
AN INTRODUCTION TO THE
HIDDEN TREASURES
OF ISLAM

BEQUEATHED TO THE WORLD

BY

ḤAḌRAT MIRZĀ GHULĀM AḤMAD OF QADIAN

Comprising introductions and brief summaries of each of the 91
books written by the Founder of the Aḥmadiyyah Muslim Jamā'at,
Ḥaḍrat Mirzā Ghulām Aḥmad,
the Promised Messiah and Imam Mahdi
[May peace be upon him]

COMPILED BY
SYED HASANAT AHMAD

An Introduction to the Hidden Treasures of Islam

(An introduction and brief summary of each of the 91 books written by the Founder of the Aḥmadiyyah Muslim Jamā'at, Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah and Imam Mahdi)

Compiled & Edited by: Syed Hasanat Ahmad

First Edition: 2010

© Islam International Publications Ltd.

Published by:

Islam International Publications Ltd.
'Islamabad' Sheephatch Lane,
Tilford, Surrey GU10 2AQ
United Kingdom

Printed and bound in Great Britain by:

ISBN: 978-1-84880-050-2

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FOREWORD

The Holy Quran makes many magnificent prophecies about the latter days, including:

وَإِذَا الصُّحُفُ نُشِرَتْ

“And when the books are spread abroad” (*al-Takwīr:11*)

A hadith of the Holy Prophet^{sa} is helpful in interpreting this verse. He is reported to have said that when ‘Īsā, the son of Mary, will come, there will be an abundance of wealth, and this wealth will flow so abundantly that nobody will accept it. (See *Bukhārī, Kitābul Anbiyā’ bābu nuzūle ‘īsabne Maryam*).

This Prophecy was magnificently fulfilled in the person of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, the Promised Messiah and Mahdi in whom various prophecies about the second coming of Jesus (Ḥaḍrat ‘Īsā^{as}) have been fulfilled. He himself declared that: “The treasures that laid buried for more than a thousand years; are now being distributed by me to the one who is ready to accept them.” ([Translation of an Urdu couplet] *Barāhīn-e-Aḥmadiyyah*, vol. 5, p. 117, *Rūḥānī Khazā’in*, vol. 21, p. 147)

The Promised Messiah^{as} wrote more than 91 books, and issued many announcements elucidating the deeper meanings of the Holy Quran and beauties of Islam. He challenged all other faiths to come up with anything which comes even fractionally close, but with no response. As he says:

آزمائش کیلئے کوئی نہ آیا ہر چند
ہر مخالف کو مقابل پہ ٹیلایا ہم نے

[Urdu] *No one came forward to test me even though;
I issued challenges and invitation all around.*¹

Moreover, his spoken words and letters have also been printed.

Alḥamdolillāh that the members of the Aḥmadiyyah Muslim Jamā'at have been blessed with serving and spreading the works of the Promised Messiah^{as}. Publication of his books into a twenty-three volume set known as *Rūḥānī Khazā'in* (Spiritual Treasures) was done in 1960s under the auspices of Al-Shirkatul Islamiyyah Limited, Rabwah, Pakistan and included Introduction of the books by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra}, who also prepared most indexes for the books. It was reprinted in England in 1984. His *Ishtihārāt* [announcements], *Maktūbāt* [letters] and *Malfūzāt* [spoken words] have also been published from Pakistan and then from England and India.

The Holy Quran is the foundation upon which all works of the Promised Messiah^{as} are based. In this sense, everything the Promised Messiah^{as} has written is a commentary on the Holy Quran. A selection containing the commentary of various verses of the Holy Quran has been compiled into a book as *Tafsīr bayān farmūdah Ḥaḍrat Mirzā Ghulām Aḥmad Qadiani^{as}*, [Commentary by Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian^{as}]. His dreams, visions, and verbal revelations have been collected into a book as *Tadhkirah*, an essential read for all those who wish to study the spiritual status of the Promised Messiah^{as} and Imam of the age.

One of the visions of the Promised Messiah^{as} was:

¹ An Urdu couplet from *Ā'ina-e-Kamālāt-e-Islām*, page 224, *Rūḥānī Khazā'in*, volume 5, page 224.

I saw in a vision that I was standing on a pulpit in the city of London and was setting forth the truth of Islam in the English language, in a very well reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white colour and their bodies resembled the bodies of partridges. (*Izāla-e-'Auhām*, pp. 515-516, *Rūḥānī Khazā'in*, vol. 3, p. 377)

The Promised Messiah^{as} added about this vision:

I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published there and many righteous English people will be attracted to the truth.(*ibid.*)

English translations of his works started during his lifetime. Some of his books include excerpts translated into English. The Review of Religions and the Sunrise magazine, published in Lahore, started publishing English translations of excerpts of the books of the Promised Messiah^{as}. An important landmark was the publication of excerpts from the writings of the Promised Messiah^{as} on the occasion of the first centenary of the establishment of Jamā'at-e-Aḥmadiyyah in 1989, which was prepared and translated into English under the direct supervision of Ḥaḍrat Khalīfatul Masīḥ IV^{ra} and translated into 100 languages.

Now, under the supervision of Ḥaḍrat Khalīfatul Masīḥ V^{aba}, Vakālat-e-Taṣnīf and Additional Vakālat-e-Taṣnīf, are busy in the translation work, to this day not just in English but in many different languages of the world. So far, Jamā'at has published the English translation of the following Books of the Promised Messiah^{as}:

- ❖ Paighām-e-Ṣulaḥ (A Message of Peace)
- ❖ Eik Ghalatī Kā Izālah (A Misconception Removed)
- ❖ Barakātud-Du'ā' (The Blessings of Prayer)
- ❖ Government Angrezī Aur Jihād (British Government and Jihad)
- ❖ Tajalliyyāt-e-Ilāhiyyah (Divine Manifestations)

- ❖ Tauḍīḥ-e-Marām (Elucidation of Objectives)
- ❖ Chashma'-e-Masīḥī (The Fountain of Christianity)
- ❖ Masīḥ Hindustān Meīn (Jesus in India)
- ❖ Lecture Ludhiana
- ❖ Lecture Lahore
- ❖ Lecture Sialkot
- ❖ Hamārī Ta'īm (Our Teaching) [Part of the Kashtī-e-Nūḥ]
- ❖ Islāmī Uṣūl Kī Philosophy (The Philosophy of the Teachings of Islam)
- ❖ Tadhkiratush-Shahādatain (The Two Martyrs)
- ❖ Mi'yārul-Madhāhib (The Criterion for Religions)
- ❖ Āsmānī Faiṣalah (The Heavenly Decree)
- ❖ Nishān-e-Āsmānī (The Heavenly Sign)
- ❖ Darūratal- Imām (The Need for the Imam)
- ❖ Al-Waṣīyyat (The Will)
- ❖ Eik 'Īsā'ī Kei Tīn Sawāl aur Unkei Jawāb (Three Questions by a Christian and their Answers)
- ❖ Faṭḥ Islām (Victory of Islam)
- ❖ Sirāj-ud-Dīn 'Īsā'ī Kei Chār Sawāloṅ Kā Jawāb (Answers to the Four Questions by Sirāj-ud-Dīn, a Christian)
- ❖ Minanur-Raḥmān (The Blessings of the Gracious God)
- ❖ Gunāh kī Ghulāmī Sei Rihā'ī Pānei Kī Tadābīr kayā Haiñ? (How to Get Rid of the Bondage of Sin?)
- ❖ Sabz Ishtihār (The Green Announcement)
- ❖ Sachchā'ī Kā Izhār (The Truth Revealed)
- ❖ Tuḥfatun-Nadwah (A Gift for Nadwah)
- ❖ Dāfi'ul-Balā' Wa Mi'yāro Ahlil-Iṣṭifā' (Defence Against the Plague and a Criterion for the Elect of God)

Vakālat-e-Taṣnīf has also published excerpts from the writings of the Promised Messiah^{as} in a five volume set called *Essence of Islam*—a set originally compiled by Sayyed Mir Dawud Ahmad whose English

rendering was started by Ḥaḍrat Chaudhary Muhammad Zafrullah Khan^{ra}.

An Introduction to the books of the Promised Messiah^{as} in Urdu was prepared and given in the beginning of relevant volumes of *Rūḥānī Khazā'in* by Ḥaḍrat Maulānā Jalal-ud-Din Shams^{ra} and an introduction was compiled by Maulānā Nasim Saifi in English and published under the title *Introducing the books of the Promised Messiah* by Vakālat-e-Taṣnīf, Pakistan.

In the present work, Syed Hasanat Ahmad has worked hard to select and translate into English a representative set of writings from some of the books of the Promised Messiah^{as}. This work took several years to complete and is being published by Additional Vakālat-e-Taṣnīf, but the responsibility for the accuracy of the introduction and the translations remains with the author. The purpose is to give an introduction to the books of the Promised Messiah^{as} and inspire the reader to delve in this magnificent treasure chest in its original beauty. May Allah the Almighty be our Guide and Protector. (Āmīn)

In compiling this work, Syed Hasanat Ahmad was assisted by my humble self, along with Syed Abdul Hayee Shah, Prof. Mrs. Naseem Saeed (Lahore), Muhammad Saeed Ahmed, Khaulah Shams (Malik), Prof. Miss. Amatul Majeed Chaudhary, Syed Mansoor Ahmad, Sarah Barakat (India), Muhammad 'Ismat Pasha of Canada, Syed Hameed Ahmad (Canada), Kareemullah Zirvi, Fouzan Pal, Namode Sahar (Zartasht) Choudhary and Usman Nasir Choudhary. May Allah the Almighty bless their efforts. (Āmīn)

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
June 20, 2010

PUBLISHERS' NOTE

According to our system of counting Quranic verses, the verse *Bismillāh-irrahmān-irrahīm* (In the name of Allah, the Most Gracious, Ever Merciful) is counted as the first verse of the chapter, which it precedes. Some publishers of the Holy Quran however, begin counting following *Bismillāh-irrahmān-irrahīm*. Should the reader not find the relevant verse under the number mentioned in this book, he or she is advised to deduct 1 from the number. For example, if this book quotes Ch. 35: *Fāṭir*: 25, then some copies of the Holy Quran will list the same verse under Ch. 35: *Fāṭir*: 24.

Where necessary, translation of the Arabic text has been elaborated by additional words to explain the meaning. Such words are not in italics. The word *and* at the commencement of a translated verse has been omitted.

The form *ibn* (son of) has been used in both initial and medial position in the names of persons, in order to conform to current usage, although *bin* also occurs medially in some original texts (abbreviated usually as *b.*).

Quotations from the Holy Bible are from the New World Translation.

The name of Muḥammad, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the prayer (ﷺ) *Ṣallallāhu ‘Alaihi wa Sallam* (may peace and blessings of Allah be upon him). The names of other Prophets and messengers are followed

by the symbol ^{as}, an abbreviation for (عَلَيْهِمُ السَّلَامُ / عَلَيْهِمُ السَّلَامُ) ‘*Alaihis-salām*’ / ‘*Alaihimus-salām*’ (on whom be peace). The actual prayers have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for (رَضِيَ اللهُ عَنْهُمُ / رَضِيَ اللهُ عَنْهَا / رَضِيَ اللهُ عَنْهُمْ) *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (may Allah be pleased with him/with her/with them). ^{ra} stands for (رَحِمَ اللهُ عَلَيْهِ) *Raḥmatullāh ‘alaihi* (may Allah have mercy on him). ^{at} stands for (أَيَّدَ اللهُ عَلَيْهِ) *Ayyadabullāhu Ta‘ālā* (may Allah, the Almighty help him).

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

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th*, pronounced like *th* in the English word *thing*.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *s*, strongly articulated *s*.
- ض *d*, similar to the English *th* in *this*.
- ط *t*, strongly articulated palatal *t*.
- ظ *z*, strongly articulated *z*.
- ع ‘, a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ئ ‘, a sort of catch in the voice.

Short vowels are represented by:

a for — َ — (like *u* in *bud*)

i for ی (like *i* in *bid*)
u for و (like *oo* in *wood*)

Long vowels by:

ā for ا or آ (like *a* in *father*);
ī for ی or ی (like *ee* in *deep*);
ū for و (like *oo* in *root*);

Other:

ai for ی (like *i* in *site*)²;
au for و (resembling *ou* in *sound*)

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong. Thus کے is transliterated as *kei*. For the nasal sound of *n* we have used the symbol *ñ*. Thus the Urdu word میں is transliterated as *meiñ*.³

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

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran⁴, Hijra, Ramadan, hadith, ulema, umma, sunna, kafir, pukka, etc.

Curved commas are used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage. Similarly, normal usage is followed for the apostrophe.

² In Arabic words like شَيْخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

³ These transliterations are not included in the system of transliteration by The Royal Asiatic Society.

⁴ Concise Oxford Dictionary records Quran in three forms—Quran, Qur’an and Koran.

LIFE AND MISSION

Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}, hailed from Qadian. He was born on Friday, February 13, 1835 (corresponding to 14 Shawwāl, 1250 A.H.). Qadian, at that time, was a small village, 11 miles to the east of Batala, a township 18 miles from Amritsar and about 70 miles from Lahore. His father, Mirzā Ghulām Murtaḍā, was a well-to-do landlord of Qadian and was generally known as *Ra'īs of Qadian* (the chief of Qadian). Ḥaḍrat Aḥmad's birth was a twin birth, his twin sister died shortly afterwards.

The family was one of the most respectable Persian families settled in the land, and his ancestor, Mirzā Hādī Beg, traced his ancestry to Barlās, an uncle of Emperor Taimūr.

Ḥaḍrat Aḥmad^{as} was born in an age of darkness when generally little thought was given to learning, so much so that if a person received a letter, it remained unread for weeks and months together. It was no wonder that many aristocratic families remained illiterate.

But with Ḥaḍrat Aḥmad^{as}, it was a different story. He was under the Divine protection since his birth. His father developed a strong desire that his son should be properly educated and, therefore, when he was of a tender age, a teacher, Faḍl Ilāhī, was appointed to teach him the Holy Quran. Thus began his life-long association with the Holy Quran. Faḍl Aḥmad was the second teacher that Ḥaḍrat Aḥmad^{as} got at the age of 10. He taught him Persian and other subjects. When Ḥaḍrat Aḥmad^{as} was 17 or 18, Gul 'Alī Shāh was appointed to teach him grammar and *Mantiq* (logic). Ḥaḍrat Aḥmad^{as}'s father, himself an experienced physician, instructed him in the rudiments of medicine.

When Ḥaḍrat Aḥmad^{as} was about 29, he, in deference to the wishes of his father, proceeded to Sialkot in 1864 to take up an

appointment in the court of the Deputy Commissioner. There, his piety came to be universally recognized and although he was still a young man, he was held in high esteem by Muslims and Hindus alike. He was of a retiring nature and spent most of his time in study.

Rev. Butler was a Christian missionary stationed at Sialkot and had frequent religious discussions with him. When leaving Sialkot, Rev. Butler paid a farewell visit to Ḥaḍrat Aḥmad^{as}. On enquiry, the missionary told the Deputy Commissioner that he had come to the court only to see Ḥaḍrat Aḥmad^{as}. This was the regard that was entertained for him at an early age by the people of other faiths.

Ḥaḍrat Aḥmad^{as} remained for four years in Sialkot with utmost reluctance. One day, he received the command of his father to return and he forthwith tendered his resignation and returned home. He began to look after the legal cases connected with his father's estate. But his mind was engaged elsewhere. His sense of filial obedience, however, persuaded him to carry out his father's command, but he felt no interest in these errands. People, who saw him in those days, would recount how, at times, it happened that when he returned home after having lost a legal case, there would be a flush of happiness on his face and people would think that the law-suit had been decided in his favour, till an enquiry would reveal facts to the contrary. Giving a description in his own words, Ḥaḍrat Aḥmad^{as} says:

I was 34 or 35 years of age when my father died. In a dream, I had been warned that his death was approaching. I was then in Lahore and hastened to Qadian. He was suffering from dysentery but I had no apprehension whatsoever that he would die the day after my arrival. In fact, there had been some change for the better in his condition and he could even sit for long hours. The following day, we were all with him at noon when he kindly suggested that I should go and have some rest, for it was the month of June and the heat was intense. I retired into an upper room and a servant began to knead my feet. Presently I fell into a light slumber and then came to me the revelation: "We call to witness the heaven where all decrees originate,

and We call to witness that misfortune which will fall today after sunset.”

I was given to understand that this revelation was by way of commiseration on behalf of God Almighty, as my father would unfortunately die that very day after sunset. Holy is Allah! How glorious is the Great God that He commiserates on the death of a person who died sorrowing over his wasted life! Most people would be surprised at this interpretation of mine that God Almighty commiserated with me. It should, however, be remembered that when God, glorified be His name, treats someone mercifully, He deals with him like a friend. We read in the traditions that on certain occasions God Almighty laughed. This also is a similar kind of expression.

To sum up, when I received this revelation, which presaged the death of my father, the thought passed through my mind, because I was only a human, that some of the means of income which were linked to my father would now be closed and we might be confronted with all sorts of difficulties. Thereupon I received another revelation: “Is not Allah sufficient for His servant?”

This revelation conveyed great comfort and satisfaction to me and it firmly fixed itself in my heart like an iron nail. I swear by God Almighty in Whose hand is my life that He has fulfilled this comforting revelation in a manner that was beyond my imagination. He has provided for me as no father could have provided for anyone. I have been the recipient of His continuous bounties, which I find impossible to deny.

My father died the same day after sunset. This was the first day on which I experienced a sign of Divine mercy through revelation concerning which I cannot imagine that it would ever cease to have effect during my lifetime. I had the words of the revelation carved on a semiprecious stone and set it in a ring, which I have with me securely. Nearly 40 years of my life passed under the care of my father, and with his departure from this life, I began to receive Divine

revelations continuously and abundantly. (*Kitābul-Bariyyah*, pp. 174-177 footnote, *Rūḥānī Khazā'in*, vol. 13, p.192-195 footnote)

About the mission that was entrusted to him by the Almighty, Ḥaḍrat Aḥmad^{as} used these prophetic words:

Hearken, all ye people. This is a prophecy of Him Who created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and Community. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day....

Remember, no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus, son of Mary, descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the Cross had passed away and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader. I have come only to sow the seed which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth. (*Tadhkiratush-Shahādatain*, pp 64-66, *Rūḥānī Khazā'in*, vol. 20, pp. 66-67)

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness for me in his prophecies and God manifests His signs in my support, then do

not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts Him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects Him who had commanded that I should be accepted. (*Ayyāmuş-Şulah*, pp. 91-92, *Rūhānī Khazā'in*, vol. 14, pp. 328-329)

He who accepts me accepts afresh all the Prophets^{as} and their miracles, and he who does not accept me will lose his earlier faith also, for he possesses only tales and no personal experience. I reflect the image of God. He who comes to me and accepts me will see afresh the God concerning Whom other people have only tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them any strength, cannot bring about a pure transformation in them, and cannot show them any supporting signs. (*Nuzūlul Masīh*, pp. 84-85, *Rūhānī Khazā'in*, vol. 18, pp. 462-463)

When the Imam of the age appears in the world, a thousand lights accompany him, and there is joy in heaven and the good qualities of people are stimulated through the spread of spirituality and illumination. He who possesses the capacity of receiving revelation begins to receive revelation, and he who has the capacity to reflect upon matters of the faith experiences an increase in power of reflection and understanding, and he whose heart is drawn towards worship begins to find pleasure in worship and religious exercises, and he who carries on discussions with the followers of other faiths is bestowed the power of reasoning and carrying conviction through relevant proofs. All this results from the spread of spirituality which descends from heaven with the Imam of the age and activates every eager heart. This is a Divine Law which is expounded in the Holy

Quran and the true *Aḥādīth* and the working of which is observable through personal experience. The age of the Promised Messiah has this special characteristic that in the ancient scriptures and *Aḥādīth* it is recorded that at the time of his advent, this spread of spirituality will reach a degree in which women will also receive revelation, and minor children will be able to prophesy, and the common people will speak with the power of the Holy Spirit. All this will be a manifestation of the spirituality of the Promised Messiah. (*Darūratul-Imām*, pp. 4-5, *Rūḥānī Khazā'in*, vol. 13, pp. 474-475)

In the long history of human affairs, no one has ever wielded his pen so forcefully, so powerfully and so relentlessly in defence of his faith as the spiritual son of the Holy Prophet Muḥammad^{sa} that is Ḥaḍrat Mirzā Ghulām Aḥmad, the Promised Messiah^{as}. He unlocked fathomless treasures of knowledge, the treasures that had lain hidden for centuries. The Promised Messiah^{as} went about distributing the wealth of knowledge freely, generously and abundantly.

Millions of words flowed from his pen, his writings occupy thousands of pages bound in ninety-one books. Hundreds of posters, leaflets, tracts and handbills issued by him went to nail the lie or to challenge the enemies of Islam.

The Promised Messiah^{as}, the illustrious spiritual son of Muḥammad, peace and blessings of Allah be upon him, is the one who employed his pen with a thrust of a sword or rapier. Prayer is an instrument common to all the prophets, but the distinction of wielding the pen belonged to the great spiritual son of the Holy Prophet^{sa}. The Promised Messiah^{as} attributes all this power and eloquence to his mentor and master, and he drank deep from his fountain of knowledge. His medium of expression was Urdu, Arabic and Persian, although because of his meagre education, he could not claim perfection in either. Urdu was the proud language of Delhi and Lucknow and the Promised Messiah^{as} hailed from a place like Qadian, which, at that time, was only a village lying far-flung from the ramparts

of Urdu civilization and culture. Yet the Promised Messiah^{as} produced a style of his own and enriched the Urdu literature so abundantly that it amazed the proud scholars of Delhi.

The Promised Messiah^{as}'s pen produced magic, it cast a spell, exercised a fascination and hypnotized the readers in a way that no writer could ever claim. His cold logic, his power of reasoning, his marshalling of arguments, his method of induction and deduction, his dynamic style and forceful expression left his friends and foes dumbfounded and speechless. His love for God, his immersion in the Holy Quran and devotion to the Holy Prophet^{sa}, these magnetic points, were unparalleled and matchless. His love for Islam prompted him to unleash an unceasing flow of powerful writings that set all leaders of diverse faiths on the defensive. God had blessed him with a special gift of knowledge. The knowledge, and the power to communicate the knowledge, were his divine gifts. The miracle of the language, whether of Urdu or Arabic, with which he was blessed, remained unchallenged.

The Promised Messiah^{as} was endowed with the special gift of understanding of the Holy Quran. He asserted, and he established this assertion with unmatched logic, that the Holy Quran is an infinite source of knowledge, infinite in meaning and infinite in its nature and properties. The Promised Messiah^{as} brought a new glory, a new lustre to the Holy Quran, discovering numerous graces and excellences that had lain hidden for centuries.

The Promised Messiah^{as} demonstrated with arguments that the Holy Quran is replete with prophecies about our time, some fulfilled and some still to be fulfilled. The Holy Quran never makes an assertion unless it provides a convincing proof for that assertion. Any doubt or difficulty arising in one's mind about the Holy Quran can easily be settled by the Quran itself. The Promised Messiah^{as} methodically brought out distinctive features and characteristics which make the Holy Quran a superior Holy Book compared to the holy books of other religions. The Promised Messiah^{as} demonstrated

the multi-sidedness of the Holy Quran by explaining how the text can be interpreted in a number of ways. It has many layers of meaning. He claimed that the Holy Quran imparts knowledge about the natural phenomena, essential and necessary for the spiritual advancement of mankind. He gave us the principles of the interpretation of the Holy Quran whereby one can guard against errors. The Promised Messiah^{as} discovered that the Holy Quran contains a systematic account of the stages of spiritual advancement and he enumerated the stages which a human being is capable of attaining. He proved that the Holy Book has a perfect sequence. The verses of each chapter are related in a rational link.

The Promised Messiah^{as} established that *sūrah al-Fātiḥah* (the first chapter of the Holy Quran) is the synopsis of the Holy Quran, and is in a way a prologue to the Holy Quran, the rest being the text and the explanation. Lastly, he discovered how the meanings of various parts and verses of the Holy Quran and their interpretation are interlinked and have relevance to present-day needs.

When the Promised Messiah^{as} announced his mission of reforming society, he was attacked for his alleged lack of knowledge and learning. He was described as a *Munshi* (clerk), a half-educated and semi-literate scholar. It was stated that he had no knowledge of Arabic or the necessary qualifications to pronounce judgment on matters of higher learning. A wall of prejudice was raised against him. When this criticism spread far and wide, God granted him a special knowledge of Arabic. God endowed him with the knowledge of forty thousand roots of the Arabic language in a single night. He was granted this miraculous competence and was divinely commanded to write books in Arabic. His first attempt in Arabic prose was a chapter he appended to his book, *Ā'īna-e-Kamālāt-e-Islām*. This chapter contained an open challenge to anyone who could find faults in his God-given command of Arabic. The number of books that he wrote in Arabic continued to pile up till it crossed the figure of twenty. The Promised Messiah^{as} asked his critics to produce something similar or better, but nobody

had the courage to accept his challenge. He then offered a reward beginning with Rs. 1,000, which went on rising to Rs. 10,000, but, despite the rewards he offered, none could produce something as good in beauty, eloquence and power as those of the Promised Messiah^{as}'s books. Some of his Arabic books remain a challenge uptill now. Even the Arabs were invited to join the challenge but they also failed. Some of the *Maulavīs* then alleged that the works of the Promised Messiah^{as} were written by an Arab secretly employed by him for the job. To rebut this allegation, he was commanded by God to deliver the Sermon on the *Īdul-Adhā* on April 11, 1900, in the Arabic language. In obedience to the divine command, the Promised Messiah^{as} delivered a lengthy sermon in Arabic. The sermon, later published under the title of *Khuṭbah Ilhāmīyyah*, revealed things couched in chaste Arabic of the highest order, which impressed Arabs and non-Arabs alike.

The writing of books was not the only occupation of the Promised Messiah^{as}. He issued leaflets, replied to letters, delivered speeches and granted interviews to hundreds of thousands of seekers of truth. According to one estimate, in seven years from the beginning of the acceptance of *bai'at*, he received 90,000 letters⁵ which he individually attended to and responded to. The writing of thirty to forty letters a day is not an easy job for a man who is required to make speeches, hold debates and is engaged in writing books. Often he would give medicines to patients and he would never show any annoyance if he was disturbed. The Promised Messiah^{as} had no secretaries or assistants and on top of these intellectual occupations, he would play host to all those who visited him, as Islam inculcates most cordial hospitality. At that time in Qadian, there were no boarding houses or hotels where a visitor could find boarding and lodging, nor were there any provision

⁵ For detail see *The Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, page 340, for detail on 90,000 letters.

stores. Therefore, the Promised Messiah^{as} had to look after his guests taking care of every minute detail to ensure all manner of food and comfort. On one occasion, on account of overcrowding, he gave his own bed to make a guest comfortable.

All this would be happening in spite of the fact that he had to personally read the calligraphic copy of the book he would be writing, vet the galley proofs and supervise the printing of the books and their distribution. In the beginning, the Promised Messiah^{as} often had to travel by horse-driven cart/carriage to Batala and Amritsar, as he had no helper. The Promised Messiah^{as} used to mail all the leaflets to his opponents often under registered cover to ensure they got the flyers in time. He had no cashflow but God in His great Majesty would meet all his needs. Gradually, his admirers, devotees and disciples would come from all corners of India and even from foreign lands and would be ready to do his bidding. This was not strange for people who had seen and met the Promised Messiah^{as}. Even the children of his disciples, who had not even seen him, bear the same depth of devotion and love.

I inherited this boundless love and devotion from my father and mother, both devout Aḥmadis. My father, Hafiz Syed Shafi‘ Aḥmad, better known among Aḥmadis as *Muḥaqqiq Dehlwī*, a Companion of the Promised Messiah^{as} (nephew of Ḥaḍrat Nusrat Jahān, wife of the Promised Messiah^{as}).

This introduction has been written with the prime object of awakening and kindling a thirst to read the originals of the *Sultānul-Qalam* (the champion of the pen). Each book is unique and is a gem. The present volume introduces the reader to discover the hidden treasures of Islam. I humbly request the reader to pray for me, and for my hereafter and to remind the coming generations of the days of trials of 1953, 1974 and 1984 with which God, in His great Wisdom, honoured us and saw us through successfully with His great mercy. We are proud witnesses of those Divine signs and blessings that were bestowed on this Community.

The Promised Messiah^{as} beautifully delineated in *Barāhīn-e-Aḥmadiyyah*, volume 5, page 117, *Rūḥānī Khazā'in* volume 21, page 147, the magnitude of his vast work in his words: “The treasures that laid buried for more than a thousand years; are now being distributed by me to the one who is ready to accept them.”

The Promised Messiah^{as}, over a period of 25 years, unlocked these spiritual treasures single-handedly. Here, it is worthwhile to quote a reference from the *Siratul-Mahdī* by Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, volume 2, page 417, edition of 1927, published by Nazarat Ishā'at Qadian.

Ḥaḍrat Maulāvī Sher 'Alī states that the Promised Messiah^{as} once observed that the members of our Jamā'at should read our books at least three times, and the one who does not study our books, I have doubt about his faith.

This observation is a pointed reminder to undertake such a study. This book, *An Introduction to Hidden Treasures of Islam*, comes handy to begin this noble mission for Aḥmadī Muslims to dive into this matchless ocean.

It has been edited and compiled on the basis of the first set of 23 volumes of the Promised Messiah^{as}'s writings painstakingly collected and compiled by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra} and started publishing from 1957. An outstanding stalwart of Ḥaḍrat Khalīfatul Masīḥ II, Second Successor of the Promised Messiah, may Allah be pleased with him, Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra} wielded his pen as an erudite scholar. The amount of research and scholarship that he displayed in preserving the sanctity of the original text of the writings of his master is simply remarkable.

In a note to this gigantic work, Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra} writes: “Printing errors, whether of the print or of calligraphy, whether out of a lapse or minor slip, is not surprising. Therefore, we adopted a process that books of the Promised Messiah^{as} in whatever

form or shape printed under his direct supervision were left untouched. It is, therefore, not thought necessary to correct or to undertake even the correction of a printing or a calligraphic error, whether result of a lapse or slip lest through this innocent process we may open a door of tampering with the original text, this simply was not acceptable.

This note conveys the utmost care exercised by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra} in preserving the purity of the text. This is a simple acknowledgment of the debt that we owe to this great scholar for passing on to us the “Hidden Treasures of Islam” bequeathed to us by the great son of the Holy Prophet^{sa}, Ḥaḍrat Mirzā Ghulām Aḥmad of Qadian, the Promised Messiah and Mahdi^{as}.

I was prompted to undertake this work with the hope and expectation that my humble effort in assembling a sampling of this great “treasure” for coming generations of non-Urdu knowing readers may be a source of prayers for me and a small solace for my hereafter.

Syed Hasanat Ahmad
Toronto, Canada
February 20, 2010

INTRODUCTION TO THE WRITTEN AND SPOKEN WORDS OF THE PROMISED MESSIAH^{as}

The fathomless treasures of Islam that flowed almost a century ago from the prolific pen of the Promised Messiah^{as} is an abiding source of knowledge, which will serve for centuries to come as a lighthouse of guidance to those who seek the eternal truth and fundamental principles of progress in this and the world hereafter.

The pattern of the books reveals the powerful and dynamic personality of the Promised Messiah^{as}, who used his books as bullets and spears in defence of Islam.

It will not be strange if a reader finds in his book an essay, a formal discourse, or a dissertation, a *qaṣīdah* (eulogy) of high literary merit in Arabic in praise of his master and mentor, Muḥammad, may peace and blessings of Allah be upon him, or an insertion of his latest prophecy revealed to him either during the writing, or a little earlier, or an *Ishtihār* (leaflet) announcing a handsome prize to an adversary, or a challenger, who could match his literary merit, or compare with him in the knowledge of Arabic.

The digressions made during the course of a book are all cogently accounted for. Reasons are given and a case is convincingly made out.

The treasures that flowed from the pen and lips of the Promised Messiah^{as} have all been well preserved and documented. These valuable treasures written and spoken word are grouped into three sections.

The written words have been published and collected in the form of books. Al-Shirkatul Islāmiyyah, Rabwah, has painstakingly collected all the books and published them in a collection of twenty-three volumes, and in order to enable the reader to refer back to the original of Writings of the Promised Messiah^{as}, the reference to the original page numbers has been retained and quoted.

All posters, handbills and tracts that were published from time to time to meet a challenge or to counter a lie or rebut an allegation, have also been collected in three volumes under the title *Majmū'ah Ishtihārāt* (Collection of Flyers or Posters).

Ishtihārāt

Volume I

Contains 115 posters, leaflets and handbills, covering the period of 1878 to 1893.

Volume II

Contains 65 posters, leaflets and handbills, covering the period of 1894 to 1897.

Volume III

Contains 105 posters, leaflets and handbills, covering the period of 1898 to 1908.

All these volumes spread over 1, 556 pages, comprising 285 posters, leaflets and handbills.

Maktūbāt-e-Aḥmadiyyah

Letters written by the Promised Messiah^{as} from 1883 to 1908 to various personalities and some of these letters relate to the importance

of the Khilafat and about the Companions of the Holy Prophet^{sa} are collected in these volumes.

There are seven volumes of letters. The fifth volume comprises five parts. Details of these volumes are given as:

Volume 1

One hundred and sixteen pages, published in 1908, in Urdu. This comprises a collection of letters that the Promised Messiah^{as} had written to Mīr ‘Abbās ‘Alī Shāh Ludhiānvī from October 1882 to June 1885.

Volume 2

Ninety pages, published in Lahore in 1912, in Urdu. This comprises a collection of letters written by the Promised Messiah^{as} from 1878 to 1903 to various Hindus and the leaders of the Āryah Samāj, including Indarman Murādabādī, Pandit Dyānand, Pandit Lekh Rām, Bāwā Shiv Narā’in and Rām Charan, in which the Promised Messiah^{as} explained the truth of Islam and fixed a period of one year for anyone of them to come and stay with him in order to witness a Divine sign and he also drew a comparison of the teachings of the Holy Quran with the Vedas.

Volume 3

One hundred and twenty-two pages, published in Lahore in 1914, in Urdu, is a collection of letters written by the Promised Messiah^{as} from 1884 to 1903 to Christian missionaries, including Alexander Dowie. He asked the Christian missionaries to produce a comparable observation about Jesus as the one made about the Holy Prophet^{sa} by the King of Ethiopia in his time. He offered them a reward of Rs. 1,000 for it. The Promised Messiah^{as} effectively answered all objections raised by Christians about the Holy Prophet^{sa} and established the truth of the Holy Prophet^{sa} with cogent arguments.

Volume 4

Forty pages, published in Qadian, in Urdu, comprises a collection of the letters written by the Promised Messiah^{as} to Maulavī Muḥammad Ḥussain Batālvī, in which he marshalled arguments about his truth and adduced and enumerated signs which had taken place in his favour to establish his truth.

Volume 5: Part I

Fifty-six pages, published in 1918, in Urdu, is a collection of 96 letters written by the Promised Messiah^{as} from 1892 to 1905 to Seth ‘Abdur Rehmān of Madrās.

Volume 5: Part II

One hundred and twenty-eight pages, published in Urdu, is a collection of 88 letters written by the Promised Messiah^{as} from March 8, 1885 to August 26, 1892 to Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn. These letters are in his own hand and relate to the efficacy of prayers and specially those made at the eleventh hour. Mention has also been made of some of his revelations specially about the Promised Reformer and also contain suggestions about the printing of the magazines.

Volume 5: Part III

One hundred and seventy-six pages, published in 1929, in Amritsar, in Urdu, is a collection of 278 letters written from 1884 to 1902 to Ch. Rustam ‘Alī, in which he praised the financial assistance rendered by him and other matters.

Volume 5: Part IV

One hundred and forty-four pages, published in 1935, in Amritsar, in Urdu, is a collection of 62 letters written from 1890 to 1906 to Nawāb Muḥammad ‘Alī Khān in which a number of different subjects have been discussed, including the importance of *bai‘at*, signs of the

Promised Messiah, the method of *Istikhārah*, unreasonable wavering of the people on the prophecy of ‘Abdullāh Ātham and the true significance of Khatm-e-Nubuwwat.

Volume 5: Part V

Thirty-two pages, published on June 10, 1944, in Hyderabad Deccan, in Urdu, is a collection of 270 letters addressed to Munshī Aḥmad Jān Ludhiānvī, and other friends in Kapurthala, Ḥaḍrat Nawāb Muḥammad ‘Alī Khān of Jhajjar, Munshī Ḥabībūr Reḥmān, Munshī Ḍafar Aḥmad, Khān Ṣāhib ‘Abdul Majīd and Maulavī ‘Abdullāh Sanaurī, and some other letters written in his own hand.

Volume 6

It is a collection of 23 letters written by the Promised Messiah^{as} to Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn and a number of different non Ahmadi scholars. This collection was edited by Sheikh Ya‘qūb ‘Alī Khān ‘Irfānī.

Volume 7

This collection was compiled in 1954 by Malik Ṣalāḥ-ud-Dīn, M.A. This has 51 letters, 36 of them were addressed to Nawāb Muḥammad ‘Alī Khān of Maler Kotla between 1892 to April 1908, and some others addressed to a number of different personalities including Bhāī ‘Abdur Raḥmān Ṣāhib Qāadianī and Muḥammad Ibrāhīm Khān (Sindh).

Note: Nazarat Ishā‘at has combined all the above letters (and some more letters which could not be included in the seven volumes) into three volumes and published them in 2008.

Malfūzāt (The Spoken Word)

This is a set of ten volumes also published by Al-Shirkatul Islāmiyyah under the title of *Divine Treasures - Series II* and known as *Malfūzāt*. These are based on observations made by the Promised Messiah^{as} in various sessions—now generally known as “Majlis-e-‘Irfān.”

The particulars of the volumes published under the title of *Malfūzāt* are given below:

Volume I

Published in Rabwah, August 1960, in Urdu, 464 pages, covering the period 1891 to 1899.

Volume II

Published in Rabwah, 1960, in Urdu, covering the period from 1900 to 1901.

Volume III

Published in Rabwah, 1961, in Urdu, covering the period from November 1901 to October 14, 1902.

Volume IV

Published in July 1962, in Urdu, 464 pages, covering the period from October 1902 to January 16, 1903.

Volume V

Published in Rabwah, October 1963, in Urdu, 464 pages, covering the period from January 17 to May 30, 1903.

Volume VI

Published in Rabwah, 1963, in Urdu, 464 pages, covering the period from June 1, 1903 to April 1904.

Volume VII

Published in Rabwah, November 1964, in Urdu, 464 pages, covering the period from May 2, 1904 to August, 1905.

Volume VIII

Published in Rabwah, June 1969, in Urdu, covering the period from September 1, 1905 to May 30, 1906.

Volume IX

Published in Rabwah, January 1907, in Urdu, covering the period from June 1906 to October 1907.

Volume X

Published in Rabwah, in Urdu, 464 pages, covering the period from October 1907 up to the time of his demise in May 1908.

[Note: The new set of *Malḥūzāt* is now compressed into five volumes.]

In addition to the **spoken words**, which are mainly based on the observations made by the Promised Messiah^{as} whenever he spent time with his Companions after prayers or similar other gatherings, some collections have also been published based on the speeches delivered by him on various occasions.

Tadhkirah

All the revelations of the Promised Messiah^{as} have been collected in a separate volume published under the title of *Tadhkirah* by Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, Qamarul-Anbiā'. *Tadhkirah* was updated and published by Ḥaḍrat Maulānā Jalal-ud-Din Shams^{ra} in 1965 and then its new edition was prepared and published by Syed Abdul-Hayee Shah in 2004 with some additions. All editions were published under the guidance and permission of the *Khalīfah* of the time. So far six editions have been published of *Tadhkirah*. This has been translated

into English by Ḥaḍrat Muḥammad Ṣafrullā Khān, published in 1976 by the London Mosque. This was revised and published as the second edition in 2009 under the guidance of Ḥaḍrat Khalīfatul Masīḥ V^{aba}.

A THUMB-NAIL SKETCH OF EACH OF THE
NINETY-ONE BOOKS OF
THE PROMISED MESSIAH^{as}

COLLECTED IN 23 VOLUMES

FIRST PAGE GIVES THE HISTORICAL DATA OF
EACH BOOK

SUBSEQUENT PAGES GIVE A SKETCH AND
REVIEW

All these books of the Promised Messiah^{as} are available
on-line under the heading *Rūḥānī Khazā'in* at
<http://www.alislam.org>

BARĀHĪN-E-AḤMADIYYAH (Part I)

*Arguments in Support of the Holy Quran and the Prophethood of
the Holy Prophet^{sa} (Part I)*



Volume Number	1
Book Number	1
Progressive Number	1
Title of the Book	Barāhīn-e-Aḥmadiyyah (Part I)
English Version	Arguments in Support of the Holy Quran and the Prophethood of the Holy Prophet ^{sa} (Part I)
Language	Urdu
Number of Pages	86
Year Written	1879
Year Printed	1880
Name of the Press	Safir-e-Hind Press, Amritsar



Background

The Promised Messiah^{as} took up the writing of *Barāhīn-e-Aḥmadiyyah* at a time when Christian missionaries had moved in a big way in India under the umbrella of the British Government. The Bible societies were being set up all over India, specially in the Punjab . The force and aggressiveness of the missionaries can be gauged from the fact that in a short period of forty years preceding the writing of this book, 2.9 million Indians were converted to Christianity. Hundreds of tracts and books were produced by the Bible societies, not only attacking Islam, but also the noble personage of the Holy Prophet^{sa}. This was the beginning of an onslaught on Islam at a time when the Muslims of India were in a state of complete demoralization and dejection. It was not strange, as the Muslims had recently lost their empire after what is called the "Sepoy Mutiny of 1857."

The Christians were not the only ones in the field against Islam. The Āryah Samāj and the Brahmū Samāj, two powerful movements of orthodox Hindu society, were making inroads among Muslims by maligning the fair face of the Holy Prophet^{sa} and degrading the teachings of Islam.

A leading Muslim poet, Maulānā Ḥālī, in his famous poetical work, *Musaddas-e-Ḥālī*, described the decline of Islam in a pathetic way, lamenting how Islam in that age had fallen to a new low.

It was against this background that Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian single-handedly embarked upon the monumental task of defending Islam. Directed by a Divine revelation, he decided to write a book with convincing logic and containing irrefutable arguments and data in proof of the truth of Islam. The book completely disarmed his opponents and stopped them from venturing into the field against Islam.

Preceding the publication of this book, the practice was to write a book in filthy, abusive and disgraceful language. People like Padre Imād-ud-Dīn and Kanhiyya Lāl have been writing books in highly provocative and inflammatory language, which no decent man could read without revulsion. By writing the *Barāhīn-e-Aḥmadiyyah* in a polite, gentle and decent style, Ḥaḍrat Aḥmad^{as} has shown how effectively one can express views without resorting to vile language. *Barāhīn-e-Aḥmadiyyah* had been written to answer the charges and allegations levelled by Christians and Āryas against the noble personage of the Holy Prophet^{sa}. Ḥaḍrat Aḥmad^{as} did not adopt the style and tenor of the opponents of Islam. He gave deep thought and after undertaking long research on each and every aspect of every religion, after considering the merits of various points presented by other religions and these were compared with the Holy Quran. The Promised Messiah^{as} took great pains and made sure no point of importance is left out from the religions that are under discussion in the book.

The compilation of this great book, the collection of necessary funds, the making of arrangements with a press at a distance of 36 miles from Qadian, the employing of *Kātib* (Caligraphists), the correction of copies written by *Kātib*, reading of proofs and the consequent correspondence and journeys to and fro to the printing press demanded from Ḥaḍrat Aḥmad^{as} a tremendous amount of constant attention and energy and must have caused him a great mental and physical strain, especially the absence of helpers which compelled him to look after every minute detail himself. The book could not be entrusted to a publisher because there existed no publisher in the modern sense of the word. He had also to devise, direct, control and supervise its printing and distribution. In the beginning, only 700 copies were produced, but later, the number was increased to 1,000. In a western country, this number would today seem small, but in the nineteenth century and in a country where literacy did not extend to even one per cent of the population, it was a

challenging job to find Muslim readers on the one hand, and representatives of other religions who could read the book, on the other hand. Addresses were collected and circulars and leaflets were produced in English also. There was no one at Qadian who could do the translation. For this purpose, a special messenger had to be sent to Amritsar or Lahore to contact somebody who knew English.

Ḥaḍrat Aḥmad^{as} completed his manuscript in May 1879, which was around two thousand five hundred pages, but when he took up the printing, he decided to undertake the publication of a portion only of the original manuscript.

As soon as the fourth part was printed in 1884, Ḥaḍrat Aḥmad^{as} sent the preliminary notice of the book with a letter under registered cover to well-known Christians and also to Brahmū Samājists, Āryah Samājists, Naturalists, Ruling Princes, Pīrs and divines. This letter was to the effect that the author had been commissioned by God to regenerate mankind through meekness and humility, which characterised the way of Jesus Christ. For this purpose, he had written and published a book, reference to which would be found in the circular: Islam is the only perfect religion, and the Holy Quran is the actual Word of God. The truth, it was urged, could be tested by anyone who was prepared to come to Qadian and to stay with the author for one year as a seeker after truth. The expenses of staying of the seeker of truth would be borne by Ḥaḍrat Aḥmad^{as}.

The Book

The first part is confined to describing the numerous beauties and excellences of Islam followed by announcements that if similar excellences were found in any other faith, even half of them or one-fourth, or even one-fifth of the excellences that had been mentioned about Islam, he would give a prize of ten thousand rupees (which was equal to the value of his entire property).

He then went a step further and said that if a challenger could not produce the excellences and beauties from his own faith, he was

invited to refute the arguments which had been produced in the book with the help and support of the Holy Quran.

Specimen of writing

If some man of understanding is unable to grasp the full meaning of the above mentioned text, what is meant by fine arguments, so in order to elucidate it, it is pointed out that arguments and reasoning advanced in support of the Holy Quran, which go to prove the truth of the Holy Quran and Muhammad, may peace and blessings of Allah be upon him, are of two types.

First those arguments which lend to support the truth of this pure book and truth of Holy Prophet are those which are based on testimonies and emanate from the Holy Book and secondly those which are based on noble character of the Holy Prophet^{sa} and are obtained from his total personality.

Second group of arguments are those obtained externally which go to support the truth of Holy Quran and of the Holy Prophet^{sa} that is those arguments which are based on external events. (*Barāhīn-e-Aḥmadiyyah*, Part I, pp. 32-38, *Rūḥānī Khazā'in*, vol. 1, pp. 31-33)⁶

Review

The Editor of the *Manshūr-e-Muḥammadī*, while writing the review led his review with the verse of the Holy Quran: 'Truth has arrived and falsehood has vanished; falsehood was bound to disappear (17:82),' It observed:

Islam is being attacked from all directions. Atheism is flourishing and irreligion is on the increase. Those of the Brahmū Samāj are making every effort to establish the superiority of their creed over Islam through their philosophic writings. Our Christian brothers are devoting the whole of their effort towards wiping out Islam. They are

⁶ This text occupies many pages as the wordings of this text are in very large font.

convinced that so long as the sun of Islam continues to shed its light upon the world all the efforts on behalf of Christianity would prove vain and Trinity would gain no support. In short, the followers of all religions are eager to put out the light of Islam.

We had been most anxious over a long period that of the body of Muslim divines someone, one who is inspired by God to stand up in support and defence of the faith, should write a book which should be in accord with the need of the times, and which should set out on the basis of reason and scriptural arguments to prove that the Holy Quran is the Word of God and that the Holy Prophet, peace and blessings of Allāh be upon him, was a righteous Prophet of God. We are deeply grateful to God that this desire of ours has at last been fulfilled. Here is the book the writing of which we had been awaiting for a long time. Its title is *Barāhīn-e-Aḥmadiyyah*, and the author has set out in it three hundred conclusive arguments in proof of the truth of the Holy Quran and the prophethood of Muḥammad, peace and blessings of Allah be upon him. The author of this book is the best of the divines, an accomplished scholar, pride of the Muslims of India, the accepted one of God Almighty, Maulvī Mirzā Ghulām Aḥmad Ṣāḥib, chief of Qadian, district Gurdaspur, Punjab . Allah be praised! What a wonderful compilation this is, whose every word proves the truth of Islam and displays the righteousness of the Quran and of the prophethood of Muḥammad. The opponents of Islam have been presented with bright conclusive arguments. Every claim is reasonable and is supported by brilliant arguments of a character so positive that no one can question them and everyone must yield to them provided everyone approaches them with an open and just mind.

This is the book which in truth is matchless. The author claims that it cannot be controverted. If anyone writes a reply to it, according to the conditions laid down in the announcement, he would be awarded ten thousand rupees. (*Aḥmadiyyat: The*

Renaissance of Islam, pp. 30-31 by Muhammad Zafrullah Khan,
published in 1978 by Tabshir Publications)



BARĀHĪN-E-AḤMADIYYAH (Part II)

*Arguments in Support of the Holy Quran and the Prophethood of
the Holy Prophet^{sa} (Part II)*



Volume Number	1
Book Number	2
Progressive Number	2
Title of the Book	Barāhīn-e-Aḥmadiyyah (Part II)
English Version	Arguments in Support of the Holy Quran and the Prophethood of the Holy Prophet ^{sa} (Part II)
Language	Urdu
Number of Pages	137
Year Written	1879
Year Printed	1880
Name of the Press	Safir-e-Hind Press, Amritsar



The Book

The second part of the book deals with the erroneous beliefs of the Āryah Samāj, the need for revelation and the superiority of the Holy Quran over other scriptures. The Promised Messiah^{as} laid stress on the necessity of basing all arguments in favour of a particular faith upon the authorised scriptures of that faith. He invited the Āryah Samājists and the Christians to defend their faith by basing their arguments upon their scriptures Vedas and the Bible respectively.

For the first time, Ḥaḍrat Aḥmad^{as} introduced an element of decency, politeness and respect for the feelings of others and also their scriptures in his writing, which was universally absent in the writings of the Christians and the Āryah Samājists. He proposed to the leaders of all religions to show due respect to the religious feelings of the followers of any particular faith because he maintained that one could not win an argument by heaping abuses and vile attacks on the faiths of others. One could only win an argument by forcefully depicting the graces and beauties of one's own religion by quoting from one's own holy scripture.

Specimen of Writing

Reason is a lamp which God has furnished to man, the light of which draws man towards truth and saves him from a variety of doubts and suspicions and sets aside different types of baseless ideas and improper conjectures. Reason is very useful, very necessary and is a great bounty. Yet despite all this, it suffers from the shortcoming that it alone cannot lead to full certainty in the matter of understanding the reality of things. The stage of perfect certainty is when man should believe that the reality of things exists as it in fact does exist. Reason alone cannot lead to this high degree of certainty. At the onset it proves the need of the existence of something, but does not prove that in fact it exists. This degree of certainty is, when a person's knowledge should proceed from the stage of 'should be' to the stage of 'is', and is acquired

only when reason is joined by a companion which, confirming its conjecture, converts it into fact, that is today, regarding a matter concerning which reason says it 'should be' that companion informs that in fact it 'is'. Reason only establishes the need of a thing; it cannot establish its existence, and these are two distinct and separate matters. Thus reason needs a companion which should supplement the defective 'should be' of reason with the affirmative 'is' and which should give information of facts as they truly exist. So, God Who is most Compassionate and Generous Desires to lead man to the stage of utmost certainty. God has fulfilled this need and has appointed several companions for reason and has thereby opened the way of perfect certainty to it, so that the soul of man, whose total good fortune and salvation depends upon perfect certainty, should not be deprived of its desired good fortune. (*Barāhīn-e-Aḥmadiyyah*, Part 2, pp. 89-90 footnote 4, *Rūḥānī Khazā'in*, vol. 1, pp. 78-79 footnote 4)

It is not correct to say that language is the invention of man. Research has established that the inventor and the creator of human languages is God Almighty, Who created man out of His perfect power and Bestowed upon him a tongue that he may be able to speak. Had language been the invention of man, it would not have been necessary to teach a baby to talk. It would have invented its own speech as it grew in maturity But it is patent that if a child is not taught speech, it would not be able to speak. Whether it is nurtured in a Greek forest or in the British Isles or at the equator, he has to be instructed in the art of speaking, and in the absence of such instruction he would not be able to speak. (*Barāhīn-e-Aḥmadiyyah*, Part II, pp. 308-315, *Rūḥānī Khazā'in*, vol. 1, pp. 358-368)



BARĀHĪN-E-AḤMADIYYAH (Part III)

*Arguments in Support of the Holy Quran and the Prophethood of
the Holy Prophet^{sa} (Part III)*



Volume Number	1
Book Number	3
Progressive Number	3
Title of the Book	Barāhīn-e-Aḥmadiyyah (Part III)
English Version:	Arguments in Support of the Holy Quran and the Prophethood of the Holy Prophet ^{sa} (Part III)
Language	Urdu
Number of Pages	138-273**
Year Written	1879
Year Printed	1882
Name of the Press	Safir-e-Hind Press, Amritsar



**Note: It may be noted here that in the original editions of the books as published by the Promised Messiah^{as}, Ḥuḍūr used progressive number in pages. So when the second volume ended on page 137, progressive number continued in the third volume, that is how the third volume starts with page number 138 and ends with page number 278. The fourth volume begins from page 279 and ends at page 572. However, Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, in order to preserve the integrity of the books and the page numbers used in the edition as published by the Promised Messiah^{as}, retained those page numbers, and these page numbers are shown in the margin of each page as published by Islam International Publications Limited. Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} had to use different numerical order of pages which became necessary on account of a different printing format, but nonetheless, he very faithfully preserved Ḥuḍūr's page numbers which are shown in the margin of each page of the book and thereby preserved and maintained the purity of each book.

The Book

He devoted the third part of the *Barāhīn-e-Aḥmadiyyah* to expounding the beauties of the Holy Quran in such a fashion that the superiority of the teachings of the Holy Quran was established with pure logic. The Promised Messiah^{as} maintained with a conviction that comes only from Divine guidance that the Holy Quran is a unique book offering a perfect guidance for mankind, and a guidance that could have been revealed by God alone. The Promised Messiah^{as} answered a number of objections that were levelled against the Holy Quran and claimed that he himself was the recipient of the Divine revelation and ready to demonstrate its truth. He explained various forms in which God communicates His Will to man in a very authoritative manner.

Specimen of Writing

Ever since the appearance in the world of the sun of righteousness in the blessed person of the Holy Prophet (peace and blessings of Allah be on him) up to this day, thousands of persons who possessed the capacity and the ability, by following the Divine word and obeying the Holy Prophet (peace and blessings of Allah be on him), have arrived at the high ranks that we have mentioned and continue to do so. God Almighty continuously bestowed upon them such favours, bounties, support and help that it is proved to those possessing clear sight that such people are Divine favourites, who are under the grand shadow of Divine bounty and are recipients of great grace. Observers can see clearly that these people are honoured with extraordinary favours and are distinguished by wonderful signs and perfumed with the fragrance of love and enjoy the pride of being accepted of God. The light of the All-Powerful so fills their companionship, their attention, their resolve, their moral qualities, their way of living, their joy, their anger, their desire, their dislike, their movement and their rest, their speech and their silence, and their outer and inner selves, as a clear and transparent glass receptacle is filled with excellent perfume. (*Barāhīn-e-Aḥmadiyyah*, p. 443-444 sub-footnote 3, *Rūḥānī Khazā'in*, vol. 1, pp. 529-532 sub-footnote 3)



BARĀHĪN-E-AḤMADIYYAH (Part IV)

*Arguments in Support of the Holy Quran and the Prophethood of
the Holy Prophet^{sa} (Part IV)*



Volume Number	1
Book Number	4
Progressive Number	4
Title of the Book	Barāhīn-e-Aḥmadiyyah (Part IV)
English Version	Arguments in Support of the Holy Quran and the Prophethood of the Holy Prophet ^{sa} (Part IV)
Language	Urdu
Number of Pages	361
Year Written	1879
Year Printed	1884
Name of the Press	Riāḍ-e-Hind Press, Amritsar



The Book

Ḥaḍrat Aḥmad^{as} discussed at length, in Part IV of the *Barāhīn-e-Aḥmadiyyah*, the origin of human language, the nature and importance of miracles and the significance of the Prophet's foretelling the future.

Ḥaḍrat Aḥmad^{as} then took up the concept of God as presented by the Āryah Samāj, Christianity and Buddhism and compared them with the conception as presented by Islam.

The principles of Brahmū Samāj are subjected to exhaustive criticism and the principles of Jewish scriptures are compared with the Holy Quran in all their aspects. Through the force of pure logic and reasoning, he established the superiority of Islam over all other religions. This portion of the book also carries a prophecy about the death of Pandit Dyānand. The Promised Messiah^{as} also discussed at length the concept of salvation and how it can be attained.

The book speaks for itself, and points out its own merits and excellences, and proclaims its own uniqueness and matchlessness compared with other books. It proclaims loudly its challenge: Will any one come forward and contest? The points of wisdom, the truth which it teaches—not two or three—may be disposed off by vain criticism. The points are like waves in the ocean, surging noisily. Or, like stars in the firmament, bright and luminous, ready to meet the eye wherever one may look. There is not a single verity that is not contained in the Holy Quran. No wisdom is outside its orbit of exposition. The Divine Light one can only have by submitting to its teachings, and yet nothing on these matters is asserted without proof, and without evidence.

The morals of the Holy Prophet^{sa}, the *Khātām-ul-Anbiyā'* (the Seal of the Prophets), mentioned in the Holy Quran, are superior, a thousand times superior, to the moral of Moses. God's description is quite clear: "The Holy Prophet^{sa}, *Khātām-ul-Anbiyā'*, possesses collectively the moral qualities found separately in the other

prophets.” God Himself has testified on his behalf saying: “And surely thou does possess the most excellent, the sublimest human morals (68:5).”

