

The Revelation

*A WARNER CAME UNTO THE WORLD, BUT THE WORLD ACCEPTED HIM NOT. YET
GOD SHALL ACCEPT HIM AND
DEMONSTRATE HIS TRUTHFULNESS WITH MIGHTY ASSAULTS*

THE WILL

by

HADHRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI

Founder of the Ahmadiyya Muslim Jama'at



The Contents

Section 1. Prophecies about the demise of the Promised Messiah (on whom be peace)

Section 2. The concept of two manifestations of Allah's signs, power of God, prophethood and death of Jesus (on whom be peace)

Section 3. The glad tidings about the graveyard

Section 4. The binding conditions for the will

The Contents

Section 1. Prophecies about the demise of the Promised Messiah (on whom be peace)

Section 2. The concept of two manifestations of Allah's signs, power of God, prophethood and death of Jesus (on whom be peace)

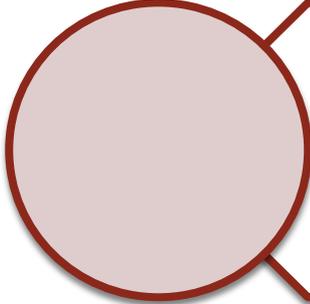
Section 3. The glad tidings about the graveyard

Section 4. The binding conditions for the will

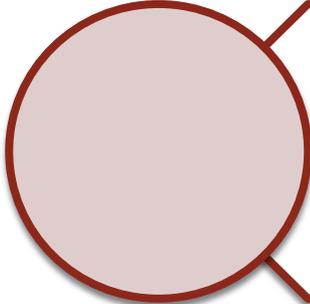
Prophecies about impending death of the Promised Messiah (on whom be peace)

Section 1

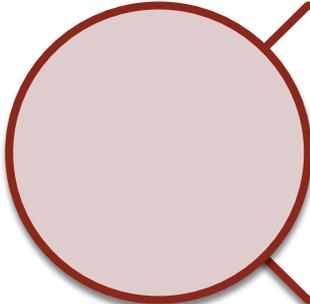




The Promised Messiah (on whom be peace)
received powerful Divine revelations informing
him that his demise was getting closer



Such strong revelations shook the core of the
person of the Promised Messiah (on whom be
peace) who deemed it appropriate to write few
words



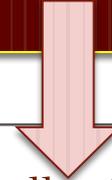
These are words of admonition and advice for
anyone who wished to derive benefit from these

The appointed time of your death has come close and We shall leave no trace of anything the allusion to which might reflect adversely upon your honour.

Very little is left of the term which God has ordained with respect to you.

We shall dispel and demolish and leave no trace of any objection intended to defame and humiliate you.

It should be remembered here that the statement that God Almighty will dismiss any disgracing or defaming objections against me has two meanings



First that Allah shall refute and wipe out all objections which are published with the intention of defaming me

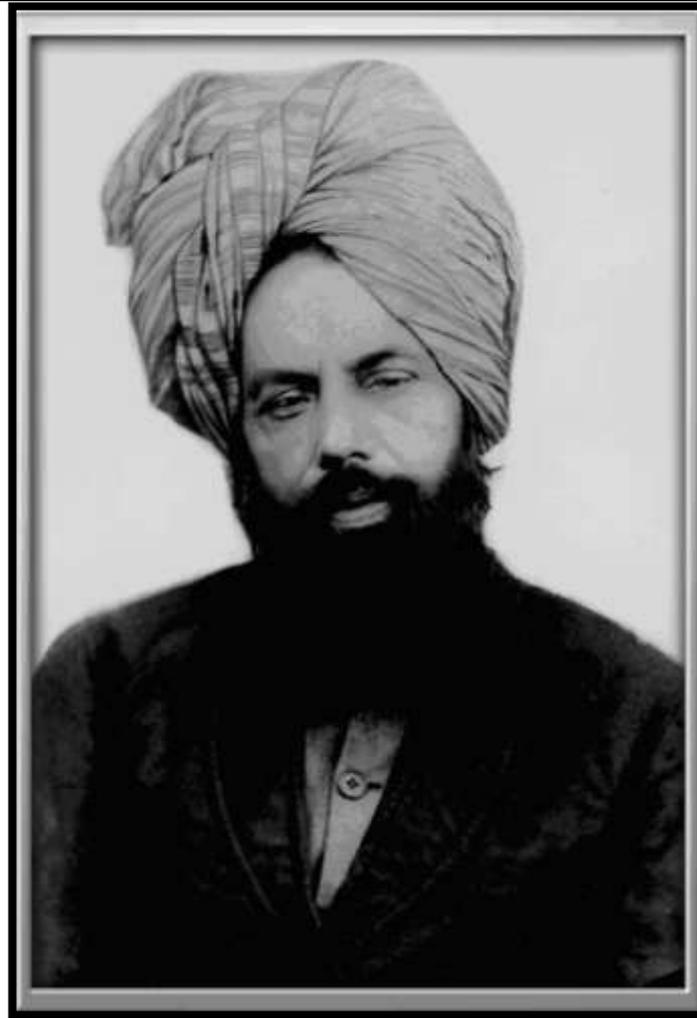
Second that Allah shall rid the world of the presence of those who, insisting on mischief and vilification, raise such objections; Allah will wipe them off the face of the earth along with their objections

We have the Power to show you a part of the fulfilment of Our prophecies about the opponents or cause you to die.

