



# THE WILL

*Al-Waṣiyyat*





# The Will

*(Al-Waṣiyyat)*

Ḥaḍrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi<sup>as</sup>*

*Founder of the Ahmadiyya Muslim Jamā'at*

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## **The Will**

English rendering of *Al-Waṣīyyat* (Urdu)

Written by Ḥaḍrat Mirza Ghulam Ahmad  
The Promised Messiah and Mahdi, peace be upon him,  
Founder of the Ahmadiyya Muslim Community

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**Hadrat Mirza Ghulam Ahmad of Qadian**  
*The Promised Messiah & Mahdi<sup>as</sup>*



## ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God and achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad<sup>sas</sup> said would be raised as the Promised Messiah and

Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the institution of *Khilāfat* (successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muḥammad<sup>ṣas</sup>. Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup> is the Fifth Successor to the Promised Messiah<sup>as</sup> and the present head of the Ahmadiyya Muslim Community.

## FOREWORD

After receiving repeated revelations about his impending demise, the Promised Messiah, Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>, had written *al-Waṣīyyat* [The Will] in 1905. The Promised Messiah<sup>as</sup> documents the mighty revelations in which Allah the Almighty assures him that he will leave this world with great honour, although rampant death and destruction would follow across the globe. These ‘earthquakes’ will give the disbelievers a taste of the Day of Judgment, but firm believers shall have nothing to fear.

This booklet details a grand scheme for those who wish to make exemplary personal and financial sacrifices for the cause of Islam, as well as the establishment of a cemetery called *Bahishtī Maqbarah* [the Heavenly Graveyard]. The Promised Messiah<sup>as</sup> expressed delight in this initiative, stating that those who were a Jamā‘at in life would also be seen as a Jamā‘at even after death (*Malfuzat*, entry dated 8 Dec 1905).

The Promised Messiah<sup>as</sup> also comforts his followers regarding his impending death, making it clear that Almighty Allah would care for the fledgling Jamā‘at in the same way He did for the Ummah after the demise of the Holy Prophet<sup>ṣas</sup>. Specifically, he alludes to the example of Ḥaḍrat Abu Bakr<sup>ra</sup> being raised as the Khalifah to further promote and perpetuate the mission of the Holy Prophet<sup>ṣas</sup>. Similarly, the Promised Messiah<sup>as</sup> affirms that he was sent to merely sow the seed—Allah would inspire others to enable the Message to firmly take root in the hearts of men

and women, and bear fruits in the form of their great accomplishments to come.

The period that has elapsed since *al-Waṣiyyat* was written in 1905 bears witness to the absolute truth of the Promised Messiah's revelations.

The first English translation of *al-Waṣiyyat* was published in 1997. This new translation was done jointly by the late Chaudhry Muhammad Ali M.A. (Wakīlut-Taṣnīf Taḥrīk-e-Jadīd) and the late Mirza Anas Ahmad M. A. M. Litt. (OXON), (Wakīlul-Ishā'at, Taḥrīk-e-Jadīd). Munawar A. Saeed of USA contributed valuable suggestions regarding the format and style of the manuscript and translated the Persian poem for this edition. Indexing was prepared by Dr. Abdul Majid Shah.

Please note that any explanatory words or phrases added by the translators are placed in square brackets [ ]. This current edition uses the same text as the earlier edition, the only difference being a significantly different format, layout and design. Our gratitude goes out to Asifah Wahab Mirza for formatting the book.

May Almighty Allah bless all those who have contributed in their various capacities in making the message of the Promised Messiah<sup>as</sup> accessible to a broader audience. *Āmīn*.

**Al-Hāj Munir-ud-Din Shams**

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June 2023



(روح اللہ)

دنیا میں ایک نذیر آیا ہے دنیا سے اُسکو قبول نہ کیا لیکن خدا سے قبول کر گیا اور ہر سزا دور آور غلوں سے  
اُسکی سچائی ظاہر کر دے گا۔

یہ رسالہ جسکا

نام

ہے

# الوصیۃ

کلام پاک

حضرت حجۃ اللہ مسیح موعود و مہدی معمود میرزا

غلام احمد علیہ الصلوٰۃ والسلام

قادیانی

بہ تمام چودھری الہداد بیگمین پریس میں حضرت آفتاب کونراش سے

۲۲- دسمبر ۱۹۰۵ء کو طبع ہوا۔

(Revelation of Allah)

*A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate*

*his truthfulness with mighty assaults*



*This Treatise, which  
is  
Named*

# AL-WAŞIYYAT

## *The Will*

*Holy Words of*

The Promised Messiah and Mahdi, the signs of Allah, Mirza  
Ghulam Ahmad<sup>as</sup>, peace and blessings be upon him,  
of Qadian



*Printed under the Supervision of Chaudhary Allahdaad, Magazine Press upon request of His Holiness<sup>as</sup>*

24 DECEMBER 1905





# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>1</sup>

[All praise belongs to Allah, Lord of all the worlds; and peace and blessings be upon His Messenger Muḥammad, his progeny and all companions of his.] Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being—turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words. To begin with I commit to writing the Divine revelation, which informed me of my imminent death and motivated me to undertake this task. The following is the revelation, which was received, in the Arabic language. Later the revelation in Urdu will also be mentioned.

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1. In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings on His Noble Messenger. [Publisher]

قُرْبِ أَجَلِكَ الْمُقَدَّرُ وَلَا تُبْقِنَ لَكَ مِنَ الْمُخْزِيَاتِ ذِكْرًا - قَلَّ مَبْعَادُ رَبِّكَ وَلَا تُبْقِنَ لَكَ مِنَ الْمُخْزِيَاتِ شَيْئًا - وَأَمَّا نُرَيْتَكَ بَعْضَ الدَّبِي نَعْدُهُمْ أَوْ تَوَفَّيْتَكَ - تَمُوتُ وَ أَنَا رَاضٍ مِّنْكَ - جَاءَ وَقْتُكَ وَتُبْقِنَ لَكَ الْآيَاتِ بَاهِرَاتٍ - جَاءَ وَقْتُكَ وَتُبْقِنَ لَكَ الْآيَاتِ بَيِّنَاتٍ - قُرْبَ مَا تُوْعَدُونَ - وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ - إِنَّهُ مَن يَتَّقِ اللَّهَ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضْنِعُ أَجْرَ الْمُحْسِنِينَ -

(**Translation**) The appointed time of your death has come close and We shall leave no trace of anything the allusion to which might reflect adversely upon your honour. Very little is left of the term which God has ordained with respect to you. And We shall dispel and demolish and leave no trace of any objection intended to defame and humiliate you. We have the Power to show you a part of the fulfilment of Our prophecies about the opponents or cause you to die. You will die while I am pleased with you. We shall always cause the manifest signs to remain as a testimony to your truthfulness. The promise which was made is close. Proclaim the bounty of your Lord which has been bestowed on you. The one who adheres to *Taqwā*<sup>1</sup> and is steadfast, God does not waste the reward of such righteous ones.

It should be remembered here that when God Almighty says that He will not leave behind any such objections against me as might be the cause of my disgrace and defamation, the statement has two meanings: (1) first that He shall refute and wipe out all objections which are published with the intention of defaming me. (2) second that those who raise such objections and do not refrain from mischief, nor desist from vilification, We shall rid the

1. *Taqwā* literally means 'fear of God'. However, it signifies that a true believer fears God lest he should earn God's displeasure and that he always tries to please Him. [Publisher]

world of their presence and wipe them off the face of the earth, with the result that with their destruction their objections would also be wiped out. After this God spoke to me in Urdu regarding my death and addressed me in the following words:

بہت تھوڑے دن رہ گئے ہیں اُس دن سب پر اُداسی چھا جائے گی۔ یہ ہوگا یہ ہوگا  
یہ ہوگا۔ بعد اِس کے تمہارا واقعہ ہوگا تمام حوادث اور عجائبات قدرت دکھلانے کے  
بعد تمہارا حادثہ آئے گا۔

Very few days are left. On that day all will be saddened. This will happen, this will happen, this will happen. Your event will take place afterwards. Your event will take place after all other happenings and natural wonders have been demonstrated.