The Arabic for sublimest is *‘Azīm*. This, in Arabic idiom, is a superlative signifying the utmost limits of something, some quality, its most perfect manifestation. As for as human excellence and human character are concerned, these in their perfection and in their totality belong to the person of Muḥammad^{sa}, higher praise than this is inconceivable. To this, we have reference in another verse pertaining to the Holy Prophet^{sa}, which says: “And great (meaning greatest possible) is the grace of Allāh upon thee (4:114).” According to this, the Holy Prophet^{sa} received the Grace of Allāh in the largest measure. No other prophet comes anywhere near him in this respect.

The same high praise is contained in Psalms (45:7) in a prophecy about the Holy Prophet^{sa} which says: “Therefore, God, thy God hath anointed thee with the oil of gladness, above thy fellows.”

Impact

The impact of the *Barāhīn-e-Aḥmadiyyah* was so electrifying that it at once checked the advance of all movements, like the Brahmū and the Āryah Samāj, and for a time, it paralysed the activities of all anti-Islāmic forces.

The Muslims of India had at last found that there was among them a great giant of Islam, who had the determination and courage to demolish with conviction and logic the attacks on Islam by various movements in India. The publication of this book came as a rude shock to Christians and the Āryah Samājists, who thought that the days of the glory of Islam were over and they would have an easy walk over.

The approach of Ḥaḍrat Aḥmad^{as} was so effective that while defending Islam against all attacks, he demolished the very foundations and basis on which the Āryah Samāj and the Christian movements were flourishing.

As early as 1864, about fifteen years before the publication of this book, Ḥaḍrat Aḥmad^{as} had a dream. This is how he described it:

(A) In my early youth I saw [in a dream] that I was in a magnificent building, which was very clean and neat where people were talking about the Holy Prophet, may peace and blessings of Allah be upon him. I enquired from the people where the Holy Prophet^{sa} was and they pointed to a room in which I entered along with other persons. When I presented myself to Holy Prophet^{sa}, he was much pleased, and returned my greeting with a better greeting. I can still recall and can never forget his charm and beauty and the kind and affectionate look that he directed towards me. He won my heart with his love and the beauty and glory of his countenance. He asked me: ‘O Aḥmad, what are you holding in your right hand?’ When I looked towards my right hand, I found that I had a book in my hand and I felt that I had written it myself. I answered him: ‘O Messenger^{sa} of Allah, this is something I have written.’ He enquired: ‘What is the name of your book?’ I was surprised and looked at the book a second time and felt that it resembled a book in my library, which was called *Quṭbī*, so I answered him: ‘O Messenger^{sa} of Allah, this book is called *Quṭbī*.’ He said: ‘Show me your book *Quṭbī*.’ When the Holy Prophet^{sa} took it, it turned into a delicate and attractive fruit as soon as his blessed hand touched it. When the Holy Prophet^{sa} cut it as fruit is cut, pure honey began to flow out of it like pouring water. I perceived the wetness of honey on the right arm of the Holy Prophet, may peace and blessings of Allah be upon him, from his fingers to his elbow, which were dripping with honey. I also felt that the Holy Prophet, may peace and blessings of Allah be upon him, was showing me all this in order to make me wonder. Then it was conveyed to my heart that there was the dead body of a person lying outside the door who had been destined by Allah the Almighty to be brought to life by that fruit and that the Holy Prophet, may peace and blessings of Allah be upon him, was to bestow life upon him. When this thought passed through my mind I saw that the dead person had suddenly come to

life and had come up to me running and stood behind me, but that he was in a weak condition as if he was hungry. Then the Holy Prophet, may peace and blessings of Allah be upon him, looked at me smiling and cut the fruit into several pieces and ate one of them himself and gave all the rest to me, while they were dripping with honey and said to me: ‘O Aḥmad, give one of the pieces to this person so that he might draw strength from it.’ I gave him a piece and, like a greedy person, he started eating it immediately.

I then saw that the chair in which the Holy Prophet, may peace and blessings of Allah be upon him, was sitting began to rise till it reached up to the ceiling and I noticed that the face of the Holy Prophet^{sa} began to shine as if reflecting rays of the sun and moon. I was watching his blessed countenance and my tears were flowing because of delight and ecstasy. Then I woke up and I was still weeping profusely.

Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet, may peace and blessings of Allah be upon him. (*Tadhkirah*, English translation, edition of 2009, pp. 3-4)

Time had now come for the fulfilment of that vision which Ḥaḍrat Aḥmad^{as} had seen some years before. Islam was under attack from all directions. So the publication of this book blunted the attack.

Review

How this book was received can be seen from a review that was written by Maulavī Muḥammad Ḥussain Batālvī, the head of the *Ahl-e-Ḥādīth* and the editor of *Ishā’atus-Sunnah*, who later became his bitterest enemy. This review appeared in Volume 11, No. 6, pages 6-11 of this magazine. The review extended over 200 pages, Maulavī sahib says:

The author of the *Barāhīn-e-Aḥmadiyyah* is well-known to us. In fact, few know more about his thoughts, aspirations and circumstances etc. than we do. He belongs to our district, and when young, attended the same course and the same instruction with us. Since those days we have corresponded, communicated and conferred with him regularly. Nobody, therefore, should take it an exaggeration if we say that we know the author and his circumstances rather well.

So far, the reviewer affirms that his testimony is not based on hearsay, but on his long intimate personal association with the author. But, look at the testimony itself:

This book⁷, in our opinion, is without parallel in our time, and in view of the circumstances and the needs of our time, there has not been another one like it in the entire history of Islam. About the future, no one can say. Only Allāh will reveal the truth after this. As for the author, we can say there have been few Muslims, if any, who have been so constant in their service to Islam, service by purse and pen, by personal character and by speech. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 98)

If we are accused of exaggeration, so common in Asia, we should be told at least of one book written in our time, which answers the objections of the enemies of Islam such as the Āryah Sect and the Brahmū Samāj with the same energy and earnestness. We should also be told of two or more friends of Islam, who have resolved to serve Islam in the same way, with purse and pen, with speech and silence, whose lives are similarly devoted and who are able manfully to challenge the enemies of Islam and the deniers of revelation, come and witness these experiences and have their doubts removed and have

⁷ Referring to the *Barāhīn-e-Aḥmadiyyah*.

made non-Muslims taste the truth of Islam. (Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, p.2)

The Riāḍ-e-Hind of Amritisar, a non-Muslim paper, published the following comments in its issue of March 1, 1886:

The excellent merits and high spiritual accomplishments of Mirzā Ṣāhib are too great for our humble observations in our journal. The cogent reasons and the brilliant arguments that he has brought forth in support of Islam and truth, in so beautiful a manner, show beyond doubt that he has excelled the writings of the old and the new ulema in eloquence and presentation. Those who have read his work, the *Barāhīn-e-Aḥmadiyyah*, will surely agree with us in saying that although the book was published several years ago and a prize of Rs.10,000 was offered in printed leaflets for its refutation, the opponents of Islam and the Holy Prophet^{sa} have not had the courage to come forward and claim the prize.



PURĀNĪ TAḤRĪREĪŪ

Early Writings



Volume Number	2
Book Number	1
Progressive Number	5
Title of the Book	Purānī TaḥrīreīŪ
English Version	Early Writings
Language	Urdu
Number of Pages	46+4 (four pages added in new edition of 2010)
Year Printed	1899
Name of the Press	Anwār-e- Aḥmadiyyah, Qadian

Note: This is a collection of Ḥudūr's writings covering the period 1878-1880.



Background

Much before the writing of the books, like *Barāhīn-e-Aḥmadiyyah*, Ḥaḍrat Aḥmad^{as} had been busy in replying to attacks on Islam through articles published in various journals of his time in the province. The Āryah Samāj and Brahmū Samāj had been spreading ideas about the soul's transmigration and the superiority of the Vedas. To refute these ideas, Ḥaḍrat Aḥmad^{as} started contributing articles to various journals of his day mainly owned by Christian and Hindu publishers.

The Book

It is the collection of a number of articles, which appeared in 1879, in the *Manshūr-e-Muḥammadi* of Bangalore, *Safīr-e-Hind* of Amritsar, *Brother Hind* and *Hindū Bandū* of Lahore.

In his article, which he contributed to the *Manshūr-e-Muḥammadi*, Ḥaḍrat Aḥmad^{as} declared that **truthfulness**, in all human relations, was the foundation of human virtue and this virtue has been stressed only by Islam. He offered a prize of Rs. 500 to the followers of any other religion, who could prepare a list of quotations from their scriptures which might exceed, equal or even amount to one-half or one-third of the quotations on truth contained in the Holy Quran.

In *Safīr-e-Hind* of Amritsar, he wrote a series of articles from February 9 to March 9, 1878, defending the glory and majesty of God, demolishing the widespread belief of the Āryah Samāj that souls are so infinite that even God does not know their numbers, and, therefore, they continue to exist independently, attaining salvation through the process of transmigration.

Ḥaḍrat Aḥmad^{as} wrote a long article in refutation of this doctrine of transmigration which was published in the *Hindū Bandū* of Lahore in the issues of February, March and April of 1879. The last instalment of the article was not published by the editor, because, as

the editor wrote in the magazine, the Āryah Samājist̄s had not been able to answer the excellent arguments produced by Ḥaḍrat Aḥmad^{as} in his earlier articles.

Ḥaḍrat Aḥmad^{as} also had a discussion with the editor of the *Hindū Bandū*, namely Shiv Nārā'in Agnī Hotrī, on the subject of "Revelation." These discussions continued for over a month. Although Agnī Hotrī had vehemently denied the possibility of Divine revelation, the writings of Ḥaḍrat Aḥmad^{as} so convinced him about the existence of revelation that he severed all his connections with Brahmū Samāj and started claiming that he himself was the recipient of revelation. Ḥaḍrat Aḥmad^{as} brought such a fundamental change in him that he began to preach the very thing against which he had tenaciously fought before.

Specimen of Writing

Then if man cannot escape error through his own knowledge and God, Who is Gracious and Merciful, and is Free from every mistake and Knows the truth of every matter, does not help His servants through His true revelation, how could we humble creatures emerge out of the darkness of ignorance and error and how could we be delivered from the calamities of doubt and suspicion? I therefore affirm it with confidence that the wisdom and mercy and sustaining love of God Almighty demand that from time to time, when He deems it right, He creates men who should be recipients of revelation for the purpose of ascertaining true doctrines and establishing correct morals, and who should have bestowed upon them the capacity of impressing their teachings upon others so that mankind, who have been created for the true guidance, should not be deprived of their needed good fortune. (*Purānī Tah̄rīrīn*, p. 21, *Rūḥānī Khazā'in*, vol. 2, p. 21)

Important Note

In the new computerized edition of *Rūḥānī Khazā'in*, pages 46(a),46(b), 46(c) and 46(d) have been added to this book. These pages deal with an important question relating to soul raised by Munshi Gardial—a teacher in the Middle School of Chiniot— in which he claimed that the souls are limitless and eternal.

The reply of Ḥaḍrat Aḥmad^{as} was published in the issue of *Aftab* dated May 16, 1878. Ḥaḍrat Aḥmad^{as} said the claim by the teacher is incorrect.

God in His person is Limlitless and Eternal. On page 46(b)-(c), Ḥaḍrat Aḥmad^{as} writes:

So when we examine the second section of his question whether there is some hard evidence of immortality of soul, then we find strong evidences against it and we are left with no option but to accept these evidences. In our earlier writings we have repeatedly stated and there is no need to repeat them. But we find a new reason whereby the falsehood of the limitlessness of soul is established and it exposes the hollowness of it. Preface to this argument is that Āryah Samājists have acknowledged that the number of souls do not exceed four and a quarter billion, and whatever their number they remain within that limit and within the same period and they also acknowledge that these souls are confined to this planet and they are taught in this confine, and whoever acquires learning and these find salvation...

It is apparent from these assertion (by Āryah Samājists) that the souls are not limitless and because of their confinement to a time and place...

How in the face of these assertions we can find the assertion of the teacher as correct.



SURMAH CHASHM-E-ĀRYAH

Guidance for the Āryas



Volume Number	2
Book Number	2
Progressive Number	6
Title of the Book	Surmah Chashm-e-Āryah
English Version	Guidance for the Āryas
Language	Urdu
Number of Pages	272
Year Written	1886
Year Printed	1886
Name of the Press	Riāḍ-e-Hind Press, Amritsar



Background

The Āryah Samājistis attacked a number of miracles mentioned in the Holy Quran, and made fun of these miracles and denied belief therein. They also projected their decadent theories of soul's transmigration.

The Book

Ḥaḍrat Aḥmad^{as} undertook to defend the miracles of the moon split in two parts, by quoting that *Moksha Parvan* of the Mahā Bhārtah which mentioned the splitting of the moon into two. He discussed at length the meaning and nature of miracles. He stated that miracles are divided into four kinds: intellectual, scientific, spiritual blessings, and apparent interference with known laws of nature.

The book also carries the details of a debate Ḥaḍrat Aḥmad^{as} held with Lālah Murlī Dhar, Drawing Master (an Āryah Samājit) Hoshiārpūr, which took place between March 11 and March 14, 1886. At the end of the book, he invited the whole of the Āryah Samāj to a comparative study of the Vedas and the Quran and then suggested another way of settling the dispute by engaging in a *Mubāhalah* (Prayer Duel).

At the end of the book, he extended an invitation to non-Muslims to come to Qadian in order that he might show them heavenly signs in favour of Islam and he offered to bear all the expenses for any one who was prepared to come and stay with him for a period of at least 40 days. This book carries a number of flyers and supplements.

Specimen of Writing

...God has Vested in him a hidden faculty of receiving revelation. When human reason arrives at the limit of its reach, at that stage God Almighty, for the purpose of leading His true and faithful servants to the perfection of understanding and certainty, guides them through revelation and visions. Thus the stages which reason could not traverse are traversed by means of revelation and visions, and seekers after

truth thereby arrive at full certainty. This is the Way of Allāh, to guide to which Prophets have appeared in the world and without treading along which no one can arrive at true and perfect understanding; but an unfortunate dry philosopher is so much in a hurry that he desires that whatever has to be disclosed should be disclosed at the stage of reason. He does not know that reason cannot carry a burden beyond its strength, nor can it step forward further than its capacity. He does not reflect that to carry a person to his desired excellence God Almighty has Bestowed upon him not only the faculty of reason but also the faculty of receiving revelation. It is the height of misfortune to make use of only the elementary means out of those that God has, out of His Perfect Wisdom, Bestowed upon man for the purpose of recognizing God. (*Surmah Chashm-e-Āryah*, pp. 40-41, *Rūḥānī Khazā'in*, vol. 2, pp. 88-89)

Review

A Christian paper, *Nūr Afshān*, Amritsar, wrote a review in its issue of January 6, 1887: "To speak the truth, this book, *Surmah Chashm-e-Āryah*, has completely exposed the Āryah Samāj, and it has destroyed the Āryah Samāj. It is true and just to say that it is impossible to refute the conclusive arguments given by the author in the book."

Maulavī Muḥammad Ḥussain Batālvi devoted four pages of his journal, (*Ishā'atus-Sunnah* vol. 9, nos. 5 & 6, pp. 145-58) to this book and instead of commenting on it, he gave extensive quotations which he said spoke for themselves.

The Āryah Samāj made futile attempts by publishing a tract entitled, *Surmah Chashm-e-Āryah kī Ḥaqīqat aur fan fraib Ghulām Aḥmad kī Kaifiyyat*, and they became so desperate that they threatened to murder Ḥaḍrat Aḥmad^{as} within three years.



SHAHNA'-E-HAQQ

Scourge of the Truth

◆◆◆

Volume Number	2
Book Number	3
Progressive Number	7
Title of the Book	Shahna'-e-Haqq
English Version	Scourge of the Truth
Language	Urdu
Number of Pages	118
Year Written	1887
Year Printed	1887
Name of the Press	Riād-e-Hind Press, Amritsar

◆◆◆

Background

The Promised Messiah^{as} undertook the writing of this book as a rejoinder to the filthy and abusive book written by Āryah Samāj under the title, *Surmah Chashm-e-Āryah kī Ḥaqīqat aur fan fraib Ghulām Aḥmad kī Kaifiyyat*. This attempt by the Āryah Samāj was not based on logic or arguments but on provocative and abusive language, not only against Ḥaḍrat Aḥmad^{as} but also against the Holy Prophet^{sa}. Ḥaḍrat Aḥmad^{as} wrote this book in five hours using cold logic and powerful arguments as a lash against the Āryah Samājists for their erring language and methods whereby they wanted to hoodwink the innocent people of the age.

The Book

In this book, Ḥaḍrat Aḥmad^{as} refuted the allegations and baseless statements of his enemies. To begin with, Ḥaḍrat Aḥmad^{as} removed the misgiving that he was heavily in debt and reduced to very poor conditions. Ḥaḍrat Aḥmad^{as} pointed out that the allegations that he was not acquainted with the Āryah scriptures and was only out to make money by writing such a book against them, could be best refuted by publication of an authorised translation of the Vedas so that the world might judge them for what they were worth. The Vedas might be the oldest books but merely because they are old books they could not be regarded as superior scriptures.

The Promised Messiah^{as} said that the concept of God as presented in the Vedas was most primitive and imperfect. He gave extensive quotations from the Vedas which indicate that the Vedas inculcated the worship of fire, air and water. He also referred to the laws of Manu in which it is laid down that a low caste Hindu is to be put to death if he commits adultery with a high caste girl, but a Brahmūn could do so with impunity or by paying a fine. If a Shudra is found listening to the Vedas, his ears are to be stopped with molten lead and wax, and if he

should happen to read or memorize the Vedas, his tongue is to be cut off and his heart is to be torn out of the body.

Ḥaḍrat Aḥmad^{as} also dealt with some points raised by Pandit Lekh Rām in his book, *Takdhīb Barāhīn-e-Aḥmadiyyah*, which the Pandit published in reply to Ḥaḍrat Aḥmad 's book, *Barāhīn-e-Aḥmadiyyah*.

Ḥaḍrat Aḥmad^{as} exposed the ignorance of Pandit Lekh Rām and pointed out the fallacies in his arguments.

Specimen of Writing

Some revelations indicate that the family into which I would marry would be a high and noble one. One revelation said: "God has provided you with a noble descent and has arranged your marriage in a noble family." All this was communicated to Sharampat long before the event. He well knows that without any effort on my part God arranged this relationship in a high and noble family of Syeds and made provision for all connected matters and expense in such a manner that I had not to undergo any trouble in that regard. What is more, He continues to fulfil this promise all through (*Shahna'-e-Haqq*, pp. 43-44, *Rūḥānī Khazā'in*, vol 2, pp. 383)

Impact/Review

A Christian paper, *Nūr Afshān*, in its issue of March 29, 1888, wrote a review on the book of Pandit Lekh Rām, *Takdhīb Barāhīn-e-Aḥmadiyyah*. It said: "Whatever truth there might be in it, the author has certainly excelled even the worst of fanatics in abuses, trash, lies and fabrication. He has written such absurd and nonsensical things that no educated and civilized person could ever utter them much less put them in black and white."

But in the words of the editor of *Mibr Nīmroz*, Bijnaur, he is a funny gossip. The editor wrote this, as this was the impression he gained when he met Pandit Lekh Rām. The words are very true. He is very good at manufacturing things...."

However, on the advice of the Promised Messiah^{as}, his close friend, Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn (who later became the First Caliph) wrote a crushing reply to the Pandit's book under the title of *Taṣḍīq-e-Barāhīn-e-Aḥmadiyyah* in 1890. The Pandit staggered under the blow of Maulavī Ṣāḥib's book.



SABZ ISHTIHĀR

The Green Announcement



Volume Number	2
Book Number	4
Progressive Number	8
Title of the Book	Sabz Ishtihār
English Version	The Green Announcement
Language	Urdu
Number of Pages	24
Year Written	1888
Year Printed	1888
Name of the Press	Riād-e-Hind Press, Amritsar



Background

After publishing *Barāhīn-e-Aḥmadiyyah*, Ḥaḍrat Aḥmad^{as} was keen to demonstrate and vindicate the truth, excellence and the beauty of Islam by heavenly signs. Therefore, in obedience to Divine Command, he went to Hushiārpūr and there he spent forty days, just like Moses who went to the Mount Sinai for forty nights. Ḥaḍrat Aḥmad^{as} spent this time in what is commonly known as *chillah*. At the end of the *chillah*, he issued a special leaflet announcing the wonderful sign of a *Promised Son*. This leaflet, issued on February 20, 1886, and published as a part of a supplement, says:

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny.

A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashīr. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. (*Tadhkirah*, English translation, edition of 2009, pp. 176-178)

It happened that Bashīr I, who was born on August 7, 1887, led to the receipt of hundreds of letters by Ḥaḍrat Aḥmad^{as}, who was asked whether he was the Promised Son. Ḥaḍrat Aḥmad^{as} replied by saying that he had received no clear indication and could not say that it was

the Promised Son. However, when Bashīr I died on November 4, 1888, at the age of sixteen months, the enemies of Islam raised a commotion in order to decry Ḥaḍrat Aḥmad^{as} by saying that the boy who died was the one who should have lived to become the Promised Reformer. For a time, Ḥaḍrat Aḥmad^{as} remained silent but when he saw that the enemies of Islam were deceiving the public, he issued a detailed reply in the form of a leaflet⁸ in December, 1888. This is known as *Subz Ishtihār* (Green Announcement) because it was printed on green paper.

The Book

Ḥaḍrat Aḥmad^{as} pointed out that he had never declared that Bashīr I was the son for whose birth the period of nine years was fixed. Bashīr I was born in fulfilment of a separate prophecy contained in the leaflet which was published on April 18, 1886. There was certainly no revelation which declared that Bashīr I was the Promised Reformer. Even if Ḥaḍrat Aḥmad^{as} had looked upon him as such, it could detract nothing from the value of the prophecy. His own conjecture could not be faultless. A prophet's own interpretation sometimes may not be correct. It has always been the case with the prophets of God, but the Word of God cannot err. In this case, however, Ḥaḍrat Aḥmad^{as} had never put any definite interpretation on the prophecy, so there could be no mistake about it. As a matter of fact, the death of Bashīr I was also in fulfilment of a portion of the original prophecy made on February 20, 1886, which runs as follows:

I shall multiply thee exceedingly and shall bless thy children. But some of them will die in their infancy.

Bashīr I died in infancy and thus this part of the prophecy was fulfilled. So Ḥaḍrat Aḥmad^{as} stressed the importance of his mission and explained that the object of his prophecies was to demonstrate that Islam was a living religion. Honest seekers after truth were

⁸ See *Subz Ishtihār*, p. 1, *Rūḥānī Khazā'in*, vol 2, p. 44.

satisfied but those who were bent upon finding faults were not. Such perverted people always grovel in darkness and doubts.

Ḥaḍrat Aḥmad^{as} reiterates in the *Green Announcement* that the Promised Reformer called Bashīr II would surely be born within the period fixed for his birth and said that his name would be Maḥmūd; and on the basis of his revelation, he also called him Faḍl and Faḍl-e-'Umar.

On Saturday, January 12, 1889 (9 Jamādi Awal, 1306 A.H.), the Promised Son was born, who was given the name of Maḥmūd, and his birth was made known the same day by means of a leaflet. It was also written therein that he had not yet been informed as to whether this boy was the one who was to be the Promised Reformer. Later on, however, Ḥaḍrat Aḥmad^{as} definitely declared in his book⁹ that he was the Promised Son. Under Divine instructions, the son himself later claimed that he was the "Promised One."



⁹ See *Sirāj-e-Munīr*, p. 34, *Rūḥānī Khazā'in*, vol. 12, p. 36.

FATĤE ISLĀM

Victory of Islam



Volume Number	3
Book Number	1
Progressive Number	9
Title of the Book	Fatĥe Islām
English Version	Victory of Islam
Language	Urdu
Number of Pages	48
Year Written	1890
Year Printed	1891
Name of the Press	Riād-e-Hind Press, Amritsar



Background

The Christian designs to spread Christianity all over India were not a secret. The Lieutenant Governor, Charles Aitchison, while laying the foundation stone of a Church in Batala on November 21, 1883, said: "Christianity is spreading in India four or five times of the rate of growth in population and there were more than a million Christians at this time." Robert Clark in his book, *The Missions*, on page 245 says: "The missionary movement in India wanted to convert the Punjab as a base for spreading Christianity in Central Asia."

Another Governor of the Punjab, Sir Robert Montgomery, sanctioned funds for the construction of fifteen churches at government expense.

The Cambridge Short History of India published by the Cambridge University, on pages 715 and 716, says: "That God has given the dominion of India to Britain so that the whole of India could be converted into a Christian land."

In short, there was an all-out effort to convert the Indians, specially the Muslims to Christianity. It was against this background that the Promised Messiah^{as} took up the task of frustrating the designs of Christian missionaries by demolishing the false beliefs of Christianity specially the belief that Jesus was the son of God and was sitting alive in heaven.

The Book

In this book, the Promised Messiah^{as} established, beyond any shadow of doubt, that Jesus was not crucified and that he died a natural death. And he declared that the advent of the Promised Messiah and Mahdi had taken place in his person. The Promised Messiah^{as} declared further that he had been commissioned by God in the name of Jesus so that he could demolish the false beliefs of Christianity. Therefore, he had come to break the Cross and kill the swine.

He also discussed the five ways in which he was striving to achieve this purpose: (1) publication of books, (2) the issuance of leaflets, (3) giving interviews, (4) correspondence, and (5) accepting *bai'at*.

He needed funds to carry on his work, therefore, he appealed to Muslims for help. He had devoted friends like Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn, each of whom was prepared, he said, to bear the entire cost of publication of the books, but this he could not allow this. He wanted the whole community to cooperate and share with him the expenses so that they might all be blessed.

At the end of this book, he announced that he would welcome all kinds of questions, and objections against Islam, the Holy Quran, the Holy Prophet^{sa} and his own self, and that, if they wrote to him, he would answer them.

Specimen of Writing

In addition to the natural resemblance which this humble one possesses to other great ones which is set out in detail in *Barāhīn-e-Aḥmadiyyah*, I have a special resemblance to Jesus, on account of which I have been sent with his name so that I should demolish the doctrine of the Cross. I have been sent to break the Cross and to slaughter the swine. I have descended from heaven with angels on my right and left whom God, Who is ever with me, will cause to enter, and indeed is already causing to enter, into every eager heart for the achievement of my purpose. Even if I were to remain silent and my pen were to refrain from writing, the angels that have descended with me would not stop their function. They have been furnished with powerful maces with which to break the Cross and to demolish the temple of the worship of creatures (*Fatḥe Islām*, p. 17 footnote, *Rūḥānī Khazā'in*, vol. 3, p. 11 footnote)

Review

Maulavī Ashraf 'Alī Thānvī, a well-known commentator of the Holy Quran, in the preface to the commentary, says:

Then Mirzā Ghulām Aḥmad Qādiāni appeared on the scene and told the Christian missionaries that the Jesus whom you say was crucified, died a natural death, and the second coming of the Jesus, which you await, has taken place in his person (Mirzā Ghulām Aḥmad). Maulavī Ashraf ‘Alī Thānvī says that the arguments of Mirzā Ghulām Aḥmad cornered the Christian missionaries so much that it was difficult for them to get themselves out of the squeeze put on them by “Mirzā”. (*Badr*, Qadian, April 5, 1962, p. 7)



TAUḌĪḤ-E-MARĀM

Elucidation of Objectives

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Volume Number	3
Book Number	2
Progressive Number	10
Title of the Book	Tauḏīḥ-e-Marām
English Version	Elucidation of Objectives
Language	Urdu
Number of Pages	50
Year Written	1890
Year Printed	1891
Name of the Press	Riād-e-Hind Press, Amritsar

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Background

The Promised Messiah^{as} described this book as a continuation of his first book, *Fatḥe Islām*. He tackled a number of objections advanced against his claim and established that he was the Promised Messiah and gave examples of how close he bears a resemblance and the similarities to Jesus Christ.

The Book

In this book, the Promised Messiah^{as} gave a beautiful commentary on the Quranic Chapter 91, *al-Shams*, and explained that man is the crown of all creation and that the angels, stars, and elements were all subservient to him. Incidentally, he also threw light on the functions and nature of angel. Gabriel's functions are particularly discussed. He also described the vast scope of spiritual progress that is open to man, and explained that inspiration and visions were the distinguishing features of God's true saints and prophets and that this door is open to all. Therefore, it was not unusual or impossible that in this age, he should be chosen by God as the Promised Reformer.

The Promised Messiah^{as} was aware of the prevalent belief among Muslims that Jesus Christ was elevated to heaven and is sitting in heaven alive and that he will descend one day from heaven. In order to counter the criticism of the ulema, he made a plea that before raising objections against the views presented by him, the ulema should read his three books together, namely, *Fatḥe Islām*, *Tauḍīḥ-e-Marām* and *Izāla'i-e-Auhām*, in order to get a complete picture. The Promised Messiah^{as} made a forceful plea that unless the false beliefs like the one that Jesus Christ was alive in the heaven are completely demolished, it would not be possible for the Muslims to enter into a debate or an argument with Christians whose entire edifice of Christian superiority is built around this very fundamental belief, and once this belief is demolished, the Christians would not be able to establish any superiority over Islam.

Specimen of Writing

Our chief, the head and the Holy Prophet^{sa}, in order to draw a distinction between the first Messiah and the second Messiah, had not only he stated that the second Messiah would be a male and a Muslim and would act in accordance to the dictates of the Holy Quran and like Muslims would strictly adhere to ordinances of the Quran, of prayers and fasting and would be born among Muslims and would be an Imam of them and would not bring any separate religion or bring any different message, and it was also indicated that there will be a distinction between the physical appearances of the first Messiah and the second Messiah. The appearance of the first Messiah as seen by the Holy Prophet on the night of his spiritual ascension was that he would be of middle height, red colour, and curly hairs and wide chest (See *Bukhārī*, page 489) and in this book the praised one also stated the appearance of the second Messiah he would be wheatish in colour, his hairs would not curly but would hang to his ears. (*Tauḍīḥ-e-Marām*, p. 16, *Rūḥānī Khazā'in*, vol. 3, p.59)

Impact

The impact of this book on *Maulavīs*, like Maulavī Muḥammad Ḥussain Batālvī, was not unexpected. The *Maulavīs* now felt that the elimination of Jesus Christ from the scene would end the dominance of the Muslim clergy, and it was for this purpose that Jesus was very securely settled in heaven. For they thought the longer Jesus is securely fastened to the heaven, the longer the Muslim clergy monopoly over Muslim minds would continue. So, the first to face the Promised Messiah^{as} in the field was Maulavī Muḥammad Ḥussain Batālvī who started attacking the views presented by the Promised Messiah^{as}. He issued a warning to the Promised Messiah^{as} that “unless he dropped the views presented by him about the death of Jesus Christ, he would start a campaign against him and would try to save the Muslims from what he called the hellish beliefs propounded by the Promised

Messiah^{as}.” Maulavī Muḥammad Ḥussain Batālvī thought that since he had been the one who praised the work of the Promised Messiah^{as}, like *Barāhīn-e-Aḥmadiyyah*, so his opposition would destroy the Promised Messiah^{as} and his Community. The Maulavī failed to realise that the Promised Messiah^{as} did not need any support from any man because he had been commissioned by God to carry out the reformation of society and all the support he needed had come to him divinely.



IZĀLA-E-AUHĀM

The Removal of Misconceptions



Volume Number	3
Book Number	3
Progressive Number	11
Title of the Book	Izāla-e-Auhām
English Version	The Removal of Misconceptions
Language	Urdu
Number of Pages	1000 *
Year Written	1891
Year Printed	1891
Name of the Press	Riāḍ-e-Hind Press, Amritsar

* This is published in two parts: Part I – pp.1-424, Part II – 426-1000.



Background

This book is a continuation of earlier two books, *Fatḥe Islām* and *Tauḍīḥ-e-Marām*. It is of the same size as other two books, but covered about one thousand pages and was published in two parts.

The Book

The book begins with a comparison of the miracles shown by Jesus and the Promised Messiah^{as}. The author answered a great number of objections raised by his opponents. He compared the strong language occasionally used by him in his writings and discussed its necessity and justification. Then he explained the meaning of the signs and the prophecies mentioned in the scriptures relating to the second advent of the Messiah and showed that they had all been fulfilled in his person. The death and the alleged resurrection of Jesus are fully discussed in the light of the Christian and Muslim scriptures. He advanced valuable and definite criteria with which the truth of his claim could be tested and false Messiahs could be easily identified.

In short, in this book, the Promised Messiah^{as} called men to God and invited all mankind to enter His Kingdom. And, it is most remarkable that when this book was being written and his enemies were proud of their strength and thought that they would grind him to powder, the Mighty Lord gave him repeated assurances of His favour and support and comforted him by saying:

... The Rising of the Sun from the West¹⁰ means that the western countries, which have for centuries been in the darkness of unbelief and error, shall be illumined by the Sun of righteousness, and shall share in the blessings of Islam. And, I once saw myself in a vision standing on a pulpit in London and delivering a reasoned speech in English on the truth of Islam and thereafter catching several white

¹⁰ As predicted by the Holy Prophet^{sa} of Islam.

feathered birds sitting on small trees, whose bodies resembled those of partridges. I understood this to mean that though it might not be given to me to proceed personally to London, writings would be published among those people and many righteous English men would realize the truth. Western countries have so far not been so conspicuous for their spiritual wisdom as God had bestowed greater spiritual wisdom on the East than the wisdom bestowed on Europe and the Americas. All the prophets from the first to the last have appeared in Asia and spiritual men other than the prophets, who attained nearness to God have also been confined to the Eastern people. But God wishes now to extend His beneficence to the West. (*Izāla-e-Auhām*, pp. 515- 516, *Rūḥānī Khazā'in*, vol. 3, pp. 376-377)

The meaning of this passage is perfectly clear. Many years ago, God informed the Promised Messiah^{as} that Islam would be propagated in Europe through him, that the means of such propagation would be his writings, and that in the end the West would share the blessings of the Faith as it shares today the good things of the world.

Towards the end of the book (p. 907), the Promised Messiah^{as} also referred to the views of Sir Syed Aḥmad Khān, published in the *Aligarh Gazette*, regarding "revelation," which was, he said, "just a brain-wave or an idea put into his mind." Being the recipient of Divine inspiration and revelation, the Promised Messiah^{as} told him that he was prepared if he so wished to vindicate and demonstrate the claim of the prophets that they held verbal communication with God. The Promised Messiah^{as} also pointed out that Sir Syed Aḥmad Khān was contradicting his own previous writings.

The book also included a commentary on 30 verses of the Holy Quran and a number of well-known *Aḥādīth* to prove that Jesus Christ died a natural death. The Promised Messiah^{as} also discussed the true import of the words *Nuzūl* and *Tawaffī* and the reality of *Gog* and *Magog*. He offered a prize of Rs. 1,000 to anyone who could

disprove his arguments and bring other meanings of *Nuzūl* and *Tawaffī* to what he did.

Part II of the book, among other things, laid down ten conditions of the *bai'at*.

Specimen of Writing

It is clear that those who have accepted this humble one as the Promised Messiah are secure against every danger and will be accounted as deserving several kinds of merits and regards together with the strengthening of their faith

- They thought well of a brother and did not declare him an impostor or a liar and did not admit any doubts concerning him. They are, therefore, deserving of the merit which is earned by those who think well of a brother.
- They have not been afraid of anyone's reproaches in the matter of accepting the truth, nor did they yield to passion or prejudice. They have, therefore, become deserving of merit in that having heard the call of a divinely inspired caller they accepted His message and did not hold back for any reason.
- Having believed in the one who has appeared in fulfilment of prophecy, they have been freed of all troublesome thoughts which are generated by a long period of waiting, and in the case of disappointment occasion a loss of faith. These fortunate people have not only been delivered from such risk but having observed the fulfilment of a divine Sign and of a prophecy of the Holy Prophet, their faith has been much strengthened and has taken on the colour of reality. They have now been relieved of all anxiety that invades the hearts in the matter of the prophecies that do not arrive at fulfilment.
- Having believed in one sent by God Almighty they have been rescued from Divine wrath which pursues the

disobedient ones who persist in denial and in calling the claimant a liar.

- They have become deserving of the graces and blessings which descend upon those sincere people who, out of thinking well of a claimant, accepting the ones who comes from God Almighty.

These are the benefits which will, God willing, be bestowed by Him on those fortunate ones who have accepted this humble one, Those who do not accept me are deprived of all this good fortune. (*Izālah-e-Auhām*, pp. 180-181, *Rūḥānī Khazā'in*, vol. 3, pp. 186-187)

Impact

The publication of these three books, *Fatḥe Islām*, *Tauḍīḥ-e-Marām* and *Izālah-e-Auhām*, represented a point of time at which the ulema all over India rose against the Promised Messiah^{as} calling him kafir, *Mulhid* and what not, because these books together gave a new life to Islam by demolishing the outdated and outworn Christian concept of Jesus Christ.

On March 23, 1889, at Ludhiana, the Promised Messiah^{as} took the *bai'at* of a number of his followers, thus laying the foundation of the Aḥmadiyyah Muslim Community. Maulavī Muḥammad Ḥussain Batālvī and other ulema were now openly arrayed against the Promised Messiah^{as} and instead of strengthening the hands of the Promised Messiah^{as} in his battle against Christian missionaries, created a great rift. A great significance is attached to Ludhiana. The question is, why of all places, including Qadian, the Promised Messiah^{as} decided to choose Ludhiana as the place for his *bai'at* and the launching place of his mission, that of the Promised Messiah and Mahdi?. The fact is that it is Ludhiana where the Christian missionaries set up the first branch of the Bible Society in the Punjab . So God ordained that the Promised Messiah^{as} should begin the work of *Kasr-e-Ṣalīb* (the

mission of countering Christianity) from Ludhiana, where its foundation was first laid.

During this period, the Promised Messiah^{as} issued a large number of posters, handbills and tracts advising ulema and making urgent appeals that instead of abusing him, they should try to read the three books together in which he had presented a true and complete picture as revealed by Divine command about Jesus Christ. The opposition against the Promised Messiah^{as} was, however, so misguided that they were not prepared to listen to him. In some quarters, however, these books brought tears of joy to the eyes of the righteous, for they recognized the Word of God. They circulated these books among their friends and relations so that they might also partake of the spiritual blessings. The hearts of seekers after truth were illumined and they were comforted by the reasoned solution of their doubts which they found in these books. To them, it appeared, the dark days were over. Islam was now re-entering a period of renaissance and revival. And, indeed, they were correct in their assumption.



AL-ḤAQ MUBĀḤATHAH LUDHIANA

The Ludhiana Debate



Volume Number	4
Book Number	1
Progressive Number	12
Title of the Book	Al-Ḥaq Mubāḥathah Ludhiana
English Version	The Ludhiana Debate
Language	Urdu
Number of Pages	126
Details of Debate Held	July 20-31, 1891
Year Printed	September 2, 1891
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} at this point of time (1891) was facing the full fury of misguided ulema who had launched an agitation against him. The Promised Messiah^{as} was ready for all this and he decided to take them all turn by turn who were calling him an imposter and a liar.

This book contains an account of the debate which the Promised Messiah^{as} had with Maulavī Muḥammad Ḥussain Batālvī. The controversy with the Promised Messiah^{as} began with the publication of *Fatḥe Islām*. A lengthy correspondence had taken place between the Promised Messiah^{as} and Maulavī Muḥammad Ḥussain Batālvī in which Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn was also involved. While the Promised Messiah^{as} kept the tone of correspondence polite and in gentle language, Maulavī Muḥammad Ḥussain Batālvī was often found to be writing not only in abusive language but also making baseless allegations.

The Book

Finally, it was settled that a debate would take place in Ludhiana on July 20, 1891, at the house of Maulavī Muḥammad Ḥussain Batālvī. The debate continued for 12 days and it was to be carried on in writing, by exchange of signed papers, which should be written by the parties concerned during the meeting and read out in public. It was also agreed that the writing of the paper was not to be interrupted. During all these 12 days, Maulavī Muḥammad Ḥussain Batālvī never touched upon the real subject - the claim of the Promised Messiah^{as} to be the Promised Messiah. All the time was taken up by Maulavī Muḥammad Ḥussain Batālvī in explaining the importance of the hadith.

The Promised Messiah^{as} explained in his papers the relative position of hadith and Quran and said: "The authority of the Quran is supreme." The Holy Quran says: "In which hadith would they believe after Allāh and His verse (45:7)."

The Quran is the Hadith of God and there can be no better and a more authoritative source to find the truth. If, therefore, we come across any hadith which is directly opposed to the expressed Word of God, and defies all possible efforts at reconciliation, we shall have to discard that hadith outright. If, however, the contradiction is only apparent, we should try our best to reconcile the two; and if we find that the hadith is not opposed in anyway to the expressed and clear words of the Quran, we should accept it, provided of course that it is otherwise authentic.

The Promised Messiah^{as}'s last paper was written on July 29, 1891, but was read on July 31, and it stated:

Those who look upon me as an imposter and regard themselves as righteous and pious, should know that I am prepared to vindicate the verse. "Do ye work according to the Quranic verse. Do ye work according to your ability;" I too will work, let us fix forty days for this purpose and seek some heavenly distinction and the one who comes out righteous in this manner and is able to reveal some Divine secrets through His assistance shall be considered truthful.

Listen to me, all ye who are present here, that I declare on a most solemn oath, that if Maulavī Muḥammad Ḥussain Batālvī, by turning to God, can show any heavenly sign or reveal any Divine secrets, as I can do, I am prepared to be slaughtered with any instrument that my opponents like and they can claim also from me any damages they like. A Warner came into the world and the world accepted him not, but God accepted him and established his truth with mighty signs. In conclusion, I have to say that I end this discussion... It is not right to lengthen the preliminary matters any more. I am, however, prepared to carry on the debate once the original subject regarding the claims that I have made, is settled. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, pp. 272-273)

The directness with which the Promised Messiah^{as} invited Maulavī Muḥammad Ḥussain Batālvī to cut short the irrelevant discussion

created an immediate effect and the three hundred people who were attending the public meeting realized that the Maulavī was playing an evasive game.

Specimen of Writing

Regarding the Book and sunnah as authorities I believe that the Book of Allah is to be preferred to all. If the purport of a hadith is not opposed to the Book of Allāh, it would be accepted as authoritative, but we will not accept an interpretation of a hadith which is opposed to the clear text of the Holy Quran. So far as possible, we shall try to interpret a hadith so that it should be in accord with the clear text of the Book of Allah, but if we come across a hadith which is opposed to the text of the Holy Quran, and it cannot be interpreted in any other way, we would reject it as spurious, inasmuch as God, the Glorious, has said: In what discourse apart from Allah and His commandments will they believe? (45:7). This means that if the Holy Quran is conclusive and positive about a matter and its meaning is clear, a believer should not accept a hadith which is clearly opposed to it. To the same effect is the verse: In what discourse thereafter will they believe (7: 186). According to these verses a believer must accept the Book of Allah without condition and should accept a hadith conditionally. This is my stand. (*Al-Haq Mubāḥathah Ludhiana*, pp. 11-12, *Rūḥānī Khazā'in*, vol. 4, pp. 9-10)

Impact

The impact of this debate was such that the whole province of the Punjab was talking about the claim of the Promised Messiah^{as}. The Promised Messiah^{as} wrote two open letters again inviting the Muslims of Ludhiana to discuss the basic question, i.e., the *Death of Jesus*.

The whole town of Ludhiana was in agitation because of the falsehood invented and spread by Maulavī Muḥammad Ḥussain Batālvī against him. Therefore, Maulavī Muḥammad Ḥussain Batālvī was ordered by

authorities to leave Ludhiana as a breach of peace was threatened mainly because of his slanderous campaign against the Promised Messiah^{as}.



AL-ḤAQ MUBĀḤATHAH DEHLI

The Delhi Debate



Volume Number	4
Book Number	2
Progressive Number	13
Title of the Book	Al-Ḥaq Mubāḥathah Delhi
English Version	The Delhi Debate
Language	Urdu
Number of Pages	177
Year of Debate Held	1891
Year Printed	January 1905
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} after his debate at Ludhiana, decided to visit Delhi—supposed to be the centre of Islāmic learning. He issued a leaflet in Delhi on October 2, 1891, and invited Maulavī Muḥammad Nadhīr Ḥussain—the master and mentor of Maulavī Muḥammad Ḥussain Batālvī—to discuss in writing the subject whether Jesus was alive or dead. He issued another leaflet on October 7, 1891, repeating the same invitation and stating that he was prepared to hold the debate even at the residence of Maulavī Muḥammad Nadhīr Ḥussain. At this pressing challenge, the Mullāhs of Delhi resorted to a trick. Without consulting or informing the Promised Messiah^{as}, they announced a date for the debate and as the Promised Messiah^{as} was not informed about the date, hundreds of angry people rushed to the place, where the Promised Messiah^{as} was staying, on the specified date and the Promised Messiah^{as} was surprised to see the mob, which was trying to break into the house where the Promised Messiah^{as} and his family were staying.

On October 17, 1891, the Promised Messiah^{as} issued another leaflet exposing the trick of the Mullāhs and challenging Maulavī Muḥammad Nadhīr Ḥussain to a decisive debate offering such terms which provided him no escape route. Ultimately, he was compelled to take notice of it. (Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, *Rūḥānī Khazā'in*, vol. 4, pp. 16-18)

The debate which was held with Maulavī Muḥammad Nadhīr Ḥussain on October 20, 1891, in the Jāmi' Masjid, Delhi, where more than five thousand people gathered. There was a European Superintendent of Police with a Police contingent. The Promised Messiah^{as} went to the mosque with 12 of his disciples. The crowd was so hostile and many had stones in their pockets and some were armed with sticks and knives. When the Promised Messiah^{as} invited Maulavī Muḥammad Nadhīr Ḥussain to begin the debate, Nadhīr Ḥussain,

instead of speaking on the subject, declared that the Promised Messiah^{as} did not believe in miracles, the *Mi'raj* and angels and, therefore, he was an infidel and no discussion was possible unless he answered the charges first. The Promised Messiah^{as} then gave in writing the following: "In the name of God, the Beneficent and the Merciful, Be it known, that the only matter which is under dispute is the belief that Jesus is still alive in the flesh and sitting in the heaven. I do not believe in it. There is nothing in the Quran or in the authentic hadith to support this belief. On the contrary, the Quran and the hadith clearly indicate that Jesus died like other human beings, I hereby undertake to withdraw any claim to Messiahship if Maulavī Muḥammad Nadhīr Ḥussain can prove otherwise from the authentic scriptures. I shall not only renounce my claim but will also burn and destroy all books on the subject. The other accusation regarding my disbelief in *Lailatul-Qadr*, miracles, the *Mi'raj* and *Khatm-e-Nubuwwat* are all entirely false and unfounded. My beliefs are exactly the same as those held by the orthodox Sunni community. The objections raised against my books *Tauḍīh-e-Marām* and *Izālah-e-Aubām* are all wrong and mistaken. Now, I affirm the following in front of all those present here in this house of God: I believe that Muḥammad^{sa}, was the *Khātaman-Nabiyyīn*. To believe otherwise is to go outside the pale of Islam. I also believe in angels, miracles and *Lailatul-Qadr*. I also declare that I shall shortly write a book to remove all such misunderstandings.

The above writing which was read out, did not satisfy Maulavī Muḥammad Nadhīr Ḥussain who was bent upon causing mischief. Therefore, the European Superintendent of Police dispersed the meeting and made arrangements for the safe exit of the Promised Messiah^{as} from the mosque.

"Seeing that learned mullāhs like Maulavī Muḥammad Ḥussain Batālvī and Maulavī Muḥammad Nadhīr Ḥussain were afraid of the Promised Messiah^{as} and actuated by a certain amount of jealousy and rivalry, a mullāh of Bhopal, Maulavī Muḥammad Bashīr, boldly

accepted Ḥaḍrat Aḥmad's invitation to the people of Delhi to have a discussion with him on the subject of the death of Jesus." (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 294-297)

The Promised Messiah^{as} wrote to Maulavī Muḥammad Bashīr on October 15, 1891, intimating his acceptance of the proposal to hold a written debate with him on the question of the death of Jesus. He then wrote three letters to Maulavī Muḥammad Bashīr dated October 21, 22 and 23, 1891, and the following points were further laid down: (1) the debate should begin after the Friday prayer at Ḥaḍrat Aḥmad's house, (2) Maulavī Muḥammad Bashīr would write the first paper, (3) Maulavī Muḥammad Bashīr would bring only one man with him, (4) Maulavī Muḥammad Ḥussain Batālvī and Maulavī 'Abdul Majīd would not be allowed to take part in it; and (5) not more than five papers would be exchanged. It should be noted that it was not agreed that the papers would be written in the meeting.

The debate started on October 23, 1891, on Friday. Maulavī Muḥammad Bashīr quoted in his paper five verses of the Quran to show that Jesus was still alive in the flesh. Later, however, he himself admitted that there was really only one verse on which he based his contention. The Promised Messiah^{as} was not fond of displaying his learning, so he refuted the argument and demolished even the last plank by offering an interpretation of the verse in question and in as brief a space as possible, after which Maulavī Muḥammad Bashīr repeated the same argument over and over again.

Anyhow, the Promised Messiah^{as} terminated the debate (probably on October 28, 1891) after an exchange of three papers instead of five as originally arranged.

The debates with both the *Maulavīs* revealed that neither of them could quote any authentic hadith or verse from the Holy Quran to support their misguided contention that Jesus was alive in Heaven. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 294-297).

Specimen of Writing

The soul is not something in space. The nature of its relationships cannot be determined. After death the soul has a relationship with the grave which is revealed to those who possess the faculty of seeing vision. They can see the dwellers of the graves sitting in their graves and can hold converse with them. This is established by true *Aḥādīth*. A well known hadith mentions Ṣalāt in a grave, it is also mentioned in the *Aḥādīth* that the dead can hear the sound of footsteps and respond to the greeting of peace. They also have a relationship with heaven. There are different degrees of their heavenly exaltation. Some arrives at the first heaven, others reach the second or the third heaven, but all righteous souls are exalted as is mentioned in true *Aḥādīth* and is also indicated by the verse: For those who reject Our signs and turn away from them in disdain, the gates of heaven will not be opened (7:41); but the nature of their relationship to heaven or to the graves cannot be determined (*Al-Haq Mubāḥathah Dehli*, p. 85, *Rūḥānī Khazā'in*, vol. 4, p. 215)

Important Note

New pages (pp. 483-507) have been added in the computerized edition of the *Rūḥānī Khazā'in*.

This book carries a series of letters Murāslat No. 1, on page 221 onward that passed between Maulavī Muḥammad Bashīr and Maulavī Syed Muḥammad Aḥsan.

Then on pages 483-507, under the heading of Murāslat No. 2, the letters passed between Munshī Bubah Shāh, Munshī Muḥammad Ishāq and the same devoted follower Maulavī Syed Muḥammad Aḥsan. They exchanged two letters.

Maulavī Syed Muḥammad Aḥsan in his letter dated September 12, 1891, responding to the letter dated August 30 of Munshī Bubah Shāh, discussed at length the points raised by him, specially the one in which Munshī Bubah Shāh accused the Promised Messiah^{as} of

arrogating to himself the status of *Ibnullāh* and ranking himself with Jesus Christ the son of God.

Maulavī Syed Muḥammad Aḥsan advised him to read *Tauḍīḥ-e-Marām*, the book of the Promised Messiah^{as} written on this subject carefully. He also refuted the allegation of the Munshī Šāhib that the Promised Messiah^{as} tried to equate himself with the Holy Prophet^{sa}.

In a 15 pages reply, Maulavī Syed Muḥammad Aḥsan said:

How long should I write a commentary about the differences that exist (in matter of faith). If any writing of Ḥaḍrat Mujaddid is in apparent contradiction with principles of *Fiqah* or hadith, and despite this contradiction, how it can be established that he was in error. He bases all his contention and assertions in the light of the Book of Allah, which is superior to all these sources.

If anyone one has intellectual power to content with him, then he should foil his assertion in the light of Holy Quran, if not possible then through the hadith, and if that is not possible then prove it wrong through logic. Scholars of Islam have all been invited (by him) and see how many of them come in the field (to accept the challenge). (*Al-Ḥaḡ Mubāḥathah Dehli*, p. 194, *Rūḥānī Khazā'in*, vol. 4, edtion of 2009, p. 505)



ĀSMĀNĪ FAIṢALAH

The Heavenly Decree

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Volume Number	4
Book Number	3
Progressive Number	14
Title of the Book	Āsmānī Faiṣalah
English Version	The Heavenly Decree
Language	Urdu
Number of Pages	44
Year Written	1891
Year Printed	1892
Name of the Press	Riaḍ-e-Hind Press, Amritsar

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Background

When the Promised Messiah^{as} returned from Delhi to Qadian, he wrote this book of about 40 pages in December, 1891, which was read out by Maulavī ‘Abdul Karīm on December 27 at a meeting held in the Masjid Aqsā, Qadian. Seventy five members of the community were present; they came from Kapurthala, Lahore, Sialkot, Bhera, Jammu, Wazirabad, Gujrat, Ludhiana, Amritsar and the district of Gurdaspur. The Promised Messiah^{as} had called this meeting specially for the purpose of consulting his friends and disciples about the best method of putting into practice the proposals made in the book.

The Book

In the early part of this book, the Promised Messiah^{as} described how he had been unjustly excommunicated and declared an infidel by Maulavī Muḥammad Ḥussain Batālvī and Maulavī Muḥammad Nadhīr Ḥussain. Then, he gave details of the debates that were held with him in Delhi and suggested what might be described as the most scientific method of inquiry, the like of which has, perhaps, never been formulated. It is a monument of spiritual eminence and an outstanding proof of unequalled superiority. This method is really an elaboration of his original invitation to show heavenly signs.

He explained in this book that there were four ways described in the Holy Quran by which the chosen ones of God could be identified and distinguished from the rest of mankind:

- The chosen ones of God receive many glad tidings from Him regarding themselves and their friends.
- Secrets of the future are often revealed to them which relate to the decrees of heaven concerning important events and persons of this world.
- Their prayers are largely accepted.

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- The secrets and meaning of the Holy Word are opened to them in abundance.

To test the acceptance of prayers, the Promised Messiah^{as} suggested the setting up of a body which should publically invite the most afflicted ones of any faith to send in their names and full particulars, and then the parties after dividing the afflicted people by lot, should pray for the betterment of that batch. The results should then be prepared, compared and published.

It appears, however, that none of the opponents of the Promised Messiah^{as} had the courage or conviction to accept this open challenge.

Specimen of Writing

A revelation with slight verbal variations has been received repeatedly (Urdu): I shall bestow honour upon thee and shall foster thee. I shall bless all thy affairs so much so that kings will seek blessings from thy clothes. (*Asmānī Faiṣalah*, p. 32, *Rūḥānī Khazā'in*, vol. 4, pp. 342)



NISHĀN-E-ĀSMĀNĪ

The Heavenly Sign



Volume Number	4
Book Number	4
Progressive Number	15
Title of the Book	Nishān-e-Āsmānī
English Version	The Heavenly Sign
Language	Urdu
Number of Pages	55
Year Written	1892
Year Printed	1892
Name of the Press	Riād-e-Hind Press, Amritsar



Background

During these days, the attention of the world was drawn towards the Promised Messiah^{as} by means of dreams, visions and revelations of diverse natural phenomena. People living in different parts of the world had dreams and visions. They knew nothing about the Promised Messiah^{as}, and long before he himself was divinely informed that he was the Promised Messiah, definite indications had appeared about his advent. In those days, a large number of people who went to bed with their hearts full of hate and bitterness against the Promised Messiah^{as}, woke up as his devotees. There were others who came to Qadian and without making enquiries, they saw and recognized his holy face which they had seen in their dreams as that of the the Promised Messiah^{as} and became his followers. Does not all this furnish us with a confirmation of the truth of the Promised Messiah^{as}, expressed in the clearest terms from indisputable and unexpected quarters?

The Book

In May 1892, the Promised Messiah^{as} wrote this book to draw attention to heavenly testimony in support of his claim. Karīm Bakhsh of Jamālpūr, District Ludhiana, most emphatically and repeatedly declared on oath that Gulāb Shāh, a local saint who died in about 1861, had told him that Jesus, son of Mary, was dead and that the prophecy regarding his second advent was to be fulfilled in the person of the Promised Messiah^{as} of Qadian, who, he said, had attained maturity by the time he foretold this, and that the mullahs would disbelieve him. Another testimony was that of Ni‘matullāh, a great saint of India, who lived in the suburb of Delhi about 500 A.H. His prophecy is found in a book which was printed in 1868 A.D. The title of the book is *Arba‘in Fi Ahwālil Mahdiyyin*.

The Promised Messiah^{as} also answered in this book the questions raised by Maulavī Muḥammad Ḥussain Batālvī in his tract *Jawāb Faiṣlah Āsmānī* and pointed out that the Messenger of God never had the power of dictating to God and heavenly signs were not like the tricks and deceptions played by jugglers for the amusement of the people.

He also suggested a convincing method of testing the truth of his mission. Any Muslim could try it without inconvenience and unpleasantness of any kind. It was indeed the simplest, shortest and surest way to arriving at truth. One could turn to God at night and offer two *rak'āt* prayers, in the first of which *sūrah Yā Sīn* should be recited, and in the second, *sūrah al-Ikhlāṣ* should be recited 21 times. After this, the seeker after truth should repeat the *Darūd* 300 times and also *Istighfār* 300 times. Then he should pray that God might reveal to him the truth by means of a vision, dream or inspiration and guide him or her to the right path.

The Promised Messiah^{as} also claimed that he was the *Sulṭānūl Mashriq* the Mahdi whose appearance in this age was prophesied by the Holy Prophet Muḥammad^{sa}. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 339-340)

Specimen of Writing

On their side the Maulavī Ṣāḥibs are calling for my eradication by every means and on the other side, the revelation comes (Arabic): They are awaiting thy being afflicted with misfortune. On them will be the evil affliction.

