

ies whose lifelong pastime is to distort and tamper with [the original text]; because *dajjāl* means none other than one who hides the truth by distorting the original and tampering with it, and it is to this very point that *Sūrah al-Fātiḥah* draws our attention. Also the Quranic verse:

جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ<sup>1</sup>

Proves that the *Dajjāl* will not be any group other than the Christians.

Since prevalence and dominance until the Day of Judgment is destined either for the Christians or for the Muslims who are the true followers, how can anyone with faith ever imagine that someone else who is opposed to Ḥaḍrat ‘Īsā<sup>as</sup> and denies his Prophethood will establish his dominance over the world? Such a thought is in clear contradiction to the inconvertible intent of the Holy Quran. Likewise, the hadith pertaining to the prophecy contained in *Ṣaḥīḥ Muslim* that the *Dajjāl* will issue forth from a church supports the verse of the Holy Quran just mentioned. And events also make this apparent, for the great tribulation that had been prophesied was ultimately brought about at the hands of the Christian missionaries. One hallmark of a man’s wisdom is that he should keep an eye on events and reflect upon the aspects that are supported by the events as they unfold. God has likened this world to a single day in which the epoch of the Holy Prophet<sup>sa</sup> is likened to *‘Aṣr* [late afternoon]. Then, if the age of the Holy Prophet was likened to *‘Aṣr*, how should we, after the year 1324 [of Hijrah], designate the present age? Is this age then not close to sunset? If so, and if this is still not the time for the advent of the Messiah, then there would surely be no time left for his coming after this.

Similarly, in authentic *aḥādīth*, some of which are found in *Ṣaḥīḥ Bukhārī*, the epoch of the Holy Prophet is likened unto the time of *‘Aṣr*, so one has to accept that our own age is close to the time of the

1. Will place those who follow thee above those who disbelieve, until the Day of Resurrection (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

Resurrection. It is also learnt from some other *ahādīth* that the age limit of the present world is 7,000 years. This sense is also supported by the following Quranic verse in which God says:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ<sup>1</sup>

Meaning that, verily, a day with your Lord is as 1,000 years of your reckoning.

Thus, since we learn from the Word of Allah the Exalted that there are but seven days, there emerges an indication that the lifespan of the human species is 7,000 years. God has also revealed to me that the numerical value of the letters in *Sūrah al-ʿAṣr* according to the *Jumal* system,<sup>2</sup> is the number of lunar years lived by the human species until the blessed time of the Holy Prophet<sup>sa</sup>. Because God has used the lunar calendar, in accordance with this reckoning, our human species thus far has lived out 6,000 years of its life and now we are into the seventh millennium. It was, therefore, necessary that the like of Adam who, in other words is referred to as **the Promised Messiah**, should be born at the end of the sixth millennium which is symbolized by Friday, the day on which Adam was born. So was I brought into being by God. Thus, according to all this, I was born in the sixth millennium. And this is a strange coincidence that I was born on a Friday according to the calendar in use. Also, just as Ādams [the progenitors] were born male and female, so was I born as a twin. A girl was with me who was born first and then I was born after her. These are the facts of my life which provide the seeker after truth with clear evidence. In addition, there are thousands of other Signs some of which have already been recorded by way of illustration.

It must be borne in mind that upon hearing my Signs, it is the

1. *Sūrah al-Ḥajj*, 22:48 [Publisher]

2. In the Arabic *Jumal* system (also known as *Abjad*), each letter in the alphabet corresponds to a specific numerical value. [Publisher]

habit of Maulawī Thanā'ullāh, under the impulse of his Abū Jahl-like nature, to present half-baked excuses to justify his rejection of these Signs. On this occasion he had also demonstrated this same habit of his and, based on sheer falsehood, he had written concerning me in his paper, *Ahl-e-Hadith*, dated 8 February 1907 that the revelation I had received regarding Maulawī 'Abdul-Karīm's health, that he would certainly recover, was false for he died in the end. What answer can I give to such falsehood except to say لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ [‘The curse of Allah be upon the liars’]? Will Maulawī Thanā'ullāh kindly explain that if the above-mentioned revelation was in fact received about Maulawī 'Abdul-Karīm recovering his health, then about whom were the following revelations that had been published in the *Badr* and *Al-Hakam* newspapers?

کفن میں لپیٹا گیا۔ ۴۷ سال کی عمر۔ اٹا اللہ و اٹا الیہ راجعون۔ اُس نے اچھا ہونا ہی نہیں تھا۔ اِنّ المنایا لا تطیش سہامہا۔

**Was wrapped up in a shroud. Forty-seven years of age. Surely, to Allah we belong and to Him shall we return. He was not destined to recover. The arrows of death cannot be averted.**

Let it be clearly known that all these revelations were about Maulawī 'Abdul-Karīm except that I had once seen him in a dream as if he had recovered, but dreams are subject to interpretation. If you consult books about interpretation of dreams, you will find that death sometimes means health, and health sometimes means death. It often happens that in a dream one sees the death of a person and the interpretation is an extension of his life. This is the state of those *maulawīs* who are renowned as being highly 'trustworthy'. There is no evil deed worse than lying in the world. God compares such lying to filth yet these people do not avoid such filth. I have so clearly demonstrated Sa'dullāh's death in accordance with the prophecy, but will Maulawī Thanā'ullāh accept and acknowledge it? No, not at all. He will instead try to reject

it one way or another. These people are at war with God Almighty. They fail to see that had this been a man-made scheme, it would not have been attended by such blessings. Can any honest person ascribe such actions to the God of Honour and Glory that He should grant a reprieve lasting thirty to thirty-two years to a person after his claiming to be the recipient of revelation, and bestow upon his movement prosperity and progress day by day?

At a time when he did not have even a single follower, He gave him the glad tiding that: Hundreds of thousands of people shall be made to enter your movement and people will give you hundreds of thousands of rupees and a variety of gifts and presents. Thousands of people will flock to you from distant places so much so that the roads they travel on will develop ruts in them and become scarred with ditches. You should not become weary on account of the abundance of visitors; be not impolite to them. God will spread your fame throughout the world and He will show manifest magnificent Signs in your support. God will not rest content until He has made truth distinct from falsehood. Your enemies will try hard and resort to all kinds of fabrication, deceit, and stratagems, but God will frustrate them in their designs; God shall be with you at every step and He will grant you success in every field. He shall consummate His light at your hands. A Warner came into the world, but the world did not accept him, but God shall accept him and manifest his truth with powerful assaults. I shall demonstrate My light and shall raise you with a demonstration of My power. I shall protect you from every attack of your enemies even if the people do not save you. Even if people show no regard for your safety, I will certainly protect you.

These are the revelations from more than thirty years ago and all of them have been published in *Barāhīn-e-Aḥmadiyya* more than twenty-six years ago. This was a time when nobody knew me. I had no friend nor enemy, for I was, at that time, a mere nothing, just one from among the ordinary people, concealed in anonymity and obscurity. Then gradually things began to improve and all that had been prophesied some

thirty to thirty-two years earlier came to be manifested. And so far several hundreds of thousands of people have come to Qadian and have joined the system of *bai'at* [pledge of allegiance]. And in reality people came to Qadian to perform the *bai'at* in such large numbers that meeting them all would have exhausted me, had I not remembered this revelation:

و لا تصغر لخلق الله و لا تسئم من الناس

[Do not turn away from Allah's creatures and be not tired of people.]

I would have failed to adequately discharge the requirements of good, high morals, had Allah the Exalted, in His kindness and mercy, not informed me of these events some thirty to thirty-two years ago. God has helped me financially too. This can be verified from the records of the money orders I have received through the Post Office. I have so far received several hundred thousand rupees. In addition, there is the money people offer in person or otherwise send by post in the shape of currency notes. The different departments of my Community also cost approximately 3,000 rupees per month. It is evident from this that the current monthly income is about the same, whereas at the time when the prophecy pertaining to financial victories was published in *Barāhīn-e-Aḥmadiyya*, no one contributed even a single penny per year, nor was there any hope of any such income. And thirty to thirty-two years have elapsed since this prophecy was made and it belongs to a time when not a single penny would come from anyone and no one as yet had entered into my Jamā'at. I was rather like the seed that lay hidden beneath the soil as God Almighty Himself testified about me in *Barāhīn-e-Aḥmadiyya* published twenty-six years ago and the revelation reads as follows:

رَبِّ لَا تَذْنِبِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

Meaning that, pray: ‘Lord, do not leave me alone [and You are the Best of inheritors]’.

From this it is clear that at the time when this prophecy was made, I was all alone. And then, there is another revelation about me recorded in *Barāhīn-e-Aḥmadiyya* which is as follows:

كَزَّعَ أَخْرَجَ شَطْأً -

Meaning that, I was like the seed sown in the earth.

In addition to these revelations, all the residents of this town and thousands of others know that at that time, I was—in fact—like a corpse that had been buried for centuries within a grave... and no one knew whose grave it is! Subsequently, Allah the Exalted manifested such wondrous glimpses of His power as constitute clear proof of His existence.

And then Allah the Exalted did not stop at this. He granted acceptance to hundreds of my supplications, some of which are recorded in this book by way of examples. In every legal case filed against me, I alone was victorious and God informed me in advance of each verdict that your enemy would be defeated. And everyone who entered into the *mubāhalah* with me, God Almighty either caused him to die, or a life of humiliation or paucity of means became his lot, or his lineal descent was cut off. And those who sought my death and abused me, ultimately died themselves. And God manifested so many Signs in my support that they cannot be counted. Let any wise person who fears God and is moved by His majesty and is reasonable enough to have regard for decency and honour, judge for himself whether the way of God is such that He treats anyone whom He knows to be an impostor and who lies in His name, the way He treats me. I assert with absolute truth that I was young when I started having these revelations and now I am old and almost seventy years of age, but over this period of thirty-five years, my God did not separate Himself from me even for a single day.

In accordance with His prophecies, He caused a large part of the world to incline toward me. I was poor and penniless—He gave me hundreds of thousands of rupees and informed me beforehand of these great financial victories. He granted me victory in every *mubāhalah*, accepted hundreds of my prayers and blessed me with innumerable bounties. Is it therefore conceivable that God would show such grace and kindness to a person who He knows lies in His name? Also, in the opinion of my opponents, I have been fabricating lies in the name of God for the last thirty to thirty-two years and that what I fabricate during the night, I present in the morning as the Word of God. And yet, as a result, God still grants me victories over those who style themselves ‘true believers’; moreover, on the occasion of a *mubāhalah*, He either causes those who are opposed to me to die or disgraces them with humiliation. Additionally, in keeping with His prophecies, He is bringing people towards me and manifesting thousands of Signs. He helps me in every conflict, in every way, and at the time of every difficulty. He never vouchsafes such help to anyone unless they are truthful nor does He manifest such Signs in their support.<sup>1☆</sup> Even then, if Maulawī Thanā’ullāh, who nowadays exceeds the other clerics in deriding, ridiculing, and abusing me, does not stop this foul behaviour, I would happily accept an offer to enter into a *mubāhalah* with him. But this *mubāhalah* will not be held in Amritsar. I still have not forgotten the treatment meted out to me by the *Ahl-e-Hadīth* of that area when I rose to describe the beauties of Islamic teachings there in a gathering—as everyone knows—they prevented me from

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1. ☆ It is quite remarkable that except me all those who claimed to be Mujaddids—like Nawab Ṣiddīq Ḥasan Khān of Bhopal and Maulawī ‘Abdul-Ḥayy of Lucknow—died at the very beginning of the fourteenth century. And by the grace of Allah the Exalted, I have witnessed a quarter part of the century and Nawab Ṣiddīq Ḥasan Khān of Bhopal writes in his book *Ḥijajul-Kirāmah* that a true Mujaddid is one who is granted at least a quarter of a century. Now—O my opponents!—Be fair at least in something. After all, you are accountable to God! (Author)

delivering my address by raising a clamour and violating all norms of decent behaviour, and when I boarded my carriage to leave, it was pelted with stones, with no regard even to the authorities. Such a place is, therefore, not fit for holding a *mubāhalah*; Qadian, on the other hand is entirely suitable. Here I shall be personally responsible for the honour and safety of Maulawī Thanā'ullāh. I also undertake to pay all the travelling expenses incurred in his journey from Amritsar to Qadian and back. But the condition precedent will be that for two hours I shall explain to him why I claim to be truthful.

In case he dislikes the idea of coming to Qadian, a *mubāhalah* can still be held in the following manner: First I shall make sure that Maulawī Thanā'ullāh has read all the arguments I have recorded in the book *Ḥaḳīqatul-Wahī*. I shall ask only ten questions based on different parts of this book—*Ḥaḳīqatul-Wahī*—with a view to determining whether or not he has studied the book with complete attention. Then, if he answers these ten questions in accord with the contents of this book, the written text of a *mubāhalah* between the two sides will be published. If he agrees to this method, I will send him a copy of my book *Ḥaḳīqatul-Wahī* and thus we will settle this long drawn-out daily controversy once and for all. He will, of course, have the option after receiving the book to request a couple of weeks' grace with the view to prepare for the aforementioned examination.