The knowledge that I have been granted about the calamities is none other than that death will run rampant on all sides, that earthquakes of such severity will occur as will provide a foretaste of the Day of Judgment. The earth will be turned upside down and the lives of many will become agonizingly distressing. Then, those who repent and forsake sin, to them Allah will show mercy. As all the Prophets<sup>as</sup> had prophesied about this age, it was inevitable that all this should have come to pass. But those who set their hearts aright and follow the ways favoured by God shall have no fear or grief.

Addressing me God Almighty said:

تو میری طرف سے نذیر ہے میں نے تجھے بھیجتا مجرم نیکوکاروں سے الگ کئے جائیں۔  
You are a Warner from Me. I have sent you so that the guilty ones might be separated from the righteous.

And He said:

دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کریگا اور بڑے  
زور آور حملوں سے اسکی سچائی ظاہر کر دے گا۔<sup>1</sup>☆ میں تجھے اس قدر برکت دوں  
گا کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔

**A Warner came unto the world, but the world accepted him not; yet God shall accept him and demonstrate his truthfulness with mighty assaults. I shall bless you greatly, so much so that kings will seek blessings from your garments.**

And God informed me of another impending earthquake [which would be of utmost severity]... and said:

پھر بہار آئی خدا کی بات پھر پوری ہوئی۔

The spring comes again, and God's word is once again fulfilled.

Thus another massive earthquake is bound to occur, but the righteous are safe from it. Be righteous! and fear God! so that you may be saved. Fear God today that you may remain safe from the fear of that Day. It is inevitable for the heaven to show some sign and for the earth to do likewise. But those who fear God shall be saved.

1. ☆ Had the world opened its eyes it would have seen that I appeared at the turn of the century. By now nearly one fourth of the fourteenth century has elapsed. And, quite in accordance with *Aḥādīth* and concurrent with my claim, a solar and a lunar eclipse occurred during the month of Ramadan, and the plague, too, broke out in the country and earthquakes, too, struck and many more shall yet strike. Woe betide those who fell in love with the world and did not accept me.—Author

God's Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone. And He will promote and advance this *Jamā'at* [The Ahmadiyya Community] to the full. A part of it will happen at my hands, and some after me.

This is the Way of God Almighty. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets<sup>as</sup> and Messengers<sup>as</sup> and grants them success and predominance, as He says:

كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَرُسُلِي<sup>1</sup>

And by predominance is meant that as Messengers<sup>as</sup> and Prophets<sup>as</sup> desire that God's *Hujjat*<sup>2</sup> is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets<sup>as</sup>. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus He manifests two kinds of Power. (1) First He shows the

1. **(Translation)** God has decreed that He and His Prophets shall prevail [*Sūrah al-Mujādalah*, 58:22].—**Author**

2. Literally Argument. Here it means Will, Purpose of God. [Publisher]

Hand of His Power at the hands of His Prophets<sup>as</sup> themselves. (2) Second, when with the death of a Prophet<sup>as</sup>, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this *Jamā'at* will become extinct and even members of the *Jamā'at*, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken *Jamā'at*. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Ḥaḍrat Abū Bakr Ṣiddīq<sup>ra</sup>, when the demise of the Holy Prophet<sup>sas</sup> was considered untimely and many an ignorant Bedouin turned apostate. The Companions<sup>ra</sup> of the Holy Prophet<sup>sas</sup>, too, stricken with grief, became like those who lose their senses. Then Allah raised Abū Bakr Ṣiddīq<sup>ra</sup> and showed for the second time the manifestation of His Power and saved Islam, just when it was about to fall, and fulfilled the promise which was spelled out in the verse:

وَلَيُكَيِّدَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا<sup>1</sup>

That is, after the fear We shall firmly re-establish them.

That is also what happened at the time of Moses<sup>as</sup>, when he died on his way from Egypt to Kin'an before taking the Israelites to the intended destination in accordance with the promise. At his

1. The full meanings of the verse are: 'And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange *security and peace* after their fear.' (*Sūrah an-Nūr*, 24:56) [Publisher]

[Moses's] death Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death and sudden departure of Moses<sup>as</sup>, the Israelites wept for forty days. The same happened with Christ<sup>as</sup>. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized.

So dear friends! since it is the *Sunnatullāh*,<sup>1</sup> from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His *Sunnah* of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Barāhīn-e-Aḥmadiyya*.<sup>2</sup> And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this *Jamā'at*<sup>3</sup> who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show

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1. Practice, Way, Law, of God. [Publisher]

2. The first book of the Promised Messiah<sup>as</sup>, published in four parts in 1880, 1882 and 1884. [Publisher]

3. The community of the followers of the Promised Messiah<sup>as</sup>. [Publisher]

you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And **let a *Jamā'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God.** Consider your death to be close at hand for you never know when that hour will strike.

Let the righteous people of the *Jamā'at* who have pure souls accept *Bai'at* [Oath of Allegiance], after me, in my name.<sup>1☆</sup> God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature,

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1. ☆ Such persons will be selected by consensus of the believers. Hence if forty believers agree that a person is competent to accept *Bai'at* in my name, he will be entitled to accept *Bai'at*. And such a person ought to make himself an example for others.

God has informed me: 'I shall raise for thy *Jamā'at* one from thy progeny and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him.' So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect, is at one time, only a drop of semen or clot of blood in the womb. [Author]



to the Oneness of God<sup>1</sup> and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

And you, too, should partake of the Holy Spirit through compassion and the purification of your souls; for, true *taqwā* cannot be attained without the Holy Spirit, and—totally shedding all base desires of the ego—choose for the sake of winning the pleasure of God that path in comparison to which no path can be more strait and narrow. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to

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1. *Tauḥīd* is the word used here by the Promised Messiah<sup>as</sup> and has a wide connotation. [Publisher]

you. But there are few who belong to this category. God addressed me and said that *Taqwā* is a tree that should be planted in the heart. The very water which nourishes *Taqwā* irrigates the whole garden. *Taqwā* is a root without which everything is meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness. Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus if you have an iota of worldly adulteration in your intentions, all your worship is in vain. In such a case you do not follow God. Rather you follow Satan. Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of the earth and soon you will perish just as worms of the earth do. And God shall not be in you... Rather He will be happy to destroy you. But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you. And the house in which you live will be blessed and God's mercy will descend on the walls which are the walls of your house. And that city shall be blessed where such a person lives. If your life and your death, your every action and movement, and your kindness, and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God—then I truly say to you that you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities. Look!

if you fully incline towards God, then be reminded—and I say it in accordance with the will and pleasure of God—that, you shall become His chosen people. Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. Refrain from malice and treat human beings with true compassion. Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?

Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much coveted prize from God. Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials, which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false. Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and battered with storms of misfortune, ridiculed and mocked by people, and hated and reviled by the world—shall at last come out victorious. And doors of Blessings shall be thrown open for them. God addressed me and said that I should inform

my *Jamā'at* that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.

Listen, O you who can!! What is it that God desires from you? All He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God Who is alive even now as He was alive before. He speaks even now as He used to speak before. And even now He hears as He heard before. It is a false notion that in these times He only hears but does not speak. On the contrary, He hears and also speaks. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He alone is the One without any associate; He has no son, nor has He any wife. He alone is Peerless and there is no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him. He has no equal. He does not share His attributes with anyone. None of His powers is less than perfect. He is near, yet far and He is far, yet near. He can reveal Himself to *Ahl-e-Kashf*.<sup>1</sup> He has no body, nor any shape. He is above all, but it cannot be said that there is anything

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1. *Kashf* is a unique spiritual visual experience which one has in a state of wakefulness. *Ahl-e-Kashf* are those who experience *Kashf*. The statement 'can reveal Himself to...' is not meant to be taken literally, nor is it meant to be taken figuratively. There are different ways in which God manifests Himself to *Ahl-e-Kashf*. Apart from them no one can conceive of the nature of how and in what manner He reveals Himself to *Ahl-e-Kashf* i.e. Prophets<sup>as</sup> and other men of God. [Publisher]

beneath Him. He is on *‘Arsh*,<sup>1</sup> but it can't be said that He is not on the earth. He is the sum total of all Perfect Attributes and He is the Manifestation of every True Praise. He is the source of all that is Good and encompasses all Powers and He is the source of all forms of Beneficence. He is the One to Whom everything returns. He is the Lord of all the realms. He possesses every Perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him. Nothing is impossible for Him. All souls and their potentialities and all particles and their potentials are His and only His creation. Nothing comes into existence without Him. He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him. He always reveals His Being to the righteous and shows them His Omnipotence—and this is the only means by which He is recognized and the path He favours is recognized.