They are trying to humiliate and disgrace me and God promises (Arabic): I shall humiliate him who designs to humiliate thee. God is thy reward. God will bestow upon thee thy glory.

On their side the Maulavīs are issuing declaration upon declaration that anyone who agrees with my doctrine and follows me becomes a disbeliever and on His side God Almighty continuously emphasizes the revelation (Arabic): Announce: If you love Allah, then follow me.

Allah will then love you. In short these Maulvī Ṣāhibs are fighting God. We shall see who comes out victorious (*Nishān-e-Āsmānī*, pp. 38-39, *Rūḥānī Khazā'in*, vol. 4, pp. 398-399)



EIK 'ĪSĀ'Ī KEI TĪN SAWĀL AUR UNKEI
JAWĀBĀT

Three Questions by a Christian and their Answers



Volume Number	4
Book Number	5
Progressive Number	16
Title of the Book	Eik 'Īsā'ī Kei Tīn Sawāl Aur Unkei Jawābāt
English Version	Three Questions by a Christian and their Answers
Language	Urdu
Number of Pages	68
Year Printed	1892



Background

‘Abdullāh James, a Christian posed three questions about the Holy Prophet^{sa} and invited Anjuman Ḥimāyat-e-Islām to furnish replies to these questions. Anjuman Ḥimāyat-e-Islām submitted these questions to the Promised Messiah^{as} and Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn^{ra}. The Anjuman published the replies to these questions in 1892 under the title of *Eik ‘Īsā’i Kei Tīn Sawāl Aur Unkei Jawābāt (Three Questions by a Christian and their Answers)*. Later this book was published in Qadian under the title of *Taṣḍiqun-Nabī* carrying the replies by the Promised Messiah^{as}. The Anjuman in the preface to the book acknowledged the lack of knowledge and ability among the Muslims to respond to the questions raised by the idol worshippers. But on the contrary the Promised Messiah^{as} challenged the thinking of nations and provided crushing replies to these mean allegations against Holy prophet^{sa} and Islam.

The Book

The Promised Messiah^{as} in a powerful and forceful response tackled the following questions in this book spread over 95 pages:

- 1) The Holy Prophet^{sa} was doubtful about his own Prophethood and the divinity of the Holy Quran.
- 2) The Holy Prophet^{sa} did not show any miracle.
- 3) Had the Holy Prophet^{sa} been alive today he would be helpless and said God alone knows, that is, I do not know and would have not given wrong number of people seeking refuge in *Aṣḥāb-e-Kahf* (people who used to take refuge in the Caves). And would have not have said the sun was setting in slush or drowning in it, whereas the sun is ninety million times bigger and how it could sink in the slush.

The Promised Messiah^{as} presented a critical analysis of the verses of the Holy Quran that ‘Abdullāh James quoted in his questions And provided an accurate interpretation of these verses.

Specimen of writing

The Promised Messiah^{as} writing with a majesty of a prophet declared:

Now, aye seekers of truth, and the ones starving and thirsty for true signs, look and look with a purity those signs that God has mentioned in the Holy Quran, these are great, of high status and of everlasting nature. No one can now find slightest proof in the miracles of the former Prophets, God alone knows the reality and substance of such miracles, how far these are true, specially those miracles that are attributed to Ḥaḍrat Masīḥ^{as} which are mentioned in the New testament, these are coloured in tales and stories and wrapped in deep exaggeration and arouse doubt and deep suspicion. (*Introduction to Eik Īsā’ī Kei Tīn Sawāl Aur Unkei Jawābāt, Rūḥānī Khazā’in*, vol. 4, pp. 416-417)



Ā'ĪNA-E-KAMĀLĀT-E-ISLĀM

The Mirror of the Excellences of Islam



Volume Number	5
Book Number	1
Progressive Number	17
Title of the Book	Ā'īna-e-Kamālāt-e-Islām
English Version	The Mirror of the Excellences of Islam
Language	Urdu/Arabic (with translation in Persian)
Number of Pages	658
Year Written	1892
Year Printed	1893
Name of the Press	Riāḍ-e-Hind Press, Amritsar



Background

The Promised Messiah^{as} was prompted to write this book (it is an outstanding contribution of the level of *Barāhīn-e-Aḥmadiyyah*) mainly because of the mischief that was constantly being spread by the Christian missionaries against Islam. The missionaries had now changed their tactics: instead of maligning the religion by attacking the teachings of Islam, they now raised new and baseless objections against the noble personage of the Holy Prophet^{sa}. It appeared that these missionaries had launched this movement on the basis of such beliefs as were being spread by Muslim scholars such as Sir Syed Aḥmad Khān, who had written a commentary on the Holy Quran. In this commentary, he had spread many false beliefs such as angels were in reality nothing, and belief in the miracles had no basis and also the belief in the efficacy of prayers was futile. It appeared that Sir Syed Aḥmad Khān was deeply influenced by the ideas of the West and thereby helping indirectly the Christian missionaries to mount such attacks on Islam.

The Promised Messiah^{as} says that during the writing of this book, he twice saw the Holy Prophet^{sa} in vision and that the latter had expressed his great pleasure on the writing of such a book. On another occasion, he saw an angel calling on people to stand up and pay respect to such a noble book. Another distinction of the book is that its second part is in Arabic. This is the first time that the Promised Messiah^{as} wrote on Islam in Arabic. The Arabic part of the book is named at-Tabligh.

The Book

In this work of unique nature, the Promised Messiah^{as} introduced Islam in an entirely new perspective, describing how a man can achieve spiritual eminence. He explained the functions of angels, and a number of verses of the Holy Quran have been beautifully explained.

The question of inspiration and revelation are fully discussed and all manners of objections against them are fully answered.

In the Arabic section of the book, the Promised Messiah^{as} first explained the mission and object of his advent and then he added a short historical note about his family followed by an invitation to Queen Victoria to accept Islam.

Specimen of Writing¹¹

Whoever surrenders himself entirely to Allāh he is a *Muḥsin*, that is, he is having such a strong connection with God that he may be said to have seen Him at the time of worship. As enunciated in the verse: "He shall have his reward with his Lord, and no fear shall come upon such, nor shall they grieve (2:113)" alludes to the three important stages of the perfect piety, *Fanā* (Self annihilation), *Baqā* (Regeneration) and *Liqā* (Union with God). The words "surrenders himself entirely to Allāh" clearly teach that all our powers, organs and whatever belongs to us should be surrendered to God and employed in His service and this state of man is known as *Fanā* (or Death), it is when a man surrenders his wholeself and all his powers to the Will of God and totally resigns himself to His service with a complete extinction of his selfish desires and pleasures, he doubtless brings upon himself a death which the mystics call the stage of *Fanā*.

The next stage that follows, viz., "he is *Muḥsin*" alludes to the stage of *Baqā* (Regeneration), it is when a man is quickened by the love of God and moves simply in obedience to His will, after a perfect and complete annihilation of self, and after the extinction of all selfish desires, he is granted a second life and enters a second elevated stage of *Baqā*. "He shall have his reward with his Lord and no fear shall come upon such, nor shall they grieve" gives a promise of reward and alludes to the third stage. The stage of *Liqā* (Union with God) is the highest

¹¹ The Following are the extracts from *Āīna-e-Kamālāt-e-Islām*, pp. 63-72, *Rūḥānī Khazā'in*, vol. 5, pp. 63-72, dealing with the three stages of spiritual evolution.

stage of knowledge, certainty, trust and love... (*Ā'īna-e-Kamālāt-e-Islām*, pp. 63-64, *Rūḥānī Khazā'in*, vol. 5, pp. 63-64)

Now in this stage of *Liqā*, the highest stage, a man sometimes works things which appear superhuman and are a manifestation of Divine Power. For instance, our lord and master, the Seal of the Prophets, threw a handful of pebbles at the infidels in the Battle of *Badr*. But this handful of stones had such an extraordinary effect upon the enemy that not a single eye could escape it. All turned blind and were frightened and were seized with panic and it was to this miracle that the holy verse alludes to when "thou didst cast and thou threwst not but it was Allāh who threw" (8:18). A human being could not do it, it was the hidden power that did it... (*Ā'īna-e-Kamālāt-e-Islām*, p. 65, *Rūḥānī Khazā'in*, vol. 5, p. 65)

Now our object in writing these lines is to show that a man who has reached the stage of *Liqā* necessarily does some divine deeds in the best moments of this condition, and a person who passes part of his life in close connection with such a man must witness such powerful miracles because in those best moments, the Divine attributes are reflected in him to such an extent that his mercy becomes the mercy of God and his wrath, the wrath of God. And many times he says, without offering a prayer: "Let such and such a thing be" and it is so. He casts an angry look upon a person and the wrath of God is upon him. He casts a kind look upon another and the same is favourably looked upon by God. And as the "So be it" of God always produces the desired results without fail, the "So be it" of such a person in that best moment does not go unfulfilled... (*Ā'īna-e-Kamālāt-e-Islām*, pp. 68-69, *Rūḥānī Khazā'in*, vol. 5, pp. 68-69)

It should also be clearly understood that upon the realization of the stage of self-annihilation described as *Fanā* by the mystics and described as *Istiqāmat* (Steadfastness) by the Holy Quran, the stages of

Baqā and *Liqā* which follow *Fanā* mean total forgetfulness of oneself and complete extinction of desire and perfect surrender of will. As soon as this stage is achieved, the stage of *Baqā* begins and upon its full realization begins the third stage of *Liqā*. Once the second stage is fully realized, the third stage enters into the very flesh and bones of the spiritual wayfarer and becomes part and parcel of his nature.

He feels every moment as if God Almighty was descending upon his heart. "When ye, blessed wayfarer, feel this state in full within yourself, be happy and thank the Beloved God, because you have reached the highest stage of perfection, the stage of *Liqā*..."

But at the same time, it should be remembered that these two last stages of *Baqā* and *Liqā* are not in any way acquired, but are God given gifts. Efforts and endeavours can take us only to the state of *Fanā* and no further. The holy journey of all pious people comes to an end at this stage, and the circle of human excellences is complete at this point. And when the pious have attained this, then all at once there blows a gentle breeze of heavenly bliss over them and takes them to the stages of *Baqā* and *Liqā*....(*Āīna-e-Kamālāt-e-Islām*, pp. 68-71, *Rūḥānī Khazā'in*, vol. 5, pp. 68-71)

This high grade light is given to man - the perfect man - was not given to angels, nor to stars, nor to the moon, sun, earth, oceans or rivers. It was not in the precious stones, rubies or emeralds, diamonds or pearls. In short, nothing on this earth or in the heaven really had it. It was found only in the perfect man, perfect and unique. The most devoted, the most perfect, the most great, and glorious example of whom is our master and Patron, Chief of the Prophets, Chief among men - Muḥammad, the Elect, on whom be peace and the blessings of God. The supreme light was given to him alone and also to his followers. This is the spiritual station held with dignity, perfection and finesse by our leader, Chief of guide, unlettered, truthful - Muḥammad. Our Holy Prophet^{sa} is known as the first of the Muslims. Why? Because in his knowledge of all aspects of divinity, he excels all others. In

knowledge of mysteries of God, he is the highest, so he is “The first of the Muslims”... (*Āīna-e-Kamālāt-e-Islām*, pp. 160-161, *Rūḥānī Khazā’in*, vol. 5, pp. 160-161) ¹²



¹² The Promised Messiah^{as} attached a supplement to this book, wherein the minutes of the proceedings of the Second Annual Jalsah held in Qadian on December 27-29, 1892, were given. A list of names of 327 Ahmadis who attended the Jalsah was published. Two very important decisions were taken at this Jalsah: The launching of an English magazine (now known as Review of Religions) for the benefit of people in Europe and America, and the setting up of a printing press in Qadian for production of literature on Islam.

BARAKĀTUD-DU‘Ā’

The Blessings of Prayer



Volume Number	6
Book Number	1
Progressive Number	18
Title of the Book	Barakātud-Du‘ā’
English Version	The Blessings of Prayer
Language	Urdu
Number of Pages	40
Year Written	1893
Year Printed	1893
Name of the Press	Riād-e-Hind Press, Amritsar



Background

At a time the Promised Messiah^{as} was engaged in meeting the challenges of the Mullāhs, he came to know of two books written by Sir Syed Aḥmad Khān. The titles of the two books were *Ad-Du‘ā’ Wal-Istijābah* and *Tabrīr Fi Uṣūlit-Tafsīr*. The Promised Messiah^{as} had read his other publications earlier. Sir Syed Aḥmad Khān declared that prayers were just a form of worship resorted to by devotees at times of need by natural impulse. Prayer, according to him, did not actually help in the attainment of what was desired because God did not interfere in the laws of Nature and everything seemed to be pre-ordained. Sir Syed Aḥmad Khān stated that he did not believe in the efficacy of prayers or in the existence of the angels.

The Book

As these ideas were against the teachings of Islam were being spread, the Promised Messiah^{as} wrote a booklet, *Barakātud-Du‘ā’* in 1893, in which he reviewed the two books of Sir Syed Aḥmad Khān, and pointed out his mistakes and explained that prayers were indeed accepted by God and that they did help in the attainment of the desired end. Prayer, he said, was like a medicine. If everything was ordained, why should disease be treated at all? If prayer were useless, the science of medicine must also be meaningless. The Promised Messiah^{as} further explained the philosophy of prayer show that pre-ordination or predestination did not preclude the exercise of power and control by the Almighty, Who could not be dethroned.

Then, he discussed the principles of interpreting the Holy Quran. He also refuted the idea that revelation was only a subjective state of mind and not an actual and objective communion with God.

The Promised Messiah^{as} further declared: “God has sent me as the reformer of this age, because such wrong notions as these could not be removed without special Divine assistance from the ideas of the Muslims, and that the non-believers could be offered the proof of the

existence of True and Living God and that the truth and greatness of Islam could be established through fresh heavenly signs.... To say that the door of revelation which characterizes saints is now closed, and that signs cannot be shown now and that prayers are no longer heard and accepted, is the clear way to destruction and not peace.

Do not reject the grace of God. Rise, Try and Test. It would be better that Sir Syed Aḥmad Khān should think of the life hereafter and the best course for him is to live in my company for a few months. As I am commissioned and I am the bearer of glad tidings, I promise that I shall pray for him and hope that God will show a sign, which, in a moment, would bring to dust the law of Nature devised by Sir Syed Aḥmad Khān.”

The Promised Messiah^{as} declared that his prayer about Pandit Lekh Rām was accepted. Although the Pandit died in 1897, within the stipulated period, the Promised Messiah^{as} was so confident, even in 1893, about the acceptance of his prayer, that he cited the prophecy about Pandit Lekh Rām as the one that had been accepted. This was an example of how God answers the prayer of His servants.

The Promised Messiah^{as} also laid down seven principles of the commentary on the Holy Quran. These, he said, were:

- Evidence from the Holy Quran.
- The commentary on the holy verses by the Holy Prophet^{sa}.
- The commentary by the Companions of the Holy Prophet^{sa}.
- The meaning of the holy words which are revealed to one's pure self.
- Arabic grammar.
- There is a unison in soul and body.
- Revelation and vision.

(See pages 17-20 of the book)

Specimen of Writing

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Quran and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who are attacking it, by means of the light and blessing and the miracles and inner knowledge that have been bestowed upon me. (*Barakātud-Du‘ā’*, p. 24, *Rūḥānī Khazā’in*, vol. 6, p. 24)



ḤUJJATUL-ISLĀM

The Proof of Islam



Volume Number	6
Book Number	2
Progressive Number	19
Title of the Book	Ḥujjatul-Islām
English Version	The Proof of Islam
Language	Urdu
Number of Pages	20
Year Written	1893
Year Printed	1893
Name of the Press	Riād-e-Hind Press, Amritsar



Background

Christianity appeared to be making some headway in some remote villages like the one, known as Jandiyala, in the District of Amritsar. The local Muslims began to defend Islam and whenever Christian missionaries delivered their open air speeches, they began to ask questions and raise objections. The mission authorities were now meeting opposition and resistance to their activities because of repeated blows dealt by the Promised Messiah^{as} on their fundamental beliefs and they were compelled to take notice of this opposition.

Rev. Dr. Henry Martin Clark, the Medical Missionary in charge of Amritsar District, wrote a letter to Muḥammad Baksh Pahndā Maktab Desi, Jandiyala, in which he suggested that a decisive action should be taken in the form of a public debate between accredited representatives of the two faiths to stop the daily pin-pricks. As soon as Pahndā received this registered letter, he wrote to the Promised Messiah^{as} on April 11, 1893, asking for instructions. The Promised Messiah^{as} wrote directly to the Christians of Jandiyala on April 13, 1893, expressing his pleasure and intimating his acceptance of the invitation. But they refused to have any direct dealing with the Promised Messiah^{as} and wanted an answer from the Muslims of Jandiyala.

The Promised Messiah^{as} again addressed a letter to Dr. Henry Martyn Clark on April 23, pointing out to him that the Muslims of Jandiyala had no learned person among them and, therefore, it would be better if the matter was decided with him directly. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 385)

This letter was presented to Dr. Clark at Amritsar. Dr. Clark accepted the proposal and the understanding was arrived at the following points:

1. The debate would take place at Amritsar.

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2. Only 50 persons of each party would be admitted, the Muslim tickets being collected at the door of the meetings by Christians and vice versa.
 3. The Promised Messiah^{as} would represent Islam and ‘Abdullāh Ātham would stand for Christianity.
 4. No one else would be allowed to speak. Each advocate could select three assistants, but they would not speak.
 5. Each party would take due notes of the proceedings for publication.
 6. The time limit for a speech would be one hour.
 7. The president would be the final authority in making all necessary arrangements.
 8. There would be two presidents - one from each side. They would be appointed on the spot.
 9. Dr. Clark would fix the venue.
 10. The debate would be held from 6 a.m. to 11 a.m.
 11. The whole time would be divided into two parts. First part of four days would be from May 22 to May 27.
 12. The Promised Messiah^{as} would put forward his claim according to his letter dated April 4 to Dr. Clark, i.e., every religion should prove its truth with living heavenly signs.
 13. The second question would then be discussed, i.e., the Divinity of Jesus and then the Promised Messiah^{as} would have the right to ask any other question.
 14. The second part would take six days. ‘Abdullāh Ātham would put forward the following question from May 29 to June 5:

- a. Mercy without any Consideration;
- b. Freedom of Will and Predestination;
- c. Compulsion and Religion;
- d. Proof of the Quran being the Word of God;
- e. Proof of Muḥammad being a Messenger of God.

Any question could be asked by ‘Abdullāh Ātham but he would be allowed only six days.

15. Admission tickets would be issued by May 15. They would conform to the prescribed form.
16. These conditions would be binding upon the Christians and ‘Abdullāh Ātham.

The undersigned is signing this document on behalf of ‘Abdullāh Ātham with the clear understanding that the conditions mentioned above are binding on both parties and the party breaking or violating these conditions would be deemed to have acknowledged the defeat. The respective Presidents and the Speakers concerned would affix their signatures on the text of the speeches as a sign of authenticity of the text contained therein. (Signed: Henry Martin Clark, MD, Amritsar, April 24, 1893.)

This agreement was signed by Dr. Clark and Maulavī ‘Abdul Karīm. It was also decided that the agreement should be published by May 15. The Promised Messiah^{as} intimated his acceptance to Dr. Clark by means of a registered letter dated April 25. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 386-388)

The whole correspondence that passed between the Promised Messiah^{as} and Dr. Clark is published in this book.

In this book, the Promised Messiah^{as} also narrated one of his visions about Maulavī Muḥammad Ḥussain Batālvī, that the Maulavī

would recoil from his writ of blasphemy issued against him. This prophecy came true when the Maulavī did come forward to join *Mubāhalah* (Prayer Duel) against the Promised Messiah^{as} to which all the Muslim scholars were invited. The second time it came true when in the time of the first caliph, Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn in a sworn statement in a Gujranwala Court said that Maulavī Muḥammad Ḥussain Batālvī acknowledged that the followers of the Promised Messiah belonged to a sect of Islam.

Specimen of Writing

I call God, the Glorious, to witness that He has told me clearly by revelation that Jesus was without distinction a man like all other men but that he was a true Prophet and a Messenger of God and a chosen one. I have also been told that whatever was given to Jesus has been given to me also on account of my obedience to the Holy Prophet, (on whom be the peace and blessings of Allāh) and that I am the Promised Messiah and that I have been equipped with a weapon of light which will dispel the darkness and will be the equivalent of breaking the Cross (*Ḥujjatul-Islām*, p. 9, *Rūḥānī Khazā'in*, vol. 6, p. 49)



SACHCHĀ'Ī KĀ IZHĀR

An Exposition of the Truth



Volume Number	6
Book Number	3
Progressive Number	20
Title of the Book	Sachchā'ī Kā Izhār
English Version	An Exposition of the Truth
Language	Urdu
Number of Pages	12 (First Edition, 19)
Year Written	1893
Year Printed	1903
Name of the Press	Riād-e-Hind Press, Amritsar



Background

The publication of the full correspondence that passed between the Promised Messiah^{as} and Dr. Henry Martyn Clark and ‘Abdullāh Ātham in the book entitled *Hujjatul-Islām* left no route for escape to Christian missionaries who were so fully committed to the holding of this debate that they were now trying to find some excuse to put off this contest and blame the Promised Messiah^{as} for it.

The Book

In this book, the Promised Messiah^{as} discussed the leaflet that was issued by Dr. Clark and published in a supplement to the *Nūr Afshānī*, a Christian journal, on May 12, 1893.

The leaflet was addressed to the Muslims of Jandiyala pointing out to them that the Promised Messiah^{as} was not a Muslim at all. Maulavī Muḥammad Ḥussain Batālvī’s *fatwa* was also referred to, the object being that the Jandiyala Muslims should disown the Promised Messiah^{as}, so the Christians could avoid meeting the Promised Messiah^{as} and technically save their face. But the Muslims of Jandiyala knew who the real advocate of Islam was, flatly refused to be befooled. They stuck to the Promised Messiah^{as}. ‘Abdullāh Ātham had given a written undertaking to the Promised Messiah^{as} on May 9, that he would accept Islam if the Promised Messiah^{as} proved the Quran was really from God. The Promised Messiah^{as} had already offered himself to be put to death according to the Bible if he was proved to be false. If the law of the land did not permit his being put to death, he would forfeit all his property.

This book also carried a sworn statement by ‘Abdullāh Ātham and two other Christians in which they had agreed to become Muslim if they were overcome in the contest.



JANG-E-MUQADDAS

A Holy War

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Volume Number	6
Book Number	4
Progressive Number	21
Title of the Book	Jang-e-Muqaddas
English Version	A Holy War
Language	Urdu
Number of Pages	211
Details of Debate Held	May 22 - June 5, 1893
Year Printed	1885
Name of the Press	Riād-e-Hind Press, Amritsar

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Background

The three books, one after another, *Hujjatul-Islām*, *Sachchā'ī Kā Izhār* and *Jang-e-Muqaddas*, are all inter-connected and have a common theme.

Hujjatul-Islām deals with the terms and conditions that were settled between the Promised Messiah^{as} and Christian missionaries led by Dr. Henry Martyn Clark.

The second book, *Sachchā'ī Kā Izhār* in addition to discussing the terms of the debate with Christian missionaries, covers various invitations issued by the Promised Messiah^{as} to *Maulavīs* to join him in a prayer duel. It also carries the text of an agreement on the part of 'Abdullāh Ātham to become Muslim if he was defeated.

The Book

This book carries details of the debate that was held with the Christians commencing on May 22, 1893, lasting for 15 days and ending on June 5, 1893.

The debate began at the house of Dr. Clark. Munshī Ghulām Qādir Faṣīḥ and Dr. Clark were appointed as presidents. The Promised Messiah^{as} was assisted by Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn and others, and 'Abdullāh Ātham was assisted by Rev. Iḥsanullā. The Promised Messiah^{as} dictated his paper for one hour and at the conclusion of which it was read out in the meeting. Ātham spoke for five minutes in answer to the Promised Messiah^{as} who began to dictate again when the Christians raised a point of order. According to the terms of the Agreement, the first question to be discussed was the Divinity of Jesus, while the Promised Messiah^{as} had started a comparison of the Holy Quran with the New Testament. The actual terms of the Agreement, which were in English, were referred to and it was discovered that the translation handed over to the Promised Messiah^{as} was wrong. Therefore, the Promised Messiah^{as} began to dictate his paper on the subject of the Divinity of Jesus at 8:20 a.m.

and finished it at 9:15 a.m. after which it was read out. ‘Abdullāh Ātham began his paper at 9:30 a.m., but could not finish it within the time allowed. Five more minutes were given to him with the consent of the Promised Messiah^{as} during which it was completed. The papers were signed by the president and certified copies were handed over to the parties. The Promised Messiah^{as} laid down one basic fundamental principle, right in the beginning of the debate and also in the beginning of his paper, that the advocate of a religion should put forward his claims supported with reasons from recognized scriptures of that religion. Then, he referred to Quranic verses which refute the Divinity of Jesus with an appeal to human experience and inductive truth. He explained that from the beginning of this world, all messengers of God have been human beings. Never a son of God was sent to the world. There is not a single instance of that kind in history.

To illustrate it, "we know by observation and experience that man has two eyes and he does not eat with his eyes and now if some one claims that he could eat with his eyes, no one would believe him. There has never been a man who has had twenty eyes nor has there ever a man who ate with his eyes. Therefore, it is absolutely incorrect to draw the inference that a man can eat with his eyes." He emphasised this point that unless and until it was shown that there had actually been any instance which definitely contradicted the general human experience, the mere claim of Jesus to divinity could not be accepted as true as an exception. The fact that Jesus had a mother and that both of them ate food further showed that he was only a human being and nothing more.

Ātham admitted the reasonableness and the validity of the method of induction but could not refer to any actual fact, by way of an instance, which could prove the divinity of Jesus. All he said was that Jesus was called the son of God in the Bible which is obviously begging the whole question. The Christian advocate contended that reason and experience could not be a guide of faith and man cannot understand the doctrine of the Trinity.

The Promised Messiah^{as} explained the value of inductive reasoning on which all sciences were based. It was perfectly valid reasoning and the results obtained by this method held good, unless contradicted by a recognized and unusual occurrence. To discard this method of reasoning means the rejection of all sciences and progress would be rendered impossible. He also quoted the Holy Quran and the Bible in support of his argument and explained the scriptures. He answered all objections against Islam. He, again and again, emphasised the necessity of drawing all arguments from the scriptures in order that the debate might be useful and as representative as possible. But the Christian advocate would not accept this.

Ātham's quotations were not always exact. He said that the visible object which needed food and drink was not God but only His manifestation. Ātham claimed that in the Quran, it is written about the fire which was seen in the bush: "O Moses, take off thy shoes because it is the valley of Ṭowā. I am the God of thy father Abraham, Issac and Jacob" The Promised Messiah^{as} pointed out that there was no such verse in the Quran.

In the course of the argument, Ātham was compelled to admit that Jesus became a special manifestation of God only when he saw the spirit of God descending like a dove. This admission on the part of the Christian representative was a clear contradiction of Ātham and the creed of the Christian faith which lays down that Jesus, the son of God, was "of the substance of the father, and that in this Trinity none is afore or after other, and the whole three persons are co-eternal together."

This important debate lasted 15 days during which Ātham became indisposed and Dr. Clark took his place. The Promised Messiah^{as} dictated his last paper on June 5, 1893, which concluded as follows: "When I prayed to God, in all humility and earnestness that He might give His judgement in the debate because we were weak mortals and without His decision we could not do anything, I was given the sign by way of glad tidings that of the two parties to the debate, the one, who

was deliberately following falsehood and forsaking the True God and making a weak mortal a god, would be thrown in “*Hāviyah*” (Hell) within 15 months - each month corresponding to each day of this debate - and that he would be severely disgraced if he did not turn to the truth and that the person who was following the truth and believed in the True God, would be openly honoured. Now I ask Deputy Şāhib (Ātham), if this sign is fulfilled, would you accept it or not as a perfect and Divine prophecy according to your liking? Would it be or not strong proof that the Holy Prophet^{sa} whom you call a “*Dajjāl*” in *Andrūna’i Bible* is a true Prophet?”

During the course of this controversy, there occurred another interesting incident which made friends and foes alike admit the superiority of the Promised Messiah^{as}. One day, the Christians, in order to put the Promised Messiah^{as} to shame, brought three men, one of whom was lame, the second was blind and the third was dumb, and while the debate was in full swing, presented them to the Promised Messiah^{as} saying that since he had claimed to be the Promised Messiah, and since the first Messiah (Jesus) used to cure the maimed and the blind, therefore, his claim to be the Promised Messiah could be accepted only if he could effect a similar cure. The Christians claimed that there was no need for him to go to find such afflicted persons since they were already at hand.

This sally took the assembled people by surprise and they wondered how it could be met by the Promised Messiah^{as}. The Christians felt elated and thought that a stunning blow had been dealt and their opponent had suffered a severe discomfiture in full face of assembly. But on seeing these men, the Promised Messiah^{as} said to the Missionaries: “It is your books that speak of the blind being restored their sight and the lame being made to walk and they also say that ‘If ye have faith as a grain of mustard seed, ye shall heal the sick with the touch of your hands.’ It is well that you yourselves have brought these men together, now heal them, therefore, to prove your faith.” When they heard the reply of the Promised Messiah^{as}, their joy changed into

chagrin and self-reproach and victory turned into defeat, and everyone applauded the readiness and appropriateness of the reply. The curing of such unfortunate ones by Jesus was an assertion made by the New Testament and formed no part of the Promised Messiah^{as}'s own conviction. In fact, to him, the miracles of Jesus bore an altogether different aspect. It has indeed been claimed by the New Testament that Jesus used to effect the physical cure of such people simply by a touch of his hand and not by medicine, nor by the prayer. And, in the same book, it is written that if the Christians have but a grain of faith, they can perform more wonderful miracles than these. Therefore, it did not lie with the Christians to bring those people to him rather it was he, who was entitled to present such people to them and, therefore, with due acknowledgment of their kindness in collecting them, he presented them to the Christians with the request that in conformity with the teachings of the New Testament, if they had in them faith even as small as a grain of mustard seed, they should place their hands on them and command them to be fully cured. If, however, they failed and could not act up to their own pretensions, then no one could possibly believe in their truth. The rejoinder made a great impression and the Christians were altogether dumbfounded and hastened to change the topic. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, pp. 398-399)

Specimen of Writing

This objection of compulsion can, however, be raised against your scriptures. In Exodus, 4: 21, God said to Moses: I shall harden the heart of Pharaoh. If this heart was hardened its consequence was that he was condemned to hell. Also see Exodus, 7:3; Proverbs, 16:4; Exodus, 10:3 and Deuteronomy, 29:4: God has not bestowed on you minds that may understand and eyes that may see and ears that may hear. Is this not a clear instance of compulsion? Then see Psalms, 148:6: He appointed a decree that cannot be averted. All these references show that your own scriptures are open to the objection

that you have raised against the Holy Quran (*Jang-e-Muqaddas*, p. 152, *Rūḥānī Khazā'in*, vol. 6, p. 234)



SHAHĀDATUL-QUR'ĀN

Testimony of the Holy Quran



Volume Number	6
Book Number	5
Progressive Number	22
Title of the Book	Shahādatul-Qur'ān
English Version	Testimony of the Holy Quran
Language	Urdu
Number of Pages	104
Year Written	1893
Year Printed	1893
Name of the Press	Punjab Press, Sialkot



Background

A certain person, ‘Aṭā Muḥammad by name, asked the Promised Messiah^{as} by means of a letter printed in August, 1893, how it could be determined that he was really the Promised Messiah and what evidence there was, if any, of such a Messiah having been promised. The Promised Messiah^{as} answered this letter by writing a book entitled *Shahādatul-Qur’ān*.

The Book

The Promised Messiah^{as} discussed at length the point raised by ‘Aṭā Muḥammad and he established by quoting authentic hadith that the Promised Messiah was to come at a particular point in time. Secondly, he proceeded to establish the facts from the Holy Quran which had spoken about the coming of the Promised Messiah. Thirdly, he discussed whether the hadith and the verses quoted by him were related to him, and he established that he indeed was the true Promised Messiah.

Concluding his cogent arguments spread over 100 pages, the Promised Messiah^{as} said, “If Miān Aṭā Muḥammad Sāḥīb was not still satisfied with his arguments, the easy course open to him would be to publish a poster or tract asserting that he (Ḥaḍrat Aḥmad) is a liar and an imposter and want from him a sign about me (Aṭā Muḥammad), then, God willing, I would direct my attention and I am sure God, in His majesty, would not let me be overpowered by any opponent, for I am from Him and I have come with His command to regenerate Islam. Upon the publication of this book, ‘Aṭā Muḥammad became silent and did not raise any further objections. (Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, page 22)

In this book, the Promised Messiah^{as} also announced the postponement of the *Jalsah Sālānah* (Annual Gathering) for 1893 on account of unavoidable circumstances. Explaining the aim and object of the *Jalsah*, the Promised Messiah^{as} said that this was organized every

year so that his followers had the opportunity of meeting him again and again and thereby witness some of the Divine signs received by him.

He said this *Jalsah* was not just like other *melās* (festivals) but an occasion to purify oneself and profit by one's experiences and that his followers should watch for Divine Signs when they were in his company.

Specimen of Writing

If you look with care you will find that a hadith has seldom mentioned a hadith where no corroboration is found in practice. It is, therefore, not true, as some ignorant ones imagine, that the world has learnt of the hundreds of matters relating to the faith, even fasting and Prayer services, only from the *Aḥādīth* compiled by Imam Bukhārī and Imam Muslim and others. Were the Muslims without faith for a century and a half, did they not perform the Prayer services, did they not pay Zakāt, did they not perform the Pilgrimage, were they unaware of the Islamic doctrines that are mentioned in the *Aḥādīth*? Certainly not. (*Shahādātul-Qur'ān*, p. 7, *Rūḥānī Khazā'in*, vol. 6, p. 303)



TUḤFA-E-BAGHDĀD

A Gift for Baghdad



Volume Number	7
Book Number	1
Progressive Number	23
Title of the Book	Tuḥfa-e-Baghdād
English Version	A Gift for Baghdad
Language	Arabic
Number of Pages	40 (First Edition, 33)
Year Written	1893
Year Printed	1893
Name of the Press	The Punjab Press, Sialkot



Background

After *Ā'īna-e-Kamālāt-e-Islām*, the Promised Messiah^{as} produced three other books in Arabic. The Promised Messiah^{as}, who had only an elementary education in Arabic in his early age, demonstrated a power and mastery of Arabic language which amazed even the Arabs. The uniqueness and the miraculous character of the Arabic writings of the Promised Messiah^{as} are to be understood in a relative sense, and relative to other human productions. The uniqueness of the Holy Quran is absolute. It is superior to any human writings even that of the Promised Messiah including his revealed sermon, which possessed only relative uniqueness, while the Holy Quran possesses absolute uniqueness.

It may be pointed out here (as already stated) that Ḥaḍrat Aḥmad, the Promised Messiah^{as}, had received only elementary education. But when he claimed to be the Messiah, his enemies taunted him on his lack of education and of ignorance and said that God could never make such a man the Mahdi and the Messiah. At that point of time, God granted him a vast knowledge of, and mastery over, the Arabic language and in one night he was taught 40,000 roots of Arabic words....

He challenged all his opponents, which included scholars and so-called authorities on the Arabic language, but none dared to accept his challenge. However, several of his opponents alleged that he had hired the services of a learned Arabic scholar to write these books for him, as he himself was an ignorant man. Thereupon, he extended his challenge to the whole world to produce the like of his books in Arabic and, in order to demonstrate that these books were no ordinary compositions, he also proclaimed that if the books written by other scholars were judged to be superior compositions to his own, then they would be at liberty to impose upon him any penalty they pleased. The Promised Messiah^{as} even gave leave to them to write books

individually or collectively and even to call to their aid the divines of Arabia and Syria whose mother tongue was Arabic.

The magnitude of this challenge may be judged from this aspect that if a Russian who had never visited England or America or any other English-speaking country and had not lived in the society of English-speaking people, nor had studied English at any university, were to write books in excellent English and to challenge English-speaking people to produce the like thereof, either individually or collectively, and no one came forward to take up the challenge, would it not be a matter of wonder or a marvel?

Yet, this was the case with the Promised Messiah^{as}. He repeatedly challenged the divines of Arabia, Egypt, Syria and India but no one dared to take up his challenge. Some of them, instead of writing books themselves, started to find faults with his books and while doing so, they committed such glaring blunders that they earned everlasting disgrace.

The Promised Messiah^{as} even offered large rewards, sometimes as much as ten thousand rupees, to those who could write books in Arabic as pure and chaste as his, and appointed a very fair and easy mode of winning these rewards but none came forward to claim them, although we find people daily undertake arduous and hazardous tasks for the sake of earning rewards of smaller values. It was all Divine grace as God had taken away their courage and they had lost the fluency of their tongues and the charm of their pens.

This miracle of nobody accepting his challenge served as a sign for seekers after truth and a condemnation of the Promised Messiah^{as}'s enemies. He showed many more miracles of the same kind on different occasions.

The magnitude of this miracle is further enhanced by the fact that the Arabic works of the Promised Messiah^{as} were not merely literary gymnastics. They were all full of meaning and each one of them fulfilled a specific purpose in consonance with his true mission. He addressed the Arabic speaking world as a Reformer and brought home

to the Muslims and Christians, the errors of their ways and beliefs and appealed to them in prose and poetry to believe in the One and the True God and obey Him in every respect. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 408-410)

The Book

An Arab by the name of Syed ‘Abdur Razzāq of Baghdad wrote a letter to the Promised Messiah^{as} in Arabic from Hyderabad (Deccan) where he was on a short visit. He also sent a leaflet which he had issued in Arabic against the Promised Messiah^{as}. He called the Promised Messiah^{as} the Anti-Christ, worthy to be killed with a sword in this world and put into the fire in the next. He declared that he would write a refutation of Ḥaḍrat Aḥmad’s *Ā’īna-e-Kamālāt-e-Islām*. His letter was dated 25th of Ḥajj, 1310 A.H. The Promised Messiah^{as} sent a reply to him in Arabic and invited the Baghdādi visitor to come to Qadian and study his Community. In answer to his abusive letter, the Promised Messiah^{as} wrote: “If you like you can abuse me, reject me, kill me and my only answer will be that I shall pray for your welfare and safety. O’ man from the land of the Holy Prophet^{sa}, may God have mercy on you in this and the next world.

He again invited Syed ‘Abdur Razzāq to visit Qadian and spend some time in his company and witness some Divine signs and if he could not come to Qadian, he was told of another method of testing his truth. He could have a recourse to God, by having an *Istikhārah* for a week. He also told him the way he could have this *Istikhārah*. After ‘*Ishā*’ prayer, he should offer two *Rak‘āt* of prayer, in the first *Rak‘at*, he should read *sūrah Yā Sīn* and in the second, *sūrah al-Ikhlāṣ* should be recited 21 times and after this, the seeker after truth should repeat *Darūd* 300 times and *Istighfār* 300 times. God would reveal to him the truth. He also advised him to inform him if he was to undertake *Istikhārah*, so that he could pray for him.

This was a method which brings man right to the source of the truth. The Promised Messiah^{as} in this book also took the opportunity

of explaining his Divine mission in Arabic and thus discharged his duty towards the whole Arabic speaking world. (Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, page 17)

At the end of the book, he wrote two ornate and quality *qaṣīdahs* (a poetic composition extolling the virtues) of high literary merit in honour of his mentor and master, Holy Prophet Muḥammad^{sa}, in Arabic.

Specimen of Writing

(Arabic): I shall humiliate him who designs to humiliate you. We shall suffice against your scoffers. O Aḥmad, God has blessed you. You did not let loose but it was Allah who let loose so that you should warn a people whose ancestors have not been warned and that the way of the guilty ones might become manifest. Say: I have been commissioned and I am the first of believers. Proclaim: The truth has arrived and falsehood has vanished, falsehood always vanishes away. Every blessing is from Muḥammad, may peace and blessings of Allah be upon him, then blessed is he who taught and he who has been taught. Say: If I have invented it, the sin of it is on me. They plan and Allah plans and Allah is the Best of planners. He it is who has sent His Messenger with guidance and the religion of truth so as to make it prevail over every religion. There is no changing the words of Allah. I am with you so be you with Me wherever you might be. Be with Allah wherever you might be. Whatever direction might face there is the countenance of Allah. You are the best people raised for the good of mankind and a source of pride for the believers. Despair not of the mercy of Allah. Harken, the mercy of Allah is near. Harken, the help of Allah is near. It will come to you from every distant track. Allah will help you from Himself. Men will help you whom We shall direct from heaven. There is no changing the words of Allah. Today you are in a position of high standing and trust with Us. They will say: ‘This is all his own invention’. Say: Allah is the Source of all this; and then leave them being beguiled by their sport. And who is more unjust than one who

invents a lie against Allah? My mercy is on you in matters of the world as well as of faith. You are of those who are helped. (*Tuḥfa-e-Baghdād*, pp. 17-20, *Rūḥānī Khazā'in*, vol. 7, p. 21-23)



KARĀMĀTUŞ-ŞĀDIQĪN

The Miracles of the Truthful



Volume Number	7
Book Number	2
Progressive Number	24
Title of the Book	Karāmātuş-Şādiqīn
English Version	The Miracles of the Truthful
Language	Arabic (Some Portions in Urdu)
Number of Pages	122
Year Written	1893
Year Printed	1893
Name of the Press	Punjab Press, Sialkot



Background

Maulavī Muḥammad Ḥussain Batālvī wrote an article in his journal, *Ishā'atus-Sunnah*, in which he made allegations against the Promised Messiah^{as} saying that he had no proper knowledge of how a commentary on the Holy Quran is written and that he was not well-versed in oriental learning. The Promised Messiah^{as} answered this allegation very effectively by writing the book, *Karāmātuṣ-Ṣādiqīn*.

The Book

The book comprises four exquisite *qaṣīdahs* (a poetic composition - 639 verses) of matchless character and a masterly commentary on the *sūrah al-Fātiḥah* in beautiful Arabic, written within a week. He then invited Maulavī Muḥammad Ḥussain Batālvī to test his knowledge by an open competition of literary character, but Maulavī Muḥammad Ḥussain Batālvī evaded it with a long explanation which he published in his journal, *Ishā'atus-Sunnah*, no. 8, vols. 190-192.

The Promised Messiah^{as} further invited the Mullahs who were already siding with the Christians and were busy excommunicating him, to point out any mistake in his *qaṣīdahs* or his commentary, and offered them five rupees per mistake as a reward.

The Promised Messiah^{as} also announced that if Maulavī Muḥammad Ḥussain Batālvī and his friends wrote within a month of publication of this book, similar *qaṣīdahs* or made an attempt to write a similar commentary on the *sūrah al-Fātiḥah*, he would offer them a handsome reward of Rs.1000. He further prophesied that none of them would dare accept this challenge.

Explaining the aim and object of writing these *qaṣīdahs* and commentary, the Promised Messiah^{as} said that he had not written them for self-praise, but to refute their objection that he was a liar and an imposter and that he had no knowledge of the Holy Quran.

Specimen of Writing

No part of my doctrine is contrary to the commandments of Allāh and His Messenger. If anyone thinks so, it must be due to his misunderstanding. Anyone who still considers me a kafir, and does not desist from calling me one, should remember that he will be called to account for it after his death. I call God, the Glorious, to witness that I have such firm faith in God and His Messenger that if the faith of all the people of this age were placed on one side of the scale and my faith is placed on the other side, then, **by Allah's grace, my faith would prove to be the heavier.** (*Karāmātūş-Şādiqīn*, p. 25, *Rūḥānī Khazā'in*, vol. 7, p. 67)

Impact

The beauty and high literary merit of the *qaşīdahs* written in honour and praise of the Holy Prophet^{sa} was such that it created a deep impression on the Arabs. A young Arab was so much moved by the excellence of these *qaşīdahs* that he composed a poem in Arabic praising *Karāmātūş-Şādiqīn* and its highly ornate Arabic language.



ḤAMĀMATUL-BUŠHRĀ

The Harbinger of Good News



Volume Number	7
Book Number	3
Progressive Number	25
Title of the Book	Ḥamāmatul-Buṣhrā
English Version	The Harbinger of Good News
Language	Arabic
Number of Pages	159 (10 Pages of <i>qaṣīdah</i>)
Year Written	1893
Year Printed	1894
Name of the Press	Punjab Press, Sialkot



Background

An Arab, Muḥammad bin Aḥmad Makkī of Shi‘b-e-‘Āmir, Mecca, came on a sight-seeing tour of India in 1893. On his arrival in Qadian, he remained in the company of the Promised Messiah^{as} and then became an Aḥmadī. When he returned to Mecca after completing his tour of India, he wrote a letter to the Promised Messiah^{as} about his safe arrival and of the interest that was aroused by the Community in Mecca. He particularly mentioned the zeal of ‘Alī Ṭā’i, *Ra’īs* of Shi‘b-e-‘Āmir, Makkah. He wanted the Promised Messiah^{as} to send to him his books so that he might distribute them. He was so enthused that he was determined to send these books even to the nobles and ulema of Mecca. He stated that he was a brave and courageous man and was not afraid of anybody.

The Book

The Promised Messiah^{as} sent him a reply in elegant Arabic. This was published in a book form for the benefit of the public. Other literature also seems to have been sent to Arabia. This book was given the title of *Hamāmatul-Bushrā* and though it was written in 1893 but was published in February 1894. It was reprinted in Cairo many years afterwards.

On the title page of the book, the Promised Messiah^{as} wrote two couplets which say: “Our dove flies with the wings of fondness and in its beak are the presents of peace - and it flies to the land of the Prophet who is our beloved lord, Chief of the Messengers and the best of creation.”

The Promised Messiah^{as} added that this book holds some of the spiritual secrets of the Holy Quran.

Specimen of Writing

It has been conveyed to me that the words of the *ḥadīth* concerning the descent of ‘Īsā^{as} [Jesus] near the minaret of Damascus indicate the time of his appearance inasmuch as the value of the letters of those words indicate the year of *Hijrah* in which Allah raised me. The word ‘minaret’ was chosen to indicate that the land of Damascus will be illuminated and brightened in consequence of the supplications of the Promised Messiah after having been darkened by all sorts of innovations. You are also aware that the land of Damascus has been the source of the mischief of the Christians. (*Hamāmatul-Bushrā*, p. 37, *Rūḥānī Khazā’in*, vol. 7, p. 225)

Impact

It is recorded that a learned and pious Muslim scholar came from Tripoli and joined the fold of Aḥmadiyyat. He was Muḥammad Sa‘īd Nishar Homaidī Shāmī. He remained with the Promised Messiah^{as} for about seven months. The Promised Messiah^{as} wanted to send him out to the Arab countries as his representative but it is not known whether or not this could be arranged. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 419)

Muḥammad bin Aḥmad also wrote a poem in Arabic, praising *Karāmātuṣ-Ṣādiqīn* and its high literary merit and beautiful Arabic language.

It is wonderful indeed to see how the news of the Promised Messiah’s advent spread all over the world and seekers after truth came into touch with him from distant lands.



NŪRUL-ḤAQQ (Part I)

The Light of Truth (Part I)



Volume Number	8
Book Number	1
Progressive Number	26
Title of the Book	Nūrul-Ḥaqq (Part I)
English Version	The Light of Truth (Part I)
Language	Arabic (with translation in Urdu)
Number of Pages	186
Year Written	1894
Year Printed	1894
Name of the Press	Mustafā'ī Press, Lahore



Background

The defeat of the Christians after *Jang-e-Muqaddas* had unnerved them so much that they embarked upon writing books and tracts in abusive, filthy and vile language, attacking the noble personage of Muḥammad^{sa}. Subsequent events showed that they felt this defeat most bitterly in their heart of hearts, though, they took extra care at the time not to show it in any way. It was a pitched battle that had taken place between recognized representatives of the two faiths. Hitherto, Christianity had posed as the dominant religion and the converts to it were paraded as learned people of other “faith” who had found the light of Christianity. Christendom, therefore, felt a rude shock at this terrible encounter, which it had experienced with the living and superior forces of Islam through the Promised Messiah^{as}.

Padre ‘Imād-ud-Dīn, a native convert from Islam, was a paid servant of the Christians for a long time. He had already made himself notorious by his rabid and scurrilous attacks upon the Holy Founder of Islam. His books *Tārīkh-e-Muḥammadi* and *Hidāyatul-Muḥammadi* had inflicted deep wounds upon religious susceptibilities of the Muslims. Even the *Rā’i Hind* and *Prakāsh* of Amritsar had protested against his bitter attacks. Another Hindu paper, *Aftāb-e- Punjāb* had also condemned his writings. Muslims exposed this paid preacher of Christians in a book entitled *‘Uqūbatuḍ Ḍāllīn*. Even the organ of the American Mission, *Shamsul Akhbār* of Lucknow had admitted the abusive nature of Padre ‘Imād-ud-Dīn and his colleagues Maulavī Karam Dīn, Niḏāmud Dīn, Ilāhī Bakhsh, Ḥamīdullah Khān, etc., who were called *Maulavīs* and learned men to deceive the public. The Promised Messiah^{as} offered five thousand rupees as a reward if they could jointly produce a book like the one entitled *Nūrul-Ḥaqq (Life of Aḥmad)* by A.R. Dard^{ra}, edition of 2008, pp. 412-413).

The Book

In the first part of this book, the Promised Messiah^{as} refuted the allegations, levelled against him as to his disloyalty to the Government. He referred to the services that his father and brother had rendered, and regarding his own he said:

I had no worldly resources, horses or soldiers except that I wield my pen and decided that I would not write any book without mentioning the blessings of the reign of Queen Victoria for which all Muslims ought to be grateful.... It is our duty according to our religion. He, who is not thankful to men, cannot be grateful to God Who loves fairness.... I have published these books not only in India but also in Arabia and other countries.... This is what I have done for the British Government. God above is the witness of the sincerity of my motives. I have not served the Government out of fear, nor have I ever expected a reward at its hands.... On the other hand, I have a right to say that I am like a shield for the British Government to protect it from calamities. God has told me that He will not let harm come to it while I am with it. Hence, there is no one else like me in respect of the help that I have rendered to the British Government, which it will find out soon if it has any insight into people. (*Nūrul-Ḥaqq, Part I*, p. 29, *Rūḥānī Khazā'in*, vol. 8, pp. 39)

Specimen of Writing

I have seen Jesus, on whom be peace, several times in my dreams and my visions. He has eaten with me at the same table and once I asked him about that which had befallen his people. He was much perturbed and recalled the greatness of Allah and proclaimed His Holiness and pointed to the earth and said: I am from the earth and am innocent of that which they attribute to me. I found him a humble and courteous person. (*Nūrul-Ḥaqq, Part I*, p. 41, *Rūḥānī Khazā'in*, vol. 8, pp. 56-57)

On page 184, the Promised Messiah^{as} made a fervent prayer:

Oh God! Am I not from You? At this time, when there is an onslaught of disbelievers, Oh God, you come to my aid from sky and help this humble self.

And within one month of this prayer, God accepted his prayer and the lunar and solar eclipses took place on 28th of Ramadhan-the same sign *Abādīth* spoke of that will appear in support of the advent of Mahdi.

Impact

His writings, in beautiful Arabic, were an open challenge to all those who called themselves *Maulavīs*. They all smarted under the pressure of the Promised Messiah^{as}'s unequalled Divine learning, rhetoric, eloquence and vigour. They tried in vain to pick holes in his grammar, but the time limit fixed by the Promised Messiah^{as}, passed away and none of his opponents came forward and could produce anything which might stand in comparison to the Promised Messiah^{as}'s marvellous work. Their ignorance was colossal and they were all utterly exposed. The "Scribes and Pharisees" were laid low and the Promised Messiah^{as}'s prestige went up high and high.



NŪRUL-ḤAQQ (Part II)

The Light of Truth (Part II)



Volume Number	8
Book Number	2
Progressive Number	27
Title of the Book	Nūrul-Ḥaqq (Part II)
English Version	The Light of Truth (Part II)
Language	Arabic (with translation in Urdu)
Number of Pages	86
Year Written	1894
Year Printed	1894
Name of the Press	Mufid-e-‘Ām Press, Lahore



Background

The Promised Messiah^{as} gradually acquired a strong resemblance to Jesus under whose name he was destined to guide the whole world. At the time of the advent of Jesus, the attention of the world was arrested by the appearance of a Star: “Wise men came from the East to Jerusalem, saying, ‘Where is he that is born King of the Jews? For, we have seen his star in the east, and have come to worship him.’” In the Promised Messiah^{as}’s days, the attention of men was drawn towards him by means of visions and revelations and diverse natural phenomena.

The Book

In the book, the Promised Messiah^{as} made a particular mention of a prayer that he made in the first part of the book, in which he asked for a Divine sign in his support. He argued that the Holy Prophet^{sa} had spoken of a sign which would appear to support and confirm his advent as the Promised Messiah.

A.R. Dard^{ra}, in his book, *Life of Ahmad* quotes on, p. 418:

Dārquṭnī, a most eminent and recognized scholar, records a saying of the Holy Prophet^{sa}:

For our Mahdi, there shall be two signs which have never happened for anyone else since the creation of heavens and the earth. At his advent, there shall occur an eclipse of the moon in the first of its appointed nights and an eclipse of the sun on the middle one of its appointed dates, and both will occur in the month of Ramadan.

The prophecy does not mean that the occurrence of the eclipse would in itself be unique and unprecedented, scientists have formulated certain laws and cycles of the recurrence of eclipses. These cycles are known to be determined principally by the motion

of the moon and the revolution of the earth round the sun and the moon round the earth. It is said that successive eclipses occur very nearly in the same order. This period of recurrence has been known from remote antiquity and is called the *Saros*. There are various other laws which govern the phenomena. But the prophecy made thirteen hundred years beforehand, indicated that the two signs for the advent of the true Mahdi would be that the sun and the moon would be eclipsed in the manner predicted. Eclipses did, no doubt, occur before, but never as a sign of the advent of a heavenly reformer, because there had never been in the history of the world a claimant of any kind at the time of the phenomena described. It is also confirmed by the Holy Quran (75:9-10) which refers to the same prophecy...

Now, as indicated in the hadith, the eclipse of the moon actually occurred on Thursday evening, 7:00 to 9:30 p.m. (Calcutta time), the 13th day of Ramadan, 1311 A.H. (March 20, 1894) and that of the sun occurred on Friday morning, 9:00 to 11:00 a.m. (Calcutta time), the 28th day of the same Ramadan (April 6, 1894). It was recorded and reported in the *Civil and Military Gazette* of Lahore, the *Pioneer of Allāhābād* and all vernacular papers. The eclipse of the moon generally occurs on the 13th, 14th or 15th day of the lunar month, and according to the prophecy, it occurred on the first date. The eclipse of the sun generally takes place on the 27th, 28th or 29th and it occurred on the 28th which was the middle date as predicted. Hence, the Promised Messiah^{as} rightly claimed that the prophecy was fulfilled and that it was a strong evidence of the truth of his claim. People marvelled at the manner in which the Promised Messiah^{as}'s claim was supported by heavenly signs. Seekers after truth poured into Qadian, visitors came from distant places. The Promised Messiah^{as}'s correspondence swelled. The Promised Messiah^{as} wrote the following on the title page of this book with caption "Warning": "This book along with the first part had been prepared to counter the arguments advanced by Padre 'Imād-ud-Dīn and Maulāvī Muḥammad Ḥussain Batālvī along with a prize of Rs. 5,000 with the

condition that both of them were welcome to write a book as convincingly as one produced by me.” Both of them are given one month’s period, i.e., by the end of June 1894 after which it should be assumed that they had run away from the challenge. The Promised Messiah^{as} further enlarged the scope of the challenge by inviting all the Padres to join and also extended the grace period to three months.

The Promised Messiah^{as} further offered a reward of Rs.1,000 each to any person who could produce a single hadith wherein it had been asserted that the advent of any other prophet had been heralded and supported by solar and lunar eclipses jointly taking place in the same month. He offered another prize of Rs.1,000 to any one, who could prove with the help of Arabic grammar, poetry or prose wherein the moon of the first night has been called as *Qamar*. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, p. 418)

Specimen of Writing

The correct interpretation and the true and correct meaning [of the *ḥadīth*] is that ‘the moon would be eclipsed on the first night in the month of Ramadan’ means that it will be eclipsed on the first of the three nights in which it is full, as you well-know the expression *ayyām-e-bīd* [white days].... Also, the meaning of his words that ‘the sun would be eclipsed on the middle [day]’ is that the solar eclipse would occur in a manner that it would split in the middle the days on which an eclipse takes place.... I have not said this on my own; rather, it is a revelation from the Lord of the worlds. (*Nūrul-Ḥaqq*, part 2, pp. 13, 15, 19, *Rūḥānī Khazā’in*, vol. 8, pp. 201, 204, 210)



ITMĀMUL-ḤUJJAH

The Final Argument



Volume Number	8
Book Number	3
Progressive Number	28
Title of the Book	Itmāmul-Ḥujjah
English Version	The Final Argument
Language	Arabic/Urdu
Number of Pages	42
Year Written	1894
Year Printed	1894
Name of the Press	Gulzār Muḥammadī Press, Lahore



Background

In 1894, a Maulavī of Amritsar, Maulavī Rosol Bābā, wrote a book entitled *Ḥayātul-Masīḥ*, in which he contended that Jesus Christ is alive and sitting in heaven. This Maulavī was among those nine bad *Maulavīs* who had been mentioned in another book, *Anjām-e-Ātham* (End of Ātham). This Maulavī issued a challenge to the Promised Messiah^{as} in this pamphlet to demolish his arguments about the fact that Jesus Christ is alive.