You will die while I am pleased with you.

We shall always cause the manifest signs to remain as a testimony to your truthfulness.

The promise which was made is close. Proclaim the bounty of your Lord which has been bestowed on you. The one who adheres to Taqwa and is steadfast, God does not waste the reward of such righteous ones.



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

"Very few days are left. On that day all will be saddened. This will happen, this will happen, this will take place.

Your event will take place after all other events and natural wonders have been demonstrated."

Major Calamities foretold

- Earthquakes
- Death and destruction
- Distressing lives

No grief or fear for those who

- Repent
- Forsake sin
- Set their hearts aright
- Follow the way favoured by God

”بہت تھوڑے دن رہ گئے ہیں۔ اُس دن سب پر اُداسی چھا جائیگی۔ یہ ہوگا۔ یہ ہوگا۔ یہ ہوگا۔ بعد
اس کے تمہارا واقعہ ہوگا۔ تمام حوادث اور عجائباتِ قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا“ ۵

"You are a warner on my behalf. I have sent you so that the guilty ones be separated from the righteous"

Had the world opened its eyes it would have seen that

I appeared at the turn of the century

In accordance with Ahadith and concurrent with my claim, divine signs were manifested

1. A solar and a lunar eclipse occurred during the month of Ramadan
2. The plague broke out in the country
3. The earthquakes struck

and many more shall yet strike

Woe betide those who fell in love with the world and did not accept me

"A warner came unto the world but the world accepted him not, yet God will accept him and demonstrate his truthfulness with mighty onslaughts."

"I shall bless thee, so much so that kings shall seek blessings from thy garments."

*"Again the
spring came
and again the
Word of God
was
fulfilled."*

Calamities

- God's Word informs me that many calamities will occur and many disasters will descend on the earth— some during my lifetime and some after I have gone.

The Ahmadiyya Community

- Also that He will promote and advance this *Jama'at* to the full. A part of it will happen at my hands, and some after me.

Fear God today that you may remain safe from the fear of that Day

"Thus another massive earthquake is bound to occur, but the righteous are safe from it"

God informed me of another impending earthquake which would be of utmost severity

Be righteous, therefore, and fear God so that you may be saved.

It is inevitable for the heaven to show some sign and for the earth to do likewise. But those who fear God shall be saved.

The Contents

Section 1. Prophecies about the demise of the Promised Messiah (on whom be peace)

Section 2. The concept of two manifestations of Allah's signs, power of God, prophethood and death of Jesus (on whom be peace)

Section 3. The glad tidings about the graveyard

Section 4. The binding conditions for the will

The concept of two manifestations of Allah's signs
power of God, prophethood and death of Jesus (on
whom be peace)

Section 2

This has been the Way of God ever since He created man on earth. He helps His Prophets and Messengers and grants them success and predominance

God demonstrates their truthfulness with powerful signs



Allah lets them sow the seed of the truth, but He does not let it come to full fruition at the prophet's hands. He causes them to die at such time as apparently forebodes a kind of failure

This thereby provides an opportunity for the opponents to laugh at, ridicule, taunt and reproach the Prophets



After they have had their fill of ridicule and reproach, Allah reveals yet another dimension of His Might

He creates such means by which the objectives which had to some extent remained incomplete are fully realized.

Thus Allah manifests two kinds of Powers

First He shows
His Power at the
hands of His
Prophets
themselves

Death of a Prophet leads to difficulties, things appear in disarray and the enemy feels stronger and is convinced that now this *Jama'at* will become extinct . Even members of the *Jama'at* become confused and overwhelmed by the situation, and some unfortunate ones choose paths of apostasy

Then God for the second time shows His Mighty Power and supports and takes care of the shaken *Jama'at*.

Thus one who remains steadfast till the end witnesses this miracle of God.

The concept of two manifestations of Allah's signs

After the fear We shall firmly re-establish them (24;56)

The demise of the Holy Prophet (PBUH) was considered untimely and many an ignorant Bedouin turned apostate. The grief-stricken companions of the Holy Prophet (PBUH), became like those who lose their senses. Then Allah raised Abu Bakr Siddiq (on whom be peace) and showed for the second time the manifestation of His Power and saved Islam

When Moses (on whom be peace), died on his way from Egypt to Kin'an; the promised destination, Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death and sudden departure of Moses (on whom be peace), the Israelites wept for forty days

The same happened with Christ (on whom be peace). At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized

The second manifestation

So dear friends! since it is the way of Allah, always has been, always will be; God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end



So do not grieve over what I have said to you; nor should your hearts be distressed.



For it is essential for you to witness the second Manifestation ; its coming is better for you because it is everlasting till the Day of Judgement



And that second Manifestation cannot come
unless I depart

The second manifestation

*"I shall make
this Jama'at
who are your
followers,
triumph over
others till the
Day of
Judgment"*

When I depart, God will send that second Manifestation for you which shall always stay with you exactly as promised by God in *Brahin-e-Ahmadiyya*

And this promise is not for my person. Rather the promise is with reference to you

Thus it is inevitable that you see the day of my departure, so that after that the day of ever-lasting promise comes

Our God keeps His promise, is Faithful and is the Truthful God.
He shall show you all that He has promised

The second manifestation

These days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass

I came from God as a Manifestation of Divine Providence and I am a personification of His Power. After I am gone there will be some other persons who will be the manifestation of the second Power of God

So, while waiting for the second Manifestation of His Power, together you all keep yourselves busy praying.