I say it truthfully that he and his ulema brethren, in attempting to contradict me, pay scant regard to the Shariah. Rather, they manufacture a new shariah of their own. Whilst claiming to be *maulawīs* are they yet unaware that prophecies of warning can be averted? If a person against whom Allah the Exalted reveals a prophecy containing a warning, repents and exhibits remorse and humility, and no longer shows arrogance, the fulfilment of the prophecy can be averted. For instance, the Prophet Yūnus's prophecy concerning his people was averted on account of their crying and wailing and showing remorse. This even became a great trial for Prophet Yūnus and he was unable to understand why the prophecy had been averted. That is why God



put him into the belly of a whale. If a dear Prophet of God earned His displeasure on account of his failure to fully understand the prerogative of God, the Sovereign Lord, and landed himself at death's door, how much more dreadful would the plight be of those who are not only guilty of denying such divine prerogative with great audacity, but also of doing so with great temerity and disrespect? With great daring they repeatedly allege that the prophecy about Ātham was not fulfilled but take pains not to mention the condition precedent to its fulfilment. Can this be called honesty? There was not even a condition specified in the prophecy made by Prophet Yūnus, yet God, at the sight of the repentance and remorseful cries of his people, warded off the imminent chastisement. In the same vein, Maulawī Thanā'ullāh repeatedly mentions Ahmad Baig's son-in-law, insisting that he did not die as was prophesied, yet he is quite aware that the prophecy consisted of two parts. One part was about Ahmad Baig. As a result, Ahmad Baig died in strict conformity with the prophecy and within the prescribed time frame. The pity is that Thanā'ullāh and the other opponents of mine take precaution to avoid any mention of the death of Ahmad Baig, and mention only the second part of the prophecy; that is to say, that his son-in-law is still alive.<sup>1☆</sup>

This, in sum, is the so-called 'integrity' of these people. They conceal the truth that has been manifested, yet present the part that is awaiting manifestation as an objection. They know very well that the prophecy about Ahmad Baig and his son-in-law was conditional, just like the prophecy about Ātham. The text pertaining to the condition has already been published and is as follows:

ايتها المرأة توبى توبى فان البلاء على عقبك

1. ☆ Keep in mind that Maulawī Thanā'ullāh has not merely objected to these prophecies, but rather, has made several assaults on my prophecies by way of imposture, which amount to partaking of filth. But since God Almighty is providing ever-fresh responses, I do not care for his criticisms. (Author)

Meaning: ‘O woman, repent! Repent, for the calamity is on your daughter and daughter’s daughter.’

This is the Word of God and had been published beforehand. Subsequently, when Ahmad Baig’s death, which was one part of the prophecy, cast extreme fear in the hearts of his relatives and they thought that the second part of the prophecy would be similarly fulfilled—for, when one part of the prophecy had been fulfilled within the prescribed time frame, they were terror-stricken, preoccupying themselves in almsgiving, penitence, and remorsefully seeking forgiveness—the result was that Allah the Exalted delayed the fulfilment of the prophecy. And as I have already pointed out, these people were so awe-stricken because this prophecy was not only about Ahmad Baig’s son-in-law but also about the death of Ahmad Baig himself. Indeed the prime target of the prophecy was none other than he himself. Thus, when Ahmad Baig died within the prescribed time limit, and the prophecy was fulfilled with total clarity, the hearts of his relatives were filled with extreme fear. And they wept and cried so much that their wails could be heard from the ends of the town. They would quote the prophecy again and again and to the best of their capacity busied themselves in remorseful penitence, *istighfār* [seeking forgiveness], and almsgiving. It was then that God the Benevolent too delayed the fulfilment of the prophecy.<sup>1☆</sup>

How shameful it is then to go around shouting that a certain prophecy has not been fulfilled despite the knowledge that prophecies

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1. ☆ These people also object that an attempt was made for the fulfilment of the prophecy. It seems that either these people are ignorant of the Holy Quran or have secretly put on the garb of apostasy. O ignorant people! God has not declared any attempts at the fulfilment of prophecies to be unlawful. Do you not even remember the hadith in which it is written that Ḥaḍrat ‘Umar<sup>ra</sup> made a companion of Holy Prophet<sup>sa</sup> wear gold bangles with a view to fulfilling a prophecy? And there is also a hadith that says that if you see a dream or a vision, and you can yourself make it come true, then try to make it come true by your own efforts. (Author)

of forewarning can be averted and have always been averted!<sup>1☆</sup> It seems that these people have no faith in Allah the Exalted. There is certainly a limit [to such audacity and denial] and to cross this limit is a sure Sign of impending chastisement from Allah the Exalted. I keep wondering how the plague is running rampant throughout our environs, how God has warned of very serious earthquakes, and how Signs of the Day of Judgment are being manifested, but I cannot understand why these people are still not fearful.<sup>2☆</sup> This is why I was impelled to write today, that if Maulawī Thanā'ullāh of Amritsar does not desist from his audacity, the only remedy is that he should ask for a *mubāhalah*. It is also his misfortune that, arrogantly relying on some contradictory *aḥādīth*, he denies the fresh Signs of God Almighty<sup>3☆</sup>

1. ☆ Today on the morning of Thursday, 28 February 1907 I received this revelation: سخت زلزلہ آیا اور آج بارش بھی ہوگی۔ خوش آمدی نیک آمدی۔ [A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is source of blessings.] (Author)
2. ☆ I swear in the name of Allah the Exalted, and declare that, in the context of my own person and about my friends, by way of prophecy, God forewarned of an imminent catastrophe this morning which was averted in the evening because of fervent prayers, and I was given the glad tiding that, 'We have averted the catastrophe.' Therefore, if my enemies only have these arguments with which to reject me, then they should know that there are hundreds of examples of such incidents in my own life and in the lives of my dear ones. What is amazing is that my opponents forget all those incidents which they themselves study in the commentaries of the Holy Quran and in the *aḥādīth*. For instance, it is recorded in their acknowledged commentaries that there was an Israelite king about whom the Prophet of that time had prophesied that he would die within fifteen days. Upon hearing this prophecy that king cried and wept so much that the Prophet again received another revelation that: 'I have changed his fifteen days into fifteen years.' This prophecy is still recorded in the Bible. Anyone who desires may consult it. (Author)
3. ☆ It must be borne in mind that it is completely false to claim that the *aḥādīth* testify to the [physical] descent of Ḥaḍrat 'Īsā<sup>as</sup> from the skies because authentic hadith prove that the Messiah who is to come shall be raised from among this very Ummah. Why then resort to the artificiality of bringing down Ḥaḍrat 'Īsā from the heavens and make him enter the rank and file of the Ummah and dismiss him from his erstwhile Prophethood? Can Allah

and in order to mislead the public, repeatedly quotes prophecies of warning while he knows himself that sometimes averting or delaying a prophecy of warning is part of Allah's laws and practice. Moreover, who does not know that an impending affliction can be warded off by charity, almsgiving, humility, and prayer? The Prophets are unanimous on this. Thus, if a prophetic warning of an impending affliction cannot be averted, what meaning would the term *radd-e-balā* [warding off an affliction] have?

It should be borne in mind that, consistent with the age-old practice of Allah, prophecies of this type are never free from some form of test and trial. Such prophecies are susceptible to interpretations. This is why one can misunderstand their true meaning before they actually happen. Their real import is unfolded only in the end. This is why despite the presence of the prophecy about the Holy Prophet, may peace and blessings of Allah be upon him, the Jews were not fortunate enough to believe in him. Had this prophecy contained the elucidation that the name of this last Prophet would be Muhammad, may peace and blessings of Allah be upon him, that the name of his father would be 'Abdullāh, that his birthplace would be Makkah, that he would migrate to Madinah, that he would be born at such a specified period of time after Prophet Mūsā [Moses] and that he

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the Exalted not raise an 'Īsā from among the present Ummah quite like the Prophet Ilyās [Elijah]? In the presence of an appropriate precedent, why resort to extraordinary measures? Furthermore in the same *aḥādīth* it is also written that the Holy Prophet<sup>sa</sup> on the night of *mi'rāj* [ascension] saw Ḥaḍrat 'Īsā among the deceased Prophets, sitting next to Ḥaḍrat Yaḥyā [John]. So now what doubt remains about his death? Furthermore, the Holy Quran also clearly testifies to his death. Is the verse فَلَمَّا تَوَفَّيْتَنِي [‘but since You did cause me to die’, *Sūrah al-Mā'idah*, 5:118] not the final and critical proof of his death? And why do they emphasize physical ascension? Is ascension not a spiritual phenomenon? The verse proclaims aloud that this elevation is a spiritual one because it is mentioned after the term تَوَفَّى—*tawaffī* [to cause to die]. And why do they raise the objection that his coming should also be accompanied by the Mahdi? Do they not remember the hadith لَا مَهْدِي إِلَّا عَيْسَى [‘There is no Mahdi except 'Īsā’]. (Author)

would belong to the House of Ismā‘īl (and not to the House of Israel), then the unfortunate Jews would not have gone to Hell on account of their rejecting the Holy Prophet<sup>sa</sup>. Similarly, had it been stated in the prophecy concerning Ḥaḍrat ‘Īsā<sup>as</sup> in clear words that Prophet Ilyās [Elijah]—whose descent from the heavens was a prerequisite—would be none other than Yaḥyā [John] himself, son of Zakariyyā [Zechariah], and that no one would descend from the skies, then why would the unfortunate Jews have entered Hell by refusing to accept Ḥaḍrat ‘Īsā? Thus, since the prophecy concerning our own Holy Prophet, may peace and blessings of Allah be upon him, was not free from a test—the elucidation of which would have been very beneficial and was very necessary for mankind at large—and people committed mistakes in interpreting even this prophecy, then it is very likely that other prophecies may be misinterpreted too. Similarly, the prophecy about Ḥaḍrat ‘Īsā<sup>as</sup> was not free from a test and trial. As such, how could the prophecy about the Promised Messiah and Mahdi be free from such trials? Did Prophet Ilyās come back into the world before the Messiah as was the general presumption and belief of the Jewish scholars, and as it—indeed, remains so today? How then is it possible to entertain the hope for the second coming of Ḥaḍrat ‘Īsā<sup>as</sup>? The hallmark of a believer is that once a certain belief has been proven false, they should never mention it again for the rest of their lives. Have the expectations of the Jews about the second coming of Ilyās been fulfilled so that now those of the Muslims should also be fulfilled? [As recorded in a hadith:] لا يلدغ المؤمن من جحر واحد مرتين. ‘A believer is not bitten from the same hole twice.’ The truth is that the reality of such immensely glorious prophecies are manifested by the age in which these prophecies are fulfilled. Prior to that, the righteous and God-fearing keep faith in the prophecies of Allah the Exalted, but they leave their details in the care of God. Meanwhile, those who meddle with them beforehand and insist upon their own interpretation are the ones who stumble and make errors.

4. **FOURTH SIGN [191]**—Among the Signs of Allah the Exalted which appeared in my support is the Sign pertaining to Nawab Şiddiq Ḥasan Khān, a Minister in the State of Bhopal, and it is as follows: Nawab Şiddiq Ḥasan Khān had written in some of his books that when the Promised Mahdi would appear, monarchs belonging to other faiths would be arrested and brought before him. In this context, he also said that since this country was under the British rule, it was quite possible that when the Mahdi appeared, the Christian monarch of this country would also be brought before him. These were the words that he used in his book and are still to be found therein, and these words were taken as evoking rebellion. It was an error on his part that he wrote such a thing because no authentic hadith is proven about such a blood-shedding Mahdi. On the contrary, the scholars of hadith are unanimous that not a single one from among the *aḥādīth* about a warrior Mahdi is beyond critique. All of them are spurious and fall below the standard of authenticity. On the other hand, there are a large number of *aḥādīth* about the coming of the Promised Messiah; they are accompanied with the words that he would not engage in jihad and would not wage war against the disbelievers and that his victory would be exclusively based on heavenly Signs. Thus, the hadith يضع الحرب [Yada'ul-ḥarb—'He will stop warfare'] is present in *Şaḥīḥ Bukhārī* with reference to the Promised Messiah. It indicates that when the Promised Messiah's advent takes place, he will abolish the practice of war and jihad. He will not engage in any battle and will spread Islam with the help of heavenly Signs and the manifestation of divine powers.<sup>1☆</sup> As a result, these Signs are making their presence felt throughout the world in my time. This, in sum, is the truth of the matter. And I—whom Allah the

1. ☆ It also makes sense that as the consequence of the Promised Messiah's breath—i.e. his attention—disbelievers will continue to die on their own, it would be quite irrational to resort to the sword in the presence of such a miracle. Obviously, when Allah the Exalted Himself goes forth destroying the enemies, what need is there to raise the sword? (Author)

Exalted has sent as the Promised Messiah—have not been commanded by God to engage in jihad and wage wars for the sake of the Faith. On the contrary, I have been commanded to be kind, to seek help from God for the spread of the Faith, and to ask for heavenly Signs and heavenly assaults. And God Almighty has promised that great Signs shall be manifested in my support. As opposed to my God who helps me from on high, no nation shall have the power to demonstrate any sign from their false gods. Accordingly, my God has, in fact, already shown hundreds of Signs in my support.

Nawab Ṣiddīq Ḥasan Khān, therefore, was wrong to think that people would be forced to become Muslims during the time of the Mahdi. Allah the Exalted says:

لَا إِكْرَاهَ فِي الدِّينِ<sup>1</sup>

Meaning that, there is no coercion in Islam.