The Book

The Promised Messiah^{as} wrote another of his epoch-making books, in which he demolished point by point the arguments advanced by Maulavī Rosol Bābā in the book *Ḥayātul-Masīḥ*. The Promised Messiah^{as} extensively quoted from the Holy Quran, the hadith and the Sayings of the respected scholars and divines to support his contention that Jesus Christ died a natural death and did not die on the Cross and is not sitting in heaven as believed by most Muslims. Maulavī Rosol Bābā had the audacity of offering a prize of Rs. 1,000 to the Promised Messiah^{as} for writing a book in refutation of his own. The Promised Messiah^{as} accepted the challenge promptly and observed that he was prepared to accept Maulavī Muḥammad Ḥussain Batālvī - his sworn enemy - as a judge in this contest and asked Maulavī Rosol Bābā to deposit the money (Rs.1,000) with a third party but he failed to do so.

He said that the only condition he proposed for winning this prize was that Maulavī Muḥammad Ḥussain Batālvī and Maulavī Rosol Bābā read his book from the first page to the last, and then they should take an oath at a public meeting that they believe that Jesus Christ was alive and that the book written by the Promised Messiah^{as} did not convincingly demolish the arguments advanced by Maulavī Rusul Bābā.

Furthermore, these *Maulavīs* while taking an oath, should also state that “if what I have stated is a lie, then I pray that I might die as a

leper or become blind and people attending the meeting should say “*Āmīn, Āmīn*” on this prayer. If, on the expiry of one year, neither of these people die, then the amount announced by Maulavī Rusul Bābā would be refunded to him and the Promised Messiah^{as} would be open to any penalty.”

Specimen of Writing

Though the booklet *Nūrul-Haqq* has been written as a challenge to the Christians who claim to be divines yet Maulavī Muḥammad Ḥussain Batālvī and those who follow in his footsteps, like Miāñ Rosol Bābā, who have declared me a disbeliever and who reviled me, are not excluded from this challenge. The revelation received by me shows that none of the disbelievers, or of those who have declared me a disbeliever, will be able to write a refutation of the booklet *Nūrul-Haqq*, because they are false and impostors, ignorant and stupid. (*Itmāmul Hujjah*, p. 24, *Rūḥānī Khazā'in*, vol. 8, p. 303)

...The man who in his being and his attributes and his actions and through his spiritual and holy faculties set an example of perfection, in knowledge and action and in sincerity and steadfastness, and was called the perfect man was Muḥammad, peace be on him.... The man who was most perfect as man and as Prophet, and came with full blessings, and who through a spiritual revival and resurrection manifested the first judgment in the world and revived the dead world, that blessed Prophet, the Seal of the Prophets, the leader of the righteous ones, the pride of the Prophets, was Muḥammad, the chosen one, peace be on him. Our Lord, send down on that beloved Prophet that mercy and blessing that Thou hast not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world then we would have no proof of the truth of lesser Prophets like Jonah, Job, Jesus son of Mary, Malachi, John, Zakaria, etc. Though they were favourites and honoured and were beloved ones of Almighty God, they are under obligation to this Prophet that they were accepted

in the world as true Prophets. O Allāh, send down Thy blessings on him and on his people and on his companions, all of them. Our last word is that all praise belongs to Allāh, Lord of the worlds (*Itmāmūl Hujjah*, p. 36, *Rūḥānī Khazā'in*, vol. 8, p. 308)

Impact

On publication of this book, the Promised Messiah^{as}'s challenge was sent by registered post to both the *Maulavīs* (Maulavī Rusul Bābā and Maulavī Muḥammad Ḥussain Batālvī), but none had the courage to accept such an open challenge and both of them kept mum over the challenge.

It is noteworthy that Maulavī Rusul Bābā died on December 8, 1902, as a victim of plague in Amritsar.



SIRRUL-KHILĀFAH

The Reality of Khilāfat



Volume Number	8
Book Number	4
Progressive Number	29
Title of the Book	Sirrul-Khilāfah
English Version	The Reality of Khilāfat
Language	Arabic/Urdu
Number of Pages	194
Year Written	1894
Year Printed	1894
Name of the Press	Riād-e-Hind Press, Amritsar



Background

The Promised Messiah^{as} wrote this book to express authentic views on the centuries old differences between Sunni and Shia which often had resulted in running battles between Sunni and Shia sect on the issue of *Khilāfat*. This book is in ornate, beautiful and high flown Arabic, this very style was in itself a challenge to contemporary Sunni and Shia clergy who questioned his command on Arabic language. Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in his introduction to the book said: “This book became necessary on account of tension existing between these two sects. The Promised Messiah^{as} using cogent arguments settled the issue of *Khilāfat* in a very fine style.”

With this book, the Promised Messiah^{as} attached a leaflet. He writes: “I can say about these books that God Himself helped me to write them, I cannot call them divine revelations, but I can say with a great deal of emphasis that it was special divine assistance that made my hand write these books.” (*Sirrul-Khilāfab*, pp. 82, *Rūḥānī Khazā'in*, vol. 8, pp. 415-416).

The Book & Specimen

The Promised Messiah^{as} contended in this scholarly book: “It was wrong on the part of the Shia to curse Abū Bakr, ‘Umar and ‘Uthmān as they were the rightful Caliphs of Islam. They were not wrongdoers or usurpers. They were the truest of Muslims having served the Holy Prophet^{sa} all their lives.” The Promised Messiah^{as} quoted verses from the Holy Quran in support of his statement and referred to historical facts which could not be denied. It was pointed out that in the time of the Holy Prophet^{sa}, those who left their homes and their friends and their property and their goods for the sake of Allāh and His Messenger and were persecuted by the disbelievers and were driven out by the evildoers and yet remained steadfast, like the best and virtuous of men and became his Successors. These Caliphs did not fill their homes with silver and cash and returned everything they acquired from the *Baitul*

Māl and did not make their sons their successors like the sons of the worldly kings and like those gone astray, and they lived in this world in the garment of poverty and want and did not incline towards ease and luxury like those who are rulers and chiefs. How can it be imagined about them that they robbed the people of their wealth through transgression and inclined towards usurping and robbing? Can such a course of action be result of the company of the Holy Prophet^{sa} who was the best of the Universe? Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, in the introduction to the book on page 9, quoting from the Arabic text, indicated that the Promised Messiah^{as} expressed the view that some members of the Shia community quarrel with the Sunnis in this matter and the days of this quarrel had indeed lengthened and often this bitter quarrel led them to bitter feuds and lawsuits. He was sorry about them as signs have indeed become manifest for them and conclusive evidence has come to light, but still they run away and do not reflect like those fair and just. The Promised Messiah^{as} invited them to a course of action which would open their eyes. He invited them to gather in a field and entreat the Almighty Lord and invoke Allāh's curse on the liar. If then the effect of the prayer of the Promised Messiah^{as} is not evident within one year, he shall accept for himself any punishment and he shall affirm that they are truthful and he shall also give them Rs. 5,000 .

The Promised Messiah spoke very highly of 'Alī towards whom he felt a personal attachment on account of a vision which he had seen. But if the Shias insisted, he said, in holding that the first three Caliphs of Islam were wrongdoers and usurpers, he must point out that 'Alī, too, according to their beliefs, proved himself unworthy of the trust placed in him because he owed allegiance to them as true Caliphs and prayed behind them five times every day and helped them in every respect. As a true Muslim, he would never have done that, had he seen anything un-Islamic in the first three Caliphs.

Then the Promised Messiah^{as} explained his own mission and said that Jesus was dead and so was the Imam of the Shias whose advent they awaited. He was the Imam of the age and God had sent him.

On August 14, 1894, Maulavī ‘Abdul Karīm wrote a letter to Maulavī ‘Abdur Raḥmān Lakhūke in reply to his postcard saying that there was no limit to the period in which he could produce a book in opposition to *Sirrul-Khilāfah*. He could take all the time he wanted, and yet, he could not produce a rejoinder.



ANWĀRUL-ISLĀM

The Light of Islam

◆◆◆

Volume Number	9
Book Number	1
Progressive Number	30
Title of the Book	Anwārul-Islām
English Version	The Light of Islam
Language	Urdu
Number of Pages	125
Year Written	1894
Year Printed	1894
Name of the Press	Punjab Press, Sialkot

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Background

Once fifteen months had passed after the debate that was held by the Promised Messiah^{as} with Christians, the Promised Messiah^{as} prophesied that ‘Abdullāh Ātham would die within the period, as stipulated by him: “if he did not turn to the truth and repent.” When the sun set on September 4, 1894, there was an uproar and great commotion. The stipulated period had expired and Ātham was still alive.

Mullāhs and Christian missionaries who were always anxious to run down the Promised Messiah^{as} by every means available to them felt extremely jubilant and published leaflets, delivered speeches and wrote articles declaring that Ātham was still alive and the Promised Messiah^{as}'s prophecy proved wrong. Ātham was paraded in the streets in boisterous processions and a great fuss was raised over the matter for a time.

The word of God came to the Promised Messiah^{as} on the night between September 4 and 5, drawing his attention to the “qualifying words” of the prophecy and declaring that Ātham had turned towards the truth. It is no doubt a fact that Ātham had kept unusually quiet.

He had made no speeches against Islam, and had written no articles or books during all these months. He was extremely frightened even at the moment when the prophecy was announced. Thereafter, he had remained overwhelmed by the fear and was so much terrified at heart that he dared not even reiterate his own beliefs in public or preach against Islam, as was his wont. Not only he kept silent, but he also felt uneasy and restless. From Amritsar he moved to Ludhiana and thence to Ferozepur and from there to some other place. He became a victim of illusions and hallucinations. He was harassed, he said: “a trained reptile wanted to kill him.” He was afraid of dogs. Strange men armed with lances and horrible spirits haunted him everywhere. He was scared of death. His sons-in-law (one at Ludhiana and the other at Ferozepur) were influential government officials. His relatives, friends

and servants were all around him; the whole police force was at his service to protect him. But nothing seemed to be of any avail. In fact, there was nothing of a physical nature that could rob him of the peace of his mind. His own imagination tortured him. He had no tranquillity and his very faith seemed to have left him. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, pp. 422-423)

The Book

In this book, the Promised Messiah^{as} discussed the point raised by the Christians and all those who were happy on what they called on the non-fulfilment of the prophecy of the Promised Messiah^{as}, he regretted that even Muslims had joined the Christians in making fun of him, especially when the debate was held by the Promised Messiah^{as} to establish the superiority and the truth of the Holy Prophet^{sa} and the Holy Quran over Jesus Christ and the Bible.

To convince the public that Ātham had actually changed his attitude towards Islam, the Promised Messiah^{as} asked him to deny it openly, and if he had not, in which case, the Promised Messiah^{as} prophesied, Ātham would actually be stricken with death within one year. Otherwise, the Promised Messiah^{as} promised to pay a sum of Rs 1,000 as a penalty by way of acknowledgment of his defeat.

He invited Ātham to declare in an open meeting under a most solemn oath that he had not turned to the truth. He offered him Rs.2,000 but Ātham did not come forward. He would not take the oath. The Promised Messiah^{as} sent registered letters to Ātham, Rev. Dr. Henry Martyn Clark and Imad-du-Din. In answer to these letters, Dr. Clark wrote to state that Ātham was not prepared to take the oath.

In the next leaflet, therefore, the Promised Messiah^{as} offered Rs. 2,000 and asked Ātham again to come forward and swear in the name of God as witness that he had not changed his attitude.

Specimen of Writing

It is the eternal way of God that until a disbeliever or a denier of truth becomes so bold and daring as to create the causes of his ruin with his own hands God Almighty does not destroy him by way of punishment. When the time of his punishment approaches he generates causes on account of which the decree of his destruction is recorded. The Book of God has laid down this law from the beginning which has ever been God's way and is unchangeable (*Anwārul-Islām*, p. 3, *Rūḥānī Khazā'in*, vol. 9, p. 3)

Impact

Despite the fact that the Promised Messiah^{as} issued four posters extending an open invitation with rewards totalling Rs. 4,000, Ātham was so much afraid that he did not dare take the oath which the Promised Messiah^{as} repeatedly asked him to take the oath, thereby confirming the fact, that during the period of 15 months he actually had turned to the truth and repented and also on what he had said against the Holy Prophet^{sa} and Islam.



MINANUR-RAḤMĀN

The Blessings of the Gracious God



Volume Number	9
Book Number	2
Progressive Number	31
Title of the Book	Minanur-Raḥmān
English Version	The Blessings of the Gracious God
Language	Arabic (with translation in Urdu)
Number of Pages	123
Year Written	1895
Year Printed	1922
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} was hurt and aggrieved that the Muslim clergy is so neglectful of the treasures lying hidden in the Holy Quran and in his anxiety to look for some divine help, while absorbed in reading the Holy book, he found a sparkling verse which, when paraphrased, says: “We have revealed Quran in Arabic” this verse revealed on me,” the Promised Messiah^{as} says the greatness and versatility of Arabic and established beyond any measure of doubt that Arabic is mother of all languages and as the Holy Quran is the mother of all divine scriptures.

Later the Promised Messiah^{as} issued a leaflet about this book. It says: “This book is a wondrous book. Some verses of the Holy Quran have drawn my attention to the fact Arabic-is-the mother of all languages and that Arabic is the fountain from which all languages flow. Thereby the Holy Quran has done a great service to whole mankind by pointing out this great truth.”

The Book

This book is a monument of scientific research, the true value of which becomes manifest as time passes. In this work, he proved that Arabic was the mother of all languages. Hence, it was the fittest vehicle for the communication of God’s most universal and perfect message to mankind.

In this book, the Promised Messiah^{as} discussed three points, namely:

- There is something common between all the languages of the world.
- Arabic is the mother of all languages.
- Being a perfect language, Arabic is a language of divine revelation.

To show that there is something common in all languages, a long list of common words was prepared by Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn, Maulavī ‘Abdul Karīm, Munshī Ghulām Qādir Faṣīḥ, Mirzā Khudā Bakhsh, Muftī Muḥammad Ṣādiq, Miān Muḥammad Khān, and Munshī Ghulām Muḥammad. The first two did most of the work. Later Sheikh Muḥammad Maḥzar performed a great deal of research on various languages, proving the Promised Messiah’s^{as} dissertation about the Arabic language being the mother of all tongues was unchallengeable.

To show that Arabic is the original language of the mankind, the Promised Messiah^{as} says: "It is the natural language and it has the power of describing the finest points and reflecting the most delicate shades of the beauty of nature. Again, it contains the characteristics of all other languages." In point of conjugation the Arabic resembles to the Sanskrit.

Arabic possesses a perfect vocabulary of roots which are comprehensive. Every possible subject can be expressed in Arabic by means of root-words and there is nothing lacking in it. There is a perfect system that runs throughout the language and it is very well related. Words are pregnant with meanings, and a few words express what another language would take far greater number of words to express the same thought

The finest shades of feeling can be most delicately expressed in Arabic. Sanskrit, it is said, has only 400 roots, but there are more than 2,700,000 roots in Arabic. The Promised Messiah^{as} declared that he would offer Rs. 5,000 as a reward to anyone who could show that any other language could compete with Arabic in the afore-mentioned characteristics.

To show the wealth, the beauty and the universal character of Arabic, the Promised Messiah^{as} marshalled such arguments and cited so many instances that one is amazed to discover that Arabic in fact is the mother of languages. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 442-443)

Specimen of Writing

Glory be to Arabic, how beautiful is its countenance looking out of perfectly-illumined mantles! The earth has been brightened with its exalted lights, and it has been proved to possess the climax of the yearnings of man. In it are found wonders of the All-Wise and Powerful Maker, as they are found in everything which proceeds from the Great Creator. Allāh has perfectly all its limbs and has not left out anything from its beauty and splendour, and no doubt you will find it perfect in expression, comprising all the objectives of man. There is no action that begins at any period of time, nor is there any attribute out of the attributes of Allāh, the Bestower, nor is there any doctrine out of the doctrines of mankind, but there is in Arabic an elementary word apposite to it. Should you have a doubt let us know the contrary. (*Minanur-Raḥmān*, pp. 68-69, *Rūḥānī Khazā'in*, vol. 9, pp. 193-194)



ḌIYĀ'UL-ḤAQQ

The Torch of Truth



Volume Number	9
Book Number	3
Progressive Number	32
Title of the Book	Ḍiyā'ul-Ḥaqq
English Version	The Torch of Truth
Language	Urdu
Number of Pages	75
Year Written	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The accusations and allegations of the Christians, as well as the Mullāhs, continued unabated against the Promised Messiah^{as} on the alleged non-fulfilment of the prophecy about Ātham's death within the specified period of fifteen months. The attacks were made jointly at a time when the Promised Messiah^{as} was engaged in writing his monumental scientific work on Arabic language entitled *Minanur-Rahmān*.

The Book

Though the Promised Messiah^{as} had answered each and every objection, yet the Christians kept on harping upon the same tune that his prophecy was not fulfilled. Therefore, the Promised Messiah^{as} wrote in May 1895, a book entitled *Ḍiyā'ul-Ḥaqq*, in which he explained that the prophecy was fulfilled and reiterated that the refusal of Ātham to take an oath was evidence of the fact that he had turned towards the truth.

Ātham could have sought shelter from snakes and lancers by setting the law in motion against them, but he did not do so, in spite of the fact that his friends and colleagues did their best to persuade him to do so. It was a question of personal injury to the honour of Christianity. The faith itself was at stake. If the Promised Messiah^{as} were exposed in court, Christendom would have won a decisive victory over Islam and hundreds of people would have been converted. But Ātham never went to court, nor did he come forward to swear that he had not turned towards the truth.

The Christian journal, *Nūr Afshān*, dated September 13, 1895 published an article in which it was said that 12 months had passed and Ātham was still alive. So the Promised Messiah^{as} issued a leaflet in which he explained that he had not yet fixed a time for Ātham 's Death. Twelve months were the limit if he had taken the oath.

Specimen of Writing

The reason of writing this book is that even after issuing four leaflet, a simple fact is not yet clear to Christian missionaries. My prophecy about ‘Abdullāh Ātham had been fulfilled. It is unfortunate that Christian missionaries did not carefully read these leaflets and still using misleading language and repeatedly stressing the absurd claim that the Prophecy did not fulfill. But we have fulfilled the obligation that we had, that is, had Ātham not recognized the truth, which was the integral condition of the prophecy (as it is claimed), then he is invited to take an oath in public meeting that he did not recoil and get his reward of four thousand rupees. But Ātham Ṣāhib has refused to take an oath. His claim is that his religion did not allow him to take the oath. This is based on pure fabrication and lie. His elders have always taken oath. However, Dr. Henry Martyn Clark issued a filthy leaflet in Amritsar which reflected his odious personality, in which he maintained that swearing in our religion is like eating pork by Muslim, then St. Paul who had taken oath all his life had been eating pork all his life and St. Peter did the same thing, how this had become illegal (haram) in case of ‘Abdullāh Ātham. Everybody knows that among Christian taking of oath is not only permissible but in some cases they are obliged to take oath. British Courts which did not coerce anyone going against their religion, did not keep Christians out of purview of taking of oath. And it is on record that even Ātham Ṣāhib had taken oath in Courts.

What would have been better that these Christian missionaries should have forced him to take an oath or force him to pay compensation for putting Christians in such an embarrassing situation or they should have issued a leaflet that in reality Ātham Ṣāhib was a liar.

But instead of adopting this course, they had come out in open using abusive language and they advanced this lame excuse that Ātham Ṣāhib did not accept Islam openly. But, any fair minded person could

understand that the condition mentioned in the said prophecy did not contain this wording “if Ātham Ṣāhib accept Islam openly then he would escape the death otherwise not.” The said prophecy only contain the simple word: “recoil”, then this wording would have made him to accept the truth privately, so to maintain that the prophecy demanded accepting the truth openly is baseless. (*Ḍiyā’ul-Ḥaqq*, pp. 8-9, *Rūḥānī Khazā’in*, vol. 9, pp. 256-257)



NŪRUL-QUR'ĀN (Number I)

The Light of the Holy Quran (Number I)



Volume Number	9
Book Number	4
Progressive Number	33
Title of the Book	Nūrul-Qur'ān (Number I)
English Version	The Light of the Holy Quran (Number I)
Language	Urdu
Number of Pages	42 (was intended as a magazine)
Quarterly Magazine	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} for a long time had been quietly contemplating over the persistent attacks of Christians on Islam and the Holy Prophet^{sa}. He had been for a long time feeling a great necessity of a quarterly magazine which could counter, from time to time, attacks made on the Holy Quran and Islam.

The Magazine

The first issue of this quarterly magazine came out in 1895. It was published at the recently set up Press in Qadian, namely *Ḍiyā'ul-Islām* Press.

The first issue was devoted to discussing at length the beauty and excellences of the teachings of the Holy Quran. Its object was to acquaint the people with the graces and the spiritual miracles that were contained in this Holy Book. He argued that this was the book, which endowed mankind with the peace, tranquillity and mental ease that they had been searching since the dawn of civilization.

A revealed book, the Promised Messiah^{as} argued, should not merely make assertions; it should also give reasons to convince the people of its truth and the excellences. The Promised Messiah^{as} also suggested that the well-known doctrine of Trinity was not the discovery or the invention of the Christians. It had, on the other hand, been borrowed from the Hindūism through the Greeks. Some European writers were also quoted in support of this contention.



NŪRUL-QUR'ĀN (Number II)

The Light of the Holy Quran (Number II)



Volume Number	9
Book Number	5
Progressive Number	34
Title of the Book	Nūrul-Qur'ān (Number II)
English Version	The Light of the Holy Quran (Number II)
Language	Urdu
Number of Pages	83
Magazine Format	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Fateḥ Masīḥ, a Christian missionary, was posted at Fateḥgarh, District Gurdāspūr. He wrote two letters to the Promised Messiah^{as} in which he poured abuses upon the Holy Personage of the Founder of Islam. He wrote in a scurrilous manner concerning his marriages, character and the Islamic conception of paradise. In answer to these letters, the Promised Messiah^{as} wrote the second issue of the *Nūrul-Qur'ān*. It was priced eight *annas* (equal to a nickel) and covered about 80 pages.

Magazine Number II

This was originally planned as a quarterly magazine. This was the second issue.

Christians had maligned the Holy Prophet^{sa} for a long time by means of the press and the platform. Now, in writing such foul letters, they were certainly going too far. The Promised Messiah^{as} had repeatedly tried to stop it with reasons and persuasion but to no avail. So, he was compelled to retort in defence and retort he did with such crushing effect that the Indian Church was groaning and creaking under the overpowering weight of his reprisal. The Literary Secretary of the National Council of the YMCA of India and Ceylon had to say in anguish: “Aḥmad and his editors seem to have surpassed the literature of all ages and nations in so far as it was accessible to them in order to make one mighty and virulent attack to besmirch and belittle the character of Jesus of Nazareth.”

In his preface to the *Nūrul-Qur'ān (Number II)*, the Promised Messiah^{as} observed:

We are sorry to have declared that this issue of the *Nūrul-Qur'ān* has been published in reply to a man who, instead of observing decency, used abusive language with regard to our master, the Holy Prophet^{sa} and on account of his own foul nature, he has, through clear fabrication, heaped such slanders upon the head of a leader and a

pure hearted person, that one shudders to hear them. Hence, we have had to retort in defence only to stop people doing this.

The Christians have presented such a Yasū'(Jesus) who claims divinity and with his own exception he regards everyone (Prophet) from the first to the last as accursed and he found them of committing evil acts as are punishable with condemnation. The Holy Quran has not informed us of such a rude and foul-mouthed Yasū' and we were amazed at his character.

Yasū', who himself claims to be God and those who are thousand times better than him, abuses them profusely. So in our writing wherever we referred to Yasū' is the one presented by Christians and this absolutely did not refer to Jesus son of Mary who is respectfully mentioned in the Holy Quran. We adopted this course after listening to an unceasing flow of vituperation and abuses of Christian missionaries. As a matter of reality, Christian missionaries have surpassed all norms of decency in their books, which are packed with vituperation and filthy abuses against the Holy Prophet and Islam.

The Promised Messiah^{as} assured those Christian missionary who adopt politeness and decency, they would be treated in different manner.

...The Quran has not informed us of such an impertinent and foul-mouthed Yasū'. We wonder very much at the person who himself laid claim to divinity and abused such pure people as were with him. So in our discourse we mean everywhere the imaginary Jesus of the Christians and not the humble servant of God, as mentioned in the Holy Quran, 'Isā Ibn Maryam who was a Prophet and who, as mentioned in the Holy Quran, is not at all meant, nor intended to be addressed in these harsh words.

We have adopted this form after continuously listening to abuses from Christian missionaries for no less than 40 years. (*Nūrul-Qur'ān (Number II)*, An Important Note for the Reader, pp. 1-2, *Rūḥānī Khazā'in*, vol. 9, pp. 374-375)

The Promised Messiah^{as} also wrote a letter to Fateḥ Masīḥ on February 1, 1895, in which he said that the harsh words in his answer were not used in any fit or temper but only to teach the Christian missionary how to behave decently in such matters.

Specimen of Writing

The Holy Quran has cursed the liars and it adds that liars are companions of Satan. Liars are also dishonest...Satan also engulfs the liars .The Holy Quran does not only command that do not indulge in lying but also do not sit among the company of liars and do not befriend them .Fear God and keep the company of truthful.

It is stated further, when ever you speak, speak the truth and do not say a lie even in jest. Now be frank, and tell where is this teaching in the Bible. Had there been such a teaching then how among **the Christians absurd practices of April Fool** have come into existence and these continue up to now. See how absurd is this practice, it is taken as a sign of politeness. (*Nūrul-Qur'ān*, Part II, p. 33, *Rūḥānī Khazā'in*, vol. 9, p. 408)



MI'YĀRUL-MADHĀHIB

The Criterion for Religions



Volume Number	9
Book Number	6
Progressive Number	35
Title of the Book	Mi'yārul-Madhāhib
English Version	The Criterion for Religions
Language	Urdu
Number of Pages	34
Year Written	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as}'s thirst for establishing the supremacy of Islam over other religions was simply unquenchable. After every book, which he wrote to highlight the sublimity of Islam he found new points and new aspects that prompted him to write how the teachings of Islam were superior to the teachings of all other faiths.

The Book

This book, *Mi'yārul-Madhāhib*, examines Islam from an entirely new angle, how Islam responds to challenges posed by nature. It is from this angle that he examined features of the Āryah Samāj and Christianity and then compared them to Islam. The Promised Messiah^{as} contended that the teachings contained in the Holy Quran were in strict accord with instinctive human requirements and it took them to a higher plank of sublimity and spiritualism. The comparative study thus presented in this book gives to the reader a bird's eye view of the existing religions and brings out sharply the characteristics of Islam. Islam is strictly in accord with human nature and appeals to mankind.

Specimen of Writing

The God of Aryans had no power of any creation, but it is said that he can join some of the created material, but the Yasū' of Christians had not even that power. When he was put on the Cross and the Jews coaxed him if you could save yourselves now then we could believe in you, and then he was helpless and saving himself was a great challenge, he could not even keep the soul linked with the body. Then some people behind scenes made up the story that he became alive in his grave. (*Mi'yārul-Madhāhib*, p. 12, *Rūḥānī Khazā'in*, vol. 9, p. 470)

The third religion (in comparison to Aryans and Christianity) is Islam. Finding God in this religion is very simple and is in accordance to human nature. The Holy Quran guides - and direct to a God - and is a clearly mirrored in Laws of Nature. His Might and Wisdom clearly sparkled and reflected in every iota (*Mi'yārul-Madhāhib*, p. 28, *Rūhānī Khazā'in*, vol. 9, p. 486)



ĀRYAH DHARAM

The Āryah Faith



Volume Number	10
Book Number	1
Progressive Number	36
Title of the Book	Āryah Dharam
English Version	The Āryah Faith
Language	Urdu
Number of Pages	108
Year Written	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} had to embark upon this project because the Āryah Samājists of Qadian following in the footsteps of the Christians thought that the best way of defence of their religion was to launch an attack on the Holy Prophet^{sa} and present him as a disgraceful man who indulged in unbridled sexual lust.

The Book

The Promised Messiah^{as} in this book undertook a critical analysis of the doctrines of the Āryah Samāj. This analysis had to be undertaken to silence the Āryah Samājists who thought that they could get away by throwing stones on the Holy Prophet^{sa} while they were sitting in glass houses. He chose one of their doctrines called *Niyog* and exposed its disgusting nature to public view. How this doctrine is extremely indecent and repugnant to man's natural and moral sense is evident from the fact that the Hindus do not openly practise or preach it. At first, the Promised Messiah^{as} would not believe that man could sink so low in immorality. Therefore, he convened a public meeting on July 30, 1895, in the mosque at Qadian and four members of the Āryah Samāj were invited to attend the meeting. They were then questioned about this doctrine and they had to admit its existence and acknowledge it as laid down in *Satyārath Prakāsh*.

Decency does not permit one to go into the subject in detail but this account would be incomplete if no mention is made of this ugly doctrine. The essence of the doctrine of *Niyog* is this: If a man is without a male issue, he may permit his wife to have a sexual intercourse with another man or a number of men until the desired number of sons is obtained. The marriage remains intact and the wife must serve her husband also during this period. The husband need not be an imbecile or impotent. If he likes, he can also continue to have intercourse with his wife. The sons born out of the *Niyog* are regarded his sons. A man can even have intercourse with as many as 11 women

(one after the other) just as a women may enter into sexual relation with 11 men (one after the other). This doctrine is said to be based upon the authority of The Vedas as interpreted by Swāmī Dyānand in his book, *Satyārath Prakāsh* (Urdu 9th edition, published by Rājpal of Lahore, Chapter 4, or see 3rd edition of English translation, Imperial Printing Press, Lahore, 1927). (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 446).

Niyog seems to be a complete negation of all that is the characteristic of human decency and manliness. It is neither a communal marriage nor polyandry. Both are no doubt unnatural and perverse but they do involve certain duties and obligations. At least they are looked upon as forms of marriage by people who practise this. *Niyog*, it appears, to be another name for adultery. It is no marriage at all. On the other hand, it implies a complete disregard and violation of the sacred bond of marriage. A man declares himself to be a strict monogamist, his wife is pregnant, yet he is let loose upon other women, especially unprotected widows. There is no remedy for the unfortunate victims of this lust. The marriage tie is indissoluble, so the wife cannot leave him and other women have no legal claim upon him. Thus the irresponsible and the unscrupulous are permitted to cause havoc in society in the name of religion. Human nature revolts against this whole concept. Even animals have a sense of self-respect.

A detailed exposure of *Niyog* - the disgusting doctrine - had put the Āryah Samājists in their proper place. The Promised Messiah^{as} then at length explained various marriages that were contracted by the Holy Prophet^{sa} and also presented the philosophy of Divorce in Islam.

At the end of the book, the Promised Messiah^{as} made a plea for the introduction of a law, which may prohibit the followers of other religions to desist from attacking the creeds of other faiths, specially when such an attack can recoil on their own faith and on their own doctrines. And, if some party publishes the name of book or books which are held in reverence, then the other party should show due

reverence to the book and violation of this be made punishable under Section 298 of the Criminal Procedure Code.

The Promised Messiah^{as} made a plea to the Āryah Samājists and Christians, that they should desist from attacking the noble personage of the Holy Prophet^{sa} but the strangest part of this development was that other Muslims were the first to oppose this, simply because, the proposal had come from the Promised Messiah^{as} whose sole aim was to shield the honour and reputation of the Holy Prophet^{sa}. The plea was signed by 764 Aḥmadis who conveyed their intention to proceed under Section 298 of the CPC.

Specimen of Writing

Of the other books that are accepted by us the Ṣaḥīḥ of Bukhārī ranks as the first. All its *Abādīth* which are not opposed to the Holy Quran are in our view authoritative. Next comes the Ṣaḥīḥ of Muslim. We accept its authority subject to the condition that it should not be opposed to the Holy Quran and the Ṣaḥīḥ of Bukhārī. Next to them are the compilations of Tirmadhī, Ibn-e-Mājah, the Mu'attā of Imam Mālik, Nisā'ī, Abū Dāwūd and Dār Quṭnī, which we regard as authoritative so long as they are not opposed to the Holy Quran and *Bukhārī* and *Ṣaḥīḥ Muslim*. These are our religious books and these are the conditions under which we accept them.... Every critic must confine himself to these books and these conditions. (*Āryah Dharam*, notes p. 8, *Rūḥānī Khazā'in*, vol. 10, p. 86)



SATT BACHAN

The True Word



Volume Number	10
Book Number	2
Progressive Number	37
Title of the Book	Satt Bachan
English Version	The True Word
Language	Urdu
Number of Pages	192
Year Written	1895
Year Printed	1895
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Pandit Dyānand wrote a book, entitled *Satyārath Prakāsh*, in which he declared that Gurū Nānak was illiterate, who posed as a man of learning and it was out of sheer vanity and conceit that Bābā Nānak was made a saint by ignorant people after his death. The Promised Messiah^{as} took up the cudgels on his behalf against Pandit Dyānand to protect the honour of Bābā Nānak, whose followers had neither read the book, nor had taken any notice of it. So he began to write a book and announced his intention by a leaflet issued on September 1895. The Promised Messiah^{as} writes:

As some papers run by Sikhs have spread this misconception that this book was written with some bad intention or to hurt the feelings, therefore it is pertinent to state that this book is written with all the good intentions and after thorough research. The basic aim of this book is to highlight his great piety and spiritualism and he completely separated himself from Hindu Vedās. He found that the God presented by Islam sparkles with Majesty, Power, Holiness and is Omnipotent. And it is because of his great piety that he declared his belief in Islam. That is because we stated those cogent reasons and proves of this belief. This view was also supported by many British scholars. This is the reason that we have included in this book extracts from Dictionary of Islam page (583-591) by Reverend Hughe's which clearly state that Gurū Bābā Nānak was converted to Islam. (*Satt Bachan*, inside title page, *Rūḥānī Khazā'in*, vol. 10, p. 112)

The Book

The book was completed in 1895. In the first part of the book, the Promised Messiah^{as} refuted all the allegations that had been levelled against Bābā Nānak by Pandit Dyānand. Then, he separated the historical facts from legendary lore that had gathered round the name

of Bābā Nānak in Sikh writings, like the fairy tale and stories relating to Bābā Nānak's visit to Mecca. When Bābā Nānak was in Mecca, it is alleged that the Ka'ba kept moving on from one place to another to avoid Bābā Nānak's feet out of respect. And that the Meccans spoke to Bābā Nānak in Punjābī. Again, it is written that Bābā Nānak met Imam A'zam in Mecca who had in fact died about 700 years earlier. Similarly, it is said that Bābā Nānak met Syed 'Abdul Qādir Jīlānī in Baghdad, although the latter died 400 years before him. Bābā Farīd Shakar Ganj is said to have met Bābā Nānak, while he also had died 200 years before Bābā Nānak.

Contradictions existed even in the *Granth Śāhib* which was compiled 200 years after the demise of Bābā Nānak. The Promised Messiah^{as}, however, contended that there could be no contradiction in Bābā Nānak's words. It was later writers, who interpolated their own ideas into the *Granth Śāhib*. *The Encyclopaedia Britannica* says that the *Granth Śāhib* contains the composition of many people. A most convincing piece of evidence which the Promised Messiah^{as} discovered and recorded in his book is the *Chola Śāhib*. It is a cotton cloak and held very sacred by the Sikhs. So, the Promised Messiah^{as} sent a deputation to the custodian of the *Chola Śāhib* in Dera Bābā Nānak, the deputation reported that they had seen written on the *Chola* verses from the Holy Quran.

The Promised Messiah^{as} decided to see the *Chola* of Bābā Nānak Śāhib himself. So, he went to Dera Bābā Nānak on September 30, 1895. The custodians of the *Chola* did not know what was written on it. The custodians found it unusual that one should be so interested to see the *Chola* in original. The keeper, who was paid fourteen rupees by the people who accompanied the Promised Messiah^{as}, allowed the writings on the *Chola* to be copied out. It openly declared that "Islam was the only true religion and Muḥammad was the Messenger of God."

It was also stated that Bābā Nānak went to Mecca, dressed in blue clothes as a Muslim saint, with a prayer mat in his hand. He called the

Adbān and sat in the Mosque for prayers. The research by the Promised Messiah^{as} also led to the discovery of the fact that Bābā Nānak performed *chillab* [a forty days' religious seclusion] at various places. At Sirsa, there is a small building which is known as an adjunct to Chillā Nānāk. At Multan also, Bābā Nānak performed a *chillab* at the shrine of Shāh Shams Ṭabrez.

Though the Promised Messiah^{as} had done a great service to the Sikhs by answering the objections levelled against their Founder by Swāmī Dyānand, yet some of them were displeased and charged the Promised Messiah^{as} with insulting Bābā Nānak by calling Bābā Gurū Nānak a Muslim saint. Therefore, the Promised Messiah^{as} thought it necessary to refute the allegation declaring that he meant no slight but that he had only brought to light some fresh evidence which showed that Bābā Nānak was a Muslim at heart, which was rather a compliment to their founder. He also reproduced a few pages of his book, *Satt Bachan*, as a specimen to show how the Christians also had attacked the Sikh religion and how he had defended the honour of its founder.

Specimen of Writing

While discussing the Christian belief of crucifixion of the Christ, the Promised Messiah^{as} provided an interesting footnote titled An Ointment of the Disciples and the Other Name is Marham-e-‘Īsā. The Promised Messiah^{as} writes:

This ointment is blessed one which is beneficially used on wounds and removal of sign of wounds. Physicians agree that this ointment was prepared by the disciples for the treatment of his wounds. When Ḥaḍrat ‘Īsā was arrested by Jews and the Jews put him on the Cross with the intention of killing him and proceeded to stretch him on the Cross, God saved him from the evil designs of the Jews and he suffered only slight wounds on his body and because of this curious ointment he was cured and the signs of the wounds disappeared. This

fact is even attested by the New Testament that when Jesus was delivered from the Cross, in reality he regained his life. He met his disciples and conveyed the news that he was alive. Disciples were surprised how he did escape from the Cross and thought it might be that they were looking at his soul. Then Jesus showed his wounds which were caused when he was put on the Cross. Then the disciples came to believe that he was delivered from the Jews.

It is the simplicity of the Christians who believe that Jesus died on the Cross and got an entirely new life if it were so, God had the power of granting him a new life and could also totally cure his wounds, specially when it is said that the body that was elevated to heaven was the reflective one that he was seated on the right hand side of God and if it was so, how the wounds could exist on the reflective body. Jesus himself compared this to the event of Jonah. Jonah did not die in the belly of the fish and had he died, then there was no point in making a comparison....

He lived in hiding for forty days in the settlement under Pilate during which the application of the said ointment cured him and the good natured disciples disseminated the news that he was elevated to the heaven, in fact it was very wise move that the thoughts of Jews were diverted and it was decided beforehand that at an appointed date Jesus would leave the settlement that was under the jurisdiction of Pilate. Disciples saw him off and *Aḥādīth* of Ṭabarānī also prove that Jesus lived another 87 years after this event and during this time he was constantly visiting one country after another and that is why he is known as a Messiah—a person on tour. (*Satt Bachan*, Endnote concerning page 164, pp. A-B, *Rūḥānī Khazā'in*, vol. 10, p. 301-302)



ISLĀMĪ UṢŪL KĪ PHILOSOPHY

The Philosophy of the Teachings of Islam



Volume Number	10
Book Number	3
Progressive Number	38
Title of the Book	Islāmī Uṣŭl Kī Philosophy
English Version:	The Philosophy of the Teachings of Islam
Language	Urdu
Number of Pages	138
Year Written	1896
Year Printed	1897
Name of the Press	Maṭba‘ Siddiqī, Lahore



Background

It was in 1892 that Swāmī Sādhū Shogan Chander interested in reformation of Hindū Dharam conceived the idea of bringing other faiths to a conference. The first conference was held in Ajmer in 1894.

On December 29, 1895, the Promised Messiah^{as} presented a better and improved concept to hold a conference designed to make a comparative study of religions. This conference was intended to give an occasion to the representatives of all creeds - Jews, Christians, Āryas, Parsīs, Brahmūns, Jainies, Bhuddists, Sanātan Dharam, and the Hindus and Atheists to represent the good points of their religions out of their own scriptures in a conference. The Promised Messiah^{as} wanted this conference to be held in Qadian where all those representatives would be entertained at his own expense. He was also ready to pay for the return fare of the guests and to make proper lodging arrangements for them during the length of the conference.

This proposal was not accepted. Towards the end of 1896, a number of people belonging to different faiths, however, decided to hold a conference on these lines in Lahore. The conference was eventually held on December 26, 27, 28, 1896, and it was extended to December 29, on unanimous demand of the audience to hear full speech of the Promised Messiah^{as}.

The Book

The Promised Messiah^{as} was invited to present the views of Islam on the following five subjects, on which the representative of each religion was to give the views of his faith. The subjects were:

- The physical, moral and spiritual conditions of man.
- The state of man after death.
- The object of man's life on earth and the means for attaining the same.
- The effect of action in this life and the next.

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- What are the means for the attainment of spiritual knowledge?

When the Promised Messiah^{as} began writing this essay, he was divinely informed that his essay would come out on top, meaning that his paper would excel all others at the conference. Accordingly, he issued a handbill announcing the Divine Will that his essay would carry the day at the conference.

His paper was to be read on December 27, between 1:30 and 3:30 p.m. As he could not personally attend the conference, he appointed one of his disciples Maulavī ‘Abdul Karīm to read the paper on his behalf. When Maulavī Şāhib began to read the paper, within a short time, such a spell fell upon the assembly that they sat like statues and none realized that the appointed time had come to an end. The audience, however, was greatly agitated to find the time was over, and by that time, not even the answer to the first question was complete. There was, therefore, no limit to their joy, when Maulavī Mubārak ‘Alī of Sialkot, whose address was to follow next, announced that the time allotted to him might be given to the Promised Messiah’s essay. Maulavī ‘Abdul Karīm accordingly continued the reading of the paper till 4.30 p.m., which was the time for the rising of the conference, but even then the answer to first question was not complete. The audience desired that, that part might be concluded before the sitting broke up. The directors accordingly ordered that the reading might be continued and it accordingly went on till 5:30 p.m.

As soon as the reading was over, the audience unanimously requested that the sitting of the conference be extended by another day in order to allow the paper to be finished. Accordingly, arrangements were made so that the sittings next day could be held an hour earlier, at 9:30 a.m., and that the first paper to be read would be that of the Promised Messiah^{as}. On the third day, it had not yet struck nine, when people of all creeds and sects began to pour into the Hall in large numbers and the proceedings commenced punctually at the

appointed time. On this day, also the period of two hours and a half assigned for the finishing of the paper proved inadequate and since the audience with one voice desired that the reading should continue, the directors had no option but to extend the sitting to the next day. In short, it took two days, seven hours and a half to finish the reading. There was a stir in the city of Lahore and everyone agreed that the essay had carried the day at the conference, and the followers of all creeds and sects were unanimous in its praise. Those who wrote the reports of the conference estimated that during the time the paper was being read, the audience gradually swelled between 7000 and 8000, while on earlier days the gathering was small.

Following are some of the comments on this lecture from the Introduction to *Islāmī Uṣūl Kī Philosophy*, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, *Rūḥānī Khazā'in*, vol. 10, pp. 12-16:

A surprising factor of this Conference was that the Promised Messiah^{as} issued a leaflet before the holding of this conference on December 21, 1896 with this heading:

***A GREAT GOOD NEWS FOR THE SEEKERS OF THE
TRUTH***

In the religious Conference beginning on December 26, 27 and 28 in the Lahore Town Hall, an essay of this humble self would be read on the topic of **the beauties and miracles of the Holy Quran**. This will be an essay which would be superior to human intellect and will be one of the **Divine Signs**. The writing of this was prompted by His Command. It will list so many truths and realities and these will brighten Islam like the Sun...and it will be **adjudged as superior to all**.

...*The Civil and Military Gazette* (of Lahore) wrote: "Particular interest centered on the lecture of Mirzā Ghulām Aḥmad of Qadian, a master in the apologetics of Islam. An immense gathering of all sects from far and near assembled to hear the lecture, which as Mirzā

Ghulām Aḥmad himself was unable to attend in person, was read by one of his able scholars Munshī Abdul Karim of Sialkot. The lecture on December 27, which lasted for about three and a half hours, was listened to with rapt attention, though so far it dealt only with the first question. The President and the Executive Committee resolved to extend their sitting to December 29 to enable the completion of the essay.”

Newspaper, *Chaudhvīn Śadī* (Rawalpindi): “The best of these lectures was that of Mirzā Ghulām Aḥmad Qādiāni...The audience was so fascinated by this lecture that sometime each and every sentence was applauded, and on occasions, there was a demand for reading the sentence again and again. Some people left with the visible impression that they had not heard a lecture like this before... We are not followers of Mirzā Ghulām Aḥmad Śāhib, but we cannot do injustice to him. Mirzā Ghulām Aḥmad Śāhib described the Divine philosophy in such a convincing way that people were spell-bound by the beauty of the teachings of Islam...”

...*The Bristol Times and Mirror* writes: “Clearly it is no ordinary person who thus addresses himself to the West.”

...*The Indian Review* writes: “A very entertaining and pleasant reading, lucid, comprehensive and philosophical ... evokes admiration. The book deserves to be in the hands of every Muḥammadan student and also in the libraries of those who wish to know something about Muḥammadan religion.”

...*The Spiritual Journal*, Boston: “Pure Gospel.”

This remarkable epoch-making essay, “The Philosophy of the Teachings of Islam,” has now been translated into over sixty languages including Arabic, English (under the title of *The Philosophy of the Teachings of Islam*), Burmese, Chinese, French, German, Gurmukhi, Hindi, Indonesian, Persian, Spanish, Swahili and many more.

Specimen of Writing

Physical injuries disclose that there is a mysterious relationship between the soul and the body which is beyond the ken of man. Reflection shows that the body is the mother of the soul. The soul does not fall into the womb of a pregnant woman from above. It is a light that is inherent in the sperm which begins to shine forth with the development of the embryo. The Holy Words of God Almighty sets forth that the soul is generated by the framework which is prepared in the womb from the sperm, as it is said: Then We invest the embryo with a new creation which is the soul; so blessed is Allah the Best of Creators (23:15). This process is a deep mystery which points to the real nature of the soul and indicates the strong relationship that subsists between the soul and the body (*Islāmī Uṣūl Kī Philosophy*, p. 7, *Rūḥānī Khazā'in*, vol. 10, p. 321)



ANJĀM-E-ĀTHAM

The Death of Ātham



Volume Number	11
Book Number	1
Progressive Number	39
Title of the Book	Anjām-e-Ātham
English Version	The Death of Ātham
Language	Urdu/Arabic (First 50 pages in Urdu, Part Translation in Persian)
Number of Pages	348
Year Written	1896
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

On the conclusion of *Jang-e-Muqaddas* on June 5, 1893, the Promised Messiah^{as} published a prophecy about ‘Abdullāh Ātham who was the representative of the Christian Community in the debate that ‘Abdullāh Ātham would be thrown into *Hāviya* (Hell) within 15 months - one month corresponding to each day of the debate and that he would be (severely) disgraced “Provided he did not turn to the truth.”

A period of 15 months ended on September 5, 1894, by which day ‘Abdullāh Ātham was still alive. There was a great uproar that the prophecy of the Promised Messiah^{as} turned out to be false as he was still alive. A procession was taken out on September 6, 1894, in Amritsar in which Ātham was paraded as a sign that the Christians had become victorious over Islam. The Promised Messiah^{as} wrote in the *Anwārul-Islām* on September 6, 1894 that the Prophecy made by him was fulfilled in letter and spirit, because during the period of 15 months, ‘Abdullāh Ātham had turned toward the truth and had been quiet and did not say a single word against Islam and the Holy Prophet^{sa}, nor did he write any article or book against Islam during this period.

Since September 6, 1894, the Promised Messiah^{as} issued seven posters one after the other inviting Ātham to take an oath that during the period of 15 months, he did not turn to God, then he would be thrown into *Hāviya* (Hell).

In the posters, he offered a prize of Rs. 1,000 which went on increasing with every poster to Rs. 2,000, Rs. 3,000 and then Rs.4,000, and every time, Ātham was invited to take an oath. During this period, a number of people said that Ātham was weak and old man and it was no wonder that he may die. In order to falsify such an allegation, he was kept alive as a living symbol, how the prophecy of the Promised Messiah^{as} fulfilled. It was on the seventh poster (issued on December 30, 1895) when the Promised Messiah^{as} issued his last poster against

Ātham that the refusal of Ātham had reached a point where he would not be given any further grace period. And, ‘Abdullāh Ātham died on July 27, 1896, i.e., within seven months of the publication of the seventh poster.

The Book

In the book, the Promised Messiah^{as} declared that the word of God was fulfilled and the Prophecy that he made came true. His attitude toward God and his Prophet had brought upon him the decree of punishment. Ātham shuddered when the decree was pronounced. He was dumbfounded and terrified into silence. He turned towards the truth silently in his heart. God allowed him respite as was clearly pointed out by the Promised Messiah^{as} in his book, *Anwārul-Islām*, and also in his leaflet dated October 27, 1894, he had clearly prophesied: “If Ātham does not take the oath, even then, God will not let a culprit go unpunished, who tried to deceive the world by hiding the truth. The days are near, not distant.”

The Promised Messiah^{as} tried to save Ātham from the wrath of God and gave him every opportunity to speak the truth and thus be a witness to the word of God but he could not muster the courage and the respite allowed to him by God, gradually and imperceptibly confirmed him in his deceit until his long silence took the form of veritable falsehood. To grant him further respite would have rendered the cause of raising all the prophets of God absolutely in vain. So, he was stricken with death and the word of God was fulfilled. The book was completed and published in the beginning of 1897. It covered 284 pages with 64 pages of supplement. Most of this book is in Arabic having a Persian translation running underneath. The death of Ātham was a heavenly sign not only for the Christians but for the whole world. Thereafter, the Promised Messiah^{as} did not only address the Christians of India and the Middle East but also the Muslims of India and all other Muslim countries. That is why the book was chiefly written in Arabic and Persian so that all may benefit by it. It was sent

to all countries. It is a collection of four different pamphlets as indicated in the title. The central theme is that he has been divinely commissioned by God and that he is not a self-styled Messiah.

It was to be pointed out that during the period of 15 months from June 5, 1893, a number of Padres did face death.

First, the Leader of the Christian Missionaries, Padre Wrights, died a sudden death. The preacher speaking on the Memorial service said: "Tonight the wrath of God has fallen upon us and his hidden sword had struck him."

Second, Padre Foreman died in Lahore.

Third, Dr. John, an active member of Jandiyala Christian Mission, who had a hand in organizing this debate, died during the stipulated period.

Padre 'Imād-ud-Dīn, who posed as an authority on Arabic and the Holy Quran and who had ridiculed the literary merit of the Holy Quran, met a pathetic disgrace at the hand of the Promised Messiah^{as} when he was offered a reward of Rs. 5,000 for writing a book in Arabic of the literary merit as Ḥaḍrat Aḥmad's *Nūrul-Ḥaqq*, and yet, had not the courage to accept the challenge.

A supplement of 64 pages was added to the book in which the Promised Messiah^{as} enumerated a number of signs that God had shown in his favour. He also published a letter wherein Miān Ghulām Farīd of Chachrān, a well-known Pīr (divine) of India had written to the Promised Messiah^{as} on Rajab 27, 1314 A.H. In it, the Pīr Ṣāhib wrote: "Dearest friend, know that I have cherished the feelings of deep respect for you from the very beginning in order that I may have its reward. Never has any word of disrespect been uttered by me about you. Now I have to inform you that I acknowledge your goodness and there is no doubt about it. I am sure that you are a righteous servant of God."

The Promised Messiah^{as} also referred to the prophecy contained in Sh. ‘Alī Ḥamza’s book, *Jawāhirul Asrār* (840 A.D.): “The Holy Prophet^{sa} said that the Mahdi would appear in a village called Kad’a and that he would have a printed book in his hand in which the names of his Companions would be written and that their number would be 313.” The Promised Messiah^{as} gave a list of his 313 Companions in the book to show that the prophecy was fulfilled in his person.

Another distinctive feature of the supplement is that the Promised Messiah^{as} demolished the image of Christ as presented by Padres of the day. He said that there is no mention in the Holy Quran of the Prophet like the one projected by the Christian in the person of Christ and, therefore, he would not hesitate to demolish his divinity, However, he said that the Holy Quran speaks of a prophet whose name was Jesus, son of Mary. This Prophet was a true Prophet of God, a noble and righteous man, who never made a claim to be the son of God.

The Promised Messiah^{as} said: “I never had written or said any word of disrespect about Jesus, son of Mary. I have no hesitancy in running down a man called Christ, who, as the Christians say, made a claim to be a son of God and who as the Padres claim, had declared that all the prophets coming after him would be false prophets and who called Prophet Moses a robber. It is, therefore, I say that Jesus is a man, who is not even worth of being called a gentleman as presented by Padres. However, I have a great respect for Jesus, son of Mary, who was a human being and a Prophet and who, according to the Holy Quran, testified to the coming of the Holy Prophet^{sa}.”

[Note: The title page of the book combines four journals, namely *Anjām-e-Ātham*, *Khudā-’ī Faiṣlah* (Divine Judgment), *Da’wat-e-Qaum* (Invitation to the Nation), *Maktūbe ‘Arabī Banām ‘Ulamā’* (Letter in Arabic Addressed to Scholars).

Impact

The book was so telling and effective that the Christians became careful in use of their language against the Holy Prophet^{sa} and this was what the Promised Messiah^{as} wanted that the Christian Missionaries should learn manners and become polite and gentle in the use of their language when talking of the Holy Prophet^{sa}. The book also created a stir in the intellectual circles of the time, because the entire history of the debate known as *Jang-e-Muqaddas* (Holy War) was traced and the background and the wordings of the prophecy about ‘Abdullāh Ātham were fully explained and presented in proper perspective.



SIRĀJ-E-MUNĪR

The Shining Lamp



Volume Number	12
Book Number	1
Progressive Number	40
Title of the Book	Sirāj-e-Munīr
English Version	The Shining Lamp
Language	Urdu
Number of Pages	102
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} started writing this book in 1888 but he did not complete it till the time he had a Divine sign about the Promised Son. The book contains thirty-seven prophecies about himself, his Companions and about leaders of different faiths.

The Book

The book deals with more than thirty prophecies of the Promised Messiah^{as}. Particularly prophecies which were made by him in regard to ‘Abdullāh Ātham and Pandit Lekh Rām’s death were literally fulfilled.

The book contains a number of prophecies, some concerning other living Āryas at the time of the publication of the book who were witnesses as to what they had experienced in their own cases.

The Promised Messiah^{as} said that he would like to mention the names of those *Maulavīs* who, like the Āryas, were bewildered by the accurate fulfilment of the Divine word and were utterly devoid of spirituality and were befogged by doubts. They would find it worthwhile to read this book.

The book also contains in detail the prophecies relating to his son (Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, the Muṣṭafī-e-Mau‘ūd) and the one referred to in *Sabz Ishtihār* which was issued in 1888. The Promised Messiah^{as} declared in it that comes with a Divine conviction, that the Promised Son had been born and his name was Maḥmūd.

At the end of the book, a complete correspondence between the Promised Messiah^{as} and Ḥaḍrat Khawāja Ghulām Farīd of Bahawalpur (a leading divine) is included. In one of the letters to the Promised Messiah^{as}, Ḥaḍrat Khawāja Ghulām Farīd said: “O my dear brother, you should know that from the very beginning, I have had great respect and regard for you. I have never said anything about you except words of respect and reverence. Through this letter, I inform

you and acknowledge you to be a divinely inspired man. The efforts that you are making for Islam are indeed praiseworthy.”

Specimen of Writing

When we estimate justly, then out of the whole series of Prophets, we find one of high courage and alive and greatly dear to God, the Chief of the Prophets, the pride and the crown of the Messengers, whose name is Muḥammad Muṣṭafā, Aḥmad Mujtabā. By walking under his shadow for ten days one obtains that light which before him could not be obtained in a thousand years.... We have found every light by following the immaculate Prophet and whoever follows him will also find it and he will become so accepted of God that nothing will be impossible for him. The Living God Who is hidden from people, will be his God and all false gods will be trodden under his feet. He will be blessed everywhere and Divine Power will be with him. Peace be on him who follows the guidance (*Sirāj-e-Munir*, p. 80, *Rūḥānī Khazā'in*, vol.12, p. 82)



ISTIFTĀ'

An Inquiry



Volume Number	12
Book Number	2
Progressive Number	41
Title of the Book	Istiftā'
English Version	An Inquiry
Language	Urdu
Number of Pages	33
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Immediately after the death of Pandit Lekh Rām, the Āryah Smājists started making allegations, that it was the Promised Messiah^{as} who had hatched a conspiracy to murder Pandit Lekh Rām. On April 8, 1897, the Police made a surprise raid on the house of the Promised Messiah^{as} on the suggestion of some Hindus that some incriminating documents could be found which could lead to the discovery that the Promised Messiah^{as} had a hand in the murder of Pandit Lekh Rām. By sheer coincidence the first paper that came to the notice of the Police authorities on the spot were the writings of Pandit Lekh Rām and the Promised Messiah^{as} containing an agreement about the prayer duel which Pandit Lekh Rām had entered into with the Promised Messiah^{as} during his 25 days visit to Qadian many years before. A few of these papers were published in the *Istiftā'*.

The Book

The Promised Messiah^{as} addressed a letter to a number of scholars on May 1, 1897, and in this, he explained the purpose and the object of the book. With this letter, he sent a number of publications free. The letter runs as follows:

I beg to enclose a copy of the pamphlet named *Istiftā'*. The motive which has led me to write it is that the Āryah Samājists entertain a false notion that Pandit Lekh Rām was murdered at my instigation. I am inclined to excuse them for this as they are entirely ignorant of the supernatural origin of prophecies. According to their belief, inspiration and revelation from God belonged only to hoary antiquity and now they have become extinct. In other words, a Divine manifestation is not eternal, but only a thing of the past. Therefore, they cannot reconcile to the prophetic phenomena with the present age. However, after a study of the pamphlet, it is hoped that it will not only clear me of the charge of participation direct or

indirect in Pandit Lekh Rām's murder, but will also be useful to those who deny the existence of prophetic revelation in this age and who consider the power of foretelling future events inconsistent with the laws of Nature. At any rate, this pamphlet will be found interesting and instructive by those, who sincerely seek the truth and a reply to the questions:

- Is there a God?
- If so, does He reveal future events to His elite?

