

# Āsmānī Faiṣlah

[The Heavenly Decree]

**HADRAT MIRZA GHULAM AHMAD OF QADIAN**

The Promised Messiah and Mahdi  
Founder of the Ahmadiyya Muslim Jamā'at

ISLAM INTERNATIONAL PUBLICATIONS LIMITED

آسمانی فیصلہ

## **The Heavenly Decree**

**English rendering of *Āsmānī Faiṣlah* (Urdu)**

Urdu text first published in 1891  
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## ABOUT THE AUTHOR

Born in 1835 in Qadian (India), Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi<sup>as</sup>, remained dedicated to the study of the Holy Quran and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making '*Brāhīn-e-Aḥmadiyyah*'), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Quran and *Aḥādīth*. In 1889 he began to accept initiation into his Community which is now established in one hundred and seventy six countries. His eighty books are written mostly in Urdu, but some are in Arabic and Persian.

After his demise in 1908, the Promised Messiah<sup>as</sup> was succeeded by Ḥaḍrat Maulawī Nūr-ud-Dīn<sup>ra</sup>,

Khalīfatul Masīḥ I. On the death of Ḥaḍrat Maulawī Nūr-ud-Dīn<sup>ra</sup> in 1914, Ḥaḍrat Mirza Bashīr-ud-Dīn Mahmood Ahmad<sup>ra</sup>, who was also the Promised Messiah's<sup>as</sup> Promised Son, was elected as Khalīfa. Ḥaḍrat Mirza Bashīr-ud-Dīn Mahmood Ahmad<sup>ra</sup> remained in office for nearly fifty two years. He died in 1965 and was succeeded by his eldest son, Ḥaḍrat Hafiz Mirza Nasir Ahmad<sup>th</sup>, the Promised grandson of the Promised Messiah<sup>as</sup>. After seventeen years of meritorious services he passed away in 1982. He was succeeded by his younger brother, Ḥaḍrat Mirza Tahir Ahmad<sup>th</sup> as Khalīfatul Masīḥ IV who, having led the Community to its present strength and global recognition, passed away on the 19<sup>th</sup> April, 2003. Ḥaḍrat Mirza Masroor Ahmad Khalīfatul Masīḥ V<sup>at</sup> is the present head of the Community and enjoys the distinction of being the great-grandson of Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup>.

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## FOREWORD

*The Heavenly Decree* is the first English rendering of *Āsmānī Faiṣlah* (Urdu) written by the Promised Messiah and Mahdī<sup>as</sup> in 1891. In this book the Promised Messiah<sup>as</sup> primarily addressed Miyān Nadhīr Ḥusain of Dehli and Maulawī Muhammad Ḥusain of Batala, who were the two foremost, the bitterest and the most vituperative of all of his opponents. In fact, it was Miyān Nadhīr Ḥusain who first issued the fatwa of *kufr* (unbelief) or heresy against the Promised Messiah<sup>as</sup>, which opened the floodgates of the same fatwa given by numerous other Ulema. The grounds on which the fatwa was based were that the Promised Messiah<sup>as</sup> had claimed that according to the Holy Quran and Authentic *Ahādīth* Ḥaḍrat Masīḥ ibni Maryam<sup>as</sup>, after he was saved from the Cross, died a natural death, and was not living somewhere in heaven and would return to the world in latter days—as believed by the Muslim and Christian clergy and laity—and that the prophecy of his Second Coming would be fulfilled by a person who would be like Masīḥ ibni Maryam<sup>as</sup> in his nature, but would be born in the Ummah of the Holy Prophet<sup>sa</sup>. Miyān Nadhīr Ḥusain refused to enter into a debate with the Promised Messiah<sup>as</sup> on these issues on the lame excuse that as the Promised Messiah<sup>as</sup> was not a Muslim, there was no point in having a debate with him on this, or for that matter, on any other issue. Consequently, the Promised Messiah<sup>as</sup> invited, in this

book, Miyān Nadhīr Ḥusain, Muḥammad Ḥusain Batālawī and others of the same belief to a spiritual contest in which the question whether someone is, or is not, a true believer in the sight of Allah would be settled by Allah Himself on the basis of the four criteria of a true believer as laid down by Him in the Holy Quran; the Promised Messiah<sup>as</sup> also spelled out in detail the modus operandi of this contest and also fixed the period and time frame within which this contest would be decided by Allah. He stated that if he lost the contest he will "declare publicly in that very meeting that I am not from Allah and that all my claims are false. But I am certain—and I can see—that my God will never let this come to pass, and He will never allow me to perish." But he knew that his opponents would not take up this challenge—and so it happened. The book also covers other related topics of great interest.

**Muḥammad ‘Alī Chaudhry**  
**Wakīlut Taṣnīf,**  
**Rabwah.**  
**Friday, 19 May 2006**



## Publishers Note

Please note that the words in the text in normal brackets ( ) and in between the long dashes — are the words of the Promised Messiah<sup>as</sup> and if any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [ ].

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol <sup>as</sup>, an abbreviation for *‘Alaihissalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the Companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/with her/with them). <sup>rh</sup> stands for *Rahimahullāhu Ta‘ālā* (may Allah have mercy on him). <sup>at</sup> stands for *Ayyadahullāhu Ta‘ālā* (May Allah, the Mighty 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.
- ء ' , a sort of catch in the voice.

Short vowels are represented by:

*a* for — (like *u* in 'bud');

*i* for — (like *i* in 'bid');

*u* for — (like *oo* in 'wood');

Long vowels by:

*ā* for — or َ (like *a* in 'father');

*ī* for ِ — or — (like *ee* in 'deep');

$\bar{u}$  for و —و— (like *oo* in 'root');

Other:

*ai* for ی —ی— (like *i* in 'site')<sup>♦</sup>;

*au* for و —و— (resembling *ou* in 'sound').

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, Persian and Urdu words which have become part of English language, e.g., Islam, Mahdi, Quran, Hijra, Ramadan, Rahman, Hadith, Zakat, ulema, umma, sunna, kafir etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage.

References of the Holy Quran are given as Chapter No. followed by colon followed by Verse No. Thus 2:43 means Chapter 2 and Verse 43 of the Holy Quran. The same rule is followed in giving references of the Bible.

Publishers

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



## ACKNOWLEDGMENTS

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**Muḥammad ‘Ali Chaudhry**  
**Wakīlut Taṣnīf**  
**Rabwah**  
**Friday, 19 May 2006**

**هَذَا كِتَابٌ يَكْتُبُهُ لَكُمْ بِرَحْمَةِ رَبِّكُمْ**  
 (یہ کتاب ہے جس کے لئے تم جلدی کرتے ہو)

میاں نذیر حسین صاحب دہلی اور ان کے شاگرد ٹالوی کو جو مؤلف رسالہ ہذا صاحب کتب ایشیاء اودام تو فیح مرزا  
 کو کافر اور بد حال اور کذاب اور مجھ اور بے ایمان اور ملعون اور دور از رحمت رحمن ٹہراتے ہیں اور  
 ایسا ہی ان کے تمام پیچھے والوں مولویوں صوفیوں یہ زلادوں غیروں تاج نشینوں  
 کو آسانی فیصلہ کی طرف دعوت اور نیز ان کے گذشتہ سہا شاکی کتب  
 داہم شتہ والفت کی یہ رسالہ سوسہ

# اسما فیصلہ

مطبع ہیلند آئس چرک  
 ریاض امر پور

ایک ہزار پندرہ سو تیس روپے

(Decorative calligraphic text in the bottom corners, including phrases like 'مطبع ہیلند آئس چرک' and 'ریاض امر پور')

## Translation of the Title Page of the First Edition

مُحَمَّدٌ رَّسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers but tender among themselves.

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۗ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ

So they rejected the truth when it came to them, but soon shall come to them the tidings of that at which they mocked.

يَحْسِرَةٌ عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ

Alas for My servants! There comes not a Messenger to them but they mock at him.

هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ

This is what you asked to be hastened.

THIS IS AN INVITATION TOWARDS THE HEAVENLY DECREE  
EXTENDED TO MIYĀN NADHĪR ḤUSAIN OF DELHI, TO HIS  
ACOLYTE BATĀLAWĪ AND TO ALL LIKEMINDED MAULAWĪS,  
ŞŪFĪS, PĪRZĀDAS, FAQĪRS, AND HEREDITARY CLERICS  
WHO LABEL THE WRITER OF THIS BOOK AND OF  
*IZĀLA-E-AUHĀM* AND *TAUDĪḤ-E-MARĀM*  
AS A KAFIR, *DAJJĀL*, LIAR, APOSTATE, FAITHLESS,  
ACCURSED AND FAR REMOVED FROM THE MERCY OF THE  
GRACIOUS ONE. THIS BOOK ALSO CONTAINS A REVIEW OF THEIR  
PAST DEBATES, AND IS CALLED:

# THE HEAVENLY DECREE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>2</sup>

لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

*The disbelievers shall never find a way to lay  
blame upon the believers.*

اے خداوند رہنمائے جہاں      صادقان را ز کا ذباں برہاں  
آتش افتاد در جہاں ز فساد      الغیث اے مغیث عالمیاں<sup>3</sup>

**The reality of the fatwa of heresy issued by Miyān Nadhīr Ḥusain; the true nature of his artificial victory, and an invitation to him and his followers to come to**

### **THE HEAVENLY DECREE**

Though Miyān Nadhīr Ḥusain is himself not immune to fatwas of heresy—and has been declared first among the heretics of India, he shows as much zeal in declaring other Muslims to be kafirs [non-believers] as is shown by pious people in converting others into

<sup>1</sup> In the name of Allah, the Gracious, the Merciful. [Translator]

<sup>2</sup> We praise Allah and invoke His blessings upon His noble Prophet<sup>sa</sup>. [Translator]

<sup>3</sup> O Lord, O Guide of all creation!

Show a clear distinction between the truthful and the liars.

The world in fire due to its corruption;

Help! O Helper of the worlds! [Translator]

Islam. He has a deep desire for unduly labelling Muslims as kafirs, even if there exists not a single reason for doing so. His faithful acolyte, Muhammad Ḥusain Batālawī, who styles himself a Shaikh [a religious scholar and teacher], follows in his footsteps. In fact, the Shaikh excels his mentor in his passion for declarations of *kufr* [unbelief]. The creed of this teacher and his pupil seems to be that, even though they see ninety-nine clear proofs of faith in a person, and one proof [to the contrary] which they themselves fail to grasp because of their lack of understanding, they still find it appropriate to call such a person a kafir. I, too, have been subjected to such treatment by these gentlemen. Anyone who carefully reads my books *Brāhīn-e-Aḥmadiyyah* and *Surmah Chashma-e-Āryah*, will clearly see the devotion with which I serve Islam and the passion with which I propagate the excellence of the Holy Prophet<sup>sa</sup>. In spite of all this, Miyān Nadhīr Ḥusain, and his acolyte Batālawī, did not rest till they had declared me a kafir. [The state of] Miyān Nadhīr Ḥusain is particularly lamentable. In his old age, sitting on the very edge of the grave, he shows no fear for the hereafter and has completely abandoned honesty and fear of God to declare me a kafir. He has exposed a very ugly side of his nature when so close to his end.

It should be the duty of every sensible, virtuous and God-fearing person from among the clergy to

refrain from pronouncing a person kafir unless they have factual, certain and categorical reasons whereby someone clearly admits—and does not deny—his statements on the basis of which he has been branded a kafir. Until this happens, they should not hasten to give the label of kafir to anyone. It is worth asking if Miyān Nadhīr Ḥusain has followed this righteous path or not. There can be no doubt that Miyān Nadhīr Ḥusain has completely abandoned the path of honesty and prudence.

I published three posters in Delhi, declaring, again and again, that I am a Muslim, and Islam is my faith. I conveyed the message under the oath of God Almighty that there is nothing in my speeches or writings which is contrary to Islamic beliefs—God forbid. This is merely a misunderstanding on the part of my opponents. I believe with all my heart and soul in all the tenets of Islam and abhor everything to the contrary. Ḥaḍrat Miyān Sahib, however, paid no heed to what I said and declared me a kafir without investigation or verification. Indeed, having heard my clear professions: *أَنَا مُؤْمِنٌ - أَنَا مُؤْمِنٌ* [I am a believer, I am a believer], he still kept on saying: *لَسْتَ مُؤْمِنًا* [You are not a believer]. Everywhere in his speeches and writings and in posters issued by his acolytes, he dubbed me a kafir, faithless and a *Dajjāl* [Antichrist], and announced publicly that this person is a non-believer and devoid of faith. This incitement by Miyān

Sahib stirred a furious storm among the common people, and the people of Punjab and India were greatly agitated. The people of Delhi were particularly fired up by these flaming words of Miyān Sahib. There are sixty or seventy thousand Muslims in Delhi, and it would be a rare person among them who has neither participated in uttering abuse, curse and ridicule upon me, nor heard such things. All this is to the account of Miyān Sahib who has accumulated it for the hereafter in his last days. He covered up true testimony and firmly instilled in hundreds of thousands of hearts the idea that I was in fact a kafir and accursed and outside the pale of Islam.