It is true that there was a time when Christians used to force people to adopt Christianity. Islam, on the other hand, since the very beginning, has been opposed to compulsion. Compulsion is the resort of those alone who have no heavenly Signs in their support. But Islam is a veritable ocean of heavenly Signs. No Prophet has shown such a large number of miracles as were shown by our Holy Prophet, may peace and blessings of Allah be upon him, because the miracles of earlier Prophets died along with their deaths. But the miracles of our Holy Prophet, may peace and blessings of Allah be upon him, continue to manifest themselves even through today and will continue being manifested until the Day of Resurrection. Indeed, all things that are manifested in my support are miracles of the Holy Prophet, may peace and blessings of Allah be upon him, but where are those Christians or Jews or other people; can they show signs that can equal these Signs? Certainly not! Certainly not!! Certainly not!!! Even if they toil to the end of

1. *Sūrah al-Baqarah*, 2:257 [Publisher]



their days, they will never succeed in showing even a single sign. It is so because they have adopted artificial gods as deities. They are not followers of the True God. Islam is an ocean of miracles. It has never resorted to coercion, nor does it have any need for coercion.

Earlier on, the sole basis for fighting was that the Quraish of Makkah had perpetrated grave atrocities against the Holy Prophet, may peace and blessings of Allah be upon him, in Makkah; many of his companions were murdered. The Holy Prophet, may peace and blessings of Allah be upon him, himself was exiled from Makkah. Thus, owing to their extreme degree of wickedness and atrocities, they had become deserving of punishment for their crimes. Therefore, those who had drawn the sword were killed by the sword. However, out of extreme compassion, they were offered the option that if they chose to become Muslims their crimes would be forgiven. This was not compulsion; they were left to decide as they wished. Can anyone prove that the sword was raised prior to their heinous crimes and mischief?<sup>1</sup>☆ The ignorant Christian missionaries and the Āryas, who harbour baseless malice against Islam, utter such things sheerly by way of fabrication, while the ignorant *maulawīs* aid and abet them on account of their own ignorance. It is absolutely false to say that Islam spread by force of the sword. Islam spread by dint of the intrinsic beauties of its perfect teaching and mighty Signs. If Islam and Christianity were to be compared, it would be clearly seen that the God who Islam presents is Absolutely Perfect in His power, His majesty, and His holiness. He is One, Unique, and without equal; whereas the ‘God’ who Christianity presents is himself a weak and helpless created being who suffered a variety of cruelties at the hands of the Jews, was incarcerated and put

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1. ☆ Indeed the sword was never raised. Instead, for as many as thirteen years, patience was demonstrated in the face of a variety of wanton cruelties and murders. After this, when they [i.e. the Makkans] exceeded all limits, permission was granted to confront them. It was, therefore, a defensive war waged to punish the habitual criminals and to rid the earth of murderous mischief-mongers. (Author)



behind bars for about an hour, and, according to the Christian doctrine, was crucified in the end. What distinction does such a ‘God’ possess when compared with the fabricated deities of the other polytheists? Furthermore, how can reason accept that all hope for God’s mercy rests on that very ‘God’ being crucified! And if once ‘God’ dies, his very existence becomes uncertain, and what argument can there be to think that he will not die again? It is meaningless to worship a being who, despite being ‘God’, can yet die. How can he save others if he cannot save his own life? The idol worshippers of Makkah were also of the same mindset. How can reason accept the idea than an idol be carved with one’s own hands and then be worshiped? The ‘God’ of the Christians could not demonstrate any powers beyond those of the idols of pagans. But the God of Islam is the One who reigns supreme over all of them. [As the saying goes:] یار غالب شو کہ تا غالب شوی [‘Befriend the Supreme that you might be granted supremacy’]. The magnificent miracles of our God—who is the Living God—have convinced people with a visible demonstration that the God of Islam alone is the True God. Consequently, up to this day, no one has been able to show the like of the miracles that the God of Islam has manifested.

However, since Nawab Şiddīq Ḥasan Khān was under the influence of extreme Wahhābism, he threatened non-Muslims with merely the sword the Mahdi, and was eventually caught. He was stripped of his title of *Nawab* and he wrote very humbly to me, requesting me to pray for him. Considering his situation pitiable, I prayed for him and God Almighty addressed me saying:

سرکوبی سے اس کی عزت بچائی گئی

His honour has been saved from being shattered.

I informed him of this through a letter and I also informed many others who were then my opponents. Among them were Ḥāfiẓ Muḥammad Yūsuf—a district irrigation officer, presently a pensioner, and a resident

of Amritsar—and Maulawī Muḥammad Ḥusain Batālavī. After some time, the Government issued orders to the effect that Şiddīq Ḥasan Khān's title of 'Nawab' would be restored, as if it was understood that what he had said was only an antiquated religious belief which dwelt in his heart and that he did not intend to be seditious.<sup>1☆</sup>

**5. FIFTH SIGN [192]**—The fifth Sign is the prophecy published in the first part of the back title page of the periodical the *Review of Religions*, May 1906. The same prophecy is published in the newspaper *Badr*, vol. 5, no. 19, dated 10 May 1906. Moreover, the same prophecy was published in the newspaper *Al-Hakam* dated 5 May 1906 and with explanation in the issue dated 10 May 1906. First of all, I reproduce below the prophecy as published in the above-mentioned periodical and both of the newspapers to be followed by the way it was fulfilled. The prophecy and the way it was originally interpreted at that time are as follows.

Revelation dated 5 May 1906:

بہار آئی تو آئے طے کے آنے کے دن

The spring has arrived again and with it the days of snow.

ثلج [*Thalj*] is an Arabic word. It connotes the snowfall that causes intense cold and is invariably accompanied by rain. This condition is called *thalj* in Arabic. In this context, the prophecy seems to mean that Allah the Exalted will send down these calamities in our country during the days of spring, quite out of the norm, and that there will be snowfall resulting in intense cold and also heavy rains. (In other words, the snowfall wherever it happens

1. ☆ This misfortune encountered by Nawab Şiddīq Ḥasan Khān was also the result of a prophecy of mine, which is recorded in *Barāhīn-e-Aḥmadiyya*. He had torn up this book of mine and sent it back to me. I had then prayed that his reputation might be torn apart. And so it came to pass (*Barāhīn-e-Aḥmadiyya*). (Author)

to take place in the world will cause intense cold.) The second meaning of *thalj* is the attainment of the heart's satisfaction; that is to say that a man should be furnished arguments and evidence that would completely satisfy his heart regarding an issue. This is why they say that a particular literary composition created *thalj*, or the heart's full satisfaction. That is to say, such incontrovertible proof was given as to effect complete satisfaction. Sometimes this word is also used to indicate the happiness and comfort that results from heartfelt satisfaction. It is evident that when a person's heart is fully satisfied and content regarding some matter, it is but inevitable that one feels happy and is at peace.

In short, this prophecy consists of all these dimensions. Reflection upon this prophecy inevitably draws the mind to the feeling that if Allah the Exalted has used the term *thalj* in its second sense—namely, to dispel all doubt and uncertainty and to accord full conviction—then this [revealed] statement would also mean that since some perverse-natured individuals had raised certain doubts in the recent past about the earthquakes, thereby depriving themselves of *thalj*, or perfect tranquillity of the heart, a Sign shall appear in the season of spring which will bring about *thalj*, or tranquillity of the heart. All previous doubts and uncertainties shall be dispelled and the message shall be fully conveyed. On further reflection upon this revelation it seems probable that by this spring there will not be manifested just one Sign, but rather many Signs shall be shown. And when the spring season shall arrive, a continuous succession of Signs will captivate the hearts and silence our opponents and the hearts of seekers of truth shall find full satisfaction. And these statements are made interpreting *thalj* to mean satisfaction and freedom from doubt, but if taken to connote snow and rainfall, it would mean that Allah the Exalted

will send down some other heavenly afflictions. والله اعلم بالصواب  
[And Allah knows best].

This prophecy along with its interpretation was published in the periodical *Review of Religions* and the newspapers *Badr* and *Al-Hakam* as many as nine months before its fulfilment, and the time for its fulfilment was fixed to be the season of spring. It has been clearly fulfilled. That is to say, exactly when the spring season arrived and the gardens became laden with flowers and buds, Allah the Exalted fulfilled His promise as follows. There was unusually heavy snowfall in Kashmir, Europe, and America, the details of which we will—God willing—presently write down by quoting excerpts from newspapers. But in exact conformity with the intent of the prophecy, such excessive cold and heavy rain struck this country, and in that particular part of the country indicated in the prophecy, that the whole country cried out in panic. At the same time snowfall was so heavy in some parts of the country that people were left awestruck and wondered what was going to happen. For instance, just today a letter from Kashmir was received by Hājī ‘Umar Dār (who is a resident of Kashmir but is currently staying with me here in Qadian; the letter is from his son ‘Abdur-Raḥmān) saying that snowfall these days has been so heavy that there is a snow cover three yards deep upon the land and the entire atmosphere has been covered by clouds every day. Now this is such a phenomenon that has left the residents of Kashmir amazed because such heavy snowfall in the spring is unusual. And as for the amount of heavy rain that has fallen in this country, some reports are reproduced below from some newspapers testifying to it.

First from *Akbbār-e-‘Ām*, Lahore, dated 21 February 1907, briefly reproduced below is what this paper reported on page 2 about the rains:

The situation in Lahore is such that for more than two weeks the sky has been overcast and instead of making people happy

this has caused constant anxiety. For two days, the skies were clear of rain and it seemed that it would now stop raining, but during the latter half of the night between Sunday and Monday, it rained so heavily and in such abundance that people started crying and praying for relief and security, and they were awestruck and afraid that the rain of grace, God forbid, might transform into a torment. Intense lightning also flashed and dazzled the eyes. Together with this, thunder rolled and lightning cracked making hearts tremble. People were perplexed not knowing what God had decided to do. This weather and this rain is, of course, very beneficial from an agricultural point of view, but only within limits. The well-known proverb says that too much of even a good thing can make it harmful. People are afraid lest these unexpected rains, for which they render innumerable thanks, may turn from being a mercy into a blight and totally inundate crops, particularly those in the low-lying areas. All the people are awestruck, holding their breath not knowing what God's purpose is. Who can question providence! Man proposes and God disposes. It is strange that only a few days before, small birds like sparrows could be seen greatly enjoying themselves bathing in the water. Despite this intense weather and biting cold, the way these birds were having fun made one wonder how they had generated such warmth within themselves, but people experienced in these things were forecasting, on the basis of these observations, that there would be an excess of rains. And these calculations have proven very correct. The clouds are still covering the skies as before. The people now wish for the rain to stop and the sun to appear. Drought is likely to damage only unirrigated crops whereas, with weather of this kind, both the irrigated and unirrigated crops are in danger of being damaged. Now there is not a single district where there is a need of more

rain.<sup>1</sup> ☆ According to an official report last week, crops in parts of District Gurgaon were damaged somewhat by hail storms. Tonight, the rain was accompanied by thunder and cracks of lightning but the cloud cover continues to be seen as heavy. Such heavy rain poses a threat of damage to the houses in the town also. Roads have been damaged severely and paved surfaces turned into muddy swamps. Water can be seen all over the fields and plains. Trees stand washed clean, beautiful as a bride, green and lovely as if they have just been dressed in new garments. In these days such rains have been bestowed after many a year. (In this sentence the newspaper has borne witness to the fact that these have been extraordinary rains.) The truth is that even in the summer, during the rainy season, such rains are rarely seen. These are the strange and wonderful miracles of God Almighty—this season and this state of affairs!

It must be borne in mind that this newspaper is owned by a Hindu gentleman; it is issued from Lahore. It seems that Allah the Exalted has been pleased to cause his pen and tongue to so very faithfully state these things as a testimony in favour of my prophecy.

And then again, in the same *Akbbār-e-ʿĀm* on page 6 of its issue dated 26 February 1907, appears this news item:

Although winter this year seemed rather lazy and we had lost all hope, by the end of January (i.e. by spring) it came into its own and started to make its presence felt. In this month the winter has never manifested such an amazing phenomenon. From the end of January until today, matters came to such a point

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1. ☆ This proves that this rain was a global rain. What was so unusual about this was not only that it rained so heavily in the spring that it even exceeded the rainfall of the monsoon season, but also that despite it being the season of spring, it rained throughout the country whereas this does not happen even during the rainy season. (Author)

that people began to cry for escape; sometimes rain, sometimes snow, sometimes hailstorms, and then piled up clouds seemed as if hiding behind a veil and the people are longing to see the sun and feel its rays. Not a single day passes without the falling of snow or hailstones, and if this does not happen, then it definitely rains. And sometimes during the day it becomes so dark because of intense smoke-like clouds that it is not possible to function without artificial light. And it is so very cold that water, if left in the open at night, freezes and becomes ice by the morning. These days one simply cannot drink water without first warming it up. Simla is now totally snowbound on all four sides and nothing is visible except snow. All trees and houses are buried under layers of snow and it is bitterly cold.

Further on, the same newspaper says:

In this country rains are so widespread that areas which otherwise used to complain of lack of rain have also tasted rain.

Similarly, the newspaper *Jāsūs of Agra* reports on page 4 of its issue dated 15 February 1907:

On 6 February 1907, it rained very heavily during the evening in Kanpur. A thunderstorm struck and such a hailstorm occurred that the railway service had to be suspended.

Furthermore, the newspaper *Ahl-e-Ḥadīth* of Amritsar in its issue dated 22 February 1907, 8 Muḥarramul-Ḥarām AH 1325, states on page 11:

This week there has been incessant rain in these parts, indeed in the entire length and breadth of Punjab. There was a terrible hailstorm on the night of 19 February [1907]. Lord Krishna of

Qadian has received the revelation: ‘The heaven has been rent asunder’, and he says we do not know what is about to happen.