I have answered these questions by fully explaining such reasons as conclusively as possible that the prophecy about Pandit Lekh Rām was actually revealed by God and that it was altogether out of the province of man's capabilities and devices to devise his murder. I have repeatedly said that Pandit Lekh Rām had challenged me to make the prophecy concerning himself which, if fulfilled, was to be the sole criterion of the truth or falsehood of Islam and the Āryah faith, and when the prophecy was made, both the parties agreed to give it a wide publicity and awaited its result most anxiously. At last, it has been most clearly and definitely fulfilled. The most curious phase of the prophecy which has been thoroughly discussed in these pages is that it was published in clear and unequivocal words in the *Barāhīn-e-Aḥmadiyyah* about 17 years ago when Pandit Lekh Rām was a boy of 12 or 13 years. The readers of this pamphlet must carefully consider this fact which, I believe, will improve their faculty of discernment and clearly show them the difference between the Divine and human prowess and satisfy their minds. (*Istiftā'*, Preface, pp.1-2, *Rūḥānī Khazā'in*, vol. 12, pp. 107-108)



ḤUJJATULLĀH

God's Final Argument



Volume Number	12
Book Number	3
Progressive Number	42
Title of the Book	Ḥujjatullāh
English Version	God's Final Argument
Language	Arabic (with translation in Urdu)
Number of Pages	112
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

On the death of Pandit Lekh Rām, the Promised Messiah^{as} warned those who opposed him that they were in reality at war with God. He invited them to test his claim and believe in him.

Maulavī ‘Abdul Ḥaq Ghaznavī wrote a highly abusive poster against the Promised Messiah^{as} in which he raised silly objections and challenged the knowledge of Arabic of the Promised Messiah^{as}, and invited to hold a contest in Arabic with him so that the question could be established who knew Arabic better. The Promised Messiah^{as} immediately accepted the offer of a contest and said that since he had no knowledge of Arabic and that he was an illiterate according to Maulavī ‘Abdul Ḥaq Ghaznavī, if as a result of the contest he was overwhelmed in the debate, which would be nothing short of a miracle of God, then the Maulavī would have to offer his hand in *bai‘at* and join the Aḥmadiyyah Jamā‘at. Maulavī ‘Abdul Ḥaq Ghaznavī and his friend, Shaikh Najfī, a Shia, remained silent and refused to honour his own invitation to hold a contest.

The Book

The Promised Messiah^{as} offered them a fresh sign. He wrote this book in Arabic which he began on March 17, 1897 and completed on May 26, 1897, and asked his opponents, particularly Maulavī ‘Abdul Ḥaq Ghaznavī and Shaikh Najfī, (both had written abusive letters to the Promised Messiah^{as} and made assertions that he did not know Arabic) and Maulavī Muḥammad Hussain Batalavi, to produce a book at least comparable to his Arabic and produce the like of it in the same manner within three or four months, then they can treat me as a liar. Further, they were welcome to enlist aid from anyone in producing a book of similar size, using prose and poem and invite Professor Maulavī ‘Abdullāh or any one scholar who can swear that their written book was superior or even equal to mine in quality and the scholar swearing in such manner will be seized by divine punishment within

41 days, then if he survives I will burn all my books and will seek repentance on their hands, this will settle daily bickering between me and them and if they do not advance to accept the challenge then their falsehood would be exposed to public. He allowed them to appoint a professor of Arabic to act as a judge and let him make his award under solemn oath. The Promised Messiah^{as} said if the adjudicator declared that the work of his opponents was superior to his, he would pray to God and if the judge was not then overtaken by the wrath of God within a period of 41 days, he would burn all his books and stand condemned. But no one had the courage to accept this daring challenge.

In this book, which bore the title of *Hujjatullāh*, the Promised Messiah^{as} spoke of the various signs which God had shown in his favour. He also pointed out the error of his Shia opponents. In a graphic and eloquent manner he explained that the Shia beliefs were not right, because the Caliphs, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar and Ḥaḍrat ‘Uthmān, were the rightful Caliphs and Ḥaḍrat ‘Alī had acknowledged them so.



TUḤFA-E-QAIṢARIYYAH

A Gift for the Queen

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Volume Number	12
Book Number	4
Progressive Number	43
Title of the Book	Tuḥfa-e-Qaiṣariyyah
English Version	A Gift for the Queen
Language	Urdu
Number of Pages	31
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

◆◆◆

Background

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in his introduction says: *raison de etre* of the advent of the Promised Messiah^{as} was to highlight the message of the Unity of God and to find new ways and means of spreading the Word of God, therefore the Promised Messiah^{as} seized the opportunity of celebration of Diamond Jubilee of Queen Victoria and wrote this book to spread the Word of God and the message of Islam.

The celebration of the Diamond Jubilee of Queen Victoria by the Promised Messiah^{as} was not an affair to be taken lightly. He made it quite clear that he was not a sycophant looking for material reward. He said on this occasion that as he was the viceregent of God, therefore, he was above all earthly kings and worldly potentates; but as a citizen of India, he thanked the Queen for the peace, freedom and security, which he had enjoyed during her long reign. He sincerely prayed for her true prosperity and happiness. For those, who see this with disapproval, the words of his central prayer for the Queen on this occasion are worth quoting:

O Almighty God! Thou art all Powerful, we beseech Thee that Thou mayest so turn the heart of our gracious Queen that she may give up all creature worship and see the light of Islam. Let her believe in the One God and His Messenger, Muḥammad, till the end of her days.

The Book

He used the book as a vehicle to highlight the excellences and beauties of Islam. In order to attract her attention, the Promised Messiah^{as} wrote:

I have met Jesus several times in visions. I have talked to him and asked him about his real claim and teaching. It is an important fact, and it should not be treated lightly, as Jesus condemned the doctrines of the Atonement, the Trinity and his sonship and declared that such doctrines were a pure fabrication. This evidence of my visions is not a

baseless thing. On the contrary, I feel sure, that if an honest seeker after truth comes and stays with me for some time and wishes to see Jesus in a vision, he can, through the blessings of my attention and prayer, see Jesus and even talk to him on these points and take his evidence. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, pp.539-540)

Specimen of Writing

It is an attractive principle that promotes peace and lays down the foundations of good accord and helps moral conditions that we should accept as true all the prophets, whether they appeared in India or Persia or China or in any other country, and God established their honour and greatness in millions of hearts and made firm the roots of their religions and let them flourish for centuries. This is the principle that the Holy Quran has taught us and according to this principle, we honour the founder of every religion which has become well established, whether of the Hindus or of the Persians or of the Chinese or of the Jews or of the Christians. (*Tuhfa-e-Qaişariyyah*, p. 7, *Rūḥānī Khazā'in*, vol 12, pp. 259)

Of the wonders which God has bestowed upon me, one is that I have met Jesus in a state of wakefulness which is called a vision and have talked to him and have ascertained from him his teaching. It is worth mentioning that Jesus is so horrified at the doctrines like Atonement, Trinity, and Sonship, as if a great falsehood had been fastened upon him. This evidence of vision is not without support. I believe firmly that if a sincere seeker after truth would come and stay with me for a period and would wish to meet Jesus in a vision he could do so through the blessings of my supplications and attention. He can also talk to him and receive his assurances with regard to his teachings, for I am a person in whose soul, the soul of Jesus is reflected. (*Tuhfa-e-Qaişariyyah*, p. 21, *Rūḥānī Khazā'in*, vol. 12, pp. 273)



JALSA-E-AḤBĀB

A Gathering of Friends



Volume Number	12
Book Number	5
Progressive Number	44
Title of the Book	Jalsa-e-Aḥbāb
English Version	A Gathering of Friends
Language	Urdu
Number of Pages	32
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

June 20 and 21, 1897, were declared to be the dates on which the Diamond Jubilee of Queen Victoria was to be celebrated through out India. So the Promised Messiah^{as} issued a leaflet on June 7, 1897, asking his followers to reach Qadian before June 20 for this purpose.

The Book

The book gives particulars of the gathering, which was held in Qadian. In response to his call, 225 Aḥmadis gathered at Qadian on June 19, 1897, from distant parts of India. Meetings were held on June 20, and lectures were delivered in six languages, Urdu, Arabic, Persian, English, Punjābī and Pashto. The speakers included Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn, Maulavī ‘Abdul Karīm, Maulavī Burhān-ud-Dīn of Jhelum and Maulavī Jamāl-ud-Dīn. A congratulatory telegram was sent to Lord Elgin, the Viceroy of India, on June 20, 1897. Prayers were offered and the poor of the town were fed throughout June 20-22, and a feast was held on the June 21. Streets, mosques and houses were illuminated on evening of June 22. In short, this blessed gathering continued from June 20 to June 22, 1897 and it was organized with a joint contribution from the followers of the Jamā‘at.

A beautifully bound copy of the Promised Messiah^{as}'s book *Tuhfa-e-Qaiṣariyyah* was sent to Queen Victoria through the Deputy Commissioner in celebration of the auspicious occasion. Copies of the book were also sent to the Viceroy and the Lieutenant Governor of the Punjab. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 538-539)



MAḤMŪD KĪ ĀMĪN

Maḥmūd's Āmīn



Volume Number	12
Book Number	6
Progressive Number	45
Title of the Book	Maḥmūd Kī Āmīn
English Version	Maḥmūd's Āmīn
Language	Urdu
Number of Pages	8
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra} in his introduction to the book said: “On June 7, 1897, the eldest son of the Promised Messiah^{as}, Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad (who later became the Second Caliph) completed the first reading of the Holy Quran. This occasion was celebrated with great rejoicing and a number of Aḥmadis from outside Qadian also came to take part in this function.”

The Book

To celebrate the occasion, the Promised Messiah^{as} wrote the historic poem called *Maḥmūd Kī Āmīn* which is a master-piece of Urdu poetic literature, full of Divine secrets. To this day, the followers of the Promised Messiah^{as} recite verses from this poem on the occasion when their children complete the first reading of the Holy Quran, as well as on other occasions.



SIRĀJ-UD-DĪN ‘ĪSĀ’Ī KEI CHĀR SAWĀLOŃ KĀ JAWĀB

Answers to the Four Questions by Sirāj-ud-Dīn, a Christian



Volume Number	12
Book Number	7
Progressive Number	46
Title of the Book	Sirāj-ud-Dīn ‘Īsā’ī Kei Chār SawāloŃ Kā Jawāb
English Version	Answers to the Four Questions by Sirāj-ud-Dīn, a Christian
Language	Urdu
Number of Pages	48
Year Written	1897
Year Printed	1897
Name of the Press	Ḍiyā’ul-Islām Press, Qadian



Background

Sirāj-ud-Dīn was a Muslim professor in F. C. College, Lahore. On account of his close relations with Christians, he gradually accepted their influence and eventually became a Christian. In 1897, when he visited Qadian and remained in the company of the Promised Messiah^{as}, he accepted his influence and regained his faith in Islam. He also started offering prayers. But when he went back to Lahore, he again fell a victim to the influence of Christians and again joined the Christianity. From Lahore, he sent four questions to the Promised Messiah^{as} for which he wanted to have his clear views.

The Book

The Promised Messiah^{as} completed the writing of the answer to the four questions posed by the professor.

Question No. 1: According to Christian beliefs, the Mission of Jesus was to come for the love of mankind and to offer himself for the salvation of the mankind.

In answering the first question, he contrasted the Christian concept of salvation with that of Islam. Promised Messiah^{as} further pointed out that Saint Paul's Christianity taught that Jesus redeemed mankind from his natural sin by his vicarious sacrifice which made him accursed. According to Islam, the faculties with which God endowed man are all good. It is wrong to condemn a person for an act for which he is not responsible. It is, therefore, the right or the wrong use of the gifts of God which determines the nature of a man's reward. Man should seek God's love and submit to His will completely, attaining union with Him completely.¹³

¹³ See *Siraj-ud-Dīn 'Īsā'ī Kei Chār Sawāloñ Kā Jawāb*, pp. 1-22, *Rūḥānī Khazā'in*, vol. 12, pp. 327-348

Question No. 2: The mission of Islam is to invite mankind to the unity of God, then why Islam moved against Jews whose divine book also teaches the unity of God?

Answering the second question, the Promised Messiah^{as} explained the doctrine of the Unity of God, and he added that the Old Testament contained this doctrine only as a seed and, on account of its being interpolated, it was further mutilated and distorted, and the Jews had for all practical purposes strayed away from their original faith. Islam did not wage war against Jews because of the doctrine of the unity of God but the mischievous activities of Jews prompted war. Hence, the necessity of a fresh and fuller revelation which was sent through the Holy Founder of Islam. ¹⁴

Question No. 3: Where are the verses in the Quran relating to man's love for God and God's love for mankind?

Answering the third question of professor Sirāj-ud-Dīn, the Promised Messiah^{as} pointed out those verses and laid particular stress upon the fact that Islam was pre-eminently a religion of love. ¹⁵

Question No. 4: Jesus has said "Ye you who are stressed and tired come to me, I will give you rest and I am light and I am the way that takes you to righteousness. Has the founder of Islam used such terminology?

Dealing with the fourth question, he pointed out that the Holy Prophet^{sa} was the Light of God. By walking in his way, man himself becomes the beloved of God and attains to eternal joys and bliss. ¹⁶

¹⁴ See *Sirāj-ud-Dīn 'Īsā'ī Kei Chār Sawāloñ Kā Jawāb*, pp. 22-40, *Rūḥānī Khazā'in*, vol.12, pp. 348-366.

¹⁵ See *Sirāj-ud-Dīn 'Īsā'ī Kei Chār Sawāloñ Kā Jawāb*, pp. 40-46, *Rūḥānī Khazā'in*, vol 12, pp. 366-372.

In this book, the Promised Messiah^{as} published one of his prophecies that Christianity will henceforth face a decline. He said that the Christians have made a weak man the son of God. They have not seen the true face of God and His blessings. The signs of faith that the Bible has mentioned are not seen in Christians. Therefore, either the Christians are not the true Christians or the Bible is not a true holy book. The Promised Messiah^{as} said that the Holy Quran is a living Book, and that a man of faith is blessed with revelation and hears the Voice of God. His prayers are accepted and he is given information about events of future and these are the signs of a living religion.

The Promised Messiah^{as} exhorted:

O Christians, rise if you have any power; come and face me. If I am a liar, you slaughter me, but I know that your God is already under the curse and that you are treading the path of hell. (*Sirāj-ud-Dīn ‘Isā’ī Kei Chār Sawāloñ Kā Jawāb*, p. 48 *Rūḥānī Khazā’in*, vol. 12, p. 374)

Specimen of Writing

As a tree which is uprooted from the earth and is unable to suck water begins to dry up and loses its greenness, the same is the case with a person from whose heart the love of God is uprooted so that it begins to dry up and falls into sin. In God’s law of nature there are three remedies for this dryness. One is love; the second is *istighfār* which means the desire to suppress and cover up, for so long as the root of a tree is firm in the earth there is hope of its greenness; and third is repentance, that is to say, to turn humbly towards God in order to draw the water of love and to get close to Him and to pull oneself out of the darkness of disobedience with the help of good deeds. Repentance is not merely by word of mouth but is completed by good

¹⁶ See *Sirāj-ud-Dīn ‘Isā’ī Kei Chār Sawāloñ Kā Jawāb*, pp. 46-48 *Rūḥānī Khazā’in*, vol 12, pp. 372-374.

deeds. (*Sirāj-ud-Dīn 'Īsā'ī Kei Chār Sawāloñ Kā Jawāb*, pp. 2-3, *Rūḥānī Khazā'in*, vol. 12, pp. 328-329)

Impact

According to the introduction to volume 12, written by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra}: The publication of this book represented a turning point in the life of the Christian world which was at that moment at its height. The British Empire, a reflection of Christianity, was so vast that the sun never set on it. William Kaiser of Germany who was a devout Christian and there was the Czar of Russia.

Following the publication of this book, that point of Zenith disappeared and inroads into the Christian world became apparent everywhere.

Today Christians themselves acknowledge their defeat everywhere. Fourteen leading Christian clerics published a book under the title "Has the Church Failed?" in which they plainly admitted their failure.

The Archbishop of East Africa writing in the issue of *Tanganayaka Standard* December 23, 1961, admitted this very fact in the following words: "The population of the world is increasing fast, even though Church is enlisting new members but the ratio between the rate of population growth compared to the new membership is falling fast." Church has no option but to admit this fact that there is a rapid decline of Christianity.

Edwin Lewis in his book *Manual of Christian beliefs* says: "The people of twentieth century are not prepared to believe that Jesus is son of God."

Another writer, S. G. Wilson, a professor at Ghana University, in his book, *Christ or Muḥammad*, says: "The southern parts of Ghana are being conquered by missionaries of the Aḥmadiyyah Movement who have set up a network of missions." The hope that Gold Coast would become a Christian domain is now threatened because a

number of young dedicated Ahmadis are openly challenging Christianity in this region.

The Nicnove Mengish Couront of The Hague in its issue of September 20, 1958, writing under the title, "The Movement of Islam has begun in Europe," says: "Islam is not a religion of any area or of any nation any longer, it offers the solution to the present problems facing the world, and although a large part of the Europe has not accepted Islam, it is not possible to ignore the reality that during the last decade or so the efforts of the Ahmadiyyah Movement have gained the sympathy of a large number of people."

A number of Dutch papers carried an article "Crescent of Islam Over the Horizon of Europe" which said that a substantial portion of Christian youths of Europe are fed up with Christianity and it is because of this that they are prepared to accept any other faith. On the other hand, people are also inclined towards this; so, the basic foundation of this movement had been laid by the Ahmadiyyah Movement."

George Bernard Shaw in his book, *On Getting Married*, says: "It is my conviction that by the end of this century, the British Empire would accept Islam. I have always seen the religion of Muḥammad with great respect and this religion holds appeal for the people of every age. Now Europe has begun to understand the teachings of Muḥammad and in the next century, Europe would have to acknowledge the fact that Islam alone offers solution of their problems."

The prophecy of the Promised Messiah^{as} made in 1897, it appears, has started making its impact and the people of this age are gradually turning away from their faith. In fact, in another prophecy the Promised Messiah^{as} said: "From this day, the third century will not be over when there will be one religion in the world and there will be one Prophet. I have only come to sow the seeds of this religion which I have sown, and this will gradually grow and prosper and nobody will be able to stop its growth and prosperity." (See pages 6-14 of the

introduction to volume 12, written by Ḥaḍrat Maulānā Jalāl-ud-Dīn
Shams^{ra}.)



KITĀBUL-BARIYYAH

The Acquittal



Volume Number	13
Book Number	1
Progressive Number	47
Title of the Book	Kitābul-Bariyyah
English Version	The Acquittal
Language	Urdu
Number of Pages	366
Year Written	1898
Year Printed	1898
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Christian missionary of Amritsar, Dr. Henry Martyn Clark, brought a charge of conspiracy to murder under Section 107 of IPC against the Promised Messiah^{as} on August 1, 1897, in the court of Mr. A. B. Martineau, District Magistrate of Amritsar. Dr. Clark stated that the Promised Messiah^{as} had sent a young man, ‘Abdul Ḥamīd, to murder him. ‘Abdul Ḥamīd’s statement was also recorded. The Magistrate immediately issued a warrant of the arrest of the Promised Messiah^{as} under Section 114.

The news of the issue of the warrant of arrest spread like a fire and the scribes and the elders looked forward eagerly to seeing the Promised Messiah^{as} alight handcuffed from the train at Amritsar railway station. They gathered every day at the station waiting for him. Fain would they if they had the chance, to spite in his face and buffet him and smite him with the palms of their hands, saying: “Prophecy unto us, thou O Promised Messiah, who is he that smote thee?”

But it was not to be that God would let him to be humiliated at the hands of his enemies. The warrant of arrest never reached its destination and was never served on the Promised Messiah^{as}. On the other hand, the District Magistrate Amritsar later realised his own mistake that he had no jurisdiction outside Amritsar. Therefore, the case was transferred to District Magistrate of Gurdaspur on August 8, 1897. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 542)

The Book

The book contains full details of the proceedings of a criminal case of conspiracy to murder which was originally brought against the Promised Messiah^{as} by Dr. Clark, and later, the Christians joined hands with Maulavī Muḥammad Ḥussain Batālvī - the inveterate enemy of the Promised Messiah^{as}. Other enemies of the Promised Messiah^{as} also joined hands with the Christians in this case with the

specific object that the Promised Messiah^{as} should face disgrace and punishment at the hands of the court.

Capt. M. W. Douglas was the District Magistrate of Gurdāspūr who heard this case against the Promised Messiah^{as}. The enquiry against the Promised Messiah^{as} began on August 10, 1897. In the preliminary report, Capt. Douglas said on the basis of evidence brought before him that he could not possibly charge the Promised Messiah^{as} with any offence.

Dr. Clark said in the course of his statement before the District Magistrate of Gurdaspur that he had no intention of instituting any criminal proceedings against the Holy Founder of the Aḥmadiyyah Movement until July 31, 1897.

God informed the Promised Messiah^{as} not only of the impending case, but also of its result before Dr. Clark conceived the idea of institution of criminal proceedings against him. God used to reveal to him hidden secrets of the future and he not only communicated these revelations to those of his disciples who happened to be present at Qadian but also published them by means of paper, hand-bills and pamphlets so that their fulfilment might create faith in the hearts of men and they might know that God speaks even now as He used to speak to His prophets in days gone.

In his judgement on the case, Capt. Douglas delivered on August 23, 1897, said that there was no case against the Promised Messiah^{as} and there was no option but to discharge him. Capt. Douglas told the Promised Messiah^{as} that he was at liberty to prosecute the witness who was brought against him in the case but the Promised Messiah^{as} declined to take an advantage of the offer of the Magistrate, declaring that his case was pending before God Almighty and that he would not initiate any proceeding against his enemy in the court of law.

How the whole thing unfolded and turned against the Christian Missionary is now a matter of record. ‘Abdul Ḥamīd, the “hired and tutored witness” of Dr. Clark, on whose testimony the whole case was built up, gave up and revealed the whole conspiracy how he was taken

to the mission house, and how he was tempted to give evidence against the Promised Messiah^{as}. On the crucial day when the chips were down and the Christian and Muslims were jubilant that the Promised Messiah^{as} would face a capital punishment, ‘Abdul Ḥamīd, broke down and said that his earlier testimony that he had been sent by the Promised Messiah^{as} to murder Dr. Clark was all “a cooked up” affair, and that the Christian Missionary had tutored him to testify before the court, but his inner voice had overcome him and he could not give such a false evidence against the Promised Messiah^{as}.

There is one point of comparison in this trial, and that of the trial of Jesus Christ, that unlike Pilate, who tried Jesus Christ, Capt. Douglas treated the Promised Messiah^{as} with due honour and always offered him a chair in the court. His great sense of justice was further illustrated by the fact that in strict accordance with judicial custom he refused to give a chair to a witness, caring little for pressure brought upon him by missionaries. This witness was none other than Maulavī Muḥammad Ḥussain Batālvi - the Caiphas of the later days, who seeing the Promised Messiah^{as} seated in a chair, was consumed with a boundless feeling of jealousy and asked for a similar honour for himself, but it was refused. And when he pressed his demand with importunity arguing that he and his father were Kursī Nashīn (always honoured and offered chair) and that he was recognized as such by the Lieutenant Governor, the patience of Capt. Douglas was exhausted by these impudent and baseless assertions of this high priest and he had no qualms in dealing with him and administered a sharp rebuke, saying “Bak bak mat kar, pīche hat aur sīdhā kharhā ho jā.” (Shut up your nonsense, get back and stand properly).

In this book, the Promised Messiah^{as} also dealt at length with the false Christian beliefs and refuted them one by one. The Christian missionary also raised the point that the Promised Messiah^{as} had been decrying Jesus Christ in his book and using disrespectful language. On this, the Promised Messiah^{as} referred to the Christian writings against

the Holy Prophet^{sa} which were not only disgraceful but abusive and filthy.

In this book, the Promised Messiah^{as} also gave details of his family and also about his own early life. He also made a number of suggestions which could be useful in bringing about a cordial atmosphere for holding religious discussions.

[Note: The book carries a number of supplements: *Jalsah Tā'ūn* (Meeting About Plague); Four-page Memorial to Lieutenant Governor of the Punjab ; Six-page letter to Ḥussain Kāmay - an ambassador; 12-page tract about a person divinely ordained; 18-page letter to Lieutenant Governor about people making allegations against him; 8-page letter to scholars of India.]

Specimen of Writing

I continued this discipline over a period of eight or nine months and despite the extreme meagerness of the nourishment that I took, God Almighty safeguarded me against every kind of disorder. During this period of fasting I experienced many spiritual mysteries. I met several previous prophets and some outstanding Muslim saints who had passed away. On one occasion, in a state of complete wakefulness, I beheld the Holy Prophet, peace and blessings of Allah be upon him, who was accompanied by his two grandsons, his daughter, Fatima and his cousin and son-in-law, 'Alī, may Allāh be pleased with all of them. This was not any kind of dream but a divine experience in complete wakefulness.

Besides this kind of experience, I beheld columns of spiritual light of different colours, white, green and red, that were so beautiful and impressive beyond description. These columns were aimed at my heart and by observing them my heart experienced an ecstasy, a delight of which has no comparison. I imagined that these columns were an illustration of the mutual love between God and man. One light proceeded from the above. When the two met they assumed the shape

of a column. These are spiritual experiences which are not within the ken of worldly people, but there are also those in the world who are bestowed knowledge of such matters....

Another benefit that I derived from this exercise was that I discovered that, on need arising, I could endure starvation for a long period. I also feel that if a stout wrestler were to compete with me in enduring starvation, he would die long before I would need any nourishment. I also feel that till a person's body is inured to such hardship, he is not capable of experiencing the higher spiritual mysteries. But I would not advise everyone to embark upon such an exercise, nor did I undertake it on my own volition. I adopted it under divine direction that was conveyed to me in a clear vision... (*Kitābul-Bariyyah*, p. 180-182 footnote, *Rūḥānī Khazā'in*, vol. 13, pp. 198-200 footnote)



AL-BALĀGH YĀ FARYĀD-E-DARD

The Message or a Cry of Anguish

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Volume Number	13
Book Number	2
Progressive Number	48
Title of the Book	Al-Balāgh Yā Faryād-e-Dard
English Version	The Message or a Cry of Anguish
Language	Urdu (Part I), Arabic (Part II)
Number of Pages	101
Year Written	1898
Year Printed	1922
Name of the Press	Book Depot, Qadian

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Background

According to Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra}, this book was written in May 1898 in two parts, first part in Urdu and the other part in Arabic. However, its general publication took place with the permission of Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, Khalīfatul Masīḥ II^{ra}.

In 1897, a renegade from Islam, Dr. Aḥmad Shāh Shā'iq (formerly Medical Officer of Ladākh, turned Christian and was living at Oxford), wrote a book *Ummahātul Mu'minīn*, attacking the wives of the Holy Prophet, Muḥammad^{sa}. It was printed at the R. P. Mission Gujranwala and published by a Christian, Parshotam Dās, as the agent of the author in India. One thousand copies of this book were sent free to Muslims. The Promised Messiah^{as} received a copy on February 15, 1898. The book wounded the hearts of Muslims deeply and caused considerable excitement among them. The Promised Messiah^{as} saw that this agitation was going to produce a bad effect upon the peace of the country. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 580)

The Book

In this book, *al-Balāgh Yā Faryād-e-Dard*, the Promised Messiah^{as} said: "It has wounded the feelings of millions of Her Majesty's Muslim subjects living in the Punjab and other provinces of India by its abusive, scurrilous and contemptuous tone and by using the most indecent and insolent epithets and grossly offensive language against our lord and master, the Seal of the Prophets, the holiest of the Holy, Ḥaḍrat Muḥammad Muṣṭafā^{sa} and has so severely affected Muslim hearts by its shameful and disgraceful falsehoods and fabrications that its harmful effects will extend to our posterity." (page 1 of the book, *Rūḥānī Khazā'in*, vol. 12, p. 369)

The Promised Messiah^{as} rejected the idea of presenting a Memorial to the Government which he described as acknowledging the defeat

and he laid down ten fine conditions for a person who could write a strong rejoinder rejecting point by point malicious allegations leveled against the holy wives of the Holy Prophet^{sa}.

However, the Anjuman Ḥimāyat-e-Islām, Lahore, prepared and sent a memorial on April 26, 1898, to the Government but the Promised Messiah^{as} said that the step contemplated was not right. He inculcated patience and advised that a reasonable reply should be written. The Promised Messiah^{as} refuted the stand of the Anjuman and pointed out that *Ummahātul Mu'minīn* was not the only publication, which needed a reply. The Āryah Samājists and the Christian missionaries had been attacking Islam for the last 60 years. Therefore, it was necessary to make a joint effort to counter this mischievous propaganda. He suggested that one man should be elected and put in charge of the work. He should choose his own assistants. But care should be taken to elect a man who should be spiritually qualified and really competent to do the job well. Like Prophet Joseph, who offered to act as a treasurer in the days of the great famine, the Promised Messiah^{as} offered his own service for this purpose if the people cared to avail themselves of it. At the end of the book, he also appealed to Muslims, both in Arabic and Persian, living outside India to assist him in this task. (Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, p. 20)



ḌARŪRATUL-IMĀM

The Need for the Imam



Volume Number	13
Book Number	3
Progressive Number	49
Title of the Book	Ḍarūratul-Imām
English Version	The Need for the Imam
Language	Urdu
Number of Pages	50
Year Written	1898
Year Printed	1898
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} wrote this book in one and a half day following a meeting with a friend who made a theological mistake, when in September 1898, Bābū Ilāhī Bakhsh of Lahore, came to Qadian to see the Promised Messiah^{as}. During his meeting with the Promised Messiah^{as}, he related a number of dreams and revelations. The Promised Messiah^{as} immediately sensed the fact that he had become a victim of serious misunderstanding. He did not know the real position and the status of the Promised Messiah. Perhaps he thought too highly of his own dreams. It was natural that the Promised Messiah^{as} became anxious about him and took the opportunity of explaining the exalted position of an Imam like himself. So within a short time, he wrote a booklet entitled *Ḍarūratul-Imām*.

The Book

According to the Holy Quran, the Promised Messiah^{as} wrote that all true believers can become the recipients of Divine revelations. There had been actually millions of such men among the followers of the Holy Prophet^{sa}. But most of their revelations were only of a personal nature and they could not be relied upon. In contrast to this, the Imam occupies a supreme position and stands out prominently among the believers.

The Promised Messiah^{as} described six distinctive features of the Imam of the Age which are as follows:¹⁷

1. He is a man of strong and high character.
2. He is a born leader.
3. His knowledge of truth is vast.

¹⁷ For details, see *Ḍarūratul-Imām*, pp. 8-13, *Rūḥānī Khazā'in*, vol. 13, p. 478-483.

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4. His will and purpose are inflexible.
 5. He is most earnest in turning to God in all circumstances.
 6. His visions and revelations are extraordinary in quantity as well as in quality. God speaks to him face to face and not in riddles.

The Promised Messiah^{as} further enumerated distinctive features of a true revelation, which are as follows:¹⁸

1. It descends upon the heart and flows with Divine love.
2. It brings joy and conviction.
3. There is glory in Divine revelation and it descends with a voice which is full of majesty and power.
4. It contains true prophecies.
5. It has a purifying and ennobling effect.
6. It imparts a new life.
7. It is not a solitary voice and God speaks to him.
8. Recipient of true revelation is never a coward.
9. A recipient of true revelation can never be a coward..
10. It is accompanied with honour.

After describing these distinctive characteristics of a Divine revelation, the Promised Messiah^{as} raised the pertinent question as to who was the Imam of this age, so that everybody could render him spiritual allegiance. So he proclaimed on the basis of reasons, signs and

¹⁸ For details, see *Ḍarūratal-Imām*, pp. 18-19, *Rūḥānī Khazā'in*, vol. 13, p. 489-490.

prophecies, without fear of contradiction: “**I am the Imam of the Age**”. (*Darūratul-Imām*, p. 24, *Rūḥānī Khazā'in*, vol. 13, p. 495)

Specimen of Writing

The question remains who is the Imam of the age today who must, under Divine Command, be obeyed by all Muslims, the pious, the recipients of revelation and dreams. I have no hesitation in affirming that:

I am the Imam of the age.

God Almighty has combined all the signs and the conditions of the Imam in my person and has caused me to appear at the beginning of the century... (*Darūratul- Imām*, p. 24, *Rūḥānī Khazā'in*, vol. 13, p. 495)



NAJMUL-HUDĀ

The Guiding Star



Volume Number	14
Book Number	1
Progressive Number	50
Title of the Book	Najmul-Hudā
English Version	The Guiding Star
Language	Arabic (with translations in Urdu and Persian)
Number of Pages	150
Year Written	1898
Year Printed	1898
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

In *Ḍarūrātul-Imām*, the Promised Messiah^{as} explained with cogent arguments the need of an Imam and then he identified himself as the Promised Imam. *Ḍarūrātul-Imām* reflected how the Promised Messiah^{as}'s sympathy for mankind was unfathomable, his heart was overflowing with love and sincerity. His very soul was anxious to pour itself in the service of the fellow beings, so that they might become aware of the importance of the Promised Imam.

The Promised Messiah^{as} sat down one Thursday, November 19, 1898, and completed this book by next day, Friday, November 20, 1898. In this remarkable book, which is written in chaste Arabic, the Promised Messiah^{as} enumerated the greatness of the Holy Prophet^{sa}. This is published in large size in Arabic with translation in Urdu and Persian running side by side. The Urdu translation is his, while the Persian is done by one of his Companions and the English translation appeared in the days of the Second Caliph, Ḥaḍrat Muṣṣleḥ-e-Mau'ūd^{ra} under the title "The Load Star."

The Book

After praising God and the Holy Prophet^{sa} in the beginning of this book, the Promised Messiah^{as} introduces himself as the one in whom his father was totally disappointed because he was not the man of this world and shunned even mixing with people. He loved solitude as it was "the audience chamber of God." He had no interest in his estate and as a matter of fact he was deprived practically of all its benefits. But God selected him and commissioned him to do the great work of the regeneration of mankind. So, in obedience and in response to the Call, he spoke to the whole world: "Listen, O Earth, to what I say, and O Heaven, be thou a witness, verily, verily, God has made me the Promised Messiah and Mahdi; he has called me as such in clear words. I am not of the deceivers. Falsehood does not touch my lips and you know the end of liars. Of a truth, the Divine Light of Revelation and

Reason has vouchsafed to me and this is all the grace of God (*Life of Ahmad* by A.R. Dard^{ra}, pp. 600-601)

In this book, he gave a vivid description of prevailing irreligiousness and corruption. He referred particularly to the vast and varied activities of the Christian missionaries to proselytise the world. He deplored deeply the objectionable methods adopted by advocates of other faiths to run down Islam and mislead people. His heart was sore vexed at the rank abuse which was being ceaselessly heaped in the name of religion upon the Holy Prophet, Muḥammad^{sa}, the greatest benefactor of mankind. The Cross, he said, was ascendant throughout the world, and this in itself was a sign of the advent of the Promised Messiah according to Muslim scriptures. He should have appeared in this age to break the power of the Cross with heavenly means. The scriptures were true and the prophecy was fulfilled. The Promised Messiah^{as} was the Promised Reformer of the world. He also referred to the fulfilment of his own prophecy which was about the tragic death of Pandit Lekh Rām who insulted the Promised Messiah^{as} at Qadian by insolently demanding a heavenly sign. The wrath of God overtook him and nobody subsequently had the courage to treat the Promised Messiah^{as} with the same rudeness and impertinence.

Then he referred to heavenly signs over which he could have no possible control. The sun and the moon were darkened by an eclipse in fulfilment of the prophecy laid down in Muslim and Christian scriptures centuries before.

The command over the Arabic language which the Promised Messiah^{as} divinely acquired was so perfect and sublime that it was in itself a miracle. He had not attended any school for this purpose and was taunted by his enemies for this reason. He was looked upon as an ignorant person so he turned to God, he says, and besought Him and implored Him until He Himself taught him the language. The elegance of style, the depth of meaning and marked eloquence with which he wrote and spoke Arabic, were unmatched and unequalled. Was this not a sign in itself?

Specimen of Writing

I had, by nature, a retiring disposition and did not take happily to meeting people, which bore heavily on me. My father was disappointed in me because of this and considered that I was like a guest in the house requiring only board and lodging and realized that I preferred to be left alone and was not happy in the company of people. He admonished me sharply over this and counselled me, day and night, openly and in secret, to try to make material progress and directed my attention to worldly attractions, but I was being drawn very strongly towards God. My brother was like my father in these matters and he also treated me in the same way. Allah the Almighty caused both of them to die, and did not prolong their lives and He revealed to me that: (Arabic) **“This is the way it should have been, so that those who bear animosity to you may be removed and you should not be hurt by their remonstrance.”** (*Najmul-Hudā*, p. 10, *Rūḥānī Khazā’in*, vol. 14, pp. 51–52)



RĀZ-E-ḤAQĪQAT

The Truth

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Volume Number	14
Book Number	2
Progressive Number	51
Title of the Book	Rāz-e-Ḥaqīqat
English Version	The Truth
Language	Urdu
Number of Pages	25
Year Written	1898
Year Printed	1898
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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Background

The sworn enemy of the Promised Messiah^{as}, Maulavī Muḥammad Ḥussain Batālvī made a futile attempt to find faults with the Promised Messiah^{as}'s God-gifted knowledge of Arabic and asserted that the use of "Lām" in *Ata'jabu Li amrī* in one of the Promised Messiah^{as}'s revelations was wrong and, therefore, the Promised Messiah^{as}'s revelation is not a revelation but man-made stuff. The Promised Messiah^{as} surprised his critics by producing five instances of similar uses of "Lām" from the *Aḥābiṭh* thus exposing Maulavī Muḥammad Ḥussain Batālvī's superficial knowledge of *Aḥādīth* (even though he claimed to be the head of the *Ahl-e-Ḥadīth*).

The Book

In this book, he uncovered one of the great mysteries of the religious world. The Promised Messiah^{as} gave a detailed account of the life of Jesus, son of Mary, from the time he was taken off from the Cross alive, and how he was medically treated and a special ointment was prepared to heal the wounds of Jesus. He followed up this account with the details of the journey taken up by Jesus from Palestine to Kashmīr and leading to his death in Sṛīnagar and a detailed map of the tomb of Jesus in Muḥalla Khānyār on page 68 of the book.

Jesus was a Prophet of God, and the Promised Messiah^{as}, the author of these books, was also a Prophet of God, and he claimed that God had sent him in the guise of all the prophets, especially in the spirit and power of Jesus, to regenerate mankind. Therefore, he had the peculiar and exclusive advantage of being in a personal and privileged position to understand Jesus aright. He was the one, with him, in spirit and he had in fact met him and conversed with him on several occasions in his waking visions. Whatever he says is indeed based chiefly and primarily on his personal experiences. Hence, he speaks with an authority which cannot be easily questioned or challenged.

In the same way, as a Prophet of God, the Promised Messiah^{as} knows the ways in which God deals with His creatures and Chosen Messengers. He lives on a higher plain and gifted as he is with Divine Light within himself, he throws lights on things which are too deep, being obscured by time, from the reach of ordinary human intellect. Other people seem to grope in the dark, but with the spiritual torch at his disposal, he at once illumines the sacred past and the truth dawns upon him as a seeker after truth as he begins to read His wonderful works. His treatment of the subject is masterly. He separates the chaff from the grain with an ease which fills one with wonder. He corrects all and spares none whether it be an apostle, a religious historian or a modern traveller. If and when the fair name of Jesus or truth is concerned in his reconstruction of the story of Jesus in reshaping as it were, this historical and illustrious figure, the Promised Messiah^{as} brushes aside all irrelevant accretions of the ages from the beautiful face of Jesus so that, through the kindness of a humble servant of the Holy Prophet of Islam, it shines forth once again with the Divine lustre which characterises all the prophets of God. Blessed are those who believe in them.

In *Life of Ahmad*, edition of 2008, pages 683-684, A.R. Dard^{ra} says: John Noel, in his article entitled "The Heavenly High Snow Peaks of Kashmīr," published in the *Asia Magazine* of October 1930, says:

Immensely strong are these picturesque, broad-shouldered Kashmīrī peasants and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews, you have ever seen, not because they wear a flowing cloak like the dress that conforms to your ideas of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence, or is it a coincidence? There is a strong tradition in Kashmir of connection with the Jews. For a good many years, there have been afloat in this land, rumours that Christ did not really die upon the Cross but was let down and disappeared to seek lost tribes. He came to Kashmīr, Ladākḥ and Tibet and died

and was buried in Srinagar. A Kashmiri legend, I have been told, contains references to a prophet who lived here and taught, as Jesus did by parables, such stories are repeated in Kashmir to the present day. Of recent years, certain explorers have also come upon traces of this story of the sojourn of Jesus in these regions.

Specimen of Writing

God, Who is hidden from human eyes but is shining brighter than everything else, and of Whose Majesty even the angels stand in awe, does not like insolence and cunning. He has mercy upon those who fear Him, so be afraid of Him and utter everything with deliberation. You are His Community whom He has chosen to set an example of goodness. He who does not discard vice, whose lips do not shun falsehood, and whose heart does not exclude impure thoughts, will be cut off from this Community. Servants of God, cleanse your hearts and wash out your insides. You can please everyone with hypocrisy and double-dealing, but thereby you will only earn the wrath of God. Have mercy upon yourselves and safeguard your progeny against Him. Spend yourselves in His way and be devoted to Him and become wholly His if you desire that you should see Him in this very life (*Rāz-e-Ḥaqīqat*, p. 4, *Rūḥānī Khazā'in*, vol. 14, p. 156)



KASHFUL-GHIṬĀ'

The Truth Unveiled



Volume Number	14
Book Number	3
Progressive Number	52
Title of the Book	Kashful-Ghiṭā'
English Version	The Truth Unveiled
Language	Urdu
Number of Pages	48
Year Written	1898
Year Printed	1898
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Maulavī Muḥammad Ḥussain Batālvī, after having been foiled in his attempt to mudsling and make fun of the Promised Messiah^{as}'s literary merit in Arabic, adopted a new strategy. Maulavī Muḥammad Ḥussain Batālvī was desperate in his bid to bring harm to the Promised Messiah^{as}. All his direct assaults on the Promised Messiah^{as} having been exposed by the Promised Messiah^{as} through Divine help and by the use of God given power of logic and the knowledge of Arabic, the Maulavī now planned to bring the Promised Messiah^{as} into direct collision with the British Government. He started a whispering campaign saying that the beliefs of Aḥmadis were not in favour of the British Government. Maulavī Muḥammad Ḥussain Batālvī also spread a number of baseless rumours that the Aḥmadis were not loyal to the Government. As if this was not enough, the Maulavī applied on December 5, 1898 for an arms licence for a pistol on the plea that his life was in danger on account of the prophecy made by the Promised Messiah^{as}. The case was fixed for hearing against the Promised Messiah^{as} on January 9, 1899.

The Book

The Promised Messiah^{as} came to know about the case instituted against him between December 10 and 15, 1898 and this book was published on December 27, 1898, in which he assured the Government and acquainted them with the peaceful principles of his Jamā'at. In this book, he also drew the attention of the authorities to the abuse and vituperation to which he was being subjected by Maulavī Muḥammad Ḥussain Batālvī and his friends. In the defence statement filed with the District Magistrate of Gurdaspur on January 27, 1899, among other things, he said:

To recapitulate, five charges have been brought against me in this case: (1) that I habitually make prophecies of death or injury to

others, (2) that I have disregarded the terms of the notice signed by me in Dr. Clark's case by publishing a prophecy on November 21, 1898, (3) that I pre-arrange the fulfilment of my prophecies or make secret attempts to fulfil them afterwards, (4) that my writings are harsh and provocative, and (5) that my prophecy of November 21, 1898, is likely to cause a breach of peace.

My reply to them is (1) that no such prophecy was ever been published without the consent of the person about whom it was made and that it is only after much persistence on his part that such a course had been adopted, (2) that the notice in question contains no prohibition against making a prophecy, (3) that this was only a suspicion, not having the slightest evidence in support of it, and that the good conduct of my followers, the high moral tone of my teachings and the absence of any such assertion on the part of those about whom the prophecies were made, are strong proofs to reject such a supposition completely, (4) that my writings are not provocative in the least, and this becomes clear on comparison of the writing of the two parties, and (5) that the prophecy had been made and fulfilled without causing any breach of peace. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 633-634)

On February 13, 1899, the Promised Messiah^{as} filed a defence statement outlining the real facts tracing the history of animosity of Maulavī Ṣāḥib against the Promised Messiah^{as} and his mission. On basis of this statement, the District Magistrate of Gurdāspūr, on February 24, 1899, dropped proceedings against the Promised Messiah^{as} and Maulavī Muḥammad Ḥussain Batālvī was directed to file a six clause declaration. In section four, Maulavī Ṣāḥib pledged that he would abstain from employing in any controversy with Mirzā Ghulām Aḥmad and would not use an abusive epithet or injurious expressions and from publishing any writing or picture which might cause pain to him (the Promised Messiah^{as}). The District Magistrate assured the Promised Messiah^{as} that he was free to set the law in

motion against Maulavī Muḥammad Ḥussain Batālvi and others for libel and defamation if he liked so. But the Promised Messiah^{as} did not do so.



AYYĀMUŞ-ŞULAH

The Age of Peace



Volume Number	14
Book Number	4
Progressive Number	53
Title of the Book	Ayyāmuş-Şulah
English Version	The Age of Peace
Language	Urdu
Number of Pages	200
Year Written	1898
Year Printed	1899
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} was divinely forewarned and therefore in his leaflet issued on February 6, 1898, he indicated that he had seen a vision in which he saw an ugly and dreadful disease being planted throughout the Punjab which would also threaten other vast areas of India. Therefore, the Promised Messiah^{as} decided to hold a meeting of his followers on May 2, 1898, in Qadian. About a thousand people attended the meeting at which the Promised Messiah^{as} threw light on the dreadful nature of the disease. The Promised Messiah^{as} also gave the reason why he named the book *Ayyāmuṣ-Ṣulāḥ*. He said in the time of the Promised Messiah, all religious wars will end and the Promised Messiah will be the harbinger of Peace. Promised Messiah further stated that the message contained in this book is divine and should be taken seriously.

The Civil and Military Gazette, Lahore (June 10, 1898), published a note about the meeting in the course of which it said: “The gist of the address was to the effect that the Government was moved solely by dictates of humanity in its measures for the suppression of the disease that those measures are necessary, and that the stories that the Government desires to poison the people, are both lies and foolish, and should not be believed for a moment by anybody with pretensions of being sensible, and to come out of the house into the open for segregation with the face properly veiled is no violation of the principles of Islam, specially in time of imminent danger, such as a visitation at the hand of God.” (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 591-592)

A detailed report of the meeting was published by the editor of *al-Hakam*, Qadian, in September, 1898. It was entitled *al-Indhār*. The attitude of the Promised Messiah^{as} towards the plague was so reasonable that no sane person could possibly find fault with it, but corruption and wickedness vitiate human reason and cause moral and spiritual blindness. The objection which the *Daily Paisa Akhbār* raised

in this connection was really a symptom of the real disease from which unbelieving people generally suffer. If the plague was a visitation from God, all precautionary measures and medicines could be of no avail, and if the cause of the pestilence lay in the physical world, moral and spiritual reform, then the prayer could remove it. So the Promised Messiah^{as} thought it fit to clarify this apparent contradiction by writing a book entitled *Ayyāmuṣ-Ṣulab*.

In this book, the Promised Messiah^{as} undertook to describe a fine link between Prayer and Planning (*tadbīr*). It is proven by the laws of nature that there is a close link between Prayer and *tadbīr*... The Promised Messiah^{as} says:

It is through the prayer that one should seek the path of *tadbīr*¹⁹. Therefore, the Prayer and *tadbīr* are two facets of the human endeavour and intellect. It is therefore necessary that man should seek the path of *tadbīr* through prayer. (*Ayyāmuṣ-Ṣulab*, p. 3, *Rūḥānī Khazā'in* vol. 14, p. 231)

Further, the Promised Messiah^{as} devoted several pages in writing a fine commentary of on the wisdom of the first chapter, *sūrah al-Fātiḥah* of the Holy Quran. By dwelling on each word of this chapter, the Promised Messiah^{as} said this is a key to successful prayer, stressing the fact the very name of the chapter signifies.

The Promised Messiah^{as} explained the significance and the use of prayer, because when the objection mentioned above is carefully examined, it only amounts to a doubt as to the efficacy of prayer. He pointed out that prayer was ingrained in the nature of man. His natural anxiety at the time of trouble and distress was to suggest only a kind of prayer in its crudest form. There was no contradiction between prayer and the adoption of necessary means to an end. A prayer is ordinarily a request addressed to God to enable man to find out the right means to an end. It is really a search for the right way.

¹⁹ The process of planning.

Again, it is an effort to make the right use of the necessary means. The result, too, is in the hands of God. Islam does not teach, he says, that the universe is governed by an impersonal law or a mechanical force not controlled by the Supreme Being. God is not only the Creator of the Universe, but He is also the One Who controls and superintends all its affairs. The God of Islam is a Living and Merciful God, He answers prayer and listens unto those who knock at His door. The Promised Messiah^{as} also explained the meaning of faith and how it is increased by prayer and the prophecies made by the prophets of God. Then he dealt with the prophecy of the second advent of the Messiah and how it had been fulfilled in his person. He says: “The book has been given the title of *Ayyāmuṣ-Ṣulah* because it is at his hand and through heavenly means men will be gradually reconciled among themselves and also with God. Thus peace will grow and be established throughout the world. “Come, he says, and enter peace. He who accepts the One Who has sent me, come ye, O men, purify yourselves. The plague is born out of uncleanness. Cleanse yourselves physically, morally, socially and spiritually and thus become reconciled with man and God in the right earnest.” (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 593-594)

The plague appeared first in Bombay in 1896, but during the first three months of 1897, it spread fast in the presidency of Bombay covering Poona, Karāchī, Cutch. The total death in Bombay presidency alone amounted to 49,103.

It is noteworthy that the Promised Messiah^{as}, while engaged in writing *Barāhin-e-Aḥmadiyyah*, spoke of the visitation of plague; it was published in 1884²⁰.

Specimen of Writing

...I saw in a dream that **God’s angels** were planting black trees in different parts of the Punjab. Those trees were very ugly, black in

²⁰ See pages 506-507, 510 and 519,

colour, terrifying and of small size. I asked some of those who were planting them: What kind of trees are these? They answered: These are trees of **the plague which is about to spread in the country**. It remained unclear to me whether it was said that the plague would spread during the coming winter or the winter after, but it was a terrible sight which I saw. (*Ayyāmuş-Şulah*, p. 121, *Rûhānī Khazā'in*, vol. 4, p. 361)



ḤAQĪQATUL-MAHDĪ

The Truth About the Mahdī



Volume Number	14
Book Number	5
Progressive Number	54
Title of the Book	Ḥaqīqatul-Mahdī
English Version	The Truth About the Mahdī *
Language	Urdu and Persian and Arabic running side by side
Number of Pages	46
Year Written	1899
Year Printed	1899
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

*[Note: This English translation of the name of the book appears in the original edition.]



Background

According to Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, Maulavī Ṣāḥīb having been foiled in all his attempts and in all fields, started a campaign of vilification against the Promised Messiah^{as}, and to incite the Government against the Promised Messiah^{as}, he indulged even to the extent of fabrication of lies and claiming that this man (the Promised Messiah^{as}) is a rebel and more dangerous than the blood-thirsty Mahdi Sudani. It is not in the interest of the government to show leniency to him under the cover of the freedom of speech.

The District Magistrate of Gurdaspur has bound Maulavī Muḥammad Ḥussain Batālvī to keep peace, and this action was taken on basis of an agreement that Maulavī Ṣāḥīb had reached. Nonetheless, Maulavī Ṣāḥīb was constantly engaged in his mischievous activities and spreading the word that the Promised Messiah^{as} was a “blood thirsty Mahdi.”

In face of this subversive propaganda, the Promised Messiah^{as} was left with no option but to expound and elucidate the belief of the Jamā‘at about the Jihad.

The Book

The Promised Messiah^{as} published the following comment in English on the title page of the book:

As the Muslims of India entertain different beliefs with regard to “the coming of the Mehdi” and especially the nature of his appearance among the Muslims, according to some Muslims, he will be a reformer and engenderer of new life, like a true lover of peace and tranquility and a person poor in heart, the Muslims of his party considering his appearance as merely spiritual, while the other Muslims such as Maulavi Muhammad Hussain Batala, editor of *Ishā‘atus-Sunnah* and leader and advocate of Ahl-i-hadis or Wahabis of his class, believe that the coming Mehdi will be Ghazi, general

slaughterer and upsetter of the empires of the nations other than Muslim, especially the bitter opponent of the British Empire and speak of terrible consequences resulting from the bloody deeds of this Mehdi. I have written this pamphlet to show which of these two Muslim parties is right in its belief with regard to “the coming Mehdi”.

Immediately after the introduction, the Promised Messiah^{as} ran two columns side by side in five pages stating clearly his own beliefs in regard to the Mahdi and the beliefs of the Maulavīs opposing him.

In this book Promised Messiah^{as} also prophesied that God would ultimately absolve him of all the accusations of his enemies.

The Promised Messiah^{as} challenged Maulavī Muḥammad Ḥussain that both the parties produce a book about Jihad and the Mahdi and send the Arabic edition to Arab countries and Persian edition to Iran and Kabul and find out what are their worth. But the people with clay feet, like Maulavī Muḥammad Ḥussain Batālvī, had nothing to stand on and they had not the courage to come forward to accept the challenge manfully.



MASĪḤ HINDUSTĀN MEĪN

Jesus in India

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Volume Number	15
Book Number	1
Progressive Number	55
Title of the Book	MasīḤ Hindustān Meīn
English Version	Jesus in India
Language	Urdu
Number of Pages	105
Year Written	1899
Year Printed	1908
Name of the Press	Anwār-e-Aḥmadiyyah, Qadian

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Background

The Promised Messiah^{as} giving the reason of writing of this book says:

The prime aim of writing this book is to remove the mistaken belief existing among Christian and Muslims that Jesus (peace be on him) ascended to the heaven alive... And he will appear sometime in latter days. The difference between these two beliefs is that Christian believe that Jesus (peace be upon him) died on the Cross and after resurrection ascended to the heaven with his physical body and got seated on the right hand of his father, and in the latter days, he will descend to earth to hold court... And he will throw every person, who did not believe in his divinity and that of his mother, in hell

...The above mentioned sect of Muslim say that Jesus (peace be upon him) did not die on the Cross, nor was he crucified. However, when Jews were about to arrest him in order to crucify him, an angel of God came and took him away to heaven in his physical body and up till now, he is sitting in heaven alive... and in the latter days, riding on the shoulders of angels he will descend near a minaret of Damascus or near somewhere and with the exception of those who become a Muslim, he would not let anyone alive. (*Masīḥ Hindustān Meīn*, pp.5-6, *Rūḥānī Khazā'in*, vol. 15, pp. 5-6)

The Promised Messiah^{as} further observed:

Therefore, in this book, I will establish beyond any measure of doubt that Jesus (peace be upon him) was not crucified and did not ascend to the heaven and no one should entertain any hope that he will descend from heaven. He, having reached an age of 120 years, died in Srinager, Kashmir and his grave is in Mohalla Khanyar. (*Masīḥ Hindustān Meīn*, pp.14, *Rūḥānī Khazā'in*, vol. 15, pp. 14)

The Book

In this book, the Promised Messiah^{as} traced in detail the final journey of Jesus. New facts came to light. As the Ahmadiyyah Movement spread to Kashmīr and people started coming to him, they spoke of a prophet having been buried right in Srinagar.

Aḥādīth have stated clearly that one of the main missions of the advent of the Promised Messiah was “*Kasr-e-Ṣalīb*” that is to demolish the theory of the death of Jesus on the Cross which forms the cornerstone of the Christian belief.

The French doctor, F. Bernier, who accompanied the Mogul Emperor, Aurangzeb, to Kashmīr, had also spoken of a tomb of Jesus. Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn (who hails from Behra and lived in Kashmīr for 14 years) affirmed that there existed the tomb of a prophet who was called “Yūz Āṣaf” (apparently a corruption of Jesus). He was reported to have come to Kashmīr from another country about 1900 years before. According to some, the tomb has also been described as the “Tomb of Īsā Ṣāhib.” He was also called a prince. The tomb is situated in Moḥalla Khānyār, Srinagar. This part of the town is completely dominated by Muslims and there is no house of Hindus near the shrine. When the Promised Messiah^{as}, thought over the matter and investigated and went deep into it, he was convinced in every way that it was the tomb of Jesus.

In short, guided by God and by his wonderful power of inference and research, the Promised Messiah^{as}, towards the end of 1895, arrived at a clear conclusion that Jesus had come to India after the crucifixion and that the tomb found in Kashmīr was that of Jesus and none else. He also proved from various sources that Jesus did not die on the Cross, and the Gospels themselves confirm that Jesus remained on the Cross only for a few hours; his bones were not broken and blood flowed when a spear touched the wounded portion of Jesus. Jesus met the disciples afterwards, travelled to Galilee, ate bread and meat and

showed his wounds to his disciples. Some of the medical treatises state that a special ointment was prepared to heal the wounds of Jesus.