I was in Delhi at the time and when I saw all this commotion, I published a special announcement addressing Miyān Sahib, and also wrote some letters to him. With deep humility and modesty I made it clear that I am not a kafir; that Allah knows I am a Muslim, and I believe in all the articles of faith which the *Ahl-e-Sunnah wal Jamā'at*\* profess, that I believe in the *Kalimah* لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ<sup>4</sup>, that I face the Qibla when praying, that I am not a claimant to Prophethood and that, in fact, I consider such a claimant to be outside the pale of Islam. I wrote also that I do not deny the existence of the angels. I swear

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\* Sunni. [Publisher]

<sup>4</sup> There is none worthy of worship except Allah; and Muhammad<sup>sa</sup> is the Messenger of Allah. [Translator]

by the Lord that I believe in angels exactly as they have been described in the Sharia. I also said that I do not deny *Lailatul Qadr* [the Night of Decree], rather I believe in it exactly as detailed in the Quran and *Aḥādīth*\*. I also made it clear that I believe in the existence of Gabriel and in Prophetic revelations and do not deny them; that I do not deny Resurrection and the Day of Judgement; that I do not harbour doubts as to the greatness, the perfect power and signs of my Lord in contrast to the half-baked ideas of the naturalists, and that I do not reject miracles due to their improbability in the eyes of reason.

I have declared it many a time in public gatherings that I have complete faith in the limitless powers of God Almighty, and that I consider unlimited power to be an essential attribute of Divinity. If one believes in God but considers Him powerless in anything, such a god is no God at all. And if God is that weak—Heaven forbid—then those who believe in Him are doomed and all their hopes are frustrated. He is undoubtedly capable of doing everything, but it has to be worthy of His Majesty and His Holiness. It should not go against His perfect attributes, nor contradict His true promises.

In spite of all these proclamations, Miyān Sahib pronounced a confirmation of the fatwa of heresy

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\* Plural of Hadith. [Publisher]

against me and declared me kafir and faithless. In order to delay the date of 20<sup>th</sup> October 1891, which had been publicised in the aforementioned announcements, Miyān Sahib repeatedly put forward the excuse that I was not a Muslim. He asked me to first prove my faith in Islam, only then would he enter into a debate with me. I again submitted with all due respect that I was not a kafir, and that I believed in all the tenets which Allah—glorified be His name—has prescribed for Muslims. Furthermore, as mentioned in my announcement of 23<sup>rd</sup> October 1891, I also wrote a statement with my own hand that I believe in all the articles of Islam. Alas! Miyān Sahib still continued to consider me and refer to me as a kafir. The sole excuse for not entering into a debate regarding the life or death of the Messiah was his insistence that I was a kafir, and that there was no point in debating with kafirs. If only he had an iota of fear of God in him, he should have withdrawn this fatwa of *kufir* against me when I issued the announcement about my being a Muslim and declaring my Islamic beliefs. He should have owned up his error publicly and given clear testimony to my faith in Islam with the same zeal as he had shown while announcing me to be an apostate before the crowd, and could have saved himself from a false assertion. He would have created for himself an excuse before God Almighty by withdrawing an unfounded fatwa. But this he did not do. Instead, as

long as I was at Delhi, I continued to hear reports that Miyān Sahib was using foul and unspeakable language against me and had not withdrawn his fatwa of heresy. Every effort was made to stop him from this ugly behaviour and stop his tongue, but he had grown so accustomed of calling me a kafir that he could not restrain himself from doing so. His *Nafsi Ammārah*<sup>5</sup> had so overwhelmed him that no room was left in his heart for the fear of God.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ<sup>6</sup>

I do not wish to dwell further on his declaration of heresy. Everyone will be answerable for his own words and deeds; they shall be answerable for their deeds, and I shall be for mine.

But it is such a pity that he continued to dwell upon unjustified accusations and acts of slander, and paid no attention whatsoever to the truly debatable and controversial issue of the death of the Messiah<sup>as</sup>. I wrote to him, time and again, that I do not oppose him in any of his beliefs except that of the Messiah<sup>as</sup> being physically alive. I most certainly believe him [the Messiah<sup>as</sup>] to be dead and among the dead. Why should I not believe him to be dead when my God and my Lord in His Glorious Book, the Holy Quran,

<sup>5</sup> The Self that incites to evil. [Translator]

<sup>6</sup> Take heed, O you who possess insight (The Holy Quran, Al-Hashr 59:3). [Publisher]

counts him among the dead? Not even once does the Holy Quran speak about his extraordinary life or second coming. Rather, it calls him dead and says no more. Not only do I reject Jesus' bodily existence and later return to earth in view of revelations vouchsafed to me, but I also consider this concept absurd and false in the light of the clear and categorical injunctions of the Holy Quran. If this statement of mine is a lie and a heresy, then come and let us have a debate about it. If you can prove the physical existence of Ḥaḍrat 'Īsā<sup>as</sup> from the Holy Quran and Hadith, I shall not only revoke my claim, but shall burn all my books containing this subject. If you are unable to discuss it, then come and declare upon oath that there is no mention of the death of the Messiah<sup>as</sup> in the Quran and only his life is mentioned. Or that there is a *Ṣaḥīḥ Marfū' Muttaṣil*\* Hadith which testifies to the physical life of the Messiah<sup>as</sup> by offering a contrary interpretation to the word *Tawaffā* [died]. If no clear sign from Almighty Allah appears within one year which proves that your oath was false, i.e., if you do not suffer some great calamity, I shall instantly repent at your hand. It is indeed a pity that, despite repeated requests, Miyān Sahib neither came forward for the debate, nor took the oath, nor even did

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\* An authentic Hadith (*Ṣaḥīḥ*) which directly reports a statement or action of the Holy Prophet, Muhammad<sup>sa</sup> (*Marfū'*), and the chain of the narrators of which is unbroken from the beginning to the end (*Muttaṣil*). [Publisher]



he desist from calling me 'kafir, kafir'. Albeit, in order to hide his humiliation for having avoided the debate, he published false announcements in which he wrote that he had kept inviting me for a debate till the end and had also been ready to take the oath, but it was I who had been afraid of him and had not come out to face him. Such falsehood from one calling himself Miyān Sahib and *Shaikhul Kul*\*! How should I say **عَلَى الْكَاذِبِينَ**<sup>7</sup> with regard to him? May God Almighty have mercy on him.

Readers, if you possess the light of discernment, you can understand that all this is a baseless lie and depraved boastfulness of Miyān Sahib and his followers. I published announcement after announcement that Miyān Sahib should come forward and debate the death of Christ with me. And it was for this very purpose that I stayed on in Delhi for one full month at great cost and inconvenience. A discerning person can well understand that if Miyān Sahib was truly sincere in holding a debate, why should I have shied away? It is said that truth knows no fear. I am as ready for a debate on the death of Christ now, as I was then. If Miyān Sahib agrees to come to Lahore for the debate, I shall bear all his personal travel expenses. If

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\* The greatest Islamic scholar and teacher; literally, it means the most learned teacher of all. [Publisher]

<sup>7</sup> The reference seems to point to the verse: **لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ** (May the curse of Allah be upon those who lie). (The Holy Quran, Āl-e-‘Imrān, 3:62) [Publisher]

he agrees to come, I can send him the amount in advance upon his written commitment. I myself do not wish to go to Delhi for the debate, because I have witnessed the clamour of the people of Delhi and have heard their malicious and vile talk.

وَلَا يُلَدِّغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ<sup>8</sup>

I can go as far as to say that if I avoid the debate on the death of Christ, may Allah curse me a thousand times for *صَدَّ عَنِ سَبِيلِ اللَّهِ* [being an obstacle in the path of Allah]. And if it is *Shaikhul Kul* Sahib who avoids the debate, let there be half the curse on him. Should he want to avoid coming in person, I can even allow him to hold the debate in writing from where he is, so that the truth can become manifest. In short, I am ready in every way, and all I await is Miyān Sahib's formal reply. The reason for my special interest in relation to Miyān Sahib is that people consider him to be the superior-most in his knowledge, and he is like the root among the religious scholars of India. If the root is cut, the branches too shall invariably fall away. This debate will let the world know the arguments which *Shaikhul Kul* has regarding the bodily life of the Messiah<sup>as</sup>, on the basis of which he has so inflamed the public. But do remember my prediction

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<sup>8</sup> "A believer does not get stung from the same hole twice." This is a quotation from a Hadith in *Ṣaḥīḥ Bukhārī Kitābul Adab, Bābu Lā Yuldaghul Mu'minu Min Juhri Wāḥidin*. [Publisher]

that he will never come out for the debate. And if he does at all come, he will be so humiliated that he will have nowhere to show his face. I feel so terribly sorry for him that, due to his love for the fame and popularity of this transient world, he has covered up the truth, abandoned righteousness and embraced falsehood. He knew well that the death of the Messiah<sup>as</sup> is clearly proven by the Holy Quran and *Ṣaḥīḥ Marfū‘ Aḥādīth\**, and yet he dishonestly and deceptively held back his testimony in this regard. Acting as a sworn enemy of the truth, and through mere prevarication, he propagated among the people that it is written in the Holy Quran that Messiah, son of Mary, was lifted to the heaven alive in his physical body, and that there is no mention of his death whatsoever. But as he knew in his heart that he was wrong, and what he was saying was against the Book of Allah, he did not agree to an honest debate and warded off this short and clear method for discussing the death [of the Messiah<sup>as</sup>] by laying down inane conditions. It is simply outrageous that while the Gracious and Mighty Allah says that the Messiah, son of Mary, is dead, Miyān Nadhīr Ḥusain says, 'No, not at all. He was taken to heaven alive in his physical body.' Bravo, O Nadhīr Ḥusain! Well and truly have you followed the Quran! More astonishingly still,

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\* See footnote on page 10. [Publisher]

there is no mention at all in the Quran of the lifting to heaven. On the contrary, Allah mentions exalting the Messiah<sup>as</sup> to Himself after causing him to die. Just as all the pious persons who pass away are addressed with:

إَرْجِعِي إِلَىٰ رَبِّكَ<sup>9</sup>

the same elevation and exaltation towards Allah—for which death is a precondition—was granted to Ḥaḍrat Masīḥ<sup>as</sup>. Being elevated to the sky is nothing compared to this exaltation towards Allah. Alas! how these people have turned their backs upon the Quran, how completely its majesty has left their hearts and how they have come to love baseless form in place of the pure Word of Allah. They are loaded with books, but Allah has taken away their understanding. Considerations of victory and defeat have overcome honesty and faith, and vanity and pride have kept them from accepting the truth. I am not the least bit hurt that Miyān Nadhīr Ḥusain and his acolytes proclaimed a false victory—in total contrast to the facts—and concealed the reality. Neither have I any reason to feel hurt when the absolute truth and fact is that Miyān Sahib himself has been defeated and vanquished forever with great humiliation and his fall is such that he shall never rise up again, and shall pass

<sup>9</sup> Return to thy Lord. (The Holy Quran, Al-Fajr, 89:29) [Publisher]

away from this world in this very state of subjugation. If, in order to cover up public disrepute, he does conjure up a triumphant countenance to please himself for a few minutes, why should I mind it? In fact, if we look at it sympathetically, he even deserves it. For I know that he has had to bear a lot of grief and anger at being routed at my hands. In his last days, his heart has been gripped by such shame and embarrassment that if he had not drummed up a false victory to seek some solace, in such old age his weak heart could surely not have borne the shock! So perhaps it was out of his need to preserve his life that he permitted himself such a great lie. Even now I had no need to destroy his false sense of joy by revealing the plain truth, since it is dishonourable to keep one's eyes on victory or defeat. The lovers of truth seek the truth whether it is to be found in the mantle of victory or in the garb of defeat. People, however, are apt to be deceived by such false and hostile writings and, being impressed by false publicity, start to believe that these writings are true and authentic, and their faith is adversely affected. It was, therefore, incumbent upon me to reveal the truth, and it was a duty which I had no choice but to fulfil. But I am still sorry for having to refresh Miyān Sahib's wounds in his old age.