(Thus, he derides the revelation from God <sup>1</sup> (وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)). In any case, this enemy of ours has testified that there have been incessant rains during this week in the whole of Punjab. Also, everyone knows that 22 February is the peak of spring; he has also acknowledged the fulfilment of the above-mentioned revelation.

Similarly, the magazine *Hikmat* of Lahore, dated 15 February 1907, reports:

It is raining daily in Darjeeling accompanied by thunderstorm.

The newspaper *Nayyar-e-A‘zam* of Moradabad in its issue dated 19 February 1907 writes:

It has been raining continuously for seven days and hailstones also fell.

The newspaper *Āzād* of Ambala in its issue dated 16 February 1907 states on page 1:

It has been raining constantly in Delhi for the last ten days and hailstones also fell.

*Paisah Akbbār* Lahore, on page 21 of its issue dated 23 February 1907 reports:

Constant heavy rain has damaged the sugar cane crop in Bengal.

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1. And the wrongdoers will soon know to what place of return they shall return (*Sūrah ash-Shu‘arā’*, 26:228). [Publisher]



The same paper in its issue dated 29 February 1907 also reports:

In Madras the rains have been heavier than normal.

*Public Magazine*, Amritsar (1907) says on page 11:

It is biting cold in Amritsar and rain has also started pouring.

The newspaper *Samāchār* Lahore, dated 26 February 1907, reports:

People are now exhausted from this rain.

The daily *Paisab Akhbār* dated 15 February 1907, page 5 writes:

For the last four days it has been raining constantly. It looks exactly like the monsoon season. The patience of people is being stretched to the limit. They long for the light of the sun.

The daily *Paisab Akhbār* dated 8 February 1907 reports on page 8:

It has been raining for many days now. Yesterday, there was another torrent of rain. It has gotten colder and a chilly wind is blowing. The roads are a complete shamble.

I have quoted these newspaper reports to bear witness to the prophecy whose fulfilment called for heavy rains. If desired, I could have quoted fifty to sixty similar press reports testifying to the truth of the prophecy, but I think this much testimony from newspapers is sufficient. People at large are well aware that the spring season this year was marked by unusually heavy rains about which no one had any knowledge except Allah the Exalted. On the contrary, highly paid experts in the Government Meteorological Department had already forecast that

there would not be any rains except those normally expected during this period; see the official weather forecast published in the *Civil and Military Gazette*, Lahore, dated 16 December 1906.

Furthermore, the fulfilment of the prophecy about the rain and cold weather is not confined to unusually heavy rain and freezing weather in the spring season, but the prophecy was fulfilled in another sense also in that it rained generally all throughout the country. Indeed, districts where people used to cry for rain earlier also shared this wet weather. Thus, anyone possessing reason, dignity, a sense of justice, and fear of God, will admit without any hesitation that this was indeed an unusual and extraordinary phenomenon which God Almighty had foretold. And in this country, the British Government has a regular department that is responsible for forecasting such unusual circumstances, and there were astrologers, too, but no one gave this forecast that this spring would be marked by such unusual rains and snow. This was prophesied only by the God who had sent our Holy Prophet, may peace and blessings of Allah be upon him, after all the Prophets so that He may unite all nations under his banner.

This part has been about the heavy rains. Now I shall narrate the part that pertains to the falling of snow, which I have already mentioned to some extent previously, so that it may be realized that this prophecy did not apply to this country alone, but manifested its extraordinary effects in other countries as well, and these are:

The newspaper *Wakil*, Amritsar, on page 2 of its issue dated 7 February 1907, which corresponds to 23 Dhilhijjah AH 1324, reporting about the weather in Europe says:

In some European countries the cold this year has been so severe that the like of it has rarely occurred in the past. In Belgium, temperatures have fallen below zero and in Berlin, temperatures are said to have fallen 13 degrees below the freezing point, and in Austria and Hungary, 20 degrees below. Many

persons have died on account of such intense cold. Railway traffic has been disrupted in parts of Europe because the water pipes of railway engines have burst due to the freezing of the water. The seaports of Danube and Odessa are becoming frozen. In Russia and Great Britain, the temperatures have fallen so low that it has not been the case for many years in the past. The trains between Rome and Naples have had so much snowfall upon them that [we are forced to pray:] God save us! Constantinople has received snowfall many feet thick. Traffic of ships and steamers has been stalled in the Strait of Bosporus. [All] the ships arriving in the channel from various places are totally covered in snow. In the streets of Paris the poor and impoverished are freezing to death. The lakes and canals of Italy are frozen.

Can science and the experts of terrestrial and heavenly phenomena explain this situation in a satisfactory manner that if this grandiose enterprise of nature has eternally been, and is eternally subject to, an established law and that there is no Transcendent, Omnipotent Being with a will of His own exercising control over it, then why is it that every now and then there is a deviation from the day-to-day order of things? Do such occurrences not lead to the conclusion that Islam is the only religion in the world, belief in whose tenets will always save a person from any misstep.<sup>1☆</sup> Not to talk of atheists, even the followers of most existing religions cannot provide any satisfactory rationale for their beliefs on such occasions.

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1. ☆ Such unusual phenomena not only lead to the conclusion that Islam is a true religion, but this conclusion also establishes quite clearly that the person who—along with his claim to being the Promised Messiah—also reported the news of such an extraordinary occurrence of global import well in advance, is truthful and from God. (Author)

Then again, the newspaper *Nūr Afshān* dated 22 February 1907 reports:

The rain in Hong Kong was so heavy that in the mere space of ten minutes 100 Chinese people perished in the environs of the port.

The [same] paper *Nūr Afshān* dated 23 February 1907 writes:

It rained so heavily at Army News during this week that it was even greater than the rain during the monsoon season; also, twice or thrice there were terrible hailstorms.<sup>1☆</sup>

As already pointed out, this prophecy had been published in newspapers on 5 May 1906, or nine months before its fulfilment. Then nine months later, it was so manifestly and plainly fulfilled that all the newspapers of Punjab, India, Europe, and America testified to it. Thus, everyone endowed with reason can reflect and realize that no mere mortal could have such an immensely deep and profound knowledge; nor, for that matter, could an impostor be capable of demonstrating such a manifestation of divine power through fabrication. Indeed, how grand this Sign is that just as God Almighty had previously warned of two earthquakes in the past two springs—namely, the one in 1905 and the other in 1906—so did He forewarn a third time that there would be severe rains, bitter cold, and snowfall in the coming spring season of the year 1907! This was

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1. ☆ May I ask the Editor of the periodical *Nūr Afshān*: ‘Did any follower of the Gospel ever make this great a prophecy that encompassed not only the entire country but, in fact, comprehended the entire world within its scope?’ If this prophecy was not from God then who was the person who equalled God in displaying the powers of providence! Now that the Promised Messiah—who was awaited—has presented the divine testimony in support of his claim, is rejecting him not similar to the Jews who opposed the Messiah<sup>as</sup> even after witnessing his miracles, and maltreated him to their heart’s content? (Author)

exactly what happened and the prophecy was fulfilled with awe-striking grandeur. فالحمد لله على ذلك [So Allah be praised for all this].

Linked with this prophecy was another prophecy printed and published during those very days in the magazine *Review of Religions* and [the newspapers] *Badr* and *Al-Hakam*, which is as follows:

دیکھ میں تیرے لئے آسمان سے برساؤں گا اور زمین سے نکالوں گا۔ صحن میں ندیاں چلیں گی پر وہ جو تیرے مخالف ہیں پکڑے جائیں گے۔ یأتیک من کل فج عمیق۔ یأتون من کل فج عمیق و ألقى به الرعب العظيم۔ ویل لكل همزة لمزة۔ ساکرمک اکراما عجباً۔ آسمان ٹوٹ پڑا۔

Look! I shall send for you from the sky and shall produce for you from the earth. Streams shall flow through the courtyard, but those who are opposed to you will be seized. Help will come to you upon every track. People will come to you upon every route so that the track will become deep due to excessive travel and great awe for you shall be created. Woe to every back-biter, slanderer! I shall honour you in a wonderful manner. The heaven has fallen down completely.

All these prophecies pertain to rain. Along with this, it has been foretold that these heavy rains will be harmful to the enemies. Perhaps this means that these heavy rains will give rise to the plague and a variety of other diseases<sup>1</sup> and that crops will also be damaged. And the revelation in Arabic signifies that: 'After these Signs appear, people will once again turn to you. They will come to you by every route so much so that the roads will develop ruts on account of heavy traffic. And people will send you gifts in cash and kind from distant places and the enemies shall be smitten with great awe. And at that time slanderers and fault-finders will stand condemned and I [God] shall grant you a rare distinction. It will rain so heavily as if the heavens have burst.'

1. ☆ This phrase may well mean that after the manifestation of these Signs the enemies will be left speechless and paralyzed. (Author)

**5. FIFTH SIGN [193]**—The fifth Sign that was manifested in these days was one of the acceptance of prayer, which, in fact, was tantamount to raising the dead. The details of this episode are as follows: ‘Abdul-Karīm, son of ‘Abdur-Raḥmān, who is from Hyderabad, Deccan, is a student in our school. He was bitten by a rabid dog and we sent him to Kasauli where he underwent treatment for a few days and then returned to Qadian. But a few days later he began to show signs of madness that are peculiar to being bitten by a rabid dog. He became hydrophobic and his condition deteriorated rapidly. I was deeply moved out of sympathy for this poor boy, who was so far away from his home, and I felt a special urge to supplicate for him. Everyone thought that the poor boy would expire within a matter of hours. Inevitably, he had to be moved out of the boarding house and placed in a room away from other people. He was given great care and a telegram was sent to the British doctors at Kasauli, inquiring if there was any remedy available for his condition. The reply came by telegram that there was no remedy for him. This added to my feeling of sympathy for him and I was deeply concerned about this poor boy away from his homeland. My friends also insisted that I should pray for him, for his pitiable condition aroused great compassion. I was also afraid that if he died under these dire circumstances, his death would provide the enemies with an occasion to rejoice. This further added to my feeling of sympathy for him and I was moved in an extraordinary manner. Such a feeling cannot be generated by one’s own volition, it can only be caused by God Almighty Himself. Once such a condition comes about, it is so effective that—by God’s permission—it can well-nigh bring the dead back to life. In short, the condition of absolute reliance on Allah was vouchsafed to me, and when my concern for him reached its ultimate limit and anguish took hold of my heart, the patient—who had been as good as dead—began to show signs of recovery. He who had been so afraid of water and light, at once took a turn for the better and said that he was not afraid of water anymore. He was given water which he drank fearlessly. He then performed ablution with it, offered his Prayer, and slept through the night. His frightful and wild condition disappeared

and he recovered completely within a few days. I was suddenly made to feel that the madness had not come to him as a presage of death; rather, it was meant as a Sign from God. Knowledgeable people affirm that it has never happened that a person bitten by a rabid dog, exhibiting the typical symptoms of rabies, has survived. Can there be a stronger proof than [the fact] that the Physician Specialists officially appointed at [the Pasteur Institute of India] Kasauli, had, in reply to our telegram, categorically certified to the effect that nothing could be done now for ‘Abdul-Karīm?

Here I must add that when I prayed for this boy, God made me understand that a particular medicine should be administered to the patient which was done a number of times. In the end, the patient recovered which was like the dead coming back to life. Below is reproduced the telegraphic reply from the Physicians at [the Pasteur Institute of India] Kasauli, received in English...<sup>1</sup> in reply to our telegram:

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*To Station*

*Batala*

*From Station*

*Kasauli*

*To Person*

*Sherali*

*Kadian*

*From Person*

*Pasteur*

***Sorry nothing can be done for Abdul Karim***

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1. In the original book, the Promised Messiah<sup>as</sup> gave an Urdu translation of this telegram and a reference to it was made here. That reference and the Urdu translation have been omitted in this translation. [Publisher]

A Muslim gentleman, from the office [Pasteur Institute] for treatment of hydrophobia caused by dog bite, was surprised and sent a postcard which stated:

I was deeply distressed that ‘Abdul-Karīm who had been bitten by a mad dog developed rabies symptoms. But I am very happy to learn that he has recovered by means of prayer. This kind of recovery has never been heard of before. This is the grace of God and the effect of supplication by holy people. الحمد لله [All praise belongs to Allah].

Postcard by  
‘Abdullāh from  
Kasauli

By yours humbly,  
‘Abdullāh, from Kasauli’

5. **FIFTH SIGN [194]**—This Sign is comprised of a *mubāhalah* of a certain individual. In other words, he unilaterally sought a verdict about me from God Almighty. After imputing a number of indescribable beliefs and actions to me, he sought the adjudication of Allah the Exalted. As a result, he died of plague only a few days after the prayer.

The details of this relate to a person named ‘Abdul-Qādir, a resident of the village Talibpur Pindori, District Gurdaspur, who was known as a *Ṭabīb* [i.e. a physician using traditional remedies]. He harboured feelings of extreme hatred and hostility towards me. He was given to hurling the most filthy abuses upon me. After his abusive language had transgressed all bounds of decency, he wrote a scurrilous poem in the form of a *mubāhalah*. This is reproduced below excluding the part in which he attributes to me the gravest of grave wickedness and immorality. Quite like Sa’dullāh of Ludhiana, he accused me of highly objectionable misconduct, using filthy language.