Some Sources Supporting the Promised Messiah^{as}'s Assertion

H. Spender Lewis, in his book, *Mystical Life of Jesus* says that Jesus did not die on the Cross and that physicians helped him to regain the strength and vitality.

E. B. Docker, District Judge, Sydney, holds the same view in his valuable book, *Jesus Did Not Die Upon the Cross* (1920).

Dr. Hugo Toll in his brilliant book, *Dog Jesus pa Korset* (it consists of 190 pages published in Stockholm, 1928) proves medically that Jesus did not die on the Cross. Dr. Hugo Toll was an eminent medical authority and was in-charge of Stockholm Hospital from 1897 to 1923.



Note: During the sojourn of Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in London as Ahmadiyyah Missionary in the UK, wrote a book: *Where Did Jesus Die?* It Has been printed several times and has been translated into different languages including Dutch, Swahili, Indonesian, Tamil, French and German.

SITĀRA-E-QAIŞARAH

The Star of Victoria



Volume Number	15
Book Number	2
Progressive Number	56
Title of the Book	Sitāra-e-Qaişarah
English Version	The Star of Victoria
Language	Urdu
Number of Pages	16
Year Written	1898
Year Printed	1899
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

This book published on August 24, 1899 presents once again the ideas and thoughts about the Christianity as forcefully stated in Tuḥfa-e-Qaişariyyah. The Promised Messiah^{as} complimented the British Government for providing freedom of expression and religious tolerance.

The Book

On August 20, 1899, the Promised Messiah^{as} addressed Queen Victoria by writing a book entitled *Sitāra-e-Qaişarah*, in which he said:

And I am commanded to convey the good tidings to the illustrious Empress of India that as on earth and through physical causes, the Almighty God has, with His perfect Grace and Wisdom, established the rule of Her Majesty in this and other countries, so the earth may be filled with peace and justice. So, He has ordained in Heaven that to give full effect to the real objects of our blessed Queen which consist of promoting justice, peace and the welfare of mankind, extinction of all evils, reform of morals and the extirpation of savage manners, it is, therefore, necessary that a spiritual system be established with His own hand from Heaven, which should assist in the fulfilment of the great object which Her Majesty has at heart, and thus aided with heavenly rain, encourage the growth of peace, security and goodwill, of which Her Majesty has sown the seed.

To fulfil His word as to the coming of the Promised Messiah, He has sent me from Heaven, so that in the spirit of that Prince of peace, who was born at Bethlehem and brought up at Nazareth, I may employ myself in advancing the cause of the good and blessed object of Her Majesty the Empress. He has anointed me with numerous blessings and made me His Messiah that He Himself may from Heaven assist Her Majesty in her pure aims. Blessed Empress, may

God preserve thee long and make us happy by thy long age, prosperity and success. The coming of the Promised Messiah in thy reign is to enhance the light of sincerity, it is a sure sign and testimony from God that thou hast far excelled the monarchs of the world in the love of peace and security, good management, sympathy for thy subjects and the spreading of justice and equity (*Sitāra-e-Qaiṣarah*, pp. 5-6, *Rūḥānī Khazā'in*, vol. 15, pp. 115-116)

On September 27, 1899, the Promised Messiah^{as} addressed the Viceroy of India, Lord Curzon, by means of a leaflet in which he spoke, by way of introduction to the services which he and his family had rendered to the cause of peace and gave an assurance that he was a great well-wisher of the Government and the country. The strong language, he said, which he had used in some writings against Christian missionaries was really a public service. The Christian campaign against the Holy Founder of Islam was a serious provocation to the Muslims and would certainly have caused disturbances throughout the country, had he not pacified the excited passions of the Muslims by his reasoned, strong and forceful writings.



TIRYĀQUL-QULŪB

Panacea of the Souls

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Volume Number	15
Book Number	3
Progressive Number	57
Title of the Book	Tiryāqul-Qulūb
English Version	Panacea of the Souls
Language	Urdu
Number of Pages	400
Year Written	1899
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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Background

The Promised Messiah^{as} was prompted to write this book when one of his followers, Ilāhī Bakhsh, an accountant, became a renegade, even though the Promised Messiah^{as} had written a book, *Darūratul-Imām* to remove some of his doubts and misgivings. This man, with two of his friends, Munshī ‘Abdul Ḥaq, a pensioner, and Ḥāfīz Muḥammad Yūsuf of Irrigation Department, tried to whip up feelings against the Promised Messiah^{as} by raising irrelevant issues. The Promised Messiah^{as}, therefore, wrote to him twice and the last letter was written on June 16, 1899, urging him to publish those prophecies which Ilāhī Bakhsh had made about the Promised Messiah^{as}, and an *Ishtihār* about the prophecies should reach him by June 30, 1899, otherwise no further correspondence would be entertained. Ilāhī Bakhsh wrote a letter to the Promised Messiah^{as} in the first week of July in which he mentioned some of his prophecies against him. The Promised Messiah^{as} started writing the book at the end of July 1899.

The Book

On August 1, 1899, the Promised Messiah^{as} finished writing his book, *Tiryāqul-Qulūb*. In this book, the Promised Messiah^{as} asserted with all emphasis at his command that:

It is necessary that in this religion such people are born who are true successors of the Holy Prophet^{sa} and prove that the Prophet is alive and well with all his spiritual blessings and he did not die and it is important to show that all spiritual blessings of his are living.. (*Tiryāqul-Qulūb*, p. 5, *Rūḥānī Khazā’in*, vol. 15, p. 138)

The Promised Messiah^{as} further declared:

God has granted me heavenly signs and there is no one who can compete with me in this field and there is no Christian in this world

who can show a heavenly sign. (*Tiryāqul-Qulūb*, p. 21, *Rūbānī Khazā'in*, vol. 15, pp. 167-168)

Let a meeting be called, he suggested, for this purpose at Batala, Amritsar or Lahore. Such claimants should then pray along with the Promised Messiah^{as} that God should grant within a year a magnificent and conspicuous sign to the one who was really true in the sight of God. The sign or miracle must be superhuman and supernatural. The notice of such a meeting should reach the Promised Messiah^{as} within 10 days before the appointed date. It should not be a private letter. Let it be a printed, and a leaflet giving the date, time and place of the proposed meeting bearing the witness of 20 honourable men to show that the writer was really in earnest about the matter.

It should be remembered that the Promised Messiah^{as}'s keenness on a heavenly sign was a necessary consequence of his belief in God. It is an essential feature of Islam that it presents God as a Living God. Greek philosophers and the Indian sages "conceive God as a being of static perfection abiding for ever in the fruition of His own blessedness but it is the Living God Whom Muslims worship. He has created all things and He creates afresh even now. He is not a mere mechanical kind of sovereign detached practically from the whole of the Universe. He has a dominion over everything and He controls all things. Not a sparrow falls to the ground without His command."

God's purpose and power is fully reflected and regulated which constitute the familiar natural order in such regularities, men of science observe the Laws of Nature which serve His purpose. But it does not mean that signs and miracle cannot and ought not to take place. Scientists have by no means claimed that they have exhausted the laws of nature, nor have they yet fully comprehended all the underlying principles which govern the complex universe around us. A miracle is not necessarily a breach of order, but it expresses the purpose of God, which also determines the order of nature. Therefore, there is nothing irrational or capricious in miracles.

It is not for man to say whether God should or should not interfere in the affairs of man or in the laws of nature. All that one can say is that reason requires that a Being Who creates, governs and controls the universe should be able to interfere whenever there arises a genuine occasion demanding His interference; and of this, He alone is the judge. The fact that He does sometime actually interfere or that He appears to do so, is incontestably borne out by history. Truthful witnesses have testified to it throughout the ages and human observation has recorded it throughout history.

The present is, however, a most skeptical world and some people go to the extreme of asserting that the writings in which miracles figure, are not “historical in the modern and scientific sense of the word.”

A Note About the Book

This book was printed at the Ḍiyā’ul-Islām Press and published on October, 1902. On page 9 of the introduction, a statement under oath given by Mirzā Ismail Beg, says: “I printed *Tiryāqul-Qulūb* but it remained unfinished, I printed the last page and title page in October 1902, that is how the printing was completed.”

Five supplements were added to it. In the first supplement, 279 names of non-Aḥmadis were published who were ready to testify to the clear fulfilment of the Promised Messiah^{as}’s prophecy about Pandit Lekh Rām. The second supplement contained an account of 75 prophecies which the Promised Messiah^{as} had made and which had been fulfilled in every respect. It was this supplement which delayed the publication of the book. The third supplement was a leaflet dated September 27, 1899, and the fourth was another leaflet dated October 22, 1899. In the last supplement, he published his own revelation, which he had on September 14, 1899, to the effect that a great sign would be granted to him. This revelation and three other similar ones received in these days were beautifully written and hung on a wall of “Baitul Dhikr” on September 16, 1899. The fifth supplement dated

November 5, 1899 carried a prayer and a request to God that He might grant the Promised Messiah^{as} a decisive sign within three years from January 1900 to December 1902, so that the truth of his mission might become manifest to the world.

Before closing the book, the Promised Messiah^{as} made a significant observation. Recalling the two dynamic facets of the Holy Prophet^{sa} denoted by the names of “Muḥammad” and “Aḥmad,” he stated that the name “Muḥammad” speaks of the might and prowess as he repelled the enemies who attacked Islam with sword. “Aḥmad,” on the other hand, denotes that facet of the Holy Prophet^{sa} wherein he is known to have spread peace and amity, and these qualities will be apparent when another person will appear with the same characteristics.

The Promised Messiah^{as} has stated:

Therefore, I have decided that my followers be known as Firqah Muslim Aḥmadiyyah, so that the moment they hear the name Aḥmad, they will come to believe that this is the Firqah (sect) which has come to spread peace and amity. Therefore, I urge the Government to enter into the official records the name of Muslim Firqah Aḥmadiyyah (Aḥmadī Muslim) in order to identify my followers....

He chose the name of Aḥmadī in order to reflect the attributive qualities of the Holy Prophet^{sa} manifested in the name of Aḥmad. (*Tiryāqul-Qulūb*, Supplement to the book, p.4, *Rūḥānī Khazā'in*, vol. 15, pp. 526-527)



TUḤFA-E-GHAZNAVIYYAH

A Gift for Ghaznavī

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Volume Number	15
Book Number	4
Progressive Number	58
Title of the Book	Tuḥfa-e-Ghaznaviyyah
English Version	A Gift for Ghaznavī
Language	Urdu
Number of Pages	60
Year Written	1900
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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Background

This book was written in response to a leaflet issued by Miān ‘Abdul Ḥaq Ghaznavī in a language full of mocking and jeering at what he alleged unfulfilled prophecies of the Promised Messiah^{as}. Writing about this leaflet, the Promised Messiah^{as} said:

This leaflet tackles two issues: First, Miān ‘Abdul Ḥaq has made a reference to signs and prophecies which in reality have been fulfilled or at the point of being fulfilled and tried to mislead the general public claiming that these were not fulfilled. (*Tuḥfa-e-Ghaznaviyyah*, p. 4, *Rūḥānī Khazā’in*, vol. 15, p. 534)

Second, attack of Miān ‘Abdul Ḥaq consists in rejection of a proposal which I made following a revelation in a way to arrive at a decision and this was also published by me in an earlier leaflet: that is in order to find out the truth, we pray for recovery of the sick people selected by lot. Miān ‘Abdul Ḥaq does not accept it on the plea that who will bear the expenses of assembly of the scholars and saints of India and Punjab at one place. (*Tuḥfa-e-Ghaznaviyyah*, p. 8, *Rūḥānī Khazā’in*, vol. 15, p. 538)

On December 10, 1892, the Promised Messiah^{as} issued an *Ishtihār* (leaflet) declaring that God had permitted him to accept the challenge of orthodox Muslim priests for *Mubāhalah* (Prayer Duel). He wished to settle everything with them once for all, so that he might then be able to devote his attention exclusively to the enemies of Islam. He fixed a period of four months for this purpose. This leaflet was sent to all the well-known Mullāhs under registered cover. It appeared that none of them had the courage to come forward, except Maulavī ‘Abdul Ḥaq Ghaznavī, who accepted it. The *Mubāhalah* took place in the Amritsar Eid grounds on Dhīqa‘dah 10, 1310 AH (May/June 1893). Several hundreds of people assembled including some English clergymen. In principle, the Promised Messiah^{as} did not like the idea of

having a *Mubāhalah* with the disciple of Maulavī ‘Abdullāh Ghaznavī for whom the Promised Messiah^{as} had a great deal of respect and the Promised Messiah^{as} believed if Maulavī ‘Abdullāh had lived longer he would have become his follower. It is significant that the Promised Messiah^{as} never wished any evil to befall Maulavī ‘Abdul Ḥaq Ghaznavī. All he prayed was that, as his opponents regarded him as an impostor and an infidel, and if he was really so, God should curse him in an unprecedented manner. The period during which the judgment of God would be visible was one year.

The Promised Messiah^{as} suggested another method which he had already made known through a flyer that he issued, that is to seek the acceptance of prayer by praying for the sick. Maulavī ‘Abdul Ḥaq Ghaznavī did not accept the argument that how all the saints and pious people could be assembled at one place and who would bear the expenses of assembling them. The Promised Messiah^{as} strongly rebutted this criticism of Maulavī ‘Abdul Ḥaq Ghaznavī. Two of the closest companions of Maulavī ‘Abdullāh Ghaznavī and respected by the Ghaznavī family, Maulavī Muḥammad Ya‘qūb and Ḥāfiẓ Muḥammad Yūsuf declared before a large gathering of people that Maulavī ‘Abdullāh Ghaznavī had a vision, in which he had seen the light of God descending upon Qadian, of which his children were deprived.

The sentimental attitude adopted by Promised Messiah^{as} towards Maulavī ‘Abdul Ḥaq Ghaznavī because of his father, Maulavī ‘Abdullāh Ghaznavī, had coloured the *Mubāhalah* right from the beginning. Even then Maulavī ‘Abdul Ḥaq Ghaznavī came out with a leaflet declaring that God had blessed him.



RO'IDĀD-E-JALSA-E-DU'Ā'

The Proceedings of a Prayer Meeting

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Volume Number	15
Book Number	5
Progressive Number	59
Title of the Book	Ro'idād-e-Jalsa-e-Du'ā'
English Version	The Proceedings of a Prayer Meeting
Language	Urdu
Number of Pages	40
Year Written	1900
Year Printed	1900
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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The Book

The book gives details of a meeting that was called by the Promised Messiah^{as} on the occasion of *Īdul Fiṭr* (February 2, 1900). More than a thousand Aḥmadis had gathered in Qadian from Afghanistan, Iraq and different parts of India. After the Eid prayers led by Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn in the old Īdgāh to the west of Qadian, the Promised Messiah^{as} delivered an impressive address. Drawing a picture of the tyrannical Sikh rule in the Punjab from which the British rescued the Muslims, he urged the audience, in accordance with the Islāmīc teachings, to pray for success and victory of the British in the war with South Africa. In his sermon, the Promised Messiah^{as} gave an illuminating commentary on *sūrah al-nās* and enumerated the favours done by the British Government. The meeting ended with a long prayer for British victory in Transval, South Africa, which certainly did not go in vain; the tide of war turned in favour of the British. On account of the prayer rendered by the Promised Messiah^{as} in favour of the British Government, it has since been called *Jalsa-e-Du‘ā’* (Meeting for Prayer). On February 10, 1900, the Promised Messiah^{as} issued an appeal for funds to help the orphans, widows and wounded of the war, and Rs. 500 were immediately collected and sent to the Chief Secretary to the Punjab Government and, later, the Lt. Governor thanked the Promised Messiah^{as} for this donation on behalf of the Government. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, pp. 720-721)



KHUṬBAH ILHĀMIYYAH

The Revealed Sermon



Volume Number	16
Book Number	1
Progressive Number	60
Title of the Book	Khuṭbah Ilhāmiyyah
English Version	The Revealed Sermon
Language	Arabic (with translations in Urdu and Persian)
Number of Pages	332
Year Delivered	1900 (April 11, <i>Īdul Adḥā</i>)
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

On April 11, 1900, *Īdul Adḥā* provided an opportunity to the assembled Aḥmadis from Sialkot, Amritsar, Batala, Lahore, Wazirabad, Jammu, Peshawar, Gujrat, Jhelum, Rawalpindi, Kapurthala, Ludhiana, Patiala, Bombay and Lucknow etc. to witness a historic occasion at the Masjid Aqṣā which had recently been extended. It was, therefore, decided that the Eid prayers would be offered in the mosque. A night earlier, the Promised Messiah^{as} had sent a note to Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn stating that he intended to engage himself in prayer and suplicating the whole day and a part of the night and those who had come to attend the Eid Congregation and also those present in Qadian, should write their names and places of their residence and send them on to the Promised Messiah^{as} so that he could remember them in prayer.

Early next morning, Maulavī ‘Abdul Karīm came to the Promised Messiah^{as} and requested him to address the Eid Congregation. The Promised Messiah^{as} said that “God had commanded him the night before to do so in Arabic.” (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 720)

After the Eid prayers, Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn and Maulavī ‘Abdul Karīm both were asked to sit near the Promised Messiah^{as} and take down verbatim the speech that he was going to deliver in Arabic. It was a wonderful experience and people sat round the Promised Messiah^{as} and everyone was conscious of a striking change in the countenance of the Promised Messiah^{as}. There was a flow of eloquence, a Divine cadence and a depth of meaning, which one could see and read in his face. After the Promised Messiah^{as} finished speaking, Maulavī ‘Abdul Karīm conveyed to the audience the gist and substance in Urdu. While he was doing so, the Promised Messiah^{as} also was overtaken by sudden sense of gratitude towards Allāh, and he did *Sajdah* (prostrated on the ground), the audience also fell in *Sajdah*. Raising his head he told the people that he had just read

the word *Mubārak* (congratulations) written in scarlet, it was a *Kashf* (vision) culminating in the acceptance of his prayers.

The Book

The *Khuṭbah Ilhāmīyyah* (The Revealed Sermon) thus delivered has been documented in a book form. The excellence, the elegance, the beauty and the perfection of the Arabic used in the *Khuṭbah Ilhāmīyyah*, makes one wonder at the Divine blessings the Promised Messiah^{as} was being continually bestowed and endowed with. His opponents had first alleged that he had no knowledge of Arabic, and when he started writing books in Arabic, the like of which no Mullah scholar or authority in Arabic could produce, even the Arabs marvelled at the beauty of the language. Then it was alleged that some Arab was employed to write the books for him, then came this remarkable sermon delivered extempore before more than 200 people.

The *Khuṭbah Ilhāmīyyah* comprises two parts. The first part beginning from pages 1 to 30, and the second part from pages 31 to 73. The first edition indicated the date of August 25, 1901, and later edition October 17, 1902 is published, it appears during the intervening period, four more chapters and some flyers were added during the period of May 1900 to October 1902, and then it appeared in the final shape in October 1902.

The whole book is now known as *Khuṭbah Ilhāmīyyah*, although the *Khuṭbah* itself consists of 30 pages. In the chapters added later, the Promised Messiah^{as} discussed at length the philosophy of sacrifice and other chapters relate to his advent as the Promised Messiah in the light of the Holy Quran and the *Abādīth*. An *Ishtihār* was also added to it as a supplement about the construction of a Minaret in fulfilment of the prophecy of the Holy Prophet^{sa} which says: “The Promised Messiah will descend by the white Minaret to the East of Damascus.” Qadian is situated to the East of Damascus - the significance of the word Damascus lies in the fact that the doctrine of the Trinity had its

birth in that town. It was here that Paul conceived the unholy idea of Trinity and began to preach it.

Specimen of the Sermon

And, verily the signs have been shown and clear proofs given. See ye not that the disputes have disappeared? Know ye not the Solar and the Lunar eclipses of the month of Ramadan? Some men have died according to my prophecy but you do not think about it. And there have appeared for me a great many signs, but you do not care. The earth and the sky, the water and the dust have all borne witness in my favour, but you do not fear. And the reason and revelation, signs and proofs have supported each other to establish the truth of my claims and our dreams and *Mukāshafāt* have been favourable to me but even now you refuse to believe. And, surely, there are great signs in the eyes of those who think, and the star *Zus-sinain* did appear. And a little less than one fifth of this century had passed, but where is the *Mujaddid* (spiritual reformer promised) at the head of every century? Do you know of any? Plague did come from sky. The pilgrimage was forbidden and deaths multiplied. Nations disputed and fought over the mines of gold. The Cross was up and Islam moved and disappeared as if it were a stranger. The vices increased. Man began to love wine, gambling and music. Adultery and hostility became public and piety vanished. Time was, therefore, ripe for the manifestation of our Lord and the sayings of the prophets were fulfilled. So what else would you believe in?

O people! Stand up for Allah all at once and one by one, and fear Allāh and think like one who is neither an enemy, nor a miser. Is it not a time for Allāh to be merciful to His creatures? Should He not remove the evils and satisfy the intense thirst of the people with a spring shower? Is the flood of evil not at its highest? Is not the whole of the earth corrupted? Has not Satan been pleased with his followers? Be grateful to Allāh Who remembered you and your faith. And He has not allowed it to be corrupted. He has watched over your harvests and your fields. He has sent down rains and completed His measure. And

He has raised His Messiah for the removal of evil, and His Mahdi for the good of the people. He has brought to you the Imam from amongst you while it was not so before. (*Khutbah Ilhāmiyyah*, p. 63-67, *Rūḥānī Khazā'in*, vol. 16, p. 63-67)



LUJJATUN-NŪR

An Ocean of Light



Volume Number	16
Book Number	2
Progressive Number	61
Title of the Book	Lujjatun-Nūr
English Version	An Ocean of Light
Language	Arabic (with translation in Persian)
Number of Pages	140
Year Written	1900
Year Printed	1910
Name of the Press	Ḍiyā'ul- Islām Press, Qadian



Background

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} says in his introduction to the book that the Promised Messiah^{as} wrote this book in Arabic in order to take his message to the pious, noble clergy and scholars living in the Arab countries. This book was motivated by a vision that the Promised Messiah^{as} had, in which he was informed that pious and righteous people of these countries would believe in him and would pray for him and God will bestow so much blessings on him that the Kings and Emperors would seek blessings from his garments. The Promised Messiah^{as} started writing this book in 1900. It appears that the intention of the Promised Messiah^{as} was to write many more chapters but then it seemed his attention was diverted elsewhere.

In the beginning of this book, he briefly described his ancestry and then he advanced arguments in support of his claim as the Promised Messiah and Mahdi, and how he was blessed with revelations.

Stating the differences between nations and various religions, he drew a sad picture of the decline of Islam and how differences among Muslim scholars and saints have caused harm to Islam and in the end he gave the glad tidings that the Christian clergy will meet their defeat at his hand.

Now those attacking Islam have lost hope and by way of acknowledging the divine blessings he stated all the characteristics of a divine and saint are embedded in him. The Promised Messiah^{as} described the divine blessings in the following words: “God, in His majesty, has granted me all favours and loaded me with all the spiritual and worldly wealth. Often a man while counting the favours becomes pensive that he had no son, but I never entertained this sadness, for God in His majesty has granted me sons.” (*Lujjatun-Nūr*, p. 62, *Rūḥānī Khazā’in*, vol. 16, p. 398)

On October 4, 1899, the Promised Messiah^{as} proposed to send a deputation of three men to Afghanistan, Naṣībain Karbalā and the Laghman mountains to make further research with regard to the

travels of Jesus in these areas. Mirzā Khudā Bakhsh of Jhang, Maulavī Quṭbuddīn and Miān Jamāl Dīn of Sekhwan were selected for the expedition. A meeting was called on November 12, 1899 to say farewell to the party and Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn and Maulavī ‘Abdul Karīm made speeches. Sardār Sundar Singh read a paper giving the reasons why he joined Ahmadiyyat and changed his name to Faḍl Ḥaq.

The Promised Messiah^{as} wrote the book with the idea of giving copies of the book to an expedition who could distribute it among the people of the countries through which they would pass. However, for various reasons this expedition could not materialize.

The book is in Arabic and mainly addressed to the people in Syria, Palestine, Iraq and Khurasan. It gives an account of the family of the Promised Messiah^{as} and also about his movement and his claim. The book was also prompted by the revelation which foretold that pious people and scholars of various countries would join the movement.

The Promised Messiah^{as} writes: “My Lord had revealed to me and promised me that He will help me till my message reaches the Easts and Wests of the earth. The oceans of truth will be stirred till the people look with wonder on the bubbles riding upon its waves.” (*Lujjatun-Nūr*, p. 72, *Rūḥānī Khazā’in*, vol. 16, p. 408)

The Promised Messiah^{as} made it clear repeatedly in the course of his books that wherever he had used strong language or strong expressions, he had in mind only such persons of perverted nature, who persistently indulge in abusive language. The Promised Messiah^{as} says: “God forbids that I should ever insult the gentlemanly and the fair-minded among my opponents, no matter whether they be from among the Muslims, or the Christians or Āryas. Indeed, whenever I used strong expression I have used only for those wicked persons, who are notorious in indulging in abusive language. I always speak well of others and accord them due respect and regard them as friends and brothers.” (*Lujjatun-Nūr*, p. 73, *Rūḥānī Khazā’in*, vol. 16, p. 409)

Specimen of Writing

I saw in a dream a group of sincere believers and just and righteous kings some of whom belonged to India, some to Arabia, some to Iran and some to Syria, some to Turkey and some to other regions of which I am not aware and God revealed to me that they will affirm my righteousness and will believe in me and will call down blessings upon me and will pray for me. God said to me: I shall bestow great blessings upon thee, so much so that kings will seek blessings from thy garments and will be included amongst the sincere followers. This is the vision that I saw and this is the revelation that was vouchsafed to me by God the All Knowing (*Lujjatun-Nūr*, pp. 3-4, *Rūḥānī Khazā'in*, vol. 16, pp. 339-340)



GOVERNMENT ANGREZĪ AUR JIHĀD

British Government and Jihad



Volume Number	17
Book Number	1
Progressive Number	62
Title of the Book	Government Angrezī Aur Jihād
English Version	British Government and Jihad
Language	Urdu
Number of Pages	34
Year Written	1900
Year Printed	1900
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah published this book on May 22, 1900, in which he elucidated at length the philosophy of Jihad in the light of the Holy Quran and *Aḥādīth*. Recalling wars fought in the days of the Holy Prophet^{sa}, the Promised Messiah^{as} stated that “all these wars were defensive and the Muslims were forced to take up arms in order to protect their religious freedom. His mission is that of peace and to establish supremacy of Islam through adducing arguments in support of it.”

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in the introduction to this book says:

The mission of the Promised Messiah^{as} was to establish the superiority of Islam over all the world religions, and he was mainly motivated by the repeated attempts by Orientalists to paint Islam as a religion spread with sword. Bishop Malcolm McCall writing in the issue December 1877, of *The Twentieth Century*, on page 832, says: “Quran divides the whole world in two parts—(1) Dārul-Islām, and (2) Dārul-Ḥarb (the enemy world). People who are not Muslim, all of them are against Islam, therefore it is an obligation on a Muslim that he should wage a war against the non-believers till the time they accept Islam or are killed—this is known as Jihad or *Jang-e-Muqadass*, and this can end only in one way: either the whole world accept Islam, or everyone is killed. And it is the holy duty of Khalīfah that when an opportunity arises, he should declare Jihad.”

On Page 532 of the *Life of Mohammas*, Sir William Muir says: “As Mohammas arrives in Medina, intolerance took place of the freedom and force of persuasion Slay the non-believers where ever you find them was the watchword of Islam.”

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, on page 17 of the introduction, writes:

The Promised Messiah^{as}, in accordance with the Holy Quran and *Aḥādīth*, did not put a ban on Jihad with sword forever, but on account of the conditions not prevailing for conducting the Jihad with sword, he temporarily postponed it or put it off.

In a letter to Mīr Nāṣir Nawāb, published in *Durūd Sharīf*, p. 26, the Promised Messiah^{as} clarified:

In the current age, Jihad has assumed a spiritual shape. The spreading of the Word of God and Islam and rebutting the objections of the opponents and expressing the beauties of Islam, is the real way of Jihad till the time God, in His Majesty, does manifest any other way.

There were many reasons for writing this book:

- As Ḥaḍrat Aḥmad claimed he is the Promised Messiah and Mahdi and according to the prevalent belief among Indian Muslims, it was thought that the Promised Messiah would wage war against non-believers.
- Some years before the Promised Messiah^{as} announced his mission in March 1889, Mahdi Sūdānī appeared and declared Jihad against British, but was defeated by the British in 1882. The British Government in India has not forgotten that event.
- Many Maulavīs of his time were engaged in dissemination about the Promised Messiah^{as} and comparing him to the Mahdi Sūdānī.
- The Christian clergy who met repeated defeats at his hand were looking for some excuses to have him imprisoned.
- As the Promised Messiah^{as} was a Mughal, it was made out that Ḥaḍrat Aḥmad has made this claim to demand the lost throne of Mughals, lost in the Sepoy Mutiny of 1857 in India.

Therefore, it became necessary for the Promised Messiah^{as} to propound true stance of Islam on Jihad. Hence, this book. He stated that Islam does not allow Muslim to take up arms against a government which ensures complete religious freedom, a rule of law, and life and property is fully protected. Rebutting those critics who called the Promised Messiah^{as} a sycophant he said: "I do not flatter Government but the fact is that it is a government which does not interfere in matters of religion and does not raise sword for spreading their own religion. And he made it clear that his praise and loyalty to the government was prompted by three facts:

- This government has liberated Muslims in the Punjab from the tyranny of Sikhs.
- It established complete peace.
- It gave complete freedom of expression.

The Promised Messiah^{as} made it clear that the doctrine of Jihad as preached by the Mullahs was quite wrong. In the time of the Holy Prophet^{sa}, the early Muslims were persecuted to the extreme on account of their religion. They were turned out of their homes. The inhuman persecution was carried on persistently for a period of not less than 13 years. Many new converts were tortured to death. Many righteous persons, the flower of Arabian chivalry was ruthlessly butchered and cut into pieces by savage tyrants. Orphans and helpless women were murdered in cold blood in the streets. Still the Muslims were asked to suffer patiently and bear retaliation. They faced calmly these hardships and scrupulously obeyed the commandments of their Lord. Streets flowed with their blood and they did not utter a cry. They were slaughtered like sheep and they heaved not a sigh. Not only were the Companions subjected to these shocking persecutions but the Holy Prophet^{sa} himself was often seriously injured with stones. Constant as the Northern Star he bore it all with an open heart filled with true love. The patience and forbearance shown by Muslims made

their cruel persecutors more arrogant and gave them the hope of soon striking a death knell to Islam. It was planned as a last measure to exterminate Islam by murdering the Holy Prophet^{sa} himself, with the result that he had to leave Mecca after 13 years of worst persecution. All this, however, did not satisfy the enemies of Islam and they pursued the Holy Prophet^{sa} in order to execute their evil designs. He reached Medina. Even there his enemies did not relax their efforts to uproot Islam. The whole of Arabia responded to the call of the Meccan Quraish and marched to slaughter the Muslims. And it was not until their enemies were upon them that the permission was granted to the Muslims to defend themselves. (*Life of Ahmad* by A.R. Dard^{ra}, edition of 2008, pp. 760-761)

The Quran says: "Permission is granted to those against whom war is made (that they may defend themselves) for they have been wronged" (22:40). Again it says: "And fight in the way of God with those who fight with you" (2:191).

Specimen of Writing

I have brought you a commandment which is that Jihad with the sword has been ended but the Jihad of the purification of your spirits must continue to be waged. I say this not on my own but in order to proclaim the design of God. Reflect on the hadith of *Bukhārī* wherein it is stated that the Promised Messiah would put an end to fighting for the faith. Accordingly, I command those who have joined my ranks that they should discard all such notions. They should purify their hearts and foster their mercy and should have sympathy for the afflicted. They should spread peace on the earth, for this would cause their faith to spread. They should not wonder how this would come about. As God Almighty has utilized the elements and all earthly means for the purpose of bringing about new inventions to serve human needs like mechanical locomotion, etc., in the same way, He will put His angels to work for the fulfilment of spiritual needs through heavenly signs, without the intervention of human agencies,

and there will appear many flashes of light whereby the eyes of multitudes will be opened (*Government Angreizi Aur Jihād*, p. 15, *Rūhānī Khazā'in*, vol. 17, p. 15)



TUḤFA-E-GOLARHVIYYAH

A Gift for Golarvī

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Volume Number	17
Book Number	2
Progressive Number	63
Title of the Book	Tuḥfa-e-Golarhviyyah
English Version	A Gift for Golarvī
Language	Urdu
Number of Pages	254
Year Written	1900
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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Background

Pir Mehar 'Alī Shāh of Golarha produced a book against the Promised Messiah^{as} entitled *Shamsul-Hidāyah fī Ithbāte Ḥayātil-Masīḥ* in support of the general belief that Jesus, son of Mary, is alive in heaven. This book, published in January 1900, was in fact the work of Maulavī Muḥammad Ghāzī²¹ but appeared under the authorship of Pīr Ṣāḥib. Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn saw a few pages of the book in the Muṣṭafī Press, Lahore, where it was under print and asked Pīr Ṣāḥib eleven questions and he wanted full references of the work of Ibn Jarīr and Ibn Kathīr, so that his contention could be fully refuted. Pīr Ṣāḥib first avoided the subject but eventually acknowledged the fact that the book was not written by him but by Maulavī Muḥammad Ghāzī, who was not available and, therefore, the references asked by Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn could not be given. This was a very disappointing reply and exposed utter ignorance of the Pīr Ṣāḥib. Thereupon, Maulavī 'Abdul Karīm wrote a crushing rejoinder in the *al-Ḥakam*, which had started appearing in Qadian (April 24, 1900):

To cover up his own ignorance of the Holy Quran and *Aḥādīth*, Pīr Ṣāḥib had the cheek to insinuate that the Promised Messiah^{as} had no knowledge of the Holy Quran. To this, the Promised Messiah^{as} replied through an *Ishtihār* (July, 1900) and invited him to appear at a meeting with him to be held at Lahore where forty verses of the Quran may be selected by lots, in the presence of the audience and the parties concerned should write the commentary on the selected 40 verses in the meeting, without the help of books or assistance, within 7 hours. The paper must be in Arabic and written on the spot. And three judges from the audience will adjudge the paper.

²¹ Maulavī Muḥammad Ghāzī was a disciple of Pīr Mehar 'Alī Shāh of Golarha. This fact was revealed by the disciple himself in a letter dated March 28, 1900, addressed to Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn^{ra}.

He made a similar invitation to 86 other prominent *Maulavīs* and *Sajjādah Nashīn* (Presiding Pīrs) whose names were mentioned in the same *Ishtihār*. But the tall talking and the boasting ulema and the Pīr Ṣāhib remained silent over this daring challenge, lest their own ignorance was publically exposed. None came forward by the date announced by the Promised Messiah^{as}.

An interesting event took place which exposed how Pīr Mehar ‘Alī Shāh was deceitful and mischievous, he without responding to this challenge, or accepting the terms of the condition laid down by the Promised Messiah, came to Lahore suddenly unannounced and issued a flyer, demanding that the Promised Messiah^{as} hold a debate on verses of Holy Quran and *Aḥādīth*, and if the Promised Messiah^{as} was overpowered, then he had the cheek to ask the the Promised Messiah^{as} to accept his *bai‘at* and then they will proceed to write the commentary on *sūrah al-Fātiḥah* in Arabic.

“The Promised Messiah^{as} giving details of this trickery said what was the point in writing the commentary after *bai‘at*. The Promised Messiah^{as} further added by taking shelter in the shape of a debate Pīr Ṣāhib had sought a flight from writing a commentary of *sūrah al-Fātiḥah* and deceived the people in making them believe that he had accepted the challenge. The Promised Messiah^{as} recalled the fact after holding a debate with ‘Abdullāh Ātham, he had made it very clear that he would never hold a debate with anyone on any subject.” (*Rūḥānī Khazā’in*, vol. 17, Introduction to the book by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, pp. 22-23).

In a letter on December 7, 1900, the Promised Messiah^{as} invited Pīr Mehar ‘Alī Shāh to write a quality and in ornate Arabic language, a commentary on *sūrah al-Fātiḥah* within 70 days. He further elaborated both have 70 days beginning from December 15, 1900. Therefore, the Promised Messiah^{as} wrote an exhaustive commentary in high flown Arabic on *sūrah al-Fātiḥah* which appeared under the title of *I‘jāzul-Masīḥ* on February 23, 1901.

The Book

Notwithstanding the open challenge given to the leading scholars, Mullāhs and Pirs (Saints) of India, the Promised Messiah^{as} undertook to write a book in which he preached the Divine message.

In addition to the arguments that he adduced from the Holy Quran and *Aḥādīth*, he referred to the evidences of some *Ṣūfīs* on the subject.

Explaining the purpose of writing the book, the Promised Messiah^{as} said that some people might think that Pīr Ṣāḥib was certainly capable of holding a debate with him, if not writing commentary in Arabic. The Promised Messiah^{as} said he could not undertake a debate as in his book *Anjām-e-Ātham* he had foresworn not to hold any further debate but nonetheless Maulavī Ṣāḥib could write a refutation of this book.

In order to remove this lurking suspicion in the minds of the people, he invited Pīr Ṣāḥib to try his hand in writing a refutation of this book and the arguments that he had adduced in favour of the natural death of Jesus, son of Mary.

Specimen of Writing

- 1) God has bestowed upon me the understanding of the Holy Quran.
- 2) God has taught me the language of the Holy Quran in a miraculous manner.
- 3) God accepts my prayers more than of any other person.
- 4) God has supported me with heavenly Signs.
- 5) God has granted me signs from the earth.
- 6) God has bestowed upon me that I shall triumph over everyone who comes forward to oppose me.

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- 7) God has given me the good tidings that my followers will always triumph over others through their reasoning in support of the truth, and that they and their progeny will be greatly honoured in the world, so that they should see that he who comes to God never suffers loss.
 - 8) God has promised me that till the Day of Judgment, He will continue to manifest my blessings so much so that kings will seek blessings from my garments.
 - 9) Twenty years ago, I was informed by God that I would be denied and that people would not accept me but that God would accept me and would manifest my truth through powerful signs.
 - 10) God has promised me that for the purpose of repeating the light of my blessings, a person will be raised from among my progeny into whom God will breath blessings of the Holy Spirit. He will be characterized by inner purity and will have a close holy relationship with God. He will be a manifestation of the True and the High as if God had descended from heaven.

The time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and in the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is revelation from God for Whom nothing is impossible (*Tuhfa-e-Golarhviyyah*, p. 55-56, *Rūḥānī Khazā'in*, vol. 17, p. 181-182)



ARBA‘ĪN (LI ITMĀMIL-ḤUJJATI
‘ALAL-MUKHĀLIFĪN)

The Forty (Divine Arguments Against All Opponents)



Volume Number	17
Book Number	3
Progressive Number	64
Title of the Book	Arba‘īn (Li Itmāmīl-Ḥujjati ‘Alal-Mukhālīfīn)
English Version	The Forty (Divine Arguments Against All Opponents)
Language	Urdu
Number of Pages	131
Year Written	1900
Year Printed	1900
Name of the Press	Ḍiyā’ul-Islām Press, Qadian



Background/Specimen of Writing

On the first page of *Arba'in*, the Promised Messiah^{as} forcefully laid down why he is embarking upon this project, he says on *Rūḥānī Khazā'in*, volume 17, page 343:

Today, in order to satisfy all seekers of knowledge, I invite all my opponents, non-believers that I propose to publish forty flyers²². So on the day of Judgment, I can present to God Almighty that I have fulfilled my mandate. So now, with all due respect and humility, I address all Muslim clergy, Christian clergy, Hindu clergy and Pundits and Aryans to whom I send this flyer and inform them that I have been sent to this world in order to uplift morality, and reform beliefs and remove weaknesses of faith. My step is in the footstep of Jesus, peace be upon him, and it is why I am called the Promised Messiah. And I have been commanded that I spread the word of God and of truth by manifesting heavenly signs and teaching piety. I am against raising the sword for the purpose of spread of religion and to cause bloodshed in the name of religion. I am a Prophet of God and I try to remove all mistakes and weaknesses.

The book consists of four handbills (though originally 40 such handbills were planned). In the first *Arba'in* (No. 1) issued on July 23, 1900, the Promised Messiah^{as} declared that it was not a *Mubāhalah*, nor was it meant to be a dreadful prophecy for any opponent.

²² After this flyer I will issue a flyer every fortnight provided I do not face any hurdle till I complete the number forty, or any one of my opponents without exuding any filthy air that is perceptible to anyone, comes in the field, and like me show a sign, but I must remind here that this is not intended to be any *Mubāhalah* (Prayer Duel) with anyone or asking any prophecy in respect of anyone. This competition is about the person at whose hand God almighty reveal hidden affairs, manifest sign and accept the prayers, these should be completely be detached from any interest personal or otherwise. Refrain from any prophecy that is intended to disturb common peace or against the Government or related to humiliation or death of anyone. (*Arba'in*, p. 1 footnote, *Rūḥānī Khazā'in*, v. 17, p. 343 footnote)

In the first part, the Promised Messiah^{as} said:

I am called the Promised Messiah. I am commanded to spread the truth in the world only through pure teachings and extraordinary signs. I am against the use of the sword for the sake of religion. I am commissioned to remove, as much as I can, all wrong notions from among the Muslims and to invite them to the ways of pure morals, forbearance, meekness, fairness and truthfulness. I declare unto all Muslims, Christians, Hindus and Āryas that I have no enemy in the world. I love mankind as does a mother, even more than that. I am an enemy only to such false beliefs which destroy the truth. Sympathy for man is my duty and hatred of falsehood, idol worship, transgression and every kind of wickedness, injustice and evil behaviour is my principle. The real reason for the effulgence of my sympathy is the fact that I have discovered a mine of gold and Jewels and it is a good fortune that I have found in this mine, a priceless diamond full of lustre. The price of that diamond is so great that if I were to distribute it amongst all my brethren of mankind each one of them would become richer than the one who possesses in the world today notwithstanding the greatest quantity of gold and silver.

What is that diamond? The True God. To get to Him is to recognize Him, to have a true faith in Him, to seek Him it would be the height of injustice that after possessing so much wealth I should keep mankind deprived of it, that I should enjoy it while they should starve. It is absolutely impossible for me to do so. My soul is sore vexed when I see their poverty and starvation and my heart sinks when I find them in darkness. I want to fill them with heavenly wealth, and I wish them to get as many jewels of truth as humanly possible....

It has been made clear to me that among Divine messengers, he, whose teaching is perfect, holy and full of wisdom to the utmost degree, is our Chief, Muḥammad Muṣṭafā^{sa}. (*Arbaʿīn*, No. 1, pp. 2-4, *Rūḥānī Khazāʿin*, v. 17, p. 344-346)



I'JĀZUL-MASĪḤ

Miracles of the Messiah



Volume Number	18
Book Number	1
Progressive Number	65
Title of the Book	I'jāzul-Masīḥ
English Version	Miracles of the Messiah
Language	Arabic (with translation in Persian)
Number of Pages	204
Year Written	1901
Year Printed	1901
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

It is a remarkable and gigantic work in Arabic by the Promised Messiah^{as} which was prompted by devious tricks of Pīr Mehar ‘Alī Shāh.

In his challenge issued on July 20, 1900, the Promised Messiah^{as} wanted to put at rest various insinuations against him about his lack of knowledge of Arabic language. He invited all so-called scholars and ulema’ specially Pīr Mehar ‘Alī Shāh to demonstrate their eloquence and fluency of Arabic by participating in a seven-hour live contest of writing a commentary in high flown Arabic on 40 verses on a *sūrah* selected through drawing a lot at a public meeting in Lahore where all should gather including the Promised Messiah^{as}.

This was an open challenge to all and none dared to pick up this challenge.

Then one day without notifying or accepting the challenge as put forward, Pīr Mehar ‘Alī Shāh arrived in Lahore, and imposing condition on this contest, he tried to mislead his own followers that he was in Lahore and the man who held out the challenge is not there. Not only that he and his followers trumpeted their self-styled victory and heaped abuses on the Promised Messiah^{as} for running away from the field.

The Promised Messiah^{as} was compelled to put the record straight and issued another flyer dated December 15, 1900, which is included in Arba ‘in No. 4 to expose the shallow knowledge of Arabic of Pīr Mehar ‘Alī Shāh. The Promised Messiah^{as} listed a very simple method, he invited Pīr Mehar ‘Alī Shāh to write in Arabic on which as he claimed had complete command by adducing arguments to refute his divine claim and write a commentary on *sūrah Fātīḥah* in eloquent and fluent Arabic. The Promised Messiah^{as} on his part promised to write a commentary on *sūrah Fātīḥah* in Arabic language. Further the Promised Messiah^{as} gave permission to Pīr Mehar ‘Alī Shāh to invoke and enlist the help of any or all leading Arab scholars even professors

of Arabic language and invite them to Lahore to assist him in this venture. The Promised Messiah^{as} pointed out this was to be done within 70 days and not a day beyond. Three well known Arabic scholars be invited to adjudge and pass judgement on the command, eloquence and fluency of both these writings and if Pīr sahib's entry is adjudged better, then he would give Rs. 500 in prize money and he would burn all books and take an oath of allegiance at his hand and if things happen otherwise and he could not write the commentary in 70 days then he was not interested, it would only expose how a Pīr could speak such a vicious lie.

The Book

I'jāzul-Masīh is an elegant commentary in Arabic spread over 200 pages on the first chapter of the Holy Quran. It was posted to Pīr Mehar 'Alī Shāh on February 23, 1901. This book - the product of a unilateral challenge - is a work of high literary merit, and it is a standing reproach upon the so-called learned divines whose entire scholarship was confined to declaring the Promised Messiah^{as} an infidel and bereft of the knowledge of the Holy Quran. It would be wrong to suppose that they were utterly ignorant of the Arabic language, for they had been writing leaflets and delivering lectures and speeches against the Promised Messiah^{as} and concocted all sorts of plans against him. They left no stone unturned in persecuting him and tried their utmost to destroy him. The only possible explanation for their silence was the fact that they were stricken dumb by God, Who wanted to give the Promised Messiah^{as} a decisive victory over the forces of evil. And it was very appropriately named as *I'jāzul-Masīh*, for what could be a greater miracle of the Promised Messiah^{as} than the graveyard silence gripping the Mullāhs of India. It was a unique honour conferred upon him by God in fulfilment of His promise through a revelation on September 14, 1899, that the pens of all his opponents would stand paralysed and they themselves be the witnesses

of this spectacle. No wonder that such miracles were called his clear enchantments.

The Promised Messiah^{as} writes:

For this book I prayed that God in His Majesty make it a miracle for Muslim clergy that no writer is able to produce a comparable book, and no one is given the ability to write such a book. My prayer was accepted and God gave me the good news: “We will stop it from heaven” and then I concluded that this is a hint that enemy will be unable to produce a book like thereof. (*I‘jāzul-Masīḥ*, p. 66, *Rūḥānī Khazā’in*, v. 18, p. 68)

Review

The Egyptian paper, *al-Manāẓir*, Cairo, paid high tributes to the Promised Messiah^{as} for the fluency and mastery of Arabic. The editor of another Cairo daily, *al-Hilāl*, also paid similar tributes to the Promised Messiah^{as}. However, the editor of *al-Manāẓir* was upset on account of the teachings of the Promised Messiah^{as} regarding Jihad. The Promised Messiah^{as} told the editor of *al-Manāẓir* that Egypt was not the home of Arabic and, therefore, his adverse comment did not carry much weight. (*Life of Aḥmad* by A.R. Dard^{ra}, edition of 2008, p. 807 footnote)

Specimen of Writing

On that blessed night my prayer found acceptance from the Presence of the Great One and my Lord cheered me saying: He has been forbidden by the forbidder in heaven, Then I understood that the indication was that my opponents would not have the power to attempt it and that they would not be able to produce the like of it either in eloquence or in its qualities. This good news was given by Allāh, the Most Benevolent, during the last ten days of Ramadan. (*I‘jāzul-Masīḥ*, p. 66, *Rūḥānī Khazā’in*, v. 18, p. 68)



EIK GHALAṬĪ KĀ IZĀLAH

A Misconception Removed



Volume Number	18
Book Number	2
Progressive Number	66
Title of the Book	Eik Ghalaṭī Kā Izālah
English Version	A Misconception Removed
Language	Urdu
Number of Pages	12
Year Written	1901
Year Printed	1901
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

On November 5, 1901, the Promised Messiah^{as} issued a leaflet to correct a mistake. One of his followers was asked whether the Promised Messiah^{as} himself was a prophet of God or not, and he replied in the negative. So the Promised Messiah^{as} explained in this leaflet that the mere negative answer was not correct because God had addressed him as a prophet and called him as such in hundreds of revelations.

The Book

The Promised Messiah^{as}, sensing the danger that a serious misunderstanding may be caused, wrote a book entitled *Eik Ghalatī Kā Izālah*. It threw a new light on the concept of the prophethood. The Promised Messiah^{as} writes:

Wherever I have denied being a prophet or a messenger of God, I have denied only in the sense that I have not brought an independent Law, nor am I an independent prophet; but I am a messenger and a prophet of God in the sense that, by acquiring spiritual blessings in following in the footsteps of the Holy Prophet^{sa} and getting his name, I have been granted by God, through Him abundant knowledge of the future, without any new law. I have never denied being called such a prophet. God has indeed called me a prophet and a messenger in the same sense. (*Eik Ghalatī Kā Izālah*, pp. 6-7, *Rūḥānī Khazā'in*, v. 18 p. 210-211)

Life of Ahmad by A.R. Dard^{ra}, edition of 2008, page 823, describes:

He claimed that he was the true and perfect image of the Holy Prophet^{sa} and, therefore, there was no question of breaking the seal of his prophethood.

This leaflet (*Eik Ghalatī Kā Izālah*) marks a very great change in the Promised Messiah^{as}'s conception of prophethood; and in view of the later schism brought about among the community by the Lahore seceders it would not be out of place to throw here some light upon the significance of this change. For the previous ten years, the Promised Messiah^{as} had been assuring the world that he did not lay any claim to prophethood and now in this leaflet he definitely declared that he was a prophet of God. This was due to the simple fact that the Promised Messiah^{as}'s conception of prophethood had undergone a change. In the *al-Hakam*, no. 29, v. 3, 1899, a letter written by the Promised Messiah^{as} is published in which he says that in Islāmic terminology prophet and messenger imply that "they bring a perfect *Shari'ah* (Law) or cancel some of the edicts of the previous *Shari'ah* or they are not called the followers of the preceding prophet and keep in touch with God directly without receiving any benefit from any other prophet." But in this leaflet, *Eik Ghalatī Kā Izālah*, he emphatically declared that it was not necessary for a prophet to bring any new *Shari'ah*. He declared that, according to the Divine term, prophethood only implies to the making of numerous prophecies about the future which are fulfilled. (See *Chashma'-e-Ma'rifat* p. 325; *Al-Wasiyyat* p. 12; *Lecture Sialkot*, pp. 17, 18, etc) It is clear that the two views are not identical. The Promised Messiah^{as} himself indicates that this change in his conception of prophethood was prompted by God. He says:

"In the beginning I believed that I had no comparison with Jesus, son of Mary, he was a prophet and one of the chosen ones of God. If there was anything indicating my superiority, I considered it as a minor and partial phase. But when revelation from God poured upon me like rain, I could not keep this belief, as I was clearly given the title of a prophet in one respect, and in the other an *ummatī*."

So long as he thought that it was necessary for a prophet to bring a Law or *Shari'ah*, or attain to prophethood directly and independently, the Promised Messiah^{as} denied being a prophet and believed that he could not be superior to Jesus, who was a prophet of God. But when he changed his conception on account of the numerous revelations he received from God, he considered himself a prophet and as such had no hesitation in declaring his own superiority over Jesus.

It is needless to point out here that this change in concept on the part of the Promised Messiah^{as} did not in any way effect the work entrusted to him. He fully understood his mission and right from the very beginning he knew what was required of him to do by God. He was a prophet of God and did the work of a prophet from the very beginning. All that happened was that, until 1901, he shared the popular belief about prophethood, just as he had shared the wrong popular belief about the physical ascension of Jesus to heaven. In both cases, it was only when God pointed out to him the mistake that he corrected his views.

Specimen of Writing

Whenever I have denied being a Prophet or a Messenger, it means that I am not a law-bearer, nor am I a Prophet in my own right. But I am a Messenger and a Prophet without a new law in the sense that God reveals to me that which is hidden, and because of the inner grace that has been bestowed upon me on account of my obedience to the Holy Prophet^{sa}, and because of having received his name. I have never denied being a Prophet in this sense. It is in this sense that God has called me a Prophet and a Messenger....

My having said, I am not a Messenger and have not brought a book, means that I am not the bearer of a new law. It must, however, be remembered and should never be forgotten, that despite my having been called a Prophet and Messenger, I have been informed by God that all this grace is not bestowed directly upon me but that there is

one in heaven, that is to say, Muḥammad, the chosen one, peace be on him, whose spiritual grace accompanies me. In this way the Seal of Prophethood has been fully safeguarded, for I have been given these names by way of reflection through the mirror of love. If a person is chagrined over the revelation that has been vouchsafed to me in which God Almighty has called me a Prophet and a Messenger, it is foolish on his part, for my being Prophet and Messenger, as I have explained, does not contravene the Divine Seal. (*Eik Ghalatī Kā Izālah*, pp. 6-7, *Rūḥānī Khazā'in*, vol. 18, p. 210-211)



DĀFI‘UL- BALĀ’ WA MI‘YĀRO AHLIL-IŞTIFĀ’

Defence Against the Plague and a Criterion for the Elect of God



Volume Number	18
Book Number	3
Progressive Number	67
Title of the Book	Dāfi‘ul-Balā’ Wa Mi‘yāro Ahlil-Iştifā’
English Version	Defence Against the Plague and a Criterion for the Elect of God
Language	Urdu
Number of Pages	28
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā’ul-Islām Press, Qadian



Background

The Promised Messiah^{as} wrote this book on April 1902, at a time when Punjab was in grip of severe plague. He mentioned many of his revelations that he had about plague. The Promised Messiah^{as} writes:

It is my sign that any opponent of mine, whether he lives in Amroh, or in Amritsar, Delhi or Calcutta, Lahore, Golra or Batala, if he swears that his own place will remain safe from plague, then this very place would be hit by plague, as he had been rude to God. (*Dāfi‘ul-Balā’ Wa Mi‘yāro Ablil-Iṣṭifā’*, p. 18, *Rūḥānī Khazā’in*, v. 18, p. 238)

The plague broke out in the Punjab in its full fury in 1902. How intensely the plague had entrenched itself in the Punjab, the Promised Messiah^{as} gave a pen-picture of the calamity in his letter to Seth ‘Abdur Raḥmān that he wrote on April 3, 1902. The plague was taking a heavy toll. About 20,000 people were dying of plague every week. All areas outside the radius of two miles around Qadian were contaminated with this calamitous disease. Qadian stood like a boat in the whole region.

The Book

It was against this background that the Promised Messiah^{as} undertook to write this famous book, *Dāfi‘ul-Balā’ Wa Mi‘yāro Ablil-Iṣṭifā’*. In the book, the Promised Messiah^{as} recalled the revelations that he had received about its spread at a time when the disease first broke out in Bombay. The Promised Messiah^{as} was frank and candid. He declared that it was a Divine punishment. The plague had broken out because the people condemned and abused the Messiah sent by God as a reformer. The Messiah’s opponents had left no stone unturned in harassing him and went to the extent of conspiring to murder him. It has been foretold in the old scriptures that at the time of advent of the Messiah, a plague would break out. The only effective defence against

the plague was to accept the Promised Messiah with a pure and honest heart and bring a change in their lives. The Promised Messiah^{as} declared with a conviction of a prophet that this plague however long it might linger on, even for 70 years, Qadian would remain safe from the vagaries of its ravages. The Promised Messiah^{as} issued a daring challenge to the heads of all faiths, stating with a majesty that comes only to a Divine reformer that Qadian would stand out as a place untouched by plague, he invited the leaders of all faiths to a similar assertion. The Promised Messiah^{as} writes:

Let the followers of the Vedas pray to their *Parmeshwar* to seek a similar protection for Benāras - the birth place of the teachings of the Vedas. Let the followers of Sanātan Dharam seek protection for their city where cows are in great number. Let the Christians make a prophecy about Calcutta that plague would not contaminate it because the Bishop of India lives in Calcutta and let Shams-ud-Dīn and the members of the Anjuman Ḥimāyat-e-Islām make a prophecy about Lahore that it would remain safe from the plague and let Munshī Ilāhī Bakhsh, who claims to be a recipient of revelations, make a revelation, and what could be a better opportunity to help the Anjuman Ḥimāyat-e-Islām that Lahore would remain safe from plague. Let ‘Abdul Jabbār and Khāliq make a prophecy about Amritsar and let Muḥammad Nadhīr Ḥussain and Maulāvī Muḥammad Ḥussain Batālvī make a prophecy about Delhi, as it is the seat of Wahhābia faction, that Delhi would stand out as a place protected against plague.” (*Dāfi‘ul-Balā’ Wa Mi‘yāro Ahlil-Iṣṭifā’*, pp. 10-11, *Rūḥānī Khazā’in*, vol. 18, pp. 230-231)

The Promised Messiah^{as} then concluded this challenge with great force:

Every one of my opponents whether he lives in Amroha in Amritsar or Delhi or Calcutta, Lahore or Golrah or Batala, if he makes an assertion with an oath that his place would remain protected against plague, then let him know that that place would certainly be hit by

plague, for he would be the one who had affronted God.
(*Dāfi'ul-Balā' Wa Mi'yāro Ablil-Iṣṭifā'*, p. 18, *Rūḥānī Khazā'in*, vol. 18, p. 238)

Specimen of Writing

We know that the message that we intend to convey at this time to our brethren through this brochure will not be accepted. And we are sure, specially, keeping in view the age old tradition of how the prophets are ignored, and we know very well that no one would value and appreciate our sympathetic approach, and instead we would be target of abuses of Muslim clerics, Padrees of Christian religion, and Pundits of Hindu religion.