It would not be out of place to mention that one of the injustices Miyān Sahib has inflicted on me is that he let loose Batālawī against me and was pleased to

see him attack me with all kinds of abuse and slander. Having divined Miyān Sahib's purpose, Batālawī exceeded all limits and cared not the least for the Quranic injunction:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ<sup>10</sup>

He resorted to such filthy abuse as to excel even the language of the gutter. This pious man went so far as to call me filthy names before hundreds of people in Delhi's main mosque. One of those who heard him and was present at the occasion was my employee Shaikh Ḥāmid 'Alī, and there are others who have also testified to the same. Similarly, he told a gathering at Phalaur railway station that I would die the death of a dog. In his daily writings he has branded me a kafir and a *Dajjāl*. In a postcard, dated 11<sup>th</sup> October 1891, which he addressed to Munshī Fatih Muhammad, a functionary of the Jammu state, and which I have before me now, he wrote nothing but abuse. Is this the way to please God, or can it be the way of a gentleman to heap filthy abuse upon someone in open letters, or to take one's fury to such an extreme as to employ unbecoming language in postcards which can be read by everyone? In this postcard of 11<sup>th</sup> October, he has furiously written that I am in fact a kafir, a *Dajjāl*, an atheist and a liar.

<sup>10</sup> Allah likes not the uttering of unseemly speech in public. (The Holy Quran, Al-Nisā' 4:149) [Publisher]

O my Lord! O my dear Lord! I leave it to You to respond to this man's abuse, his excessive language and his curses. But if this is what You desire, then Your desire is my desire. I want nothing more than that You should be pleased with me. My heart is not hidden from You. Your gaze gauges the depth of my being. If there is any contradiction within me, be You pleased to remove it. If You see any evil in me, I seek the refuge of Your Countenance against it. O my Beloved Mentor, if I am on the path to destruction, do You protect me from it. Make me do that which pleases You. My soul declares that You are, and will always be, mine. Ever since You said to me: "I am with you", as also You addressed me and said:

إِنِّي مُهَيِّنٌ مَنْ أَرَادَا إِهَانَتَكَ<sup>11</sup>

and when, by way of encouragement and consolation, You said to me:

أَنْتَ مِنِّي بِمَنْزِلَةٍ لَا يَعْلَمُهَا الْخَلْقُ<sup>12</sup>

from that very moment, fresh life was breathed into my soul. Your heart-warming words are balm to my wounds. Your love-filled addresses lift my grieving heart. I was immersed in grief; You gave me glad-tidings. I was calamity stricken; You lovingly

<sup>11</sup> I shall humiliate him who means to insult you. [Translator]

<sup>12</sup> Your station in My eyes is such that people understand it not. [Translator]

consoled me. My Beloved, it is happiness enough for me that You are mine and I am Yours. Your attacks will shatter the enemy's ranks. All Your holy promises shall come to pass and You shall be the Saviour of Your servant.

I now return to the topic under discussion and wish to make it clear to the readers that the harsh words of the Batālawī which I have quoted are but a mere sample, otherwise there is no limit to the foulness of this man's tongue. In truth, all this goes to the account of Miyān Nadhīr Ḥusain, since the pupil dares not to go against the wishes of the teacher. Miyān Sahib himself resorted to foul language and got others to do the same. None of the foul words of the Batālawī seemed abhorrent to Miyān Sahib. It was under his roof that Batālawī wrote another announcement, full of conceit, in which he wrote this sentence about me: 'He is my prey who has been unfortunate enough to fall into my hands at Delhi. I am lucky that I have again found my escaped quarry.' Readers, be fair and see how base these utterances are! The truth is that even the cultured comedians and mimics of today observe some decency. Even people who have been low through generations do not display such meanness and boastful arrogance before one who knows their reality. If I had been Batālawī's quarry, would I go to Delhi to seek out his mentor? Is the pupil greater than the teacher? When the teacher falls into my hands—birdlike—the readers can judge



whether I fell prey to the Batālawī, or the Batālawī fell prey to my prey! Batālawī's insolence has crossed all limits and his head is full of the worm of arrogance which God shall one day remove. Sadly, my opponents nowadays subsist on lies and calumny. They wish to establish their prestige through arrogance worthy of the Pharaohs. To the day that he was drowned along with his army, the Pharaoh thought of Moses<sup>as</sup> as his prey. Finally, it was left to the Nile to show who was the real prey. I regret that an unworthy opponent has compelled me to use harsh words, while I am by nature averse to using such language. I never wanted to say such things, but it was Batālawī and his master who compelled me to respond in kind. There is still time for the Batālawī to change his attitude and to restrain his tongue, or he will rue these days.

بادردکشاں هر که در افتاد در افتاد<sup>13</sup>

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ<sup>14</sup>

گندم از گندم بر وید جو جو

از مکافات عمل نائل مشو<sup>15</sup>

<sup>13</sup> Whoever chooses to drink with those who can only afford the dregs of wine, becomes ipso facto one of them. [Translator]

<sup>14</sup> And our responsibility is only to openly convey the message. [Translator]

<sup>15</sup> What you sow shall you reap; do not be unmindful of the consequences of your actions. [Translator]

It is purely for the sake of Allah that I wish to advise those who are rejoicing at the false announcements about Miyān Nadhīr Ḥusain's false victory, not to take on the burden of these lies. I have detailed in my announcement of 23<sup>rd</sup> October 1891, that it was Miyān Sahib himself who avoided the debate, and it is a brazen slander to say that I got scared of him. God forbid, never did I fear him. And why would I, when by virtue of the insight granted me by heaven I consider these base mullahs to be totally sightless. By God, I do not consider them equal to dead vermin. Do the living ever fear the dead? You must understand that the knowledge of faith is a heavenly secret which can only be truly understood by him who receives heavenly grace. Only he who reaches God can reach the deep secrets of His word. He who dwells in perfect light is the one who possesses full insight. But if it is said that I became afraid of their filthy abuse and was scared of their putrid words, this would perhaps be true to some extent, for gentlemen are always a little wary of the foulmouthed, and the polite avoid the vulgar.

شریف از سفلہ نے ترسہ بلکہ از سفلگی او سے ترسہ<sup>16</sup>

The fact is that Allah intended to expose Miyān Nadhīr Ḥusain and to lay bare the reality of his false

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<sup>16</sup> The noble are afraid not of the mean ones, but of their meanness.  
[Translator]

proclamations before the people. The mature of view know that this Divine intent was fulfilled, and the thin veneer of Nadhīr Ḥusain's righteousness, worship, knowledge and insight was fully exposed. And he earned disgrace for abandoning righteousness. But there is another disgrace which is lying in wait for him and for those of his creed, and this I shall describe below.

Revelation from Allah the Exalted:

كِتَابٌ سَجَّلْنَاهُ مِنْ عِنْدِنَا

This is a book, which We Ourselves have certified

|                             |  |
|-----------------------------|--|
| اے خدا مالک ارض و سما       | اے پناہ حزب خود در ہر بلا                  |
| اے رحیم و دست گیر و رہنما   | ایکہ در دست تو فصل است و قضا               |
| سخت شورے اوفتاد اندر زمین   | رحم کن بر خلق اے جان آفرین                 |
| امر فیصل از جناب خود نما    | تا شود قطع نزاع و فتنہ ہا                  |
| اک کرشمہ اپنی قدرت کا دکھا  | تجھ کو سب قدرت ہے اے رب الوریٰ             |
| حق پرستی کا مٹا جاتا ہے نام | اک نشاں دکھلا کہ ہو حجت تمام <sup>17</sup> |

<sup>17</sup> O God ! O Master of heaven and earth!  
O Refuge of Your servants in every calamity!  
O Merciful One, O Protector and Guide!  
In Your hand is the destiny and the decree.  
Great calamity has befallen the world;  
Show mercy to Your creation, O Creator of life!  
Decide this issue by Your Grace;  
So that all mischief is destroyed and all disputes resolved.

## The Heavenly Decree

Before I proceed to describe the Heavenly Decree, it is important to clarify that those who are true believers in the sight of God and whom He has chosen especially for Himself, cleansed them with His own Hand, given them a place among His chosen ones and concerning whom He has said:

سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ<sup>18</sup>

Such people must possess the signs of prostration and servitude because there is no error in Divine promises, nor are they self-contradictory. For this reason, it is a requirement of faith that believers should possess all the signs which are attributed to them by the Holy Quran and which are the touchstone and the perfect criteria for distinguishing between the believer and the one who has been dubbed as a kafir, a slanderer, a *Dajjāl* and an atheist by the clerics of his nation. So, if someone calls his Muslim brother a kafir and is not convinced by the fact that this person professes faith and believes in the sacred *Kalimah*:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ<sup>19</sup>

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Show us a luminous sign of Your power;  
All power belongs to You, O Lord of all creations.  
Love of the Truth is becoming extinct;

Show a sign, O Lord, so that the dispute is resolved. [Translator]

<sup>18</sup> There mark is upon their faces, being the traces of prostrations. (The Holy Quran, Al-Fath 48:30) [Publisher]

<sup>19</sup> There is none worthy of worship, except Allah; Muhammad<sup>sa</sup> is the Messenger of Allah. [Translator]

and in all the other tenets of Islam, and that he adheres to the obligations, commandments and limits ordained by God and abides by them to the best of his ability, then the only way left is to test both sides in such signs as have been laid down by the Holy Quran to distinguish a believer from a kafir, so that, in keeping with His promise, God should absolve from all slander the one whom He considers to be a true believer, and show a clear distinction between him and his opponent and the daily dispute should thereby come to an end. Any reasonable person can understand that if I am indeed a kafir, *Dajjāl*, liar, accursed and outside the pale of Islam—as Miyān Nadhīr Ḥusain and his acolyte Batālawī believe me to be—then at the time of contest Allah will show no sign peculiar to believers to testify in my favour. God never manifests the signs of belief in favour of disbelievers and enemies of the faith for they are faithless and accursed. And why should He do so when He knows them to be enemies of the faith and deprived of the blessings of faith. Hence, if I am indeed such a kafir, a *Dajjāl*, and an enemy of Islam—as Miyān Nadhīr Ḥusain Sahib and Batālawī have described me in their fatwa—God shall never help me in this contest. On the contrary, by denying me His favour, He will humiliate me and punish me as a great liar ought to be punished. Muslims will thus be well rid of my evil and will be secure against my

mischievous. But if, through some marvel of Nature, Miyān Nadhīr Ḥusain and his associates, Batālawī for instance, are denied the signs of heavenly support, and I come to be the recipient of Divine succour, then the truth will become manifest to everyone and these daily disputes will come to an end.

Now, let it be known that in the Holy Quran Allah Almighty has promised four extraordinary signs of Divine support for the pious and true believers. These signs form the ideal criteria for identifying the perfect believer. And they are:

First, that the perfect believer frequently receives glad tidings from Allah, i.e., he is given good news of the fulfilment of his own desires or those of his friends.

Second, that such hidden matters are revealed to him as relate not only to himself and to those connected with him, but such a chosen believer is also made cognizant of the Divine decree that is going to manifest itself in the world, or of the things that are going to befall some eminent people of the world.

Third, that most prayers of the perfect believer find acceptance, and the news of their acceptance is often given beforehand.

Fourth, that the perfect believer is granted, more than anyone else, the comprehension of the finer

points and deeper meanings of the Holy Quran, as well as its subtleties and wondrous characteristics.

In all of these four signs, the perfect believer enjoys relative preponderance over others. Although it cannot be taken as a rule that the perfect believer should always receive glad tidings from Allah, or that all his prayers should be accepted without exception, or that he should be informed of every event or calamity, or that the deeper meanings of the Quran should be revealed to him at all times; still—when compared to others—preponderance lies with the true believer in all these four signs. Although it is possible that other people, such as less perfect believers, be given an occasional portion of these bounties, yet only the true believer can be regarded as the true recipient of these blessings. It is true, of course, that the perfect station of the believer cannot manifest itself to the less-illuminated and the short-sighted people unless it is viewed in comparison. Therefore, a contest is the simplest and clearest way of identifying the true and perfect believer. Even though these signs are generally shown by a true believer, their one-sided demonstration entails some problems. For example, some people who are fated not to succeed, and destiny's hand has irrevocably written against them, sometimes request the perfect believer to pray for them. These ill-fated people may not experience the sign of acceptance of prayer with regard to the perfect

believer and may be led into greater doubt. They cannot, due to their personal deprivation, witness the sign of acceptance [of prayer] at the hands of the perfect believer. Even though the perfect believer enjoys a high station in the sight of Allah, and many a complicated problem is set right for his sake and through his supplications, and some destinies that seem irreversible are also altered, yet the fate that is truly irreversible can never be altered even by the prayers of the perfect believer—not even if he is a Prophet or a Messenger. In short, the perfect believer, though he does not always prevail, is clearly set apart from his opponents in respect of all these four signs. Therefore, when it has been established that a true and perfect believer receives a much larger share of glad tidings, acceptance of prayer, revelation of the unseen and of the deeper meanings of the Quran, there can be no better way of testing the perfect believer and his adversary than holding a contest between the two. In other words, if there is any doubt as to who is a perfect believer in the sight of Allah and who is lesser in status, the two ought to be tested with regard to these four signs. In the contest, these four signs should be the standard for determining who measures up to them and who falls short.