I have omitted the filthier couplets to keep this book pure from them. I now reproduce below his complete composition in prose and a part of his poem which is replete with inaccuracies. All is preceded by two couplets of my own:



As written by  
'Abdul-Qādir  
of Talibpur  
Pindori

*From the writing of Mirza Ghulam Ahmad of Qadian:*<sup>1</sup>

ابن مریم مرچکا حق کی قسم داخل جنت ہوا ہے محترم<sup>2☆</sup>  
*God is my Witness that Ibn-e-Maryam [the son of Mary] had died,  
And that holy one entered Paradise.*

ابن مریم کے ذکر کو چھوڑو اس سے بہتر غلام احمد<sup>3\*</sup> ہے  
*Speak not of Ibn-e-Maryam [the son of Mary],  
For better than him is the slave of the [Holy Prophet] Ahmad<sup>[sa]</sup>.*

1. This is a copy of text that 'Abdul-Qādir of Talibpur Pindori wrote with his own hand. A photocopy of the original appears on 607. [Publisher]
2. ☆ Since this man is so ignorant, he has even misquoted my couplets. For instance, he made a mistake in the line marked [by an star (☆)] which is part of my couplet. It should read داخل جنت ہوا ہے محترم and not داخل جنت ہوا ہے محترم (Author)
3. \* Many ignorant persons, such as the present party to the *mubāhalah*, take grave offense at this line of the couplet which simply means that the Messiah of the Holy Prophet Muhammad's ummah is superior to the Messiah of the Mosaic dispensation because our Prophet is superior to Mūsā. The fact of the matter is that divine wisdom and providence demanded that just as Ḥaḍrat 'Īsā<sup>as</sup> [Jesus] was *Khātām-ul-Khulafā'* [the Seal of the *Khulafā'*] in the Mosaic dispensation, in the Muhammadan dispensation, too, a *Khātām-ul-Khulafā'* would appear in the Latter Days (who this humble one is). This was done so that the two dispensations—the Israelite and the Ishmaelite—may come to mirror one another. Since our Holy Prophet, may peace and blessings of Allah be upon him, is superior to Prophet Mūsā, it necessarily follows that the Seal of the *Khulafā'* of the Holy Prophet's ummah also be superior to the *Khātām-ul-Khulafā'* of Prophet Mūsā. This is the truth. Let them listen who have ears that can hear! Alas! Our opponents repeatedly say that in the Latter Days a very large number of Muslims will become quite like the unfortunate Jews who used to reject the Prophets sent by God and deny their prophecies and that Muslims will similarly follow suit; but they are hard put to admit that just as the two orders resembled each other in their early periods on account of the resemblance between the two Prophets, in the Latter Days too, they—the two dispensations—will come to mirror each other by the appearance of the *Khātām-ul-Khulafā'*. Jews also believe that the Messiah of the Latter Days will be superior to the first Messiah, but these people deny it. This shows the scant regard they pay to the exalted station and honour of the Holy Prophet, may peace and blessings of Allah be upon him. It is indeed

By way of answer to this, study closely the verse in Part 6 of the Holy Quran وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ [‘Whereas they slew him not, nor crucified him’ (*Sūrah an-Nisā*, 4:158)] of which Mirza Sahib is well aware but refuses to acknowledge for selfish reasons.

ابن مریم زندہ ہے حق کی قسم صورت ملکی بٹلک محترم  
 ذکر و فخر اُن کا ہے قرآن سے ثبوت جھوٹ کہتے ہیں غلام احمدی  
 لوگو ثابت کر لو تم قرآن سے دین کیوں کھوتے ہو تم بُہتان سے  
 جھوٹ کا بازار تھوڑے روز ہے بعد اس کے حسرت دلسوز ہے  
 اب بھی مرزا یو ذرا حق سے ڈرو زندگی میں جلد تر توبہ کرو  
 دین محمد کی کرو تم پیروی ہاتھ آوے دو جہاں میں خسروی  
 جب خدا کا قہر ہو تم پر نزول پھر نہ مرزا مہدی ہوگا نہ رسول  
 بھول جائیں گے یہ سب قالا و قول ﴿۱۵۸﴾ ہیں دلائل سب شریعت سے فضول  
 صرف اس کی عقل کا طومار ہے ﴿۱۵۹﴾ عیش و عشرت کے لئے یہ کار ہے  
 جو طریقہ اُس نے ہے جاری کیا کس پیغمبر یا ولی نے یہ کہا  
 عورتیں بیگانہ کو ہمراہ لیا باغ میں لے جا کے اُس نے یہ کہا  
 چھوڑ دو مُنہ کھلے اپنے تم نسا ہاتھ میں لے ہاتھ کرتے چچھا

worth pondering that the man who, after reading this line of the verse, was so roused as to challenge me to a *mubāhalah*, God caused him to die in my own lifetime. His death, therefore, is adequate testimony to the truth of this line of the couplet. (Author)

اور کرتے کام ہیں وہ ناروا پھر یہ لوگوں نے اسے مہدی کہا

یا الہی جلد تر انصاف کر جھوٹ کا دنیا سے مطلع صاف کر

*I swear by God that Ibn-e-Maryam [the son of Mary] is still alive,*

*In the shape of an angel in the sky.*

*He is mentioned with pride in the Holy Quran;*

*The statement of the followers of Ahmad is false.*

*People prove it for yourselves from the Holy Quran;*

*Why do you damage your faith giving credence to falsehood?*

*These lies are only short-lived,*

*They will be followed by regret and an inflamed heart.*

*O followers of Mirza! Do fear God even now!*

*Hasten to recant while yet alive.*

*Follow the faith of Muhammad<sup>sa</sup>,*

*To earn laurels here and in the Hereafter.*

*When the wrath of God descends upon you,*

*Then Mirza shall be neither Mahdi nor Messenger.*

*All such talk and discussion will be forgotten;*

*The curse of Allah be  
upon the liars*

*All such arguments are rejected by the Shariah.*

*It is simply the heaped up product of his intellect*

*Which he concocts to attain a life of pleasure and luxury.*

*Which Prophet or wali [i.e. friend of Allah] ever initiated*

*The approaches introduced by him?*

*Accompanied by strange women,*

*He took them to the garden and said.*

*'Ladies! Leave your faces unveiled!'*

*And then proceeded laughing and strolling arm in arm.*

*He indulges in other misdeeds.*

*Still these people call him the Mahdi [Guided One].*

*God, My Lord! Hasten to impart justice,*

*And sweep the world clean of falsehood.*

These are the couplets from which I have deleted many obscene ones because they were extremely filthy and indecent. However, just as the author of these verses had prayed to God to do justice and cleanse the world of falsehood, God has indeed delivered an early judgment. Just a few days after composing these verses, this man—namely, ‘Abdul-Qādir—died of the plague. Through a disciple of his, I was able to get hold of the signed copy of these couplets. He was not the sole victim of the plague. Some other relative of his, including his son-in-law, also died of plague and consistent with his own couplet, the world was swept clean of falsehood.

What a pity that these people are themselves guilty of lying yet brazenly slander others, and, under the Shariah of the Holy Prophet<sup>sa</sup>, are liable for punishment, but they do not care at all. Such are the present-day divines and scholars. Their hearts are tainted with such brazen and shameless gall that if one of them dies after invoking divine justice, the other—paying no heed to it—takes on the role of his successor and resumes the task of being insolent and foul-mouthed. Rather, he tries to outdo the former.

As a result, scores of them have died in consequence of such *mubāhalahs*. Were I to describe all cases of this kind, it would take several *ajzā*<sup>1</sup> of this book. So many of my followers have written to me to inform me of persons who unilaterally invoked a *mubāhalah* [against me] and died soon thereafter; or a particular person entered into a *mubāhalah* contest with some member of the Jamā‘at and died on the morning of the next day. Others personally visited me and described such wondrous Signs. For instance, only yesterday, 28 February 1907, a number of guests also described some episodes concerning a *mubāhalah* but since the size of this book has already become rather large and since their testimonies are oral, I did not think it necessary to incorporate them herein.

God alone knows why not a single one of them cares to think of the

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1. A *juzw* comprises sixteen pages. [Publisher]

cause behind such Signs of divine support. Are these the hallmarks of liars, *dajjāls*, and renegades that—instead of them—God continues to destroy the ‘believers’ and the ‘righteous’ in cases of *mubāhalah* contests?

Finally, let me point out that an impression of the foregoing couplets written in the author’s own handwriting has been included in this book with a view to silencing the opponents. If anyone has doubts whether the couplets are his, they can always compare the copy with the specimens of his original handwritings, and the original copy of these couplets is safe in my custody; anyone who wishes can see it. The person through whom I was able to obtain this original handwritten copy is a student of his named Sheikh Muhammad, son of Ali Muhammad, a resident of Dhariwal, District Gurdaspur.

How Mighty indeed is Allah the Exalted that most of those who sought a *mubāhalah* [against me] died by the plague, and it was the plague itself that delivered the judgment against most of my bitter enemies! In *Barāhīn-e-Aḥmadiyya* God was pleased to mention the plague and earthquakes at a time when these calamities were nowhere to be found in this country. For instance, in *Barāhīn-e-Aḥmadiyya* this prophecy is on record:

لا يصدق السفیه الا سیفه الهلاک۔ اتی امرالله فلا تستعجلوه

Meaning that: ‘Ignoble man will not testify to the truth of any Sign except the Sign of death. Tell them such a Sign is about to appear as well! Therefore do not deal with me in haste.’

Thus, by the ‘Sign of death’ was meant the Sign of the plague. Similarly, at another place Allah the Exalted says in *Barāhīn-e-Aḥmadiyya*:

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ لِتَنْذِرَ قَوْمًا اَنْذَرُ اَبَاءَهُمْ وَلِتَسْتَبِينَ سَبِيلَ الْمَجْرِمِينَ۔ قُلْ اِنِّ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِينَ۔

Meaning that, He indeed is God who taught you the Holy Quran and apprised you of its true meanings so that you may warn those whose

forefathers were not forewarned of the impending chastisement, and so that the way of the guilty ones might become manifest; in other words, so that the guilty and those seeking the truth may become distinct.

Similarly, at another place Allah the Exalted says, as is recorded in *Barāhīn-e-Aḥmadiyya*:

دُنیا میں ایک نذیر آیا پر دُنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے  
زور آور حملوں سے اُس کی سچائی ظاہر کر دے گا

A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults.

It is obvious that Allah the Exalted only uses the word نذیر [*nadhīr*—warner] for such a Messenger in whose support it is destined that divine chastisement will overtake those who deny him. This is so because نذیر [*nadhīr*] is said of the one who warns and that Prophet is called نذیر [*nadhīr*] in whose time some chastisement is destined to descend. As such, when I was named نذیر [*nadhīr*] twenty-six years ago in *Barāhīn-e-Aḥmadiyya*, it contained the unmistakable indication that in my time divine chastisement would descend. Thus, in keeping with this prophecy, the chastisement of the plague and the earthquakes has indeed descended.

Some ignorant people object that since most of the people in Europe and America do not even know your name, why were they destroyed by earthquakes and volcanic eruptions? The answer to this is that these people had become deserving that a punishment should descend upon them in this very world on account of their excessive sinfulness and wickedness. Thus, consistent with His own practice, Allah the Exalted held back that punishment until the advent of a Prophet, but when that Prophet appeared and people had been duly invited and informed of his coming through thousands of announcements and pamphlets, the time came to punish them for their crimes. And it is absolutely wrong to say that people in Europe and America are not

even aware of my name. This fact is not hidden from any fair-minded person that some twenty years ago I circulated 16,000 printed copies of a leaflet in the English language throughout Europe and America in which I announced my claim and laid out the reasons in support of it. And after this, a number of different announcements continued to be issued every now and then. Then again, for the last so many years, the magazine—*Review of Religions*—is regularly dispatched to Europe and America. Also, the news of my claim has been published in European newspapers many times. The news of my prayer against Dowie<sup>1☆</sup> was also documented in European [and American] newspapers. Therefore, despite this ongoing dissemination [of the news of my claim] over the last twenty years or more, who can accept that those people [i.e. Europeans and Americans] are not aware even of my name? The fact is that some of them have even entered into my Movement.

Apart from all this, everyone knows that Prophet Nūḥ's<sup>as</sup> [Noah's] deluge killed even those who had not yet heard his name. Hence, the essential truth of the matter is what Allah the Exalted says in the Holy Quran:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا<sup>2</sup>

Allah the Exalted, does not send down punishment upon the world unless and until He first sends a Messenger. This alone is the practice of Allah. It is quite clear that [these days] no divine Messenger has appeared in Europe and America. Thus, the chastisement that befell them came upon them only after my claim [to be Warner of this age].

1. ☆ This [Dr. John Alexander Dowie] is the name of an American impostor who claimed to be Ilyās [Elijah] and a Prophet who, these days—apart from suffering financial losses—is near death while suffering from paralysis. (Author)

2. *Sūrah Banī Isrā'īl*, 17:16 [Publisher]



Impression of the original script  
of 'Abdul-Qādir of Talibpur Pindori.<sup>1</sup>

As written by  
'Abdul-Qādir  
of Talibpur  
Pindori



1. A typed version and translation of the above script is given on pages 600–602.  
[Publisher]



6. **SIXTH SIGN** [195]—Is the death of Ḥakīm Ḥāfiẓ Muḥammad Dīn which took place after a *mubāhalah*. The details of this entail a person, resident of Moza Nankar near the Kahna railway station in the District of Lahore, who had employed several words about me by way of a *mubāhalah* in his book and requested Allah's wrath and curse for the one who is the liar. He died one year and three months subsequent to this request which he made in several places throughout his book that he had named *Faiṣala-e-Qur'ānī aur Takdhib-e-Qādiānī* ['The Quranic Verdict and Refutation of the Qadiani'].<sup>1☆</sup>

He writes these verses by way of a *mubāhalah* on pages 76, 78, and 85:

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ<sup>2</sup>

[Woe to every sinful liar!]

