident of Hudaibiyyah some foolish people became apostates. And do not all those false accusations that are leveled against me continue to be circulated even now from the pens of the priests and the Aryans against our Master and Patron (peace and blessings of Allah be upon him)?

In short, there is no objection that any opponent raises against me which was not raised before me against the holy prophets of God. Therefore, I say to you: when you hear such abuse and such objections, do not become sorrowful or grieved, because before you and me, the very same words were spoken concerning the holy prophets of God. So it was inevitable that all those ways and customs of God which had occurred with respect to the prophets should be fulfilled in us.

Yes, this is the correct position, and it is our right that, since God has bestowed upon us — when we are pained and persecuted, when our sincerity becomes doubtful in the eyes of people, and hundreds of stones of objections are placed before our path — we should weep before our God, and offer supplications to His court, and for the sake of His name, upon the earth.

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Tiryaq al-Qulub

They demand sanctity and ask for a sign from him before which the necks of truth-seekers bow. So on this basis I have made this prayer. God Almighty has repeatedly addressed me and said that when you pray, I will listen to you. So I, like the Prophet Noah (peace be upon him), spread both hands and say: "O my Lord, I am overpowered" — but without the words "so help" (fansur). And my soul sees that God will listen to me and will surely manifest for me a sign of mercy and peace that will bear witness to my truth.

At this time I do not call anyone else to a contest, nor do I appeal to the Divine Court against anyone's oppression and tyranny; rather, as I have been sent for all those who dwell on the earth — whether they be inhabitants of Asia, Europe, or America — in the same way, for general purposes, without any thought of any Zayd or Bakr in my heart, I seek from God Almighty a heavenly testimony that is beyond human hands. And this is only a supplicatory announcement which I write to seek the testimony of God Almighty. And I know that if I am not truthful in His sight, then during this three-year period that will end in 1902, not even a minor sign will appear in my support, and my falsehood will become manifest, and people will be delivered from my hand. But if my truth becomes evident within this period, as I am certain it will, then many veils that are upon hearts will be lifted.

This prayer of mine is not an innovation; rather, making such a prayer is part of the acts of worship in Islam, which is always begged in the five daily prayers, because we make this prayer during the prayer:

"Guide us to the straight path, the path of those upon whom You have bestowed favor."

(Al-Fatihah 1:6-7)

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Tiryaq al-Qulub

This means that from God we, for our progress in faith and the welfare of humankind, desire four kinds of signs in the form of four types of perfection. The perfection of prophets, the perfection of the truthful (siddiqin), the perfection of martyrs (shuhada), the perfection of the righteous (salihin). So the special perfection of a prophet is that he receive from God such knowledge of the unseen (ilm al-ghayb) which is in the nature of a sign. And the perfection of a truthful one (siddiq) is that he possess the treasure of truthfulness (sidq) in such a complete manner — that is, in such a most perfect manner the truths of the Book of Allah (Kitab Allah) become known to him that due to their being extraordinary (khariq al-'adah) they take the form of a sign. And they bear witness to the truthfulness of that siddiq. And the perfection of a martyr (shahid) is that at times of afflictions, sorrows, and trials, he displays such power of faith, moral power, and steadfastness that due to being extraordinary it becomes a sign. And the perfection of a righteous man (salih) is that he becomes so far removed from every kind of corruption and becomes the embodiment of righteousness that his complete righteousness, due to being extraordinary, is accepted as a sign. So these four kinds of perfection which we ask from God Almighty in prayer five times a day — in other words, we ask God Almighty for heavenly signs, and one in whom this seeking is not present, there is no faith in him either. The reality of our prayer is this very seeking — that we, in four colors, at five times, ask God Almighty for four signs, and in this way seek the sanctification of God Almighty on earth, so that our life does not become a life of denial, doubt, and heedlessness and thereby defile the earth. And every person can sanctify God Almighty only when he asks for these four kinds of signs from God Almighty. The Messiah (peace be upon him) also taught the same in brief words. See Matthew chapter 8 verse 9. Therefore pray in this manner: "Our Father who art in heaven, hallowed be thy name."

Wa al-salam

The writer

Mirza Ghulam Ahmad from Qadian, District Gurdaspur, Punjab, 15 November 1989

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Tiryaq al-Qulub

Bismillah ir-Rahman ir-Rahim

Nahmaduhu wa nusalli 'ala rasulih il-karim

Announcement Necessary to be Made

For my community and for the attention of the Exalted Government

Since now, on the occasion of the census, it has been officially mandated that every sect which is distinguished from other sects by virtue of its principles shall have its enumeration done in a separate column, and the name which that sect has chosen and proposed for itself shall be written for it in the official register. Therefore, at such a time, it has been deemed expedient to remind the Exalted Government of both these matters concerning our sect, and also to instruct my community that, at the time of inquiry, they should have their names recorded in accordance with the following directive. And whoever is prepared to take the oath of allegiance (bay'ah), even if he has not yet done so, he too should have his name recorded according to this directive and then inform me at some time of his allegiance.

Be it known that among the sects of the Muslims, this sect — for which God has appointed me as Imam, leader, and guide — possesses a great distinguishing sign, and it is this:

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In this sect, armed jihad is absolutely not [practiced], nor is it awaited; rather, this blessed sect does not consider the teaching of jihad permissible in any way, whether openly or secretly, and it absolutely regards it as forbidden to wage wars for the propagation of religion, or to kill anyone out of religious rancor and enmity, or to inflict any other kind of harm, or to abandon any right of human compassion on account of the otherness of a religion, or to show any kind of cruelty, arrogance, or negligence. Instead, the first duty of a person who enters our community from among the general Muslims is precisely this: just as in Surah Fatihah of the Noble Qur'an he affirms five times in his prayer that God is the Lord of all the worlds (Rabb al-'Alamin), and God is the Most Gracious (Rahman), and God is the Most Merciful (Rahim), and God is the One who does exact justice (Malik-i Yawm al-Din)—he must also establish these four attributes within himself. Otherwise, in that supplication which in the same surah he utters five times in his prayer, saying "أَعُوذُ بِكَ" "أَعُوذُ بِكَ (Iyyāka na'budu), meaning "O Allah, Possessor of these four attributes, I worship only You, and You alone are the One who pleases me," he is utterly false. Because the Rububiyyah (Lordship) of God—that is, becoming the Nurturer of the human species and also of non-humans, and not leaving even the lowliest animal bereft of His nurturing way—is such a matter that if a claimant to the worship of the One God looks upon this attribute of God with the eye of love and becomes enamored of it, even to the point that with perfect love he becomes a devotee of this divine way, then it becomes necessary that he too acquire this attribute and this way within himself, so that he may take on the color of the One he loves.

Likewise, the Rahmaniyyah (Graciousness) of God—that is, showing mercy to the creation without [expectation of] any recompense or service—this too is such a matter that a true worshipper who claims, "I follow in the footsteps of God," must certainly also engender this character within himself.

[Al-Fatihah : 5]

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Similarly, Allah's mercy, i.e., helping someone in their good deed for the completion of that deed — this too is such a matter that the true worshiper, who is a lover of Divine attributes, acquires this attribute within himself. Similarly, Allah's justice, which has given every ruling according to the requirement of justice, not from the impulse of the ego — this too is such an attribute that the true worshiper, who desires to imbibe all Divine attributes within himself, cannot abandon this attribute. And the surest sign of a righteous person is precisely this: just as he likes these four attributes for God, so too should he like the same for his own soul. Therefore, God taught exactly this in Surah al-Fatihah, which the Muslims of this age have abandoned. My opinion is that in the world, most Muslims, except for a very few, are of two types:

(1) Those scholars who, living in countries of freedom, openly teach jihad and incite Muslims toward it, and in their view, the great act of piety is to kill humankind for the sake of religion. They do not even listen to the fact that God says: **Lā ikrāha fī al-dīn** (There is no compulsion in religion), i.e., religion should not be spread by force.

(2) The second group of Muslims is also found: they are secretly of the same color as the first group, but in order to please some government, they keep expressing through speech or writing that they are opposed to jihad. There is an easy method to test them, but there is no opportunity to write it here. The person whom God has granted faculty of conscience and bestowed the light of the heart will recognize such people by the kind of people with whom they generally associate. But here our purpose is only to state our mission, and that is: we are strongly opposed, and most strongly opposed, to such jihads. This Divine sect of ours

- (Al-Baqarah 2:257)

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Tiryāq-ul-Qulūb

Its life, in brief, is this: that God, having removed the earlier nations from the world, in order to teach the world the lesson of righteousness, began two chains from the progeny of Abraham. One chain is the Mosaic chain, which was begun with Ḥaḍrat Moses, peace be upon him, and brought to a close upon Ḥaḍrat Jesus, peace be upon him. The second chain is that of the like of Moses (Mathīl-i-Mūsā), that is, the chain of Ḥaḍrat Muḥammad Muṣṭafā, may God's blessings and peace be upon him, which is in accord with that promise of God that was made in the Torah, Deuteronomy, chapter 18, verse 18. This chain is a complete copy of the Mosaic chain, which began with the like of Moses and ended at the like of the Messiah; and the strange thing is that the same duration which God had fixed from Moses up to Ḥaḍrat Jesus, peace be upon him — that is, fourteen hundred years — the duration of this chain too was fixed like that same duration. And the prophet upon whom the chain of the Mosaic caliphate ended — that is, the Messiah — he was neither born among the Children of Israel, because he had no Israelite father, nor did he appear with the sword like Moses and Joshua, nor was he born in such a land and time in which there was an Israelite kingdom; rather, he continued to preach, during the days of the Roman empire, among those Israelite settlements which lay in the territory of Pilate.

Now, since the first Messiah neither took up the sword, nor — by reason of his having no father — was he from among the Children of Israel, nor did he see the Israelite kingdom with his own eye — therefore the second Messiah, who, according to the Gospel of Matthew, chapter [—], verses 10 and 12, ought to have come in the color and manner of the first Messiah, just as the prophet John had come in the color of Elijah — it was necessary that he too should not be from among the Quraysh, just as Jesus the Messiah was not from among the Children of Israel; and it was necessary that the second Messiah should not be born within an Islamic kingdom, and should be raised up under such a kingdom as would resemble the Roman empire. So it came to pass exactly thus; for, as far as we have knowledge, we know that this kingdom of ours, Britain (God upon it

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Tiryaq al-Qulub

...grants excellence in religion and world (Romānī Rājat) – it is extremely similar to the Roman Empire. And it was necessary that the second Messiah also would not come with a sword, and his kingdom would be only in heaven – so indeed he appeared in such a manner, and God did not send me with a sword, nor did He command me to wage jihad; rather, He informed me that peace and reconciliation would spread through you. A beast will make peace with a goat, and a snake will play with children. This is God's will, though people may look on in wonder.

In short, I have not appeared to heat up the field of war and strife, but rather I have appeared to open the doors of peace and reconciliation, just like the first Messiah. If the foundation of peacemaking is not present, then our entire chain is futile, and believing in it is also futile.

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The truth is that the first Messiah also came at a time when civil wars had spread abundantly among the Jews, their homes were filled with oppression and transgression, and hard-heartedness had become their habit; and like the border Afghans, those people also...

...that the first Messiah was made into God – this is not a correct or real matter, such that one might seek its likeness in the second Messiah. Rather, this too was one of the errors among human errors. And the real philosophy in this matter is that no prophet among the prophets can be God's beloved, and no saint among the saints can be established as His beloved, until once the fear of death or an incident resembling death befalls him. And upon this, the Sunnatullah (practice of Allah) has been in effect from ancient times. When Abraham was cast into the fire, was this spectacle any less than the incident of the cross? And when he was commanded: "Sacrifice your beloved son with your own hand," was this incident for Abraham and for that son of his, upon whom the knife was drawn, of a lesser degree than the terror of the cross? And that spectacle of Jacob's fear, when it was

conveyed to him: "Your beloved son Joseph has become a morsel for the wolf," and his...

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They considered killing others to be a great reward; it was as if the key to paradise was the murder of innocent human beings.

Then, fourteen hundred years after Moses (peace be upon him), God sent His Messiah among them, who was a staunch opponent of wars. He was in truth the Prince of Peace and brought a message of peace, but the unfortunate Jews did not value him. Therefore, the wrath of God made Jesus the Messiah the final seal for Israelite prophethood, and by creating him without a father, He made it understood that prophethood had now departed from Israel. Then, finding the Jews unworthy, the Lord turned towards the other son of Abraham (peace be upon him), that is, He raised a Prophet of the Latter Days from among the offspring of Ishmael. This is the one who is the like of Moses, whose name is Muhammad. The meaning of this name is "the one who is exceedingly praised." God knew that many senseless vilifiers would arise, so He kept his name Muhammad. When the Holy Prophet (peace and blessings of Allah be upon him) was in the womb of the chaste Aminah, an angel appeared to Aminah and said, "In your womb is a boy who will be a magnificent prophet. Name him Muhammad."

Footnote d:

Further, when Joseph's tunic was artificially stained with blood and then Jacob was cast into prolonged, continuous grief — was this sight any less? And when Joseph was bound and thrown into the well, was this painful sight any less than the sight when the Messiah was crucified? And then the sight of the calamity of the Prophet of the Latter Days (peace and blessings of Allah be upon him) when the Cave of Thawr was besieged with naked swords, with the cry: "That man who claims prophethood is in this very cave — seize him and kill him!" — was this sight, in its awe-inspiring intensity, any less than the sight of the crucifixion? And still in this very age, the sight when Dr. Martin Clark made a false claim of attempting to kill the like of the Messiah, who is this humble one, and the leading scholars from among the three communities — Hindus, Muslims, and Christians — strove

that he should be punished. So, is this sight in any way comparable to the sight of the Messiah's crucifixion?

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In short, the Holy Prophet (peace and blessings of Allah be upon him), like Moses (peace be upon him), delivered the righteous of his people from beasts and vices, and, like Moses, drew them from Mecca toward Medina, and destroyed Abu Jahl, who was the Pharaoh of this community, on the battlefield of Badr. Then, in accordance with the promise of the Torah, chapter 18, verse 18, the Holy Prophet (peace and blessings of Allah be upon him) gave a new law to those people who had been ignorant and wild for several hundred years; and just as the Children of Israel, after remaining in the slavery of Pharaoh for four hundred years, had become like savages, these people too, having lived in the deserts of Arabia, were no less than them—rather, they had greatly exceeded them in a state of savagery, to the point that they could not even distinguish between the lawful and the unlawful. So for these people, the noble Qur'an was an entirely new law, and it corresponded to the law that had been given to the Children of Israel on Mount Sinai.

The third resemblance of Hadrat Muhammad Mustafa (peace and blessings of Allah be upon him) to Moses (peace be upon him) was that, just as Moses (peace be upon him), after destroying Pharaoh, granted sovereignty to his people—did He [God] not keep [that promise]? So the truth is that everyone who claims the love of God must, at some time, experience a state resembling death. Therefore, in accordance with this same Sunnah of Allah, that state also came upon the Messiah. But the examples we have presented bear witness that among all those prophets, none perished at the time of such a trial. At last, when they drew near to death, and the cry "Eli, Eli, lama sabachthani" came forth from their souls, at once the grace of God rescued them. Thus, just as Abraham was saved from the fire, Joseph from the well, Abraham's beloved son from the sacrifice, and Ishmael from death by thirst, in the same way the Messiah was saved from the cross. That assault of death was not meant to destroy him; rather, it was meant to show a sign.

Margin note

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Tariyaq al-Qulub

It was thus. Similarly, the Holy Prophet (peace and blessings of Allah be upon him) also destroyed the likes of Pharaoh, namely Abu Jahl, who was considered the governor of Mecca and was the ruler of the surrounding areas of Arabia, and bestowed dominion upon his people. And just as Moses did not receive baptism from any previous prophet but was taught by Allah Himself, even so the Holy Prophet's (peace and blessings of Allah be upon him) teacher was also Allah; he did not adopt the discipleship of any prophet.

In short, in these four matters there was a resemblance between Muhammad Mustafa (peace and blessings of Allah be upon him) and Moses (peace be upon him). And I have already stated that just as the chain of Moses ended with a prophet who came after the completion of fourteen hundred years, was not from among the Children of Israel on his father's side, did not appear with jihad, and was not born within the Israelite kingdom—all these same things were brought about by Allah for the Muhammadan Messiah. Appointing me at the head of the fourteenth century was for this very wisdom: that the Israelite Messiah and the Muhammadan Messiah might resemble each other in terms of the distance between them and their supreme forefather. And Allah did not create me from among the Quraish either, so that this resemblance to the earlier Messiah might also be achieved, because he (the earlier Messiah) was also not from among the Children of Israel. And I have not appeared with the sword, and my kingdom is heavenly. This too happened so that that resemblance might be maintained. And I have been raised under the English dominion, and this dominion resembles the Roman Empire. And I hope that this dominion's kingly conduct toward me will prove better than that of the Roman Empire. And my teaching is the same that I have already published throughout the country in the announcement of January 12, 1889—and that is: believe in that same God upon whose existence the Torah, the Gospel, and the Quran are all three agreed.

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Tiryaq al-Qulub

Do not invent any god on your own behalf whose existence is not proven by the agreed-upon testimony of these three books. Accept that which is attested by reason and conscience, and upon which the books of God are in agreement. Do not believe in God in a manner that creates discord among the books of God. Do not commit adultery, do not lie, do not cast evil glances, and avoid every path of transgression, immorality, oppression, treachery, corruption, and rebellion, and do not be overcome by carnal impulses.

Perform the five daily prayers, for human nature undergoes changes in five ways, and remain grateful to your noble Prophet and send blessings upon him, for it is he who, after the age of darkness, taught anew the path of knowing God.

(4) Show sympathy for all of God's creation, and through your carnal impulses do not cause trouble to anyone, whether Muslim or non-Muslim—neither with your tongue, nor with your hand, nor in any other manner.

(5) In every condition of hardship and ease, remain faithful servants of God Almighty, and when any calamity befalls, do not turn away from Him, but rather advance forward.

(6) Follow your Messenger and accept the authority of the Qur'an over yourselves, for it is the Word of God and your true intercessor.

☒

(9) Support Islam with all your strength, and spread the glory of God and His Oneness upon the earth.

(10) Take the oath of allegiance (bai'ah) with me with the intention that you may develop a spiritual connection with me and become a branch of my tree of being; and regarding the covenant of bai'ah, the Promised Messiah (peace be upon him) has explained some of the conditions of bai'ah by highlighting their meanings. (Publisher)

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Remain steadfast until the time.

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Tiryaq al-Qulub (The Antidote of Hearts)

These are the principles of my Movement, which serve as distinguishing marks for this Movement:

that this Movement lays its foundation upon human sympathy, refraining from harming humanity, and refraining from opposing the authorities.

This foundation does not exist among other Muslims; their principles — due to their countless errors and their manner — are such that there is no need to detail them, nor is this the occasion for it.

And the name that is suitable for this Movement, which we prefer for ourselves and for our Community, is the name "Muslim Firqa Ahmadiyya" (Muslim Ahmadi Sect), and it is permissible that it be called also "Muslim of the Ahmadi Religion." This is the very name for which we respectfully petition our esteemed Government that it designate this Sect by this name in its papers and correspondence, i.e., Muslim Firqa Ahmadiyya.

As far as I know, I firmly believe that to date nearly a thousand people from various places in Punjab and India have entered this Ahmadi Sect. And those who are disgusted with every kind of innovation and polytheism, and have also resolved in their hearts that they do not wish to lead a hypocritical life with our British Government, and who possess a nature inclined towards peacemaking and forbearance — such people are entering this Sect in large numbers. And generally, there is a swift movement of intelligent people towards it. And these people are not merely from the common masses, but rather some are from great and noble families, and every kind of merchant, employee, educated person, scholars of Islam, and chiefs are included in this Sect, although...

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****Tiryaq al-Qulub (The Antidote for Hearts)****

This community is also suffering a great deal of persecution from the common Muslims. However, since men of reason observe that the teaching of perfect sincerity toward God, complete sympathy for His creation, and full readiness to obey the authorities is imparted only in this community, they are naturally becoming inclined toward it. And it is God's grace that, despite many efforts from the opponents to somehow destroy this community, all those efforts have been wasted — because a work that is from God's hand and from heaven, man cannot destroy it.

And the name of this community has been kept as "the Muslim Ahmadiyya Community" for this reason: Our Prophet (peace and blessings of Allah be upon him) had two names — one was Muhammad (peace and blessings of Allah be upon him), and the second was Ahmad (peace and blessings of Allah be upon him). The name "Muhammad" was a name of majesty (Jalali), and in it was hidden this prophecy: that the Holy Prophet (peace and blessings of Allah be upon him) would punish with the sword those enemies who attacked Islam with the sword and killed hundreds of Muslims. But the name "Ahmad" was a name of beauty (Jamali), which signified that the Holy Prophet (peace and blessings of Allah be upon him) would spread concord and peace in the world.

So God divided these two names in such a way that, first, during the Holy Prophet's (peace and blessings of Allah be upon him) life in Mecca, the manifestation of the name "Ahmad" occurred, and there was teaching of patience and forbearance in every respect. Then, during the life in Medina, the manifestation of the name "Muhammad" occurred, and the suppression of opponents was deemed necessary by Divine wisdom and expediency. But it was prophesied that in the latter days the name "Ahmad" would again manifest, and such a person would appear through whom the Ahmadine attributes, that is, the Jamali attributes, would be manifested, and all wars and conflicts would come to an end.

Therefore, for this reason, it seemed appropriate that the name of this community should be kept as "the Ahmadiyya Community," so that upon hearing this name, every person would understand that this community has come to spread concord and peace in the world, and that this community has no concern with war and fighting — O friends!

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Tiryaq al-Qulub

May this name be blessed for you people, and this sect gives glad tidings to everyone who seeks peace and reconciliation. In the books of the prophets, news of this blessed sect was given beforehand, and there are many indications for its advent. What more can be written? May God bless this name. May God make it so that all the Muslims of the whole earth enter this blessed sect, so that the poison of human bloodshed may be completely removed from their hearts, and they become God's and God becomes theirs. O Powerful and Generous One, do just that. Amen.

And our last call is that all praise is for Allah, Lord of the worlds.

Mirza Ghulam Ahmad from Qadian

14 November 1900

2800.....Number

Printed at Zia-ul-Islam Press, Qadian

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Tuhfah Ghaznaviyyah

In the name of Allah, the Most Gracious, the Most Merciful.

We praise Him and send blessings.

In response to the proclamation of Abdul Haq Ghaznavi

O you who belittle me while I am girded for action,
you have no other work but to satirize me.

You all sharpen your tongues against me;
do you not fear God, the Knower of secrets?

Out of piety, it is proper to argue;
but why all these abuses, O you of evil character?

You are neither a desert wolf nor a snake;
give up this habit and feel shame before the truth.

O strange is your conduct, O wrathful one,
unaware of reality, far from courtesy.

Arise and first rectify your own understanding;
the subtle critic needs an eye first.

The heart becomes blackened by evil speech;
sit not with the company of mockers.

For evil speakers there is no path there,
so that you may remain deprived of the rightly guided.

Day and night your work became speaking ill;

your deeds became cursing and contempt.

The curse that is from the Merciful —

the curse upon the unfit and base comes easily.

If in folly he curses us,

he does not disgrace us but himself.

Whoever has a pious heart,

how can he be amazed at the work of the Creator?

He who creates a human from a single drop,

and from two handfuls of seed makes a garden —

If He makes a Messiah from one who is like me,

or makes a beggar a king —

It is not far from His grace and bounty;

blind is he who denies upon seeing.

Yes, do not lose hope from that Exalted Being;

be a servant and obtain whatever you desire.

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He is Powerful, Creator, and the Majestic Lord; whatever He wills, He does — who has seen His majesty?

He gives a shining face to a drop of semen;

Upon whom does He show such kindness?

He gives a Badakhshan ruby to a stone;

From an earthly one He makes a heavenly one.

****Tuhfa Ghaznaviyya****

Thus He has bestowed upon me, He has granted infinite favors.

I have become the manifestation of the lights of that Incomparable One;

In spiritual knowledge I have surpassed all.

My Friend shows much grace upon me;

I have a hundred signs — if someone comes.

Listen, O dead ones — I am alive; O dark nights — I am luminous.

These two eyes of mine that adorn this head of mine —

They see that Friend who is the beloved of my heart.

This foot has passage up to the Throne of Truth;

And these two ears of mine receive news from the Truth.

Hundreds of thousands of blessings have been bestowed upon me, and this face of mine has been veiled from other than the Truth.

I give to the Pharaoh-like ones every moment —

Like the white hand of Moses, a hundred signs.

From these signs, the ill-fated are blind and deaf; they see a hundred signs and pass by

heedlessly.

I am far from the eyes of mortals;

No one has news of my station.

They have fallen upon me due to the defect of their intellects —

Ill-fated, deprived of acceptance.

No one is aware of the secret of my soul; their intellect has no way into me.

O deceiver, if you come towards us —

Your clamor and combat arises from folly;

And their intention is to extinguish the truth;

And out of loyalty you pitch your tent in our lane;

You spend some time in our presence,

And out of truthfulness and sincerity you cultivate —

You see a world full of divine signs, drawing creation and the world towards the Merciful.