And we know we would be dubbed with various derogatory titles. And we know, and we can guarantee that it would happen. But we have placed the goodness of the mankind above all these considerations.

Knowing full well that we would be tormented with insults and cheekiness. Notwithstanding, it is possible that out of thousands of people who would abuse me, there may be someone who would read this brochure with all the seriousness, and does not get annoyed with his kind counselor, specially at a time when sky is unleashing a fire.
(*Dāfi'ul-Balā' Wa Mi'yāro Ablil-Iṣṭifā'*, p. 2, section – “warning”, *Rūḥānī Khazā'in*, vol. 18, p. 218)



AL-HUDĀ WA-TABŞIRĀTO LIMAŅ YARĀ

Guidance for Perceiving Minds



Volume Number	18
Book Number	4
Progressive Number	68
Title of the Book	Al-Hudā Wa-Tabşirato LimaŅ Yarā
English Version	Guidance for Perceiving Minds
Language	Arabic (with Urdu)
Number of Pages	132
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Muḥammad Rashīd Raḍā, a well known pupil of Muftī Muḥammad ‘Abdul Shaikhul Islām, was the editor of the Egyptian journal, *al-Manār*. Muḥammad Rashīd Raḍā was a repository of knowledge, an acknowledged scholar on hadith and *Fiqah*, and his observations on the teachings of Islam were regarded as authentic and authoritative. (Even King Ibn Sa‘ūd acknowledged him to be his Imam and mentor.) Muḥammad Rashīd Raḍā, in his capacity as editor of the *al-Manār*, received a copy of *Ijāzul-Masīḥ*. While the editors of two other Egyptian journals, *al-Manāẓir* and *al-Hilāl*, complimented the Promised Messiah^{as} on the literary merit of the book, Muḥammad Rashīd Raḍā criticized the Promised Messiah^{as}'s book in his journal and said: “If this man had not claimed to be the Messiah and had he not interpolated in *sūrah al-Fātiḥah*, then his commentary would have been extremely popular. His knowledge of religion is undoubtedly deep.” Only his followers had placed him in deception. Muḥammad Rashīd Raḍā also alleged that some of the constructions he used were against the Arabic syntax and usage, and about the challenge of the Promised Messiah^{as} whether anyone could produce a book like it in 70 days, Raḍā said that many scholars could write a book like it in seven days. This issue of *al-Manār* somehow reached the hands of the Mullahs and was splashed in the Rawalpindi magazine, *Chaudhwīn Šadī*. On its publication, the whole group of the Mullas raised a fresh storm against the Promised Messiah^{as} decrying him in all possible manners, the Promised Messiah^{as} then had to write this book. (See Introduction to the book, by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra})

The Book

According to Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} the Promised Messiah^{as} disgusted with the persisted hostile attitude of ulema in India directed his attention to the ulema in Arab countries specially in Syria and

Egypt, perchance he may find some well meaning scholar, therefore he sent copies of his book *Ijāzul-Masīh* to some scholars in Egypt, among them was Al-Shaikh Muḥammad Rashid, Editor *al-Manar*. The editors of *al-Manāẓir* and *al-Hilāl* wrote complimentary reviews praising the high quality of his Arabic. However, Al-Shaikh Muḥammad Rashid found faults with the book criticizing the grammar and saying the book contain Arabic phrases contrary to normal usage.

The Promised Messiah^{as} stated in this book that he (Muḥammad Rashid) claims to have acquired a high level of command on the language, he would soon meet his defeat and flee from the field.

Impact

When this book appeared in print, a copy of the book was sent to Muḥammad Rashīd Raḍā. He printed a major portion of the book relating to the migration of Jesus to Kashmīr in his journal and observed that it was not supported by reasons and record. But he did not have the courage to write a refutation of the book as prophesied by the Promised Messiah^{as}. Muḥammad Rashīd Raḍā lived for about 30 years but all this long life, he did not have the chance to write a fitting refutation as demanded by the Promised Messiah^{as}, so the Prophecy of God was fulfilled in letter and spirit. Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} while writing the introduction of the book says that when he was in Haifa he had an opportunity of meeting the said Muḥammad Rashīd Raḍā who had entertained the belief that in this book the Promised Messiah^{as} had prophesied his death, then I corrected his belief and told him the prophecy was about his inability to write a counter to this book in eloquent Arabic and despite the fact that he lived for another 30 years, he was unable to write a counter to it.



NUZŪLUL-MASĪḤ

The Second Coming of the Messiah



Volume Number	18
Book Number	5
Progressive Number	69
Title of the Book	Nuzūlul-MasīḤ
English Version	The Second Coming of the Messiah
Language	Urdu
Number of Pages	244
Year Written	1902
Year Printed	1909
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

On the publication of *Dāfi'ul Balā' Wa Mi'yāro Ahlil-Iṣṭifā'*, wherein the Promised Messiah^{as} declared that the plague was another heavenly sign from God in his favour and that Qadian would remain protected against this calamity and challenged the leaders of all other faiths to make a similar prophecy about the city of their importance. Pīr Mehar 'Alī Shāh, published a number of false reports asserting that deaths had occurred on account of the plague in Qadian and raised silly objections to the prophecy about the safety of Qadian. Then the Promised Messiah^{as} undertook a refutation of such allegations.

The Promised Messiah^{as} wrote *Nuzūlul Masīh* with the idea of presenting a complete gist of his entire literature, which could mirror the salient points repeatedly expounded by him. He then recalled eleven clear Divine signs, which decisively confirmed his Mission. He mentioned a number of revelations including 123 prophecies which were perfectly and clearly fulfilled as foretold, and claimed a large number of eye witnesses were still alive at that time.

The Promised Messiah^{as} also elucidated the true position of Ḥaḍrat Imam Ḥussain, who was claimed by the followers of the Shia faith to be a saviour, even of the Holy Prophet^{sa}. In the meantime, the devious Pīr Mehar 'Alī Shāh did another mischief. Instead of writing a comparable commentary on *sūrah al-Fāṭiḥah* as asked by the Promised Messiah^{as} in his book *I'jāzul-Masīh*, he wrote a book, *Saif-e-Chishtiyā'ī*, making fun of some of the Arabic phrases used in *I'jāzul-Masīh* and alleged that some of the material is plagiarized and further alleged that the Revelations of the Promised Messiah are no more than confused dreams.

Explaining the use of relevant quotes from other authorities, the Promised Messiah^{as} stated that these quotes do not constitute plagiarism, otherwise everyone will be exposed to this charge. It so happened that Miān Shahābuddīn and Maulavī Karam Dīn in their

correspondence with the Promised Messiah^{as} mentioned that most of the material appearing in *Saif-e-Chishtiyā'ī* written by Pīr Mehar 'Alī Shāh is copied word by word from the notes of Maulavī Muḥammad Ḥasan Faiḍī and these notes were written by him on the margins of the books *I'jāzul-Masīḥ* and *Shamse Bāzighah* and these books carrying marginal notes were bought. This is how the devious Pīr was exposed who made the allegations that the Promised Messiah^{as} had plagiarized whereas the same charge recoiled on him.

The Promised Messiah^{as} also replied to criticism that Pīr Mehar 'Alī Shāh made in his book, *Saif-e-Chishtiyā'ī* about the merit of the *I'jāzul-Masīḥ*. The Promised Messiah^{as} also established that the revelation made to him were revelation of high order. The Pīr also made an allegation that the Promised Messiah^{as} had been plagiarizing from *Maqāmāt-e-Ḥarīrī* but what actually transpired was that Pīr Mehar 'Alī Shāh had himself plagiarized from the notes of Maulavī Muḥammad Ḥasan Faiḍī which the Maulavī had written marginally on the *I'jāzul-Masīḥ* and *Shamse Bāzighah* by Ḥaḍrat Maulavī Muḥammad Aḥsan Amrohi. This information was given by Miān Shahābuddīn and Maulavī Karam Dīn in their letters to the Promised Messiah^{as}. This whole correspondence has also been published in this book.

Specimen of Writing

He who accepts me accepts afresh all the prophets and their miracles, and he who does not accept me will lose his previous faith also, for he has only tales to fall back on and his own observation. I am the mirror of God Almighty. He who comes to me and accepts me will see afresh the God concerning Whom other people have only old tales to tell. I believe in the God Whom those who deny me do not recognize. I state truly that what they believe in are the idols of their imagination and not God. That is why those idols cannot help them, cannot give them strength, cannot bring about a holy change in them, and cannot show

them any signs (*Nuzūlul Masīh*, pp. 84-85, *Rūḥānī Khazā'in*, vol .18, pp. 462-463)



GUNĀH KĪ GHULĀMĪ SEI RIHĀ'Ī PĀNEI KĪ
TADĀBĪR KAYĀ HAIN?

How to Get Rid of the Bondage of Sin?



Volume Number	18
Book Number	6
Progressive Number	70
Title of the Book	Gunāh kī Ghulāmī Sei Rihā'ī Pānei Kī Tadābīr kayā Haiñ?
English Version	How to Get Rid of the Bondage of Sin?
Language	Urdu
Number of Pages	23
Year Printed	1902
Name of the Press	* <i>Review of Religions</i> Urdu edition of January 1902.



The Book

Under the special directions of the Ḥaḍrat Khalīfatul Masīḥ V^{aba} concerted efforts were made to locate, if any, of the writings of the Promised Messiah^{as} left out and not included in the set of *Rūḥānī Khazā'in* that has been compiled by Ḥaḍrat Maulānā Jalal-ud-Din Shams^{ra}. These efforts bore fruit, and hence this book is added to *Rūḥānī Khazā'in*, edition of 2009.

This contribution of the Promised Messiah^{as} was found in the very first volume of *Review of Religions* Urdu edition of January 1902. This contribution on a very important subject of “How to get rid of the bondage of sin?” is spread over 23 pages of the *Review of Religions*.

It became necessary as the Christian missionaries were misleading simple Muslims with their own philosophy of salvation and attributing it to the crucifixion of Jesus Christ who they claim went to the cross to deliver the mankind into salvation.

Specimen of writing

The question, naturally arises now, whether there is any true remedy for freedom from bondage of sin, if atonement is not, I do not assert it forcibly but offer it as my own experience and as a well tried remedy that there exists, and has existed from the creation of man down to this day, one and one sure method of being released from the slavery of sin and the disobedience of God. Nothing can be a proof against sin, except a perfect knowledge of God attained through sure and conclusive arguments and brilliant signs of His existence. It is not simply to believe that there is a God but to know God and see God.

It is through such a knowledge of God that man clearly sees the wrath of God is a devouring fire, and a manifestation of the beauties of God sets the soul at rest and makes it evident that true bliss and eternal felicity consists in a constant and reverent adoration of God.

(*Gunāh kī Ghulāmī Sei Rihā'ī Pānei Kī Tadābīr kayā Hai'n?*, *Review of Religions*, January 1902, p. 28)

Any one who only hankers after a salvation in the next world is certainly on wrong path.

True salvation is that which begins in this life .It is a light that descends upon the heart and shows the abyss of destruction. Walk therefore in the path of truth and wisdom then you will find God.
(*Gunāh kī Ghulāmī Sei Rihā'ī Pānei Kī Tadābīr kayā Hai'n?*, *Review of Religions*, January 1902, p. 30)



‘IṢMAT-E-ANBIYĀ’

The Sinlessness of Prophets



Volume Number	18
Book Number	7
Progressive Number	71
Title of the Book	‘Iṣmat-e-Anbiyā’
English Version	The Sinlessness of Prophets
Language	Urdu
Number of Pages	34
Year Printed	1902
Name of the Press	* <i>Review of Religions</i> Urdu edition of May 1902.



The Book

This is another book unearthed on account of special directions of Ḥaḍrat Khalīfatul Masīḥ V^{aba} and is now being added to the new computerized edition of the *Rūḥānī Khazā'in*. This is available in bound volume of *Review of Religions*, May 1902, pages 175-209.

This book deals with another important subject of salvation and the effectiveness of Intercession.

In this book, the Promised Messiah^{as} maintained that the questions of **salvation** and **intercession** occupy a pivotal position in a religion and all limitation of a religion ends with this subject. The touchstone of truth and reality of a religion is visible from a clear and open sign reflected how the religion approaches this important subject. This is how one can find a satisfactory answer whether the religion is true and is from God. A true and correct criteria is, if a religion fails to clarify this important issue or could not show the examples of their persons who have attained salvation with clear signs in their faith, then one does not need any further argument or proof in this behalf, that is, this religion is false.

And the religion which has not only shown with remarkable clarity the reality of salvation, but also present persons in this time and in this age, in whom the spirit of salvation is breathed into—then this is the stamp of the truth of the religion that it is from God.

Specimen of writing

As the love of God and attaining to His nearness are matters relating to the heart which others cannot see and get acquainted with, therefore Almighty God Manifested such deeds of the Prophet^{sa} as led to an undeniable conclusion that he preferred God to everything and also the idea of divine greatness solely occupied his mind. He was so permeated with the love and glory of God that his person was really a reflector of all the manifestation of divine glory. All the signs of a

perfect love of God which we can think of , shone with brightness in his person....

From this, it is clear, that the person who has not only seen the Divine Beauty, but personally tasted it by being brought under the influence of Divine Goodness, has his faith in God vastly strengthened. He is drawn towards the divine beauty as iron is drawn towards a magnet. His love for God is intensified and his trust in Him increased a hundredfold. He has not only observed but experienced and tasted the Divine blessings. He sees with the eye of certitude that his good is in God. His hopes in God gains strength and he naturally feels attracted towards him...

He puts his trust in God Who, he knows, for certain will deliver him, and his enterprise is great and unshaken by adversities .When he has seen and tasted the favours and blessings of God and known the Lord deals beautifully with him, the Light of assurance enters into his soul in all its glory and luster...

As the soul is companion of every living body, so does the Light of assurance which God has granted him, become his constant companion and never part with him (*‘Iṣmat-e-Anbiyā’*, *Review of Religions*, May 1902, pp. 176-177)



KASHTĪ-E-NŪḤ

Noah's Ark



Volume Number	19
Book Number	1
Progressive Number	72
Title of the Book	Kashtī-e-NūḤ
English Version	Noah's Ark
Language	Urdu
Number of Pages	85
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



The Background

On February 6, 1898, the Promised Messiah^{as} had a vision. Relating this vision he says:

I saw angels are planting, at various places in the Punjab, plants of black colour and in no time they are turning into trees, ugly in shape, black and of terribly small in stature. I asked some of them what they were planting, they replied, these were the trees of plague, which was to break out shortly in the country. (*Ayyāmuş-Şulah*, p. 121, *Rūḥānī Khazā'in*, vol. 14, p. 361)

He further wrote that it was not clear to me whether they said that it would spread in the next winter, or that it would spread this winter, but it was terrible thing that I saw. I had a revelation about the plague even earlier.

In accordance with this prophecy, the plague did break out and it was at its peak in the month of October 1898 when the Government had launched a drive for vaccinations against this disease. At that time the Promised Messiah^{as} issued this book on October 5, 1898.

The Book

In this book, the Promised Messiah^{as} described the house wherein he lived was a like Nūh's (Noah's) ark for which God had promised protection against this calamity. The Promised Messiah^{as}'s house was expanded from the Western side in order to afford protection to more and more people. This prophecy of the Promised Messiah^{as} was literally fulfilled. The house of the Promised Messiah^{as} remained completely immune, and the houses of non-Muslims adjoining the house of the Promised Messiah^{as} were not safe. The movement expanded so fast that by the end of 1902, the followers had crossed into hundreds of thousands, and by 1904, it was around half a million.

One of the remarkable features of the book is that the Promised Messiah^{as} spelt out very beautifully the true teachings of Islam and this

Nūh's Ark would continue to serve as an insurance against calamities and troubles ahead. And, when this teaching reached the Arabs in Arabic, some of them learned it by heart. It assumed the same importance as "Sermon of the Mount" by Jesus Christ, and actually it spelt out more effectively and forcefully his teachings than that his name sake had. The teachings contained in this book remain up to this day a landmark in the Movement, there could be no better way of expressing what had been stated in it.

Impact

Some of the papers of the time criticised the handbill issued about the book by the Promised Messiah^{as} but the house of the Promised Messiah^{as} was securely safe against this calamity. There were two instances worth recalling here, one happened in May 1904, the Promised Messiah^{as} says:

Once when the plague was at its peak and had touched the houses of non-Muslims in Qadian, Maulavī Muḥammad 'Alī had developed fever and he thought he had become the victim of plague and he, like others, dictated his last Will. He was living in a part of my house, so I went to see him and enquired about his health and found him panicky and worried. Then I told him that if he had developed plague then I am an imposter and my claim to divine revelation is wrong. Saying this I felt his pulse and the moment I touched him, his body became cold and there was no sign of any fever. (*See Ḥaḳīqatul-Wahī*, page 253, Heavenly Sign No. 103, *Rūḥānī Khazā'in*, vol. 22, p. 265)

The other event took place in 1906, the Promised Messiah^{as} says:

I saw a number of dreams signifying some impending trial or tribulation for Mīr Nāṣir Nawāb, who was my father-in-law, and then I prayed for him and his family. He wanted to go to Lahore, I advised him against this....

Next morning his son Ishaq had high fever and there were two gland type swelling on both the thighs and it was believed to be a sure sign of plague. Then I advised Mīr Ṣāhib to get busy in true repentance and I prayed, for I thought that if somebody from my own house died of plague, there would be an unprecedented uproar and outcry....

What was the state of my mind I could not narrate, I got myself busy in prayer and what a spectacle it was, in a matter of two or three hours, the fever had disappeared altogether and there was no sign of those swellings that were turning into tumours. The boy got up and started playing as if nothing had happened. (*Ḥaḡiqatul-Wahī*, p. 329, Heavenly Sign No. 143, *Rūḡānī Khazā'in*, vol. 22, p. 342)

Specimen of Writing

And He has also addressed me and has said: In general, Qadian will be safeguarded against such destruction by plague in which people should die like dogs and should become mad with grief and anxiety. Also, I have been told that the members of my Jamā'at, however large in number they might be, will be safeguarded against the plague as compared with those who are opposed to me. (*Kashtī-e-Nūḡ*, p. 2, *Rūḡānī Khazā'in*, vol. 19, p. 2)



TUḤFATUN-NADWAH

A Gift for Nadwah

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Volume Number	19
Book Number	2
Progressive Number	73
Title of the Book	Tuḥfatun-Nadwah
English Version	A Gift for Nadwah
Language	Urdu
Number of Pages	16
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian

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Background

There were two Muslim movements in India, namely, Dārul-'Ulūm Deyoband and the Aligarh Movement which were engaged in spreading education among the Muslims of the sub-continent. Another organization known as *Nadwatul-Ulamā'* was emerging in Lucknow to bring about change in the educational standards. Maulānā Shiblī Nau'mānī, Maulavī 'Abdul Ḥaḡ Ghaznavī, Sir Syed Aḡmad Khān, Nawāb Muḡsinul Mulk and Nawāb Waḡārul Mulk were in one way or other associated with it. This movement held its first meeting in Kānpūr in April 1894 and then meetings were held subsequently in Lucknow, Barailī and Meerut. In 1901, they planned a similar gathering in Calcutta to which the Promised Messiah^{as} was invited. The Promised Messiah^{as} sent a letter through Maulavī 'Abdul Karīm to the organisers of the conference but no response was evinced by the organizers. Then, on October 10, 11, 12, 1902, a similar gathering was planned to be held in Amritsar. A week before it, a Maulavī, Ḥāfīz Muḡammad Yūsuf, issued a leaflet, in which he recalled an assertion of the Promised Messiah^{as} and alleged that the Promised Messiah^{as} had admitted once verbally that false prophets and impostors, despite their fabrication and machinations, could live long even longer than 23 years (the duration of the life of Prophethood of the Holy Prophet^{sa}). This Ḥāfīz further compounded the lie by citing the leaflet of Abū Iḡḡāq Muḡammad Dīn, *Qaḡ'ul-Watīn*, which had confirmed the alleged assertion of the Promised Messiah^s and maintained that impostors and false prophets survive even longer than the period of 23 years.

The Book

The leaflet by Ḥāfīz Muḡammad Yūsuf prompted the Promised Messiah^{as} to write this book, because it was a great slur that an impostor and false prophet should survive a period longer than the life of the Prophethood of the Holy Prophet^{sa}. This leaflet was a calculated

affront to the Holy Prophet^{sa}, so the Promised Messiah^{as} wrote *Tuhfatun-Nadwah* and rejected the contention of Ḥāfiẓ Muḥammad Yūsuf and of the ulema of Nadwah who could not be regarded as authorities on matters of faith. The Promised Messiah^{as} declared that the accounts given in *Qaṭ'ul-Watīn* of false prophets having lived longer were baseless and without foundation, for it was not the Divine practice that a man could survive that long period after the false prophet or impostor had announced his claim and continue to cling to the claim and still continue to survive.

After answering the allegations made in the leaflet by Ḥāfiẓ Muḥammad Yūsuf, the Promised Messiah^{as} enumerated those signs and arguments which went to strengthen his claim as the Promised Messiah.

Responding to the flyer containing the demand of Ḥāfiẓ Muḥammad Yūsuf that the Promised Messiah^{as} could only attend the gathering in Amritsar due to be held on October 9, 1902, if he okays the facts given in *Qaṭ'ul-Watīn* and repent at the gathering. The Promised Messiah^{as} stated that he did not regard the people attending the gathering as people of good faith, intentions and are devoid of piety and are not well versed and do not have power of adjudication on matters of Holy Quran. However if some *Maulavīs* in the quest of truth come to Qadian, then I can educate them on these matters.

The Promised Messiah^{as} still sent a delegation of Aḥmadī scholars to Amritsar, where the delegation came to know that Ḥāfiẓ Muḥammad Yūsuf has issued the said flyer without any proper authority.

Specimen of Writing

I have repeatedly affirmed that the revelation that I put forth is certainly and absolutely the word of God, as the Holy Quran and the Torah are the word of God, and I am a *ẓillī* (reflective) and *burūzī* (like) Prophet of God by way of reflection. Every Muslim is bound to obey me in religious matters, and is bound to accept me as the

Promised Messiah^{as}. Everyone to whom my call has reached, though he is a Muslim, and he does not accept me as arbiter and does not believe in me as the Promised Messiah, and does not esteem the revelation that is vouchsafed to me as coming from God, is accountable before heaven, for he rejects that which he was under obligation to accept at its due time. I do not say only that had I been an impostor I would surely have been destroyed, but I affirm that I am truly like Moses and Jesus and David and the Holy Prophet, peace be on him. God has exhibited more than ten thousand signs in my support. The Holy Quran bears witness for me and so does the Holy Prophet, peace be on him. (*Tuhfatun-Nadwah*, p. 4-5, *Rūḥānī Khazā'in*, vol. 19, p. 95-96)



I'JĀZ-E-AḤMADĪ

The Miracle of Aḥmad



Volume Number	19
Book Number	3
Progressive Number	74
Title of the Book	I'jāz-e-Aḥmadī
English Version	The Miracle of Aḥmad
Language	Urdu/Arabic
Number of Pages	101
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Stating the *raison d'être* of this book, why the Promised Messiah^{as} wrote this book, Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} provided this background of the projected debate. He describes that Mudd is a village in the District of Amritsar. It was the home town of the brother of a Companion of the Promised Messiah^{as}, Miān Muḥammad Yūsuf. When Miān Ṣāhib's brother, Miān Muḥammad Ya'qūb, became Aḥmadī, it caused an uproar in the whole village of Mudd, he faced an opposition and it went to the extent of boycotting him. Miān Muḥammad Yūsuf came from Mardan to help his brother and it was eventually settled that a debate be held between the Aḥmadis and Maulavī Sanāullāh Amritsarī who was fanning a lot of agitation against the Promised Messiah^{as} in the District. This debate was to be held on October 29, 30, 1902. Syed Muḥammad Sarwar Shāh and Maulavī Abdullāh Kashmiri were to represent the Aḥmadis at the debate, and Maulavī Sanāullāh the other party. The debate was held in the open under a banyan tree. There were only three Aḥmadis at the debate and over 600 non-Aḥmadis were present. Maulavī Sanāullāh Amritsarī fanned the feelings of the villagers by asserting that the Aḥmadis were afraid of debates. As the tide had turned against him, he tried to spread this poison in a clever manner, so that after the *Maghrib* prayer, there would be a full-scale riot instead of a debate, because he found there were only three or four Aḥmadis against overwhelming majority of non-Aḥmadis. A tension had built up and everybody felt the situation had become very explosive. When the terms were being settled Maulavī Sanāullāh insisted that nobody should speak for more than 20 minutes despite the protest by Syed Sarwar Shāh that the time fixed (20 minutes) was woefully inadequate.

The debate began on the issue whether Jesus Christ had died or was he alive in heaven. This debate continued for two days - October 29 and 30. The forceful speech of Syed Muḥammad Sarwar Shāh on the fact that Jesus died like other human beings, created such an

impact on the gathering that the man elected to be the chairman, stood up on the spot and declared that the arguments advanced by Syed Muḥammad Sarwar Shāh were so convincing that to believe that Jesus was alive was nothing but a blasphemous idea. Syed Muḥammad Sarwar Shāh spoke next on the truth of the claim of the Promised Messiah^{as} in the light of the Holy Quran. Maulavī Sanāullāh sought shelter under *Aḥādīth*, the veracity of which were of doubtful character. When he felt he was completely cornered, he started openly abusing the Promised Messiah^{as} and began using filthy language of which he was an undoubted master and Syed Muḥammad Sarwar Shāh could not compete with him in the use of vile language. The audience consisted mainly of villagers and it was easier for them to enjoy the filthy language than to relish a speech made on intellectual plank; however, the biographer of Maulavī Sanāullāh completely omitted to mention the occurrence of this debate where the Maulavī was humiliated and cornered.

When Syed Muḥammad Sarwar Shāh returned to Qadian with his colleagues after two days and narrated the whole story, the Promised Messiah^{as} was happy to learn that his nominee had ably presented the arguments.

The Book

The reason of writing this book by the Promised Messiah^{as} was to provide an answer to the assertions made by Maulavī Sanāullāh. The Promised Messiah^{as} took note of three assertions made by Maulavī Sanāullāh at the debate:

1. All the prophecies of the Promised Messiah^{as} proved false.
2. He was ready for a *Mubāhalah* with the Promised Messiah^{as}.
3. *The Ijāzul-Masīḥ* - one of the outstanding Arabic contributions of the Promised Messiah^{as} - was an ordinary

book, and he (Maulavī Sanāullāh) could write a book whenever he would like.

The Promised Messiah^{as} took up these three points and started writing the book on November 8, completed it on November 12, and it was printed on November 15. The Promised Messiah^{as} has forcefully rebutted the three assertions made by Maulavī Sanāullāh by providing cogent arguments.

The original edition consisted of 87 pages, of which 38 were in Urdu and 39 pages in Arabic, which was a *qaṣīdah* of high literary merit, unequalled in eloquence and brilliance of 532 verses with Urdu translation running under it. The *qaṣīdah* very vividly depicted the details of ‘Mudd’ *Mubāḥathah* (Debate) and quoted numerous signs and proofs in support of his claim and ended with the expression of his sole and cherished desire that the Cross be rent asunder.

On the front page of the book, a resounding challenge was made to expose the hypocrisy of Maulavī Sanāullāh. The Promised Messiah^{as} offered a tempting reward of Rs. 10,000 to him and his accomplices if they could produce a *qaṣīdah* of the same quality in five days (the days the Promised Messiah^{as} spent in writing it) and a reply to the assertion made by him in prose. He said that he would readily proffer the prize without a moment’s hesitation. He went to the extent of enlarging the period to a week, even 12 days to bring a book comparable to it. The Promised Messiah^{as} declares with a divine call:

Let the heaven and earth be a witness over what I declare today that if I am true and the mission is divinely inspired as it is, Maulavī Sanāullāh and his Companions would never be able to write a book like it, for God has informed me that their pens would be broken and their hearts would become dull. (*Ijāz-e-Aḥmadi*, p. 37, *Rūḥānī Khazā’in*, vol 19, pp. 148)

And what could be a greater sign than this! Despite this open challenge with a tempting reward and with a margin of 12 days, none of them had the courage to come forward to do the bidding as

demanded. It was a grand fulfilment of a great sign, and it was clear that God had broken their pens, and their hearts had become dull.

Within six months of the debate, a great sign appeared in favour of the Promised Messiah^{as}. Mudd came in grip of a severe plague and half the population of the village was decimated by plague and the women folk of the village came out loudly lamenting and cursing Maulvi Sanāullāh Ṣāhib.

The Maulavī played another trick and that too after 21 years of the challenge by the Promised Messiah in 1923 he sneaked a publication, *Shahādāt-e-Mirzā*, by putting simply October without mentioning any year and offered a prize of Rs. 1000 for a rebuttal within six months. Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} when writing the introduction of Ḥuḍūr's book says:

I came to know in December 1923 about the existence of this book, and when I came to Qadian I inquired whether anyone had received a copy of this book. As no one knew about it, I had to trace this book and wrote a strong rebuttal that appeared in the issue of April 1924 of the *Review of Religions*. Qāḍī Muḥammed Ṣahooruddīn Akmal, the editor of *Review of Religions*, in an introductory remarks to the rebuttal, said that he received the manuscript on January 31, 1924. The daily *al-Faḍl* in its issue of April 8, 1924, carried the news that a copy of the issue containing the rebuttal of the book was sent to Maulavī Sanāullāh under registered cover. (*Rūḥānī Khazā'in*, vol. 19, Introduction to the book by Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, pp. 10-11)

In a 3-day conference held in Qadian on April 1-3, 1924, by non-Aḥmadis, Maulavī Sanāullāh boasted about his challenge and his book and claimed that no one had written a rebuttal. Mīr Qāsim 'Alī Ṣāhib, who was present in this conference stood up and waved the receipt of the registry that was sent to Maulavī Sanāullāh and said that the rebuttal has been sent to you. Maulavī Ṣāhib was dumbfounded.



REVIEW BAR MUBĀḤATHAH BATĀLVĪ WA
CHAKRHĀLVĪ

The Review of the Debate with Batālvī and Chakrhālvī



Volume Number	19
Book Number	4
Progressive Number	75
Title of the Book	Review Bar Mubāḥathah Batālvī Wa Chakrhālvī
English Version	The Review of the Debate with Batālvī and Chakrhālvī
Language	Urdu
Number of Pages	11
Year Written	1902
Year Printed	1902
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

It was in November 1902 that a debate was held between Maulavī Muḥammad Ḥussain Batālvī of Ahl-e-Ḥadīth and Maulavī ‘Abdullāh Chakrhālā of Ahl-e-Qur’ān. Maulavī ‘Abdullāh Chakrhālā of District Mianwali called himself a protagonist of Ahl-e-Qur’ān and did not believe in the supremacy of hadith, whereas Maulavī Muḥammad Ḥussain Batālvī thought hadith to be the judge on the teachings of the Holy Quran. Both the *Maulavīs* had taken up opposite views. The details of the debate can be found in the issue no. 5, v. 19, pages 141-231, of Maulavī Muḥammad Ḥussain Batālvī’s journal *Ishā’atus-Sunnah*.

The Book

The Promised Messiah’s advent had taken place precisely for the purpose of demolishing such differences, therefore, the Promised Messiah^{as} wrote this book as a **review** on the positions taken up by the contending parties. The Promised Messiah^{as} wrote very lucidly and clearly on the subject. The Promised Messiah^{as} indicated²³ that the Muslims have in their hands three clear directions:

1. The Holy Quran, which is the Word of Allāh.
2. The *Sunnah*, that relates to the particular conduct of the Holy Prophet^{sa} and which should have a continuity and from the very beginning corresponded with the relevant verses of the Holy Quran.
3. The *Aḥādīth*, Sayings of the Holy Prophet^{sa}, collected as narrated, 150 years after the demise of the Holy Prophet^{sa} by various reliable authorities.

²³ For details see *Review Bar Mubāḥasah Batālvī Wa Chakrhālvi*, pp. 3-4, *Rūḥānī Khazā’in*, vol. 19 p. 209-210.

The best course and interpretation is the one which follows and shows deference to the respective positions of the three: *Holy Quran*, *Sunnah* and *Aḥādīth*. It is not proper that one should entertain the belief like the Ahl-e-Ḥādīth (those relying solely on hadith) that these enjoy supremacy over the Holy Quran and *Sunnah* and nor like ‘Abdullāh Chakrhālā that *Aḥādīth* enjoy no position and were absurd and useless. The best course is that the Holy Quran and the *Sunnah* should be taken to be a judge on hadith and these *Aḥādīth* which did not go against the clear dictates of Holy Quran and *Sunnah* should be unquestionably accepted.

Specimen of Writing

This is the responsibility of my community that any hadith which does not go against the Holy Quran and the *Sunnah*, however trifle it may be, is worth acting upon. And this should always enjoy superiority over the man-made ruling. If there is some question which does not find an answer from *Aḥādīth*, the *Sunnah* or the Holy Quran, then in such a situation one should follow the Ḥanafī School of Thought and accept the majority will. But if, for one reason or the other, one does not find an answer to his problem, even from the practices of Ḥanafī School of Thought, then the situation demands that the ulema of the time should adjudicate upon the issue exercising care, not like Maulavī ‘Abdullāh Chakrhālā rejecting the answer provided by *Aḥādīth* for no rhyme or reason. Wherever a hadith is found to be contradicted by the Holy Quran and the *Sunnah*, that hadith may be ignored. And one should not follow Maulavī Muḥammad Ḥussain Batālvī blindly, who attaches great importance to the *Aḥādīth*, irrespective of their veracity over the Holy Quran and *Sunnah* (*Review Bar Mubāḥathah Batālvī Wa Chakrhālvī*, pp.5-6, *Rūḥānī Khazā’in* vol. 19 pp. 212-213).



MAWĀHIBUR-RAḤMĀN

Bounty of God



Volume Number	19
Book Number	5
Progressive Number	76
Title of the Book	Mawāhibur-Raḥmān
English Version	Bounty of God
Language	Arabic (with translation in Persian)
Number of Pages	144
Year Written	1903
Year Printed	1903
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The editor of an Egyptian Journal, *al-Liwāʾ*, Muṣṭafā Kamāl Pāshā, criticised the action of the Promised Messiah^{as} in directing his followers not to get themselves vaccinated against the plague. The paper argued that such a course of action was against the teachings of the Holy Quran, which says: “And cast not yourselves into ruin with your own hands” (*Al-Baqarah*, verse 196). The attack was made out of sheer ignorance without taking into consideration why the Promised Messiah^{as} had urged his followers against the vaccinations and, therefore, such an attack warranted a full-fledged reply from the Promised Messiah^{as} in Arabic. The book was named *Mawāhibur-Rahmān* and it appeared in January 1903.

The Book

The book tackled the objection raised by the Egyptian daily and answered the points with cogent reasons by recounting a number of heavenly signs that took place in support of his mission during the three years before some of which were against the normal laws of nature and he enumerated at length the Aḥmadiyyah beliefs. The Promised Messiah^{as} said: “And this is also a part of our belief that the birth of Jesus took place against the normal laws”. The Promised Messiah^{as} explained at length the philosophy of the birth of Jesus without a father and then he said that there were two options before the people to accept the testimony of the Quran and the Bible: “Either we believe that Jesus was born on the decree of God, such is the way of Allāh, He creates what He pleases, When He decrees a thing He says to it, ‘To be,’ and it is. Or, God forbid, his birth was illegitimate.” (*Rūḥānī Khazāʾin*, v. 19, Introduction to the book Page 17).

The Promised Messiah^{as} expressed his amazement at those who were not prepared to believe that Jesus could be born without a father and believed that he was fathered by Joseph, whereas the birth of Jesus

Christ without a father was a heavenly sign for the truth of the Holy Prophet^{sa}.

Impact

The publication of the book had an instant impact. It published a prophecy of the Promised Messiah^{as} about Maulavī Karam Dīn. The book was published on January 15, 1903, by special efforts of the press workers in Qadian and carried the news that Maulavī Karam Dīn would attempt to involve the Promised Messiah^{as} in criminal cases and the Promised Messiah^{as} was divinely informed that he would be honourably acquitted from these cases. The publication had to be completed before that date as Maulavī Karam Dīn had already moved the Extra Assistant Commissioner of Jhelum to issue warrant of arrest of the Promised Messiah^{as} under Section 500, 501 and 502 of the Criminal Procedure Code and the date of hearing was fixed on January 17, 1903. The issuance of warrant of arrest provided yet another occasion to opponents to raise an uproar against the Promised Messiah^{as} and they were clamouring a severe punishment for him. The trip from Qadian to Jhelum became historic in several ways. Giving details of the journey in a later publication (*Ḥaqīqatul-Wahī*), the Promised Messiah^{as} said:

When I was on my way to Jhelum in connection with a case filed by Maulavī Karam Dīn, I had a revelation: "I (God) will shower blessings upon you from all directions." I related the revelation to the people of my Jamā'at and this revelation came true in this manner that, when I reached Jhelum, about ten thousand people came to see me and most of them had lined up on the roads. Such a crowd had assembled in the court that it had amazed the authorities. About eleven hundred people came to me for *bai'at* and about two hundred of them were women. The case filed by Maulavī Karam Dīn was dismissed and a large number of people made offerings in cash and kinds to show their regard and respect for me. And this was how I

was showered with the Divine blessings and returned to Qadian victoriously. (*Ḥaḳīqatul-Wahī*, p. 252, Sign No. 101, *Rūḥānī Khazā'in*, vol. 22, pp. 263-264)

Specimen of Writing

Revelation (Arabic): All praise belongs to Allah Who has bestowed upon me in my old age four sons and has thus fulfilled His promise ...[and] has given me the good news of a fifth one—who was destined to be born as a grandson in addition to these four—that he would certainly be born at some time. (*Mawāhibur-Raḥmān*, p. 139, *Rūḥānī Khazā'in*, vol 19, p. 360)



NASĪM-E-DA‘WAT

An Invitation

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Volume Number	19
Book Number	6
Progressive Number	77
Title of the Book	Nasīm-e-Da‘wat
English Version	An Invitation
Language	Urdu
Number of Pages	104
Year Written	1903
Year Printed	1903
Name of the Press	Ḍiyā’ul-Islām Press, Qadian

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Background

Sometime in the month of February 1903, some new Muslim friends, out of sympathy and goodwill, and without consulting the Promised Messiah^{as}, issued a poster, “Āryah Samāj Aur Qadian,” in which they very politely invited the Āryah Hindus and Sikhs to have a “Prayer Duel” with the Promised Messiah^{as} or hold a religious conference to seek the truth about their religions. (*Al-Hakam*, February 21, 1903) These unsuspecting Muslim friends never expected a vile provocation in response to it. On February 9, 1903, the Promised Messiah^{as} had a revelation: “A war full of violent temper.” It was thought to indicate that the poster issued by the Muslim friends would evoke a violent response with vile and filthy abuses. The revelation came true when the same evening a highly vituperative poster of the Āryah Hindus reached the Promised Messiah^{as}. It was dated February 7, 1903. It bore the heading in Urdu “Retort to Tall Talk of the Disciples of the Qādiānī Pope.” It was followed by a similar vile writing in an English newspaper of the Āryah Samāj. Another abusive poster was issued by one Tootī Rām. This was how an innocent invitation for holding a conference on the comparative truth of religions was treated by the Āryah Samāj. These posters and writings did not spare even the noble personage of the Holy Prophet^{sa}. And on top of it, the Āryah Samāj announced the holding of their annual gathering in Qadian on February 28, 1903. When the enemy was out with a vile, provocative and filthy language, the practice of the Promised Messiah^{as} was to keep away from such contests but then the Promised Messiah^{as} had a revelation. He was divinely informed that he should write a reply to this campaign of vilification. Therefore, the Promised Messiah^{as} decided to write *Nasīm-e-Da’wat*. The Promised Messiah^{as} mentioned this revelation in full on page 363-364: “In this special revelation, God addressed me and directed me to write a response to this and I am with you in this. Then I was encouraged by this glad tiding and that in writing a response to this I am not alone. So having found a power

from my God, I wrote this and as God directed me, I ignored abusive language used against my (Holy) Prophet and me and I assumed a style and a language of politeness and left the result to God.”

The Book

The book was written on the basic thoughts of the Āryah Samāj that before conversion and change of a religion, one should be fully conversant with all the four Vedas and it was only in the light of the teachings of the Vedas that one should decide about conversion after comparing the Āryah Dharam with Islam. The Promised Messiah^{as} tackled the objection in a methodical manner and discussed how much of knowledge was needed to effect a change in the faith. The Promised Messiah^{as} maintained that for changing one’s faith, it was not necessary to go into minute details. One should keep only three principles in view:

1. What is the teaching that it furnishes about God, what does it say about the Oneness, Greatness and the Omnipotence of the Almighty and the conception about the punishment and mercy?
2. What teaching does it give in respect of the fellow-being?
3. That the religion does not project a dead, silent and mute God whose main support was old unreliable stories. Such a God cannot grant a pure life, nor can it remove lurking doubts of human beings. In this book, the Promised Messiah^{as} also answered some allegations against Islam put forward by Āryas and commented on their belief in *Niyog*.

So, the seekers after truth, he contended, cannot find the satisfaction and solace from an image of God which cannot manifest its power. These principles, which the Promised Messiah^{as} outlined for identifying a living religion, were explained in such an appealing manner that the reader had no option but to accept these basic truths

as the touchstone for a living religion. These are found only in Islam, and all the rest of the religions, whether Āryah Samāj, Christianity or any other religion, are bereft of it. This book was written in one week and was ready for distribution before the annual gathering of the Āryah Samāj scheduled for February 28, 1903, in Qadian.

Specimen of Writing

The true purpose of adopting a faith is that one should acquire such certainty concerning God, Who is the fountainhead of salvation, as if one can see Him with one's eyes. The wicked spirit of sin seeks to destroy a man and a person cannot escape the fatal poison of sin till he believes with full certainty in the Perfect and Living God and till he knows for certain that God exists, Who punishes the offender and Bestows upon a righteous one every lasting joy. It is a common experience that when one believes in the fatal effects of anything one does not have recourse to it. For instance, no one swallows poison consciously. No one deliberately stands in front of a wild tiger. No one deliberately thrusts his hand into the hole where there is a serpent. Then why does a person commit sin deliberately? The reason is that he has not that certainty in this matter as he has in other matters of the kind that we have mentioned. The first duty of a person, therefore, is to acquire certainty with regard to the existence of God, and to adopt a religion through which this certainty can be acquired so that he should fear God and shun sin. How can such certainty be acquired? It cannot be acquired through mere stories. It cannot be acquired through mere arguments. The only way of acquiring certainty is to experience God repeatedly through converse with Him or through witnessing his extraordinary signs, or by keeping company with someone who has that experience. (*Nasīm-e-Dā'wat*, p. 81, *Rūḥānī Khazā'in*, vol. 19, p. 447)



SANĀTAN DHARAM

The Sanātan Faith



Volume Number	19
Book Number	7
Progressive Number	78
Title of the Book	Sanātan Dharam
English Version	The Sanātan Faith
Language	Urdu
Number of Pages	16
Year Written	1903
Year Printed	1903
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

Nasīm-e-Da'wat, having been completed just in time for distribution on the occasion of annual gathering of the Āryah Samāj on February 28, 1903, in Qadian, the Promised Messiah^{as} made it a point to see that it reached the target for which it was intended. The annual gathering of the Āryah Samāj ended on March 1, 1903. On the last day, in the last speech by Pandit Rām Bhajadat, President of the Āryah Partī Nadhī Sabha Punjab, Lahore, brought *Nasīm-e-Da'wat* under discussion. Pandit Bhajadat, making a reference to the Promised Messiah^{as}'s regret on the highly revolting teaching of *Niyog*, said: "If he (Aḥmad) had talked to me about the benefits of having *Niyog*, I would have explained its advantages to him in detail." This observation came to the Promised Messiah^{as} as a complete surprise, specially when it was made by a responsible spokesman of the Āryah Samāj.

The Book

The Promised Messiah^{as} then wrote another book as a supplement to *Nasīm-e-Da'wat* on March 8, 1903. The Promised Messiah^{as} fully exposed the vulgar teaching of *Niyog* and how the Āryah Samāj revelled in it, and then praised the followers of Sanātan Dharam for their courage in rejecting such a vulgar teaching. With the exception of a few drawbacks, the followers of Sanātan Dharam were a thousand times better than the Āryah Samāj. The Promised Messiah^{as} specially complimented them for not raising absurd and meaningless objections against Islam. Some of them were humble people and they were not cunning and clever as the Āryah Samāj.

The Promised Messiah^{as} further added:

The followers of Sanātan Dharam do not merely love the Gods of the old, but they were also waiting for a reformer, who, on his advent, will purify this land from sin. No wonder, sometimes some of them, after recognizing the Divine signs, may accept the truth, for I see that

they were mostly less stubborn and docile. (*Sanātan Dharam*, p. 7 footnote, *Rūḥānī Khazā'in*, vol. 19, p. 475 footnote)

Before ending the book, the Promised Messiah^{as} again recalled the three basic principles whereby one can judge between a living and a dead religion.

Impact

These books created a great stir among the Āryah Samāj, and an interest among the followers of Sanātan Dharam. After a few months, both the books were translated into English and the copies of the English version were distributed freely.



TADHKIRATUSH-SHAHĀDATAIN

The Two Martyrs



Volume Number	20
Book Number	1
Progressive Number	79
Title of the Book	Tadhkiratush-Shahādatain
English Version	The Two Martyrs
Language	Urdu/Arabic
Number of Pages	128
Year Written	1903
Year Printed	1903
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

This book comprises two sections—one in Urdu and the other in Arabic—and was written and published in October 1903. The Urdu section gives heart-rendering details how Şāhibzādā ‘Abdul Laţīf was charged and stoned to death and the other portion in Arabic is in three parts each dealing with important spiritual issues.

In Urdu section while unfolding particulars of trial and martyrdom of Şāhibzādā Şāhib, he explained in details his beliefs and stated with a majesty that comes only with divine force:

O ye people, listen, this prophecy is from Him Who Created this earth and heaven that He will spread this Jamā‘at in all the countries and make it victorious through the power of arguments and reasoning. Those days are coming, rather near, when there will be only one religion in the world which will be respected and valued.
(*Tadbkiratush-Shahādatain*, p. 64, *Rūḥānī Khazā’in*, vol. 20, p. 66)

In Arabic portion in the first part, he advances the argument that Islam is no longer obliged to use sword and the victory will come through prayers of the Promised Messiah^{as}.

Second portion deals with the origin and significance of revelation and spoke of the attributes that are found in persons who are recipients of the revelations. And the third portion deals with attributes of those who enjoy the closeness to God and are dear to God.

During the period when the Promised Messiah^{as} had just announced his Mission that God had commissioned him to undertake the reformation of the society, the Promised Messiah^{as} had a revelation informing him of the following:

- Plans would be made by the Promised Messiah^{as}'s opponents to murder him but God would foil all such attempts.
- An agitation would be launched against him.

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- Two of his followers would face martyrdom.
 - These followers would be killed for no cause and it would not be connected with any political crime.
 - And after their martyrdom, that country would face destruction.

Certain points were not clear in the prophecy, the name of the country was not identified in it, but the way it was revealed, it appeared that the martyrdom would not take place in the British territory. Almost 20 years passed, but nothing happened. A part of it was, however, fulfilled in 1901, when Maulavī ‘Abdur Raḥmān of Kabul faced martyrdom, and the other part of the prophecy was fulfilled on July 14, 1903, when Ṣāhibzāda ‘Abdul Laṭīf was stoned to death in Kabul.

Ṣāhibzāda ‘Abdul Laṭīf was a leading and respected divine of Afghanistan, and sometime towards the end of 1902, he contemplated to perform Hajj. After seeking the permission of the Amir of Afghanistan, he left Kabul via Khost-Peshawar-Lahore and reached Qadian. Soon after his arrival in Qadian, he had a meeting with the Promised Messiah^{as} after *Zuḥr* prayer. Giving the first impression about his meeting with Ṣāhibzāda ‘Abdul Laṭīf, the Promised Messiah^{as} said:

From the moment I met him, I swear by God in Whose hands is my life, I found him (Ṣāhibzādah ‘Abdul Laṭīf) totally lost and submerged in my love and devotion and in the truth of my claim, and it was not possible to see such a deep dedication in any human being. (*Tadhkiratush-Shahādātain*, p. 7, *Rūḥānī Khazā’in*, vol. 20, p. 10)

The Book

When the martyrdom of Ṣāhibzāda took place, it caused a wide spread indignation among all right-minded people. This event occupies an important place in the history of the Aḥmadiyyah Movement.

The Promised Messiah^{as} decided to write a book on the event giving details of the heart-rending event. The Promised Messiah^{as} wanted to complete the book by October 16, 1903, before proceeding to Gurḍāspūr in connection with another case, but then he had a terrible kidney pain and felt, perhaps, he would not be able to complete the work. He prayed in the small hours of the morning, God granted him a miraculous recovery from the pain and the next day, he completed half of the book.

In the book, the Promised Messiah^{as} gave a pen-picture of the moving event of the way Ṣāhibzāda ‘Abdul Laṭīf faced martyrdom with courage and steadfastness. In the beginning of the book, he accounted for the signs that took place in support of his mission and gave a word of advice.

The book also contains one of the Promised Messiah^{as}'s daring and challenging prophecies:

Ye all people, Listen, this prophecy is from the One, Who Created the heavens and the earth, He will cause to spread this Jamā‘at to all corners of the world. He will grant supremacy to them with a convincing logic. Those days are coming, nay are near, when there will be only one religion in the world which will be seen with all respect and reverence. God will grant this religion such extraordinary blessings and graces that each and every one who intends to destroy it will remain barren and the supremacy of the Jamā‘at will remain for ever till the Doomsday. (*Tadhkiratush-Shahādātain*, pp. 64-65, *Rūḥānī Khazā’in*, vol. 20, p. 66)

Specimen of Writing

In this book, the Promised Messiah^{as} highlighted another important mission of his advent. Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in the introduction to the book, on page (jīm) said that it was the belief of the Promised Messiah^{as} that Islam is no longer obliged to use sword for the spreading the message. God in His Majesty Bestowed upon the

Promised Messiah the weapon of prayer and there are prophecies of other prophets that the Promised Messiah will be victorious on the strength of prayers and his weapon will be irrefutable arguments...

Had it been the divine intention that the Muslims in this period of time get engaged in the religious wars, then the Almighty would have equipped Muslims with superior resources of arms manufacturing and warfare techniques.

In Arabic portion of the book, the Promised Messiah^{as} made a significant observation:

“This last war with Satan will be fought with pen and not sword”
(*Tadhkiratush-Shahādatain*, p. 88, *Rūḥānī Khazā’in*, vol. 20, p. 90)

The Promised Messiah^{as} writes with a Majesty of a Prophet:

Remember, no one will ever descend from heaven, and all our opponents who are now living will die and none would be able to see ‘Īsā Ibn Maryam (Jesus, son of Mary) descending from heaven and their offsprings will similarly die and the offsprings of the offsprings will die and none will see the event of Jesus, son of Mary, coming down from heaven till the time when God will cause anxiety in their hearts that the time of the supremacy of the Cross having passed. Jesus, son of Mary, had not made his descent, then the wise and intelligent will shun this false belief, and the third century from this day will not be completed when the people waiting for the advent of Jesus—the Muslims and the Christians—all will be deeply disappointed. Then they will drop this false belief and there will be only one religion in the world and there will be only one Leader (the Holy Prophet^{sa}). I have only come to sow the seed (of virtue) and I have sown that seed, this will grow and prosper and there will be none who could stop its growth (*Tadhkiratush-Shahādatain*, pp. 65, *Rūḥānī Khazā’in*, vol. 20, p. 67)

The Arabic part of the book consisted of three additional chapters wherein he explained, at length, that this was not the time in engaging

the enemy in war or in killing him but a time for prayer. In the last chapter, which is added as a supplement, the Promised Messiah^{as} mentioned the signs and qualities that are found in the people who enjoy nearness to God.

The merciless killing of Sahibzada ‘Abdul Latīf is a most grievous event; but it is also full of blessings that will be manifested with the passage of time and the land of Afghanistan will see what consequences the shedding of his blood will entail. His blood will not go to waste. Before this, poor ‘Abdur Raḥmān, a member of my Community, was unjustly killed, and God took no action. But after this tragedy He will not remain silent, and grave consequences will manifest themselves. It is understood that soon after the martyrdom of the Šāḥibzāda a severe epidemic of cholera broke out in Kabul, and many notable people, including some near relatives of the Amīr, passed out of this world. This was a most merciless killing which has no match in this age. What folly has this Amīr committed that he has ruined himself by this merciless killing of such an innocent person. O land of Afghanistan, bear witness that a grave offence has been committed in thee. O unfortunate land, thou hast fallen in the estimation of God in that this great tragedy was enacted in thee (*Tadhkiratush-Shahādatin*, p. 72, *Rūḥānī Khazā’in*, vol. 20, p. 74)



SĪRATUL-ABDĀL

Qualities of the Saints



Volume Number	20
Book Number	2
Progressive Number	80
Title of the Book	Sīratul-Abdāl
English Version	Qualities of the Saints
Language	Arabic
Number of Pages	15
Year Written	1903
Year Printed	1903
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} felt the need of writing this book to record the signs and qualities of the people who enjoy nearness to God and, since he had been commissioned by God as a Reformer of the time, none else was more qualified than he to write such an illuminating book which is, though brief of 15 pages, has the remarkable merit of a high standard of Arabic eloquence.

The Book

In this book, the Promised Messiah^{as} enumerated 23 signs and qualities that normally identify the reformer and saint of the time. Some of these are that they appear at a time when they are needed most and they are told much before time the tidings of the rise and power of the faith. The services to humanity and to religion and devotion to God remain the motto of their lives and they invariably are successful people. Their character and conduct are exemplary and always serve as a model. The company of such people enable others to enjoy the fruits of Divine blessings. *Siratul-Abdāl* also enjoys the distinction wherein the Promised Messiah^{as} demonstrated the power and merit of his Arabic and the complete command that he enjoyed over the language.



LECTURE LAHORE

Lecture Lahore

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Volume Number	20
Book Number	3
Progressive Number	81
Title of the Book	Lecture Lahore
English Version	Lecture Lahore
Language	Urdu
Number of Pages	54
Year Delivered	1904
Year Printed	1904
Name of the Press	Rifāhe Ām Steam Press, Lahore

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Background

During his visit to Jhelum in January 1903, in one of his sittings with his followers, the Promised Messiah^{as} expressed the idea that one of these days he was planning to go to Lahore and deliver lectures, so that the people of Lahore could listen to the message from him personally and the doubts and misgivings created by misguided *Maulavīs* could be gently removed and the path of rectitude would be shown to them. In order to fulfil this mission, he first planned to visit Lahore in March but because of the cases brought against him by his opponents in Gurdāspūr, he could go to Lahore only in August 1903. The Promised Messiah^{as} delivered his first lecture on August 21, 1903, in which he gave the reasons why a religion was needed and also spoke on the truth of his mission. In the second lecture delivered on August 28, 1903, attended by about two thousand people, the Promised Messiah^{as} again adduced powerful arguments in support of his advent as the Promised Messiah and Mahdi.

The Book

The fourth lecture which appeared in this book under the caption *Lecture Lahore* was delivered on September 3, 1903, at a place behind Dātā Ganj Bakhsh, known as “Mandwah Melah Rām.” The misguided *Maulavīs*, true to their colour, did their best to prevent people from attending this lecture but when the carriage of the Promised Messiah^{as} arrived at the venue of the meeting, people found themselves going towards the meeting and the lecture was heard by about ten to twelve thousand people.

The topic of the lecture was “Islam and Other Religions of This Country.”

Specimen of Writing

In the Holy Quran God describes His attributes thus: Proclaim: He is Allāh, the Single; Allāh, the Self Existing and Besought of all. He begets not, nor is He begotten; and there is none like unto Him (112:2-5). This means that our God is One in His Being and in His Attributes. No other being is eternal and everlasting and self-existing like His Being, nor are the attributes of any being like His attributes. A person's knowledge needs a teacher and yet is limited. God's knowledge needs no teacher and is unlimited. A person's hearing is dependent upon air and is limited, but God's hearing is inherent and is unlimited. A person's sight is dependent upon the light of the sun or some other light and is limited, but God's seeing is by His inherent light and is unlimited. The power of man to create is dependent upon some matter and needs time and is limited. God's power to create is neither dependent on any matter nor does it need time and is unlimited. All His attributes are without equal and as He has no equal in His Being, no one is His equal in His attributes. If one of His attributes were to be defective, all His attributes would be defective and therefore his Unity cannot be established unless He were without any equal in His attributes as He is without any equal in His Being. He is not anyone's son, nor is anyone His son. He is Self-Sufficient and needs neither father nor son. This is the Unity which the Holy Quran teaches and which is the basis of our faith. (*Lecture Lahore*, pp. 8-9, *Rūḥānī Khazā'in*, vol. 20, pp. 154-155)

We cannot say how many such cycles the world has gone through and how many Adams may have appeared in their own times, but it is certain that, since God is the Eternal Creator, the world must also be eternal as a species, though not in its forms and manifestations. Here, too, the Christians have erred, for they believe that God was eternally idle before He created heaven and earth some six thousand years ago.