وَيْلٌ يَّوْمَئِذٍ لِلْمُكَذِّبِينَ<sup>3</sup>

[Woe, on that day, unto those who reject!]

لَعَنَتِ اللَّهُ عَلَى الْكَاذِبِينَ<sup>4</sup>

[The curse of Allah be on those who lie.]

These are the verses that he has written. Thus, in one verse the curse of God is invoked upon the one who is the liar and guilty of fabrication. And in the second verse, the curse of God is invoked upon the one who rejects the truthful one. This indeed is what constitutes a *mubāhalah*. And in the third verse the curse of God is invoked in a general sense upon the liar.

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1. ☆ This book of his was printed under the auspices of Ḥakīm Chanan Dīn, at the Islami Steam Press, Lahore. (Author)
  2. *Sūrah al-Jāthiyah*, 45:8 [Publisher]
  3. *Sūrah at-Taṭfīf*, 83:11 [Publisher]
  4. *Sūrah Āl-e-Imrān*, 3:62 [Publisher]

As I have already written, this man died one year and three months after the publication of his book. Now every wise person can ponder that a *mubāhalah* is the method in Islam to obtain a decisive verdict on an issue. Thus, when Ḥakīm Ḥāfiẓ Muḥammad Dīn labelled me an impostor in this book of his and assigned me the appellation أَفَاكَ اِثِيْم [‘the sinful liar’], and then again on page 63 of his book, he wrote the following verse applying it to me <sup>1</sup> ثُمَّ اَللّٰهُ تَتْلٰى عَلَيْهِمْ- <sup>2</sup> وَيَلِّ لِّكُلِّ اَفَاكٍ اِثِيْمٍ يَّسْمَعُ اٰیٰتِ اللّٰهِ تَتْلٰى عَلَيْهِمْ- meaning: ‘Curse be upon the sinful impostor who hears the verses of God and, out of arrogance, insists upon denying them as if he heard nothing. Thus, warn him of a painful chastisement.’

Verses as  
quoted by  
Ḥakīm Ḥāfiẓ  
Muḥammad  
Dīn

Therefore, by writing these verses, this man named Muḥammad Dīn means to imply that I am أَفَاكَ اِثِيْم [the sinful liar] and that in his lifetime I shall indeed be chastised through a painful punishment. On the contrary, Allah the Exalted delivered the verdict on who the sinful liar is through his death.

7. SEVENTH SIGN [196]—On the morning of 28 February 1907, I received the following revelation:

سخت زلزلہ آیا اور آج بارش بھی ہوگی خوش آمدی نیک آمدی

[A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is a source of blessing.]

This prophecy was announced to the Community early in the morning. There was no sign of rain at the time the prophecy was announced and there was not even a trace of clouds in the sky. The sun was shining

1. ☆ This word of the Quranic verse has been written incorrectly by this man on account of his lack of knowledge of the Holy Quran. The correct reading is يَّسْمَعُ اٰیٰتِ اللّٰهِ تَتْلٰى عَلَيْهِ (Author)

2. *Sūrah al-Jāthiyah*, 45:8–9 [Publisher]

brightly. No one knew that it would also rain that day. And then after the rain, news had been given of an earthquake.

Then after the *Zuḥr* Prayer, suddenly clouds appeared and it started to rain. It rained again at night. Then on the night before the morning of 3 March 1907 the earthquake hit, the news of which was widely announced and also reached me. Thus, both elements of the prophecy were fulfilled in the span of three days. After writing this, I received two letters by mail on 5 March 1907. One was from Mirzā Niāz Baig, the Chief of Kalanaur, which reported the severe shock of an earthquake on the night between 2 March and 3 March [1907], before which there was rain and a hailstorm. The revelation:

آسمان ٹوٹ پڑا

The heaven has fallen down completely.

Was entirely fulfilled. The same mail brought another letter. This was a postcard from Miyān Nawab Khan, *Tehsildār* Gujrat. It reported that on the night between the 2nd and 3rd of March 1907, there was a severe shock of an earthquake at 9:30 in the night and it was extremely dangerous.

The *Civil and Military Gazette* of Lahore contains the following news about this earthquake in its issue dated 5 March 1907:

There was a smart shock of earthquake felt at Srinagar at 9:30 on Saturday night, lasting a few seconds, its direction being north-east.

In its issue dated 6 March 1907, the *Akbbār-e-‘Ām* of Lahore reported that a severe shock of earthquake was registered in Srinagar Kashmir at half past nine on Saturday night and lasted for some seconds. Its direction seemed to be in the north-east.

Now, can anyone tell me if it is in the power of any human being to prophesy publicly from himself that today it will rain and that the

rain would be followed by an earthquake and he should disclose this news when it is bright and sunny and there is no sign of rain; and then it happens exactly as prophesied? If it is asked what is the evidence for it all, then find reproduced below the list of eyewitnesses to whom this prophecy was conveyed; i.e. on the morning of 28 February 1907 when the sun was shining brightly in the sky and there was absolutely no hint of clouds.

**List of the witnesses who heard the prophecy of 28 February 1907 about the severe earthquake before its occurrence:**

[№]	[Name]	[Remarks]
[1]	Muḥammad Ṣādiq, Editor newspaper <i>Badr</i> Qadian	
[2]	Wife of Muḥammad Ṣādiq	
[3]	Mother of Khwājah ‘Alī	
[4]	Muḥammad Naṣīb Aḥmadī, Clerk, newspaper <i>Badr</i>	
[5]	Master Sher ‘Alī	
[6]	Ghulām Aḥmad, Clerk, <i>Tashhīzul-Adhān</i>	
[7]	Ghulām Muḥammad, Teacher, lower Ta’limul-Islām High School, Qadian	
[8]	Maulawī Muḥammad Aḥsan Manu propria	
[9]	‘Ubaidullāh Bismil Aḥmadī (may Allah have mercy upon him)	
[10]	Muḥammad Sarwar (may Allah have mercy upon him)	‘I heard this prophecy with my own ears.’
[11]	Ghulām Qādir	
[12]	Qāḍī Amīr Ḥusain	
[13]	Ghulām Nabī Manu propria	‘I have also heard’
[14]	Māmūn Khān, Gymnastics Instructor	
[15]	Ḥākim ‘Alī from Chak Panyar, currently visiting Qadian	

[№]	[Name]	[Remarks]
[16]	Ḥāfiẓ Muḥammad Ibrāhīm, Muhājir Qadian	
[17]	Muḥammad-ud-Dīn, Manu propria, student, MA College, Aligarh, currently visiting Qadian	
[18]	Respectfully Faqīrullāh, Deputy Manager <i>magazine</i>	
[19]	‘Abdur-Raḥīm, Second Clerk <i>magazine</i>	
[20]	Respectfully Aḥmad ‘Alī, Lambardar, resident of Bāzīd Chak, currently visiting Qadian	
[21]	Muḥammad-ud-Dīn	
[22]	Muḥammad Ḥasan Aḥmadī, Clerk	
[23]	Sayyed Mahdī Ḥusain Muhājir	انا على ذلك من الشاهدين [I am among the witnesses to this.]
[24]	‘Abdul-Muḥy Arab, the author of <i>Lughātul-Qurān</i>	
[25]	Muḥammad Jī of Abbottabad	
[26]	Sayyed Ghulām Ḥusain of Kashmir	
[27]	Sayyed Nāsir Shāh, Overseer Kashmir	
[28]	Muḥammad Ishāq	
[29]	Ghulām Muḥammad	
[30]	Daulat ‘Alī, Student	
[31]	Humbly Quṭb-ud-Dīn Ḥakīm	‘Without a doubt, on 28 February, I heard Ḥuḍūr’s revelation: “A severe earthquake came and it will also rain today.”’
[32]	Muḥammad Ḥusain, Scribe, newspaper <i>Badr</i>	

[№]	[Name]	[Remarks]
[33]	Sheikh ‘Abdur-Raḥīm, Clerk, <i>Badr</i>	
[34]	Sayyed Aḥmad Nūr of Kabul	
[35]	Sultān Muḥammad Afghān, Student	
[36]	Ḥaḍrat Nūr of Kabul	
[37]	‘Abdullāh Afghān	
[38]	Ḥāji Shahāb-ud-Dīn	
[39]	Faḍl-ud-Dīn Ḥakīm	
[40]	Khalifah Rajab Dīn of Lahore, Manu propria	
[41]	Ḥāji Faḍl Ḥusain of Shahjahanpur	
[42]	Sheikh Maḥbūb-ur-Raḥmān of Banaras	
[43]	Luṭf-ur-Raḥmān	
[44]	Sheikh Aḥmad of Maisūr	
[45]	Muḥammad Sulaimān Mongyri	
[46]	‘Abdus-Sattār Khan of Kabul, Muhajir	
[47]	Sheikh Muḥammad Ismā‘īl Sarsāwī, Teacher	
[48]	Sayyed Nāsir Nawab	
[49]	‘Abdur-Ra’ūf	
[50]	Fakhr-ud-Dīn, Student of Ta’līm-ūl-Islām School	
[51]	Munshi Karam Ali, Scribe, <i>Review of Religions</i>	
[52]	Sayyed Taṣawwur Ḥusain Barailwī	
[53]	Akbar Shah Khan Najībabadī	
[54]	Ghulām Ḥasan, Baker at boarding house	
[55]	Ghulām Muḥammad Afghān, Muhājir	

<i>[№]</i>	<i>[Name]</i>	<i>[Remarks]</i>
[56]	(Ḥakīm Ḥājī Maulawī) Nūr-ud-Dīn	“A severe earthquake came and it will also rain today. Your arrival is a source of joy; your arrival is a source of blessings” I heard.’
[57]	Ḥakīm Muḥammad Zamān	‘On 28 February 1907 I heard this revelation: “An earthquake came. It will also rain today. Your arrival is a source of joy; your arrival is a source of blessings.”’
[58]	‘Abdur-Raḥīm, Fourth Master	‘I heard it and the same day I wrote in a letter triumphantly.’
[59]	Ghulām Muḥammad, Student BA. MAO College, Aligarh	
[60]	Sheikh Ghulām Aḥmad	
[61]	Respectfully Yār Muḥammad B.O.L	
[62]	Barkat Ali Khān	
[63]	Qudratullāh Khān Muhājir	
[64]	Sheikh ‘Abdul-‘Azīz, a new Muslim	
[65]	Aḥmad Dīn, Goldsmith	
[66]	‘Abdullāh, resident of Shupiyan, Kashmir, currently visiting Qadian	
[67]	<b>Maḥmūd Aḥmad</b>	‘I heard this revelation on that very day in the morning at 7 and it rained on the same day and was followed by an earthquake on the third day.’
[68]	Amīr Aḥmad s/o Maulawī Sardār ‘Alī Ḥakīm, resident of Miyani	‘I heard this prophecy on the morning of 28 February 1907.’

<i>[№]</i>	<i>[Name]</i>	<i>[Remarks]</i>
[69]	Muḥammad Ashraf, Clerk in Office of Şadr Anjuman	'I heard this prophecy on the morning of 28 February 1907.'
[70]	Sheikh 'Abdullāh, Physician boarding-house	
[71]	Maulawī Azīmullāh of Nabha	
[72]	'Abdul-Ghaffār Khan Afghan, resident of Khost, currently visiting Qadian	
[73]	'Abdul-Ghanī, Student	
[74]	Dīn Muḥammad, Master Mason	
[75]	Maulawī Muḥammad Faḍl, Changvī Aḥma-dī	
[76]	Karīm Bakhsh, Lambardar, Raipur	
[77]	Şāhibzādah Manzūr Muḥammad of Ludhi-ana.	
[78]	Ghulām Ḥusain s/o Muḥammad Yūsuf, Appeal Writer	
[79]	'Abdul-Ghanī	
[80]	Faiḍ Aḥmad	
[81]	Muḥammad Ismā'īl	
[82]	'Abdul-Ḥaqq	
[83]	'Abdur-Raḥmān	
[84]	Faḍlud-Dīn	
[85]	Manzūr Ālī	
[86]	Mirzā Barkāt Ali Baig	
[87]	Master Mason 'Abdur-Raḥmān	
[88]	Walīullāh Shah	
[89]	Ḥabībullāh Shah	
[90]	Fakhr-ud-Dīn	
[91]	Gohar Dīn	
[92]	Khwājah Abdur-Raḥmān	



<i>[№]</i>	<i>[Name]</i>	<i>[Remarks]</i>
[93]	Malik ‘Abdur-Raḥmān	
[94]	Muḥammad Yaḥyā	
[95]	‘Abdus-Sattār	
[96]	‘Abdul-‘Azīz	
[97]	Bashīr Aḥmad	
[98]	‘Abdullāh Jatt	
[99]	‘Abdur-Raḥmān of Ludhiana	
[100]	Muḥammad Ismā‘īl	
[101]	Ali Aḥmad	
[102]	Ḥayāt Khan	
[103]	Ishāq	
[104]	Dīn Muḥammad	
[105]	Ibrāḥīm	
[106]	Barkatullāh	
[107]	‘Abdur-Raḥmān	
[108]	Sayyed Alṭāf Ḥusain	
[109]	‘Abdur-Raḥmān Dātvi	
[110]	Mumtāz ‘Alī	
[111]	‘Abdul-Karīm	
[112]	‘Abdul-Jabbār	
[113]	Aḥmad Dīn	
[114]	Maḥmūd	
[115]	‘Abdul-Ḥaqq	
[116]	‘Ubaidullāh	
[117]	‘Abdur-Raḥmān	
[118]	‘Abdullāh	
[119]	Karīm Bakhsh, Cook	
[120]	Nūr Muḥammad, Servant	
[121]	Ghulām Muḥammad, Scribe of this book	

It should be noted that there is a fine point related to the prophecy that there will be a terrible earthquake and that it will also rain today; which is that the earthquake emanates from within the earth and the rain descends from the heavens above. Thus, this is a prophecy in which the heavens and the earth are both joined so that the prophecy may see its fulfilment in both these aspects, for it is beyond human power to make such a prophecy on one's own in which both the heavens and the earth should be so brought together. Indeed, such a matter is beyond the capability of a human being that exactly when the sun is shining brightly and rain has ended, he should prophecy that it will rain today, and then it actually rains!