I do not wish to cause any hurt;

At the beginning of every month I give a dinar.

Thus for one year one must stand firm — this is a covenant from me, and compliance from you.

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Tuhfah Ghaznaviyyah

If this year passes and nonexistence without trace, whatever you say is said thereafter.

For the righteous, this way and practice is the path; the path of haste is the path of cursing.

Whosoever is illumined inwardly by His Presence, his company is like alchemy yesterday.

Whosoever is seized by darkness — that God aids His friend.

Whosoever's love falls into his heart and soul — along the path, the skirt of the pure is his intercessor.

With the faithful He shows faithfulness.

Suddenly, a spark of faith falls into him — the love of the Truth becomes manifest upon his face; his fragrance comes from the roof and his speech.

His sight is by the command of His sight.

The Truth itself sits for his support.

So manifest did it remain in the world — He displays it openly for his honor.

A hundred rays He gives like the sun, so that perhaps a spark may emerge from the veil.

Such bounties has He done upon me — I, ungrateful, have done injustices upon myself.

The knowledge of the unseen from the revelation of the Creator of the worlds,

The knowledge of the Qur'an, the knowledge of that pure tongue —

These three knowledges, when they have given signs, all three stand like witnesses.

A son of Adam has no trick of art

To become entangled with me in this arena.

The proof of the Most Merciful has been completed against them; only prattle remains in the hands of Lnam [=the people?].

From the eclipse and the abandonment of that light which was — the sun and moon also came before me in prostration.

This sign the Most Merciful showed in the sky — on the earth also, the hand of awe opened.

The grace of my Beloved upon me is complete; He became mine, and I also became for His sake.

My Beloved entered into soul and marrow and skin; the comfort of my soul is in remembrance of His face.

I have secrets — bring my Beloved!

My Beloved's spring has become manifest from me.

Everyone grabs hold of some skirt —

We [hold] the skirt of the Living, the Self-Subsisting, the One.

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Alas, my people did not recognize me —

They squandered the capital of faith in envy.

Tuhfah Ghaznaviyyah

In this world full of thorns, they are blind and deaf —

Their eyes are inferior to the eyes of Būmā.

I was a speck; they honored me.

When I became like the sun, they cast me from their eyes.

Miyan 'Abd al-Haqq Sahib Ghaznavi has issued an announcement which, in reality, appears to be on behalf of Maulvi 'Abd al-Jabbar and his brothers — and Allah knows best. In this announcement, however much harshness of speech, mockery, and ridicule there is — which is from of old the way of the foolish — we entrust that to the justice of Allah Almighty and respond to the actual matters. And with Allah is success.

This announcement consists of two kinds of attacks. First, Miyan 'Abd al-Haqq has presented certain past signs and prophecies — either those which have in fact been fulfilled or those which are about to be fulfilled shortly — and has sought to deceive the common people into thinking that they were not fulfilled. For example, he writes in his announcement that the prophecy concerning Deputy Atham, Ahmad Atham, Ahmad Beg Hoshiarpuri, and his son-in-law was not fulfilled. But we are surprised that, calling themselves maulvis, how their nature can tolerate uttering such a base lie. No one knows that both of these prophecies were conditional upon repentance and turning back to the truth (*ruju' ila al-haqq wa tawbah*). However, Ahmad Beg — because there was no awe-inspiring example before his eyes — could not take advantage of that condition, and in accordance with the intent of the prophecy, he died exactly within the appointed term, and his death clearly fulfilled one leg of the prophecy. Ahmad Beg was that person whose death [the opponent] —

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Tohfa Ghaznawiyya

He caused great mourning among the religious scholars (mawlawis), and Muhammad Husain wrote: "Surely this person has knowledge of astrology, the one whose prophecy was fulfilled with such clarity." But when Ahmad Beg's son-in-law, his parents, and his relatives saw this terrifying sign with their own eyes, such fear came over them that before dying they were considered as dead. Therefore, as is inherent in human nature, from this observation a great turning to Allah (ruju' ila Allah) arose in their hearts. Some wrote letters to me saying, "Forgive our shortcomings." And in their homes, mourning began day and night, and they engaged in charity and almsgiving, and in prayer and fasting. The people of that village kept hearing the women wailing and crying. In short, all those men and women were filled with fear, and like the people of Yunus, upon seeing that punishment, they turned to repentance, charity, and almsgiving. Then consider: in such a state, what should have been the dealing of Allah Almighty with them? Likewise, Deputy Atham had also heard about the sign of Ahmad Beg, and through newspapers and announcements this sign had become known to hundreds of thousands of people. Therefore, after hearing the prophecy, he too showed signs of fear and terror. Hence, in accordance with the condition of the prophecy, God granted a delay, because the condition was God's promise, and He does not act contrary to His promise. This is an accepted principle of the entire world, and a unanimously agreed-upon belief of the people of Islam, Christians, and Jews, that a warning (wa'id), that is, a prophecy of punishment, can be averted even without the condition of repentance, seeking forgiveness, and fear — just as the forty-day prophecy of the Prophet Yunus (peace be upon him), which had no condition attached, was averted, and not a single child among the inhabitants of Nineveh, who numbered more than one hundred thousand, died; and the Prophet Yunus (peace be upon him), from that thought and shame that his prophecy had turned out false, fled from his land. Now consider: is this honesty?

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Tuhfa-e-Ghaznawiyya

...is that at the time of raising this objection they do not remember this story. And in that place the words of the hadith are these: *qāla lan arji' a ilayhim kadhhdhāban* — meaning, Jonah said that now, having been branded a liar, I shall never again go back to that people. If the hadith is to be trusted, then look at the hadiths in the Durr-e-Manthur under the commentary on this occasion; and if the Christians' Bible is to be trusted, then look at the Book of the Prophet Jonah. After all, one ought to feel shame at some point. Shamelessness and faith cannot be combined. What answer will you give before God Almighty for this injustice and wrong — that you people saw a clear prophecy fulfilled cleanly and derived no benefit from it, while over one or two prophecies which you people, out of your own ignorance, could not understand — which were conditional upon conditions — you raised an uproar? But this uproar is not peculiar to me and to my prophecies. Come, name any such prophet concerning some of whose prophecies the ignorant did not raise an uproar that they were not fulfilled. I have just written that concerning the prophecies of threat — that is, of punishment — this is the very way (sunnat) of God Almighty, that whether there be a condition in the prophecy or not, He averts it on account of humble supplication and repentance and fear. Not only the story of Jonah bears witness to this, but rather this matter is established from the Qur'an and the hadith and the books of all the prophets: that when God Almighty intends to give someone punishment and wishes to send down some calamity upon him, that calamity can be averted by prayer and repentance and almsgiving. Now it is evident that the punishment which God Almighty intends to give — if He informs some prophet or messenger or muhaddath of this intention of His — then in that case that very intention is called a prophecy. So, since it has been granted that that intention can be [averted] by prayer and charity and alms-giving, then what reason is there that, merely because some inspired one (mulham) has also been informed of that intention, it cannot be averted? Is that intention, [after] the informing...

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****Tohfa Ghaznaviyya****

...after giving it, it becomes something else, or after informing God, it begins to seem displeasing to avert it through prayer, repentance, and charity, while before being informed, averting it does not seem displeasing. Alas, that ignorant people understand no difference between the promise of Allah the Exalted and His threat. In a threat, there is actually no promise; it is only to the extent that Allah the Exalted, due to His holiness, requires that He punish the sinful person, and at times He also informs His inspired ones of this requirement. Then, when the sinful person fulfills the due of that requirement through repentance, seeking forgiveness, supplication, and lamentation, the requirement of Divine mercy takes precedence over the requirement of wrath, and conceals and covers that wrath within itself. These are the meanings of this verse: *"My punishment — I afflict with it whom I will, and My mercy encompasses all things"* (Surah Al-A'raf 7:156), that is, "My mercy prevails over My wrath." If this principle is not accepted, then all divine laws become null and void. So how greatly regrettable are our opponents, who, out of spite for me, wield an axe against the Islamic Shari'ah. When they hear the truth, they do not act with piety, but instead become engrossed in the thought that it must be refuted somehow. It is not known how far they will go in refuting the true gnostic teachings. What is written — that there is a risk of loss of faith from confronting the saints — that risk also arises because the words of the truthful ones and the saints emanate from the spring of truth and are pillars of faith, but their opponent establishes this principle for himself: that he will reject every single word of theirs and accept none, because envy and hostility are an evil affliction. Hence, one day he ends up opposing some matter through which faith departs instantly. For example, like this issue: that God's intention to punish... (Surah Al-A'raf 7:156).

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Tohfa Ghaznaviyya**

...whether this intention was disclosed to any inspired person or not, it can be attained through supplication, charity, repentance, and seeking forgiveness. How true this is, and how much it is the essence of the Shari'ah and a principle agreed upon by all the prophets! But is it possible that a carnal man who harbors enmity toward me will accept this point of gnosis upon hearing it from my mouth? Never. No sooner does he hear it than he will begin to think how to refute it in some way, so that this [teaching] may become a means of denying some prophecy. If that person had fear of God, he would not look to people, nor would he care about hypocrisy; rather, he would consider himself standing before God and would utter only that which was worthy of being expressed with uprightness of character. He would bear reproach and listen to people's curses, yet still bear witness to the truth. *Lākin idhā ghalabat al-shaqwatu fa-ayna al-sa'ādatu?* (But when wretchedness prevails, where is happiness?)

The second attack of Miyan 'Abd al-Haqq is that the proposal which I had presented by way of completing the proof, based on the divine inspiration of Allah Almighty – the same proposal that I had already published by means of a notice before this, namely the contest of the acceptance of prayer through the healing of the sick – that proposal is not approved by Miyan 'Abd al-Haqq, and he makes this excuse: “Well, how can all the mashā'ikh and 'ulamā' of India and the Punjab be gathered together, and who will bear their expenses?” But it is clear: what a futile and flimsy excuse this is! When these people consume thousands of rupees of the community, then for such an essential task, spending only a few rupees for travel fares – what difficulty is that? We have acknowledged that these people cannot endure any hardship for the sake of religion, but for such an urgent and important matter – because thousands of people are slipping out of their grasp and, in their opinion, are becoming infidels – taking a few dirhams out of their pockets for travel fares is no great calamity. And if someone is so utterly *ḍaribat* (stricken)...

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...is the embodiment of "upon them is humiliation", then he does not need the advocacy of Abdul Haq. I can myself become responsible for the fare up to two hundred kos. He should borrow from someone and reach Lahore, and show me a certificate from some chief of his city that in reality that maulvi or pirzada is afflicted with severe poverty; he has taken a loan and reached Lahore. Then I promise that I will pay the fare, provided that he is not a so-called maulvi or pirzada but a renowned one, like Nazir Husain Dehlavi etc. And if this proposal is not accepted, then let the maulvis and mashaykh of only the districts of Lahore, Amritsar, Gurdaspur, and Ludhiana gather together, and from among them also, subject to the aforementioned condition, I will pay the fare of every afflicted one. "And if you do not do it, and you will never do it, then know that you are going to return to Allah, then you will be questioned."

Then Mian Abdul Haq has taken this action that by making this excuse, which we have just answered, he has, on his part, demanded a sign with mockery and laughter, and in this mockery he has not fallen short of the past deniers. Because the people of Arabia never demanded a sign with such laughter and mockery as that a certain Companion's leg is weak, let it become sound, or that there is no sight in one of his eyes, let it become correct. Yes, the people of Mecca had demanded a sign that the house of the Holy Prophet (peace and blessings of Allah be upon him) become of gold, and rivers flow around it, and also that he ascend to heaven in their sight, and come down from heaven while they watch, and bring Allah's Book with him, and they take it in hand and measure it, then they would believe. In this request, although there was ignorance, it was not the vexatious mischief like that of Mian Abdul Haq. Similarly, people demanded signs from Hazrat Isa (peace be upon him), but it is clear that those requesters were not given the signs they demanded; rather, Al-Imran 113.

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Tohfa-e-Ghaznaviyya

was answered with rebuke and reprimand, and in the noble Qur'an, those who demanded arbitrary signs were given this answer: "Say, 'Glory be to my Lord! Was I ever anything but a human messenger?'" (Surah Bani Isra'il: 94) — that is, God Almighty is far above the slander that any of His messenger, prophet, or inspired person should possess the power to produce, by his own ability, such miraculous works as pertain to divinity; and He said: Tell them, "I am only a messenger from among men, who is not authorized to do anything on his own. I merely follow the Divine command. Therefore, to ask me to show this sign or that sign is sheer foolishness. Whatever God has commanded, that alone I can show, and nothing else." And in the Gospel, addressing those who demanded self-fabricated signs, the Messiah (peace be upon him) said in plain words: "The adulterous generation of this time asks me for a sign; no sign shall be given to them except the sign of the Prophet Jonah" — meaning the sign shall be that, despite the intense efforts of the enemies who wish to kill me on the cross, I shall enter the belly of the grave, which resembles the fish, alive just like the Prophet Jonah, and come out alive; and then, having been delivered like Jonah, I shall go to another country. This was an allusion to that event which the Messenger of Allah (peace and blessings of Allah be upon him) has reported, as is proven by that hadith which is in **Kanz al-'Ummal** — namely, that Jesus (peace be upon him), after being delivered from the cross, fled to a cold country, i.e., Kashmir, in whose city of Srinagar his grave exists. In short, when the enemies demanded a sign from the Messiah (peace be upon him) and, like Miyan 'Abdul Haqq, presented some self-fabricated signs — "Show us this and show us that" — the answer of the Messiah (peace be upon him) was exactly what we have just written. From this it becomes clear that Miyan 'Abdul Haqq's demand for such arbitrary signs is outright foolishness.

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There is no fault in asking for it; rather, according to the verse ﴿قُلُوبُهُمْ مِثْلُ الْقُلُوبِ﴾* ﴿مِثْلُ الْقُلُوبِ﴾ (their hearts are alike), their nature has become similar to those wretched disbelievers who would not accept the signs of Allah Almighty and would invent demands from themselves, saying, "Show such and such signs." But if there is regret, it is only that these people, by calling themselves "Moulvis," have made mockery and jest their habit. Whoever reads 'Abd al-Haqq's announcement carefully will have to accept that they, by mentioning our brother Maulvi 'Abd al-Karim Sahib with mischief and disrespect, and by demanding a sign regarding the correction of his leg or the sight of his eye, have made a mockery in an obscene manner, which is not the work of any pious and fortunate person. From an impure heart come impure words, and from a pure heart come pure words. A person is recognized by his words just as a tree is recognized by its fruits.

When Allah Almighty has clearly stated in the Noble Qur'an: ﴿لَا تَسُبُّوا أَهْلَ الْأَرْثِ﴾* ﴿لَا تَسُبُّوا أَهْلَ الْأَرْثِ﴾ (Do not insult one another by nicknames) (Al-Hujurat: 11), meaning do not give people names that they find bad, then acting contrary to this verse is the work of which people? But now we neither regret 'Abd al-Haqq nor his other companions, because these people's oppression, injustice, lying, and slander have gone beyond all bounds. Just read this very announcement and see how much falsehood they have employed; have they shown any shame before Allah Almighty anywhere? So, as a sample, in the style of *qawluhu wa aqul* (he said and I say), we write below the collection of lies of this oppressive person which he has used in this announcement, and they are as follows:

﴿قُلُوبُهُمْ مِثْلُ الْقُلُوبِ﴾** (His statement):** "Mirza has been embarrassed and left without an answer many times in debates in various places, and in every gathering he has been disappointed, defeated, and frustrated."

(Al-Baqarah: 119) (Al-Hujurat: 12)

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Tuhfa Ghaznawiyya

I say: So, Miyan Abd al-Haqq, is this what you have spoken truthfully? Should we not still say, "May the curse of Allah be upon the liars"? Bravo! You have shown an excellent example of Abdullah Ghaznawi. If indeed one is a disciple, then let him be like this—if truly he is truthful. So at least explain those gatherings and assemblies in which I was put to shame. Why do you lie so much? Is there no death? Well, at least write the expressions of those debates in which you or any other brother of yours prevailed; otherwise, not only I but even the heavens are saying: "May the curse of Allah be upon the liars." As for completing the proof from my side, what more could there be than that I proved from the Qur'an that Hadrat Masih (peace be upon him) has died? I proved from the hadith that Hadrat Masih (peace be upon him) has died and that his age was one hundred and twenty-five years. The hadith of the Mi'raj proved that he was included among the dead, and our Prophet (peace and blessings of Allah be upon him) saw him on the second heaven near Hadrat Yahya (peace be upon him). Is there still any deficiency remaining regarding his death? All the Companions reached consensus on his death, and if there was no consensus, then at least explain: when, regarding the erroneous opinion of Hadrat 'Umar that the Holy Prophet (peace and blessings of Allah be upon him) had not died and would come again into the world, Hadrat Abu Bakr presented this verse: "Muhammad is not but a messenger; messengers have passed away before him" (Surah Aal-e-Imran 3:144), then with what understanding did Hadrat Abu Bakr present this verse, and what was the intended inference that was appropriate to the context, and what did the Companions understand its meaning, and why did they not oppose it, and why has it been recorded that when the Companions heard this verse, they retracted their opinions? Similarly, I have proved from the hadiths that the coming Promised Messiah will be from this very Ummah, and that this is the time of his appearance, as is understood from the hadith "Yaksir al-Salib" (he will break the cross).

Aal-e-Imran: 145

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Al-Dalail

Tuhfa Ghaznaviyya

Then open your eyes and see that at the time of my very invitation, during Ramadan, a lunar and solar eclipse occurred on the sky exactly in accordance with the hadith, and near Nattowa a sign appeared at my hand, of which hundreds of thousands of people are witnesses, whose details are recorded in the book Tiryaq al-Qulub. No method remains by which I have not established the proof. By way of tradition I have established the proof. By way of reason I have established the proof. Along with heavenly signs (13) I have established the proof. Now if there is any shame, think for yourselves who remained ashamed, disappointed, loser, and deprived. And I did not stop at that alone. I gave announcements many times that if there is any truth in you, then come to confront me, show from the Quran or show from the hadith where it is written that Hadrat Isa (peace be upon him) went up to the heaven alive with his elemental body and will then descend from heaven alive with his elemental body. I am still ready to accept if, apart from the meaning of the verse "falamma tawaffaytani" as killing and causing to die, you can prove something else from any hadith, or if from any verse or hadith you can prove the ascension of Hadrat Isa (peace be upon him) to heaven with an elemental body or his descent from heaven with an elemental body. Or if in the prophetic news that are revealed to me from Allah Almighty you can compete with me, or in the acceptance of prayers you can compete with me, or in writing in the Arabic language you can compete with me, or in other heavenly signs that have been granted to me you can compete with me, then I am a liar. You people became like dead at the time of these questions. This is the very reason that thousands of righteous men and learned scholars, leaving you, keep entering this community. O dear one! These rowdy nonsense cannot work. Can seekers of truth be stopped by such obscene talk? This is not Ghazni.

Surah Al-Ma'idah 5:118

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Tohfa Ghaznaviyya

This is the Punjab, where, by the grace of Allah Almighty, people are becoming cleverer and more discerning day by day. And I have observed that it is precisely because of these same insolent liars that intelligent people are becoming ill-disposed toward you people—to the extent that now, although some ten thousand special individuals, scholars, and people of rank and wealth are present in our community, the general population numbers more than three thousand. What is the reason for this? It is precisely this: that you people only resort to mockery, laughter, and abuse, and do not adopt any course of rectitude. The straightforward thing would have been this: since you people are called "inspired" (mulham) and also claim that your prayers are answered, you should, by means of a public notice, publish several prophecies that also involve the answering of prayer; and from my side, I too shall publish [prophecies]. Let the term be no more than one year. Then, if your prophecies prove true, at once thousands upon thousands of people from my community will join you, and the face of the liar will be blackened. Will you accept this request? Impossible. So this is precisely the reason that seekers of truth are becoming disgusted with you people. Who will be convinced by mere abuse and groundless slanders? Even now, having mercy on you people, I have published a notice, and another notice has been published on behalf of my community—but is it possible that you people will be able to appear in some gathering to settle this matter? Your intention is not good. Using your mouths for abusing, insulting, calling [others] disbeliever and Dajjal, cursing, lying, and proclaiming a false victory—can any victory be achieved by this? Rather, prophets and righteous men have always heard such words from wicked people. If you have trust in Allah that He is with you, then publish some prophecy from His side and confront us with it; otherwise, remain lying [idle] like a dead man.

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“...and wait for the right time. If all you have to offer is abuse, then I cannot shut your mouth. Neither was Moses (peace be upon him) able to silence such indecent utterances, nor was Jesus (peace be upon him) able to silence them, nor could our Master and Lord, Muhammad Mustafa (peace and blessings of Allah be upon him) silence them. But if there is anyone discerning among you, he should reflect on how vigorous a movement and enthusiasm is stirring among the Muslims to accept my call. From Peshawar onward — Rawalpindi, Jhelum, Gujrat, Sialkot, Gujranwala, Wazirabad, Amritsar, Lahore, Jalandhar, Ludhiana, Ambala, Patiala, Delhi, Allahabad, Bombay, Calcutta, Madras, Hyderabad Deccan — in short, how far should I go on enumerating? Look at all the cities and villages of the Punjab and Hindustan; it will be a rare exception to find any city that is devoid of a member of this community. Now, if you have true sympathy for the Muslims, these mere loutish statements are not enough — that ‘Mirza has been answered time and again, and he has remained disappointed, defeated, and frustrated.’ Such a lie stinks worse than carrion in the nostrils of those who are acquainted with the facts, and no honorable person will approve of it. After all, Hindus and sweepers and tanners and the lowest of the low repeatedly say, ‘We debated the Muslims on religion and silenced them, and they are left silenced, defeated, disappointed, and frustrated in every gathering of ours.’ But an honorable person should abhor such a filthy lie. O dear one! If even a single atom of faith and sympathy for the Muslims exists in your heart, this is no time for such idle words. Now someone must truly come forward and demonstrate a real contest.

“He whose speech is false becomes wretched.”

He (the opponent) says: “In the *mubahala* (prayerful contest), he was disgraced and humiliated as he deserved before all the witnesses, and he is no longer worthy of being addressed or deserving an answer by the great scholars and noble Sufis.”

I say: Alas! By mentioning the *mubahala* and uttering such a detestable lie...

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And moreover you have brought about your own disgrace and disclosure of your secrets. I cannot understand where your modesty has gone, and why you have become so hostile to piety and truthfulness. Reflect and see that the misfortune that has befallen you and your community began only after the day of Mubahala. This was a great sign of my truthfulness, from which you, due to your bad luck, did not derive even an iota of benefit. I wonder in which cave you are sitting that you have no news of the conditions of the times. Thousands of people have spoken out, and countless souls have perceived that the day of our prosperity and progress and your misfortune and decline was the day of Mubahala. Take a small example: on the day of Mubahala, indeed at that very moment, in front of the witnesses, when the Mubahala had just concluded, and both you and I were still present in the same field, and the entire gathering was present — Allah Almighty, in order to manifest my honor before that gathering, caused an immediate humiliation and immediate disgrace to befall your lot; that is, instantly He raised up a witness from among your community. Who was that? Munshi Muhammad Ya'qub, who is the brother of Hafiz Muhammad Yusuf. He took an oath and, weeping, addressed me and stated: "I bear witness that you are truthful, for I heard from Maulvi 'Abdullah Ghaznavi that on the occasion of interpreting a dream, he confirmed you and said that a light has descended from the sky, and that is Mirza Ghulam Ahmad Qadiani." Now see: you had not yet separated from the site of Mubahala when Allah humiliated you, and the very person whose leadership you boast of gave testimony that you are liars and Ghulam Ahmad Qadiani is truthful. Now what greater immediate effect of the Mubahala could there be than that Allah's honor and exaltation for me became manifest at that very moment, and at that very moment the testimony of my truthfulness was obtained — and that too from that teacher of yours, namely 'Abdullah Ghaznavi, such that if you do not accept his words, you will be called disobedient, because your entire honor is due to him. If that...

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If you considered it false, then you are disloyal disciples. In short, this was a sign from God that as soon as the mubalah (prayerful challenge) took place, in that very field, at that very moment, at that very hour, God humiliated and disgraced you and manifested your disappointment through the testimony of your own teacher, by means of a man from your own community. Then, after the mubalah, another sign of my honor appeared, of which hundreds of thousands of people are witnesses. And it is this: that for the sake of our community, I received such financial victories that, had I wished [17], I could have purchased a large portion of Ghazni with them. And indeed, the government postal registers in which money orders are recorded are witnesses to this. But did any money order of even two rupees come to you after this? If it did, provide proof of it. Now the question is: this thousands of rupees that were sent to me after the mubalah, which were no less than a thousand rupees to you—is this not evidence that Muslim people looked upon me with esteem and veneration, and holding me dear, sacrificed their wealth upon me? This is a magnificent sign, to deny which is to spit at the sun.