And let a *Jama'at* of righteous people in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God.

Consider your death to be close at hand for you never know when that hour will strike

The second manifestation

Let the righteous persons of the *Jama'at* who have pure souls accept *Bai'at* in my name

God Almighty desires to draw all people in the world who have virtuous nature, to the Unity of God and unite His servants under one Faith.

This indeed is the purpose of God for which I have been sent to the world

You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

You, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa* cannot be attained.

For the sake of winning the pleasure of God, totally shedding all base desires of the self, choose that path compared to which no path can be narrower and straiter.

Belief in Allah

Don't fall in love with the pleasures of the world, for they take you away from God

Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry;

The defeat which pleases God is better than the victory which invites the wrath of Allah.

Renounce the love which brings you nearer to the wrath of Allah.

If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you.

You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardship in His way as make you suffer the pangs of death

But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you.

But there are few who belong to this category

Belief in Allah; *Taqwa*

*“God addressed me and said that **Taqwa** is a tree that should be planted in the heart.”*

The very water which nourishes *Taqwa* irrigates the whole garden.

Taqwa is a root without which everything is meaningless

and if *Taqwa* remains intact then nothing is lost

What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord!

Belief in Allah

Look, I say to you truly and sincerely that ruined is he whose faith is tainted by even a hint of worldliness.

Thus if you have an iota of worldly adulteration in your intentions, all your worship is in vain.

Hell is very close to that soul all of whose intentions are not for God—rather some of them are for God and others are for the world.

In such a case you do not follow God. Rather you follow Satan.

Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of the earth and soon you will perish just as worms of the earth do. And God shall not be in you. Rather He will be happy to destroy you.

Belief in Allah; the chosen people

But if you, in reality, die by killing your baser selves, then you shall appear in God and God shall be with you

The house in which you live will be blessed and God's mercy will descend on the walls of your house and even the city

If your life and your death, your every action and movement, your kindness and your anger are for God only and if, in any trouble or difficulty you do not put God to the test nor sever your relationship with Him—rather, under these trials, you step forward towards God—

--then I truly say to you that you will become a chosen people of God

You, too, are human as I am; that very God Who is mine is yours.

So don't waste your noble capacities

Belief in Allah; the chosen people

I say it in accordance with the will and pleasure of God

Inclination to Allah

Look! if you fully incline towards God, then, you shall become His chosen people.

Greatness of Allah

Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions so that God, too, practically shows His Mercy and Kindness to you

True compassion

Refrain from malice and treat human beings with true compassion.

Adopt each and every path of righteousness for who knows from which of these paths you will be accepted?

Belief in Allah; the chosen people

"God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree

Rejoice and be happy that the field of achieving nearness to God is vacant

Every nation is in love with the world and the world pays no attention to what pleases God

Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much coveted prize from God

Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth.

Belief in God; Trials and tribulations

So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path.

- For, the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false

Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell.

- Were he not born, it would have been better for him

But all those who remain steadfast till the end shall at last come out victorious.

They will

- be shaken with quakes of calamities
- battered with storms of misfortune
- ridiculed and mocked by people
- hated and reviled by the world

- **Ultimately , the doors of Blessings shall be thrown open for them.**

Belief in God; chosen people

“God addressed me and said that I should inform my Jama‘at that those who believe”

“ and their belief is not adulterated with worldly considerations

and is free from hypocrisy and cowardice

and is not found wanting at any stage of obedience, -”

“ --such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth”

Listen, O you who can: What is it that God desires from you?

All He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth

Our God is that God Who is **alive** even now as He was alive before.