O readers! I have recorded here, by way of illustration, all those divine Signs<sup>1☆</sup> related to my claim which I had intended to write down. God, the Lord of Glory, be thanked a thousand times, for He demonstrated these Signs in my support solely out of His grace and benevolence. I did not possess the power even to produce a shred of evidence in my support be it from earth or from heaven, but He, who is the Lord of heaven and earth and the yoke of whose obedience is borne by every particle of this universe, caused a sea of Signs to flow in my support. He demonstrated such support for me as I could not even imagine. As for me, I testify that I was not worthy of such honour, yet the God of Honour and Glory manifested these miracles for my sake purely and solely out of His limitless mercy. I regret that I was unable to achieve the level of obedience and piety in His path which was my heart's desire, and I could not serve His Faith as much as I would have liked to. I will carry the anguish with me that I could not accomplish

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1. ☆ On 9 March 1907 a telegram was received from London, which was published in the *Civil and Military Gazette*. The telegram reported that, 'The self-styled Prophet Dowie is dead.'

Dowie, who had claimed to be a Prophet in the United States of America and about whom I had prophesied that God would not spare him in consequence of his false claim, died of paralysis. فالحمد لله على ذلك [So Allah be praised for all this] A great Sign has appeared. (Author)

all that I should have accomplished. However, the Gracious God displayed such wonders of His might in my favour and established my truth in the manner that is exclusively displayed for His chosen ones. I know only too well that I was not worthy of the esteem and honour which my Lord accorded me. When I look at my own weakness, I feel compelled to admit that I feel more an insect than a man, and more dead than alive. Nevertheless, glory be to His wondrous power that such a humble and insignificant man as myself was preferred by Him. Other preferred people attain eminence by virtue of their deeds, but I was a mere nothing. It is only because of His infinite mercy that He approved of someone like me. I can never thank Him enough for this grace. There are thousands in the world who claim to be the recipients of divine revelation and converse with Him, but the mere claim of divine converse is nothing unless what is thought to be divine converse is accompanied by the supporting action of God; i.e. a miracle. Ever since the universe came into being the divine word has always been recognized by the supporting action of God; otherwise, how can one know whether such a word is that of God or of Satan, or perhaps a prompting of one's own self? The Word of God and the supporting Work of God must proceed together, one with the other. In other words, for the sake of one who is indeed the recipient of the Word of God, the Work of God also makes its presence felt in his support. That is to say, through his prophecies, wonders of providence are manifested in such abundance as to practically reveal the countenance of God. This is done so as to prove that the revelation he receives is indeed the Word of God.

Sadly, in this age, many such people are found everywhere who are fond of being called a *mulham* [recipient of divine revelation]. And they readily believe all that emanates from their tongue is the Word of God without attempting to assess their own condition or carrying out any self-appraisal. This, despite the established fact that the tongue from which the divine word may issue forth, can also be the recipient of the words of Satan. Also, it could very well be the prompting of one's

own self. Therefore, any word that issues forth from the tongue is definitely not worthy of being called the Word of God, until two testimonies certify it to be from Allah.

**THE FIRST TESTIMONY** is that the condition of the person who claims to be the recipient of divine revelation should be such as shows that he is worthy of receiving divine revelation; for, one hears the voice of the one whom he is close to. Thus, the one close to Satan hears the voice of Satan, and the one near to Allah the Exalted hears His voice. Only such a one can be said to be the recipient of divine revelation who, in order to attain the veritable pleasure of God, abandons his own will and desires and adopts a bitter death in order to please Him completely and fully. He makes God foremost over all else so that when Allah the Exalted looks upon his heart He finds it totally cut off from the world and lost in seeking His pleasure. Each and every particle of his being becomes sacrificed for the sake of Allah the Exalted such that if confronted with a trial, nothing can hold him back from Allah the Exalted; neither wealth and possessions, nor wife, son, and honour. As a matter of fact, he totally erases all signs of his own existence, and the love of God Almighty so overwhelms him that he never lets Him go even if he were carved into pieces or his children slaughtered, or he himself cast into the flames and exposed to every kind of bitter hardship—even then he would not abandon his God. And in the face of attack by any affliction, he does not move away from his God. He is true and faithful. He views the entire world and the kings of the world as nothing more than a dead moth. Even if he were told that he would be sent to Hell, he still would not abandon the bond with his True Beloved, for his love of God becomes his Paradise. He himself cannot understand why he has such a connection with God so that no failure or trial can ever diminish the intensity of this connection. This being the situation, we can say that he is close to God and not to Satan. Such men indeed are friends of the Gracious

God; God loves them and they love God. It is these upon whom the Word of God descends and such people belong to the category of the people [described in the Quranic verse]:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ<sup>1</sup>

**THE SECOND TESTIMONY** necessary for the recipient of divine revelation is that the Word of God that descends upon him should be accompanied by the supporting Work of God. For, when the sun rises it must also be accompanied by the sun's piercing rays. Similarly, divine revelation never descends alone, for it is also invariably accompanied by the supporting action of God; namely, it is accompanied by a variety of miracles and a variety of succour and blessings. Otherwise, how could a humble man recognize that it is indeed the Word of God? Therefore, he who claims to be the recipient of the revelation from God but does not have the manifest miracles and Signs of divine support should fear God and should renounce such a claim. Furthermore, a claim of this kind cannot be considered authentic on the basis of just one or two solitary Signs which happen to turn out to be true. Instead, its authenticity would stand verified only if 200–300 such unambiguous and clear Signs testify to its truth. What is more, any revelation that is claimed to be from God must not contradict the Holy Quran.

Everyone needs to ponder and determine which misguided religious group would be dominant at the time of the Promised Messiah. And, apart from this, what else will the Promised Messiah be required to do? *Ṣaḥīḥ Bukhārī*, which is said to be the most authentic book after the Holy Quran, does not mention anywhere that the Promised Messiah will appear in order to kill the *Dajjāl*. On the contrary, it is only written therein that the Promised Messiah will break the Cross and kill the Swine. From this it becomes clear that the Promised Messiah

1. Surely, you [Satan] will have no power over My servants (*Sūrah al-Hijr*, 15:43).  
[Publisher]

will appear at the time of the dominance, power, and enormity of the Christian missionaries. That is to say, when their deception, manipulation, and adulteration will have reached its ultimate extreme and they will exert their utmost to widely publish **interpolated books**, it would be then that the Promised Messiah **would appear**. His real mission will be to break the Cross. However, *Ṣaḥīḥ Muslim* does mention the killing of the *Dajjāl*, and it is written therein that the Promised Messiah will kill the *Dajjāl* and that he will appear for this very purpose, but it is also written that the *Dajjāl* will emerge from the **Church**. It might be perceived that these two books—namely, *Bukhārī and Muslim*—differ in a very significant way, because according to *Ṣaḥīḥ Bukhārī* the real purpose of the appearance of the Promised Messiah is to break the Cross but *Ṣaḥīḥ Muslim* states that the true purpose for which the Promised Messiah shall appear will be to **kill** the *Dajjāl*. Perhaps the answer may be given that at the time of the Promised Messiah's advent, a portion of the earth will be dominated by the *Dajjāl* and another portion will be under the sway of the worshippers of the Cross, quite like two distinct kingdoms. But this answer is not correct for it is accepted doctrine that, except for **Makkah** and Madinah, the *Dajjāl* will run rampant across the **entire earth**. In other words, the *Dajjāl* will dominate everywhere, and this is what the authentic *aḥādīth* bear witness to.

Will then—God forbid—the Cross come to dominate in Makkah and Madinah because some part of the world at least must be accepted as the place where the Cross will be dominant? Thus, since the entire earth—with the exception of Makkah and Madinah—will be under the sway of the *Dajjāl*, then only the lands of Makkah and Madinah would remain whereupon the Cross could dominate! These are the *aḥādīth* that make mention of the *Dajjāl's* domination. On the other hand there are also *aḥādīth* that state that at the time of the Promised Messiah's advent, Christian temporal power will rule almost the entire globe with great power and majesty. In fact, the hadith يَكْسِرُ الصَّلِيبَ [‘He will break the Cross’] also indicates this very point. Moreover, the following verse also proclaims this fact very loudly:

مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ<sup>1</sup>

Therefore, the interpretation that some part of the earth will be dominated by the Christians while another part will be dominated by the *Dajjāl* during the advent of the Promised Messiah, loses all credibility. Perhaps a counter reply to this may be voiced that first the Christians will dominate and then the *Dajjāl* will break the Cross and in the end the Messiah will kill the *Dajjāl*, but this is a belief that has never been entertained by any sect from among the entire body of Muslim sects to this very day. On the contrary, we find written in *Ṣaḥīḥ Bukhārī* that it is **the Promised Messiah**, and not the *Dajjāl*, who will break the Cross.<sup>2☆</sup>

When we turn to the *aḥādīth* for a **resolution** of this dispute, we find that the very same *Ṣaḥīḥ Muslim* which makes mention of the *Dajjāl*, also testifies that the Promised *Dajjāl* shall issue forth from a church, or in other words, will emerge from among the Christians. Thus, *Ṣaḥīḥ Muslim* pronounces the Christian missionaries to be the *Dajjāl*. And circumstantial evidence also testifies in favour of this point of view and clearly shows that the last mischief that appeared—due to which hundreds of thousands of Muslims turned apostate—is none other than the **mischief** of Christianity, of which we are all eyewitnesses. Hence, it is evident that the difference here is nothing more than semantics. The mischief that *Ṣaḥīḥ Bukhārī* designates as the **mischief of the Cross** and declares the Promised Messiah to be the breaker of the Cross, *Ṣaḥīḥ Muslim* designates that very mischief to be the **mischief of the *Dajjāl*** and refers to ‘the breaking the Cross’ as ‘the killing of the *Dajjāl*’.

And when we turn to the Holy Quran—the arbiter of all

1. They shall hasten forth from every height (*Sūrah al-Anbiyā*, 21:97).  
[Publisher]

2. ☆ The *aḥādīth* also indicate that, at the time of the Promised Messiah, Christians would have spread all over the world. (Author)

disputes—for further details, we find that it does not even mention the name *Dajjāl*, but declares the mischief of Christianity to be so grave as to be the enemy of all Islamic principles and proclaims that the heavens might well-nigh burst asunder and the earth shatter into pieces [because they ascribe a son to God (*Sūrah Maryam*, 19:91-92)]. It denounces the same Christian group as being guilty of distorting and adulterating the revealed Word of God. It ascribes to this group the act indicated by the term *dajal* [i.e. deceit, imposture] in its proper sense. Furthermore, in *Sūrah al-Fātiḥah* it teaches the Muslims to seek refuge with God from the mischief of Christianity. And this is what all commentators of the Holy Quran have interpreted the phrase وَلَا الظَّالِمِينَ<sup>1</sup> to mean. From this Quranic verdict it is clearly proven that the mischief of which the *ahādīth* forewarn us is none other than the mischief of the Cross. Thus, if a person can legitimately be called a *dajjāl* on account of a slight deception or *dajal* on his part, why can an entire group that is guilty of changing an entire shariah and teaching, not be described as the *Dajjāl*? And when we see Allah the Exalted Himself testifying to deceit on the part of the Christians, why then can they not be collectively called by the name *Dajjāl*? Of course, they could not be called the greatest *Dajjāl* at the time of the advent of the Holy Prophet, may peace and blessings of Allah be upon him, as their deceit and dishonesty had not yet reached the extreme; only the foundation of becoming the *Dajjāl* had yet been laid. But after this, in our own age, with the advent of printing machines, the Christian missionaries have disseminated distortion and corruption to the extreme. They have spent tens of millions of rupees to publish those distorted books and have left no stone unturned in their efforts to lead people to apostasy. It was then that the prophecy of God came true and—as subsequent events bear out—they became worthy of being called the **greatest *Dajjāl***. Unless and until someone appears to surpass them in opposing truth and in distortion and adulteration, all must concede that this group is indeed the **greatest *Dajjāl***.