Then, the sign of the effect of the mubalah is this: that I have with me a community of a thousand people; this came to me only after the mubalah. Atham's dying and departing from the world by forever ending opposition to Islam after the mubalah—this appeared in accordance with the prophecy. The meaning of the prophecy was that whichever of the two of us holds a false religion would die first. So Atham died before me, thereby sealing my truthfulness. Then after that, the sign of the murder of Lekhram appeared, regarding which approximately three thousand Muslims and Hindus, on a written attestation (mahzar-nama) that had been prepared on our behalf, confirmed in their own handwriting that this prophecy had appeared with utmost clarity. On that same attestation are the signatures of Sayyid Fath Ali Shah Sahib, Deputy Collector of Nehr, who, though belonging to the opposing party, confirms it.

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Tuhfa Ghaznaviyya

It is a certain matter that nearly three thousand people came to believe upon seeing this prophecy. Otherwise, our community before the mubahala was not more than three hundred. Then after that, there was such a rain of the signs of God Almighty that more than a hundred signs appeared, of which millions of people are witnesses. Eighteen great nobles and merchants entered this community, and a whole world rushed towards me with devotion and faith, and a magnificent acceptance spread across the earth. Was there not humiliation for you in this? A person sitting far away is under the command of a blind man. If you come to Qadian for a week or two and see how people are coming from thousands of kos from every direction, and how thousands of rupees are being placed at my feet, and how from every country valuable things, gifts, and fruits keep arriving, and how for hundreds of people a vast free kitchen is prepared, and how in our congregational mosque hundreds of men who have entered the oath of allegiance pray in congregation, and how countless visitors fall at my feet, then perhaps this sight will become for you a cause of intense grief, leading to sudden death. Now think with a grain of justice: after the mubahala, who was disgraced and humiliated, and who gained honor? If you had known what my community was before the mubahala and how much acceptance there was, and then after the mubahala how much acceptance spread across the earth, and how many troops upon troops of people entered this blessed chain, then surely you would have been crushed or afflicted from the intensity of grief and would have died long ago. I swear by God Almighty — swearing falsely by Him is an accursed act, and not considering this oath as true is also an accursed act — that my honor and acceptance before the mubahala were like a drop, and now after the mubahala, it is like a river.

In short, from every aspect God helped me, to the extent that I, God Almighty...

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Ladma

Tahfa Ghaznaviyya

Having received divine inspiration, I published a prophecy in my books that Abdul Haq Ghaznavi will not die until my fourth son is born. So, praise be to Allah, that he too was born during your lifetime, whose blessed name is Ahmad. And likewise, nearly a hundred signs appeared, and honor upon honor was attained, to the extent that the enemies, seeing my honor as a torment¹⁹ for themselves, even fabricated lawsuits out of the pain of envy, but in every field they remained defeated and rejected.

Now tell me: after the Mubahala, what honor and acceptance did you receive? How many people swore allegiance to you? How much financial victory did you obtain? How many children were born to you? Rather, your Mubahala even drowned Maulvi Abdul Wahid from your own congregation, and his household was ruined due to his wife's death. God had given me a promise that after the Mubahala two more sons would be born in your house, so two more were born, and both those prophecies which were told to hundreds of people were fulfilled. Now tell me: where did your prophecies go? Give a little answer: after this idle talk, how many sons were born? Speak with a little justice: when you made claims by mouth and gave the boy fame through announcements, yet remained utterly disappointed and losing and wretched—was this disgrace or honor? And there is no doubt that whatever acceptance was granted to me after the Mubahala, all of it was a cause of your disgrace.

His statement: Did any result appear regarding Athem, the son-in-law Mirza Ahmad Beg, and your promised son?

I say: Thousands of wise people have accepted that Athem died according to the prophecy, and if he is alive then produce him. And if you say that he did not die within the specified period—

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Tuhfa Ghaznawiyya

So you are foolish to think such a thing, because the prophecy was conditional and the fulfillment of the condition had nullified the observance of the term. And furthermore, I ask you: Do you believe Prophet Yunus (peace be upon him) to be a true prophet or not? Why did his prophecy fail? There was no condition in it either. Then if you have modesty and faith, why do you object to conditional prophecies? Look at the book of Prophet Yunus and **Durr-e-Manthur** — how Prophet Yunus had to suffer hardships due to the failure of the prophecy. Now revile Yunus more than me, for his absolute prophecy, which had no condition attached to it, failed. O ignorant ones! Why do you strike at Islam with an axe? The truth is that in a prophecy of threat, it is in the authority of Allah Almighty that He may delay it due to repentance, seeking forgiveness, and turning back, even if there is no condition attached to it. If it were not so, then all charities, alms, and supplications would become invalid, and this principle accepted by all prophets — that decree is averted by charities and supplication (*yuradu al-qada'u bi al-sadaqati wa al-du'a*) — would not remain valid. Besides this, every sensible person can think that my confrontation with Deputy Atham was not related to any claim of mine. The summary and purport of this entire discussion was simply this: Atham used to say that the Christian religion is true and, God forbid, our Prophet (peace and blessings of Allah be upon him) is a fabricator, and the Qur'an is not the word of God but a fabrication of man. And I used to say that the Christian religion is not established upon its original form, and the Trinity, Atonement, etc., are all false. So when the fifteen days of debate came to an end, on the last day, as Allah Almighty inspired me, in that same debate gathering — in which there were countless Muslims and Christians present — I addressed Atham and said: "You have called our Prophet (peace and blessings of Allah be upon him) the Dajjal in your book, and have declared Islam a false religion. And look, now you have the Christian religion's...

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Tuhfa Ghaznaviyya

...has argued as a supporter, and I have argued in support of Islam, considering it to be the truth.

Now I say, inspired by God, that whichever of us two is the supporter of a false religion, he shall be cast into Hawiyah (the abyss) while the supporter of the true religion is still alive — that is, he shall die. But the one who supports the true religion shall remain safe. And the death of the false one shall occur within fifteen months, in such a state that he will make no turn whatsoever toward the truth. When I had stated this prophecy (of which this is the summary), at that very moment Atham stuck out his tongue and raised both hands like those who repent, and expressed his regret for having said "Dajjal". So undoubtedly this is a turning back on the part of a Christian, witnessed by more than seventy Muslims and Christians. And after that, for a full fifteen months, Abdullah Atham sat in seclusion, and the Christians of Amritsar abandoned his company; and although he had the legal right to file a suit, he still did not file a suit; and he affirmed that, unlike those people, he does not believe Christ to be the son of God; and despite the offer of a reward of four thousand rupees, he refused to take an oath; and during the term of the prophecy he did not write a single letter in opposition to Islam; and he wept; and contrary to his former habit, he ceased debating with Muslims. All these are such matters that if a person is not wicked and evil-hearted, he will surely conclude from them that without doubt Abdullah Atham, after hearing the prophecy, became afraid and placed Islamic greatness in his heart. Therefore it was necessary that to the extent of his turning back, he should benefit from the inspired condition. Then, setting aside all these matters, what kind of Muslim is he who, in a religious debate of this sort — in which, God forbid, were I to be defeated, the adverse effect would fall upon Islam — still goes on saying that the Christians were victorious and the prophecy proved false? O ignorant one! If the prophecy proved false, then you ought to become a Christian, because in that case...

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Tohfa Ghaznawiyya

The truth of the Christian religion has been proven. What a matter of pride it was for you people that two individuals from two communities rose up against Islam—namely, Atham and Lekhram. And they were informed, as a divine verdict, that the one who follows a false religion would die before the party that adheres to the true religion. Accordingly, within my own lifetime, both Atham and Lekhram died, and I, by the grace of Allah the Exalted, remain alive to this day. And if Islam were not true, it would have been possible—indeed, necessary—that I should have died before them. So fear Allah, and do not present that victory which Islam obtained through the perfect grace of Allah as a defeat out of envy for me. Behold! Where is Atham now, and in which land is Lekhram? Is it not true that several years have passed since Atham died, and his grave is in Firozpur? Now that the essential purpose of the prophecy of warning—which was that Atham would die in my lifetime—has been fulfilled, why do you repeatedly mention the timeframe and weep, saying, “He died, but he did not die within the appointed period”? What a frivolous excuse this is! O ignorant ones, heedless of the mysteries of Allah’s Shariah! When, in a prophecy of warning, Allah also has the authority to avert punishment entirely through repentance and turning back, how can a matter of increase or decrease in the timeframe be an objection against Him?

Subhan Allahi ‘amma yasifun (Exalted is Allah above what they describe) [Qur’an, Surah Al-Mu’minun 23:92]. And it is obvious that Allah the Exalted does not wish to conceal His mercy and compassionate consideration. So when Atham, upon hearing the prophecy, immediately bowed his head, stuck out his tongue, and raised both hands, manifesting signs of repentance and remorse—witnessed by Dr. Martin Clark as well, and by many honorable Muslims and Christians, among whom, I think, also present at that time was Khan Muhammad Yusuf Khan Sahib, Rais of Amritsar—did this turning back not fulfill some portion of the condition?

Surah Al-Mu’minun: 92

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Tohfa Ghaznawiyya

I say in all truth that the objection would have been valid if, despite the extreme humility, fear, and abasement that Atham displayed, and despite the fact that he became mad with grief and sealed his tongue from any future confrontation or debate, Allah the Exalted still did not grant him any benefit from His condition and, with severity, ended his life within the appointed term. Does this not give the knowledge of Allah's pure attributes: that He granted Atham the benefit of his supplication, abasement, and fear, and then, in accordance with the purport of the prophecy (23), also severed his thread of life, so that it might be proven that the reward for the humility and fear that Atham outwardly displayed was that he should have been given at least ten more years of life, so that, in accordance with the verse, "Whoever does an atom's weight of good will see it" (az-Zalzalah 99:8), he might receive the full reward of his heartfelt fear. But Allah the Exalted destroyed him quickly so that the clergymen might not deceive the ignorant people and make his life a proof for the truth of their religion.

As for me, I was afraid at that very moment when Atham, in a public gathering, stuck his tongue out of his mouth and, making a weeping face, raised both hands and showed that he venerates the Holy Prophet (peace and blessings of Allah be upon him). And at that very moment it occurred to me that now this man, by confessing his remorse, has fallen at the threshold of the Compassionate, the Merciful God. Let us see what the outcome will be, for I knew that God is Merciful, and it is because of this same attribute that the Prophet Jonah (peace be upon him) was afflicted, and those for whom He had promised a grievous punishment for forty days — not even a tiny corner of their garment was torn.

And it is remembered that seekers of truth also derive an academic benefit from this prophecy and the prophecy regarding Lekhram — and that is that Atham's prophecy appeared in a 'beautiful' (Jamali) color due to his fear and terror.

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Wa Walad

Tuhfah Ghaznaviyyah

And regarding Lekhram, the prophecy that had been made concerning him, due to his insolence, impudence, and foul language — which had increased even more after the prophecy — manifested in a wrathful manner, and the knife of his tongue eventually turned upon himself.

This much we have stated concerning Atham, and regarding the son-in-law of Ahmad Beg, we have repeatedly stated that the roots of this prophecy were two: one concerning the death of Ahmad Beg, and the other concerning his son-in-law. So you have already heard that Ahmad Beg, long ago, died in accordance with the purport of the prophecy, and his grave exists in Hoshiarpur. As for his son-in-law, his death was delayed on account of the condition of the prophecy, and we have already stated that the prophecy was conditional. Then, when Ahmad Beg died heedless of the condition, his death gave his son-in-law and other relatives the opportunity to fear and benefit from the condition. And so it happened. And regarding Ahmad Beg and his son-in-law, the conditional divine inspiration (ilham) was to this effect: *"O woman, repent, repent, for the calamity is at your heel."* (وَمَا لَكُم مِّنْ عَذَابٍ إِلَّا لِمَآ أَتَيْتُمُوهُنَّ وَمَا لَكُم مِّنْ نَّجْوَىٰ لَّهُنَّ لِمَآ أَتَيْتُمُوهُنَّ وَمَا لَكُم مِّنْ عَذَابٍ إِلَّا لِمَآ أَتَيْتُمُوهُنَّ) Accordingly, I remember that this inspiration was recited ahead of time, at the house of Shaykh Mihr 'Ali in Hoshiarpur, in the presence of Hafiz Muhammad Yusuf or Munshi Muhammad Ya'qub, and also in the presence of Munshi Ilahi Bakhsh Sahib, to a person from your (the Ahmadiyya) community whose name was 'Abd al-Rahim or 'Abd al-Wahid, and later this inspiration was also published.

In short, this prophecy was conditional, just as the prophecy concerning Atham was conditional. And even if it had not been conditional, being a prophecy of warning (wa'id), it would have resembled the prophecy of the Prophet Yunus (peace be upon him). And the outcomes of Allah's words should be awaited with patience, not objected to with mischief.

And regarding the objection concerning the Promised Son (Farzand-e-Maw'ud), if it proves anything, it is only this: that the intellect of our opponents has been so stricken that they do not even consider the correct criteria when raising objections.

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Tohfa Ghanaviya

At such times they do not even remember whether there is any ground for objection or not.
O ignorant one!

Allah the Exalted, as He had promised, granted me four sons, and before the birth of each son He gave me the glad tidings of his birth through His special revelation, and all four glad tidings were published to the world in advance through four announcements, for which hundreds of thousands of people in these lands are witnesses. Then I cannot understand what objection has been raised. The real objection applies to your own condition: you said that by the grace of Allah (25)¹ a son would be born to me, and you published this prophecy in an announcement, and then that son dissolved away internally; he was not granted the chance to come out. Would that he had been stillborn, so that you might have had something to hold onto. This too is the evil effect of the mubahala² upon you, that you remained deprived of offspring.

In short, in my house, after the glad tidings of offspring, four sons were born, and before the birth of each son God informed me, which I published among thousands of people. But tell me, what was born in your house? You are still caught under this objection. Would that you had not engaged in mubahala with a truthful person — perhaps by now a son would have been born to you. So take a mirror and see your own fault. There is no ground for fault-finding against me. Yes, if I have published any revelation whose meaning is that in the pregnancy close to that revelation and in that very year a son would be born, then publish that revelation of mine. But beware, do not bring forward any objection of the kind that some hypocrites previously raised concerning the story of Hudaybiya, from which Allah saved `Umar Faruq (may Allah be pleased with him) and the hypocrites were destroyed. O dear one, why do you abandon the Shari`ah of Muhammad (peace and blessings of Allah be upon him) out of spite for me? In this matter you have no place to interfere, and despite this, it is an agreed-upon creed that sometimes a prophet may be uncertain about the exact place of his prophecy.

¹ The number (25) in the original printed text likely refers to a footnote or verse reference, but no corresponding note is present here.

² Mutual imprecation or curse — a challenge to invoke Allah's curse upon the liar.

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One can also err in understanding the occasion. Thus, the scholars present as evidence for this the hadith of *dhahaba wahli* (my understanding went away), which is found in Bukhari. And from this they conclude that a prophecy does not become false due to an error in interpretation, nor can it be deemed non-revelatory. So when the prophecies of the prophets have such broadness that incorrect meanings given by the prophet do not harm the prophecy, then the objection will only arise when it is proven that the revelation itself is false in its very words.

His saying: "Mirza surely knows that for this futile task, no one is to come, nor is this work to be done; my bragging will become famous for nothing."

I say: O foolish one! Fear God! You call a religious task a futile task? Did God's prophets remain occupied in futile tasks? O dear one! Is this task futile, by which thousands of souls are saved from falsehood and misguidance, and the internal discord of this community, which has weakened the Muslims, is removed? If this task is futile, then were other tasks necessary for the Shariah that you people are doing? For example, Nazir Husain Dehlawi, despite his old age, came to Batala for the wedding of the son of Sheikh Muhammad Husain Batalwi, and went as far as the district of Sialkot. What purpose was there besides eating and drinking? In this age, the condition of Muslims is declining precisely because the present-day mullahs call necessary tasks futile, and for their own carnal trades they travel as far as Aden and Muscat, yet no one considers that futile. But they consider tasks that support Islam as unnecessary. And thus, to eat meat pilaf and attend wedding invitations, they travel hundreds of miles. This is excellent piety! That you are making such a hue and cry throughout the country that if someone joins this community, a thousand people become apostates, and it continues to happen, and when—

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Tohfa Ghaznaviyya

It is said, "Come, let us settle the matter," but the response given is, "Where do the scholars have leisure for this futile task, and where is the expense for the fare?" We are ready, according to the aforementioned conditions, to provide assistance with the fare to such scholars in order to fulfill Allah's proof. Would that their hearts were set right somehow. Islam prevails over all religions. What kind of Islam is in their hands that cannot give them consolation? In short, we have now broken this excuse of theirs as well.

Qawluhu (His statement): O new Christians and makers of a new religion! We tell you an easy and very simple method.

Aqulu (I say): O one who exceeds the bounds! Do you call those Muslims Christians who are the supporters of Islam and the proofs of Allah on earth? If Muslims were like you, then Islam would have been finished. Then after this, you have mentioned Maulvi Abdul Karim Sahib with mockery and jest, and you demand a sign that the two ailments of the aforementioned Maulvi Sahib—a weakness in one leg and a defect in the vision of one eye—should be removed. And your real purpose in this mention is only mockery and laughter, and this saying is exactly like that of the infidels who, God forbid, called the Holy Prophet (peace and blessings of Allah be upon him) "abtar" (childless) and demanded this sign: "If he is a true prophet, then bring back to life all his sons who have died." But we have already replied to this mockery. It is obvious that a human being, due to his humanity, is not free from some defect or another, and diseases and afflictions always befall him. Loved ones and relatives also die, but no noble person causes heartache in this manner under the pretext of demanding a sign. This has been the work of vile and foolish people from ancient times, and in our country this kind of mockery—

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Tohfa Ghaznaviyya

Laughter is often what the low-born do. We do not know why Miyan Abdul Haq has adopted this method. For instance, if someone were now to raise against Miyan Abdullah Ghaznavi objections such as these — that if he were divinely inspired (mulham), he ought to have removed such-and-such personal defects of his and shown people that sign — then I do not know what the Ghaznavi gentlemen would reply.

O dear one! If you cause pain to another in this manner, it will reach your own father and your own spiritual guide (murshid). So what profit is there in these sedition-stirring words? Rather, in the sight of God, you yourselves will prove to be those who belittle your own father and your own guide. And if, by God's decree and destiny, water should descend upon your own two eyes (i.e., you become blind), or paralysis should strike your legs, then all this laughter will be remembered.

O heedless ones! Why do you find faults in others? Is it not possible that you yourselves might at some time become afflicted with such a physical defect that people laugh at you or avoid touching you? Fear God and do not adopt the ways of the disbelievers. Remember that all the prophets have declared those people accursed who demand sign-based proofs (iqtirahi nishan) from prophets and those divinely commissioned (ma'murin).

Behold, what Hazrat Isa (Jesus, peace be upon him) said: "The sinful ones of this age ask me for a sign; no sign shall be shown to them."

Likewise, the Qur'an has declared accursed those people who used to demand signs of their own devising from Hazrat Sayyidina Muhammad Mustafa (peace and blessings of Allah be upon him); their repeated mention in the Holy Qur'an is accompanied by curses, as when they said: *Fal ya'tina bi ayatin kama ursila al-awwalun* — "Then let him bring us a sign such as the earlier ones were sent with" (Surah Al-Anbiya 21:5). That is, "Show us the signs of Hazrat Musa (Moses) or of Hazrat Masih (Jesus)." And sometimes they requested that he ascend to the heavens, and sometimes they demanded this sign: that a house of gold be built for him. And they always received a negative answer. The entire Holy Qur'an is [full of

this]. (Surah Al-Anbiya 21:6).

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Tuhfa Ghaznaviyya

Look from beginning to end, you will not find any mention or trace of a disbeliever having on his own demanded such a sign, such as "fix someone's leg" or "fix someone's eye" or "raise the dead," and then the Holy Prophet (peace and blessings of Allah be upon him) having performed that very act. Nor will you find any parallel in the Gospel that disbelievers came demanding a sign and it was shown to them. Rather, on one occasion the Companions (may Allah be pleased with them) themselves submitted to the Holy Prophet (peace and blessings of Allah be upon him): "A certain person who had recently married and had died from a snakebite — raise him to life." But he replied: "Go and bury your brother." In short, the Holy Qur'an is replete with the fact that the filthy and sinful disbelievers of Mecca used to demand all sorts of signs from the Holy Prophet (peace and blessings of Allah be upon him) and always remained deprived of the acceptance of this request and would hear curses from Allah Almighty. Similarly, read the entire Gospel and see that those who demanded arbitrary signs (29) used to hear abuses from Hadrat Jesus (peace be upon him).

O dear one! Have some fear of God; there is no regard for age. God Almighty manifests signs through my hand, but in accordance with that sunnah (practice) which He has maintained since ancient times with His appointed ones. And undoubtedly, by adhering to this sunnah, even if a person comes as a devil, he will still be convinced by divine signs. But if he wishes to see in opposition to God's ancient sunnah, then he has no share in that blessing, and he will surely die deprived just as Abu Jahl and others died deprived.

O dear one! It is your choice: bring a group of the lame, the dumb, the blind, the deaf, and other sick people according to the method which God has commanded me. Then, by way of drawing lots, whichever group God hands over to me, if I am defeated among them, then I will be deserving of all the abuses you have given in your announcement. Otherwise, all those abuses will revert to you.

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Tohfa Ghaznaviyya

will do. See, even through this method, the same objective is achieved. Then, if there is no element of mischief in your heart, why do you adopt such a reverse method, the adopters of which method are called transgressors by the tongue of Hadrat Isa (peace be upon him) and are called inhabitants of Hell and accursed by the tongue of the Holy Prophet (peace and blessings of Allah be upon him). If there is an iota of faith in your heart, then what harm is there in this method which I present from God Almighty? Will you achieve victory by uttering abuses and calling [others] atheists? Certainly, victory belongs only to that group which is not atheist and which holds true faith in God Almighty, and refrains from mockery and jest, and does not demand signs by their own proposal like the past disbelievers, but rather reflects upon the signs presented by God.

30 O you who are heedless of death, why do you step outside the path of trustworthiness and honesty, and why do you utter such things in which your own heart is accusing you that you are lying? Tell the truth: do you not yet know that demanding something from God, making Him subject [to your will], as a test — this is not the way of the righteous, rather in the Word of God, this method has been declared a sin and a breach of etiquette. Read the Qur'an with attention, and then think: those people who used to demand proposed signs, i.e., they would ask for signs of their own fabrication, what answer did they receive in the Qur'an, and were they objects of wrath in the sight of Allah Almighty or objects of mercy? And if there is any modesty and shame and desire for the investigation of truth, and if you are truthful in your claim, then obtain this fatwa from those of your scholars who have some knowledge of religion: Is it an obligatory right upon God that when a group of disbelievers and faithless people demands a self-fabricated sign from any of His prophets or Muhaddath (divinely inspired person) or messenger, then He should show that sign, and if He does not show it, then the prophet from whom such a sign is demanded will be deemed false? So if this fatwa...

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If you find it from the scholars, then I promise that I will show you the sign you presented. And if you do not find it, then this punishment for your lie is sufficient for you: that the renowned scholars of your own community have denied you. And remember this prophecy from us: the renowned scholars such as Nazir Husayn Dehlawi and Rashid Ahmad Gangohi will never give you this fatwa, even if you die weeping before them. And the observers should not cease pursuing this person who distorts and confuses the Shariah of God until he produces such a fatwa from the scholars. Because the method he has adopted in asking for a sign is mockery and jest with God. Let it be remembered that first in the world, Satan asked for a sign from Hadrat 'Isa (peace be upon him) in the Bayt al-Maqdis and said, "Throw yourself down from this building; if you remain alive, I will believe in you [31]." But Hadrat Masih said, "Get away, O Satan, for it is written: 'Do not test God.'" At this place, a reverend priest writes in his commentary on the Gospel that in reality, it was a human who asked Hadrat Masih for a demanded sign, and Hadrat Masih himself named him Satan because he wanted to make God subject to his own will. Thus, according to this story of the Gospel, there is great cause for fear for Mirza 'Abd al-Haqq. When a man does not speak honestly, then at that time he becomes subject to Satan, as if he himself is that. Accordingly, the verse ﴿فَمِنْهُمْ مَّنْ يَّسْتَفْهِسُ بِآيَاتِنَا﴾ (from among the jinn and mankind) is a witness to this.

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His saying: "The Mirza and the Mirzais do not have faith in the Resurrection, the Reckoning, Paradise, and Hell; these appear to be their religion. Because one who has faith in the Resurrection does not become such an independent deceiver, a slanderer against Allah, against the Messenger, and against mankind."