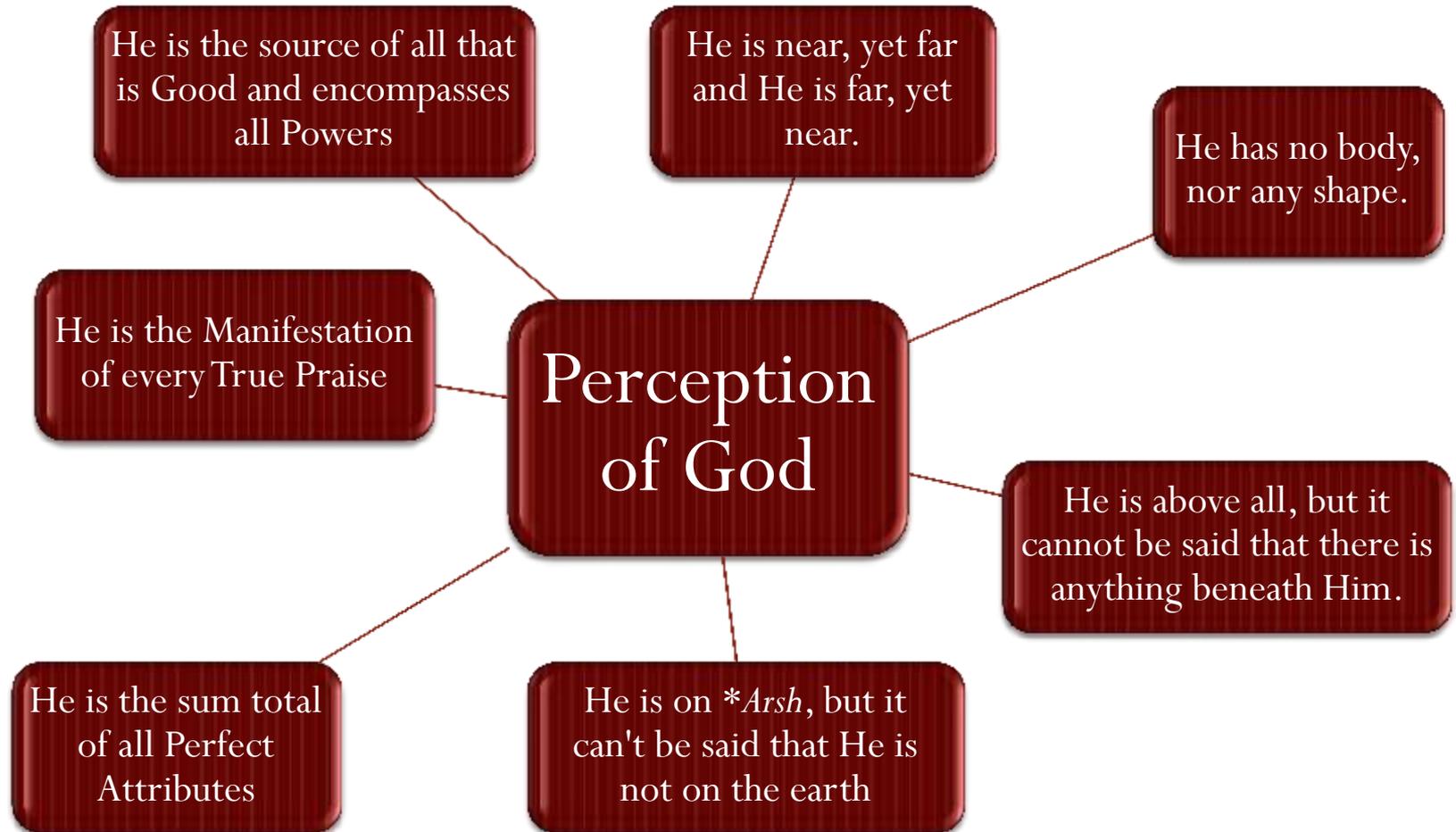
He **speaks** even now as He used to speak before. And even now He **hears** as He heard before.

All His Attributes are **eternal** and everlasting. None of His Attributes is in abeyance, nor will it ever be.

He is **without any associate**; He has no son, nor wife. He is Peerless and there is no one like Him. He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone beside Him

He has **no equal**. He does not share His attributes with anyone. None of His powers is less than perfect.

Belief in God



*The Divine Throne—in one meaning, denoting attributes of Allah which exclusively belong to Him, for example, Ar-Rahman (The Gracious).

Belief in God; Powers of God

He is the One to Whom everything returns. He is the Lord of all the realms

He possesses every Perfection and is free from all defects, imperfections and weakness

It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him

Nothing is impossible for Him. All souls and their potentialities and all particles and their potentials are His and only His creation

Nothing comes into existence without Him

He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him

He always reveals His Being to the righteous and shows them His Omnipotence—and this is the only means by which He is recognised

Belief in God

- He sees without physical eyes and hears without physical ears and speaks without a physical tongue.
- Likewise it is His work to bring a thing into existence from nothingness.

- For example, in dreams you see how He creates a whole world without matter and shows you every mortal and non-existent being as having existence.

- **Ignorant is he who denies His Powers**

- Blind is he who has no knowledge of His profound and inconceivable Powers.
- He can, and does everything that He intends to, except those which are at variance with His Glory or which are in conflict with His Promises

Belief in God; way to Allah

He is unique
in His Being,
in His
Attributes, in
His Actions
and in His
Powers.

All doors to
reach Him are
closed except
the one which
the Noble
Qur'an has
opened.

Allah and the Holy Qur'an

It is no longer
necessary that
the past
Prophethoods
and all Books of
are followed
independently,
because the
Prophethood of
Muhammad
(PBUH)
comprises and
encompasses
them all.

The Holy Prophet (PBUH)

And except
for the
Prophethood
of
Muhammad
(PBUH) all
routes to God
are closed.
Each and
every truth
which leads to
God is given
in the Holy
Qur'an alone.

Way to Allah

Neither will any truth come after this, nor is there any earlier truth which is not present in the Holy Qur'an

Prophethood

Thus, all Prophethoods have ended with the coming of the last Prophethood. So it should have been: for a thing which has a beginning must also have an end.

Prophethood of Muhammad (PBUH) in its intrinsic beneficence suffers from no weakness and far surpasses the beneficence of other Prophethoods.

Following the Prophethood of Muhammad (PBUH) is the easiest route through which one can reach God.

Obedience to the prophethood of the Holy Prophet (PBUH) accomplishes the reward of Divine love and communion greater than ever before.