Let people bear witness that I, purely for the sake of Allah and for the manifestation of the truth, agree to such a contest with all my heart and soul. Miyān



Nadhīr Ḥusain Daihlwī [of Delhi] is the first amongst those who ought to enter the contest against me. For over fifty years, he has been teaching the Quran and Hadith, yet the practical demonstration of his learning is such that he issued a fatwa of heresy against me without any inquiry or investigation and misled thousands of savage-like people into uttering profanities against me. He let loose Batālawī against me as a demented beast, foaming at the mouth with curses and declarations of heresy, while he arrogated to himself the status of the perfect believer and *Shaikhul Kul*, and the *Shaikh* of Arabs and non-Arabs. He, therefore, is the first one whom I invite to the contest.

Of course, he may bring with him Batālawī—who now claims to have true dreams, as well as Maulawī ‘Abdul Jabbār Sahib, son of that good man Maulawī ‘Abdullāh Sahib of late memory, and also Maulawī ‘Abdur Raḥmān of Lakkhukay, who has published a revelation declaring me forever misguided, and has issued a fatwa of heresy against me. He may also bring with him Maulawī Muhammad Bashīr Sahib of Bhopal, who is one of his followers. And if—as is his custom—Miyān Sahib shies away from the contest, then these other personages mentioned above should come forward. And if they too should seek the path of escape, then Maulawī Rashīd Ahmad Sahib of Gangauha should muster up the courage for this

contest, since he is foremost amongst the party of [Miyān Sahib's] followers. Anyone else—from amongst the famed and celebrated Sufis, saints and hereditary divines—who, like these religious scholars, considers me to be a kafir, an impostor, and an inveterate liar, is welcome to join him.

If all these people turn away from the contest and refuse to accept my invitation by means of lame and unreasonable excuses, then Allah's argument shall be complete against them in all respects. I am the Appointed One, and the glad-tiding of victory has been given to me. I, therefore, call all the persons mentioned above to a contest against me. **Is there anyone who dares to stand up against me?**

A suitable arrangement for this contest would be to set up a Board at Lahore, the capital of Punjab. If the opposing party accepts this suggestion, the members of the Board can be appointed through mutual consent, and the opinion of the majority will prevail in case of disagreement. It will be appropriate that, in order to properly test the parties with regard to the four signs, both sides should keep sending in their dated writings to the Board for one whole year. The Board will send dated acknowledgements of the material record to the parties, along with the details of the subject matter contained therein.

The method for testing the first sign—that of giving glad tidings beforehand—will be that whatever is made known to the two parties by God through revelations or visions, etc., shall be dispatched to the Board, before its fulfilment, bearing the date and the testimony of four persons from among the Muslims. The Board will enter this communication into a register along with the date. All members of the Board or, at least, five of them will sign it. A receipt will then be sent to the sender as per stipulated details. Thereafter, it will only remain to be seen whether the prophecy comes true or not. When a result manifests itself, a memorandum, along with its proof, shall be entered in the register, and, as stipulated, the testimony of the members shall be entered thereupon.

The same procedure will apply to the testing of the second sign which pertains to foretelling of worldly calamities and tragedies. It may be remembered that the Board shall guard these confidential matters as a trust and shall swear on oath that it shall not disclose them to any unconcerned person till the time when these matters are laid open in a public meeting for the two parties to compare, unless such disclosure lies outside the Board's ambit.

The method for testing the third sign—that of the acceptance of prayer—shall be that the same Board will publish a general announcement for the purpose

of procuring people suffering from various afflictions, and these may include people from any religion. The adherent of every faith—whether he is a Muslim, a Christian, a Hindu, a Jew or of any other faith or thinking—if he is in the grip of a grave affliction and offers himself as one of the afflicted ones—shall be accepted without discrimination, since Allah does not differentiate between people of different faiths when it comes to granting corporeal benefits. The Board shall collect in a box the particulars of all such persons, including their names, parentage and addresses for a month, or as the Board deems fit. Then two balanced and name-wise lists of these persons shall be presented to the two parties—giving details of parentage, ethnic group, residence, faith, profession, and particulars of their afflictions. The two parties shall inspect these afflicted persons and divide the two lists between them by drawing lots. Should an afflicted person be from a far off country and unable to present himself before the two parties by reason of distance and lack of wherewithal, a subsidiary of the Board shall be set up in his town for dispatching the particulars of his affliction to the main Board. All the afflicted persons named in the list allocated to a party by the drawing of lots will be taken to belong to that party as if, through the drawing of lots, the list was allocated by God Almighty Himself. It shall be incumbent upon the Board to publish notices a few

weeks earlier for making available the afflicted persons and for ensuring their appearance before the Board on a fixed date. I shall myself bear all expenses for these announcements.<sup>20</sup> A copy of the two lists so prepared and bearing the names of the afflicted persons shall be kept at the Board's office as well, and that very day will count as the first day of the appointed time of one year. Each party shall continue to pray for the afflicted ones who have fallen to its share and, as per the stated procedure, all the proceedings will be recorded in the Board's register. If a party should die within the period of one year, before an estimate can be made of the plentiful acceptance of prayers and of clear victory, and should leave the entire matter of its contest unfinished, even then such a party shall be considered vanquished for the reason that Allah—through a particular intent—kept its work unfinished so as to prove its falsehood. Evaluation of a large number of afflicted ones has been made a condition, for it is only with such numbers that the acceptance of prayer can be tested.

Conversely, as afore-mentioned, it is possible that there are only a small number—two or three—in need of prayers and they may have been destined

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<sup>20</sup> At the time of the reading of this manuscript in an open Jalsa, brother Maulawī Ghulām Qādir Sahib Faṣīḥ, owner and publisher of *The Punjab Gazette*, Sialkot, offered in writing to bear all the expenses for the printing and publication of these announcements. *May Allah reward him in the best manner.* [Author]

irrevocably to fail, i.e., it may be the irrevocable Divine will that they should never be delivered of their misfortunes. Many a time it has so happened that the prayers of great saints and even Prophets<sup>as</sup> have not been heard in favour of certain people because they had been irrevocably decreed to fail. Therefore, holding up one or two people suffering from calamities and misfortunes as the standard for a test would be misleading. If they turn to one whose prayers usually find acceptance, but remain unsuccessful due to their irrevocable destiny, then the power of acceptance of prayer of such a godly person shall remain undisclosed to them. Rather, by leading their imagination towards distrust, they may altogether lose faith in that godly person and thus ruin their hereafter along with their worldly life. This form of trial has caused some people to stumble even in the times of Prophets<sup>as</sup> and have led them to apostasy. It is a delicate question of deep knowledge that the station of those near to God is recognized through the acceptance of the majority of their prayers, which means that most of their prayers—but not all—find acceptance. Therefore, unless there is a large number of people seeking prayers, the power of their acceptance cannot be assessed. The full worth and grandeur of [the acceptance of] the majority [of prayers] only becomes manifest when a perfect believer, whose prayers find acceptance, is compared

with his opponent. Otherwise, it is possible that even the many [i.e., accepted prayers] may seem few in the eyes of a foul-natured critic. Therefore, the number of accepted prayers is a relative matter whose correct, certain and final evaluation that shuts the mouth of a sceptic is demonstrated only through comparison.

For instance, if a thousand sufferers were allocated to each of two such men as claim to be the perfect believers whose prayers are answered, and if the prayers of one of them have the effect that fifty or twenty-five out of a thousand are such that they continue to suffer, while all the rest are cured, while out of the other group only twenty-five or fifty are spared and all the rest land into the abyss of failure, a clear distinction shall be established between the accepted one and the rejected one. The Naturalists of this age appear to suffer from doubts and misgivings that there is no such thing as acceptance of prayer, since nature has from the outset divided things between the possible and the impossible. Such apprehensions are totally baseless. The truth is that just as the All-Wise has imbued medicines with efficacy, in spite of the regulations of the laws of nature, so has He invested prayers with their effects that are always proven by actual experiences. The Holy Being and the Cause of all causes, Who has for ages set the acceptance of prayer as His wont, has also established the rule that sufferers who are destined to

find relief shall do so by virtue of the holy breath, prayer, attention and the blessings of the bodily existence on earth of those who enjoy His nearness and are granted the honour of the acceptance of prayer.

There are many idolaters in the world who do not turn to perfect believers in times of affliction, and some who do not believe in the acceptance of prayer, and confine themselves wholly to worldly means and stratagems, and a look at their life histories may deceive an unscrupulous person into thinking that these people too find solutions to their difficulties. How then can it be clearly proved that the prayers of the accepted ones are mostly heard? The answer to such doubts, as stated in the Holy Quran, is that even though a person turns to idols, or other gods or to his own devices, still the holy law of God Almighty is that all such things happen through the influence and holy breath of His accepted ones. It is by their blessings that the world thrives; it is by their blessings that rains fall and peace prevails in the world, and epidemics are removed and strife and unrest is banished; it is by their blessings that worldly people succeed in their endeavours, and the moon comes out and the sun shines. They are the light of the world, and the world will remain illuminated as long as they continue to exist in it as a class, and with the end of their existence as a class the world shall also end, for



**they indeed are the real sun and the real moon of the world.**

It is evident from this discourse that such persons are the objects of human existence, nay, they are the very core of life. What to talk of the human race, they are in fact the pillars for the survival and existence of all creatures. What use would be the idols and what would [human] endeavours avail, if it were not for them? This is a fine mystery which cannot be grasped through worldly wisdom alone; rather it requires the light that is given to the enlightened ones.

The fact is that all such doubts can be removed through a contest. For it is in a contest that Allah wills to demonstrate the honour of the one who is truly His chosen one and is granted true blessings. If an idolater stands in a contest against someone who believes in One God to determine whose prayers find acceptance, the idolater will suffer great humiliation and disgrace. As I have said earlier, it is for this reason that there is no simpler way to find out the perfect believer than a contest. All the stratagems of Europe and America, and the most fervent appeals to all the idols of the world and the supplications of the whole of mankind will not reverse a matter in which the prayer of a perfect believer has failed, and of which failure he has been Divinely informed. Although the beneficence of the perfect believer encompasses the whole world and

through his blessings the world is moving on, and he is the hidden means of the realization of people's desires and objects, whether they recognize him or not, yet those who turn to him with particular reverence and devotion attain not just mundane goals but also find guidance in their faith. They become strong in their beliefs and recognize their Sustainer and, if they are steadfast in their devotion to the perfect believer and do not veer off in the mid course, they witness a great many heavenly signs.

I have specified the inclusion of sufferers of all sorts so that Allah's mercy may manifest itself in many different forms and so that every person of every nature and disposition may comprehend it. The following instances are likely to cover all the various types of sufferers. For instance, one may be suffering from some disease, another may be, or about to be wrongfully punished, and yet another person's son may have gone missing or the person himself may be childless; someone might be lying in the pit of ignominy having once attained the pinnacle of rank and glory and may thus be deserving of sympathy; another may be in the clutches of a cruel captor, and yet another may be at death's door and borne down by the burden of debt beyond his means, and there may be one whose very near and dear has turned apostate and another suffering from some other grief which have not mentioned.

The fourth sign pertains to the deep understanding of the Quran. An excellent arrangement for it would be for each contesting party to write the deeper meanings, delicate and hidden truths, of a few verses of the Holy Quran and read them out before an open gathering. If it turns out that what the party has written is plagiarized from an earlier work of exegesis, that party should be publicly condemned as a plagiarist. On the other hand, if a party's exposition of the deep meanings [of the Quran] is such that they are not only correct and flawless, but are also so new and original that no earlier scholar has ever conceived of them—being free from all ostentation and reflecting the miraculous nature, supremacy and majesty of the Holy Quran and possessing awe and majesty and the light of truth—then it should be concluded that they were revealed by Allah to prove the honour, acceptance and special ability of His chosen one.