:﴿فَمِنْهُمْ﴾

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I say: I speak the absolute truth — that all these qualities are found in you people; rather, you are worse than the materialists (dahriyyun), because the materialist, in his false conceit, does not find proof for the existence of Allah the Exalted, whereas you, while claiming faith, then speak hateful lies. For when you say that Hadhrat 'Isa (peace be upon him) went up to heaven alive with his elemental body, at that moment you are clearly slandering Allah and His Messenger. And if you are not slandering, then I adjure you by Allah: tell me where in the Noble Qur'an is it written that Hadhrat 'Isa (peace be upon him) did not die? Alas! You recite the verse تَوَافَّا *تَوَافَّا*(Surah Al-Ma'idah 5:117) in the Noble Qur'an, and you know full well that everywhere in the entire Noble Qur'an, *tawaffa* means "to take the soul." And you are also convinced that in all hadiths as well, *tawaffa* means "to take the soul." Yet then, by way of slander, you say that in this place *tawaffa* means "to take up alive." Therefore, if you are not slandering the Messenger of Allah (peace and blessings of Allah be upon him) at this point, then tell and produce: in which hadith is it that Hadhrat 'Isa (peace be upon him) went up to heaven alive with his elemental body? Alas, alas! So much falsehood and slander!

O people! Have you never died? Will you never see the mouth of the grave?

*From your slander and falsehood the heart has become bloodied;

God knows how the earth has become afflicted with grief for the religion.

My heart's distress did not become manifest, that out of enmity for you,

Why has my heart become so distressed and transformed?*

Then, since it is not established from prophetic hadith that Hadhrat 'Isa (peace be upon him) went up to heaven with his earthly body, or that he will descend from heaven with his earthly body, and the Qur'an includes him among those who are under the command of *tawaffa* [death], and the hadith of the Mi'raj supports this, because the Holy Prophet (peace and blessings of Allah be upon him) saw Hadhrat 'Isa (peace be upon him) on the

night of the Mi'raj...

(Al-Ma'idah: 118)

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He has been seen among the departed souls, and the age of one hundred twenty-five years that has been mentioned in the ahadith clearly says that Hadrat Isa must have died after such a long time had passed. Similarly, that hadith from Kanz al-Ummal which proves that after the crucifixion Hadrat Isa went to another country is a support for this. Then how great a slander against Allah and His Messenger is it that you people still do not desist from this false belief? If that same Messiah were to come again into the world, then Allah Almighty would not have called him “deceased,” and somewhere in the hadith there would be a clear statement that Hadrat Isa went up to heaven alive with his elemental body and will at some time descend alive with his elemental body. But now all the ahadith have been examined; no trace of this matter is found—that at any time Hadrat Isa (peace be upon him) went up to heaven alive with his elemental body and will then descend alive with his body from heaven. And regarding the description of the one who will descend, it is written that “your Imam is from among you” (imamukum minkum), but it is not written that “your Imam is from among the prophets of the Children of Israel” (imamukum min anbiya’ Bani Isra’il).

Now think: upon whom do both the Qur’an and the hadith pronounce the curse of slander—upon us or upon you? (33) If there is any answer to this proof of ours, then present it; otherwise you are undoubtedly a slanderer in the sight of God.

And then not only this, but in every matter your slanders are apparent and your tongues are polluted with lies. Well, tell me: regarding the mubahala that you conducted with me, how many times did you lie and say that you gained victory in the mubahala? O enemy of truth and abandoner of modesty, think and understand that God humiliated you at that very time and place through the testimony of Munshi Muhammad Ya’qub. Was this your victory, that your own teacher ‘Abdullah Ghaznavi gave testimony to my truthfulness? Now if I am a slanderer and I do not believe in the Resurrection, Reckoning, and Hell, then you will have to admit at the same time that ‘Abdullah Ghaznavi...

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Tohfa-e-Ghaznaviyya

Your teacher was a greater fabricator than me, and he did not believe in the Resurrection, the Reckoning, Hell, and Paradise, because, according to you, he declared a person who fabricated lies against God to be truthful and from God. O ignorant one! All these abuses of yours recoil upon you yourself, until you prove that whatever your teacher Abdullah testified is not correct. O oppressor! Why do you become disloyal to your teacher? You ought to have accepted me before anyone else, because in your own proclamation you have written these words along with your name: "Abdul Haq Ghaznavi, student of Hadrat Maulana Maulvi Abdullah Sahib Ghaznavi." O discourteous one! Was this the reward you had to give to your teacher—that you declared the person whom he called righteous to be a liar? And since, by virtue of this opposition of yours, Abdullah Ghaznavi stands proven as a fabricator, and he, falsely and mendaciously, declared me a manifestation of divine lights, then now you ought to die of shame that you are the student of that same fabricator. I do not say that Maulvi Abdullah Ghaznavi was a fabricator, nor do I call him a liar and a deceiver; but you have undoubtedly turned him into a fabricator. May God give you the recompense for this—that you have declared such a righteous servant ('Abd-e-Salih) to be an evil servant ('Abd-e-Talih), because, in the state where he considers me truthful and from God Almighty, and I, according to you, am a fabricator, a liar, and the Dajjal, these very names have also reached Abdullah as a gift from you. But who can feel sorry for you? For Abdullah—yes, Abdullah—you have also declared his spiritual guide a fabricator, because Miyan Sahib Kotthay Wale, who was the guide of Maulvi Abdullah Sahib, near his death had made a will that in Punjab

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The Mahdi is about to appear soon; rather, he has already been born, and we are now in his time.

Those people to whom this unveiling (kashf) was communicated are still alive. But O ungrateful one, you

did not maintain respect even for the guide of your guide. So congratulations to you, for you have done great good to your guide

and the guide of your guide, and have called them a slanderer and a liar! If the children of Maulvi

Abdullah Sahib have any regard for their father, they should immediately expel such a person

from their community, because there is no good in the existence of one who opposes the teacher and guide.

O ill-mannered one, do you show disrespect to such a great man whose discipleship you yourself affirm? And if you reply that Munshi Muhammad Ya'qub is merely a witness, then hear

this second glad tiding as well: Since it was necessary that after the mubahala (prayerful imprecation) God should humiliate you in every way

and your disgrace should become manifest to the world, therefore on that very day when we had finished

the mubahala, or perhaps on the next day at evening time, Hafiz Muhammad Yusuf, Darogha of the canals,

whose greatness you all acknowledge, met me and, in a large gathering

of nearly a hundred people, testified that Maulvi Abdullah Sahib had told me one of his unveilings (kashf): "A light fell from the sky and descended upon Qadian, and my offspring were deprived of it," meaning those people will not accept it and will oppose.

☒

Although from the aforesaid Miyan Sahib's mouth only the word "Mahdi" had emerged — that he has been born and

his language is Punjabi — yet the listeners, in consideration of the established indications, understood that the promised Mahdi

was meant by him, because at that time they were awaiting only him, and the common idiom of people is that when,

for example, someone says, "When will the Mahdi appear?" his intention is the promised Mahdi, and the addressee

understands the same.

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will be, and they will remain deprived of this grace. Hafiz Muhammad Yusuf Sahib is still alive; arrange a gathering, invite me to it, and then ask those two great elders, swearing them by God, whether they narrated these two incidents or not. And these people are from your congregation, and also mentors and benefactors of Maulawi Abdullah. Now tell (me) how your neck came into the noose and how clearly it was proven that you yourself are the slanderer. May God protect His creatures from your slanders. Amen.

His statement: "Mirza's books are filled with such lies and slanders that no believer in Allah can dare (to utter)."

I say: The gist of this speech, in other words, is that Abdullah Ghaznavi — by giving the name of truthful and from God to such a slanderer — it appears to be such a lie and slander. It seems that this kashf (unveiling) belongs to the period when this writer, in the early part of his life, went to meet Maulawi Abdullah Sahib at a place called Khair Ve, and took a fal (omen) that I received goodness and well-being. Then, when Abdullah Sahib was asked to pray concerning me, he went into his house at noon, in extreme heat, and prayed concerning me, and narrated an ilham (inspiration) concerning me, which was: *Anta Mawlana fansurna 'ala al-qawm al-kafirin* (You are our Master, so grant us victory over the disbelieving people). And at the time of Zuhur, when he returned from home, he said to me with a smile: "God did not have this habit with me which has manifested in your matter," and said in his Persian language: "From this ilham, it is understood that on the pattern of the Companions, divine help will accompany you."

And then I came to Qadian and sent a letter by post, in which the same ilham was repeated, and perhaps some other phrases were also there. So it appears that the praised Maulawi Sahib, on this occasion and with this motivation, saw light descending upon Qadian. He was a good man; may God send mercy upon him. Amen.

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...he has resorted to such audacity that no believer in Allah can commit such insolence. Now speak truthfully, O Miyan 'Abdul-Haqq, can any believer in Allah commit such insolence as Miyan 'Abdullah committed — that he named a slanderer “truthful” and “heavenly light”? Allah Almighty sends curses upon slanderers. So what is your verdict concerning the person who fabricated such false inspiration and kashf that he stated that divine light descended upon Mirza Ghulam Ahmad Qadiani, and that his own progeny remained deprived of it? It is surely necessary to publish this verdict. “And who is more unjust than one who invents a lie against Allah?” (Wa man azlamu mimman iftara 'ala Allahi kadhiba). You used to bewail, crying: “Na'udhu billah, I have uttered a lie.” Now, by your own admission, it has been proven that 'Abdullah Ghaznavi passed from this world after having lied against Allah several times and having slandered the Essence of Oneness; and who can be worse than one who slanders Allah?

﴿هُوَ الَّذِي يَلْقَى الَّذِينَ يُكَفِّرُونَ عَنْهُمْ﴾

(You called me, and yourself fell into the trap; make your insight more mature, for you came raw.)

﴿هُوَ﴾(His statement): I prove three clear lies, which no believer — nay, no person possessing even an atom of shame and modesty — would commit.

﴿هُوَ﴾(I say): O you who are far from shame and modesty, I do not grieve at this statement of yours either, because you have fully emulated the ways and habits of the faithless before you. Every prophet, every envoy of God, every truthful and veracious one who came into the world was called a liar — indeed, given the name “kadhhab” (great liar) — by the wretched disbelievers. And you have, with all your exertion, presented three points in which, according to your false notion, I have lied. Those three points are as follows, to which I now reply.

﴿هُوَ﴾(His statement): The first lie is this — on page five, lines 20 and 21, it is written: “Because in the Holy Qur'an, regarding the Messiah (peace be upon him), it is said 'lammā tawaffaytanī' (when You caused me to die), and in the ahadith...”

تیراق-ول-قولوب: 94

(Al-An'am: 94)

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As is found in Bukhari. Its meaning is 'to cause my Ummah to die'.

I say: The sum and substance of this ignorant objector's filthy and vulgar expression is that in Sahih Bukhari, at this place, in the commentary on the verse "O Jesus, I will cause you to die (Inni Mutawaffika)", it is this statement — that "Mutawaffika" means "Mumituka" (one who causes you to die) — and that this statement is not "Lamma Tawaffitani" (when You caused me to die) and "Amattani" (You caused me to die). The answer to this is that at this place the real purpose of my discourse is to set forth the summarized meaning of the hadiths, not to write down the exact wording of any hadith. This intent of mine is understood from my having mentioned the phrase "and in other hadiths, i.e., in Bukhari and others." And a fair-minded person, upon reflecting on my words, will have no doubt that at this place my purpose is to record a summary of the hadiths and the gist of their statements, not a verbatim reproduction. And it is obvious that whoever — for example, myself — begins to explain the meanings of such hadiths as have come with different wordings but with a single purport, he is obliged to write the essential meaning of those hadiths, so that it may apply to all wordings and also serve as an explanation of the real intent. In the same way, the real intent of Bukhari and others is "Amattani," which was worthy of mention; and although the specific wording of Bukhari is "Mutawaffika Mumituka," yet my exposition has not been confined solely to the words of Bukhari. The discussion is generally about hadiths — whether from Bukhari or from other than Bukhari. Moreover, it is also obvious that Bukhari himself, in this very place, after mentioning this verse — i.e., "Famma Tawaffitani" (when You caused me to die) — for the purpose of exhibiting the two verses, has made it clear that this is the interpretation of "Famma Tawaffitani" and that the same argument from the statement of Ibn Abbas is correct in this place, just as it is correct in "Inni Mutawaffika." And also, at this point it should be remembered that Allah the Exalted, Who is the Most Truthful of the truthful, has in His word divided truthfulness into two kinds: one is truthfulness with respect to the apparent wording, and the other is truthfulness with respect to the interpretation and essential

meaning. An example of the first kind of truthfulness is what Allah the Exalted said: that Jesus was the son of Mary.

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Ibrahim had two sons, Isma'il and Ishaq, because without interpretation the apparent events are just this.

The second type — an example of truthfulness — is that just as in the Noble Qur'an the words of the disbelievers or of the earlier believers are narrated with some alteration and then it is stated that these are exactly their words; or the stories that are mentioned from the Torah and in them there is much alteration — because it is obvious that the Qur'anic expressions are in that miraculous style and manner, with eloquent sentences and delightful metaphors — such eloquent sentences were never uttered by the mouths of disbelievers, nor was that the sequence; rather, the sequence of stories that is in the Qur'an is by no means necessarily present in the Torah either — although He has said: "Indeed, this is in the former scriptures, the scriptures of Ibrahim and Musa" (Surah al-A'la 87:18-19). And if these words, in terms of their form, sequence, and grammatical forms, are exactly the same as, for example, those that came from the mouths of disbelievers, then the miraculous nature of the Qur'an becomes invalid, because in that case eloquence would belong to the disbelievers, not to the Qur'an. And if they are not the same, then according to your claim, falsehood (kadhib) would necessarily follow, because those people used different words, a different sequence, and different grammatical forms. Just as "mutawaffika" and "tawaffitani" are two different forms, similarly in hundreds of places their forms and the Qur'anic forms differ from each other. For example, there is a story of Yusuf in the Torah; take it out and look at it, then compare it with Surah Yusuf of the Noble Qur'an — you will see how great the difference is in grammatical forms and in the increase or decrease of expression; indeed, in some places there is even an apparent difference in meaning. Similarly, the Qur'an has stated that Ibrahim's father was Azar, but most commentators write that his father was someone else, not Azar.

Now, O ignorant one! At once you hastened to attack the Qur'an as well, just like the Christian priests. The first hadith of Sahih al-Bukhari is: "Indeed, actions are by intentions" — *lā al-a'lā*: 2019.

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Similarly, when we observed that in this context, the common purpose of all the hadiths is that **lammā tawaffaytani** means **amattani** [You caused me to die], then by correctness of intention we mentioned it. What connection does this manner of expression have with a lie, and what relation does a lie have to this? Is it not true that the aim of Imam Bukhari, through this phrase **mutawaffika mumītuka** [the One who causes you to die, the One who gives you death], is to prove that **lammā tawaffaytani** means **amattani**?

And for this reason, he mentions two verses from two different contexts in one place and shows, by way of mutual reinforcement and support, that the intention of Ibn Abbas was that **lammā tawaffaytani** means **amattani**. Therefore, we too, by way of interpretation and meaning, stated this: that according to the hadiths, **lammā tawaffaytani** means **amattani**. Tell me, then, if this is not correct, then you yourself state: when **mutawaffika** means **mumītuka** [the One who gives you death], then according to this statement of Ibn Abbas, what meaning did **lammā tawaffaytani** acquire? Is it not necessary for us to interpret **lammā tawaffaytani** according to a hadith, just as the meaning of **mutawaffika** was derived according to the hadith? If we are permitted to present the interpretation of one verse as a proof in the exegesis of two verses from the same context, then what lie occurred in our writing that "according to the hadith, **lammā tawaffaytani** means **lammā amattani**"?

When it has already been derived from one form of **tawaffā** [to cause to die] according to the hadith that its meaning is "to cause death," then why is applying the same reasoning to the other form considered outside hadith-based reasoning? And to say, "We will only call that statement a hadith whose chain of transmission reaches the Holy Prophet (peace and blessings of Allah be upon him)"—hundreds of statements of this sort are found in the Noble Qur'an, where the speaker's words and phrasing were one thing, but Allah Almighty expressed it in a different manner and then said that this is the same statement. Alas! For

the sake of my niggardliness, these people have now begun to object even to the Noble Qur'an. Now dangerous signs have appeared. May Allah bestow His grace. Amen. From him.

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That is, it must be a marfu' (elevated) hadith connected to the Prophet — this is yet another ignorance. What, if a hadith is munqati' (disconnected) and is not marfu' and muttasil, is it not called a hadith? The Imams and hadith scholars of the Shi'a sect do not trace every hadith back to the Holy Prophet (peace and blessings of Allah be upon him) — do they not then call those reports "ahadith"? And Sunni scholars themselves have declared certain reports to be mawdu' (fabricated) and still have called them "hadith", and after dividing hadith into several categories, they have given all of them the name "hadith". Alas, how far have you people sunk that you give the name of "lie" even to those things whose method the Holy Quran itself has adopted, and out of sheer mischief you attack the pure Word of God? It is obvious that if, for example, someone says, "I ate the entire dish of pulao," you cannot say that he has lied. Rather, the lie would be if he says, "I ate the rice," while he actually broke and ate the dish itself? And when the textual evidences of hadith yield the benefit of generality, then to say that according to the hadith, the meaning of "lammā tawaffaytani" is "lammā amattani" — that is, on the basis that "mutawaffika" (the One who causes you to die) has come — what lie or falsehood is there in this? But who can explain to such an ignorant person who mixes the venom of prejudice with his ignorance? Yet it is a blessing that, just as these people attribute three lies to Hadrat Ibrahim (peace be upon him), they have likewise attributed three lies to me. We take pride in this resemblance to Ibrahim, but we throw these people's lies and slanders back in their faces.

His statement: The second lie is written on the same page, lines 23 and 24. The Holy Quran's statement that no prophet before the Holy Prophet (peace and blessings of Allah be upon him) passed away without dying — this too is an utter lie. In the Holy Quran, only "khalat min" —

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"Qablahu ar-Rusul mawjuda hai" — the meaning of which is that before the Messenger of Allah (peace and blessings of Allah be upon him) prophets have passed away.

I say: Is "passing away" anything other than dying? Only the person who has departed from this world is said to have died. Shaykh Sa'di states:

Pidar chun dawr-e 'umrash munqazi gasht mara in yak nasihat dad wa b-gasht

(When my father's life's span came to an end, he gave me this one piece of advice and passed away.)

Now tell me: what are the meanings of "b-gasht" (passed away) in this place? Is it that the father of Shaykh Sa'di (may Allah have mercy on him) went to heaven with his elemental body, or that he died? O dear one, will it be proven from these contemptible interpretations that Hadrat 'Isa (peace be upon him) went to heaven alive with his elemental body? The common idiom of the entire world is that when, for example, it is said that so-and-so has "guzar gaya" (passed away), no one takes this to mean that he ascended to heaven with his elemental body. Moreover, in Arabic as well, "passing away" in the sense of dying is an ancient idiom. Thus, regarding a scholar who intended to compose a book and died before its composition, there is this old verse:

Wa lam yattafiq hatta maḍḍa bi-sabilihi

Wa kam hasaratin fi butuni al-maqabir

(And it did not come to pass until he passed away on his way, and how many regrets lie in the bellies of graves!)

That is: it was not granted to this scholar to compose that book until he passed away, and there are many regrets in the bellies of graves — meaning most people die before fulfilling their intentions and carry their regrets with them into the graves.

Now see that here too "passing away" is used in the sense of dying. And if you say: "Which

commentator has written these meanings?" — the answer is that every investigating exegete who possesses a share of intellect, insight, and the knowledge of inner vision writes these very meanings. Look at Tafsir Mazhari, page 48, under the verse "Qad khalat min qablihi ar-rusul" (Indeed, before him [the Prophet] messengers have passed away) — meaning "maḍḍat wa maatat min qablihi ar-rusul" (the messengers before him have passed away and died).

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The earlier prophets passed away from the world and died. And the alif lām [in the phrase "qad khalat"] points to the fact that not one of them remained free from death. The same is [stated] in the Tafsir **Tabṣīr al-Raḥmān wa Taysīr al-Mannān** by al-Shaykh al-ʿAllāmah Zayn al-Dīn ʿAlī al-Mahāʾimī, under the verse **qad khalat**. He has written: **Qad khalat — minhum man māta wa minhum man qutila, falā munāfāta bayna al-risālati wa al-qatli wa al-mawt.** See page 177, volume one, of **Tabṣīr al-Raḥmān**. That is, the former prophets passed away from the world in such a way that some died and some were killed. Thus there is no contradiction between prophethood and death and killing.

The same is [found] in the Tafsir **Jāmiʿ al-Bayān** by al-Shaykh al-ʿAllāmah Sayyid Muʿīn al-Dīn ibn Shaykh Sayyid Ṣafī al-Dīn, page 21, under the verse **qad khalat min qablihi al-rusul**. It is written: **Qad khalat min qablihi al-rusul bi al-mawti aw al-qatli, fa-yakhlū Muḥammadun ṣallā Allāhu ʿalayhi wa sallam aydan.** That is, all the prophets who were before the Holy Prophet (peace and blessings of Allah be upon him) passed away from the world through death or killing. In the same way, the Holy Prophet (peace and blessings of Allah be upon him) too will pass away from the world.

The same is [found] in the **Ḥāshiyat Ghāyat al-Qāḍī wa Kifāyat al-Rāḍī ʿalā Tafsīr al-Bayḍāwī**, volume 3, page 68, concerning the aforementioned passage. It is written there: **Laysa (rasūlunā ṣallā Allāhu ʿalayhi wa sallam) mutabarriʿan ʿan al-halāki ka sāʾiri al-rusul, wa yakhlū kamā khalaw.** That is, our Messenger (peace and blessings of Allah be upon him) is not exempt from death like the rest of the messengers; rather, just as all the prophets before him have died, he too will die. And just as they passed away from this world, he too will pass away.

The same is [found] in the Tafsir **Jumal**, whose second name is **Futūḥāt Ilāhiyyah**, i.e., volume one, page 336, under the commentary on the verse **wa mā Muḥammad... qad khalat**. It is written there: **Ka'annahum i'taqadū annahu laysa ka sāʾiri al-rusul fī annahu yamūtu kamā mātū.** That is, some Companions (may Allah be pleased with them)

apparently had the notion that the Holy Prophet (peace and blessings of Allah be upon him) would not die like other prophets, but would remain alive.

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He said that he too will die, just as all the previous prophets died. Similarly, Tafsir Safi, under the aforementioned verse, in the first volume has written: **Fa sayakhluna kama khalaw bil-mawt aw al-qatl** — that is, our master Muhammad (peace and blessings of Allah be upon him) will also pass from this world just as the other prophets passed from the world by death or killing.

Now it is clear that all these commentators have taken the meaning of the word **khalat** as **matat** (died), that is, they have interpreted this verse as meaning: just as all the previous prophets (peace be upon them) have passed away, so too will the Holy Prophet (peace and blessings of Allah be upon him) pass away.

Now see what a clear proof this is regarding the death of the Messiah (Jesus), which all commentators are declaring with one voice: that all the prophets who came into the world before have passed away.

Besides this, it is the duty of every believer that in this context he should consider as correct only those meanings to which Allah Himself (Exalted is His Glory) has pointed, and consider the opposite meanings as deviation and heresy.

And this matter is extremely obvious and clearer than the sun that Allah (Exalted is His Glory) Himself has given the interpretation of the verse **Qad khalat min qablihi ar-rusulu** by saying **Afa'in mata aw qutila**. So the meaning of this entire verse is that all the previous prophets have passed from this world by death or killing. So if this prophet (Muhammad) also passes away by death or killing like them, will you then turn back from your religion?

At this place, it is worth noting that in this context Allah Almighty has assigned only two modes of passing from the world: one is that a person dies by **hatf al-anf** (natural death), and the other is that he is killed, i.e., slain. In short, Allah Almighty has confined the word **khalat** to death or killing. So it is clear that if there had been a third possibility in the knowledge of Allah Almighty, then **khalat**...