He sees without physical eyes and hears without physical ears and speaks without a physical tongue. Likewise it is His work to bring a thing into existence from nothingness. For example, in dreams you see how He creates a entire realm without matter and shows you every mortal and nonexistent being as having existence. Thus are all His Powers. Ignorant is he who denies His Powers. Blind is he who has no knowledge of His profound and inconceivable Powers. He can, and does everything that He intends to, except those which are at variance with His Glory or which are in conflict with His Promises. He is unique in His Being, in

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1. The Divine Throne—in one meaning, denoting attributes of Allah which exclusively belong to Him, for example, *ar-Raḥmān* (The Gracious). [Publisher]

His Attributes, in His Actions and in His Powers. All doors to reach Him are closed **except the one, which the Noble Quran has opened.** And all Prophethoods and all Books of the past are **no longer required to be followed independently, because the Prophethood of Muhammad<sup>sas</sup> comprises and encompasses them all. And except for it [the Prophethood of Muhammad<sup>sas</sup>] all routes to God are closed. Each and every truth which leads to God is in it [the Holy Quran] alone. Neither will any truth come after this, nor is there any earlier truth which is not present in it. It is for this reason that all Prophethoods have ended with [the coming of] this Prophethood. And so it should have been:** for a thing which has a beginning must also have an end. But this Prophethood of Muḥammad<sup>sas</sup> in its intrinsic beneficence suffers from no handicap. Indeed, its beneficence far surpasses the beneficence of other Prophethoods. Following the Prophethood of Muḥammad<sup>sas</sup> is the easiest route through which one can reach God. Obedience to it wins the gift of Divine love and communion greater and more than ever before. However, a perfect follower of it [the Prophethood of Muḥammad<sup>sas</sup>] cannot be called a prophet per se, for that would be an affront to the perfect and absolute Prophethood of Muḥammad<sup>sas</sup>. Yet, with regard to him [the follower of the Holy Prophet<sup>sas</sup>], the two expressions *Ummatī*<sup>1</sup> and *Nabī* [Prophet] can be applied in conjunction. Because by doing so no disrespect is implied to the perfect and final Prophethood of Muḥammad<sup>sas</sup>. Rather because of this beneficence of the Holy Prophet<sup>sas</sup>, the light of his Prophethood becomes all the more

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1. The true follower of Muḥammad<sup>sas</sup> who is blessed with his beneficence and, through this, can attain each and every spiritual station. [Publisher]

clear and resplendent.<sup>1☆</sup> When this communion and converse reaches the highest stage of perfection from the point of view of both quality and quantity and is free from all impurities and deficiencies, and when it openly and explicitly reveals matters pertaining to the unknown, then such a Revelation is in other terms designated as Prophethood. All the Prophets<sup>AS</sup> are in agreement concerning this. Thus it is not possible that a people about whom it is said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ<sup>2</sup>

And who are taught the prayer,

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ<sup>3</sup>

should have been deprived of attaining this high station and not a single one of them could attain it. Were it so, this would not have been the only flaw, namely that *Ummat-e-Muḥammadiyya* [the followers of Muhammad<sup>SAS</sup>] would have remained imperfect and inadequate and all those belonging to it would have remained

1. ☆ In spite of this, it should be remembered that after Muḥammad, may peace and blessings of Allah be upon him, the door for law-bearing Prophethood has been firmly closed. And after the Holy Quran there is no book [scripture], which teaches new injunctions, or abrogates the authority of the Holy Quran or suspends it. For the ministry of the Quran remains effective until the Day of Judgment.—**Author**
2. You are the best people raised for the good of mankind. (*Sūrah Āl-e-ʿImrān*, 3:111). [Publisher]
3. Guide us in the right path—The path of those upon whom You have bestowed Your blessings. (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

[spiritually] blind. The other more grave consequences would have followed—the beneficence of the Holy Prophet<sup>sas</sup> would have been flawed and his *Quwwat-e-Qudsiyah*<sup>1</sup> would have been considered imperfect. Moreover, the supplication which the Muslims were enjoined to make in their five obligatory prayers would have been in vain. On the other hand, there would have been the added defect that if this *Kamāl*<sup>2</sup> were made possible for a member of the Ummah to achieve directly without completely following the Light of the Prophethood of Muḥammad<sup>sas</sup>, then the meaning and significance of *Khatmi Nubuwwat*<sup>3</sup> would have been negated. Thus, to avoid both these dangers, God Almighty vouchsafed the consummate, perfect, pure and venerated revelation to some of those who completely lose themselves in the Holy Prophet<sup>sas</sup> and no barrier remains between them and him<sup>sas</sup>. They personify the sense and substance of being an *ummatī* and the true meaning of following the Holy Prophet<sup>sas</sup> is fully realized in them in such a way that their beings cease to be their own but are lost in the being of the Holy Prophet<sup>sas</sup>, so much so that in the mirror of their total absorption, the person of the Holy Prophet<sup>sas</sup> is fully reflected and along with this they are vouchsafed a personal communion with God like other Prophets<sup>as</sup>.

This is how some individuals, despite being *ummatī*, have earned the title of ‘Prophet’. For such Prophethood is not distinct

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1. The Spiritual Power to bring about a spiritual change in a person. See the Holy Quran 8:25, where it is specifically mentioned with respect to the Holy Prophet<sup>sas</sup>. [Publisher]
  2. Literally ‘perfection’. Here it signifies the Prophethood. [Publisher]
  3. Seal of Prophethood; the end of Prophethood in so far as it is not the result of Muḥammad’s<sup>sas</sup> beneficence. [Publisher]



from the Prophethood of Muḥammad<sup>SAS</sup>. In fact, on close reflection, we find that it is none other than the Prophethood of Muḥammad<sup>SAS</sup> which has manifested itself in a new mode. This is what is meant by the statement of the Holy Prophet, may peace and blessings of Allah be upon him, with reference of the **Promised Messiah**<sup>AS</sup> viz. <sup>1</sup> *وَأَمَّا مَكُّم مِّنْكُمْ* that is, he is a Prophet as well as an *ummatī*. Because one who is not a follower of the Holy Prophet<sup>SAS</sup> can by no means step in to occupy this exalted station. Blessed is he who comprehends this point that he may save himself from destruction.

God caused ‘Īsā [Jesus], peace be on him, to die as the plain and explicit verse of God i.e. <sup>2</sup> *فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ* bears witness. The meaning [of this verse], in the context of the relevant verses, is that on the Day of Judgment God will ask ‘Īsā<sup>AS</sup>, “Was it you yourself who taught your followers ‘Believe in me and my mother as gods?’” To this he will reply, ‘As long as I remained among them I was witness over them and was their custodian, but after You caused me to die, how could I know what the heresy was with respect to which they had gone astray!’ Now, if one desires one can take the verse to mean *فَلَمَّا تَوَفَّيْتَنِي* [‘When You caused me to die’]; or if one so desires, without abandoning one’s unjustified obduracy, one can take it to mean: ‘When You raised me to Heaven with my physical body.’ In any event, this verse proves that ‘Īsā<sup>AS</sup> will not return to this world. For had he come again to

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1. See *Ṣaḥīḥ Muslim*, Kitābul Fitan, Bābu Dhikrīl Dajjāl and Bābu Nuzūli ‘Īsabni Maryam. [Publisher]
  2. But since You did cause me to die, You have been the Watcher over them... (*Sūrah al-Mā'idah*, 5:118). [Publisher]

this world and had he [having returned to this world] broken the Cross, then in that case it would not be possible that ‘Īsā<sup>as</sup>, who is a Prophet<sup>as</sup> of God, should tell such a blatantly plain lie in the presence of God on the Day of Judgment viz., ‘I have no knowledge whatsoever that after me my people adopted a false creed and made me and my mother gods.’ Can a person who returns to this world and lives in it for forty years and fights battles against Christians, tell such detestable lie—i.e. ‘I am totally ignorant of it all’—even though he is a Prophet? Thus the above verse prevents the return of ‘Īsā<sup>as</sup>, because, otherwise, he has to be taken for a liar. If he is in Heaven with his physical body and, as the above verse elucidates, will not descend on the earth till the Day of Judgment, will he die in Heaven and will his grave be in Heaven, while his dying in Heaven is contradicted by the verse <sup>1</sup> فِيهَا تَكُونُونَ. Hence, all this proves that he [‘Īsā<sup>as</sup>] did not ascend to Heaven with his physical body but went to Heaven after having died. If to oppose the Book of God, when it has given an explicit verdict, is not a sin, then what else is sin?