The four signs that I have set out as criteria are so simple and transparent that anyone who considers them carefully will conclude that there can be no other simpler or easier spiritual method to judge between the opposing parties. I declare, and swear in the name of Allah, the Glorious, that if I am defeated in this contest, I shall myself publish my confession and say that I was in the wrong. Miyān Nadhīr Ḥusain Sahib and Shaikh Batālawī will need no longer to declare

me a heretic and a liar. In such an event, I would be deserving of every insult, contempt and humiliation. I shall declare publicly in that very meeting that I am not from Allah and that all my claims are false. But I am certain—and I can see—that my God will never let this come to pass, and He will never allow me to perish. If the afore-mentioned scholars choose to evade this definitive test, it would not merely be unfair, in my view, they would invite upon themselves deep mistrust of the intelligentsia by taking recourse to silence or by relying upon misleading and false responses. If, in response to the one who is standing ready for the contest, they come up with some false and cunningly invented excuse, then remember that those who seek and love the truth will scorn such a response and all judicious persons will view it with regret. It is possible that some may ask, why doesn't the person who claims to be the Promised Messiah unilaterally show such signs as can satisfy the people? The answer is that all these people are followers of religious clerics, and these clerics have propagated through public announcements that I am a kafir and a *Dajjāl* and am not to be believed no matter how many signs I may show. Shaikh Batālawī has clearly written all this in a lengthy poster published after the debate in Ludhiana. He has written with great cheek and hostility that people should not pay heed to my invitations towards Heavenly signs, because even Ibni

Şayyād showed signs, and the awaited *Dajjāl* will do likewise, therefore, such signs cannot really be trusted. Moreover, I also hear and read announcements by my opponents in which they hold my unilateral signs in contempt. By way of sheer mischief, they say that even if I relate a true dream or a revealed prophecy, it proves no special merit, for even heretics have occasional true dreams, some of their prayers are answered and sometimes they even learn about events prior to their occurrence. Some of these people swear that they, too, have these powers. Little do they know that a mere penny does not make a beggar rich, nor can a glow-worm with its tiny light be called the sun. There is no way these people will understand, but through a contest. If they should feel too helpless about the contest, they are welcome to include ten or even twenty non-believers on their side. The long and short of it is that when the clerics do not accept my unilateral signs, and consider them to be a deception and hold them in contempt and also call me a kafir, where is the point in showing unilateral signs? And how can the people be convinced by such signs when their hearts and minds have already been poisoned by hostile propaganda? On the contrary, a contest for demonstration of the signs of faith is such a clear and manifest method that the clerics will not be able to fall back on excuses. Moreover, in no other way can the truth be made so clearly manifest, as in a

contest. However, if these people are incapable of entering the contest, it will be incumbent upon them to publish a joint declaration, affixed with their stamps and seals, admitting that, 'We are unable to enter the contest, and we do not possess the qualities of the perfect believers.' They should also affirm therein that when they see my signs they will accept them without demur and will also advise the public to do the same. Furthermore, they will accept my claim, refrain from their devilish intrigues of declaring me a heretic, and will acknowledge me as the perfect believer. If they do so, I undertake to exhibit unilateral signs—by the grace and mercy of Allah, the Glorious, and I hope that the Mighty and Powerful God will show them His signs, will be the Help and Succour of His servant and will truly fulfil His promises. If they fail to make such a declaration, then a contest is the only preferred option which will nail their pretension to being the perfect believers, *Shaikhul Kul*, supreme guides and recipients of revelation and Divine discourse, while they consider me to be worse than a dog, a kafir and a *Dajjāl*. A further advantage from such a contest would be that the matter which it would take a long series of unilateral signs on my part to prove, will be settled in a few days through a contest. A contest is thus the shortest and the easiest way to decide as to who is the true believer and who possesses the character of a kafir. This will bring the

dispute to an end so quickly, as if a hundred miles had been reduced to a single stride. Thus God Almighty's honour will quickly manifest the truth. A great benefit of the contest will be that the parties shall be left with no room for criticism, and lame excuses shall be of no avail, while in one-sided showing of signs fault-finding by an ill-disposed opponent can mislead the undiscerning public. Informed people know that many are the unilateral signs that I have shown till now and people who have witnessed them are yet alive, but will the clerics accept them even when I offer proofs thereof? Certainly not. It may be kept in mind that I have adopted these words and this method with the sole intent of arriving at a quick decision and in order to strike the opponents dumb, to fulfil my obligation towards them, to make the truth perfectly manifest and to deliver the message that has been given to me by Allah. Otherwise, the manifestation of signs is not conditional upon a contest. The manifestation of signs has been going on from the very beginning. Anyone who stays in my company can witness some of them upon the condition that he remains truthful and steadfast. In future, too, God will not leave this *Jamā'at* [Ahmadiyya Muslim Community] without His signs, nor will He withdraw His support. On the contrary, He will continue to show fresh signs at their proper time and in accordance with His holy promises. This He will do till He has made manifest

beyond doubt the difference between good and evil. In His revelation He Himself said of me: '*A Warner came to the world but the world did not accept him, but God will accept him and will make manifest his truth through powerful onslaughts.*' I can never doubt that these onslaughts will come to pass even though their manifestation does not lie in my power. I assure you that I am righteous. My dear people, know that unless someone has the support of the Lord of Heaven, no one can ever exhibit the courage to stand up steadfastly against the world. Nor can anyone make such claims as are beyond his power. Can anyone who steadfastly stands up to the world do so by himself? Never, unless he stands with the support of an Unseen Hand, and is under the protection of the Almighty in Whose power lies the heaven and the earth, and the body and the soul. Open your eyes and realize that this strength and this resolve has been given to me by God Who honours me with His converse. It was on His behalf and upon His clear command that I was emboldened to confront courageously and resolutely those who claim to be the guides, the leaders of Arabs and non-Arabs, and to be honoured with nearness to Allah. Amongst them are some who are said to receive revelations, and claim to have communion with Allah, and have declared me to be a hell bound kafir on the basis of what they imagine to be revelation. It is against all such people



that I have entered the arena for a contest, by the will of Allah, the Exalted, so that He may distinguish the truthful from the liar, and so that His hand may dispatch the liar to perdition and grant His help and succour to the one who has been blessed with His grace. Look, therefore, my brethren, that the invitation I am extending to Miyān Nadhīr Ḥusain Sahib and his party is in reality the most clear and transparent way of deciding between them and me. This is where I stand, and if I am indeed a disbeliever, a *Dajjāl*, a slanderer and a follower of Satan, then why should they hesitate to face me? Have they not read in the Holy Quran that when it comes to a contest it is the believers who invariably receive Allah's help. Allah the Glorious addresses the believers in the Holy Quran and says:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾<sup>21</sup>

O believers, do not lose heart nor fear confrontation, for the final victory shall be yours, if indeed you are true believers.

Again He says:

لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾<sup>22</sup>

<sup>21</sup> Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers. (Āl-e-‘Imrān, 3:140) [Publisher]

<sup>22</sup> Allah will not grant the disbelievers a way to *prevail* against the believers. (The Holy Quran, Al-Nisā’, 4:142) [Publisher]

That is, Allah will never make way for the disbelievers to prevail against the believers.

Look, Allah the Exalted has given the glad tidings of victory to the believers at the time of contest, and it is self-evident that God helps and supports the believers and not disbelievers. So, how can an unworthy one be blessed with special signs of faith in opposition to a believer, when Allah holds him for an enemy and knows him to be an impostor? How can it be that those who are Allah's true friends, recipients of true revelations, perfect believers and *Shaikhul Kul*, are denied the signs of faith in a contest and disgracefully exposed and Allah purposefully sullies their honour, while the one who is accursed by heaven and, according to Batālawī Sahib, is like dogs and a kafir and *Dajjāl*, and, according to Miyān Nadhīr Husain, entirely shorn of faith, an atheist and the lowest of all creatures, is graced with the signs of faith and God awards him victory and success in the contest instead? Tell me truthfully, dear readers, is heavenly and spiritual succour meant for the believers or the non-believers? In the whole of this discourse, I have established that a contest is an absolute must for distinguishing the truth from falsehood, so that:

23 تاسیہ روئے شود ہر کہ دروغش باشد

<sup>23</sup> 'So that the face of every liar is blackened.' [Translator]

I restrained myself in the face of excesses and use of filthy language by *Shaikhul Kul* Sahib and his acolytes. Now, in my capacity as the Appointed One, I invite *Shaikhul Kul* Sahib and his party to this Divine Call. I have full faith that Allah Himself will judge between us. He evaluates the innermost thoughts of the heart and scrutinizes what lies in the bosoms. He detests aggression and proclamations of evil. He is Independent of all. Only he is righteous who holds Him in awe. I am not demeaned if someone calls me a dog, or a heretic or a *Dajjāl*. In fact, honour for man is nothing in itself, it is only the reflection of Divine Light that constitutes honour. If God is not pleased with me and if I am evil in His eyes, then what to speak of a dog, I would be a thousand time worse than a dog.

|                                |   |
|--------------------------------|---|
| گر خدا از بنده خوشنود نیست     | هیچ حیوانی چو او مردود نیست             |
| گر سگ نفس دنی را پروریم        | از سگان کوچه ها هم کمتریم               |
| اے خدا اے طالبان را رہنما      | ایکے مہر تو حیاتِ رُوح ما               |
| بر رضائے خویش کن انجام ما      | تا بر آید در دو عالم کام ما             |
| خلق و عالم جملہ در شور و شراند | طالبانت در مقام دیگر اند                |
| آں یکے را نور مے بخشی بدل      | واں دگر را میگزاری پابگل                |
| چشم و گوش و دل ز تو گیر دضیاء  | ذات تو سر چشمہ فیض و ہدیٰ <sup>24</sup> |

<sup>24</sup> When God is not pleased with His servant; There is no creature more accursed than him.

In short, the Holy and All-Powerful God is my refuge, and I entrust all my affairs to Him. I do not wish to trade abuses, nor do I wish to say aught; there is One only Who will speak. Alas! how these people have complicated a simple matter and did not consider God Almighty powerful enough to do what He pleases, and to send whosoever He likes as the appointed one. Can man fight God? Or has the progeny of Adam the right to question what He does and what He does not? Does He not have the power to confer the potential and character of one upon the other and to make one resemble the other in hue and temperament, and to give the name of one to another? If man has faith in Allah's limitless powers, he would reply without hesitation that the might of Allah the Glorious encompasses everything, and that He can fulfil His words and prophecies in any form and manner He pleases. Readers! consider for yourselves, is it written anywhere that the awaited Jesus would be the self-

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If we keep nurturing the dog of our baser selves;  
 We are worse than the dogs in the streets.  
 O God, O Guide of the seekers,  
 Your love is the life of our souls.  
 Let us die when You are pleased with us;  
 So that we are met with success in both worlds.  
 The world and the creatures are all busy in its tumult;  
 But Thy seekers live in a world quite apart.  
 O You Who bestows light upon the heart of one;  
 And leaves the other to linger in the mud.  
 My eyes, ears and heart attain light from You;  
 You are the Fountainhead of Guidance and Beneficence. [Translator]

same Israelite, Nazarene, Bible-bearing Prophet? On the contrary, *Bukhārī*—known as the most authentic book after the Holy Quran—describes him as: <sup>25</sup>امامكم منكم and testifies to the death of Ḥaḍrat Masīḥ<sup>as</sup>. Let him who has eyes see. O men of justice! ponder and say if the Holy Quran contains any mention of anyone who would come to break crosses, or to slay the infidels, or to bring a new commandment to kill the swine, or to cancel some injunctions of the Holy Quran? Consider and say if the Quranic verses:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ<sup>26</sup>

حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ<sup>27</sup>

will be cancelled? Is it possible for some new revelation to cancel the Quranic revelation? O people, O you who call yourselves the progeny of Muslims, do not turn into enemies of the Holy Quran; do not start a new order of prophetic revelation in the wake of the *Khātamun-Nabīyyīn*<sup>28</sup>, and show some regard for God in Whose presence you will be arraigned.