However, a perfect follower of the Prophethood of Muhammad (PBUH) cannot be called a prophet per se, for that would be an affront to the perfect and absolute Prophethood of Muhammad (PBUH)

Prophethood

Because by doing so no disrespect is implied to the perfect and final Prophethood of Muhammad (PBUH)

Rather because of the beneficence of the prophethood of the Holy Prophet (PBUH) to elevate his followers to the level of *Ummati* and *Nabi*, his Prophethood becomes all the more brighter, clear and magnificent

Yet, with regard to the perfect follower of the Holy Prophet (PBUH), the two expressions *Ummati** and ***Nabi* can be applied in conjunction

However, it should be remembered that after Muhammad (PBUH) the door for law-bearing Prophethood has been firmly closed.

Similarly, after the Holy Qur'an there is no book [scripture], which teaches new injunctions, or abrogates the authority of the Holy Qur'an or suspends it. **For the ministry of the Qur'an remains effective until the Day of judgement**

*The true follower of Muhammad (PBUH) who is blessed with his beneficence and, through this, can attain each and every spiritual station.

**Prophet.

Prophethood; what is Prophethood?

Highest
stage

- When the communion and converse with God reaches the highest stage of perfection from the point of view of both quality and quantity

Pure

- Also this communication is free from all impurities and deficiencies

Reveals
future
matters

- In addition, it openly and explicitly reveals matters pertaining to the unknown

- Such a Revelation is in other terms designated as Prophethood.

All the Prophets (on whom be peace) as are in agreement concerning this.

Prophethood; amongst the followers of the Holy Prophet (PBUH)



Thus it is not possible that a people about whom it is said, **You are the best people raised for the good of mankind.** (The Holy Qur'an, 3:111) and who are taught the prayer **Guide us on the right path, the path of those on whom Thou hast bestowed Thy blessings.** (The Holy Qur'an, 1:6-7) should have been deprived of attaining this high station and not a single one of them could accomplish it.



Were it so, this would not have been the only flaw, namely that **Ummat-e-Muhammadiyya* would have remained imperfect and inadequate and all those belonging to it would have remained spiritually blind.



The other more grave consequences would have followed—the beneficence of the Holy Prophet (PBUH) would have been flawed and his ***Quwwat-e-Qudsiya* would have been considered imperfect

*The community of the followers of Muhammad (PBUH)

**The Spiritual Power to bring about a spiritual change in a person. See the Holy Qur'an 8:25, where it is specifically mentioned with respect to the Holy Prophet (PBUH)

Prophethood; amongst the followers of the Holy Prophet (PBUH)

Thus it is not possible that a people about whom it is said, **You are the best people raised for the good of mankind.** (The Holy Qur'an, 3:111) should have been deprived of attaining this high station

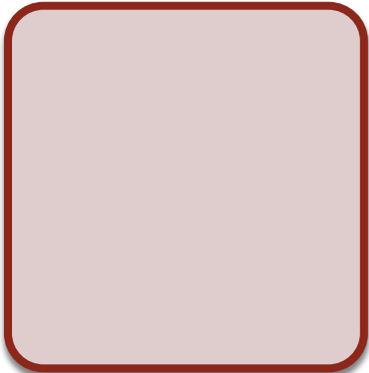
Because, if not a single member of **Ummat-e-Muhammadiyya* could accomplished this high station, it would have led to two conclusions, firstly that **Ummat-e-Muhammadiyya* have remained imperfect, inadequate and spiritually blind.

The other more grave consequences would have followed—the beneficence of the Holy Prophet (PBUH) would have appeared flawed and his ***Quwwat-e-Qudsiya* could be regarded imperfect

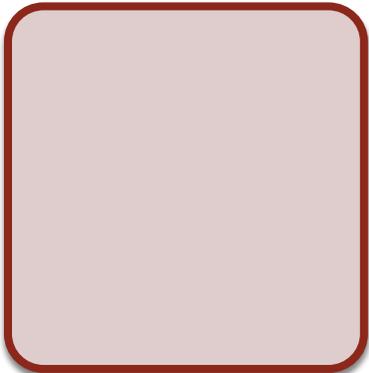
*The community of the followers of Muhammad (PBUH)

**The Spiritual Power to bring about a spiritual change in a person. See the Holy Qur'an 8:25, where it is specifically mentioned with respect to the Holy Prophet (PBUH)

Prophethood; amongst the followers of the Holy Prophet (PBUH)



Moreover, the supplication which the Muslims were enjoined to make in their five obligatory prayers that would have been in vain.

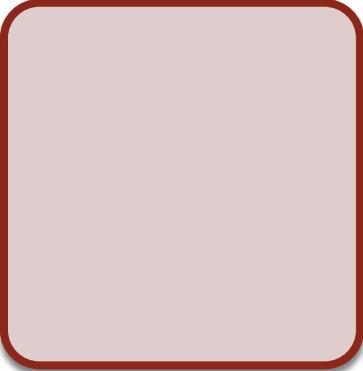


On the other hand, there would have been the added defect that if this *Kamal** were made possible for a member of the Ummah to achieve directly without completely following the Light of the Prophethood of Muhammad (PBUH), then the meaning and significance of *Khatmi Nabuwwat*** would have been negated.