(Al Imran 145)

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For the completion of the meaning, He also explained it, for example, saying: "Afain mata aw qutila aw rufi'a ila al-sama'i bi-jismihi kama rufi'a 'Isa inqalabtum 'ala a'qabikum" — the translation of which is that all prophets before him have passed away; so if this prophet also dies, or is killed, or is raised up to heaven with his body just as Jesus was raised, would you then turn back from this religion? Now, O dear one, will you object to God that He forgot to mention this third clause and only mentioned two clauses? But the wise know well that the word "khalat," which was a word requiring explanation, its explanation only through death or being killed conclusively indicates that in God's sight, in this context, the meaning of "khalat" is either death or being killed, and nothing else. And this is such a certain matter that denying it is tantamount to stepping outside obedience to God and slandering Him. Whereas God Almighty Himself stated in this same verse that the meaning of "khalat" is either dying or being killed; therefore, speaking against this is a great falsehood and a major slander, and it is not among minor sins but is a major sin. So, when in God's sight the meaning of "khalat" is confined to two things—that is, dying or being killed—what greater slander and falsehood could there be than that, just as the Christians arbitrarily declared Jesus (peace be upon him) to be the son of God, in the same way, without proof or clear authority, being raised up to heaven with the physical body is arbitrarily included in the meanings of "khalat"? Indeed, at this point a question arises naturally: when the lexicographers of Arabic have nowhere written the meaning of "khalat" to be that someone goes to heaven alive with his physical body, what need was there for God Almighty to explain the word "khalat" by means of "Afain mata aw qutila"? The answer to this is that God Almighty knew that in the age of perversity

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In [the interpretation of] *khalt*, these meanings will also be taken, that the Messiah (peace be upon him) was conveyed to heaven alive with his elemental body. Therefore, through this explanation, by way of preserving what has preceded, these corrupt ideas were already rendered null. Now, in light of all this research, you can understand that I have told no lie in these meanings; rather—do not be offended—you yourself, by abandoning the meaning of the Qur'an, have committed this vile utterance of slander. I am ready to give you one thousand rupees as a reward if you can prove from any verse of the noble Qur'an, or any hadith—whether strong, weak, or fabricated—or from any saying of a Companion, or from any saying of another Imam, or from the sermons of the Jahiliyyah, or from the divans and all kinds of poetry, or from any prose or poetry of Islamic eloquent speakers, that in the meanings of *khalt* there is also included the meaning that a person goes to heaven with an elemental body. That Allah Almighty in the noble Qur'an first mentions *khalt* and then, in such an expression which, according to the principles of eloquence and the context of interpretation, only means dying or being killed—is this not a conclusive proof for a believer that the meanings of *khalt* in this context are only two: dying or being killed? Now, after the testimony of God, what need is there for anyone else's testimony? All praise be to Allah, then all praise be to Allah, that in this context Allah Almighty has testified to my truthfulness and has stated that the meaning of *khalt* is dying or being killed. You indeed, in this context, in your announcement, have written this statement about me: "He has told such a lie that it is not the work of any believer, nay, not even of a person possessing a particle of shame and modesty." But this too is a great sign of Allah Almighty, that the very lie has been proven against you through Qur'anic testimony. Now tell me, what should I say about you? You have unjustly and hastily labeled me a liar. But I do not wish that—

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I would respond to evil with evil; rather, if lying were not forbidden and sinful in Islamic Sharia, then in return for your calling me a liar, I would call you 'Siddiq' (truthful), and in return for your having declared me humiliated and defeated through sheer falsehood, I would address you as honored and victorious.

He says: The third lie—on this same page, line 27, that all the Companions (may Allah be pleased with them) had consensus on the death of Hadrat Masih (peace be upon him) and all the prophets—this too is an outright lie. The noble Companions number more than a hundred thousand; to produce proof from all of them is difficult.

I say: At this point I feel like weeping over your condition—how Allah has snatched away intellect, knowledge, and honesty from your hearts. Is it on the basis of this capital of knowledge that you people are called 'Mawlawis' and call one another 'noble scholars' and 'great Sufis'? O pitiable ignoramuses! This matter is indeed true: that the noble Companions (may Allah be pleased with them) had consensus regarding the death of Hadrat Masih (peace be upon him) and all the past prophets. And just as consensus was found on the caliphate of Abu Bakr (may Allah be pleased with him), this consensus was of the same kind—rather, it was superior and higher than that. And if any criticism (jarh wa qadih) is leveled against this consensus, then even greater criticism would apply to the consensus on the aforementioned caliphate. In reality, this consensus is far greater than the consensus on the caliphate of Abu Bakr, because regarding that consensus, no weak opinion has even been narrated which would prove that any Companion opposed or lagged behind Hadrat Abu Bakr—that is, when Hadrat Abu Bakr (may Allah be pleased with him), as an argument regarding the death of the Holy Prophet (peace and blessings of Allah be upon him), recited this verse: مَّا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ إِنْقَلَبْتُمْ أَلَاءَ أَقْبِكُمْ [Al-Imran: 145], the meaning of which is: Muhammad (peace and blessings of Allah be upon him) is only a Messenger; there is no part of divinity in him,

and before him all the Messengers...

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... have passed from the world, meaning they have died. So likewise, if this one (i.e., the Prophet Muhammad, peace and blessings of Allah be upon him) also passed from the world by a natural death or by being killed, would you then turn back from your religion? After hearing this verse, not a single Companion objected, nor did he stand up and say, "Your argument is deficient and incomplete." Are you not aware that some prophets are alive in their elemental bodies upon the earth, such as Elijah and al-Khidr, and some are in the heavens, such as Idris and Jesus? So how did the necessity of the death of the Holy Prophet (peace and blessings of Allah be upon him) become proven from this verse, and why is it not permissible that he too should be alive? Rather, all the Companions, upon hearing this verse, affirmed it, and every single one of them arrived at the conclusion that just like all the prophets, the death of the Holy Prophet (peace and blessings of Allah be upon him) was also necessary. Thus this consensus (ijma') occurred without any delay or hesitation. But that consensus which is acknowledged concerning the caliphate of Hadrat Abu Bakr (may Allah be pleased with him) — in that, there was some delay and hesitation on the part of some Companions in pledging allegiance, although after some days they did pledge allegiance, and even Hadrat Ali (may Allah be pleased with him) himself was involved in this trial. However, concerning the death of the past prophets, after hearing the sermon of al-Siddiq (Hadrat Abu Bakr), not a single Companion faced any trial, nor did they show any delay or hesitation in accepting it; rather, as soon as they heard it, they accepted it. Therefore, this is the first consensus in Islam that occurred without delay and with openness of heart.

The gist of the matter is that indeed, according to the clear texts (nusus sariha), it is our belief that the Companions (may Allah be pleased with them all) reached a consensus on the death of all the past prophets (peace be upon them all), which includes Hadrat Messiah (Jesus) as well; rather, Hadrat Messiah was the primary target of this consensus. Now, below I write the proofs according to the textual evidences of hadith, so that it may become known which of the two of us fears Allah Almighty and stands upon the truth, and which

person audaciously tells lies.

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and leaves explicit texts.

Let it be clear that regarding this, in Sahih Bukhari, which is called the most authentic of books, the following statements are found: 'Abdullah ibn 'Abbas narrated that Abu Bakr went out while 'Umar was speaking to the people. He said, "Sit down, O 'Umar." But 'Umar refused to sit down. Then the people turned towards Abu Bakr and left 'Umar. Abu Bakr said, "To proceed: Whoever among you worships Muhammad — then Muhammad has died. And whoever among you worships Allah — then Allah is alive and never dies." Allah said: "And Muhammad is not but a messenger; messengers have passed away before him..." up to "the grateful." He said, "By Allah, it was as if the people did not know that Allah had revealed this verse until Abu Bakr recited it. Then all the people received it from him, and I heard every person reciting it... 'Umar said, 'By Allah, as soon as I heard Abu Bakr recite it, I was stunned until my legs could not support me, and I fell to the ground, realizing that the Prophet (peace and blessings of Allah be upon him) had indeed died.'" That is, it is narrated from Ibn 'Abbas that Abu Bakr came out (i.e., on the day of the death of the Holy Prophet, peace and blessings of Allah be upon him) while 'Umar was saying something to the people (i.e., he was saying that the Holy Prophet had not died but was alive). So Abu Bakr said, "O 'Umar, sit down," but 'Umar refused to sit. Then the people turned towards Abu Bakr and left 'Umar. Then Abu Bakr said, after praise and blessings, "Let it be clear that whoever among you (27) worships Muhammad (peace and blessings of Allah be upon him) should know that Muhammad (peace and blessings of Allah be upon him) has died, and whoever among you worships God, then God is alive and will never die." And the proof of the death of the Holy Prophet (peace and blessings of Allah be upon him) is that God has said that Muhammad is only a messenger, and all messengers before him have passed from this world, i.e., have died. And the verse is: "And no soul dies except by Allah's permission, at a decreed term" (Surah Al 'Imran, 3:145).

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Abu Bakr recited this verse until “al-Shakirin” and made them hear it. The narrator said: By Allah, it was as if the people were unaware that this verse had also been sent down by Allah, and through Abu Bakr’s recitation they came to know of it. So all the Companions learned this verse from Abu Bakr, and there remained no Companion or non-Companion who did not recite this verse. And ‘Umar said: By Allah, I heard this verse only from Abu Bakr when he recited it; then from hearing him I became so senseless and wounded that my legs could not lift me, and I fell to the ground from that moment when I heard him recite this verse and heard him utter these words: “The Prophet (peace and blessings of Allah be upon him) has passed away.” And at this place, this is the passage from Qastalani’s **Sharh al-Bukhari**:

“Wa ‘Umar ibn al-Khattab yukallimu al-nas, yaqulu lahum: Ma mata Rasulullah sallallahu ‘alayhi wa sallam ... wa la yamutu hatta yaqtula al-munafiqin.” That is, Hadrat ‘Umar (may Allah be pleased with him) was speaking to the people, saying to them: “The Prophet (peace and blessings of Allah be upon him) has not died, and he will not die until he kills the hypocrites.” And in **Al-Milal wa al-Nihal** of Shahrastani, concerning this story, this passage occurs: “Qala ‘Umar ibn al-Khattab: Man qala inna Muhammadan...”

The next clause of this verse, i.e., “Afain mata aw qutila,” makes it perfectly clear that, in the sight of Allah Almighty, passing away is only of two kinds: either by way of death (death of the natural term) or by way of being killed. And Allah Almighty did not state in this verse that passing away also takes place in such a manner that a person goes up to heaven alive in his elemental body. Therefore, when Allah Almighty Himself explained passing away by the words “Afain mata aw qutila” and confined it to that, then not accepting this thereafter is not the act of any righteous believer.

— From **Al-Milal** by Abu al-Fath al-Imam Muhammad ibn ‘Abd al-Karim al-Shahrastani, deceased 548 AH. Al-Taj al-Subki said in his **Tabaqat**: “The book **Al-Milal wa al-Nihal**

by al-Shahrastani is, in my view, the best book on this subject.” Page 9 — from it.

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"He died? I will kill him with this sword of mine. Rather, he was raised to the heaven just as Jesus son of Mary (peace be upon him) was raised." And Abu Bakr ibn Abi Quhafah (may Allah be pleased with him) said: "Whoever worshipped Muhammad, then Muhammad has indeed died; and whoever worshipped the God of Muhammad, then He is alive and does not die." And he recited this verse: "And Muhammad is not but a messenger; [other] messengers have passed away before him. So if he dies or is killed, will you turn back on your heels?" (Surah Al Imran 3:144). Then the people returned to his statement. — See *Milal wa Nihal*, volume two, volume three.

The translation of this is that 'Umar ibn al-Khattab used to say: Whoever says that the Holy Prophet (peace and blessings of Allah be upon him) has passed away, I will kill him with this very sword of mine; rather, he has been raised to the heaven just as Jesus son of Mary was raised. And Abu Bakr said: Whoever worships Muhammad (peace and blessings of Allah be upon him), then he has certainly passed away; and whoever worships the God of Muhammad (peace and blessings of Allah be upon him), then He is alive and will never die. That is, one [aspect] is this statement of Hadrat 'Umar (may Allah be pleased with him) that whoever utters the word regarding our master Muhammad Mustafa (peace and blessings of Allah be upon him) that he has died, I will kill him with this very sword. From this it is evident that Hadrat 'Umar, due to some notion of his own, had become extremely exaggerated concerning the life of the Holy Prophet (peace and blessings of Allah be upon him), and he considered the statement "the Holy Prophet has died" to be a word of disbelief and apostasy. May Allah the Exalted grant thousands upon thousands of good rewards to Hadrat Abu Bakr, for he quickly suppressed this fitna and, by presenting the clear text (nass) of the Qur'an, made it known that all previous prophets have died. And just as he killed Musailima the Liar, al-Aswad al-'Ansi, and others, in reality, by this clarification, many later crooked liars were also killed through the consensus of all the Companions—so it is as if not four liars, but five liars were slain. O God, send millions of mercies upon his soul, Amen. If at this point the word *khalat* (have passed away) is interpreted to mean that

some prophets are alive and have gone to sit in heaven, then in that case Hadrat 'Umar would be in the right, and this verse would be against them. (Al Imran 3:145)

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It is in God alone that He is ever-living, while all the rest of mankind and animals die before Him—so much so that no thought of immortality can be entertained concerning them. Then Hadrat Abu Bakr recited that verse, whose translation is: "Muhammad (peace and blessings of Allah be upon him) is but a Messenger; and indeed all Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels?" When the people heard this verse, they withdrew from their own notions.

Now consider: if Hadrat Abu Bakr had not had this argument from the Qur'an, then what would have happened? But this very argument of his was not contradicted (by the Qur'an); rather, it is confirmed by it. However, the next phrase of this verse, which is by way of explanation—namely, **لَا يَمُوتُ وَلَا يَمُوتُ** ****لَا يَمُوتُ وَلَا يَمُوتُ** nolu—****لَا يَمُوتُ وَلَا يَمُوتُ** which Hadrat Abu Bakr's attention fell, makes it clear that to take the meaning of this verse as "all prophets have passed away, whether they passed away by dying or passed away while alive" is deception and distortion, and contrary to God's intent—a monstrous calumny. And those who deliberately commit such calumnies, who do not fear the Day of Judgment and who twist meanings contrary to God's own explanation, are undoubtedly under an everlasting curse.

But Hadrat 'Umar (may Allah be pleased with him) was not aware of this verse at that time, and some other Companions were also afflicted by the same mistaken notion, caught in that inadvertence and forgetfulness which is part of human nature. They had it in their hearts that some prophets are still alive and will come again to the world. Then why should the Holy Prophet (peace and blessings of Allah be upon him) not be like them? However, Hadrat Abu Bakr, by reciting the entire verse and by making them hear **لَا يَمُوتُ وَلَا يَمُوتُ** ****لَا يَمُوتُ وَلَا يَمُوتُ**, ****لَا يَمُوتُ وَلَا يَمُوتُ** firmly implanted in their hearts that the meaning of "passing away" is confined to only two types: (1) dying by natural death (death from a natural cause), and (2) being killed. Thereupon the opponents admitted their error, and all the Companions agreed upon this statement: that past prophets have all died. And the phrase **لَا يَمُوتُ وَلَا يَمُوتُ** ****لَا يَمُوتُ وَلَا يَمُوتُ** had a very powerful effect, so that everyone withdrew from their contrary opinions. So all praise belongs to Allah for that bounty from Him.

(Al-Imran 3:145)

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...that all prophets have passed away. And also, if this argument was not explicit and absolutely conclusive in its indication (qat'iyyat al-dalalat), then how did the Companions — who, according to your claim, numbered more than one hundred thousand — come to accept a mere conjectural and doubtful matter? And why did they not put forward this objection: "O Prophet (peace and blessings of Allah be upon him), this argument of yours is incomplete, and you have no absolutely conclusive text in your hand?" Are you still unaware of the fact that the Qur'an itself, in the verse **raafi'uka ilayya** (I am raising you to Myself) [Surah Aal-e-Imran 3:55], describes the bodily ascension of the Messiah (peace be upon him) to heaven? Have you not even heard **bal rafa'ahu Allahu ilayh** (Rather, Allah raised him to Himself) [Surah An-Nisa 4:158]? Then why is the ascension of the Holy Prophet (peace and blessings of Allah be upon him) to heaven deemed improbable by you? Rather, the Companions, who were acquainted with the taste of the Qur'an, upon hearing the verse and finding the explanation of the word **khalat** (passed away) in the clause **afain mata aw qutila** (if he dies or is killed) [Surah Aal-e-Imran 3:144], immediately abandoned their initial thought. Yes, their hearts became deeply grieved and distressed due to the death of the Prophet, and their souls were stifled. And Hadrat Umar (may Allah be pleased with him) said: "After hearing this verse, such a state came over me that my legs could not support my body, and I fell to the ground." SubhanAllah! How blessed and how steadfast in understanding the Qur'an (**wauqqaf 'ind al-Qur'an**) they were! When, upon pondering over the verse, they understood that all the past prophets have passed away, then they did nothing but start weeping, became filled with grief, and said nothing. And then Hadrat Hassan bin Thabit (may Allah be pleased with him) recited this elegy:

Kunta as-sawada li-naziri fa'amiya 'alayka an-nazir

Man sha'a ba'daka falyamut fa'alyka kuntu uhadhir

That is, "You were the pupil of my eye; so my eyes have become blind with your death. Now after you, what should I do with anyone's life? Let Jesus die or Moses die — they may well die; my grief was only for you." Do you remember that if in the view of Hadrat Abu Bakr (may Allah be pleased with him), Hadrat Jesus (peace be upon him)...

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If they [the Qadianis] were outside of death, they would never present this verse as an argument. And if the Companions had had any hesitation concerning this verse in the sense that all prophets have passed away, they would surely have objected, saying: "In the state that Hadrat Isa (peace be upon him) is alive in his elemental body and has ascended to heaven, then this proof is incomplete. And what is the reason that, like Isa, the Holy Prophet (peace and blessings of Allah be upon him) also did not go alive to heaven?" But the real truth appears to be that the death of Hadrat Isa was also decreed on that same day, and after hearing this verse, the Companions never once murmured that Hadrat Isa is alive. And since the word "سَأَلُوهُمْ" (ask them) in Sahih Bukhari proves that at that time all the Companions were present and no one objected after hearing this verse, it must be accepted that they all reached a consensus (ijma') on the death of all past prophets, and this was the first consensus that occurred among the Companions. And this consensus was far superior to the consensus of the caliphate of Abu Bakr that occurred after it, because in this [first consensus] no one uttered a word, whereas at the beginning of Abu Bakr's caliphate there had been disagreement. Yes, at this point the thought occurs that before hearing this verse, Hadrat Umar (may Allah be pleased with him) held the view concerning Hadrat Isa that despite having died, he would return to the world, because he regarded the raising (raf') of Isa and the raising of the Holy Prophet (peace and blessings of Allah be upon him) to be of the same kind. And while he knew that the body of the Holy Prophet (peace and blessings of Allah be upon him) still lay in the house of Hadrat Aisha, how could he, despite acknowledging the similarity, believe that the body of Hadrat Messiah had ascended to heaven? But upon hearing the verse, he too abandoned this notion, and that day all the Companions came to believe that before him all prophets had passed away. And in truth, it was great disrespect and a grievous sin that [the notion of] a prophet [being alive after death] should be held concerning the Khatam al-Rusul (Seal of the Messengers).

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The Most Excellent of the Prophets passes away, his corpse lies before them, and regarding some other prophet they entertain the notion that he did not die. In truth, this notion and love and reverence for the Noble Messenger cannot be combined together (in one heart). (52) Think with honesty and piety: that Hadrat 'Umar (may Allah be pleased with him) said, "The Prophet (peace and blessings of Allah be upon him) has not died; rather, like Hadrat 'Isa (peace be upon him), he has been raised up to heaven." How could this notion have been refuted except by Hadrat Abu Bakr (may Allah be pleased with him) establishing the death of Hadrat the Messiah and all the past prophets? Indeed, if Hadrat Abu Bakr (may Allah be pleased with him) had not intended, by reciting the verse **qad khalat** (They have passed away), to prove the death of the Messiah and the other past prophets, then by what means did he refute Hadrat 'Umar's notion? The entire foundation of Hadrat 'Umar's notion rested upon the Messiah having been raised up alive; and it appears that some of the Companions, through their own ijtihad, had come to believe that Hadrat 'Isa (peace be upon him) ascended alive to heaven. Then when the Prophet (peace and blessings of Allah be upon him) died, the thought arose in the heart of Hadrat Faruq (may Allah be pleased with him) that if the Messiah went up alive to heaven, then our Prophet is even more entitled and worthy to go up alive to heaven, because it is a great excellence that Allah Almighty summon a prophet alive to heaven to His presence. But from the standpoint of method and proper conduct, this matter bore a tinge of disbelief—that it be considered as if the Messiah went up alive to heaven, while that Prophet who is the Seal of the Prophets and the Most Excellent of the Prophets, whose blessed existence has many necessities, did not even reach his natural lifespan. If dishonesty and prejudice do not prevent [one from seeing], then the aforementioned verse is a clear, explicit proof that all the Companions agreed upon this: that the Messiah and all the past prophets (peace be upon them) have died. And if this is not so, then come to your senses and fear God!

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Tell me: at the time of this opposition which occurred between the opinion of Hadrat Abu Bakr and the opinion of Hadrat Umar — when Hadrat Umar (may Allah be pleased with him) in support of his own opinion was presenting this very argument that Hadrat Jesus was raised alive to heaven, so in the same way the Holy Prophet (peace and blessings of Allah be upon him) would be raised, and then why is it impossible and inconceivable that the Holy Prophet (peace and blessings of Allah be upon him), despite being better and more excellent, should not be raised to heaven like Hadrat Jesus — at that time, when Hadrat Abu Bakr (may Allah be pleased with him) in refuting Hadrat Umar's opinion recited the verse “Indeed, there have passed away before him [other] messengers” (Qad khalat min qablihi r-rusul), if his meaning was not that Hadrat Jesus also, who was being cited, had passed away, then what other meaning could there be? And how could Hadrat Umar's idea be removed except by that? And your saying that there is no consensus on this — this is such an outright lie that one cannot help but weep: to what extent has your condition reached? O dear one! In Bukhari, at this very place, the word *mulhim* exists, from which it is evident that all the Companions were present at that time. And the army of Usama, which was ten thousand men, had halted on account of this great calamity, the event of the Best of Messengers. And who was so deprived and ill-fated that upon hearing the news of the Holy Prophet's (peace and blessings of Allah be upon him) death he did not come immediately? Come on, name someone! Besides that, even if we assume that some Companions were absent, in the end, after a month, two months, six months, they must have come. So if they had expressed any opposition and interpreted the verse “Qad khalat” in another way, then you present that. And if you cannot present it, then it is contrary to faith and honesty that against such a comprehensive consensus you hold a belief regarding the death of Hadrat Jesus. This is such a powerful consensus that no one was faithless.

20, Surah Al-Imran: 145

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If someone denies it, let him deny it; but a fortunate and pious person will never deny it. Now tell me: consensus (ijma) occurred on the death of the Messiah (peace be upon him), but where is consensus established on his being alive? The commentators themselves write that there is also the opinion that it is said that the Messiah died for three days or three hours, as if they propose two deaths for the Messiah: his first death (54) and his other death. And the saying of Imam Malik is that he died forever. This is also the saying of Imam Ibn Hazm. The Mu'tazila are equally convinced of his death, and some groups of noble Sufis hold the belief that Jesus the Messiah died, and another person from this same Ummah, similar to him in creation and character, will come into the world and will, in a figurative sense, be called the Promised Messiah. Now see: as many mouths, so many tales. Where is the consensus? Consensus was only on [his] death, and this same consensus has destroyed you people. Now, like the Rawafid (Shia), keep cursing Hadrat Abu Bakr (may Allah be pleased with him), who uprooted this belief of yours.

Know—may Allah have mercy on you—that the gist of our discourse is that the consensus (ijma) on the death of the Messiah, Jesus son of Mary, and other prophets who were sent before our Master and Messenger, the Chosen One (peace and blessings of Allah be upon him), is established and verified by definitive hadith texts and authentic, mutawatir narrations. And every person who possesses knowledge of hadith knows that this consensus was reached in a crowded assembly and a witnessed gathering, when all the full moons of the Companions and the seas of intellects were present. So they did not contend with denial, nor did they reject the opinion of their chosen Imam, nor did they mention any of his slips, nor did they rage against his utterance. Rather, at the exposition of al-Siddiq, their hearts became calm, their wars inclined towards peace, and they found the firm proof and the mighty, exalted evidence. So they avoided gossip and hearsay, and polished their inner thoughts.

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And He illuminated hearts and enlivened the lethargic. And before that they were fuel for the flame. Or like a man whose insides burned with hunger — as their patience failed at the death of the Prophet, their master, the Chosen One, Muhammad the Elect, and because their hearts were agitated and their hearts became empty due to the loss of the one they loved, the best of mankind, and they were like stunned people. Then when 'Abdullah al-Siddiq stood up, he opened for them the door of verification, and gave them to drink from this nectar, and settled the matter and removed the doubts, and voices quieted, and consensus was reached on the death of the Messiah and all the past prophets. Rather, it is the first thing on which the Companions agreed after the death of the Seal of the Prophets. And this consensus has a greater status than the consensus reached on the caliphate of Abu Bakr al-Siddiq.

55. Indeed, the Companions all agreed upon it, and no faction remained. And they accepted that matter without hesitation or pause, but with complete submission and certainty. And they all were reciting the verse and affirming the death of the Messengers and weeping over the death of the Chief of the Messengers. Until when al-Farooq heard the verse, he said: "I am ruined, and my legs do not carry me," and he was, from grief, like one possessed. And Hassan said, as he eulogized the Messenger of Allah (peace and blessings of Allah be upon him):

"Kunta as-sawāda an-nāẓirī fa-'amiya 'alayka an-nāẓiru / Man shā'a ba'daka fa-lyamut fa-'alayka kuntu uḥādhiri"

That is: O my master and my beloved, you were the delight of my eye; so the light of my eye has been lost through losing you. And I care not after you if Jesus dies, or Moses, or any other passing prophet, for it was you I feared for. So now that you have died, let whoever has passed away die. And in this there is an indication that the verse which al-Siddiq recited alerted the Companions to the death of all the prophets. So no concern remained for them in their affair, not even a dust-mite's weight, nor were they regretful. Rather, they rejoiced at the death of all after the death of their trustworthy Messenger. And if the matter were contrary to this — that is, if the life of any of the previous prophets were established by the text of the Qur'an and by a verse from...