Had I not come, such a simple error of judgment would have been forgivable. But now that I have come from God and the true and explicit meanings of the Holy Quran have been clarified, even then not to give up false beliefs is not the way of those who are honest. For me the Signs of God were manifested in the heaven as well as the earth. About one fourth of the century has elapsed. And thousands of signs have appeared. The age of the world has entered its seventh millennium. What kind of hard-heartedness is this that even now you do not accept the truth! Look! I proclaim

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1. ‘Therein [on the Earth] shall you die’ (*Sūrah al-A’raf*, 7:26). [Publisher]

aloud that God's Signs have not yet been exhausted. After the sign of that first earthquake which struck on 4th April, 1905—about which a warning was given a long time before its occurrence—God has again informed me that another severe earthquake will strike in the spring season. Those will be the days of spring. I do not know whether the earthquake will strike in the beginning when trees come into leaf or in the middle, or whether it will strike in the last days of spring. Note that the words of Divine revelation are:

پھر بہار آئی خدا کی بات پھر پوری ہوئی۔

'The spring comes again, and God's word is once again fulfilled.'

Because the first earthquake struck in spring, God informed me that the second earthquake, too, shall strike in spring. And as some trees begin to put out new leaves at the end of January, so from this very month will begin the days of fear and will probably last till the end of May.<sup>1☆</sup>

And God said:

زَلْزَلَةُ السَّاعَةِ

- ☆ I do not know whether by 'The Days of Spring' are meant the days of the spring which will come after the passing of this winter or whether the fulfilment of this revelation will come to light at some later time in the days of spring. In any case the Word of God shows that the time of the fulfilment of this prophecy will be the time of spring—whichever spring it may be. But God shall come like a man who stealthily comes at night. This is what God has told me.—**Author**

Meaning that this earthquake will be an example of the Day of Judgment.

And again He said:

لَكَ نُرِي آيَاتٍ وَنَهْدِمُ مَا يَعْمُرُونَ<sup>1☆</sup>

Meaning that, 'We shall show signs for you, and shall demolish the structures as they build them.' And again He said:

بھونچال آیا اور شدت سے آیا زمین تہ و بالا کر دی۔

'An earthquake struck. It struck with ferocity. It turned the earth upside down.'

It means that a severe earthquake will strike and will turn the earth, that is, some parts of the earth, upside down as happened in the time of Lot. And again He said

أَنْتَ مَعَ الْأَفْوَاجِ أَتِيكَ بَغْتَةً

Meaning that, 'I shall come [to you] suddenly with My hosts. Of that day no one shall know.'

So it happened with the town of Lot. Till it was turned upside down no one knew of it, and all were busy eating, drinking and enjoying themselves when all of a sudden the earth was turned upside down. Hence, God says that here, too, the same thing will

1. ☆ There is another revelation, too, regarding this: تیرے لئے میرا نام چمکا: 'It was for you that My Name flashed for you.'—**Author**

happen because sin has crossed all bounds and man has fallen extremely in love with the world and the way of God is looked down upon with disdain. And He said

زندگیوں کا خاتمہ۔

The end of lives.

And then addressed me and said

قَالَ رَبُّكَ إِنَّهُ نَازِلٌ مِّنَ السَّمَاءِ مَا يُرِضِينِكَ رَحْمَةً مِّنَّا. وَكَانَ أَمْرًا مَّقْضِيًّا

Meaning that, “your God says that one *Amr*<sup>1</sup> shall descend from Heaven by which you will be made happy. This is a blessing and mercy from Us. This is a thing decreed which was ordained from the beginning.” And heaven must refrain itself from sending it down until this prophecy is publicized among peoples. Is there anyone who will believe in things which I say! yes, but only he who is fortunate.

Note that this proclamation is not made to cause anxiety, but only to prevent future fears lest one should perish in ignorance. Every action is determined by [one’s] intention and my intention is not to cause pain, but to protect against it. Those who repent shall be saved from Divine punishment. But the unfortunate one who does not repent, nor shuns the company of those who indulge in ridicule, nor does he renounce foul deeds and sin, his days of

1. *Amr* literally means thing, commandment, power, authority. Here it means a Sign. [Publisher]

destruction are near because his defiance deserves Divine wrath in the sight of God.

Here another matter deserves mentioning, which I have already spoken about. And the matter in question is that God has informed me about my death. He addressed me and told me about my life that:

بہت تھوڑے دن رہ گئے ہیں۔  
Only a few days are left.

And said:

تمام حوادث اور عجائباتِ قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا۔  
Your event will take place after all other happenings and natural wonders have been demonstrated.

This points to the fact that it is but inevitable that before my death the world should be subjected to some calamities and some extraordinary signs of Power are shown so that the world gets ready for a revolution and after that revolution my death should take place. And I was shown a spot in a vision and was told: this is the site of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave which was brighter than silver and all its soil was silver and it was said to me: 'This is your grave.' I was shown a place which was named *Bahishtī Maqbarah* [the Heavenly Graveyard] and it was conveyed to me that it contained the graves of such righteous members of the *Jamā'at* as are

destined to dwell in heaven. Since then I have always been concerned that a piece of land should be bought for the purposes of the graveyard. But because in and around Qadian a suitable piece of land was available only at a great cost, this objective remained suspended for a very long time. Now after the death of brother Maulawī ‘Abdul Karīm, may Allah have mercy on his soul, and now that about my own death, too, I have received repeated revelations, I thought it proper that arrangements of a graveyard should be made expeditiously. I have, therefore, proposed that a piece of land out of my own property which is adjacent to our orchard and the price of which is no less than a thousand rupees, be used for this purpose. And I pray that God may bless it and that He may make this very piece of land the *Bahishtī Maqbarah*; and make it the resting place of such members of the *Jamā‘at* as are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change and, like the companions of the Holy Prophet<sup>SAS</sup>, have set the example of Faithfulness and Truthfulness, *Āmīn*, O Lord of the world.

I pray again: O All-Powerful God of mine, make this piece of land fit for the graves of those of my *Jamā‘at* who are pure of heart and who have in reality become Yours and in their deeds there is no adulteration of worldliness, *Āmīn*.

Again for the third time do I pray: O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish

motives and of doubt or suspicion<sup>1☆</sup> in their hearts; and as faith

1. ☆ Suspicion is a grave calamity which in no time consumes faith, just as blazing fire consumes dry straw. One who suspects and mistrusts the Messengers of God, God Himself becomes his Enemy and stands up to fight him. He is so jealous for His chosen ones that in this regard none can be His equal. When all sorts of attacks were made against me, it was this very jealousy of God which exploded for my sake, as He said:

إِنِّي مَعَ الرَّسُولِ أَقْوَمُ وَ الْوَمُ مِنْ يَلُومُ وَ أُعْطِيكَ مَا يَدُومُ. لَكَ ذَرْجَةٌ فِي السَّمَاءِ وَ فِي الَّذِينَ هُمْ يُبْصِرُونَ. وَ لَكَ نُرٌّ أَيْبَاتٍ وَ تَهْدِيمٌ مَا يَغْمُرُونَ. وَ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا. قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ. إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ. لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ. أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ. بِشَارَةٌ تَلَقَّاها التَّيِّيُونَ. يَا أَحْمَدِيُّ أَنْتَ مُرَادِي وَ مَعِي. أَنْتَ مَنِّي بِمَنْزِلَةٍ تَوْجِيْدِي وَ تَفْرِيْدِي. وَأَنْتَ مَنِّي بِمَنْزِلَةٍ لَا يَغْلَمُها الْخَلْقُ. وَأَنْتَ وَجِيْهِ فِى حَضْرَتِي. اخْتَرْتُكَ لِنَفْسِي. إِذَا عَصَبْتُ عَصَبْتُ وَ كَلَّمَا أَحْبَبْتُ أَحْبَبْتُ. أَتَرَكَ اللَّهُ عَلَى كُلِّ شَيْءٍ. الْخَفْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيْحَ ابْنَ مَرْيَمَ. لَا يُسْتَلَّ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَلُونَ. وَ كَانَ وَعْدًا مَّعْمُولاً. يَغْصِمُكَ اللَّهُ مِنَ الْعَدَا وَ يَسْطُو بِكُلِّ مَنْ سَطَا. ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ. أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ. يَا جِبَالُ أَوْبَيْنِ مَعَهُ وَالطَّيْرُ. كَتَبَ اللَّهُ لِأَعْلِيْنَ أَنَا وَ رُسُلِي. وَ هُمْ مِنْ بَعْدِ غَلْبِهِمْ سَيَغْلِبُونَ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ. إِنَّ الَّذِينَ آمَنُوا أَنَّهُمْ قَدَّمَ صِدْقٍ عِنْدَ رَبِّهِمْ. سَلَامٌ قَوْلًا مِّنْ رَبِّ رَحِيمٍ. وَامْتَارُوا الْيَوْمَ أَيُّهَا الْمُنْجِرِمُونَ.

I shall stand with My Messenger and I shall rebuke the one who rebukes him and I shall bestow upon you that which shall last forever. You have a standing and status in heaven and among those who are able to see. We shall show signs for you, and shall demolish the structures as they build them. They ask, 'Do you place in it as vicegerent one who creates disorder upon earth? He answered: 'I know about him that which you do not know.' I shall humiliate the person, who designs to humiliate you. Have no fear, for, in My Presence, My Messengers are not afraid of anyone. Tell them such a Sign is about to appear as well! Therefore do not deal with me in haste. This is the good news which was given to Prophets. O My Ahmad, you are My purpose and are with Me. You are to Me as My *Tauhid* [Oneness] and *Tafid* [Uniqueness]. You have a standing with Me of which people have no knowledge. You have a high station in My



and obedience deserve to be followed and observed, they follow and observe it for Your sake; and in their heart of hearts they have already sacrificed their lives for you and in your path and You are pleased with them; and those whom You know to be totally lost in love for You; and those who have with your Messenger a relationship of love and devotion based on loyalty, total respect and enlightened faith,<sup>1</sup> *Āmīn*, O Lord of the world.

Since great tidings have been given to me about this graveyard and because God did not only say that this graveyard is *Bahishtī*,<sup>2</sup> but also said

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Presence. I have chosen you for Myself. Whomsoever you are angry with, I am angry with; and whomsoever you love, I love them too. Allah has selected you from among everything. All praise belongs to Allah who has made you *Masiḥ Ibn-e-Maryam* [the Messiah, Son of Mary]. He is not accountable for that which He does but the people are accountable for what they do. This promise was bound to be fulfilled. Allah will safeguard you against the mischief of your enemies and will attack him who attacks you. This is because they transgressed and treaded upon the ways of disobedience. Is not Allah sufficient for His servant? O mountains and birds! Remember Me with ecstasy and heartfelt pain along with this servant of Mine. Allah has decreed, 'I and My Messengers shall always prevail. And after their defeat, they shall soon be victorious. Allah is with those who are righteous and who do good deeds. Those who have believed have the station of righteousness before your Lord. Peace is the word from the Merciful Lord. Step aside today, O ye guilty ones! [Note from Publisher: Translated into Urdu by the author himself as quoted in *Ḥaqīqatul-Wahī* and *Tadhkiratush-Shahādatain*].

1. Here the Promised Messiah<sup>as</sup> has used the expression *Inshirāḥi Īmān* or 'enlightened faith', which signifies a faith which is embraced conscientiously with an open heart and without any duress or ulterior motive. [Publisher]
2. Abode of those who will go to Heaven. [Publisher]

أُنزِلَ فِيهَا كُلُّ رَحْمَةٍ

Meaning that, all types of mercy have been sent down in this graveyard and there is no blessing which is not shared by those who are buried in this graveyard.

God has inclined my heart through His *Waḥī-e-Khafi*<sup>1</sup> towards the idea that for the burial in the graveyard some conditions should be prescribed and only those should get admittance who, because of their truthfulness and their perfect righteousness, comply with them. These are the three conditions which are binding on all:

1. I have donated the present plot of land as a contribution from myself. But for the completion of this compound another tract of land will be purchased, the price of which will be approximately one thousand rupees. Some trees will be planted to beautify it and a well will also be dug. To the north of this graveyard there is a large stretch of stagnant water and as the graveyard is accessible only through this side, a bridge will have to be built. For these sundries, two thousand rupees will be needed. Thus, the total expenditure amounts to three thousand rupees which is required for the completion of this project.

Hence, the first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his/her capacity. Such contributions are required only of people

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1. A non-verbal revelation which is a kind of Divine Inspiration.  
[Publisher]

who desire to be buried therein, and not from others. At present this contribution should be sent to our respected brother, Maulawī Noor-ud-Deen; but if God so wishes this institution will continue after the death of us all. In that case, there should be an *Anjuman*<sup>1</sup> which should be authorised to spend the money from such income (which would be raised from time to time), as it deems fit, for the propagation of Islam and *Tauḥīd* [Oneness of God].

2. The second condition is that from among the *Jamā'at* only those will be buried in this graveyard who make a testamentary disposition that one tenth of their entire property shall, under the directions of the *Jamā'at*, be devoted to the propagation of Islam and the teachings of the Holy Quran. It will be open to every righteous person, whose faith is perfect, to bequeath in his Will more than one tenth for this purpose, but in no case shall it be less than one tenth. And this monetary income shall be in the custody of an *Anjuman* whose members should be honest and knowledgeable, and they, with mutual consultation, and according to the directions laid down above, shall use the funds for the advancement of Islam, dissemination of the Quranic knowledge, publishing religious books and for [the expenses of] missionaries of the *Jamā'at*. It is the promise of God that He will cause the *Jamā'at* to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam. Every matter pertaining to the proposals about the propagation of Islam, going into

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1. The administrative body of the *Jamā'at*. [Publisher]

the details of which will be premature, will be paid for out of these funds. And when a party of those who are made responsible for discharging these duties passes away, those who succeed them shall be duty-bound to render all those services in accordance with the instructions of *Silsilah Aḥmadiyya*.<sup>1</sup> These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood. And it shall be permissible to augment these funds through trade and commerce. Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried how these funds will be collected, nor do I grieve over how such a *Jamā'at* will be raised who, inspired by their faith, shall perform such heroic feats. Rather I am worried that, after I am gone, those who will be entrusted with these funds may not, seeing their abundance, stumble and fall in love with the world. So I pray that such honest people may always be found by the *Jamā'at* who work for God alone. However, it shall be lawful that those who have no means to support themselves should be given something from these funds by way of assistance.

3. The third condition is that each one who is buried here should have led a righteous life and abstained from all that

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1. *Silsilah Aḥmadiyya* means the entire Jama'at represented by the Promised Messiah<sup>as</sup> and *Khulafā'* who succeed him. [Publisher]

is prohibited, and should have not been guilty of *Shirk*<sup>1</sup> and *Bid'at*.<sup>2</sup> He should be a true and sincere Muslim.

4. Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided it is established that he had dedicated his life to serve the Faith and was a righteous person.