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1. And those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]



whose emergence was **prophesied**. The Jews too were guilty of distortion but they became the target of such humiliation as was tantamount to death. This was the only group that went from height to height and devoted all their energies to deception and distortion. But that was not all. They also wanted to make the rest of the world like themselves. On account of their material power and prestige they were able to acquire all the requisite means and thus they accomplished such feats of deception and distortion, the likes of which cannot be found throughout the history of the world from its inception until today. They tried to make people turn their backs on the One and Only God and accept instead Ibn-e-Maryam [the Son of Mary] as ‘God’. In our own times this misconduct on their part peaked to its ultimate height. And they made so many interpolations in the Books of Allah the Exalted as if they themselves were Prophets in their own right. This is why the term *Dajjāl* was applied to them; that is to say, those who distort the Books of God to the extreme and those who make falsehood appear as truth. In the *ahādīth* the Promised *Dajjāl*’s coming is described frequently as *khurūj* [i.e. emergence] whereas in reference to the Promised Messiah the term *nuzūl* [i.e. descent] is used; the two words being opposites. By this what is meant is that the Promised Messiah will descend on behalf of Allah the Exalted, and that God will be with him whereas the *Dajjāl* will forge ahead with the help of material means, deception, and fraud. Indeed, just as the Holy Quran mentions the mischief of Christianity, so too does it mention Gog and Magog. There is an indication of their [material] dominance which would extend across the entire earth in the verse:

هُم مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ<sup>1</sup>

Now, if the *Dajjāl*, Christianity, and Gog and Magog are taken to mean

1. They shall hasten forth from every height (*Sūrah al-Anbiyā*, 21:97).  
[Publisher]

three different peoples who would appear at the time of the Promised Messiah, the contradiction becomes even more pronounced. However, a reference to the Bible shows for a certainty that the mischief of Gog and Magog is actually the mischief of Christianity, for the Bible names it Gog. Thus, as a matter of fact, the same people have been addressed by three different names on account of their different circumstances.

To say that there is no mention of the Promised Messiah in the Holy Quran is totally wrong. Actually, Allah the Exalted has declared in the Holy Quran that the great mischief is the mischief involving the worship of 'Īsā and has warned that the earth and the heavens may well-nigh burst asunder due to it. Concerning the same time period, the Holy Quran has prophesied the occurrence of the plague, earthquakes, and other calamities, and explicitly announced that the various terrible catastrophes that will appear in the heavens and the earth during the Latter Days will be the chastisement for the worship of 'Īsā. And then on the other hand, it is laid down in the Holy Quran that:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا<sup>1</sup>

This verse, therefore, manifestly proves that the Holy Quran **prophe-**  
**sies** about the Promised Messiah. Anyone who reads the Holy Quran with diligence and integrity will realize that in the Latter Days when most parts of the earth will be demolished and turned upside down on account of terrible calamities, the pandemic plague will break out, and death will reign supreme on every front, it is essential that a Messenger [of God] should come as Allah the Exalted says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا<sup>2</sup>

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1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'il*, 17:16).  
[Publisher]
  2. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'il*, 17:16).  
[Publisher]

Meaning that, We never punish people unless we first send a Messenger.

Thus, as is borne out by events in the past, when even minor chastisements were preceded by the coming of Prophets, how then is it possible that at the time of this **most terrible chastisement**—which is the chastisement of the Latter Days and which shall envelope the entire earth, and about which all the Prophets had warned—a Messenger of God should not appear? This would amount to an **outright negation** of the Word of God. Hence, this Messenger is none other than **the Promised Messiah**. Since the cause of these chastisements, without the least doubt, is the mischief of Christianity, so was it but necessary that a Messenger—appropriate to the situation created by the mischief rife in the world—should appear with the purpose of putting an end to the said mischief. This is why this Messenger is **called the Promised Messiah**. This proves that the Holy Quran does mention the Promised Messiah and this is exactly what we had wanted to establish.

Everyone can appreciate that if—according to the Holy Quran—at the time of the great Christian mischief, the coming of a punishment was necessary, then the coming of the Promised Messiah was also necessary. And it is clear that the coming of this chastisement during the peak of Christianity's mischief is proven from the Holy Quran. Thus, the coming of the Promised Messiah is also proven from the Holy Quran. Similarly, it is generally proven from the Holy Quran that Allah the Exalted says that when We decide to visit a people with chastisement, We permit their hearts to become filled with sinfulness and immorality and, as a result, they exceed all limits of indulgence in their carnal desires and shamelessness. It is then that divine chastisement overtakes them. It is obvious that these matters, too, have reached a climax in Europe, thereby inviting chastisement which, in its own right, requires the [simultaneous] presence of a Messenger of Allah—and the same is **the Promised Messiah**. Thus, it is indeed surprising that these people should allege that the Holy Quran makes no mention of the Promised Messiah. Furthermore, this Quranic verse:

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ<sup>1</sup>

also requires that in the fourteenth century **one like ‘Īsā [Jesus]** should make his appearance in the Ummah, quite like Ḥaḍrat ‘Īsā, who appeared fourteen centuries after Mūsā [Moses], so that a similarity should be maintained between the beginning and the end of both orders.

Furthermore, the following verse of the Holy Quran also contains this prophecy:

وَإِنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا<sup>2</sup>

Meaning that, there is not a town but We shall destroy it before the Day of Resurrection or punish it with a severe punishment. This means that a terrible chastisement shall descend upon the world in the Latter Days. While on the other hand God says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا<sup>3</sup>

This also shows that **a Messenger will appear** in the Latter Days, and he it is who will be the Promised Messiah.

And this same prophecy is contained in *Sūrah al-Fātiḥah*, for God Almighty has designated the Christians as الضَّالِّينَ—‘those who have gone astray’. This contains the indication that although hundreds of religious groups exist in the world who have gone astray, the Christians shall transgress all limits to the extent that they alone will stand out as the misguided ones. And when the misguidance of a people becomes

1. As He made Successors *from among* those who were before them (*Sūrah an-Nūr*, 24:56). [Publisher]

2. *Sūrah Banī Isrā’īl*, 17:59 [Publisher]

3. We never punish until We have sent a Messenger (*Sūrah Banī Isrā’īl*, 17:16). [Publisher]

extreme and they do not desist from committing sins, it is the established practice of Allah that such a people are overtaken by divine chastisement. Thus, from this too it becomes necessary that the Promised Messiah must appear; that is, in keeping with the requirement of the verse:

وَمَا لَنَا مَعَدَّيْنِ حَتَّى نَبْعَثَ رَسُولًا<sup>1</sup>

And it is rather extraordinary that just as in the *ahādīth* of the Holy Prophet, may peace and blessings of Allah be upon him, there is a prophecy about the Promised Messiah who would appear in the Latter Days, so also is there a prophecy regarding a man of Persia who would come in the Latter Days to restore and re-establish lost faith. As is written *لو كان الإيمان معلقًا بالثريا لئاله رجل من فارس* meaning that, even if the faith had left [the earth] for the Pleiades, a man of Persia would bring it back. Now it is clear that in this hadith, the Man of Persia has been given such precedence and ascribed the performance of such a great task that one has to say that **the Man of Persia** is superior to the Promised Messiah because the Promised Messiah—as alleged by my opponents—will only kill the *Dajjāl*, whereas the Man of Persia will bring the faith back from the Pleiades. It is also mentioned in another hadith, that in the Latter Days, the Holy Quran will be taken up into the heavens. People will recite the Holy Quran but it will get stuck in their throats. Thus will it be time for the Man of Persia and for the Promised Messiah—both would be contemporaneous. But in comparison to the special function that the Man of Persia would discharge of bringing faith back from the heavens, any service to the Faith for the killing of the *Dajjāl* is at best the negation of mischief, which alone cannot serve as the basis of salvation. On the other hand, to bring faith back from the skies and to transform people into perfect believers amounts to the acquisition

1. We never punish until We have sent a Messenger (*Sūrah Banī Isrā'il*, 17:16).  
[Publisher]

of virtue which is the criterion for salvation. Negation of mischief bears no comparison to the acquisition of virtue. What is more—in regard to whosoever accomplishes the immense virtuous feat of bringing faith back from the Pleiades to earth—how could anyone with reason believe that such a person would be incapable of dispelling mischief?

In short, it is simply irrational to think that in the Latter Days, the Man of Persia will be responsible for the attainment of virtue while the Promised Messiah will only negate mischief! Why can't the one capable of reaching out to the heavens, ward off mischief upon the earth? Thus, the error on the part of the present-day Muslims is pitiable for they consider the Promised Messiah and the Man of Persia to be two different persons. As many as twenty-six years ago, Allah the Exalted fully laid bare this belief in *Barāhīn-e-Aḥmadiyya*. On the one hand, He pronounced me as the Promised Messiah and named me 'Īsā [Jesus]. For instance, He said in *Barāhīn-e-Aḥmadiyya*:

يا عيسى انى متوفيك و رافعك اليّ و مطهرك من الذين كفروا-

And on the other, He designated me the Man of Persia and—again and again—addressed me by this very name. For instance, He said:

انّ الذين صدّوا عن سبيل الله ردّ عليهم رجل من فارس- شكر الله سعيه

Meaning that, [in relation to] the Christians and their brethren who hold people back from Islam, this Man of Persia—meaning my humble self—has written their refutation and that God is pleased with him for this, his service.

It is quite clear that the real function of the Promised Messiah is to challenge and compete with the Christians. Thus, if the Man of Persia is not the Promised Messiah, then why has his—the Promised Messiah's—official function been delegated to this Man of Persia? This proves that this Man of Persia and the Promised Messiah are two

names of one and the same person. Accordingly, the Holy Quran indicates this fact and says:

وَأَخْرَيْنَ مِنْهُمْ لَنَا يَعْقُوبَ<sup>1</sup>

Meaning that, from among the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, there is yet another group which has not yet made its appearance. It is true that those alone are entitled to be called ‘the Companions’ who are the contemporaries of a Prophet, and have the honour of being in his company as believers and have been guided and trained by him. From this it stands proven that from among the future people there will be a Prophet who would be a *burūz* [a reflection] of the Holy Prophet, may peace and blessings of Allah be upon him. This is why his Companions will be called ‘the Companions of the Holy Prophet, may peace and blessings of Allah be upon him’. And just as the Companions, may Allah be pleased with them, had served the Faith in the path of Allah in their own way, these too will also serve the cause of Allah in their own way. In any case, this verse constitutes a prophecy about the coming of a Prophet in the Latter Days; otherwise, there is no reason why such persons should be designated as the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, who were to be born after him and had, in fact, never seen him. In the verse referred to above, God did not say —وأخْرَيْنَ مِنَ الْأُمَّةِ— ‘And among others from among the Ummah’—instead He said —وأخْرَيْنَ مِنْهُمْ<sup>2</sup>— [‘And among others from among them’]. And everyone knows that the pronoun مِنْهُمْ [*minhum*] is indicative of the Companions, may Allah be pleased with them, of the Holy Prophet, may peace and blessings of Allah be upon him. Thus, only such a sect would fall under the pronoun مِنْهُمْ [*minhum*] who have a Messenger among them who is the true reflection of the Holy Prophet, may peace

1. *Sūrah al-Jumu‘ah*, 62:4 [Publisher]

2. *Sūrah al-Jumu‘ah*, 62:4. [Publisher]

and blessings of Allah be upon him. And twenty-six years ago, Allah the Exalted had named me **Muhammad** and **Ahmad** in *Barāhīn-e-Aḥmadiyya* and designated me a spiritual reflection of the Holy Prophet, may peace and blessings of Allah be upon him. This is why in *Barāhīn-e-Aḥmadiyya* people were told:

قل ان كنتم تحبون الله فاتبعوني يحببكم الله-

[Say, 'If you love Allah, then follow me'; meaning that, be sincere followers of the Chosen Prophet so that Allah may also love you.]

كُلُّ بَرَكَهٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ

[Every blessing is from Muhammad, may peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught.]

And if someone asks, 'How is it to be determined whether the hadith لو كان الايمان معلقًا بالثريا لناله رجل من فارس' ["Had faith ascended to the Pleiades, a man from among the Persians would have brought it down"] refers to me, and why it might not have reference to someone else from among the Muslims?', the reply is that in *Barāhīn-e-Aḥmadiyya*, divine revelation has repeatedly pronounced me as the person referred to in this hadith, and emphatically declared that He stands with me. I call God Almighty to witness that this is the Word of God Almighty that descended upon me. He who denies this should be ready to come forth for a *mubāhalah* and may the curse of Allah overtake him who denies the truth or fabricates a lie against the Lord of Honour. No one else from among the Muhammadan ummah has, up to this day, made this claim that Allah the Exalted has given him this name and that he alone is entitled to make this claim on the basis of divine revelation. To charge me with having claimed to be a Prophet on my own is the height of folly and ignorance and is utterly opposed to the truth.



**O ignorant people! My claim to Prophethood** does not mean that—God forbid—I claim to be a Prophet as against the Holy Prophet, may peace and blessings of Allah be upon him, or that I claim to have brought a new shariah. My Prophethood means the frequent experience of divine converse and address that has been granted to me on account of my obedience to the Holy Prophet, may peace and blessings of Allah be upon him. You people also admit the possibility of divine converse, so our difference is only over the interpretation of terms. What you regard as the divine converse, I, in obedience to God’s commandment, denote its occurrence with great frequency as Prophethood. **ولكل ان يصطلح** [‘Everyone is entitled to define his terms’].

I swear by God, in whose hands my life is, that it is He indeed who has sent me, and He indeed has named me a Prophet, and He indeed has called me the Promised Messiah, and He has manifested great Signs in my support, the number of which extends to 300,000, some of which have been incorporated by way of illustration in this book. If His miraculous works and manifest Signs which number into the thousands had not openly testified to my truth, I would never have disclosed to anyone the honour of my divine converse; nor could I have declared with certainty that it was indeed the revelation of God. But for His part, God manifested such Works in support of His revealed Word that they served as a clear and bright mirror for beholding His countenance.