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Tuhfah Ghaznaviyya

Verses of the Criterion (Al-Furqan): They almost died of grief over their messenger, and they almost joined the dead. But when they knew that our Messenger (peace and blessings of Allah be upon him) was not unique in the arrival of death from Allah, the All-Knowing; rather, all the prophets died before him and drank the cup of death, their faces brightened and their hearts rejoiced, and they would recite this verse in the streets and markets of Medina. And the hypocrites died, and there remained no room for them to object to Islam on account of the death of our luminous Prophet and the life of the Messiah. So praise be to Allah for this clear help. Indeed, the word of Islam is supreme, and its light shines from every side and edge. And Allah sent Muhammad, and He honors him until the Day of Judgment. And when the consensus is established, and the veil is no more, and the dawn has risen, and the rays have removed the darkness—then ask the deniers: what remains of their excuse, when the manifest truth has become clear, and the confirmation has been repeated, and the ribs have been strengthened, and the completion of the limbs and the lying down (for rest) is done? So whoever claims after this to overturn this consensus, and attributes our matter to innovation—upon him is the conclusive proof from the Book (56) and the Sunnah, and the establishment of a consensus that was made on the life of the Messiah in the era of the Companions. And how can they have this, even if they die pondering? And how, when they have no proof from Allah and no clear authority with them? They follow only their fathers who were in error. Hearts have hardened and trusts have been raised, and nothing remains in them except idle chatter, and there remains among them none who seeks (the truth) like the righteous. And when it is said to them: "Believe in the one who has come to you from your Lord at the head of the century and at a necessity felt by the hearts of the believers," they say: "We do not know the one who has come, and we see him only as one of the Dajjals (deceivers)." And they know that he will come to them as a just judge and judge between them in what they used to differ. So how will their judge become their judged? And how will he accept whatever they have agreed upon, fresh and dry?

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Tohfa Ghaznaviyya

“Woe to them! Why do they not reflect like rational people? And they abuse me as an enemy without knowledge, but Allah is the Best of Reckoners, and He knows what lies in the breasts of the worlds. And previously they used to seek victory (through him) and they used to count the two hundred. But when there came to them the one whom they were awaiting, they cast the commandments of Allah and His Messenger behind their backs, as if he had come at an improper time, and as if they did not recognize him by any sign, and they were among the excused. Do they not see how Allah completes the argument through the signs of the heaven and protects the honor of His Messenger from a disbelieving people? Nay, they disbelieved in him and said: ‘He is a transgressor and one of the fabricators.’ So they will soon know who is the transgressor and who fabricates lies against Allah, and indeed nothing is hidden from Allah. And Allah grants a good end only to the God-fearing people. And nothing was said to me except what was said to the Messengers before me; hearts resemble one another. And they made their deeds seem fair to themselves, and they thought that they would be given reward for the harm they cause me, and that they would enter Paradise through contempt, denial, and belittlement.

And they disbelieved in me, and declared me sinful, and denied me, and treated me as ignorant, and said: ‘He is a disbeliever, the worst of people.’ And if Allah had willed, they would not have said that, but that what was foretold in the news of the Best of the Messengers might be fulfilled. And they speak only out of vanity and hypocrisy before people, and they do not manage affairs like fair-minded persons. And you will not find in their hearts the establishing of truth like the righteous, rather you will find many of them plotting every kind of plot to extinguish the light of Allah with their mouths, and they were not fearful.

Do they not read the Qur’an, or does it not go beyond their throats, or have they become among the heedless? Do they not know how Allah said: “O Jesus, I will cause you to die (Inni mutawaffika)?” And He said: “Then when You caused me to die (Tawaffaytani).” Yet they do not accept after the clear Book. Do they not recall that the consensus of the Companions has been established upon the death of all the Prophets, all of them together?

Do they doubt it, or are they among the transgressors? What is the matter with them that they do not remember the day when the Messenger of Allah (peace and blessings of Allah be upon him) died, and the meaning of *tawaffā* was confirmed by his death, and the Companions were beset with the distress of the first and the last? And there descended upon them a calamity that will never be equaled...”

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Tuhfah Ghaznaviyyah

...like him from among the worlds. And some of them said: "We do not accept the death of the Messenger of Allah; he will surely return to kill the hypocrites." Then, at that moment, a man from among them stood up who was the most knowledgeable of the Book of Allah and whom Allah had supported with His Spirit, so he became one of those who are wakeful. He said: "O people! Muhammad has died just as his brothers among the Prophets before him died; so do not persist in what you know, and do not be among the transgressors." And he recited the verse: "Muhammad is not but a messenger; messengers have passed away before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will never harm Allah at all, and Allah will reward the grateful." (Surah Aal-e-Imran 3:144). Then none of the Companions opposed him or engaged in argument like the deniers. And the dispute that had arisen among the Companions was settled, and they rose from the assembly, acknowledging, weeping. And it is not hidden that the purpose of al-Siddiq (may Allah be pleased with him) in reciting this verse was nothing but to generalize death, to calm the distressed hearts through the generality of this sunnah, to deliver the sorrowful from what had befallen them, to console the distressed, and to silence the laughing hypocrites. And if we assume that the verse indicates only the death of a group of prophets, not the death of all other prophets, then the purpose that al-Siddiq intended by reciting this verse would be lost, as is not hidden to the learned. For Abu Bakr (may Allah be pleased with him) intended nothing by its recitation but to nullify what 'Umar and those with him claimed — that is, the life of our Prophet (peace and blessings of Allah be upon him) and his return to this world once again. And this purpose is not achieved from this verse, which was recited as evidence, unless the verse is made a proof and a demonstration of the death of all the past prophets. And it is not hidden that Abu Bakr's purpose in reciting this verse was to console the Companions by generalizing the law of death, to rebuke the hypocrites, and to remove the anxiety, distress, sorrow, weeping, and moaning (58) that had seized the Companions at the death of their Prophet. For if the meaning of the verse were confined to mentioning the death of some and the life...

[the text cuts off; the next part likely continues with "of others" or similar]

(Note: The original text ends mid-sentence. The citation ")ؕؕ(" appears to be a footnote marker. The verse reference ؕؕ" :ؕؕؕؕؕ "ؕؕؕ is a slight misprint; the correct verse is 3:144.)

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Tuhfa Ghanaviyya

[illegible]

...some—for with what purpose did Abu Bakr recite them, when they were contrary to what

he intended by this meaning, and their recitation was of no benefit to the listeners? Their only outcome was to increase the anxiety of the Companions and add to their grief beyond what had already grieved them, and to pour brine upon the wound of the wounded. For their Messenger—who was the dearest of all things to them, who had come to them like the rainclouds, and whose blessings they awaited with the eager gaze of festival-goers—died before their hopes were fulfilled, before the uprooting of the mischief-makers and their leaders; indeed, he died before the destruction of the liars who claimed prophethood and stirred up sedition in the lands. So if the son of Mary and others were alive without necessity, and our Prophet—whose necessity for the community was beyond doubt or suspicion—died, then what calamity could be greater than that for these sincere ones? And what affliction could be harder than this affliction for a people who lost their Prophet, the best of the prophets? Therefore they longed for a long life for the noble Prophet, and not one of them imagined that he would die at such a time and at such a young age, and return to his exalted Lord, leaving them anguished. So they considered his death untimely—before the thorns were cut and his garden watered, and before the destruction of Musaylimah the Liar and his supporters. Thus there seized them what seizes young orphans at the death of their guardians. And this is the end of what we intended in this chapter. And all praise is for Allah, the Lord of the worlds.

Completed

The author

Mirza Ghulam Ahmad — may Allah pardon him and support him.

In the name of Allah, the Most Gracious, the Most Merciful.

We praise Him and send blessings upon His noble Messenger.

Proceedings of the Prayer Gathering

Proceedings of the Prayer Gathering

which was held on the initiative of Hazrat Mirza Ghulam Ahmad, the Promised Messiah,
in the Dar al-Aman field of Qadian, on the date of

2 February 1900.

Before we present this proceeding before the viewers, we first

consider it necessary to make clear that His Excellency Imam al-Muttaqin, Hujjatullah ala
al-ard,

the most holy Hazrat Mirza Ghulam Ahmad, Rais Qadian, the Messiah of the age (peace
and blessings be upon him),

just as he is a well-wisher of all creation, in the same way he is, from his true heart,

loyal and well-wishing to the government of the time. This is that blessed personality who,
regarding the rights of subjects and

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The rights of the Government were laid open as clear as day, and the favors of this benevolent Government were driven home and filled into the hearts of his community in such effective and diverse ways that the stain of hypocritical color toward this empire was suddenly removed from the hearts of this pure community so completely that not even a trace of it remained. This was the very color which, from the company of bigoted and ignorant mullahs, enters the very veins and sinews of poor, simple-hearted, and ignorant Muslims. And they became, in the same way, with sincere hearts, loyal and grateful to the British Government, just as they should have been toward any Islamic government.

This matter is not hidden from the Government itself, that the family of the respected gentleman has always been loyal and devoted to this Government, and at every difficult time has rendered services beyond its capacity, from which the Government officials themselves can deduce that the family of the respected Mirza Sahib has already had close relations of friendship with this Government. Although the honorable gentleman's elders used to assist with soldiers and cavalry, yet he himself, in his own way, does not neglect to provide aid through the army of ardent prayers. Accordingly, whenever a war or battle occurred on the border of Afghanistan or Balochistan or Burma, he continued to pray. The great Queen Empress's Diamond Jubilee was celebrated with great joy, and a gathering was held and prayer was made to the Divine Presence for her long life and prosperity. And in this lifestyle of his, which is purely a life of poverty, and seclusion and solitude have ever been his habit, how else can he help his benevolent and gracious Government except through prayer? Therefore, on this occasion as well, when the British Government is being secretly assisted by a certain nation which is unjustly causing trouble to our Government, this compassionate one deemed it appropriate to pray for victory. Accordingly, on the 1st of February

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Now we tell our Jama'at and all listeners with great clarity and explicitness that the British government is our benefactor; it has bestowed great favors 13 upon us. Whoever is sixty or seventy years of age will know well that we passed through an era of the Sikhs. At that time, the afflictions that befell the Muslims are not hidden—the memory of them makes the body tremble and the heart quake. In those days, Muslims were prevented from performing their acts of worship and religious obligations, the fulfillment of which was dearer to them than their own lives. The call to prayer (azan), which is the prelude to the prayer, was forbidden to be proclaimed with a loud voice. If ever from the mouth of a mu'adhdhin the words "Allahu Akbar" inadvertently escaped in a loud voice, he would be killed. In the same manner, unjust interference was made in matters concerning the halal and haram of Muslims. In one cow-related incident, five thousand poor Muslims were killed on a single occasion.

There is the episode of Batala: a Sayyid, a resident of that very place, came from outside to his door. There was a crowd of cows there. He moved one aside with the tip of his sword, and by chance a slight scratch occurred on the skin of a cow. That poor man was seized, and pressure was exerted to have him killed. Finally, after great intercessions, he was spared his life, but his hand was certainly cut off. But now look: what freedom people of every nation and religion enjoy! We mention only the Muslims: in the performance of religious obligations and acts of worship, the government has...

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...has granted complete freedom, and there is no unjust interference with anyone's property, life, or honor, unlike that turbulent time when every person, no matter how pure his account, would tremble for his life and property. Now, if someone himself spoils his own conduct and, through his own perversity, indiscipline, and commission of crimes, himself becomes deserving of punishment, that is another matter. Or if, due to his own evil belief and negligence, he shows deficiency in worship, that is a separate issue. But on the part of the Government, there is complete freedom in every way. At this time, become as devout as you wish; there is no hindrance. The Government itself respects religious places of worship and spends thousands of rupees on their repair and so forth. Contrary to this, in the time of the Sikhs, the situation was such that bhang was crushed and horses were tied in mosques — a specimen of which exists right here in Qadian, and abundant examples of it will be found in the major cities of Punjab. In Lahore, even today, several mosques are in the possession of the Sikhs. Today, in contrast to that, the British Government honors these great edifices in every way as is due, and regards respect and reverence for religious buildings as among its duties, just as in these very days His Excellency the Viceroy, Lord Curzon Sahib Bahadur, with all titles, practically demonstrated his opposition to entering the Jama Masjid of Delhi while wearing shoes, and set a kingly, emulatory example of excellent morals and gave those speeches...

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...from the exhortations he has made from time to time on various occasions, it has become perfectly clear (15) how much respect they have for religious buildings. Then look: the Government did not issue any proclamation forbidding anyone to give the call to prayer aloud or to keep the fast. On the contrary, they made available every kind of provision for sustenance, the like of which had no trace even in the name during the despicable era of the Sikhs. Ice, soda water, biscuits, bread, and every kind of food they supplied, and every kind of facility they provided. This is an incidental assistance that has come to the symbols of Islam from these people.

Now if someone himself does not keep the fast, that is another matter. It is regrettable that Muslims themselves commit dishonor to the Shariah. For consider: those who kept fasts during these days did not become any thinner, and those who spent this month with contempt did not become any fatter. Their time passed, and their era also passed. These were winter fasts; it was merely a change in the timing of meals — eating at seven or eight instead of four or five. Despite such leniency, still many did not venerate the symbols of Allah, and regarded the blessed guest of God, the month of Ramadan which is worthy of honor, with great disdain. The arrival of Ramadan in months of such ease was a kind of criterion, and these fasts served as a scale for distinguishing between the obedient and the disobedient.

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God Almighty has granted every kind of freedom through the [British] Government; fruits and foods of various kinds are available, and there is no means of ease and comfort that cannot be obtained today. Despite all this, no heed has been paid—what is the reason for this? It is simply that faith no longer remains in the hearts. Alas, God is not regarded even as much as a lowly sweeper; it is as if the thought prevails that one will never have any dealing with God, nor will one ever have to face Him, nor will one have to go before His court.

Would that the denier reflect and consider that the proofs of God Almighty's existence are greater than the light of millions of suns. It is a cause for regret that when one sees a spark, one is absolutely certain that it has a maker; yet what great misfortune it is that, upon seeing God Almighty's boundless creation, one still does not believe in Him, or else possesses a faith that is tantamount to no faith at all.

God Almighty has many blessings upon us; among them is this: that He took us out of a blazing furnace—the era of the Sikhs was a fiery furnace—and the footstep of the English is a footstep of mercy and blessing. I have heard that when the English first arrived, in Hoshiarpur a muezzin called out the Adhan loudly. Since it was the very beginning, and the Hindus and Sikhs thought that these [English] too would stop him from calling the Adhan loudly, or that if a cow were wounded by someone they would cut off his hand just as they themselves would, they seized that muezzin who had called out the Adhan loudly. A huge crowd gathered and brought him before the Deputy Commissioner.

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...they took him away. Great and wealthy merchants and moneylenders gathered and said:

"Your Holiness, our seventeen

[flour?] bins have become polluted, our vessels have become impure." When these matters were reported to that Englishman,

he was greatly astonished: "Is there such a property in the call to prayer that food

items become impure?" He said to the magistrate: "Until an experiment

is conducted, this case should not be pursued." Accordingly, he ordered the muezzin: "You

give the call to prayer again in the same manner." He was afraid that perhaps another

charge might not be leveled against him for giving the call —

he hesitated a little — but when he was reassured, he gave the call

with the same force. The Sahib Bahadur said: "We have suffered no harm from it." He

asked the magistrate:

"Did you suffer any harm?" He too replied: "In truth, no harm

occurred." Finally, he was released and it was said: "Go, give the call to prayer however you wish —

Allahu Akbar (Allah is the Greatest)." What great freedom this is, and what a great favor of Allah the Exalted! Then,

if anyone's heart does not feel gratitude for such a favor and such an open bounty from the English government,

then that heart is extremely ungrateful for blessings, treacherous, and deserves to be torn from the chest and

cast out.

In this very village of ours, where our mosque is located, there used to be the residence of officials (kardaran).

That was the time of our childhood, but I have heard from trustworthy men that when the English took over, for a few days the same previous law continued. In those very days, an official (kardar) had come here; to his [...]

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There was a Muslim soldier. He came to the mosque and said to the muezzin, "Give the call to prayer." He (the muezzin) gave the call to prayer timidly, murmuring it in the same way. The soldier said, "Do you always give the call to prayer like this?" The muezzin said, "Yes, we give it like this." The soldier said, "No, climb up onto the roof and give the call to prayer in a loud voice, and call out as loudly as you possibly can." He was afraid, but finally at the soldier's bidding he gave the call loudly. Thereupon all the Hindus gathered together and seized the mullah. The poor man was very frightened and panicked, thinking, "The magistrate will have me hanged." The soldier said, "I am with you." In the end, the stone-hearted Brahmins, wielding knives, seized him and took him to the magistrate. They said, "Maharaj, he has polluted/corrupted us." The magistrate knew that the government had changed and it was no longer the Sikh kingdom, but he asked in a somewhat subdued tone, "Why did you give the call to prayer in a loud voice?" The soldier stepped forward and said, "He didn't; I gave the call." The magistrate said, "Wretches! Why do you cause a commotion? In Lahore now cows are openly slaughtered, and you lament over the call to prayer? Go, sit quietly." In short, this is a true and real account that issues from our heart. If we do not acknowledge the favor of that nation which brought us out from under the earth (under oppression/degradation), then how great a ingratitude and betrayal of salt (disloyalty) would that be!

Besides this, great ignorance was widespread in Punjab. One old man's teacher related, "I have seen my own teacher..."

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That he used to pray with great humility that he might once get to see Sahih Bukhari for 19 [rupees], and sometimes, thinking that where is it possible to see it, he would weep so much while praying that his hiccups would catch. Now, the same Bukhari is available for two or four rupees from Amritsar and Lahore. There was a certain Maulvi Sher Muhammad Sahib who had obtained two or four folios of Ihya al-Ulum from somewhere. For a long time, after every prayer, he would show them to the worshippers with great joy and pride, saying, "This is Ihya al-Ulum," and he would yearn that the complete book might be found somewhere. Now, printed copies of Ihya al-Ulum are available everywhere. In short, by the blessing of the English government, people's religious eyes have also been opened, and God Almighty knows well how much assistance has been rendered to religion through this very government, which is not possible in any other government. By the blessing of the printing press and the invention of various kinds of paper, all types of books can be obtained at low prices, and then through the postal service, they reach from one place to another while one sits at home. Thus, the path for conveying the truths of religion has become so easy and clear. Then, among the other blessings that have been obtained in the era of this government for the support of religion, one is that there has been great progress in rational, national, and mental faculties. And since the government has granted every community the freedom to propagate its religion, therefore, in every way, people have been able to speak and reflect upon the principles and arguments of every religion and to ponder over them.

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...an opportunity has been obtained. When the followers of various religions attacked Islam, the people of Islam obtained the opportunity to reflect upon their religious books for the support and truthfulness of their religion, and their intellectual faculties advanced. It is a matter of principle that just as physical powers increase through exercise, similarly spiritual powers also grow through discipline. Just as a horse is corrected under the whip of its rider, in the same way, with the arrival of the English, the opportunity to reflect upon the principles of religion has been obtained, and those who ponder have gained greater firmness and stability in their true religion. And at every point where the opponents of the noble Qur'an placed a finger, from that very place those who reflect have obtained a treasure of knowledge. And because of this freedom, the science of scholastic theology (ilm al-kalam) has also made considerable progress, and this progress has occurred specifically in this land.

Now if someone from Rome or Syria were to come, no matter how great a scholar or erudite he might be, he would not be able to give a sufficient answer to the objections of the Christians or the Aryans, because he has not had the opportunity to compare the principles of different religions with such freedom and breadth. In short, just as physically the English Government brought peace to the country, similarly spiritual peace has also spread fully. Since our connection is with religious and spiritual matters, we will mostly mention those affairs concerning the performance of religious duties which have been granted to us as a favor by the Government. Therefore, it should be remembered that man [enjoys] complete freedom...

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And one can perform acts of worship with satisfaction only when four conditions (21) are present in it, and they are these:

First: Health. If a person is so weak that he cannot get up from his cot, how can he be bound to fasting and prayer? And then, similarly, he will remain incapable of performing Hajj, Zakat, and many other essential duties; he will remain helpless. Now it should be seen how many facilities we have received through the government for maintaining physical health. In every big city and town, there is certainly some hospital where patients are treated with great sympathy and compassion, and medicine and food, etc., are given free. Some patients are kept in the hospital and are cared for and attended to in such a manner that no one could treat them at home with such ease, convenience, and comfort. A separate department of public health has been established, on which crores of rupees are spent annually. Great arrangements for the cleanliness of towns and cities have been provided. Separate arrangements exist for the disposal of dirty water and waste materials detrimental to health. Moreover, all kinds of quick-acting medicines are prepared and supplied at very low prices, to the extent that every person can keep some medicines at home and treat himself when needed. Large medical colleges have been established, and medical education has been widely spread to the extent that even in villages, doctors

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... are found. For the prevention of certain dangerous diseases such as smallpox, cholera, plague, etc., whatever measures the Government has recently taken regarding the plague — it is indeed very worthy of gratitude. In short, from the perspective of health, the Government has provided every kind of necessary assistance, and in this way has greatly supported the fulfillment of the first and essential condition for worship.

The second condition is faith. If there remains no faith in Allah Almighty and His commandments, and the leprosy of irreligion and atheism has taken root internally, then the compliance of divine commands cannot occur either. This is the reason why many people say: "This world is sweet, but the next world has been seen [i.e., is not visible]." It is a pity that on the testimony of two men, one criminal can be hanged, yet despite the testimony of one hundred twenty-four thousand prophets and countless saints being present, atheism of this kind has still not left people's hearts. In every age, Allah Almighty, through His powerful signs and miracles, says, "Behold, I am present," but these wretched ones, even while possessing ears, do not hear. In short, this condition is also a very important essential condition. For this too, we should be grateful to the English Government, because to strengthen faith and belief, general religious education is necessary.

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...and religious education was dependent on the publication of religious books. (23) Now, through the blessing of the press and the postal service, all kinds of religious books are available, and through newspapers there is also an opportunity for exchange of ideas. For people of sound nature, there is a very great opportunity to attain firmness in faith and belief. Apart from these things, the thing that is necessary and most urgently necessary for the firmness of faith is the signs of God Almighty which occur at the hand of that person who comes commissioned from God and revives lost truths and knowledges through his manner of conduct. So one should be grateful to God that He has commissioned such a person in this age again to revive faith and sent him so that people may progress in the strength of certainty. He came in the era of this same blessed government. Who is he? He is the very one who is standing among you and speaking. Since it is an established matter that until one has complete faith, one cannot perform virtuous deeds perfectly. To the extent that any aspect or pillar of faith is fallen, to that extent a person will be slow and weak in deeds. On this basis, a saint (wali) is called one whose every aspect is sound and who is not weak in any aspect; his acts of worship emerge in the most perfect and complete manner. In short, the second condition is the soundness of faith.

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The third condition for a human being is financial strength. The construction of mosques and the fulfillment of matters pertaining to Islam depend on financial strength. Apart from this, the management of civilized life and all affairs, and especially of mosques, becomes very difficult. Now, from this perspective, look at the English Government. The Government promoted every kind of commerce. By spreading education, it gave employment to the inhabitants of the country and also gave some people high positions. By providing means of travel, it helped them go to other countries and earn money. Thus, look at the doctors, pleaders, court officials, employees of the education department — in short, through many means people earn a reasonable amount of money, and merchants and traders, going to England and distant countries like Africa and Australia with various kinds of commercial goods, return wealthy. In short, the Government has made employment widespread and created many means of earning money.

The fourth condition is peace. This condition of peace is not within a person's own control. Ever since the world was created, its dependence has been placed especially upon the ruling authority. To the extent that the ruling authority is well-intentioned and its heart is free from deceit, to that extent this condition will be fulfilled with greater clarity. Now, in this age, the condition of peace is being fulfilled to the highest degree. I firmly believe that the days of the Sikh era were of a lower standard than even the nights of the English era. Near this very place there is a village called Botaer; this locality will be about two miles from Qadian Sharif. Jamali ❧

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...If any woman used to go from here, she would go weeping, crying, “God knows (25) whether I will return or not.” Now the situation has become such that a person may go to the ends of the earth, and he faces no kind of danger. The means of travel have been made so easy that every kind of comfort is available; as if sitting or sleeping in a train is like being at home—he can go wherever he wishes. For the protection of wealth and life, an extensive police system exists. For the safeguarding of rights, courts are open, where one may seek redress as far as he desires. What great favors these are, which have brought about our practical freedom! Now, if in such a state—when boundless favors are being bestowed upon body and soul—the quality of gratitude and thankfulness does not arise within us, then is that not a matter for astonishment? He who does not give thanks to the creation cannot give thanks to God Almighty either. What is the reason? Because that creation too is only a sent one of God, and it acts under the very will of God. In short, all these matters that I have described compel a person of good heart to be grateful to such a Benefactor. This is the reason why we repeatedly mention the favors of the British Government in our writings and in our speeches, because our hearts are truly filled with the delight of its kindnesses. Ignorant, ungrateful people, judging by their own hypocritical natures, interpret this practice of ours—which arises from truthfulness and sincerity—as false flattery.