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1. *Shirk* means to associate partners with God. [Publisher]

2. *Bid'at* an unwarranted innovation in matters of faith and religion. [Publisher]



## INSTRUCTIONS

1. Anyone who wishes to make a will in accordance with the above conditions, his/her will shall be executed after his/her death. However, it shall be incumbent that the will be made in writing and entrusted to the appointed trustee of the *Jamā'at*. It shall also be obligatory to print and publish it [the will], since at the time of death making bequests often becomes difficult. Since the days of visitations and calamities are close at hand, therefore, one who makes a will at the time of peace holds a lofty station in the sight of God. Such a will, under which the contribution is permanent, will confer perpetual reward on the one who makes it, and it would amount to *Khairāt-e-Jāryah*.<sup>1☆</sup>
2. Anyone who lives in any other part of the country far from Qadian and is bound by the conditions mentioned earlier, his/her heirs should, after the death of such a person, put

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1. A charity or any other good deed the effect and the reward of which is unending. [Publisher]

his/her body in a coffin and bring it to Qadian. If a person eligible for burial here dies before the graveyard is completed—that is before the completion of the bridge etc.—his/her body should be put in a coffin and buried at the place of his/her death in trust. After the completion of all the necessary arrangements relating to the graveyard, his/her body should be brought to Qadian. However, it would not be proper to exhume the bodies of those who have not been buried in a coffin.<sup>1</sup>

Let it be made clear that it is the Will of Allah that such as have perfect Faith should all be buried in the same place, so that future generations, having seen them all buried in one location, should strengthen their own faith, and so that their [those of the deceased] great services—that is the deeds they performed for the sake of Allah—live forever in the people's memory.

In the end I pray that may Allah help every sincere person in this matter and that He may kindle the fire of faith in their hearts and that they all meet their death when Allah is pleased with them. *Āmīn*

It is appropriate that every one of our *Jamā'at* who receives this booklet should announce it to his friends and acquaintances

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1. ☆ Let no ignorant person think that this graveyard and the arrangements for it fall into the category of *Bid'at* [an unwarranted religious innovation]. For this arrangement is in accordance with Divine revelation and there is no element of human involvement in it. And let no one wonder how, by just being buried in this graveyard, one can enter Paradise. The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are worthy of Heaven.—**Author**



and publish it as far as it is possible for him to do, and treasure it for his future generations, and inform the opponents about it in an appropriate manner, and he should also patiently bear the abuse of every slanderer and keep himself busy praying.

وَأَجْرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [Our Proclamation at the end is that all praise belongs to Allah Who is the Lord of the Worlds.]

The humble one,  
The Writer,  
the one who is always in need of Allah,  
the Everlasting Refuge,  
**Ghulam Ahmad<sup>sas</sup>,**  
may Allah protect him and be his help.  
December 20, 1905



## [POEM]

الا اے کہ ہشیاری و پاک زاد      پیئے حرص دنیا مدہ دیں بباد  
*Beware! O ye who are so watchful and by nature pure*  
*In your greed for this world, do not ruin your faith.*

بدریں دارِ فانی دل خود مہمند      کہ دارد نہاں راحتش صد گزند  
*Do not tie your heart to this transitory abode,*  
*For underneath its pleasure lie hidden hundreds of woes.*

اگر باز باشد ترا گوشِ ہوش      ز گورت ندائے در آید بگوش  
*If only you had the ears to hear;*  
*You would catch the voice from the grave singing:*

کہ اے طعمہ من پس از چند روز      پیئے فکرِ دنیاے دول کم بسوز  
*'O my would-be prey;*  
*Do not agonise over the sordid affairs of this world.'*

ہراں کو بدنیاے دول مبتلا است      گرفتارِ رنج و عذاب و عناست  
*Everyone who is enamoured of this wretched world,*  
*Is a hostage to misery, trials and tribulations.*

برست آنکه بر موت دارد نگاه      بریده ز دنیا، دو دیده براه  
*Delivered is he who is ever-mindful of his death*  
*Who breaks free from this world and hastens to follow the*  
*right path.*

سفر کرده پیش از سفر سوتے یار      کشیده ز دنیا همه رخت و بار  
*Even before his death, he sets out on his journey to the Friend;*  
*Taking leave of this world and all that it contains.*

پے دار عققی کمر بستہ چت      رہا کرده سامان لیس خانہ سست  
*He is ever ready to leave for the hereafter;*  
*Discarding all the things mundane.*

چو کارِ حیات است کارے نہاں      ہماں بہ کہ دل بگسلی زیں مکاں  
*Since the affairs of this life are so secret and arcane;*  
*You'd better break yourself free from this abode.*

جہنم کزو داد فرقاں خبر      ہمیں حرص دنیا است جان پدر  
*My dear child! The Hell of which the Holy Quran speaks,*  
*Is none other than this greed for the world.*

چو آخر ز دنیا سفر کردن است      چو روزے ازیں رہ گذر کردن است  
*Since in the end one must bid farewell to this world;*  
*And, must sooner or later take this trip.*

چرا عاقلے دل بہ بندد دراں      کہ ناگہ وزد بر گل او خزاں  
*Why should a wise man tie his heart to a garden;*  
*Whose flowers are a prey to the autumn winds?*

بدیں قحبہ بستن دل خود خطا است      کہ امن دشمن دین و صدق و صفا است  
*It is but folly to tie one's heart to this hussy,  
 For she is an enemy of faith and truth and purity.*

چہ حاصل انیس دلتانِ دو رنگ      کہ گاہے بصلحت کشد گہ بجنگ  
*Of what use is this two-faced sweetheart,  
 Who kills you at times by peace and at times by war.*

چرا دل نہ بندی بداں دلتان      کہ مهرش رہاند ز بند گراں  
*Why not fall in love with the Sweetheart;  
 Whose love delivers from heavy chains?*

برو فکر انجام کن اے غوی      ز سعدی شنو گر ز من نشنوی  
*Go, think of your end, O rebellious one!  
 Listen to Sa'di, if you will not listen to me.*

عروسی بود نوبت ماتمت  
 اگر بر کوئی بود خاتمت

*The hour of your death shall be the hour of rejoicing;  
 Provided you die in virtue.*

T H E E N D



## APPENDIX RELATING TO RISĀLAH AL-WAṢIYYAT<sup>1</sup>

1. The first point to be noted is that until the *Anjuman Kārpardāz Maṣāleḥ Qabristān*<sup>2</sup> announces that the graveyard is fully completed with respect to every necessary requirement, it shall not be permissible that the body of a person who has fully complied with all the conditions laid down in ‘The Will’ be brought for burial in the graveyard. The completion of the bridge and that of other necessary requirements must be given priority. Till then the body is to be placed in a coffin and buried in some other graveyard in trust.
2. Anyone who undertakes to abide by the conditions laid down in ‘The Will’, it shall be required of him/her to make a declaration in writing, in the presence of two witnesses, and entrust this document to the *Anjuman* while he/she is

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1. (a) The newspaper *al-Hakam*, vol. 10, no.2 dated January 17, 1906.  
(b) The *Review of Religions*, Urdu, January 1906, p. 36–39. [Publisher]

2. The administrative body responsible for looking after the affairs pertaining to bequest and related matters. It is part of *Ṣadr Anjuman Aḥmadiyya*—the parent body of the Jamā‘at. [Publisher]

in full possession of his/her faculties. The testator should explicitly state that he/she bequeaths or endows one tenth of all of his/her movable and immovable property for the propagation of the objectives of the Aḥmadiyya *Jamā'at*. And it shall be obligatory that the testator publishes this [declaration] in at least two newspapers.

3. It shall be binding on the *Anjuman* that, after fully satisfying itself regarding the legal and *shar'ī*<sup>1</sup> validity of the contents of the will, it issues a certificate to the testator, duly signed and sealed. And when, in accordance with the regulations stated above, a dead body is brought to the graveyard for burial, the certificate must be presented to the *Anjuman*, and in accordance with the directives of the *Anjuman*. After the *Anjuman* has surveyed where the deceased can be buried, the coffin shall be buried at the spot specified by the *Anjuman* for the burial.
4. Since all children who have not come of age go to heaven, they shall not be buried in this graveyard except when the *Anjuman* suggests that there are special circumstances owing to which such a burial could take place. Nor shall any relative of the deceased be buried in this graveyard, unless he/she on his/her own complies with the conditions laid down in 'The Will'.
5. It shall not be permissible for the body of a person who has not died in Qadian to be brought to Qadian without a coffin. Also it shall be necessary to inform the *Anjuman* one month in advance, so that if at the time the *Anjuman*

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1. Pertaining to the Islamic Sharia (Islamic Law). [Publisher]



is facing some obstacles regarding the graveyard, it should be able to overcome them before giving permission for the burial.