<sup>25</sup> Your Imam, from among you. [Translator]

See *Ṣaḥīḥ Muslim, Kitābul Fitan, Bābu Dhikr al-Dajjāl and Bābu Nuzūli 'Īsabni Maryama*. [Publisher]

<sup>26</sup> This day have I perfected your religion for you. (Al-Mā'idah, 5:4) [Publisher]

<sup>27</sup> Until they pay the tax considering it a favour. (The Holy Quran, Al-Taubah 9:29) [Translator]

<sup>28</sup> The Seal of all Prophets—Muhammad<sup>sa</sup>. [Translator]

Finally, I wish to inform the readers that I shall, *Inshā'Allah* [Allah willing], deal in a separate book with the issues on the basis of which Ḥaḍrat Maulawī Nadhīr Ḥusain and his party have condemned me as a heretic, a non-believer, and a *Dajjāl*, and heaped upon me such abuse as a civilized person would hate to use even against a person of another community. He claims that all these things have been mentioned in my books *Tauḍīḥ-e-Marām* and *Izāla-e-Auhām*. I shall, therefore, reproduce the passages that have been criticized, and ask fair-minded people to decide whether I have at all deviated from the tenets of Islam, or is it they [my opponents] whose eyes are veiled and hearts sealed and, despite their claims to knowledge, fail to recognize the truth. They are barring people's way like a bridge that suddenly gives way and causes a flood all around. Mark my words, these people will eventually be silenced with humiliation and, having shamefully shunned their passion to declare me a kafir, they will become subdued as though someone had thrown water on a blazing fire. Man's perspicacity and wisdom lies in understanding something before it is explained, in fathoming a secret before it is uncovered; of what avail is the understanding that comes after much cerebral labour? The time comes when those who vilify and abuse me shall repent, and shall think well of me after all their

mistrust and suspicion. But this is a far cry from that [spontaneous acceptance].

اکنون هزار عذر بیاری گناه را

مرشوی کرده را نبود زیب دختری<sup>29</sup>

Therefore, my dear people, avail well of the present time. You are wrong to imagine that instead of sending a *Mujaddid*<sup>30</sup> at the head of the century, the God of heaven and earth has instead sent a kafir and a *Dajjāl* to spread mischief on earth. O people, show some regard for the prophecy of the Holy Prophet<sup>sa</sup>, and fear Allah. Do not reject His bounty.

عافل مشوگر عاقلی در یاب گر صاحب دلی

شاید که نتوان یافتن دیگر چنین ایام را<sup>31</sup>

والسلام علی من اتبع الهدی<sup>32</sup>

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## Note

This paper was read out by Maulawī ‘Abdul Karīm Sialkoti [of Sialkot] in the main mosque in Qadian after *Zuhr* prayer on 27 December 1891, in front of a large crowd. At the end suggestions were sought as to

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<sup>29</sup> Now you bring a thousand excuses for your sin;

It doesn't behove a married woman to pretend to be a virgin. [Translator]

<sup>30</sup> Spiritual Reformer. [Translator]

<sup>31</sup> Show some care if you are wise, seek truth if you are of good heart; Perhaps you will not find another day like there present. [Translator]

<sup>32</sup> Peace be on him who follows the guidance. [Translator]

which persons should be appointed members of the Board, and how the proceedings should commence. Members of the audience—whose names are listed below, and who had come purposely to consider and advise upon the proposal—unanimously resolved that the paper ought to be published immediately. Later, after ascertaining the intentions of the opponents, Board members should be appointed by the consent of both the parties, after which the proceedings can commence.

The following are the names of the gentlemen who attended this meeting:

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| <ol style="list-style-type: none"> <li>1. Munshi Muhammad Arura Sahib, Draughtsman in Magistrate's Court, Kapurthala.</li> <li>2. Munshi Muhammad 'Abdur Raḥmān Sahib, Clerk of General Department, Kapurthala.</li> <li>3. Munshi Muhammad Ḥabībūr Raḥmān, Chieftain, Kapurthala.</li> <li>4. Munshi Zafar Ahmad Sahib, Appeal Writer, Kapurthala.</li> <li>5. Munshi Muhammad Khān Sahib, Clerk in Criminal Court, Kapurthala.</li> <li>6. Munshi Sardār Khān Sahib, Head Constable Court, Kapurthala.</li> <li>7. Munshi Imdād 'Alī Khān Sahib, Clerk in the Department of Education, Kapurthala.</li> <li>8. Maulawī Muhammad Ḥusain Sahib, Kapurthala.</li> <li>9. Hafiz Muhammad 'Alī Sahib, Kapurthala.</li> <li>10. Mirza Khudā Bakhsh Sahib, mentor of the Nawab of Malirkutla.</li> <li>11. Munshi Rustam 'Alī Sahib, Deputy Inspector Railway Police, Lahore.</li> </ol> | <ol style="list-style-type: none"> <li>12. Deputy Haji Sayyid Fatiḥ 'Alī Shāh Sahib, Deputy Collector, Department of Irrigation.</li> <li>13. Haji Khwāja Muhammad-ud-Dīn Sahib, Chieftain, Lahore.</li> <li>14. Miyān Muhammad Chattū Sahib, Chieftain, Lahore.</li> <li>15. Khalīfa Rajbuddīn Sahib, Chieftain, Lahore.</li> <li>16. Munshi Shamsuddīn Sahib, Clerk, Exam Office, Lahore.</li> <li>17. Munshi Tāj Dīn Sahib, Accountant, Exam Office, Lahore.</li> <li>18. Munshi Nabī Bakhsh Sahib, Clerk, Exam Office, Lahore.</li> <li>19. Hafiz Faql Ahmad Sahib, Clerk, Exam Office, Lahore.</li> <li>20. Maulawī Raḥīmullāh Sahib, Lahore.</li> <li>21. Maulawī Ghulām Ḥusain Sahib, Imam Gatti Mosque, Lahore.</li> <li>22. Munshi 'Abdur Raḥmān Sahib, Clerk, Loco Office, Lahore.</li> <li>23. Maulawī 'Abdur Raḥmān Sahib, Masjid Chīnīān, Lahore.</li> <li>24. Munshi Karam Ilāhī Sahib, Lahore.</li> <li>25. Sayyid Nāşir Shāh Sahib, Sub-Overseer.</li> </ol> |
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26. Hafiz Muhammad Akbar Sahib, Lahore.
27. Maulawī Ghulām Qādir Sahib Faṣīh, Owner and Manager Punjab Press, and Municipal Commissioner, Sialkot.
28. Maulawī ‘Abdul Karīm Sahib, Sialkot.
29. Mīr Ḥāmid Shāh Sahib, Clerk Remission of Revenue, Sialkot.
30. Mīr Mahmood Shāh Sahib, Copyist, Sialkot.
31. Munshi Muhammad Dīn Sahib, ex-Inspector Land Revenue, Sialkot.
32. Hakim Faḍluddīn Sahib, Chieftain, Bhera.
33. Miyān Najmuddīn Sahib, Chieftain, Bhera.
34. Munshi Aḥmadullāh Sahib, Mahaldar, Permit Department, Jammu.
35. Sayyid Muhammad Shāh Sahib, Chieftain, Jammu.
36. Mistrī ‘Umruddīn Sahib, Jammu.
37. Maulawī Nūr-ud-Dīn Sahib, Royal Physician, State of Jammu.
38. Khalifa Nūr-ud-Dīn Sahib, Book-binder, Jammu.
39. Qāḍī Muhammad Akbar Sahib, ex-Administrator of Tehsil, Jammu.
40. Shaikh Muhammad Jan Sahib, in the service of Raja Amar Singh Sahib, Wazirabad.
41. Maulawī ‘Abdul Qādir Sahib, Teacher, Jamalpur.
42. Shaikh Raḥmatullāh Sahib, Municipal Commissioner, Gujrat.
43. Shaikh ‘Abdur Raḥmān Sahib, B.A., Gujrat.
44. Munshi Ghulām Akbar Sahib Yatīm, Clerk, Exams Office, Lahore.
45. Munshi Daust Muhammad Sahib, Police Sergeant, Jammu.
46. Mufti Faḍlur Raḥmān Sahib, Chieftain, Jammu.
47. Munshi Ghulām Muhammad Sahib, s/o Maulawī Dīn Muhammad, Lahore.
48. Sā’īn Shair Shāh Sahib, *Majdhūb*, Jammu.
49. Sāhibzāda Iftikhār Ahmad Sahib, Ludhiana.
50. Qāḍī Khwāja ‘Alī Sahib, Contractor Phaeton, Ludhiana.
51. Hafiz Nūr Ahmad Sahib, Textile Mill owner, Ludhiana.
52. Shahzāda Haji ‘Abdul Majīd Sahib, Ludhiana.
53. Haji ‘Abdur Raḥmān Sahib, Ludhiana.
54. Shaikh Shahābuddīn Sahib, Ludhiana.
55. Haji Nizāmuddīn Sahib, Ludhiana.
56. Shaikh Abdul Ḥaq Sahib, Ludhiana.
57. Maulawī Muḥkamuddīn Sahib, Attorney, Amritsar.
58. Shaikh Nūr Ahmad Sahib, Owner Riade-Hind Press, Amritsar.
59. Munshi Ghulām Muhammad Sahib, Scribe, Amritsar.
60. Miyān Jamāluddīn Sahib, resident of Mauḍa‘ Saikhwan.
61. Miyān Imāmuddīn Sahib, Saikhwan.
62. Miyān Khairuddīn Sahib, Saikhwan.
63. Miyān Muhammad ‘Isā Sahib, Teacher, Naushaihra.
64. Miyān Charāgh ‘Alī Sahib, Resident of Thei Ghulam Nabi.
65. Shaikh Shahābuddīn Sahib, Resident of Thei Ghulam Nabi.
66. Miyān ‘Abdullāh Sahib, Resident of Suhal.
67. Hafiz ‘Abdur Raḥmān Sahib, Resident of Suhiyan.
68. Darugha Ni‘mat ‘Alī Sahib, Hāshmi, ‘Abbasī, Batalawī.
69. Hafiz Ḥāmid ‘Alī Sahib, in the service of Mirza Sahib.
70. Hakim Jān Muhammad Sahib, Imam Masjid, Qādiānī.
71. Bābū ‘Alī Muhammad Sahib, Chieftain, Batala.
72. Mirza Ismā‘il Baig Sahib Qādiānī.
73. Miyān Buddhay Khān, headman, Bairi.
74. Mirza Muhammad ‘Alī Sahib, Chieftain, Patti.
75. Shaikh Muhammad ‘Umar Sahib s/o Haji Ghulām Muhammad Sahib, Batala.

## Invitation to the Heavenly Signs, extended to Dr. Jagan Nāth, Civil Servant in the State of Jammu

My sincere friend and companion, brother Maulawī Hakim Nūr-ud-Dīn Sahib—mortal seeker of the pleasures of the Lord—employee and physician of the state of Jammu, sent me a kind letter dated 7<sup>th</sup> January 1892, the content of which are briefly as follows:

"Most humble and unworthy Nūr-ud-Dīn, in honour of the highly stationed Messiah of the age, may the Gracious Lord protect him: *Assalāmu*

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**Note:** I quote a few sentences written by Ḥaḍrat Maulawī Sahib in his letter which is full of love, and which should be read attentively to know the clarity of heart, sincerity of action and complete faith that has been granted to him by Divine grace. His words are: 'O highly stationed Mirza Sahib, honour me with a place at your feet. I seek to please Allah and am ready to do whatever He wills. If the mission with which you have been sent requires irrigation by human blood, this unworthy (but loving one) is willing to help in this manner.' Here his statement ends, may Allah reward him. It is not Ḥaḍrat Maulawī Sahib—who is infused with humility, decorum, sacrifice of wealth and honour and even life—who speaks, rather it is his very soul that speaks. The fact is that we can only be called true servants [of God] when we have returned—or are ready to return—all that the Beneficent God has given us. Our very life has been entrusted to us by Him and He says:

تَوَدُّ وَالْأَمْنَتِ إِلَىٰ أَهْلِهَا \*  
سرکہ نہ در پائے عزیزش رود  
بارگران ست کشیدن بدوش \*\*

[Author]

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\* Give over the trusts to those entitled to them. (The Holy Quran, Al-Nisā' 4:59) [Publisher]

\*\* The Head that does not lie at the feet of the beloved;  
Is indeed heavy upon the shoulders. [Translator]

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'*Alaikum Waraḥmatullāhi Wabarakātuhū*.<sup>33</sup> I wish to state with utmost respect that before yesterday I sent a letter to you our kind benefactor. Soon afterwards the news reached here in Jammu of a malicious happening regarding which I am compelled to write in some detail. In *Izāla-e-Auhām*, your holiness wrote with regard to Dr. Jagan Nāth that he had evaded the challenge. Now Doctor Sahib has said to many people who were in the know of the matter, 'Wipe out with red ink what was written in black. I never shied away from a challenge, not did I ask for a specific sign. I never wanted to see the dead brought back to life, nor for a dried up tree to become green. All I wanted was to see any sign which was beyond human power.'"