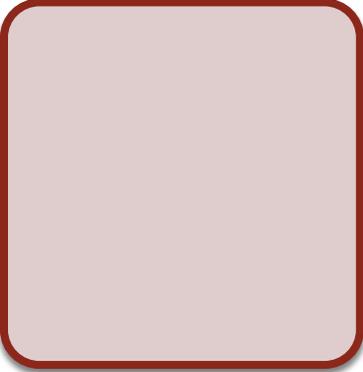
*Literally 'perfection'. Here it signifies the Prophethood.

**Seal of Prophethood; the end of Prophethood in so far as it is not the result of Muhammad's (PBUH) beneficence

Prophethood; amongst the followers of the Holy Prophet (PBUH)



Moreover, the supplication which the Muslims were enjoined to make in their five obligatory prayers that **Guide us on the right path, the path of those on whom Thou hast bestowed Thy blessings.** (The Holy Qur'an, 1:6-7) would have been in vain.



On the other hand, there would have been the added defect that if this *Kamal** were made possible for a member of the Ummah to achieve directly without completely following the Light of the Prophethood of Muhammad (PBUH), then the meaning and significance of *Khatmi Nabuwwat*** would have been negated.

*Literally 'perfection'. Here it signifies the Prophethood.

**Seal of Prophethood; the end of Prophethood in so far as it is not the result of Muhammad's (PBUH) beneficence

Prophethood; amongst the followers of the Holy Prophet (PBUH)



Thus, to avoid both these dangers, God Almighty vouchsafed the consummate, perfect, pure and venerated revelation to some of those who completely lose themselves in the Holy Prophet (PBUH) and no barrier remains between them and him (PBUH)



They personify the sense and substance of being an *ummati* and the true meaning of following the Holy Prophet (PBUH) is fully realized in them in such a way that their beings cease to be their own but are lost in the being of the Holy Prophet (PBUH)



So much so that in the mirror of their total absorption, the person of the Holy Prophet (PBUH) is fully reflected and along with this they are vouchsafed a personal communion with God like other Prophets (on whom be peace)

Prophethood; amongst the followers of the Holy Prophet (PBUH)

This is what is meant by the statement of the Holy Prophet (PBUH) with reference of the Promised Messiah * that is, he is a Prophet as well as an *ummati*. Because one who is not a follower of the Holy Prophet (PBUH) can by no means step in to occupy this exalted station.

This is how some individuals, despite being *ummati*, have earned the title of 'Prophet'

For such Prophethood is not distinct from the Prophethood of Muhammad (PBUH)

In fact, on close reflection, we find that it is none other than the Prophethood of Muhammad (PBUH) which has manifested itself in a new mode

Blessed is he who comprehends this point that he may save himself from destruction

*See Sahih Muslim, Kitabul Fitan, Babu Dhikril Dajjal and Babu Nuzuli 'Isabni Maryama.

Death of Isa (on whom be peace)

God caused 'Isa (on whom be peace) to die as the plain and explicit verse of God bears witness. **Since Thou didst cause me to die, Thou hast been the Watcher over them.** (The Holy Qur'an, Al-Ma'idah 5:118)

The contextual meaning of this verse is that on the Day of Judgement God will ask 'Isa (on whom be peace), "Was it you who taught your followers 'Believe in me and my mother as gods?' ". To this he will reply,

'As long as I remained among them I was witness over them and was their custodian, but after You caused me to die, how could I know why and what they had gone astray!'

This verse proves that 'Isa (on whom be peace) as will not return to this world.

For had he come again to this world and had he broken the Cross, then it would not be possible that 'Isa (on whom be peace), who is a Prophet (on whom be peace) of God, should tell such a blatantly plain lie in the presence of God on the Day of Judgement that

'I have no knowledge whatsoever that after me my people adopted a false creed and made me and my mother gods'.

Can a person who returns to this world and lives in it for forty years and fights battles against Christians, tell such detestable lie—i. e. 'I am totally ignorant of it all'—even though he is a Prophet?

Death of Isa(on whom be peace)

Thus the above verse prevents the return of 'Isa (on whom be peace)

because, otherwise, he has to be taken for a liar.



If he is in Heaven with his physical body and, as the above verse elucidates, will not descend on the earth till the Day of Judgement , will he then die in Heaven and will his grave be in Heaven?

The Holy Qur'an contradicts the idea of dying in Heaven '**Therein [on the Earth] shall you die.**' (The Holy Qur'an, Al-A'raf 7:26).



Hence, all this proves that Isa (on whom be peace) did not ascend to Heaven with his physical body but went to Heaven after having died.

If to oppose the Book of God, when it has given an explicit verdict, is not a sin, then what else is sin?

Death of Isa(on whom be peace); signs for the Promised Messiah (on whom be peace)

Had I not come, such a simple error of judgment would have been forgivable.

But now that I have come from God and the true and explicit meanings of the Holy Qur'an have been clarified, even then not to give up false beliefs is not the way honest people

For me the Signs of God were manifested in the heaven as well as the earth.

About one fourth of the century has elapsed. And thousands of signs have appeared. The age of the world has entered its seventh millennium

What kind of hard-heartedness is this that even now you do not accept the truth!

Divine signs for the Promised Messiah (on whom be peace)

**Look! I proclaim aloud that
God's Signs have not yet been
exhausted.**

After the sign of that first earthquake which struck on 4th April, 1905—about which a warning was given a long time before its occurrence— God has again informed me that another severe earthquake will strike in the spring season.