6. If, God forbid, a person who has complied with all the conditions laid down in the will die of plague, it shall be obligatory that his/her body is placed in a coffin and buried in trust at some other place for a period of two years. After two years, his/her body shall be brought to Qadian at a time when the place where the testator died as well as Qadian are free of the plague.
7. It should be kept in mind that [for burial in this graveyard] it is not enough merely that one tenth of one's movable and immovable property is bequeathed, but it is also necessary that the testator, to the best of his/her capacity, complies with the commandments of Islam and strives for matters pertaining to *Taqwā* and Purity, is a Muslim, believes in one God, and has true faith in His Messenger. Moreover he/she does not violate the rights of fellow men.
8. If a person bequeaths one tenth of his/her assets and dies accidentally, for instance, by drowning; or if he dies in another country from where it is difficult to bring his/her body, his/her will shall remain valid and, in the sight of God, he/she will be considered to have been buried in this graveyard. And it shall be permissible that in his/her memory a headstone—made of bricks or stone—be erected with an inscription stating some facts about him/her.
9. The *Anjuman* controlling these funds shall not be authorised to spend them for purposes other than those pertaining to the objectives of Aḥmadiyya *Jamā'at* and of these the

objective of the propagation of Islam will take precedence over all others. And it shall be permissible for the *Anjuman* to augment these funds through trade and commerce with the members' consensus.

10. The *Anjuman* shall consist only of such members as belong to the *Aḥmadiyya Jamā'at* and are pious and upright. Should it be felt at any time that a member is not pious or is dishonest or is an intriguer, or that he has a streak of worldliness in him, then it shall be obligatory for the *Anjuman* to immediately cancel the membership of such a person and replace him with some one else.
11. If a dispute arises with respect to the bequeathed assets and funds then any cost incurred in the process of settling the dispute shall be met by the funds of *Waşiiyyat*.
12. If a person makes a will and then, because of some weakness in his faith, revokes his/her will or renounces the *Aḥmadiyya Jamā'at*, then, even if the *Anjuman* is lawfully in possession of his property, it shall not be permissible for the *Anjuman* to keep his/her property in its possession but shall be bound to return it. This is because God is in no need of anyone's property or money. And in the sight of God all such wealth is detestable and fit only to be rejected.
13. Because the *Anjuman* deputises for the *Khalīfah* who is appointed by God,<sup>1</sup> it should be free from all traces of worldliness and all its affairs should be straight and transparent and based on justice.
14. It shall be permissible for the support and help of this

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1. The Promised Messiah<sup>as</sup> and his *Khulafā'* (Successors). [Publisher]

*Anjuman*, to have its branches in far off lands which shall function under its directives and such branches shall be subsidiary to it [the *Anjuman* at Qadian]. If such subsidiary *Anjumans* are in countries from where it is difficult to bring the bodies of the deceased, it shall be permissible for the local *Anjumans* to bury them in their respective countries. And in order to have Divine reward, such a person should bequeath one tenth of his/her property before his/her death. The local *Anjuman* of a country shall be entitled to own the funds raised by bequests made in that country. It shall be preferable that such funds are spent for the religious needs of that country. However, it shall be permissible that, in view of certain requirements, such funds are sent to the *Anjuman*, the headquarters of which are at Qadian.<sup>1</sup>

15. It is mandatory that the headquarters of this *Anjuman* always remain at Qadian, because God has blessed this place. For this purpose, it shall be permissible for the *Anjuman* to erect buildings in anticipation of future needs.
16. There should always be at least two such members of the *Anjuman* as are well versed in the knowledge of the Holy Quran and *Hadith* and who have acquired the knowledge of Arabic and are also learned in Aḥmadiyya literature.
17. If, God forbid, there is a person who makes a will in accordance with the booklet ‘The Will’, and happens to

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1. The Promised Messiah<sup>as</sup> has used the word ‘headquarters’ and has explained it in Urdu. We have not translated the Urdu expression *Markaz Muqāmi* which means local headquarters. [Publisher]

suffer from leprosy and his/her physical condition is such that it is not suitable for his/her dead body to be brought to this graveyard, then in view of the known precautionary measures, it shall not be proper for him/her to be brought to this graveyard. However, if such a person has been able to carry out his/her obligations under the will, then such a person shall have the same station as is reserved for one who is buried here—God willing.

18. If there is a person who has no property, moveable or immovable, but it is established that he/she is virtuous, saintly, God-fearing, a genuine believer and has no trace of hypocrisy and worldliness, nor is he/she found wanting in implicit obedience, then he/she, too, by my permission, or after me, with the consensus of the *Anjuman*, may be buried in this graveyard.
19. If a person is rejected by a special Divine Revelation, he/she shall not be buried in this graveyard, even though he/she offers to pay the bequeathed contribution.
20. God has made an exception in my case and the case of my wife and children. All other men and women must comply with these conditions; and whoever objects will be a hypocrite.

These are the obligatory conditions which have been detailed above. In future, only that person who complies with these conditions shall be buried in this *Maqbarah Bahishtī*. It is possible that there may be persons, who are swayed by doubt and suspicion and make me a target of objections in this matter, and regard this arrangement as based on selfish motives or judge it as a *Bid'at*. But

remember, these are the Works of God Almighty, and He does what He wills. Indeed He has willed that by this scheme He shall distinguish between a hypocrite and a believer. And I too feel that those who, having been informed of this Divine scheme, having been informed of this Divine scheme become anxious, immediately and without hesitation, to subscribe one tenth of their property in the way of Allah—nay, they even show greater fervour—and set the seal on their faithfulness. Allah says:

الَّذِينَ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ<sup>1</sup>

Do the people think that I [Allah] should be pleased only by their verbal claim: ‘We have believed’ and that they should not be tried just yet.

Whereas this trial is no trial. The companions of the Holy Prophet<sup>sas</sup> were tried when they were required to sacrifice their lives. Accordingly, they laid down their lives in the path of God. Then how far away from the truth is the thought as to why everyone is not allowed to be buried in this graveyard. Were this the case, why then did God Almighty prescribe trials in each age? In every age, He has been pleased to distinguish the impure from the pure. He has, therefore, done the same now. In the days of the Holy Prophet<sup>sas</sup>, God prescribed some minor trials, too. For example, it was the practice that no one would seek any kind of

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1. I am Allah, the All-Knowing. Do men think that they will be left alone because they say, ‘We believe’, and that they will not be tested? (*Sūrah al-‘Ankabūt*, 29:2–3) [Publisher]

advice from the Holy Prophet<sup>sas</sup> without offering *Nadbrānah*.<sup>1</sup> Thus in this too was a trial for the hypocrites. I feel that in present day trials too the faithful ones of the highest order who have in fact given precedence to faith over worldliness will stand distinguished from others and it shall be proved that they have fulfilled their pledge of *Bai'at* and established their *bona fides*. No doubt this institution [of Waṣiyyat] will be very hard on the hypocrites, for it will expose them and after they die, be they men or women, they will certainly not be buried in this graveyard.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا<sup>2</sup>

But those who excel in this matter will be counted among the righteous and forever and always shall they be the recipients of Divine blessings.

Finally, let it be remembered that the days of calamities are close at hand and a severe earthquake that will turn the earth upside down is imminent. Hence before Divine chastisement strikes, those who prove that they are not of this world and have renounced it, and who further demonstrate how well they carried out my command, they alone are the true believers in the sight of God. And their names shall be listed in His book as of those who are the first and foremost. And truly and sincerely do I say that the time is near when a hypocrite who out of his love for this

1. Anything given as a gift to a holy person, specially the Holy Prophet<sup>sas</sup>. (Publisher)

2. In their hearts was a disease, and Allah has increased their disease to them. (*Sūrah al-Baqarah*, 2:11) [Publisher]

world, has evaded this commandment, will at the time of chastisement let out an anguished cry and say, ‘Would that I had given all that I possessed—all my movable and immovable possessions—in the way of God and escaped this chastisement. Remember, after witnessing this punishment faith will be of no avail and alms and charity will be in vain. Look, I warn you of an imminent Divine chastisement. Hasten to stock up on your [spiritual] provisions that will serve you. As for me, I have no intention of taking possession of your wealth. Rather you shall give your wealth to the *Anjuman* for the propagation of the Faith and shall be rewarded with a life in Heaven. There are many who, for their love of the world, shall evade my command but shall soon be taken away from this world—then at the last hour they shall exclaim:

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ<sup>1</sup>

وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

The humble one, the author,

**Mirza Ghulam Ahmad**<sup>sas</sup>

**The Promised Messiah** from God Almighty.

January 6, 1906

1. ‘This is what the Gracious *God* had promised and the Messengers spoke the truth.’ (*Surah Yāsīn*, 36:53) [Publisher]





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

## MINUTES OF THE FIRST MEETING

*of the Majlis Mu'tamadīn Ṣadr Anjuman Aḥmadiyya*

*Held on January 29, 1906 A.D.*

*In attendance were:*

- Ḥaḍrat Maulawī Noor-ud-Deen—President
- Khān Ṣāhib Muḥammad 'Alī Khān
- Ṣāhibzāda Bashīruddīn Maḥmood Aḥmad
- Maulawī Sayyid Muḥammad Aḥsan
- Khawāja Kamālud Dīn
- Doctor Sayyid Muḥammad Ḥussain—the Secretary of the Board.