Now I return again to the original subject...

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I wish to state that in this surah, first Allah Almighty said *Rabb an-Nas* (Lord of mankind), then *Malik an-Nas* (King of mankind). Finally He said *Ilah an-Nas* (God of mankind), which is the true object and desire of man. Allah means the One who is worshipped—the object, the sought after. The meaning of *La ilaha illallah* is that there is no object of worship for me, no object for me, no sought one for me except Allah. This is the true monotheism, that Allah Almighty alone should be considered worthy of all praise and eulogy.

Then He said: *min sharri al-waswasi al-khannas* — that is, seek refuge from the evil of the whisperer, the Khannas. *Khannas* in Arabic refers to a snake, which in Hebrew is called *Nachash*, because it had also committed evil before. Here He did not say Iblis or Satan, so that man may recall the trial of his origin—how Satan deceived their two parents. At that time his name was given as Khannas. Allah adopted this arrangement so that He may inform man of earlier events: just as Satan deceived man and turned him away from obedience to Allah, similarly he might not at some time make him disobedient and turn him away from obedience to *Malik al-Waqt* (the ruler of the time). Thus man should continually examine the intentions and plans of his own self, as to how much obedience to *Malik al-Waqt* is in me, and keep striving, and keep praying to Allah Almighty that Satan may not enter into him through any passage.

Now in this surah, the command of obedience that is given is the command of obedience to Allah Almighty alone, because An-Nas: 5.

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True obedience is only to Him, but God Himself has commanded obedience to parents, the spiritual guide and mentor, and the king of the time. And the benefit of obedience will be that you will be saved from the control of Khannas (the whisperer). Therefore, seek refuge so that you may remain safe from the evil of the whisperings of Khannas, because a believer is not bitten from the same hole twice. Once a calamity has come to you from a certain path, do not fall into it a second time. So in this Surah [Surah An-Nas] there is an explicit indication that you should obey the king of the time. In the word Khannas, properties have been deposited in the same way that God Almighty has placed properties in trees, water, fire, and other things and elements. The word 'Asr is originally from 'an sirr. In Arabic, the letter šād (س) (and its substitute (i.e.,) alternate. That is, this matter is among the divine secrets; in reality, human investigations come to a halt here. In short, everything is from God, whether it belongs to the category of simple substances or to the category of compounds. Since this is the case that He, by sending such kings, has delivered us from thousands of difficulties and granted such a transformation that He took us out of a fiery furnace and brought us into such a garden where there are delightful plants, rivers flowing on every side, and cool, pleasant breezes blowing; then how great would be ingratitude if anyone were to forget His favors? Especially our community, to whom God has given insight and in whom there is truly no hypocrisy, because in the One with Whom they have established a connection there is not an iota of hypocrisy — they ought to become an excellent model of gratitude.

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And I have complete certainty that there is no hypocrisy in my community, and their insight did not err in forming a connection with me, because I am indeed the one whose coming the insight of faith has directed them to meet. And Allah Almighty is Witness and Aware that I am that same truthful, trustworthy, and Promised One whose promise was given by the blessed tongue of our Master and Patron, the truthful and confirmed Messenger (peace and blessings of Allah be upon him). And I say truly, truly that those who have not formed a connection with me are deprived of this blessing. Insight is, as it were, a miracle. This word “insight” (firāsāt) is also with a fatha on the nūn and with a kasra on the nūn. When it is with a zabar, its meaning is “to mount a horse.” The believer, with insight, becomes a whip-rider over his own self; he receives light from Allah, by which he finds the path. For this reason, the Messenger of Allah (peace and blessings of Allah be upon him) said: “Fear the insight of the believer, for he sees with the light of Allah” — that is, fear the insight of the believer because he sees with the light of Allah. In short, the great proof of the true insight of our community is that they recognized the light of Allah. Similarly, I hope that our community will also progress in practical state, because it is not hypocritical, and it is completely free from that manner of our opponents that when they meet officials, they praise them, and when at home

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"When they come, they call you disbelievers. O my community, listen and remember that Allah (29) does not approve of this conduct. You who maintain a relationship with Me and maintain it solely for the sake of Allah — do good to those who do good, and forgive those who do evil. No person can become a Siddiq (truthful one) until he is single-hearted. He who walks with a hypocritical gait and adopts duplicity is eventually caught. The famous proverb is: 'A liar has no memory.'

At this moment, I wish to say another necessary thing, and it is this: kings often face difficult tasks, and those too are for the protection and safety of the subjects. You have seen that our government has had to wage war many times on the frontier. Although the frontier people are Muslims, in our view they are not upon the truth. Their waging war against the English is not correct from any religious standpoint or aspect, nor do they actually fight from a religious perspective. Can they offer the excuse that the government has not granted freedom to Muslims? It has indeed granted freedom, and such freedom as cannot be found even while living in Kabul and the vicinity of Kabul. The conditions of the Amir are not heard to be good. The only reason for these frontier madmen's fighting, apart from filling their bellies, is..."

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It is not that if ten or twenty rupees come their way, their so-called bravery is drowned; these people are cruel by nature and bring disgrace to Islam. Islam establishes the rights of the reigning monarch and the benefactor. These base-natured people, for the sake of their own bellies, break the limits set by Allah, and a great proof of their vileness, foolishness, and shamelessness is that for a single loaf of bread they readily shed the blood of a human being. Similarly, nowadays our Government is engaged in a conflict with a small democratic state over a train fare. That state is not larger than the Punjab, and it is sheer stupidity on its part that it has started a quarrel with so vast an empire. But now that the conflict has begun, it is the right of every Muslim to pray for the success of the English. What concern have we with the Transvaal? Thousands of favors are upon us from them; it is our duty to wish them well. A neighbor has so many rights that upon hearing of his distress one becomes restless with worry. So then, should our hearts not be grieved upon hearing of the afflictions of the loyal soldiers of the British Government? In my view, that person is utterly black-hearted who does not feel the Government's sorrows as his own sorrows. Remember, leprosy is of several types: one leprosy affects the body, which is called leprosy; and another leprosy affects the soul, which causes one to acquire a vile habit.

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Account of the Prayer Meeting

...who is pleased at people's evil and grieved by their good. Thus, of this sort ﴿31﴾ there used to be a man among us who would stay in the bazaar. If some lawsuit befell anyone, he would ask, "What is the situation of the case?" If someone told him that the man had been acquitted, or that things looked good, then calamity would come upon him and he would fall silent; but if someone said that a charge-sheet of the crime had been framed, he would be very pleased, and he would seat that person beside him and listen to the whole story. In short, in the nature of some people there is an element of ill-will, so that they wish to hear bad news and are pleased at people's misfortune, because the character of Satan is within them. So wishing ill of any human being is not good — let alone if it be good-will [that is owed]. Therefore I say to my Community that they should not adopt the model of such people, but rather, with full sympathy and true well-wishing, should pray for the success of the British Government, and should also practically show examples of loyalty. We do these things not for the sake of any reward or prize; what have we to do with reward and prize and worldly titles? The All-Knowing God knows well our intentions — that our work is purely for His sake and by His command. It is He who taught us to be grateful to the benefactor; in this gratitude we obey our Gracious Master, and from Him alone we hope for reward. So you who are my Community, value your benefactor Government well.

Now I wish that we should pray for the war of the Transvaal. That is all.

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After this, His Holiness raised his hands for prayer with immense fervour and sincerity, and all those present — whose number exceeded one thousand — joined in prayer. For a long time, supplications were made for victory and success. Thereafter, His Holiness proposed that a collection should also be sent for the wounded of the British Government, for which a notice was published, which is as follows:

The writer, Mirza Khuda Bakhsh, from Qadian

****An Essential Notice for His Community****

Bismillah ir-Rahman ir-Rahim. Nahmaduhu wa nusalli 'ala rasulihi al-karim.

(In the name of Allah, the Most Gracious, the Most Merciful. We praise Him and send blessings upon His noble Messenger.)

Since the Muslims of India in general, and the Muslims of the Punjab in particular, are under immense obligations to the British Government, therefore whatever gratitude the Muslims express towards this benevolent Government is but little. For the Muslims have not yet forgotten that time when they were caught in a blazing furnace at the hands of the Sikh nation, and not only were the worldly affairs of the Muslims destroyed by their oppressive hand, but the state of their religion was even worse than that. To perform religious duties was out of the question; rather, on merely calling the *adhan* for prayer, they would be killed. In such a pitiable condition, Allah Almighty sent this blessed Government from afar, like a cloud of mercy, for our deliverance. It came and not only saved us from the clutches of those tyrants, but established complete peace, provided every kind of comfort, and granted such religious freedom that we can, without hindrance, propagate our firm religion in the most excellent manner. On the occasion of Eid al-Fitr, we delivered a detailed speech on this subject, a brief account of which has already appeared in English newspapers; the remaining detailed account will soon be published by *Habibi fi Allah* (my beloved in Allah), Mirza Khuda Bakhsh Sahib. On the occasion of this blessed Eid, after recounting the favours of the Government, we addressed our community

— which cherishes sincere devotion to this Government and does not lead a hypocritical life like other people — [to respond to this call].

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...to consider it a grievous sin to spend (time). It was drawn to attention that all people should pray from the heart for their benevolent Government, that Allah Almighty may grant it a great victory in this war which is taking place in the Transvaal. And it was also said that after the rights of Allah, the greatest obligation of Islam is sympathy for all creation, and especially sympathizing with the servants of such a benevolent Government is a meritorious act, which is the protector of our lives, our wealth, and above all, our religion. Therefore, the people of our community, wherever they are, should give donations according to their ability and means for those wounded of the British Government who have been injured in the war of the Transvaal. Hence, by means of this notice, the people of our community are hereby informed that in every city, after completing the list and collecting the donations, they should send them before March 1st to Mirza Khuda Bakhsh Sahib at Qadian, because this duty has been entrusted to him. When your money along with the lists arrives, this donation list will be included in that report which has been mentioned above. Our community should consider this task necessary and comply with it very soon. And peace.

Signed: Mirza Ghulam Ahmad from Qadian, 10 February 1900

Good News

In the notice of 10 February, the wish was expressed that along with the report, the list of the names of the donors would be published. But since the bulk of the report has increased, therefore, the Most Holy Imam, the Guide of Mankind (Hazrat Imam Hammam Hadi Anam) does not deem it appropriate that the list be published. Large sums have been received only from a few individuals, and the rest are very small amounts. Accordingly, the largest sum received is that which came from Nawab Muhammad Ali Khan Sahib, Chief of Maler Kotla, and the smallest sum is up to 3 pai. Since His Holiness, the Most Sacred One, the Promised Messiah (upon him peace and blessings) has considered...

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Account of the Prayer Meeting (Roudad-e-Jalsa-e-Dua)

34) He does not like to delay much, and therefore, after waiting for the appointed date of the announcement, the sum of five hundred rupees was sent to the honorable Chief Secretary, Government of Punjab. Accordingly, the receipt which has come from the said Sahib Bahadur, we record below. But before we write out the receipt, we consider it necessary to make clear that His Holiness (Hazrat Aqdas) has been very pleased with those people who, according to their respective capacity and standing, have shown sympathy toward, and given aid to, the wounded, the widows, and the orphans of the British Government. And congratulations to those people who, by carrying out the command of the True Imam, not only pleased their spiritual guide (Pir-o-Murshid) but also became a cause for pleasing the True Sovereign of the Kingdom (Malik-ul-Mulk) and the figurative (temporal) rulers—because the King of the earth and the heavens, in this Holy Book which is in the hands of the people of Islam, has given a strict command that, after the right of Allah (Haqq Allah), the rights of His servants (Haqq-ul-'Ibad) be kept in view; and He has made sympathy for mankind a cause of His pleasure and approval, whether that human being be of any religion and of any nation, whether he be of the East or of the West—He has commanded sympathy for all. And then, one who is benevolent and protects our rights, sympathy for him is necessary to an even higher degree. Who is more benevolent and well-wishing than this British Government, which has helped the people of Islam on many occasions and, having delivered them from dangerous and soul-wracking calamities, has given them a place on the shore of peace and safety?

The contribution (chanda) that was sent on behalf of this poor community was an exceedingly small thing in comparison with the magnificent Government; but that high-minded Government accepted it with great honor, and moreover also expressed pleasure. Fortunate are those people who, by sharing in the joy and grief of the rulers of the time, keep in view the ranks of ruler and ruled. And how high-minded and magnificent is that Government which looks upon the humble contributions and congratulations of its subjects with a gaze of grandeur and honor! Is it a small matter of appreciation that, upon

the paltry sum of five hundred, the honorable Nawab Lieutenant Governor Sahib Bahadur, with [all] his titles, sent a receipt of approval—and the conquests of Africa

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Upon sending a telegram of congratulations to the South, His Excellency the Imam of the Age, the Guide of the People, was honored by His Highness the Nawab Governor General and Viceroy Bahadur, with titles, and by His Honour the Lord Sahib of Punjab, who in their respective letters expressed

pleasure and offered thanks. In any case, this Government is worthy of gratitude. May God Almighty grant this Government,

which is the supporter of peace and freedom, a long life and bestow upon it an abundant share from the Heavenly Kingdom.

Now the translation of the three letters is recorded below so that readers may read them and

gain pleasure.

Letter No. 234

From J.M.C. Doey Sahib Bahadur, I.C.S., Acting Chief Secretary
to the Government of Punjab.

To Mirza Ghulam Ahmad Sahib, Chief of Qadian, District Gurdaspur, dated 26th March 1900, from Lahore.

Sir! By direction of His Honour the Lieutenant Governor Sahib Bahadur, we are to inform you that the generous donation of a sum of Rupees, which was sent on behalf of you and your followers

for the aid of the sick and wounded brothers of the British Government in South Africa, has been received

and has been forwarded to the proprietors of the King King Company in Bombay.

I am, Sir, your most obedient servant, M. Doey, Acting Chief Secretary
to the Government of Punjab.

Letter No. 166

Dated 19th March 1900, from Lahore

From W.R.H. Merk Sahib, C.S.I., Acting Chief Secretary to the Government of Punjab

To Mirza Ghulam Ahmad Sahib, Chief of Qadian, District Gurdaspur.

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36. Sir! I have been directed by His Honor the Lieutenant Governor that I should inform you that he tenders you his cordial thanks in return for the congratulations which you have offered on the victories which have fallen to the lot of the British Government in South Africa.

Your most obedient servant,

W. Merck, Esq., Acting Chief Secretary to Government, Punjab

Letter No. 211

From W. R. H. Merck, Esq., C.S.I., Acting Chief Secretary to Government, Punjab

To Mirza Ghulam Ahmad, Esq., Chief of Qadian

Dated 21st March 1900, from Lahore

Sir! I am directed to inform you that the Government of India have been pleased to accept with much pleasure your congratulations on the victories which have been achieved by the British Government in South Africa.

Your most obedient servant,

W. Merck, Esq., Acting Chief Secretary to Government, Punjab

Translation of the English letter

No. 307, dated 18th April 1900

To Mirza Ghulam Ahmad, Esq., residing at Qadian, District Gurdaspur — a receipt in person. The following letter of this office, No. 234, dated 26th March 1900, is to be sent.

By order of the Under Secretary to the Government of Punjab,

Signature of the Under Secretary

Translation of the English receipt

D. No. 1438 — Lord Mayor's Fund

Which has been established for the relief of the widows, orphans, and wounded of the Transvaal. From Bombay, dated 31st March 1900. A sum of five hundred rupees has been received on behalf of Mirza Ghulam Ahmad, resident of Qadian, District Gurdaspur, and his disciples. This donation, which is for the above-mentioned Fund, is to be forwarded to the proper channel to the Right Honorable the Lord Mayor.

Signature of the Treasurer, King King Company

Compiler: Mirza Khuda Bakhsh, from Qadian

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Qasida by Maulvi Abdullah Sahib Kashmiri

Infinite praise be to the Lord, the Creator, whose beauty appears in every manifestation.

Upon the manifestations of His own attributes He cast a reflection.

Abiding also in the resurrection of life,

In existence and in

For the perfection of our being upon the face of the age,

According to our need He gave us all countless provisions.

Whatever we required for body and soul, He Himself prepared out of mercy for us, the Creator.

The sun, the moon, the stars, this earth and sky,

Pleasant food and drink, and delicious fruits,

This pleasant breeze that blows every moment from His grace,

All these gardens, tulips, and flowing waters of waterfalls —

All this is from the mercy and grace of the Almighty's essence; without His favors, time becomes dark and gloomy.

In truth, all praise is worthy of the essence of God, for the beauties of His grace are a limitless ocean.

Out of His grace, favor, wisdom, and lofty station,

In manifestations His mercy shone upon the age.

From the manifestation of His Lordship He revealed His countenance, so that through a manifestation He might become the bestower of grace upon our body and soul.

This existence of parents is a shadow from the Lord of mankind; for this reason the mother takes the child to her bosom.

For the perfection of human morals, O perceptive one,

Look upon the manifestations, remember the essence of the Creator.

Gratitude to God is gratitude to the manifestation of His graces;

With faith, remember: "He who does not thank people" —

God said: "O believers, do good to your parents." From this truth, goodness became manifest in the world.

The guide of religion and of the unity of the Eternal God,

For the sake of our spirits, he became a manifestation of the Lord.

In this age, that sun has risen from the horizon of India, appearing to the world like the noonday sun.

Since from time the praise of that exalted king comes, what do I know of describing the beauty of his noble countenance?

Our master, our leader, the guide of the realm of faith —

A lover of the countenance of Muhammad, always like one distraught.

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38. From his pure face emanates the fragrance of the Eternal Beloved; from the tip of his musk-scented locks it strikes like Tartary musk.

Upon the world it shone, like this world-illuminating light; the water of life, for the sake of faith, flowed in the stream of Tabar.

From the breeze of the light of faith, the garden of the heart became fresh; upon the pure brain and nature, the spring breeze blows.

In the rose garden of Muhammad, this nightingale cried out: the garden of faith had been ruined, spring has brought it back again.

A nightingale is in the garden of sanctity, this auspicious-natured one; from its cry, the eyes of the heart of the angels became tearful.

In the station of nearness to God, his foot reached high; from the wine of the love of Muhammad, he became beside himself.

The Truth (Allah) by His blessings made him distinguished in the world; he became honorable in the court of that All-Powerful Knower.

In the town of Qadian, from the sky it came down; upon the dead earth it rained, this spring cloud.

For his verification, a call came from the sky:

The sun and moon, the month of Ramadan, and also the crowned star —

Jesus of blessed conduct, and also the Mahdi of the end times.

For the sake of heading somewhere, these warriors seeking battle:

O Imam of the time, he came so that through truth and honesty,

He came for the purpose of removing doubt about the thought of battle.

That one due to whose deeds Islam became utterly ashamed —

The secret of faith is revealing to the world.

Allah, the Bestower of favors, said “Malik al-Nas” in the Qur’an — this is a clear indication of the existence of a king.

In the world, for all creatures, a just king;

By the graces of God, he became the shadow of the Creator’s kindness.

Whoever does not give thanks to the just king

Is a denier of God’s blessings, disgraceful and also contemptible.

That pure-hearted Prophet, the crown of the prophets —

He granted honor and glory to the era of Kisra (Chosroes).

The Generous Being has ordained: do good with the good; turn away from evil, and be not friends with the evil-natured and evil-practiced.

Recognizing the truth is obligatory for every creature of God;

The denier of God’s blessings — his abode is an evil resting place (bi’s al-qarār).

In short, in the pure era of this king of Hindustan, the one by whose kindness the autumn wind became spring;

On all sides spread the shadow of justice of this kingdom; at this time also came into the world the successful Mahdi.

The British Government is the shadow of the Pure God;

One should remember the era of the oppressive tyrants.

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Whoever enters the covenant of the Sikhs, oppressors, may they be regarded with contempt — see what acts of tyranny and countless cruelties they committed. (39)

A calamity arose following the call to prayer — for the sake of a single cow, they would burn people in fire.

From your complaints, the world was a dark night — suddenly, from the horizon, a king laden with light arrived.

This blessed kingdom cast its shadow upon us — suddenly, through the grace of the Truth, our path became as clear as daylight.

Security and prosperity became prepared through the existence of the kingdom — for the sake of faith, a horseman also descended from on high.

That lord of his, to complete the proof from heaven, gave a treasure of spiritual knowledge as well as a sharp sword.

With a heavenly lance, he slew the one-eyed Dajjal — the fate of that one-eyed wretch became like the abode of destruction.

He was slain by the sharp sword — that vile gem, those evil-natured ones, on that day were ashamed before the Truth.

For the help of the wicked-tongued advocate, there was no power — in that dead existence, that [unclear] helpless.

From the tree of the holy garden, this youth is a branch — the gardener watered it, [and] the tree became fruitful.

Out of foolishness, whoever strikes its root with an axe — he breaks his own foot, and his soul burns in fire.

In his forehead is the light of truth, constantly apparent from his honesty — his musk-

scented lock became fragrant in the world.

When praise of that full moon of the night entered my heart, yet in uttering it, the description of the boundless ocean cannot come forth.

This slave is of that king of the beautiful ones whose name is Mustafa — he who struck the root of the cross with an axe for the oneness of God.

He established against the world the helplessness of the idol of the Christians — the ancient corpse showed its face from the scab.

The sweet-voiced nightingale in the holy and majestic garden — wailing from love of God, has come upon the branch.

The heavenly champion, possessing perfect dignity and honor, the holy ones — on his right and left serve him.

He manifested the works of the power of God from the Divine — he tore the veils of the corpse-eating deniers.

No one comes out into his field for deceit — the enemies barking and taking refuge in the corner of a cave.

A violent trembling fell upon the door and wall of the world — when this renowned one roared once in the field of battle.

On the seat of honor, the leader, he is the guide of the believers — for the support of the religion, he came as a firm sign.

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Roydad Jalsa Dua (Report of the Prayer Gathering)

From the bounties of heaven, Darul Aman is adorned;

The creation and the world, as well as the surroundings, are illuminated.

With sincerity and purity of heart, he became a well-wisher of the kingdom;

Not through deceit or flattery, but by the command of the Creator.

For God has said: "Goodness is for the virtuous." The ignorant, confused man twists words and rushes headlong into trouble.

The ignorant, mosque-sitting fellow rebukes me;

For my well-wishing towards the dignified kings.

We do not fear the uproar of these dog-natured ones;

We feel shame, disgrace, and dishonor from hypocrisy and wickedness.

From God we seek the fortune of the King of Hindustan;

What have we to do with such impure-natured people of the world?

O Allah! People must constantly seek refuge;

From the harm of the enemy of life, who is like a serpent.

O God of the kingdom and the world! O refuge of the truthful!

For the upright ones on earth, send down the cloud of mercy as rain.

Upon those wicked ones who turned their faces away from the truth,

Let fire rain down upon their heads; bring low these impure ones!

Cast a gracious glance upon my pitiful state, and favor me;

Keep me intoxicated with the wine of love for the Imam of the world.

That Qadiani Messiah, the lover of the Best of Mankind (the Prophet, peace and blessings of Allah be upon him);

May the mercy of God be upon his soul, in both worlds.

Translation of Persian Passages

Title: The Messiah in India. Immeasurable and boundless praise and endless and infinite gratitude to the Compassionate and Generous God, the King of jinn and mankind, who is the Guide of the priceless jewel and the alchemical prescription for the lost.

Page 103. Because you were among the followers and associates of Solomon (peace be upon him), for that reason the people of Arabia used to call you "Solomonic."

Page 129. Among human beings, only that one is perfect from God who is God-manifest with bright signs. From his face shines the light of love, truth, and purity; his character is generosity, humility, and modesty. All his attributes are a reflection of God's attributes, and his steadfastness is like the steadfastness of the prophets. In his fountain surges an ocean of eternal effusion, and in his face the face of the Great God is seen. His flight is always toward the sky, and his being is entirely mercy, like that of Mustafa (peace and blessings of Allah be upon him). God announces his advent in the Holy Quran, and from the Messenger too hundreds of praises and salutations are sent. He never lets any lack of sincerity occur in the path of his Beloved, no matter how powerfully the storm of afflictions rages. In the path of that Honored Friend, he fears no calamity, even if a dragon lies in wait along the way of that Companion. He forbids himself sleep and pleasure, while all the good and evil are caught in the calamity of that pleasure and luxury. His heart falls from his hand and his cap from his head, and he is pure from every kind of self-conceit and hypocrisy. His principle is only mercy and kindness toward creation, and his way is entirely compassion and generosity. His noble heart remains ever sorrowful with the longing that the company of evil people might somehow be guided.

He always avoids the company of the wicked and is zealous for the religion, like the friends of Allah. He is the refuge of the religion and the place of protection for the Muslims, and through his prayer he averts the decree (of fate).