Days of spring --- As some trees begin to put out new leaves at the end of January, so from this very month will begin the days of fear and will probably last till the end of May.

*“Again came
the spring
and again
the Word of
God was
Fulfilled ”*

Divine signs for the Promised Messiah (on whom be peace)

*“” And God said ,
meaning that this
earthquake will be
like the Day of
Judgement*

*“'For you We shall
show signs, and those
who build buildings
We shall continue to
demolish them [the
buildings]”*

*“'Stealthily
with My
legions shall I
come”*

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

Divine signs for the Promised Messiah (on whom be peace)

*“Your God says that one
*Amr shall descend from
Heaven by which you will
be made happy.*

*This is a blessing and
mercy from Us. This is a
thing decreed which was
ordained from the
beginning.”*

*And heaven must refrain
itself from sending it down
until this prophecy is
publicised among peoples”*

**Is there anyone who will believe in
things which I say! yes, but only he
who is fortunate.**

*Amr literally means thing, commandment, power, authority. Here it means a Sign.

Divine signs for the Promised Messiah (on whom be peace)

Note that this proclamation is not made to cause anxiety, but only to prevent future fears lest one should perish in ignorance.

Every action is determined by one's intention and my intention is not to cause pain, but to protect against it.

Those who repent shall be saved from Divine punishment.

But the unfortunate one who does not repent, nor shuns the company of those who indulge in ridicule, nor does he renounce foul deeds and sin, his days of destruction are near because his defiance deserves Divine wrath in the sight of God

The Contents

Section 1. Prophecies about the demise of the Promised Messiah (on whom be peace)

Section 2. The concept of two manifestations of Allah's signs, power of God, prophethood and death of Jesus (on whom be peace)

Section 3. The glad tidings about the graveyard

Section 4. The binding conditions for the will

The glad tidings about the graveyard

Section 3



The glad tidings about the graveyard

Then I was shown a grave
which was brighter than silver
and all its soil was silver and it
was said to me:

*“ This is the
place of your
grave.*

It is but inevitable that before my death the world
should be subjected to some calamities and some
extraordinary signs of Power are shown so that
the world gets ready for a revolution and after
that revolution my death should take place.

The glad tidings about the graveyard

*“This is your
grave’..*

I was shown a place which was
named **Bahishti Maqbarah**

*The Heavenly Graveyard.



The glad tidings about the graveyard



It was conveyed to me that it contained the graves of such righteous members of the *Jama'at* as are destined to dwell in heaven

I have, therefore, proposed that a piece of land out of my own property which is adjacent to our orchard and the price of which is no less than a thousand rupees, be used for this purpose

The glad tidings about the graveyard; the prayer

I pray that God may bless it and that He may make this very piece of land the *Bahishti Maqbarah*; and make it the resting place of such members of the *Jama'at*

- Who are pure of heart
- Who have in reality given precedence to Faith over the world
 - Who have submitted themselves to God
 - Who have brought about in themselves a holy change
- Who like the companions of the Holy Prophet (PBUH), have set the example of faithfulness and truthfulness

The glad tidings about the graveyard; the prayers

I pray again: O All-Powerful God of mine, make this piece of land fit for the graves of those of my *Jama 'at*

- Who are pure of heart
- Who have in reality become Yours
- There is no adulteration of worldliness their deeds

The glad tidings about the graveyard; the prayer

Again for the third time do I pray: O my Mighty and Benevolent God! O Forgiving and Merciful God, do grant them alone a place for graves here

- Who have true faith in this messenger of Yours
- Who have in reality become Yours, who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts
- As faith and obedience deserve to be followed and observed, they follow and observe it for Your sake
- In their heart of hearts they have already sacrificed their lives for you and in your path and You are pleased with them
- Those whom You know to be totally lost in love for You; and those who have with your Messenger a relationship of love and devotion based on loyalty, total respect and enlightened faith *, *AMIN* O Lord of the world

**Inshirahi Iman* or 'enlightened faith', which signifies a faith which is embraced conscientiously with an open heart and without any duress or ulterior motive

The glad tidings about the graveyard

Since great tidings have been given to me about this graveyard

God did not only say that this graveyard is **Bahishti*, every kind of blessing has been sent down upon this graveyard and there is no blessing which is not shared by those who are buried in this graveyard

God has inclined my heart through His ***Wahi-e- Khaf* towards the idea that for the burial in the graveyard some conditions should be prescribed and only those should get admittance who, because of their truthfulness and their perfect righteousness, comply with them

The Contents

Section 1. Prophecies about the demise of the Promised Messiah (on whom be peace)