I wish to make it clear upon my readers that in an earlier letter Doctor Sahib had asked for specific signs—such as bringing the dead to life, etc. In reply, I wrote that it is wrong to ask for specific signs. God Himself manifests signs to suit His intent and purpose. Since a sign is by definition beyond human power, what is the need for specifying it? It is a sufficient test for a sign that human power should fail to produce its like. To this Doctor Sahib made no reply. Now he has again expressed a desire to witness a sign and has kindly waved his earlier condition. He now wishes for a sign—any sign—but one which is beyond human

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<sup>33</sup> May peace and blessings of Allah be upon you. [Translator]

power. Therefore, today, Monday, 11<sup>th</sup> January 1892, I have sent him a registered letter and repeated my invitation to the truth. The gist of the letter is that if Doctor Sahib is ready to truly embrace Islam upon witnessing an unspecified sign, he should publish an affidavit in the newspapers mentioned in footnote<sup>34</sup> that, 'I, son of so and so, resident of such and such a place, am appointed as a Doctor in the State of Jammu. I state on oath, with full sincerity of intention and seeking the truth with a pure heart, that if I witness a sign in support of Islam the like of which I am unable to produce and the equivalent of which, with all its conditions, I am unable to show to lie in human power, I shall, without hesitation, become a Muslim.' This affirmation and its publication is necessary for the reason that the Holy and All-Sustaining God does not show His signs in idle sport. Unless man turns to Him in all humility and for the purpose of seeking guidance, He does not turn to him with compassion. Publishing of an intention demonstrates sincerity and resolve. As I have already announced the period of one year for the manifestation of such signs, based on Divine information, the same shall hold good for Doctor Sahib. It is not too long for a seeker after truth. If I

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<sup>34</sup> *Punjab Gazette* Sialkot; *Journal of Anjuman Himāyat-e-Islam*, Lahore; *Nāzimul Hind*, Lahore; *Akhbār-e-Ām*, Lahore; and *Nūr Afshānī*, Ludhiana. [Author]

fail, whatever punishment and fine Doctor Sahib proposes—in keeping with my power and resources—shall be acceptable to me. God is my witness that, in the event of defeat, I shall have no hesitation even to be put to death.

ہماں بہ کہ جاں در رہِ او فشانم  
 جہاں را چہ نقصاں اگر من نما نم<sup>35</sup>  
 والسلام علی من اتبع الهدی<sup>36</sup>

Announcement by,

Mirza Ghulam Ahmad of Qadian

11<sup>th</sup> January 1892

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<sup>35</sup> The better option is that I shed my life in His path;  
 What loss shall the world incur if I cease to be? [Translator]

<sup>36</sup> Peace be on him who follows the guidance. [Translator]



## For the consideration of the Fair-Minded

How true it is that when a seal is set upon the heart the eyes and all other senses also cease to function. Man becomes blind though he sees, deaf though he hears, unheeding though he understands, and truth never issues from his tongue. See how our *Maulawīs*, whose eyes are veiled, sank into ignorance due to their prejudice, though they were considered wise. Like the enemies of faith, they took recourse to lies and slander. One such wrote of me that I had given tiding of a son, citing Divine revelation, who would be a marvel, but that he died when he was just a few months old. I am amazed why these impatient *Maulawīs* do not remember the verse <sup>37</sup>لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ when uttering such words, and why they have suddenly started exposing their inner disease and enmity for Islam. If they have any shame, they should now prove as to which one of my revelations states that the child who died was indeed the promised one? The Divine revelation only bears the brief tiding that such a son will be born. God's holy revelation did not pinpoint a particular son as the object of the tiding. In fact, my announcement of February 1886 contains the revelation that some of my sons will also die at an early age. Now, did the

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<sup>37</sup> May the curse of Allah be on those who lie. (The Holy Quran, Āl-e-‘Imrān 3:62) [Publisher]

death of this son fulfil this prophecy, or did it falsify the other? If I were to say, on the basis of my own judgement, that such and such of my sons is the promised one and my interpretation proves to be erroneous, would it take anything away from Divine revelation itself? Do we not find examples of an error of interpretation among earlier Prophets<sup>as</sup>? If in any of my books I have mentioned a prophecy which categorically points to the deceased son, let them reveal it. Telling lies is like swallowing filth. It is amazing how these people have come to love falsehood? Hundreds of my prophecies have been accurately fulfilled and have been publicized far and wide, but these clerics did not mention even one such prophecy in their love for Islam. For instance, I announced beforehand to hundreds of people that Dilīp Singh would fail in his intention of visiting India. Likewise, the news of Pundit Dyānand's death was given to some Hindus months before it happened. And I published an announcement bearing the tidings of the birth of my son Bashīr-ud-Dīn Mahmood—who was born after the first Bashīr-ud-Dīn—long before he was born. Similarly, the news of Sardar Muhammad Hayāt Khān's restoration was announced to the people, while he was under suspension. The misfortune that came down upon Shaikh Maihr 'Alī Sahib, a nobleman of Hoshiarpur, was told before its occurrence. Later, the news of his exoneration was not



only given to him beforehand but was also revealed to hundred of others. There are countless other signs with witnesses to testify, but have these pious *Maulawīs* ever once mentioned them? None can open the heart that has been sealed by God Almighty.

These people should remember that their hostility cannot hurt Islam. They will perish like insects, but the light of Islam will grow with every passing day. God has wished that the radiance of Islam should spread throughout the world. The blessings of Islam cannot be contained by the prating of these ill-intentioned priests. Allah has addressed me in these clear words:

أَنَا الْفَتْاحُ افْتَحْ لَكَ. تَرَى نَصْرًا عَجِيبًا وَيَحْرُوقَنَّ عَلَى الْمَسَاجِدِ. رَبَّنَا اغْفِرْ لَنَا إِنَّا كُنَّا خَاطِئِينَ.  
جَلَابِيبُ الصِّدْقِ. فَاسْتَقِيمْ كَمَا أَمَرْتُ. الْخَوَارِقُ تَحْتَ مُنْتَهَى صِدْقِ الْأَقْدَامِ. كُنْ لِلَّهِ جَمِيعًا وَمَعَ  
اللَّهِ جَمِيعًا. عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا.

Meaning that, "I am the One Who grants victory—I shall give you victory. A wondrous aid will you behold. The disbelievers, i.e., those of them in whose fate lies guidance, will fall in prostration saying, 'Forgive us our sins, we were in error.' These are the manifestations of truth that will be seen. So be steadfast, as you have been told. Miracles are shown at the height of steadfastness. Be you all for God and with God. God shall exalt you to a station where you will be praised." In another revelation, with a few repetitions and some variation of words, God said, "I shall grant you honour and shall multiply you. I shall

invest your relics with blessings, such that kings shall seek blessings from your garments." Now, O *Maulawīs*, O people of mean nature, try if you can and avert these Divine tidings. Employ every deceit and spare no stratagem, then see if it is God's hand that prevails or yours.

<sup>38</sup> والسلام على من اتبع الهدى

The warner and well-wisher,

**Mirza Ghulam Ahmad of Qadian**

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<sup>38</sup> Peace be on him who follows the guidance. [Translator]

## Mīr ‘Abbās ‘Alī Sahib of Ludhiana

چو بشنوی سخن اہل دل گو کہ خطا ست

سخن شناس نہء دلبرا خطا اینجا است<sup>39</sup>

Mīr Sahib is the same gentleman, who is mentioned on page 790 of *Izāla’-e-Auhām*, as one of those who took the oath of allegiance [at my hand]. Sadly, he was seriously tried by the whisperings of the whisperers and went to the extent of joining the opponents. Some might wonder how this could have happened when he had been the subject of the revelation:

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ<sup>40</sup>

The answer is that the revelation merely means that his root is firm and his branches touch the sky; it does not specify what he is firm upon by virtue of his true nature. There can be no doubt that every person is endowed with some innate virtue to which he sticks constantly and steadfastly. When a kafir embraces Islam, he brings that virtue with him and, should he again turn away from Islam, he would take it back with him. This happens because there is no alteration or mutation in Allah’s nature and in His creation.

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<sup>39</sup> When you hear the cognoscenti—the people of the heart—speak, do not say it is a mistake; The real mistake, my dear sir, is that you do not appreciate the true word! [Translator]

<sup>40</sup> Her roots are firm and her branches touch the heavens. (The Holy Quran, Ibrāhīm 14:25) [Publisher]

Human beings are like mines—some of gold, some of silver and some of brass, therefore, if the revelation mentions some innate and unalterable virtue of Mīr Sahib, it is nothing to marvel at, nor is it anything to object to. Let alone Muslims, non-believers, too, possess innate virtues and they too are naturally endowed with some moral qualities. God has not created anything which is totally devoid of good. It is true, of course, that an innate virtue cannot of itself lead to eternal salvation unless one treads the right path, which, in other words, is called Islam. Faith, cognition of God, righteousness and fear of God are the highest virtues without which all other virtues are worthless. What is more, this revelation pertains to the time when Mīr Sahib possessed the quality of steadfastness and had tremendous capacity for sincerity, and he too believed that he would remain steadfast forever. The news given by God Almighty pertained to his condition at that point in time. It is well known regarding Divine revelations that God gives tidings according to a person's obtaining condition; when one is a kafir, He calls him a kafir; when one is a believer and steadfast, He calls him a believer, sincere and steadfast. There are many such examples in Divine revelations. There is no doubt that for ten years Mīr Sahib was one of my sincerer, devoted and loyal companions. Such was his effusive sincerity that, at the time of pledging allegiance to me,

he also brought some of his relatives, friends and acquaintances into this Jamā‘at. During this ten year period he sent me so many letters full of love and devotion that I cannot estimate their number. I believe I still have nearly two hundred of them in which he describes his devotion and attachment with extreme humility and modesty. Some of them contain his dreams which seemed to confirm his belief that I was from God and that my opponents were false. Based on these dreams, he expressed his everlasting devotion to me, as if he would be with me in this world and in the hereafter. He gave wide publicity to these dreams and narrated them to his followers and friends. If a person proclaims his loyalty with such fervour and Allah reveals that he is steadfast and not wavering, can such a revelation be called contrary to the facts? Many revelations reflect only on the present circumstances and are not related to events that follow. It is also true that, while a man still lives, we cannot pass judgement that his end will be an evil one, for a man’s heart lies in the hand of Allah, the Glorious. Mir Sahib is no big deal. If God so wills, He can turn the most callous and hard-hearted person to the truth.

In short, this revelation describes the obtaining condition, not necessarily indicative of the final end, and the end is yet to come. Many there were who defected from the ranks of the righteous and became their sworn enemies, yet they later repented on

witnessing some Divine miracles, wept bitterly, confessed their sins and returned to the fold. Man's heart lies in God's hand, and the tests and trials from that Supreme Sage are always close by. Mīr Sahib fell into a trial due to some inherent weakness in him. As a consequence, his devotional zeal gave way to spiritual constriction which turned to coldness, and then to disrespect, leading to the sealing of his heart, open hostility and an intent to vilify and defame me. Herein is a lesson of a great downfall! Could anyone think or imagine that Mīr 'Abbās 'Alī would come to such an end? The Lord of Sovereignty does as He pleases. My friends should pray for him and should not withhold their sympathy from their fallen and helpless brother. God-willing, I too shall pray for him. I would have liked to include some of his letters in this journal to show to the people the degree of Mīr 'Abbās 'Alī's devotion, the dreams he spoke of and the expressions of humility and reverence he used when writing to me, but, alas, this brief journal has little space for them. Nevertheless, if the Mighty God so wills, I shall do so at some appropriate time. This is a potent example of the changes a man can undergo; one whose heart was always full of devotion and reverence—who would write of me as God's vicegerent on earth—has now come to such a sorry pass. Fear Allah, therefore, and always pray that He may keep your hearts on the right path and, out of His

sheer grace, protect you against error. Do not rely upon your own steadfastness. Can anyone be more steadfast than ‘Umar<sup>ra</sup> who momentarily fell into trial. Only God knows what might have happened, if His own Hand had not held him. Although I was deeply grieved at Mīr ‘Abbās ‘Alī Sahib’s faltering, yet even as I came in the image of the Messiah<sup>as</sup>, so must some of those who claim devotion and loyalty to me reflect the corresponding image of the Messiah’s disciples. We all know how the Messiah’s closest friends—who wined and dined with him and were praised in Divine revelations—at last disowned him. One such was Judas Iscariot<sup>41</sup>, who was so close a friend that he very often ate from same cup as the Messiah<sup>as</sup>, and professed great love for him and was blessed with the tidings of the twelfth throne in heaven. And what a venerable disciple Peter was, of whom Jesus<sup>as</sup> had said that he possessed the keys of the heaven<sup>42</sup> wherein he could admit whom he pleased and refuse whom he pleased. But the disgraceful conduct he finally showed is apparent to the readers of the Bible. He stood before the Messiah<sup>as</sup>, pointed at him and said, I curse this man.<sup>43</sup> Mīr Sahib has not gone to such an extreme yet. Who knows what the morrow may bring. Although Mīr Sahib was fated to make this