Page 130. So you may strike a thousand blows, but your difficulty is not resolved; however, when you go before him, a single prayer of his suffices. In this world, his life is like the life of a lion — that is, others receive nourishment from his prey. Sometimes he displays a sign for the sake of the religion of Islam, and sometimes he encounters a battle with the wretched. He is victorious and aided by Almighty God, and he resolves the difficulties of the Shariah. The light of the love of that Eternal Beloved radiates from his face, and the glory of that Exalted One shines within him. The unveilings of the people of spiritual unveilings are for his sake, and even the stars proclaim the sound of his advent. In short, the station of sainthood possesses many signs — it is not that whoever puts on a patched cloak should be reckoned among the saints. The key to all this wealth is love and loyalty; blessed is the one who attains such wealth. The discourses of spiritual poverty (*_faqr_*) can also be recited by rote, but the mark of the men of this path is truthfulness and purity. What can I describe of the difficulties of the straight path? For every step, weeping and lamentation are essential. May God burn that which does not burn in the path of the Friend! May God cause to die that which flees from annihilation! No one can wear the crown of victory and success except the one who is sacrificed for the protection of the religion. A person does not receive heavenly signs except the one who becomes annihilated for the sake of God. That person alone attains the station of miracles and extraordinary feats who is at the rank of friendship and election. There is a need for such an Imam to come in the religion when the creation becomes ignorant, irreligious, and like dead people. All the people of the world are under the burden of his favor, for he is the refuge of the religion of Islam. Although he does not wield a sword, yet with the sword of argument he overturns the ranks of that people who have gone astray.

131. He comes from the presence of the Generous Lord like a wrestler, and at every moment his sole aim is to assist truth. On the day of wrestling and battle, he repeatedly shows his hand, only in the hope that some soul may be saved. This is the company of God's chosen ones; these are the signs appointed for them by our God. They spend every breath in war and combat, so that people may be protected from trials. Your night passes in restful sleep because they guard you with great compassion. Become a slave of the courage of those men of the battlefield, for it is through the men of war that both women and men obtain peace. It is they who are the backbone and support of the religion of Islam, whose hearts bleed for the religion of Mustafa (peace and blessings of Allah be upon him). This is why the heads of all worthy and good-natured people are bowed in humility at the threshold of these people. It is foolishness to show arrogance and pride in the presence of these brave men; whoever acts arrogantly is utterly shameless. What place is there for pride, for they are the refuge of every human being; it is through them that everyone's honor is preserved. If you separate from their place of refuge for even a moment, the capital and wealth of faith will depart from you. The heads of these sincere and righteous ones remain beneath the sword, so that the head of that nation which is in distress may be saved. Their principle is pure sympathy, love, and affection, and their way is humility and the seeking of divine pleasure. Thousands of precious lives be sacrificed for that one heart which remains intoxicated and selfless in the pleasure of the Almighty Lord.

Page 132. If your path passes through the solitude of the holy people, you will know what kinds of lights pour down there. These people pay no attention even to the wealth of both worlds; their compassionate heart remains intoxicated with the love of the Beloved. Do not pride yourself on the green cap and the woolen cloak, for beneath the ostentatious rag there are many deceptions. Only that man can serve with such arms and strength whose heart and soul are deeply moved for the guidance of others. The one whose heart is restless day and night for the sake of creation — it is an established truth that he alone is the servant of the people.

The devastation of calamities shakes the foundation of religion, if the shelter of these people is removed from our faith. This is the reason that when the years of a century come to an end, such a man appears who is the vicegerent of God for the religion. I have received this glad tiding from the unseen that I am that very human being who is the reviver and guide of this religion. Our flag shall be the refuge of every fortunate person, and the fame of open victory shall be attached to our name. If the creatures rush towards us, do not be astonished, for where there is a wealthy man, the poor gather. That flower which shall never see the face of autumn is in our garden, if your fortune be favorable. I say with a loud voice that I am the Messiah, and I am the caliph of that King who is in heaven. It has been decreed that one day thousands of lives and hearts shall be sacrificed in my path upon the face of the earth. The dead earth also yearns for the breath of Jesus; if you yourselves are devoid of action, how can your sermon have any effect? The doors of grace have been opened; if even now you do not come, then this is the ill omen of your misfortune. Do not, out of foolishness, seek that Messiah and Mahdi whose work shall be entirely bloodshed and warfare. O my dear one! The way to support religion is altogether different; it is not that if someone denies it, you immediately draw your sword. What need is there for you to draw the sword for the sake of religion? That religion is not religion whose foundation is upon bloodshed. When a religion is well-reasoned, rational, and luminous, what heart could there be that would deny such a faith? When a religion is true, it has no need of a dagger, for the power of speech armed with proofs is miracle-like. Since you have not yet emerged from the cycle of carnal desires, therefore your every wish is for oppressive coercion.

Page 133. Coercion does not establish proof in the world; if you have intellect, go and present arguments against it. Coercion shatters the assembly of the righteous; for this reason, the method of coercion is wrong. Beware, coercion is itself a proof of defeat; how can it bring solace to people's hearts? You accuse me of disbelief because of this, that in your view it is correct to call the righteous disbelievers. If this is your statement, then it is no cause for wonder, for he who is without skill is a babblers.

Let him say what he will, for you have no knowledge of how great a station belongs to those who dwell at his threshold. I am prepared to endure every injustice, even if I am killed, because every action and deed is surely recompensed. You should have cleansed both your eyes so that you could see my face; otherwise, in your sight every act of justice will appear as oppression. In this statement of mine, that idle babbler finds fault who is ignorant of the path and custom of our religion. Where is such a truthful divinely-inspired one (mulham-i sādīq) upon whom our reality might be revealed even from behind the veil of concealment? The time to awaken has come, but you are still asleep; hear that every last night the angel gives this very call. Through the force of knowledge, virtue, and miracle-working, no one can reach us — where is that person who claims knowledge, virtue, and miracle-working? You may display thousands of coins, yet they cannot rival our coin in brilliance and purity. That supported person who is the Messiah of Adam and the Mahdi of the time — no one among the God-fearing can attain his station. This world was closed like a bud; I have brought (for it) those blessings which the morning breeze brings. How many trials have arisen in this age, and what path of evil is there that is hidden? It is impossible for you to escape these trials unless you follow me. The person whom even the wing of a bird has not benefited should remain in our shadow for two days. My rulership has been established from God, because I am the Messiah of that God who is in heaven.

Page 134. I had no desire whatsoever for this address, but what is my fault when such is the command from God? I do not long for any earthly crown or throne, nor is there any desire in my heart for a royal diadem. For me it is enough that the heavenly kingdom be attained, because earthly realms and properties have no permanence. When God has consigned me to heaven from the very first day, how then can my gaze fall upon worldly wealth? When my abode and refuge is the Garden of Paradise (Jannat al-Firdaws), then why should my dwelling be in the refuse of this pit? Even if the entire world were to despise me, what sorrow is that to me, because with me is that Powerful God who is possessed of great majesty. I am the Messiah of the time, and I am the interlocutor of God (Kalīm Allāh); I am that Muhammad and Ahmad who is the Chosen One (Mujtabā).

Not only is he Balaam, but worse than Balaam is that ignorant one whose battle with the Kalim of Allah is subject to the desires of the self. I have flown out of that cage whose name is the world; now our place is upon the battlement of the Throne. My passage has been through the garden of Allah's pleasure; my station is the meadow of chosenness and sanctity. The perfection of purity and truthfulness and sincerity, which had become extinct, has been re-established through my speech and exhortation. O you who are utterly unaware, do not be angered by my words, for what I have said, I have said by the revelation of God. The person who abandons his selfhood and merges into the light of God — every word that comes from his mouth will be truth. I have not come for conflict and quarrel and jihad; the purpose of my coming is to teach the lesson of piety. We have become content with the dust of humiliation and the curses of people, because the fruit of annihilation is everlasting life. My inner being is filled with the love of that Light by which there comes illumination in the time of misguidance. There is no freedom except the bondage of love for His countenance, and His pain is the cure for all diseases. His grace and bounty nurture me at every moment; if your eyes are open, you will perceive this matter. There are thousands of images in the workshop of power, but the manifestation of the Rahman is seen only through our image. I have come in order to illuminate the path of truthfulness and to take to the Beloved the one who is righteous and pious. I have come in order to open the door of knowledge and guidance and to show the people of the earth those things which are heavenly.

Page 135. You have no right to deny us, for you are a coward; sit with the women if you have any shame. My heart and soul have become melted in support of the faith, but your eye is still blind — what tyranny is this! What concern is it to you if the faith is destroyed, for your heart is being roasted every moment by greed and desire? You yourself have become distant due to your detachment; otherwise, from God's door the call to summon goes out in every direction. Why do you, out of ignorance, complain of the Rahman? Become pure, so that from that side as well there may be treatment with purity. Such a time, such an age, and such and such blessings! Yet if you still remain deprived, what wonder is there at this misfortune?

Look, then, at this house of mine—light is pouring down upon it, but if you are blind, how can you see? You, whose work is only adornment and worldly desire like women, how can the inclination towards guidance arise in your heart? May a thousand ascetics be sacrificed upon one arm of those people whose life is devoted to the true religion. They are captives of God's love and worshippers of His beauty, and they follow the path that is the path of annihilation. The Imam of the time is that same wrestler of the battlefield whose head has a sword upon it, and whose head is in the presence of God. What can you recognize of the character of chivalrous men, for all your traits are like those of women? In their eyes, the world and its honor are as contemptible as a straw of a mat in your sight. The moon cannot compare to their face, for its light is from the sun, and their light is from God. These people are honored in the Divine Court, and their prayer of lamentation rends the sky. I do not see anyone like them in the seven heavens, even if every heaven were a fountain of light. By their company, the urges of sin are dissipated, and in their garden, that spring blooms which brings delight to the heart. You may try a thousand times, this copper of the self will not turn into gold, but their friendship, which has the effect of alchemy, (this is possible). If you yourself flee from them, then well and good; otherwise, it is impossible that the shadow of their kindness should be separated from you. These people trample the dust of greed and desire under their feet, saying that to abandon a friend for the sake of one's own wish is injustice. My mentor has entered me into this group of his with such a passion that has no limit or end. Page 136. The eyes of creation can see my light like the moon, provided that deliverance from veils is attained. I will show them thousands of kinds of signs, provided that we are tested with patience. By the abundance of the rain of blessings, the sky has come near the earth. Where is the seeker of God, so that his certainty may increase? Where is such a heart that has the fear of God, and where is such a delicate eye that has shame and modesty?

Do not take pride in worldly honor and positions, O intelligent human, for this ease and comfort of yours is not permanent. This good time of yours will pass away like a dream; do not hope that this state will remain forever as it is. You perform the prayer, but you are heedless of the Qiblah of your true aim; I do not know what benefit there is in such prayers. Hearing the mention of the Resurrection causes the eyes to become bloodshot, provided there is fear of God in the heart. To desire union with God while having a blackened heart! Alas, only that person attains to God who annihilates himself in His path. Set foot in the station of the spiritual ones, for without that, the world and all worldly affairs are nothing but trials and tribulations. When is this the time for restful sleep and a place of peace and pleasure, when the crocodile of death is constantly pursuing you? All success lies in attaching the heart to the Beloved; what a beautiful face it is, whose captive is truly free! A thousand thanks that I have seen the face of my Friend and have tasted all those delights which contain the pleasure of meeting (Him). I am breaking the pride and arrogance of the deniers of the religion; here I am present—where is anyone else to stand against me? I am spreading light like a bright and shining sun; where is another? And who possesses such power? The works that I do and the signs that I show make it evident that my entire undertaking is from God. Now that thousands of flowers have bloomed in my garden, if you do not seek (them), it will be a grave mistake. Ask for life and seek patience until the time comes when the light of our sun becomes such that it removes blindness. Untie the knot of your heart and look carefully at our work; if your heart becomes pure, you will also gain a purified intellect. What has happened to you that you sit wailing and lamenting in grief, whereas the season is such that every bird is chirping? Abandon the idea of creating division, for the time has come when all the people of God and the pious ones are to be gathered together.

Page 137. God's eternal decree has brought this age and this time; what are you that you could turn back this destiny and divine ordinance? Do not go away in foolishness, but come and sit near us, for the shade of the people of God is a source of healing.

Spend a few days in the circle of the righteous—perhaps the grace of that Almighty One will loosen your knot. What a good time that will be, when you come to our side; blessed be your fortune if longing and desire arise in you. Alas! What oppression you are inflicting upon your own soul! A thousand regrets upon such a mind and understanding!! What need is there for you to bear the trouble of composing books, for the test of a supplicant is also through supplication itself. By God's oath, I desire no honor or rank whatsoever; my purpose is only the support of Islam. May my fate's face be blackened, if there is any motive other than God in my heart. How can that black-hearted man attain salvation, who seeks to oppress one with a heart like mine? There is no flood like the flood of our eye—fear that this flood may not be right before you. You should fear the sighs of the group of the Abdals, especially if it is the sigh of Mirza (Ghulam Ahmad).

Page 202: Whatever is needed for a new marriage, I will arrange all that equipment.

Page 219: O Pride of the Messengers, I have come to know your (exalted station) of proximity to Allah; therefore I have arrived late because I have come from very far.

Page 265: Now appear and come forth, for your time has drawn near, and now the time is coming when they will be taken out of the Muhammadan ditch, and their foot will be placed upon a high and strong minaret.

Page 290: O those many desires that have turned to dust! Until one whose falsehood is proven, may his face be blackened.

Page 300. When God wants to expose someone's faults, He inclines their nature towards taunting righteous people.

Page 305. This is the young man who has seen difficulties and hardships and is well acquainted with battle and warfare. His heart was very inclined towards the caliphate, but Abu Bakr came in between.

Page 320. Until the one whose falsehood is proven, may his face be blackened.

Page 340. The sky and the moon and the sun have borne witness so that you do not deny me out of ignorance and heedlessness. When you do not have God's help like the righteous, it is far from justice that you claim to be upon the truth.

Page 378. Wheat grows only from wheat, and barley from barley. Do not be heedless of the recompense of your deeds.

Page 382. In the soul of Muhammad (peace and blessings of Allah be upon him) there is a wondrous light. In the mine of Muhammad (peace be upon him) there is a strange and unique ruby. The heart becomes purified from darkness only when it enters among the friends of Muhammad (peace be upon him). I am amazed at the hearts of those unworthy ones who turn away from the table-spread of Muhammad (peace be upon him). In both worlds, I do not know any person who possesses such majesty and glory as Muhammad (peace be upon him). God is intensely displeased with the person who bears enmity towards Muhammad (peace be upon him). God Himself burns that despicable insect who is among the enemies of Muhammad (peace be upon him). If you desire deliverance from the intoxications of the self, then become one of the intoxicated lovers of Muhammad (peace be upon him). If you desire that God praise you, then become from the depth of your heart a praiser of Muhammad (peace be upon him). If you desire proof of his truth, then become his lover, for Muhammad (peace be upon him) himself is the proof of Muhammad.

My head is sacrificed upon the dust of the feet of Ahmad (peace and blessings of Allah be upon him), and my heart remains ever devoted to Muhammad .ﷺBy the locks of the Messenger of Allah, I am ready to be sacrificed for the luminous face of Muhammad .ﷺIf in this path I am killed or burned, still I will not turn my face away from the court of Muhammad .ﷺIn matters of religion, I fear not even the whole world, for I bear the color of the faith of Muhammad .ﷺ

(Page 383) To sever ties with the world is most easy when one remembers the beauty and beneficence of Muhammad .ﷺEvery particle of mine is sacrificed in His path, for I have beheld the hidden beauty of Muhammad .ﷺI know the name of no other teacher; I am but one taught in the school of Muhammad .ﷺI have no connection with any other beloved, for I am slain by the coquetry and grace of Muhammad .ﷺI need only the glance of that eye, full of affection. I desire nothing but the garden of Muhammad .ﷺSeek not my wounded heart in my side, for I have tied it to the hem of Muhammad .ﷺI am that exalted bird among the holy ones who makes its nest in the garden of Muhammad .ﷺYou have illumined my soul through love — O Muhammad ,ﷺmay my life be sacrificed for You. If in this path I am sacrificed a hundred lives, still regret will remain that this is not worthy of the glory of Muhammad .ﷺSuch awe has been given to this youth that no one dares to face him in the field of Muhammad .ﷺO ignorant and misguided enemy, beware and fear the cutting sword of Muhammad .ﷺSeek this path of God, which people have forgotten, among the family and helpers of Muhammad .ﷺBeware! O you who deny the glory of Muhammad .ﷺand His radiant light. Though miracles are now lost, come and see them among the slaves of Muhammad .ﷺ

(Page 394) That opponent who was alive on Saturday left no trace by Sunday. Where is that Lekhram today? On Sunday, all, both elite and common, are asking.

Page 395. At this age, his nature was very harsh; no human killed him, but God Himself killed him. The face of the Beloved is not hidden from seekers. It shines in the sun and in the moon as well. But that beautiful face is hidden from the heedless; a true lover is needed so that for his sake the veil may be lifted. His sacred hem is not grasped by arrogance; there is no way to him except through humility, pain, and restlessness. The path of that Eternal Beloved is very dangerous; if you want safety for your life, abandon self-will. The intellect of unworthy people cannot reach the depth of His speech; only he who abandons ego finds the right path. The problem of understanding the Qur'an cannot be solved by worldly people; only he who drinks this wine knows its taste. O you who have no knowledge of inner lights, whatever you say against us does not cause anger. We have spoken these words by way of advice and goodwill, so that that festering wound may be healed by this ointment. Treat the illness of rejecting prayer with prayer itself, just as at the time of a hangover, wine is treated with wine.

Page 396. O you who say, "If prayers have any effect, show me where it is," then run to me so that I may show you the effect of prayer like the sun. Beware, do not deny the mysteries of God's powers; end the argument and see from us an accepted prayer.

Page 545. So that the one whose lie is proven may have his face blackened.

Page 562. My heart has become bloodied by your excuses and lies. God alone knows what state my heart has come to concerning this religion. I could not understand at all why your heart became so bold in enmity toward me and so turned against me.

Page 567. You challenged me to a contest, and you yourself fell into the trap. Make your thinking more mature, for you are still raw.

Page 572. When the period of my father's life came to an end, he gave me this one piece of advice and departed.

Page 621. A liar has no memory.

Page 629. All boundless praise (and glorification) to that Lord God, whose countenance's beauty became manifest in every manifestation. He who spread His attributes over the manifestations, (so that) the completion of our existence might occur in the world. In our existence, in our preservation, and in the establishment of our life, He provided us with all necessary provisions according to need, which are countless. Everything that is essential for our body and soul—the Creator Himself, out of His mercy, provided all of that for us. The sun and the moon, the stars, this earth and sky, favorite provisions for food and clothing, and pleasant fruits. This pleasant breeze that blows every moment by His grace, these gardens and red tulips, and the waters of waterfalls—all this is the mercy and beneficence of that Great Being. Without His favors, this age would become dark and gloomy. Every kind of praise is in truth worthy only of that True Being, whose excellences of beneficence are an endless ocean. Through His grace and favor, wisdom and exalted station, His mercy is resplendent upon this world through His manifestations. By reason of His Lordship, through the manifestation, He showed His countenance so that it might become a conveyer of bounty to our body and soul. The existence of parents is also but a shadow of the Lord of mankind. This is the reason why the mother clasps the child to her bosom.

Listen to a point for the completion of human morals. Look at the manifestations and remember the Essence of the Creator. To give thanks for the manifestations of His favors is itself thanksgiving to God, and by virtue of your faith remember the hadith: "He who does not thank people [does not thank Allah]." The True God commanded: "O believers! Show kindness to your parents." The reality of the secret of kindness has been revealed to the world. Religion and the Oneness of the Eternal God, the Guide of the path, has become a manifestation of the Lord for our souls. This age has caused this sun to rise upon the world from the land of Hind like the sun at its meridian. How can I praise that exalted King? How can I know the attributes of the beautiful countenance of that lofty Being? Our Master, our Guide, and the Leader of the realm of religion – the entire age is madly enamored of the countenance of Muhammad (peace and blessings of Allah be upon him).

Page 630. From his pure face comes the fragrance of the Eternal Beloved, and from his musk-laden locks comes the scent of Tartar musk. He has shone like the sun that illumines the world, and life-giving water for faith has flowed in the rivers. With the fresh breeze of the light of faith, the garden of the heart has become verdant, and the spring breeze is blowing upon the pure-natured people. This nightingale has raised its lament in the garden of Muhammad (peace and blessings of Allah be upon him), and has brought spring anew to the desolate garden of religion. This blessed being is a nightingale in the garden of purity. Through his sighing and wailing, the eyes of the hearts of the truthful have become tearful. In the station of nearness to God, his feet have reached the heights, and by the wine of love for Muhammad (peace and blessings of Allah be upon him) he has become powerless over himself. The True God has distinguished him in the world with His blessings, and he has attained honor in the court of this Mighty One.

At the place of Qadian, he descended from the sky. In this era, the spring clouds have rained upon the dead earth. For the sake of its confirmation, a call came from the sky, (as well as) the sun and the moon, the month of Ramadan, and the crown-bestowing star. The righteous-natured Jesus and the Mahdi of the end of time have come to refute the idea of war (and conflict). To suppress those warlike ghazis (and) those whose character greatly shames Islam. This Imam of the age has come so that he may unveil to the world the secret of faith through truth and sincerity. In the Qur'an of God, Bestower of Favors, "Malik an-Nās" (the King of Mankind) has said, (and) this is a clear indication towards the existence of that King. Every person who does not give thanks to the just King becomes a denier of God's blessings, disgraced and humiliated. That pure Prophet and the crown of the prophets also bestowed honor and glory upon the era of Chosroes (Kisra). The command of that Generous Being is: Do good to the righteous, turn your face away from the ill-intentioned and the ill-mannered, even if they are righteous. Acknowledgment of the truth is obligatory towards God's creatures. The abode of those who deny the blessings of the True God is very evil. In short, during the pure reign of this King of India, through his grace, the autumn wind has turned into spring. The shadow of this kingdom's justice has spread everywhere. At this same time, the victorious Mahdi descended into the world. This government is for us the shadow of the Holy God, and one should also remember the era of evil-doing tyrants (for a moment).

Page 631. Whoever has seen the era of the Sikhs remembers the oppression. They committed countless injustices and tyrannies. The world was like a dark night because of their cruelties, when suddenly the luminous King dawned. When this blessed kingdom cast its shadow upon us, then by God's mercy our night was instantly transformed into morning. Through the existence of this kingdom, peace and wealth were obtained, and for the sake of faith, a horseman also descended from above. For the purpose of establishing the conclusive argument, his God bestowed from heaven a treasure of divine knowledge and a gleaming sword. With the heavenly spear, he killed the one-eyed Dajjal, and the abode of the one-eyed Atham also became Hell. The ill-natured Lekhram was also killed by the sharp sword, and the ill-natured Aryas were also put to shame on that day by God.

There was not even strength in the powerless Ishwar's dead body to help the foul-mouthed lawyer. This young man is in truth a branch of the tree of the Garden of Paradise. The gardener watered it, and that tree became fruitful. Every person who, out of folly, plies the saw upon its trunk is in fact cutting his own feet, and his life too burns in fire. Upon his brow, the light of truth ever shines with uprightness, and the fragrance of his black hair has spread throughout the world like perfume. In my heart, praise of this moon of the darkness surges, but it is not possible to describe this boundless ocean. He is the slave of that King of the Beautiful Ones whose name is Mustafa — he who, regarding the oneness of God, wielded an axe upon those idols that were at the door of the house; who proved the impotence of Christian idols upon the world, and who caused his face to appear from a long-dead corpse (the locality) of Khaniyar. The sweet-voiced nightingale from the garden of holiness and majesty, singing in the love of God, has come and perched upon a high branch. The heavenly wrestler, who is seated upon the highest station of honour and glory, with angels in attendance on his right and left — he has displayed feats of the power of truth by God's might, and has torn asunder the veils of the carrion-eating deniers. No one comes into the arena to face him, and the enemies sit (hidden) barking in a corner of a cave. A severe earthquake struck the walls and doors of the world when that renowned (wrestler) raised his battle cry in the field of war. He is the president of the assembly, the leader, and the guide of the believers. Signs are continuously manifested in support of the religion.

Page 632. (Qadian) Darul Aman became adorned with heavenly grace; moreover, creation and the world and its surroundings were illuminated. Through truth and purity he became a well-wisher of the kingdom — not by deceit and flattery, but by the command of the Creator. God Almighty has decreed: goodness with the good, and the ignorant and the madman turns his head away from this.

An ignorant person sits in the mosque and reproaches me for my goodwill towards dignified kings. We are not afraid of the barking of these dog-natured ones; rather, we feel shame, modesty, and disgrace at hypocrisy and bad morals. We ask God for the good fortune of the King of India, and what business do we have with such worldly impure-natured people? O Allah of mankind, every moment I should seek Your refuge from the harm of this life-enemy who is like a snake. O King and Lord of the universe, and the refuge of the truthful, shower the cloud of mercy upon the land of the righteous. Upon the heads of those vile people who turn their faces away from the truth will fall such a fire that will uproot the root of the impure. Cast a glance upon my distressed state and bestow Your favors, and intoxicate me with the wine of the love of the Imam of the world. That Qadiani Messiah who is a lover of the Best of Creation — may the mercy of God Almighty be upon his soul in both worlds.

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Compiled by: Honorable Zahur Ilahi Tawqir Sahib

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