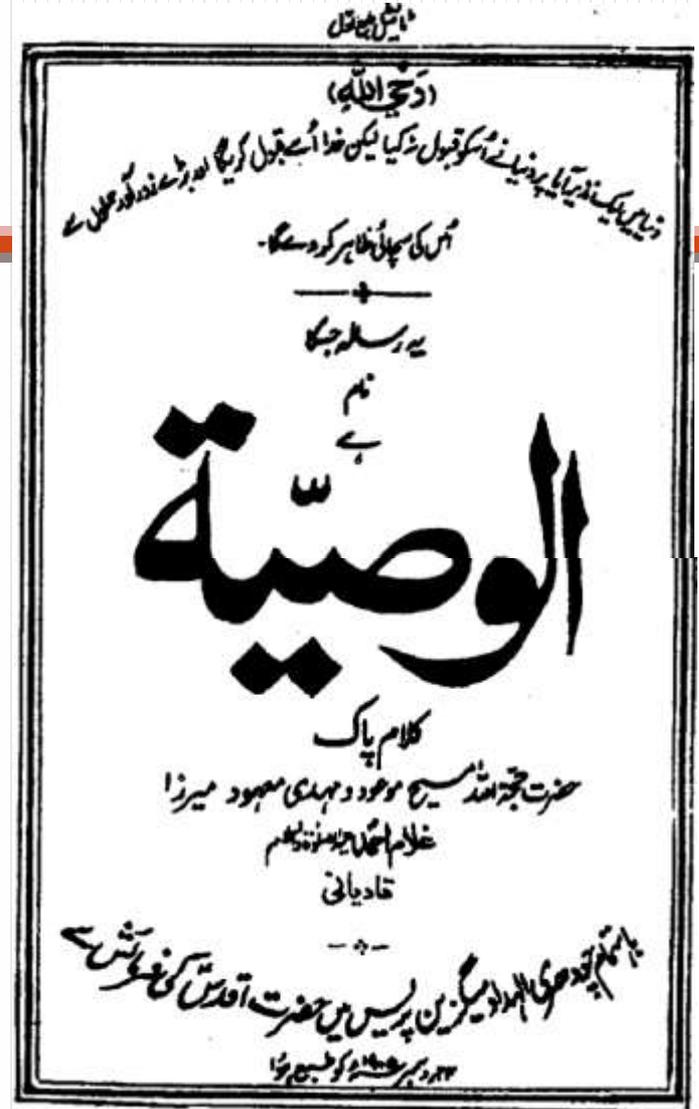
Section 2. The concept of two manifestations of Allah's signs, power of God, prophethood and death of Jesus (on whom be peace)

Section 3. The glad tidings about the graveyard

Section 4. The binding conditions for the will

The binding conditions for the will

Section 4



Conditions of the Will

The first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his/her capacity.

Such contributions are required only of people who desire to be buried therein, and not from others

The second condition is that from among the *Jama'at* only those will be buried in this graveyard who make a testamentary disposition that one tenth of their entire property shall, under the directions of the *Jama'at*, be devoted to the propagation of Islam and the teachings of the Holy Qur'an.

It will be open to every righteous Will more than one tenth for this purpose, but in no case shall it be less than one tenth.

The third condition is that each one who is buried here should have led a righteous life and abstained from all that is prohibited, and should have not been guilty of *Shirk* and *Bid'at*.

He should be a true and sincere Muslim.

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

Management of income

It is the promise of God that He will cause the *Jama'at* to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam



In that case, there should be an **Anjuman* which should be authorised to spend the money from such income, as it deems fit, for the propagation of Islam and the Unity of God

The members of *Anjuman* should be honest and knowledgeable. They with mutual consultation shall use the funds according to the directions laid down above

Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds

And when a party of those who are made responsible for discharging these duties passes away, those who succeed them shall be duty-bound to render all those services in accordance with the instructions of ***Silsila Ahmadiyya*

*The administrative body of the *Jama'at*

**The entire *Jama'at* represented by the Promised Messiah (on whom be peace) and his *Khulafa*

Expenditure of income

Advancement of Islam

- For the advancement of Islam, dissemination of the Qur'anic knowledge, publishing religious books and for the expenses of missionaries of the *Jama'at*

Propagation of Islam

- Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds.

Help

- These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood.

Augmentation

- And it shall be permissible to augment these funds through trade and commerce.

Remuneration

- It shall be lawful that those (managing these funds) who have no means to support themselves should be given something from these funds by way of assistance.

Income and the worries of the Promised Messiah (on whom be peace)

Do not think that these things which I have said are inconceivable.

No, they are the Will of that Mighty One Who is the Lord of the earth and the collected, nor do I grieve over how such a *Jama'at* will be raised who, inspired by their faith, shall perform such heroic feats

Rather I am worried that

after I am gone, those who will be entrusted with these funds may not, seeing their abundance, stumble and fall in love with the world. So I pray that such honest people may always be found by the *Jama'at* who work for God alone.

Message from Hadhrat Mirza Masroor Ahmad, Khalifatul- Masih, ayyadahullahu binasrihil-aziz for the Readers of the Al-Nahl about Wassiyat

We should listen to the words of the Promised Messiah (on whom be peace). In order to reform ourselves and thus ensure the future of our future generations, we should join the institution of Wasiyyat in large numbers. We should also get our wives and children to sign The Will. If on the other hand, the fears about our possessions still haunt us and prevent us from joining this blessed Divine scheme, then our faith stands on very weak grounds. When there is no guarantee on our possessions or our lives, we have to put our faith and trust in Allah above all other matters. If we wish to attain Allah's pleasure, we have to raise our faith to the levels of Hadhrat Abu Bakr and Hadhrat Khalifatul- Masih I (may Allah be pleased with them). May Allah enable us to understand our responsibilities and help us in fulfilling our obligations.

Āmīn.