Surely no sensible person would accept this. But the Holy Quran tells us that God is the Eternal Creator Who, if He so wills, may

destroy the heaven and earth billions of times and create them anew just as before. God has informed us that the present human race originated from Adam, our common ancestor who came after the previous 'races', and this human race has an age of seven thousand years, and that these seven thousand years are to God just as seven days are to man. It has been decreed by the Divine law that every 'race' has a life span of seven thousand years, and it is to highlight this fact that the seven days have been ordained for man. Thus, the time ordained for the children of Adam is seven thousand years, five of which had already passed by the time of our Holy Prophet^{sa}, as shown by the numerical value of the words of *sūrah al-'Asr*. By now six thousand years of this era have gone and a thousand years remain. It has been prophesized, not only by the Holy Quran but by many earlier scriptures, that the last Messenger who will appear in the likeness of Adam, and will be named the Messiah, will appear at the end of the sixth millennium, just as Adam was born towards the end of the sixth day. All these signs should suffice for a man of understanding. (*Lecture* Lahore, pp. 39-40, *Rūḥānī Khazā'in*, vol. 20, pp. 184-185)



LECTURE SIALKOT

Lecture Sialkot

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Volume Number	20
Book Number	4
Progressive Number	82
Title of the Book	Lecture Sialkot
English Version	Lecture Sialkot
Language	Urdu
Number of Pages	46
Year Delivered	1904
Year Printed	1904
Name of the Press	Mufid-e-‘Ām Press, Sialkot

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Background

During the sojourn of the Promised Messiah^{as} in Lahore, his followers from Sialkot came to see him and requested him for the same honour for Sialkot. The Promised Messiah^{as} agreed and it was settled that he would leave Qadian for Sialkot on October 27, 1903. On his way to Sialkot, thousands of his followers met him at all the railway stations that came on the way to Sialkot. There were large gatherings at the railway stations of Batala, Amritsar, Attari, Lahore, Gujranwala, Wazirabad, and lastly, at the Sialkot railway station where elaborate arrangements were made for the reception of the Promised Messiah^{as} by his followers. The Promised Messiah^{as} was taken from the railway station in a huge procession through the city and there was such a surging crowd that the people who were not Aḥmadis tried to avail themselves of the opportunity of having a glimpse of the Promised Messiah^{as} by making a plea that they were “disciples of Mirzā Ṣāhib and wanted to catch a glimpse.”

The Book

According to Ḥaḍrat Jalāl-ud-Dīn Shams^{ra}, this lecture by the Promised Messiah^{as} was delivered on November 2, 1902. The heading of the lecture is **Islam** but it is known as Lecture Sialkot. The Promised Messiah^{as} wrote this lecture and surprisingly it was printed and published within two days and a poster announcing his lecture was issued saying “Ḥaḍrat Mirzā Ghulām Aḥmad Qādiāni, the Promised Messiah’s Lecture on Islam.” It was to be delivered on the morning of November 2, 1903, at Sirāe Mahārāja. The lecture was read by Maulavī ‘Abdul Karīm.

In this lecture, the Promised Messiah^{as} presented a lucid comparison of Islam with other religions. He opened the lecture with the remarks: “If we have a book of all the religions of the world then we find with the exception of Islam there is no religion, which does not have some shortcoming or drawback in it. This is not because

these religions are false but because of the fact that after the emergence of Islam as a religion, God neglected all other religions and these religions have become like a garden which has no gardener.” (*Lecture Sialkot*, p. 1, *Rūḥānī Khazā’in*, vol. 20, p. 203)

With this effective opening, the Promised Messiah^{as} then marshalled his arguments in support of his claim as the Promised Messiah and for the first time in this lecture, the Promised Messiah^{as} declared:

Hence this promise has been fulfilled with my coming. Among other revelations regarding myself, I also received this revelation: “O’ Krishna, slayer of swine and protector of cows, thy praise is recorded in the Gita.”

Hence, I love Krishna because I have come in his image. Another resemblance between the two of us is that the same qualities that have been attributed to Krishna (for instance, his being the destroyer of sin, the consoler, and the nourisher of the poor) are also the qualities of the Promised Messiah. From the spiritual point of view, therefore, Krishna and Promised Messiah are one and the same; it is only the regional terminology that is different.... Now, in my capacity as Krishna, I warn the Aryas against some of their errors. One of them, which I have already mentioned, is that it is not right to believe that all the souls and particles of the universe, also known as Purkarti or Purmano, are uncreated and eternal. (*Lecture Sialkot*, p. 34, *Rūḥānī Khazā’in*, vol. 20, p. 229)

Ending his lecture, the Promised Messiah^{as} said:

I have the same attachment to the soil of Sialkot as I have with the soil of Qadian, for I have spent my early days in this city and I have seen much of the city. I have still a friend and sincere person in this city of that time, namely, Ḥakīm Hissam-ud-Dīn. He had an attachment with me at a time when I was an unknown figure. He is here and you may ask him. Now I ask you who could make a prophecy that hundred of thousand of people would become my

followers and a crowd upon crowd of people would come and queue up for *bai'at* all this in teeth of stiff opposition in such a large number that they will tire me. This can not be a man-made affair. Can such prophecies be made by an impostor that a man, who twenty four years ago was completely lonely and helpless, now speaks of his glory and success. (*Lecture Sialkot*, p. 53, *Rūḥānī Khazā'in*, vol. 20, p. 243)

Specimen of Writing

A study of the religions of the world reveals that every religion, except Islam, contains some mistake or the other. This is not because they were all false in their origin, but because after the advent of Islam, God gave up the support of other religions and they became like neglected gardens which had no gardener to look after them, and for the irrigation and upkeep of which no arrangement had been made, so that gradually they began to decay. Their fruit-bearing trees became dry and barren, and thorns and weeds spread all over. Those religions lost all spirituality which is at the root of all religion and nothing was left but bare words. God did not suffer this to happen in the case of Islam as He desired that this garden should flourish throughout. He made provision in each century for its irrigation and thus rescued it from decay. Although at the beginning of each century when a man of God was appointed for its reform the ignorant people opposed him and were averse to the reform of anything which had become part of their habits and customs, yet God Almighty adhered throughout to His way. In these latter days also, which is the time of the last battle between guidance and error, finding the Muslims heedless and neglectful in the beginning of the fourteenth century, God recalled His promise and made provision for the revival of Islam. But other faiths were never revived after the advent of the Holy Prophet, peace be on him; and they all died. There was no spiritual life in them and errors took root in them, as dirt accumulates in a garment which is much in use but which is never washed. People who had no concern with spirituality and who were not free from the stains of earthly

existence corrupted these faiths to a degree that they no longer resemble the originals. Consider the case of Christianity, how pure was its origin. The teaching set forth by Jesus was not perfect as compared with the teachings of the Holy Quran, because the time had not yet come for the revelation of the perfect teaching and people were not yet strong enough to bear it, yet that teaching was an excellent one and was appropriate for its own time. It guided to the same God to Whom the Torah guided but after Jesus, the god of the Christians became another god who found no mention in the Torah and was not at all known to the children of Israel. Belief in this new god upset the whole system of the Torah and all the guidance contained in the Torah, for deliverance from sin and attaining true salvation and a pure life, was frustrated. Salvation and deliverance from sin now depended upon the confession that Jesus had accepted crucifixion for the sake of the salvation of mankind, and that he was very God Himself. Many permanent laws of the Torah were abrogated and the Christian faith was so changed about that if Jesus were to come back to the earth he would not be able to recognize it. It is a matter of surprise that the people who were admonished to adhere to the Torah set aside its commandments at one stroke. For instance, it is nowhere stated in the Gospel that though the Torah forbids the eating of the flesh of swine yet it is now permitted, nor does the Gospel say that though circumcision is prescribed in the Torah yet that commandment is now abrogated. But all this was done and that which had never been said by Jesus became part of religion. However, as it was God's design to establish a universal religion namely Islam, the decay of Christianity was an indication of the appearance of Islam. It is also well established that Hindüism had been corrupted before the advent of Islam and that throughout India idol worship had become common. Part of this corruption resulted in the doctrine that God Who is not dependent upon matter for the exercise of His attributes is, in the view of the Āryas, so dependent for the creation of the universe. This led to another false doctrine that all particles of matter and all souls are

eternal and uncreated. Had they considered deeply the attributes of God, they would never have said so; for if in the exercise of His eternal attribute of creation, God is dependent like a human being on matter, then how is it that in the exercise of the attribute of hearing and seeing He is not so dependent as is man. Man cannot hear without the agency of air and he cannot see without the aid of light. Then is God also dependent upon light and air for seeing and hearing? If He is not so dependent, be sure that He is not dependent upon matter for the exercise of His attribute of creation. It is entirely false that He is dependent upon matter for the exercise of any of His attributes. It is a great mistake to attribute human weaknesses to God; for instance, that He cannot create something from nothing. Man's being is limited and God's Being is unlimited. By the power of His Being, He can create another being. This is of the essence of Godhead. He is not dependent upon matter for the exercise of any of His attributes, for had that been so, He would not be God. Nothing can obstruct Him. If He were to desire to create a heaven and earth instantly, He would be able to do so. Of the Hindus those who, in addition to knowledge, partook of spirituality also and were not committed to bare logic, never believed that concerning God which the Āryas set forth today. This is the result of the lack of spirituality altogether.

All this corruption, some of which is unmentionable and is opposed to human purity, was an indication of the need of Islam. Every reasonable person is bound to confess that a short while before Islam, all other faiths had become corrupt and had lost all spirituality. The Holy Prophet, peace be on him, was a great reformer in the cause of truth who restored the lost verities to the world. No prophet shares with him the pride that he found the whole world in darkness and by his advent that darkness gave place to light. (*Lecture Sialkot*, pp. 1-5, *Rūḥānī Khazā'in*, vol. 20, pp. 203-206).



LECTURE LUDHIANA

Lecture Ludhiana

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Volume Number	20
Book Number	5
Progressive Number	83
Title of the Book	Lecture Ludhiana
English Version	Lecture Ludhiana
Language	Urdu
Number of Pages	50
Year Delivered	1905
Year Printed	1906
Name of the Press	Magazine Press, Qadian

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Background

The Promised Messiah^{as} undertook a journey of Delhi, Ludhiana and Amritser and left Qadian for this journey on October 22, 1905. He arrived in Delhi the next day. Before leaving for Delhi, he had a vision on the night of October 21. In his vision, he saw: “When I went to Delhi, I found all doors locked and then I saw locks on the doors and then somebody was trying to insert some painful thing in my ear, I asked what suffering you cause to me, is nothing compared to those the Holy Prophet^{sa} had undergone. (*Badr*, vol. 1, No. 30, October 27, 1905, p. 2)

The visit to Delhi was uneventful. All attempts by the followers of the Promised Messiah^{as} to organise a public meeting where he could talk about his mission did not bear fruit. So, a Messiah came to Delhi, and the people of Delhi had not the luck of listening to any of his illuminating lectures. The Promised Messiah^{as} spent some time in Delhi in visiting the mazars (shrines) of Khawājah Quṭubuddīn Baqiullāh, Khawājah Mīr Dard, Shāh Waliullāh, Khawājah Niẓāmuddīn, Khawāja Quṭubuddīn Bakhtiār Kakī and Makhdoom Nāṣiruddīn Maḥmūd Chirāgh. On the evening of November 4, he left Delhi for Ludhiana and arrived on November 5, at 11 am. Here, the Promised Messiah^{as} was given a rousing reception, even though the visit was not planned, just in contrast to the reception he got in Delhi. A lecture was arranged for November 6, at 8:30 a.m. in Committee Bāgh at Ludhiana. It was the same city, where on March 23, 1889, he accepted the first *bai‘at*.

The Book

In the lecture that the Promised Messiah^{as} delivered in Ludhiana, he again enumerated at length, and in greater detail, the qualities of Islam and the reasons why Islam was a living religion, the Promised Messiah^{as} said:

I have come to this city after 14 years. At that time I had only a few followers with me. A wall of opposition was raised against me and a campaign of vilification and my denial was very vocal. These people thought that my Jamā'at would break up in few days and disappear and no sign of this Movement would be left and for this purpose elaborate plans and schemes were made and a serious conspiracy was hatched against me so much so that a writ of blasphemy was issued against me and my followers and this writ was made known all over India....But now I am here and I see you, and you can see me. The people, who called me infidel, are no longer alive and God has kept me alive and multiplied my Jamā'at many times... (*Lecture Ludhiana*, pp. 1-2, *Rūḥānī Khazā'in*, vol. 20, pp. 249-250)

Promised Messiah^{as} declared with a majesty of a Prophet:

The time has come that Islam will re-emerge with pristine glory and I have come with this purpose... I say with the full command of my belief that God Almighty has decided to erase all other religions and give full dominance to Islam overall other religions. (*Lecture Ludhiana*, p. 42, *Rūḥānī Khazā'in*, vol. 20, p. 290)

Since there was a large number of Muslims in this meeting, the Promised Messiah^{as} once again explained the theory of the natural death of Jesus Christ with the help of the Holy Quran and *Sunnah*. The Promised Messiah^{as} concluded the lecture with the assertion:

Signs in my support are not few, more than one hundred thousand people are witnesses to my signs. Don't be quick in my denial, or you will account for it. Remember God. He establishes the truth of the true and exposes the falsehood of the false. (*Lecture Ludhiana*, p. 50, *Rūḥānī Khazā'in*, vol. 20, p. 298)



AL-WAŞIYYAT

The Will



Volume Number	20
Book Number	6
Progressive Number	84
Title of the Book	Al-Waşıyyat
English Version	The Will
Language	Urdu
Number of Pages	34
Year Written	1905
Year Printed	1905
Name of the Press	Magazine Press, Qadian



Background

Towards the close of 1905, the Promised Messiah^{as} had a number of revelations which foretold the Promised Messiah^{as} about his approaching end in this world.

On October 18, he saw in vision a new clay vessel containing some clear water at the bottom of it, not more than two or three mouthful of water was left in it. Water means the water of life. The demise of a prophet in a Jamā'at is always more than an earthquake. (*Review of Religions*, December 1905, p. 480)

Consoling the Jamā'at about his approaching end, the Promised Messiah^{as} said: "It is always the way of God that He manifests His Glory twice. The first time when the prophet comes and then the second time it occurs when the prophet goes away from the scene. Just like the Holy Prophet^{sa}, when he joined his Creator, the Glory of God was manifested for the second time when Ḥaḍrat Abū Bakr took over." (*Al-Waṣīyyat*, p. 5, *Rūḥānī Khazā'in*, vol. 20, pp. 304-305)

The Promised Messiah^{as}'s reference to Divine manifestation twice was clearly a tiding about the institution of a regular *Khilāfat* in the Movement. The Promised Messiah^{as} said: "That second manifestation can not come till the time I go, and when I go, God will send the second Divine manifestation which will remain with you for ever." (*Al-Waṣīyyat*, p. 6, *Rūḥānī Khazā'in*, vol. 20, p. 305)

The Book

The Promised Messiah^{as} was divinely directed to write a book outlining a structure of a permanent system whereby the work of propagation of Islam and dissemination of the divine message as contained in the Holy Quran continues forever.

So, he announced the setting up of Niẓām-e-Waṣīyyat, an arrangement that is self-sustaining and based on dedication and pledging of one-tenth of a devoted Aḥmadī's income and property which can keep financing the noble mission. In order to qualify for

this blessing, he laid down ten strict conditions so that such an Aḥmadī can prepare himself or herself in a mould of a pious and God-fearing person. And then he prayed fervently for such persons who had forsaken the world for the sake of God.

He added a supplement to it outlining how an agency to be known as Majlis Kār Pardāz will handle the burial of the Aḥmadīs who have joined this system in Bahishti Maqbrah (a cemetery of heavenly people).

This system was put in place to ensure that every follower of the Movement makes arrangements for one's hereafter. In order to do so, apart from doing good, one has to contribute one-tenth of one's income for financing a self-supporting fund for the propagation of Islam.

He further wrote: "Almighty God wills it that all those who inhabit different parts of the earth, whether it be Europe or Asia, and are right-minded, should be drawn into a community of belief in the Unity of God and gathered (under the banner of) one faith. This is the object for which God has sent me into this world. (*Al-Waṣīyyat*, p. 6, *Rūḥānī Khazā'in*, vol. 20, pp. 306-307)

He, therefore, had set aside a piece of his property as his contribution for the graveyard. He prayed to God that He may bless it and make it "Bahishtī Maqbara," a real heavenly abode, and that it might be the final resting place of his followers who are pure in heart, who have in reality preferred their faith to this world and who have, in truth, forsaken the world and have brought about a true and sincere transformation within themselves. He laid down certain conditions for testators:

- Every testator must contribute at least one-tenth of his income towards the fund.
- He must contribute at least one-tenth of the property he leaves behind.

- He must be a pious man who shuns all forbidden courses, unlawful practices, *shirk* or any other heresy.
- If it is proved to the managing body that an entrant had nothing to contribute but had devoted his life to the cause of Islam and was really a sincere follower, he would be entitled for burial in this graveyard, even without the contribution.

A managing body was also instituted to keep a faithful record of all contributions, the funds, and manage all affairs concerning the graveyard.

Specimen of Writing

Let him who has ears hear what is it that God desires of you. It is that you should become wholly His and should not associate anyone with Him in heaven or in earth. Our God is One Who is living today as He was living before, and Who speaks today as He spoke before, and hears today as He heard before. It is a false notion that in this age He hears but does not speak, indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes has fallen into disuse or will fall into disuse. He is the One without associate Who has no son and no consort. He is the Peerless One Who has no equal and like Whom no individual is absolutely qualified with any quality, and Whose attributes are not shared by anyone. None of His powers lacks anything. He is near and yet far and He is far and yet near. He can manifest Himself in any shape to those who have experience of visions but He has no body and no shape. He is above all but it cannot be said that there is anyone below Him. He is on His throne, but it cannot be said that He is not on the earth. He combines in Himself all perfect qualities and is a manifestation of all true praise-worthiness. He is the fountainhead of all excellences and combines in Himself all powers. All grace originates with Him and everything returns to Him. He is the Master of all kingdoms and possesses every perfect quality. He is free from every defect and

weakness. It belongs to Him alone that all those on earth and in heaven should worship Him. Nothing is beyond His power. All souls and their capacities and all particles and their capacities are His creation. Nothing manifests itself without Him. He manifests Himself through His powers and His signs and we can find Him only through Him. He manifests Himself always to the righteous and shows them His powers. That is how He is recognized and that is how the path is recognized which has His approval.

He sees without physical eyes and hears without physical ears and speaks without a physical tongue. It is His function to bring into being from nothingness. As you see in a dream, He creates a whole world without the agency of any matter and shows as present that which is mortal and nonexistent. Such are all His powers. Foolish is the one who denies His powers and blind is the one who is unaware of their depth. He does everything and can do everything except that which is inconsistent with His dignity or is opposed to His promise. He is one in His Being and His attributes and His actions and His powers. All doors that lead to Him are closed except the one door which has been opened by the Holy Quran (*Al-Waṣiyyat*, pp. 9-10, *Rūḥānī Khazā'in*, vol. 20, pp. 309-310)



CHASHMA' -E-MASĪḤĪ

The Fountain of Christianity

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Volume Number	20
Book Number	7
Progressive Number	85
Title of the Book	Chashma'-e-Masīḥī
English Version	The Fountain of Christianity
Language	Urdu
Number of Pages	60
Year Written	1906
Year Printed	1906
Name of the Press	Magazine Press, Qadian

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Background

This book was prompted by a letter that the Promised Messiah^{as} received from a Muslim of Bānce Bareli. In the mind of this Muslim, a number of doubts arose about Islam after he had read a highly misleading and provocative Christian tract on Islam under the title of *Yanābī ul-Islām*. The Christian missionary argued in this book that Islam had brought no new teachings, and the Holy Quran is based mostly on tales of the past, some true and some wrong, some of them plagiarized, and this act was attributed to the Holy Prophet^{sa}.

The Book

This charge against the Holy Quran and the Holy Prophet^{sa} was enough to prompt the Promised Messiah^{as} to write a convincing rebuttal with reasons and arguments. The Promised Messiah^{as} says:

I am amazed, why you (Muslims) have been influenced by the writings of such people, who are past masters in hoodwinking the people. They are like the magicians of the days of Moses, who made their ropes crawl like snakes. But since Moses was the Prophet of God, his “rod” swallowed up all the snakes. In the same way, the Holy Quran is the rod of God and it was, day by day, gradually swallowing up all such rope-snakes. And that day is at hand, rather very near, when no vestige of such ropes or snakes will be left. If the author of *Yā nabīul Islām* has toiled hard to prove that the Holy Quran was based on legend and stories, he totally failed. The writer of this Christian tract in his own thoughts proved that the teachings of the Bible were based on the Jews’ book, The Old Testament, and some other books of Israel. And he contended that this plagiarism took place in such a clear way that pages after pages were literally copied. This scholar tried to establish the fact that the New Testament is a collection of plagiarized material. In fact, he showed up his ugly finesse when he maintained that the Sermon of the Mount by Jesus

Christ was borrowed from the Old Testament and other books of Israel. (*Chashma'-e-Masīhī*, p. 2, *Rūhānī Khazā'in*, vol. 20, pp. 338-339)

The Promised Messiah^{as} said that if some of the narrations in the Holy Quran were compared with some of the earlier scriptures and kept the continuity of the Divine revelation, that was nothing new. As the Holy Prophet^{sa} was completely bereft of education, he could not even read Arabic, what to speak of Latin and Hebrew, how could he copy? Aḥmad^{as} said that the Holy Quran is a living miracle and even the narration of events of the past prophets in a way are prophecies for the future. And then the eloquence of the Holy Quran and high literary merit is a miracle for which no other precedent could be quoted or cited.

The Promised Messiah^{as} then at length discussed threadbare, the Christian theory of Trinity, the divinity of Jesus and the theory of Redemption and Salvation and made an excellent comparison between the teachings of The Holy Quran and The Holy Bible.

At the end of the Book, he added a supplement under the title *The Real Salvation*. The Promised Messiah^{as} said that the Christians' belief of salvation (making man free from sin) has a limited connotation. Real salvation, the Promised Messiah^{as} pointed out, is when man becomes a recipient of permanent Divine blessings and these can only be acquired through a living relationship and love of God. The basis of knowledge is that man becomes fully aware of the complete and total qualities of God. The Christian beliefs of Trinity, the divinity of the Jesus and the Redemption and Salvation, were totally against the conception of the true knowledge of God. The God of Christianity is made out of Jesus and is the product of the imagination of St. Paul who gave birth to this outlandish idea of Trinity.

Specimen of Writing

The purpose of religion is that man should obtain deliverance from his passions and should develop personal love for God Almighty through

certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is the hell which will appear in diverse shapes in the hereafter. Thus the true purpose is to have full faith in Him. Now the question is which religion and which book can fill this need. The Bible tells us that the door of converse with God is closed and that the ways of obtaining certainty are sealed. Whatever was to happen, happened in the past and there is nothing in the future...

...Of what use then is a religion which is dead? What benefit can we derive from a book that is dead? What grace can be bestowed by a god who is dead (*Chashma'-e-Masīhī*, pp. 20-23, *Rūḥānī Khazā'in*, vol. 20, pp. 352-353)



TAJALLIYYĀT-E-ILĀHIYYAH

Divine Manifestations



Volume Number	20
Book Number	8
Progressive Number	86
Title of the Book	Tajalliyyāt-e-Ilāhiyyah
English Version	Divine Manifestations
Language	Urdu
Number of Pages	24
Year Written	1906
Year Printed	1922
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

In March 1906, the Promised Messiah^{as} completed 17 years since the time he had started accepting *bai'at* (the Affirmation of Faith at the hand of the Promised Messiah^{as} - the first *bai'at* he accepted was in Ludhiana on March 23, 1889). All these years represented an age during which the Promised Messiah^{as} had been the recipient of numerous blessings and was also overwhelmed with Divine signs and blessings. The Promised Messiah^{as} decided to keep a record of these manifestations. He began writing this book on March 15, and continued writing it while preoccupied with other engagements. In this book, the Promised Messiah^{as} has explained in length the significance of divine visitation and how his revelation "I will show the divine glory five times" was fulfilled.

The Book

Although this book is not complete, the way it presents a complete picture of the Divine manifestation, amazes the human mind. He has given a pen-picture of the Divine manifestations that had all along been appearing in his support.

The Promised Messiah^{as} prophesied about five terrible earthquakes and stated that an estimated four hundred thousand of people had entered the fold of the Movement at his hand and repented their sins. Citing a number of signs occurring in support of his Mission, the Promised Messiah^{as} made the following prophecy:

God has repeatedly informed me that He would honour me and the love of Him would be instilled in the hearts of the people. And my Movement will spread all over the world and my movement will triumph over all others and the people of my Movement will gain an excellence in the fields of knowledge and learning. And He will silence all, with the Divine signs and truth. Every nation will come to this stream, and this Movement will increase, grow and prosper till

the time that it will overwhelm the whole of the world. There will be numerous difficulties and trials but God will remove all this, from the way and will fulfil His promise, and addressing me God has told: 'I shall honour thee and bless thee so much so that kings will seek blessings from thy clothes. Therefore, all ye listen, remember and secure these tidings in your caskets that this is a Divine word which will one day manifest itself with full glory. (*Tajalliyyāt-e-Ilāhiyyah*, p. 17, *Rūḥānī Khazā'in*, vol 20, p. 409)

Specimen of Writing

In support of his own claim the Promised Messiah^{as} has said:

I received this honour through obedience to the Holy Prophet, peace be on him. Had I not been one of his followers, I would never have been honoured with the Divine word, even if my striving and my deeds had matched the grandeur and height of all the mountains, for all prophethoods, except the prophethood of Muḥammad, have come to an end. No law-bearing prophet can now arise, but a prophet without law may arrive, provided he is primarily a follower of the Holy Prophet, peace be on him. Thus I am both a follower and a prophet (*Tajalliyyāt-e-Ilāhiyyah*, pp. 19-20, *Rūḥānī Khazā'in*, vol. 20, pp. 411-412)



QADIAN KEI ĀRYAH AUR HAMM

The Āryas of Qadian



Volume Number	20
Book Number	9
Progressive Number	87
Title of the Book	Qadian Kei Āryah Aur Hamm
English Version	The Āryas of Qadian
Language	Urdu
Number of Pages	44
Year Written	1907
Year Printed	1907
Name of the Press	Magazine Press, Qadian



Background

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in the introduction to this book says: “The Promised Messiah^{as} was prompted to write this book on account of vicious and provocative interruption of Āryas of Qadian on the occasion of annual Jalsa of 1906.”

Repeated contention by Lālah Sharampat Rā’i and others that they had never seen any heavenly sign of the Promised Messiah^{as} disappointed him. The Promised Messiah^{as} mentioned a number of heavenly signs of which these Āryas of Qadian were a witness and they intentionally denied that they are a witness.

The people of the Āryah Samāj had been, from the very beginning, against the Promised Messiah^{as}. They had always been engaged in all sorts of plots to curb, in their own mind, the growth of this Movement. These activities of the Āryah Samāj reached their height in 1905-1906. They set up a school called Dyānand Jubilee School as a parallel institution to “Ta’līmul Islām Madrasah” and also founded a journal in Qadian under the name of *Shubb Chantak*. Somraj was its editor and the prime object of this journal was to publish all filthy and vulgar attacks against the Promised Messiah^{as}. To crown all these efforts, on December 27, 1906, when over two thousand Aḥmadis had arrived in Qadian for taking part in the annual gathering and were offering the *Maghrib* Prayer led by the Promised Messiah^{as}, the Āryah Samāj opened up a loud speaker blaring at the Masjid Aqsā and making highly obscene and vulgar attacks against the Promised Messiah^{as} and the Holy Prophet^{sa}. All this had happened in the presence of a Police Inspector, who had come from Batala for the maintenance of peace. When the Promised Messiah^{as} finished the *Maghrib* Prayer, he urged upon his followers to exercise restraint and show patience. He said that God watches all this, and the oppressor will be punished and the Hindus of Qadian are under the wrath of God, for they bear witness to the fact that I was an unknown figure twenty six years ago, and at that time, He informed me that hundreds

of thousands of people will come to me so much so that the roads of Qadian will wear out. With what glory, this Prophecy has reached its fulfilment, the Āryas of Qadian are its witness, especially Lālah Sharampat Rā'i and Malāwāmal.²⁴

The next day the Āryah Samāj organ *Shubb Chantak* made a violent attack on the Promised Messiah^{as} and stated that none of the Āryah Samājists named by the Promised Messiah^{as} had witnessed anything.

The Book

Such an attack by the Āryah Samāj was against the facts. So, the Promised Messiah^{as} decided to reply back. He started writing a book which was published on February 20, 1907. In this book, he recalled some of the signs which were within the knowledge of Lalā Sharampat Rā'i and others, and the Promised Messiah^{as} swearing by God and challenged them they should take an oath and swear by God that they had not been the witnesses to these signs and if they were telling lies then God would punish them and their children within one-year time. If they did not take the prescribed oath and made an attempt to cover up the truth, even then it was his hope that God would not spare them, for it was not the Promised Messiah^{as}'s insult but His.

On the publication of this book, the manager of the journal, Achar Chand, during a course of discussion with the editor of *al-Hakam*, Sheikh Ya'qūb 'Alī, claimed, "Like Mirzā Ṣāhib, I also declare that I would not die of plague.

One simply just has to witness the Divine spectacle, that all the staff of *Shubb Chantak* soon became victims of plague. First the sons of Somrāj and Bhagat Rām died of the plague, then Bhagat and Achar Chand. Somrāj approached a local Ḥakīm for medical treatment. He, in turn, sought the permission of the Promised Messiah^{as} to treat him.

²⁴ For details see *Qadian Kei Āryah Aur Hamm*, p. 5-7, *Rūhānī Khazā'in*, vol. 20, pp. 421-423.

The Promised Messiah^{as} permitted him to do so, but then added that he would not escape the Divine punishment and the latter joined others the next day.

The book, among others, also recalled the prophecy about Pandit Lekh Rām, how and in what miraculous way it reached its fulfilment. The Promised Messiah^{as} also informed the Āryah Samāj of Qadian about their tragic end.

Specimen of Writing

After an appeal had been preferred in the Chief Court in the case of Bishambar Dās one ‘Alī Muḥammad, a Mullā of Qadian, who is still alive and is opposed to my Movement, came to me in our big mosque at the time of the evening prayer and told me that the appeal of Bishambar Dās has been accepted and that there was a great rejoicing over it in the bazaar. On this I became sad and sorrowful and the evening prayer began while I was in this condition. While I was in prostration during the prayer the revelation was vouchsafed to me: “Grieve not, indeed thou art on top.” I informed Sharampat of this and eventually it was known that Bishambar Dās had not been acquitted though his appeal was accepted and his case was remitted to the lower court. (*Qadian Kei Āryah Aur Hamm*, p. 28-29, *Rūḥānī Khazā’in*, vol. 20, pp. 436)



BARĀHĪN-E-AḤMADIYYAH (Part V)

*Arguments in Support of the Holy Quran and the Prophethood of
the Holy Prophet^{sa} (Part V)*



Volume Number	21
Book Number	1
Progressive Number	88
Title of the Book	Barāhīn-e-Aḥmadiyyah (Part V)
English Version	Arguments in Support of the Holy Quran and the Prophethood of the Holy Prophet ^{sa} (Part V)
Language	Urdu
Number of Pages	428
Year Written	1905
Year Printed	1908
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



The Book

The fifth and the last part of the *Barāhīn-e-Aḥmadiyyah*, which was delayed for about 23 years, the Promised Messiah^{as} started writing this book in 1905, it was altogether a new book. About this book, the Promised Messiah^{as} writes: “The four parts of *Barāhīn-e-Aḥmadiyyah* which have been published consisted of such matters unless these are manifested, the arguments contained there in find their fulfilment. It was not to be that the work on the fifth part begins.” (*Barāhīn-e-Aḥmadiyyah (Part V)*, preface p. 2, *Rūḥānī Khazā’in*, vol. 21, p. 3)

He further stated:

Another reason of the delay was God wanted to divulge that his mission was in accordance with His will and all the revelations that contained in earlier parts are from Him and are not man-made. The great mission of the fifth part of the book was, that it constituted as a harbinger of earlier volumes. It was a great sign of God that He kept me alive till all the prophecies find their fulfilment. Now the time had come that the work on the fifth part should begin and at the time the work on it is beginning represented *The Triumph of Truth* and it is an acknowledgment of these blessings that I have named this part of the book as *The Triumph of Truth* and therefore some earlier pages²⁵ carry the title of the *The Triumph of Truth*. (*Barāhīn-e-Aḥmadiyyah*, Part V, preface p. 7, *Rūḥānī Khazā’in* vol. 21, p. 9)

In a ten page preface to the book, the Promised Messiah^{as} said God alone Knows the reason of its delay, but his hench is that God wanted

²⁵ Up to pages 53 of the book and up to Volume 21, page 73.

to publicly unfold the fulfillment of so many prophecies about him that their fulfillment may put a stamp on my truth on my claim.

The preface was followed by a 24 page highly classical prophetic poetry in urdu every word of which is pregnant with many meanings and signs.

From pages 1-53 *The Triumph of Truth* is the title of earlier pages of the book that preceded the actual beginning of Volume V of Braheen Aḥmadiyyah, volume 21.

This has three chapters, one deals with the **Reality of miracles** and second about the prophecies that were published 25 years ago.

On page 56 and 58 of the book, the Promised Messiah^{as} forcefully described the remarkable fulfillment of seven prophecies²⁶, which he enumerated, each in away represented the fulfillment of thousands of heavenly signs:

In these lines, the prophecies (we) mention comprises of so many signs that these exceed a million, and these signs are so evident and so open and we will state them with a clarity. (*Barāhīn-e-Aḥmadiyyah (Part V)*, pp. 56, *Rūḥānī Khazā'in*, vol. 21, pp. 72)

Brief mention of these prophecies is necessary:

(Prophecy 1) God says, we will be at war with the opponents, and opponent will desperately wish that this community fails and no one accepts it. But We (God) make people to accept you and eventually our intentions will triumph...

Any person can view the conditions that I was in, the *Barāhīn-e-Aḥmadiyyah (Part I)* was written but it was not yet published, and a judicial enquiry tried to establish what was my identity.

²⁶ See *Barāhīn-e-Aḥmadiyyah (Part V)*, pp. 56-57, *Rūḥānī Khazā'in*, vol. 21, pp. 72-74.

(Prophecy 2) Divine blessings started an unceasing flow of proffering of gifts, cash and garments, and I believe it exceeded a hundred thousand rupees.

(Prophecy 3) People would come in large numbers, and they did come in large number, there was a crowd of visitors if one can estimate the number would easily go over a hundred thousand.

(Prophecy 4) God says, We will save you from personal attack, so it happened and people have seen how Dr. Martyn Clark through a law suite tried to have him hanged and he was not alone in this legal suit as Dr. Clark was joined by many Maulavīs.

(Prophecy 5) God will honour him and will make him known so it does not need any proof.

(Prophecy 6) So many people would come to visit you that you would be tired of meeting them and this prophecy found its fulfillment in a great way, it was a fact that there was such crowd. People who have been visiting Qadian would be a witness to it.

(Prophecy 7) It relates to the people who have migrated to Qadian and anybody was welcome to see how many followers have settled in Qadian.

At the end of this volume, he writes:

So this fifth part is in a way commentary and this commentary would have been beyond my control till God has not handed down all that it needed. (*Barāhīn-e-Aḥmadiyyah (Part V)*, Endnote p. 1 (alif), *Rūḥānī Khazā'in*, vol. 21, p. 411)

The concluding part of this book, written after a lapse of 23 years, gave the Promised Messiah^{as} an ideal opportunity to survey the period intervening between the publication of the first four parts to the present one.

The Promised Messiah^{as} enumerated the chief attributes of a living and dynamic religion. He said that the fundamentals of a true religion are the constant manifestation of Divine help in support of the living religion. He argued that without Divine manifestation and conviction, faith does not reach the stage of a complete identity with his Creator.

Pointing out the differences between a dead and a living religion, the Promised Messiah^{as} said that the living religion is constantly supported by miracles and Divine manifestation. He said that a number of prophecies that he had made after his Divine revelation in part two of the book were fulfilled. The fulfilment of so many prophecies was yet another unmistakable proof of the truth of Islam.

The Promised Messiah^{as} also took up a number of objections raised by various so called Muslim scholars, including Muḥammad Ikrāmullāh Shāhjahnpūrī, Maulavī Muḥammad Ḥussain Batālvī, Syed Muḥammad ‘Abdul Waḥīd and Maulavī Rashīd Aḥmad Gangohī, in the supplement to the fifth part of the *Barāhīn-e-Aḥmadiyyah* and answered them convincingly.

In the Preface to the fifth and the last part, the Promised Messiah^{as} says:

Several times, I regretted the long delay in completing the *Barāhīn-e-Aḥmadiyyah*, but in spite of every effort and in spite of the fact that its subscribers insistently demanded the book, during this long period of postponement, opponents raised such objections as were extremely steeped in mistrust and abuse. In fact, the long delay created objections in the minds of the people. The exigencies of Divine Decree did not allow me to complete this book. It shows that man cannot really go beyond the limits set by the Decree of God (*Barāhīn-e-Aḥmadiyyah*, Preface pp. 1-2, *Rūḥānī Khazā’in* vol. 21, pp. 2-3)

The Promised Messiah^{as}, describing the conditions in how he was engaged in the production of part one of the book, says:

When the first part of the *Barāhīn-e-Aḥmadiyyah* was under print, I was an unknown figure. This part was being printed in a press in Amritsar owned by a Padre Rajab Ali, I used to go alone to the press from Qadian to Amritsar in order to read the proofs of the book and I used to come back alone. Nobody ever cared to see who is coming and who is going and for what purpose, and now the times have changed. (*Barāhīn-e-Aḥmadiyyah*, Preface pp. 62-63, *Rūḥānī Khazā'in* vol. 21, pp. 79-80)

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in his introduction to the book²⁷ says:

It was the intention of the Promised Messiah^{as} to write a book comprising fifty parts and subsequently these appeared in four volumes which was published in 1880, 1882 and 1884. Generally the people of India regarded these four volumes as stout defence of Islam and these books have no parallel in the world of Islam.

Specimen of Writing

Two conditions are necessary for a religion which claims to be from God. In the first place, a religion should be so comprehensive and perfect and complete and free from every defect in its doctrine, teachings and commandments, that reason should not be capable of proposing anything better; and there should be nothing lacking in it. It should be ahead of all other religions in this respect. The Holy Quran puts forward this claim by proclaiming: This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith (5:4). That is to say, God requires us to conform to the reality inherent in the word Islam. Here there is a clear claim that the Holy Quran comprehends the perfect teaching and that the time of the revelation of the Holy Quran was the time when such perfect teaching could be revealed. The Quran alone is entitled to make this claim. No other

²⁷ *Rūḥānī Khazā'in* vol 21, Preface p. 1 (alif).

heavenly book has put forward such a claim. Both the Torah and the Gospel refrain from making this claim. On the contrary, the Torah sets out God's commandment that He would raise a Prophet from among the brethren of Israel and would put His word into his mouth and that whosoever does not lend ear to that word of God would be accountable for his default. It is obvious, therefore, that if the Torah had been adequate for meeting the needs of subsequent ages, there would have been no necessity for the coming of another Prophet, listening to whom was made obligatory. In the same way, the Gospel has nowhere claimed that its teaching is perfect and comprehensive. But there is a clear confession that there were many things which had still to be said but that the disciples had not yet the strength to bear them but that when the Paraclete would come he would lead them to the whole truth. Thus Moses confessed the incompleteness of the Torah and drew attention to the teaching of the Prophet who was to come. In the same way, Jesus admitted the incompleteness of his teaching and said that the time had not yet come for the perfect teaching to be disclosed but that when the Paraclete arrives he would set forth the perfect teaching. In contrast the Holy Quran does not, like the Torah and the Gospel, leave the matter for another book to complete but announces the perfection of its teaching in the words: This day have I perfected your religion for your benefit, and have completed My favour unto you, and have chosen for you Islam as your faith (5:4)....Here is thus a great argument in support of Islam that by virtue of its teaching it prevails over every religion and no religion can compete with it in respect of the perfection of its teaching.

The second characteristic of Islam, which is not shared by any other religion and which attests its truth, is that it manifests its living blessings and miracles of which other religions are wholly deprived. The signs that Islam exhibits not only establish its superiority over other religions but enable it to draw the hearts of the people by exhibiting its perfect light. The first characteristic of Islam which we have stated above, that is to say, the perfection of its teaching, is not

quite conclusive in establishing that Islam is a true religion revealed by God. A bigoted opponent who is not far-sighted may assert that it is possible that a teaching might be perfect and yet it may not proceed from God Almighty. This first characteristic relieves a wise seeker after truth of many doubts and brings him close to certainty, but does not establish the matter conclusively and beyond doubt till it is combined with the second characteristic. By their combination, the light of the true faith reaches its perfection. A true faith comprises thousands of proofs and lights but these two characteristics are enough to carry conviction to the heart of a seeker after truth and expound the matter to the satisfaction of all deniers of truth. Nothing more is needed in addition. I had originally intended that in support of the truth of Islam I would set down three hundred arguments in *Barāhīn-e-Aḥmadiyyah*. But on further reflection I perceived that these two characteristics are a substitute for thousands of proofs and thus God made me alter my plan. (*Barāhīn-e-Aḥmadiyyah (Part V)*, Preface pp. 2-5, *Rūḥānī Khazā'in* vol. 21, pp. 4-6)



ḤAQĪQATUL-WAḤĪ

The Philosophy of Revelation



Volume Number	22
Book Number	1
Progressive Number	89
Title of the Book	Ḥaqīqatul-Waḥī
English Version	The Philosophy of Revelation
Language	Urdu (Last Part in Arabic)
Number of Pages	739
Year Written	1907
Year Printed	1907
Name of the Press	Magazine Press, Qadian



Background

This book belong to the category of the Promised Messiah^{as}'s books which had been painstakingly compiled and is the product of much attention and deep research. Explaining the reason for writing this book, the Promised Messiah^{as} said:

In this age, where diverse kinds of mischiefs are taking place and certain unfounded innovations are coming into existence, another mischief is becoming common. Often people are not aware what type and character of dream and vision should be relied upon and under what circumstances. Some of the visions or dreams are products of evil minds and a result of evil agencies...One of the chief distinctive features of a true dream and vision is that God showers numerous blessings on that man. (*Ḥaqīqatul-Wahī*, p. 1, *Rūḥānī Khazā'in*, vol. 22, pp. 3-4)

This book is one of the remarkable contributions of the Promised Messiah^{as} in which, in the light of the Holy Quran, and by citing two hundred signs which had been fulfilled at his hand and were witnessed by a number of people, the Promised Messiah^{as} gave a lucid illustration of dreams, visions and revelations.

The Book

The author has divided the whole subject into four parts, the first dealing with dreams or some revelations of such people who in reality have no genuine contact with God. It is only natural that the frame of their mind gives rise to certain dreams and revelations, which spring from a pure, sincere and guiltless heart. Their experiences, therefore, have no spiritual value. Such dreamers may belong to any class of society, non-believers, heretics, licentious men or women. Their dreams are far beyond the halo of heavenly high and are to be discarded.

Second part deals with the dreams of those persons who might claim some sort of contact with God, but it is not very significant. There are certain impurities which are still lurking in their inner self. Such dreamers may be compared to a man who sees fire burning at a distance, but he has not moved near enough to feel the warmth of it. Mere sight of the fire will not save him from the ravages of cold. Unless a dreamer treads carefully along the right path, he is not blessed with a perfectly clear manifestation of God's mercy. As a matter of fact, the purity of revelation is in proportion to the cleanliness of dreamer's heart. The purer the heart, the clearer the manifestation of God. Just as when you look into a mirror, the cleanliness of the image will depend upon the cleanliness of the looking glass.

The third part speaks at length of those people who burn their selfish desires in the fire of the Love of God and lead a very difficult life for the sake of their Lord, who refuse to comply with the behest of their self and exhibit deep faith in God, even the angels wonder at them. They are the warriors of God, and defy all the onslaughts of Lucifer. Their sincerity and loyalty to their Creator is proverbial. Worldly charms do not allure them nor does the love of wife or children turn them away from God. In short, they are not daunted by any fear, nothing in the world can stand in their way or interfere with the performance of their duty to God.

Islam is the only religion on the surface of the earth today which claims to produce men of such spiritual calibre. Muslim saints in the past guided the people. Even in our own times, men of such calibre are not wanting.

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} says in the Introduction to the book, on page (B-C), the Promised Messiah^{as} discussing at length the mysteries of revelations, visions and true dreams, divided the people in three categories:

1. People who have true dreams, but they don't have a spiritual link with God.

2. People who have true dream and revelations but they have somewhat spirituality.
3. The third category is about people who are blessed with revelations and they are blessed with Divine communion and they have the privilege and honour of communicating with God ,and this privilege is reserved only for all prophets.

And then he stated that he (the Promised Messiah^{as}) falls under category three.

In the very first page of the book, the Promised Messiah^{as} advanced a powerful argument:

What a myth it is that I am bad and an evil, dishonest and a liar and an impostor but whoever an angel-like person confronts me is destroyed and annihilated and whoever challenges me is demolished and whoever curses me that curse recoils on him and whoever litigates against me ends in defeat ... So, for God's sake, ponder for a moment why every time things go against my opponent and why good people who come against me are liquidated and in every confrontation God saves me. This is not my miracle, but whatever evil is attributed to me, it becomes a miracle for me. (*Ḥaqīqatul-Waḥī*, Preface, *Rūḥānī Khazā'in* vol. 22, p. 2)

In *Rūḥānī Khazā'in*, volume 21, on pages 612, 616 and 621 of the book, the Promised Messiah^{as} makes a fervent plea, first to Muslim scholars and saints, then to Hindus and Christians on a most solemn oath and asks them: "Please read my book from first page to the last, and having read it, come to a reasoned conclusion and you would be answerable to God for that reasoned conclusion."

It is in this book that the Promised Messiah^{as} has marshalled such convincing arguments about Islam, the existence of God and His oneness and his mission all supported with divine signs that manifested at his hand. He spoke of revelation, their significance, and

the power of prayer. He concludes that this book equips man with all the answer he is searching for.



CHASHMA'-E-MA'RIFAT

The Fountain of Knowledge

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Volume Number	23
Book Number	1
Progressive Number	90
Title of the Book	Chashma'-e-Ma'rifat
English Version	The Fount of Knowledge
Language	Urdu
Number of Pages	436
Year Written	1908
Year Printed	1908
Name of the Press	Anwār-e-Aḥmadiyah Press, Qadian

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Background

Ḥaḍrat Jalāl-ud-Dīn Shams^{ra} in his introduction to this book says “the Promised Messiah^{as} wrote this book on May 15, 1908, in eleven days before his demise. This book also includes an essay on pages 373-436 that the Promised Messiah^{as} wrote and which was read at the a religious conference held by Āryah Samāj Movement in December 1907 in Lahore. Wherein the Promised Messiah^{as} made a fervent plea to Āryah Samāj Movement for stopping vile attacks on Holy Prophet^{sa}, but nonetheless they continued attacks, so in this book he drew a comparison between the teachings of Vedas and the Holy Quran and enumerated the signs of a living religion.

The other part of the book stated that Gurū Bābā Nānak was a Muslim divine and adduced proofs in support of his contention from the holy book of Sikh religion.

The Book

The Promised Messiah^{as} started writing the lecture on November 8, 1907, and completed a 69-page long dissertation on the subject by December 2, 1907, Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn was selected to read the speech as Maulavī ‘Abdul Karīm had died by that time. As agreed, the Promised Messiah^{as} also sent a delegation of Aḥmadis to take part in the conference. The Promised Messiah’s article was read on December 3, 1907, and despite the pleadings of *Maulavis* that people should not go to listen to this address, there was a heavy rush. In this speech, the Promised Messiah^{as} first discussed the nature of the revelation and the beliefs of various faiths on revelations. He particularly mentioned the group of the people who assert that God does not speak and no revelation could now take place. In this connection, the Promised Messiah^{as} explained the beauties of Islam and its world-wide appeal and the advent of prophets taking place in various nations at various times and then mentioned in detail the great advent of the Holy Prophet^{sa} and the teachings he brought and the

majesty of revelation in Islam. He asserted with all the emphasis at his command that Islam is the only religion which can show the real face of God and introduce the real and living revelation.

Next day, contrary to all promises and commitments of all the people, the Secretary of the Āryah Samāj delivered a filthy lecture in which he heaped vile abuses and obscene attacks on the personage of the Holy Prophet^{sa} and what was more offensive, that the lecture was delivered by the man who held out repeated assurances of good behaviour and decency. When the report reached the Promised Messiah^{as} about this treacherous attack, the Promised Messiah^{as} was extremely angry and enquired as to why the members of the Aḥmadiyyah delegation continued sitting at the meeting when such a vile and virulent attack was being launched on the noble personage of the Holy Prophet^{sa}. Everybody, including Ḥaḍrat Maulavī Ḥakīm Nūr-ud-Dīn, heard this broadside and upbraiding, then eventually one of the participants, Maulavī Muḥammad Aḥsan, fell on knees and submitted that they had made a mistake and he should pardon them for this lapse however serious it was. It may be mentioned here that Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad, son of the Promised Messiah^{as}, who was only 17 years old (later became the Second Caliph), made repeated protestations at the meeting to leave such a gathering.

The Promised Messiah^{as} could not bear the idea of letting the attacks of the Āryah Samāj go unchallenged, so he wrote a fitting reply to their unwarranted attacks. To answer the attacks of the Āryah Samāj, the Promised Messiah^{as} drew a comparison between the teachings of the Holy Quran and the teachings of the Vedas. He specially mentioned the qualities of a revealed book and enumerated the characteristics of a living religion and thereby established the superiority of Islam. The Promised Messiah^{as} gave resounding arguments on the blessings and graces conferred by the Holy Prophet^{sa} on humanity, and recounted the signs of Islam as a living religion. This part of the article became the first part of the book, *Chashma*

-e-*Ma'rifat*, and the speech delivered at the meeting became the second part of the book. The lecture also included arguments that Bābā Gurū Nānak was a true Muslim and quoted the teachings of *Granth Ṣāhib*, which were more or less based on the Holy Quran.

This book remains, to this day, a milestone in rebuttal of the Āryah Dharam and the Vedas. This book is also an outstanding testimony to the deep love, devotion and respect that the Promised Messiah^{as} had entertained for his mentor and master, the Holy Prophet^{sa}. The passages of the book were replete with signs of attachment that he had with Holy Prophet Muḥammad^{sa}.

Specimen of Writing

It is not within the power of man to comprehend all the activities of the Divine. They are above reason and intellect and imagination. A man should not be proud of his pittance of knowledge that he has to some degree comprehended the system of cause and effect, inasmuch as that knowledge of his is very limited, as if it were a millionth part of one drop out of the ocean. The truth is that as God Almighty Himself is unbounded His activities are unbounded also. It is beyond and above human power to reach the reality of every activity of God. Contemplating His eternal attributes we can, however, affirm that as Divine attributes have never fallen into disuse, therefore, in God's creation some species have always come into existence; but any personal co-existence is false. It is to be remembered that, like His attribute of creation, His attribute of destruction has always been in operation all the time and that also has never fallen into disuse. The philosophers have put forth every effort to bring the creation of heavenly and earthly bodies within the purview of their physical laws and to establish the source of all creation, but they have utterly failed to do so. Whatever they have gathered together as the result of their physical research is quite incomplete and defective. That is why they have not been able to adhere to their theories throughout and have always changed them about. As their research is confined entirely to

their reason and speculation and they receive no help from God, they cannot emerge out of their darkness. No one can truly recognize God till he understands that there are numberless activities of the Divine which are far beyond and above human power and reason and speculation. Before reaching this stage of understanding a person is either an atheist and has no faith in God, or if he does believe in God, that God is the result of his own reasoning and is not the God Who manifests His own Being and the mysteries of Whose powers are so numerous that human reason cannot encompass them. Since God has bestowed upon me the knowledge that His powers are wonderful, that they have depth upon depth and are beyond of beyond, and are outside comprehension, I have always held the philosophers as disbelievers and secret atheists. It is my personal observation, and I have had experience of such wonderful Divine powers, that we can only describe them as something coming into existence out of non-existence. I have described some instances of these signs at some other places. He who has not observed this wonder of Divine power has observed nothing. We do not believe in a God whose powers are limited by our reason and speculation and there is nothing beyond. We believe in the God Whose powers, like His Being, are unlimited, unconfined and unending (*Chashma'-e-Ma'rifat*, pp. 268-269, *Rūḥānī Khazā'in*, vol. 23, pp. 280-282)



PAIGHĀM-E-ŞULAH

A Message of Peace



Volume Number	23
Book Number	2
Progressive Number	91
Title of the Book	Paighām-e-Şulah
English Version	A Message of Peace
Language	Urdu
Number of Pages	50
Year Written	1908
Year Printed	1908
Name of the Press	Ḍiyā'ul-Islām Press, Qadian



Background

The Promised Messiah^{as} wrote this treatise just in two days, on May 24, before his demise on May 26, 1908. In this, he made a fervent urgent appeal to two great nations of India, namely, Hindus and Muslims.

The Promised Messiah^{as} declared in the book that the gap between the two big nations is based on mutual hatred and differences in cultures and declared that the teaching of Islam clearly inculcates respect and reverence for each others, elders and leaders and to show respect to their values and religious sensibilities. And we regard Rām Chanderjī and Krishan, as divine saints and the Vedas are from God. However, the Hindus of the present age are narrow-minded and show little understanding and respect and that is why despite the fact that they have been living together for a long time, there is little consideration, among them for Muslims. The Promised Messiah^{as} made an urgent plea to Hindus to show tolerance and understanding and to extend a hand of friendship to Muslims.²⁸

It had always been the effort of the Promised Messiah^{as} throughout his life that somehow a working rapprochement could be reached between the two major communities of the Sub-continent—the Hindus and the Muslims.

To this end, he exerted a lot of pressure counselling the extremist Hindus to exercise and display restraint and patience. With this end in view, the Promised Messiah^{as} decided to write an appeal with all the earnest at his command. He planned to read his message of peace on May 26, 1908, at the Aḥmadiyyah Building, Lahore. However, he was summoned by his Creator, after a very brief illness. He died on May 26, 1908, in Lahore. It was, however, published in a booklet form.

²⁸ See *Rūḥānī Khazā'in*, vol. 23, Introduction to the book.

The Book

The champion of Islam asked Hindus in general, and the Āryah Samāj in particular, to be respectful and courteous to the Holy Prophet^{sa} as Muslims are respectful to Krishna, Nānak and Buddha.

The Promised Messiah^{as} made a clarion call:

If, in order to have complete peace, the Hindu gentlemen and the Āryah Samājists are prepared to accept our Holy Prophet^{sa} as a true Prophet of God and give up denying and insulting him, I will be the first person to sign an agreement to the effect that we, the members of the Aḥmadiyyah sect, should always continue to believe in the Vedas and speak of the Krishan in the most respectful terms, and bind ourselves to pay to the Hindus a penalty of Rs. 300,000 in case we fail to fulfill the agreement. If the Hindus cordially wish for this peace, they should also sign a similar agreement. This agreement will be as follows:

We believe in Muḥammad Muṣṭafā^{sa} and regard him as a true Prophet. We will always speak of him respectfully, as a true believer should. If we fail to fulfil this, we shall pay to the Leader of the Aḥmadiyyah Movement Rs. 300,000 as a penalty for the breach of the agreement. The members of the Aḥmadiyyah sect is now numbering not less than four hundred thousand, and the sum of Rs. 300,000 is not a large sum when we consider the number of Aḥmadis. The Muslims that are outside the pale of Aḥmadiyyah Movement recognize no leader whom they think themselves bound to obey. So I cannot say whether they would join hands with us. Even though I am regarded by them as an infidel and anti-Christ, still I hope, when the Hindus make this agreement with me, the other Muslims will not be so foolish as to have their Holy Prophet abused by the Hindus, speaking insultingly of the scriptures and the leaders of such good mannered people. In that case, they themselves will be to blame if the Hindus retaliate, for they themselves will be the cause of abuse. Such

a conduct being inconsistent with decency. I do not think that the other Muslims will permit themselves to say anything derogatory to the honour of the Hindus scriptures and the Hindū Rishis after this agreement. In order to make it strong and sure, it will be necessary that it should be signed by at least 10,000 men on both sides. (*Paighām-e-Şulāḥ*, p. 26-27, *Rūḥānī Khazā'in*, vol 23, pp. 455)

At the end of the book, page 50, *Rūḥānī Khazā'in*, p. 488, a flyer was also published which says:

There will be a big gathering on June 21, on Sunday 1908, at the Panjab University Hall facing the Museum, where an essay written by His Excellency respected Mirzā Ghulām Aḥmad will be read. He wrote this essay in his last two days before his demise, which is about how to resolve the differences and division existing in this country. People who are well wishers and support amity and peace are invited to attend this meeting.

This was signed by leading luminaries of the day and included Muḥammad Shafī, Barrister, Chaudhary Nabi Bukhsh, pleader Chief Court, Miān Fazal Ḥussain Barrister, Sheikh Gulab Din pleader Chief Court, Miān Muḥammad Shahnawaz Barrister, Maulavī Aḥmad Din Pleader Shaikh Fazal Elahi Barrister, Mirzā Jalal ud Dun Barrister, Shaikh Muhammd Abdul Aziz Editor and Miān Abdul Aziz Barrister.

Specimen of Writing

The religion is, we refrain from all that is banned by God and we run on His desired paths, and treat all His creation with sympathy and kindness. And to have belief in all the Divine messengers and Prophets of God, who appeared from time to time and we do not discriminate among them and to serve every man with affability, this is the gist of our religion.

But those people who without any justification and without any fear of God use bad words about our exalted Muḥammad, peace of

Allah be upon him, and level unholy allegations and speak about him rudely, how we can have peace with them. I say with all the emphasis at my command, we may make peace with snakes of saline land and wolves of the wilderness, but we will never make peace with those miscreants who attack our Prophet, who is more dear to us than ourselves and our parents. God give us death before we do anything which may cost us our Islam. (*Paighām-e-Şulah*, p. 30, *Rūḥānī Khazā'in*, vol. 23, p. 459)



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