Since it was most urgent and essential to issue some important instructions and grant certain permissions, and since there was not enough time to inform members living outside Qadian, this meeting was held with the permission of Ḥaḍrat Imām<sup>as</sup> [The Promised Messiah<sup>as</sup>], after his approval of the by-laws.

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Him and invoke blessings upon His Noble Messenger<sup>sas</sup>.  
[Publisher]

**THE FOLLOWING DECISIONS WERE TAKEN.**

1. It was resolved that the proposed draft of *Waṣiyyat* be approved.
2. It was resolved that for the time being eight hundred copies of the draft of *Waṣiyyat* should be printed. Moreover, it should also be published in *al-Hakam* and *Badr*.
3. It was resolved that the following instructions be sent to the testators for compliance. Moreover, the said instructions should also be printed below the *Waṣiyyat* Form.
  - a. If need be, the testator may ask for the draft form of the *Waṣiyyat*, copy it on a plain paper and where there are blanks in the form, fill them in as required by his/her personal circumstances. Strong and durable paper should be used for the purpose of writing the will.
  - b. Wherever possible, the *Waṣiyyat* should be registered and heirs or, where applicable, those who have jointly made the Will,<sup>1</sup> should put their signatures on the Will as witnesses, and along with them two respectable persons of the town/city or village should also be made witnesses to the Will.

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1. In the beginning it was permissible for several individuals (such as members of a family) to make a joint Will. Later this practice was dropped. [Publishers]

- c. The *Mūṣī*,<sup>1</sup> as also the witnesses, literate or illiterate, besides signing or affixing their seals, must also append their thumbprints [on the Will]. Those who are literate should also sign the Will. Men should append their left thumbprint and women should append their right thumbprint.
  - d. If the testator can write, he should write the will in his/her own hand.
  - e. The Will does not require Stamp.
  - f. In case there are exceptional circumstances requiring legal advice, the testator should write to the legal advisor of the *Anjuman* for advice.
4. In the Punjab, if the land-owners face any difficulties in making *Wasīyyat*, it would be appropriate for them to gift [to the *Anjuman*] the portion of land they would like to bequeath in their lifetime. The Gift Deed should also be signed by their reversionary heirs (if any) showing their consent. It is obligatory that the Gift Deed be registered and the gifted property be mutated in the name of *Majlis Mu'tamadīn Ṣadr Anjuman Ahmadiyya*. In case they acquire additional property, they will have to follow the same procedure as and when required.
  5. Should there be any difficulty in executing the Gift Deed mentioned in Resolution No. 4, the market value of the property they wish to bequeath should be assessed, or the

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1. The one who makes the Will. [Publisher]

said property be sold and the cash amounting to the value of the assessed property or the amount received after the sale of the [bequeathed] property should be deposited with *Majlis-e-Kārpardāz Maṣāleḥ Qabristān*, responsible for running the affairs of the graveyard. Whenever such *Mūṣṣīs* acquire additional property, they shall have to follow the same procedure as and when required.

6. Those who do not own any property but have other means of income should contribute each month at least 1/10th of their income to the *Anjuman*. They have the option to include or not to include in this 1/10th in the contributions they are already making towards the cause of the *Jamā'at*. If they want to consider their current contributions as part of this 1/10th, they should continue sending their payments as before, and after subtracting this amount from the 1/10th, the balance should be sent to the Financial Secretary of the *Majlis Kārpardāz Maṣāleḥ Qabristān*. Further correspondence should be addressed to the Secretary of the *Majlis*. However, they shall have to make a Will that after their death, the *Anjuman* shall be the [rightful] owner of 1/10th of the property they leave behind.

**Note:** (i). Those who would like further legal information about *Waṣiyyat* or Deed of Gift in favour of *Majlis-e-Kārpardāz Maṣāleḥ Qabristān*, may write to ..... before actually signing *Waṣiyyat* or Deed of Gift.  
 (ii). Under special circumstances, things may

be settled with *Majlis-e-Mu'tamadīn* through correspondence.

7. All monetary contributions, pertaining to the Cemetery and those made under the aforesaid conditions laid down in the announcement of *Waṣiyyat* should be sent only to The Financial Secretary, *Majlis Kārpardāz Maṣāleḥ Qabristān*. It should not be sent to anyone by name or at any other address.

Humbly, Muḥammad 'Alī—Secretary, January 29, 1906 C.E.

Noor-ud-Deen, July 1, 1906 C.E.

**Mirza Ghulam Ahmad<sup>sas</sup>**



## PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah<sup>as</sup>. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

- ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad<sup>ṣas</sup>.
- as *'alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad<sup>ṣas</sup>.
- ra *raḍiyallāhu 'anhu/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad<sup>ṣas</sup> or of the Promised Messiah<sup>as</sup>.

rta *rahmatullāh ‘alaiḥ/‘alaiḥā/‘alaiḥim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.

aba *ayyadabullāhu Ta‘āla binaṣriḥil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.
- ط *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – strongly articulated *z*.
- ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.



- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ’ – a sort of catch in the voice.

Long vowels by:

- $\bar{a}$  for  $\text{—}^1$  or  $\bar{\text{—}}$  (like *a* in *father*).
- $\bar{i}$  for  $\text{—}^1$  or  $\text{—}^1$  (like *ee* in *deep*).
- $\bar{u}$  for  $\text{—}^1$  (like *oo* in *root*).

Other vowels by:

- ai* for  $\text{—}^1$  (like *i* in *site*).
- au* for  $\text{—}^1$  (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.



## GLOSSARY

**Aḥādīth** Plural of hadith. Reported statements of the Holy Prophet Muhammad<sup>sas</sup>.

**Āmīn** A term which literally means, 'may it be so' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

**Bai'at** Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah.

**Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

**Holy Prophet**<sup>sas</sup> A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad, peace and blessings of Allah be upon him.

**Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muḥammad<sup>sas</sup> over a period of twenty-three years.

**Jamā'at** Community. Although the word Jama'at may refer to any community, in this book Jama'at generally refers to the Worldwide Ahmadiyya Muslim Jama'at.

**Khalifah** Caliph/Successor. In Islamic terminology, the word righteous *Khalifah* is applied to one of the four *Khulafā'* who continued the mission of the Holy Prophet Muḥammad<sup>sas</sup>.

**Khalifatul-Masiḥ** Ahmadi Muslims refer to a successor of the Promised Messiah<sup>as</sup> as Khalifatul-Masiḥ. *Khulafā'* is the plural of *Khalifah*.

- Rak'āt** Plural of *rak'ah*, which refers to one cycle of the formal Prayer, consisting of standing, bowing, sitting, and prostration.
- Sunnah rak'āt** are offered regularly by practicing Muslims.
- Şahih** Lit. 'Correct or authentic.' A grade applied to *aḥādīth* that are deemed authentic.
- Sūrah** A chapter of the Holy Quran.
- Sunnah** In the context of the formal Prayer, refers to those *rak'āt* that the Holy Prophet<sup>sas</sup> offered but are not prescribed as obligatory.
- Taqwā** Righteousness. Fear of God.
- Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Ummat-e-Muḥammadiyyah** The community or followers of the Holy Prophet Muhammad<sup>sas</sup>.

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