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<sup>41</sup> Matthew 26:14-16, 47. [Publisher]

<sup>42</sup> Matthew 16:19. [Publisher]

<sup>43</sup> Mark 14:71. [Publisher]

error—and the feminine pronoun in اصلها ثابت was indicative of the same. It was the Batālawī's instigative misconceptions that propelled him into error. Mīr Sahib is a simple man with little knowledge of the finer points of religion and was, therefore, inflamed by Ḥaḍrat Batālawī's mischievous instigations to the effect that such and such of my sayings were against Islam, and that such and such words were disrespectful to it. I hear that Shaikh Batālawī has sworn about my sincere friends that: <sup>44</sup> لَا تُؤْمِنُهُمْ أَجْمَعِينَ and so extreme is his exaggeration in this regard that he does not even make an exception of the righteous, as Satan did. Although Batālawī may be pleased because some of my renegade companions, he should remember that the drying of a twig does not mean the ruin of the garden. It is Allah Who dries up the branch that He chooses, and prunes it off and produces in its place other branches laden with fruits and flowers. Batālawī Sahib must remember that if one person leaves this Jamā'at, God will bring twenty in his stead. One should also ponder over the verse:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى

الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكُفْرَيْنِ <sup>45</sup>

<sup>44</sup> I will, surely, lead them all astray. (The Holy Quran, Ṣād 38:83) [Publier]

<sup>45</sup> Allah will soon bring *in his stead* a people whom He will love and who will love Him, (and who will be) kind and humble towards believers, and



Finally, I wish to inform my readers that Mīr ‘Abbās ‘Alī Sahib has also published a hostile announcement on 12 December 1891, full of discourteous and derogatory words. His words are no concern of mine. When the heart is diseased, the tongue, too, becomes diseased. But it is necessary to answer the three points raised in the announcement:

**First**, Mīr Sahib has completely misconstrued the picture of the Delhi debates. The present journal should suffice to remove this misconception, if he reads it with care.

**Second**, Mīr Sahib entertains the false notion that I am a Naturalist, that I deny the existence of miracles, that I reject the Night of Decree, that I am a claimant to Prophethood, that I vilify the Prophets<sup>as</sup> and that I do not adhere to the tenets of Islam. I have already promised that I shall shortly publish a journal to remove these misconceptions. Should Mīr Sahib read it attentively, and if Allah favours him, he will be ashamed of his baseless and unfounded misconceptions.

**Third**, while revealing his wondrous powers in the announcement, Mīr Sahib claims to have the power to show the Holy Prophet<sup>sa</sup> in a vision. He also says in this announcement that he did not compete with me in this respect. He says that he had proposed for both of us to sit in a mosque, and then either I

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hard (and firm) against disbelievers. (The Holy Quran, Al-Mā'idah 5:55)  
[Publisher]

should show the Holy Prophet<sup>sa</sup> to him in a vision and thus authenticate my claim, or else he would show me the vision and bring the matter to a conclusion. This writing has not only surprised me, but all those who are in the know of the matter wonder that if Mīr Sahib really has the gift of being able to see the Holy Prophet<sup>sa</sup> whenever he wishes—and indeed, to enable others to see him as well—and to ask questions of him, why then did he pledge his allegiance to me without first getting confirmation from the Holy Prophet<sup>sa</sup>, and why did he continue to be among my devotees for ten whole years? It is strange indeed, that not once did the Holy Prophet<sup>sa</sup> visit him in a dream and admonish him as to why he had pledged allegiance to a liar, an impostor and an apostate, and why he was leading himself astray? Can anyone in his right mind conceive that a person who is able to see the Holy Prophet<sup>sa</sup>, as and when he wishes, and who consults him for advice and faithfully acts upon his instruction, would continue to be ensnared by an 'impostor' and a 'liar' for ten years? Is it conceivable that such a person should become the disciple of one who is an enemy of Allah and of His Prophet<sup>sa</sup>, and slanders the Holy Prophet<sup>sa</sup> and is doomed to fall into the deepest pit of hell? Even more unbelievable is the fact that Mīr Sahib spoke to some of his friends about his dreams in which the Holy Prophet<sup>sa</sup> had confirmed that this humble one was truly Allah's Vicegerent and the Reformer of the faith. Likewise, Mīr Sahib also

wrote letters to me in which he mentioned his dreams and affirmed the truth of my claim. Now, a judicious person can see that if Mir Sahib can see the Holy Prophet<sup>sa</sup> in his dreams, then whatever he saw earlier should also be credible, but if it is not credible and falls into the category of confused dreams, then subsequent dreams should also be considered unreliable. Readers can see how hollow is his claim of being fully empowered to meet the Holy Prophet<sup>sa</sup>. It is apparent from authentic *Aḥādīth* that when it comes to seeing the Holy Prophet<sup>sa</sup>, only such dreams will be considered free from Satanic influence in which he<sup>sa</sup> is seen in his true form. For [the possibility of] Satan appearing in the form of a Prophet is not only an accepted phenomenon, but it has actually happened. When the accursed Satan can appear in the likeness of God and in the manifestation of His throne, it is but a small matter for him to appear in the form of Prophets<sup>as</sup>. Even if we accept that a person did see the Holy Prophet<sup>sa</sup> in his dream, how are we to ascertain whether it was indeed the Holy Prophet<sup>sa</sup> himself whom he saw? Since people in this age are not informed about the true features of the Holy Prophet<sup>sa</sup>, and it is possible for Satan to adopt the unreal form of a person, therefore, the true indication for the people of the present age to know that they have actually seen [the Holy Prophet<sup>sa</sup>] in a dream is that such a dream should be accompanied by some extraordinary and special features to prove that the dream is

Divinely inspired. For example, if the Holy Prophet<sup>sa</sup> gives glad tidings of something before its occurrence, or gives news of some fated events before their actualisation, or tells in advance of the acceptance of certain prayers, or expounds such deeper meanings and subtleties of some verses of the Holy Quran as have not been written or published before, then no doubt such a dream be considered true. Otherwise, if a person were to claim that the Holy Prophet<sup>sa</sup> visited him in his dream and told him that such and such a person is undoubtedly a kafir and a *Dajjāl*, who would judge whether these were the words of the Holy Prophet<sup>sa</sup> or those of Satan, or whether or not the dreamer has himself cunningly fabricated the dream? If Mīr Sahib is really able to see the Holy Prophet<sup>sa</sup> in his dream, I would not like to put him to the trouble of showing the Holy Prophet<sup>sa</sup> to us; instead, if he can only prove that he has been visited by the Holy Prophet<sup>sa</sup> and furnishes an infallible proof thereof in accordance with the four signs stipulated above, I shall accept his claim. And if he is keen on the contest itself, then he should approach it in the forthright manner, as I have suggested in this journal. I do not believe that he sees the Holy Prophet<sup>sa</sup> in his dreams, let alone that he has the ability to show him<sup>sa</sup> to others. The first step in the trial is to determine whether Mīr Sahib is right or wrong in his claim of being able to see the Holy Prophet<sup>sa</sup>. If he is right, then he should publish some such dream or vision,

and should state that he saw the Holy Prophet<sup>sa</sup> and—as a sign of his visitation—the Holy Prophet<sup>sa</sup> told him such and such a prophecy, or told him of the acceptance of such and such a prayer, or revealed to him some hidden truths and subtleties. Thereafter, he is welcome to extend invitations for the purpose of showing the Holy Prophet<sup>sa</sup> in dreams. I am willing—in the interest of the truth—that Mīr Sahib should show this wonder of the Prophet's<sup>sa</sup> visitation to me as well. He is welcome to Qadian. We have a mosque here and I shall bear all the expenses of his travel and lodging. I wish to disclose to the readers that his claim is a mere empty boast and that he has nothing to show, and if he comes here he will be completely exposed. Any wise person can understand whether this person—who pledged allegiance to me and entered the company of my companions and, for ten years, continued to call me *Khalīfatullāh*<sup>46</sup>, Imam and Reformer of the faith, and narrated his dreams to the effect—is truthful in this claim.

Mīr Sahib is in a sorry state—may God have mercy on him. Let him await the fulfilment of the prophecies. Let him look at page 855 of *Izāla-e-Auhām* and also read carefully pages 396 and 635 of the same book. Let him await the fulfilment of the prophecy mentioned in my announcement of 10<sup>th</sup> July, 1887, which also contains the revelation:

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<sup>46</sup> Vicegerent of Allah. [Publisher]

وَيَسْأَلُونَكَ أَحَقُّ هُوَ. قُلْ إِي وَرَبِّي إِنَّهُ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ. زَوَّجْنَا كَهَالًا مُبَدَّلَ لِكَلِمَاتِي.  
وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ.

"They ask thee if this is true. Say, 'Yes, by my Lord, it is true and there is nothing you can do to stop it from coming to pass.' I have Myself tied thy nuptial knot with it. No one can change My Words. They will see the signs and turn away. They will not accept and they will say that this is indeed a deep deception and great magic."<sup>47</sup>

۱۱-۱۵-۲۳-۱-۲۸-۲-۲۹-۲-۲۶-۲-۱۳-۲۶-۲۸  
۱۱-۱۳-۲۲-۱۱-۱۶-۳۶-۲۶-۲۸-۱-۱۰-۱۳-۲۶-۲-۱  
۱-۱۰-۱۳-۲۳-۶-۱۳-۱۱-۲۳ ۲۳-۲۳-۵-۱-۶  
۲-۱۳-۱-۵-۶-۱-۲-۶-۱۳-۱-۱۶-۱۱-۲۳-۶-۱-۳۳-۶-۲۸-۵-۱۳  
۶-۱-۲۸-۲-۱۳

<sup>48</sup> والسلام على من فهم اسرارنا و اتبع الهدى

The benevolent well-wisher,

**Ghulam Ahmad of Qadian**  
27<sup>th</sup> December 1891

<sup>47</sup> The numerical figures and the drawing have been reproduced as they appeared in the original book. The figures read as follows:

28—27—14—2—27—2—26—2—28—1—23—15—11  
1—2—27—14—10—1—28—27—47—16—11—34—14—11  
7—1—5—34—23—34—11—14—7—23—14—10—1  
14—5—28—7—34—1—7—34—11—16—1—14—7—2—1—7—5—1—14—2  
14—2—28—1—7 [Translator]

<sup>48</sup> Peace be on him who fathoms our mysteries and follows the guidance.  
[Translator]

## Announcement

All sincere souls who have entered the fold of this humble one should know that the purpose of pledging allegiance is to dampen the worldly ardour, so that the heart is engulfed in the love of the Bountiful God and of the Holy Prophet<sup>sa</sup>, and to develop such a state of detachment that the Final Journey does not seem an unwelcome prospect. But in order to achieve this, it is necessary to stay in my company and to spend a portion of one's life in this cause, so that—if God Almighty so wills—through witnessing some definite signs, weakness, infirmity and tardiness may be overcome and perfect faith may be born, resulting in fervour and passionate ardour. One should always strive to achieve this goal and pray that God may grant this opportunity. Until this happens, it is essential to meet me now and then. *Bai'at* is devoid of all blessings and is a mere formality if one does not care to meet me. Since—due to physical inability, lack of resources, and long distances—it is not possible for everyone to stay in my company or to visit me a few times every year, and most hearts are not yet endowed with such ardent desire that they should bear the greatest troubles and hardships for the meeting, it seems appropriate, therefore, that three days of every year should be fixed for a gathering in which all my devoted followers should—God willing—be present, with the condition of health, time and absence of strong impediments. So, in my

opinion, these dates should be from 27<sup>th</sup> to 29<sup>th</sup> December. Hence, from this day, 30<sup>th</sup> December 1891, if we live to see the 27<sup>th</sup> of December, all our friends should, to the best of their ability, come and listen to Divine words and to join us in supplication for the sake of Allah. This gathering will be devoted to the exposition of such truths and spiritual insight as are necessary for the promotion of faith and certainty and spiritual understanding, and there will be special prayers and attention for the participants. And to the best of our ability we shall endeavour to supplicate at the threshold of the Most Merciful that He may draw them towards Him, may accept them and may bring about a pious change in them. An additional benefit of these gatherings will be that each year new entrants to the Jamā‘at shall, by being present on the fixed dates, get to know their brethren who had joined earlier. And these meetings will lead to progressive strengthening of the bond of mutual love and affection. Prayers for absolution will be offered for brothers who will have passed away in the interim, and supplications shall be made at the threshold of the Glorious God that He may unite all these brothers in spirit and banish all estrangement, dryness and differences from amongst them.

This spiritual convention will have many other spiritual benefits which will become manifest from time to time. Those suffering from paucity of means would be well-advised to plan ahead for attending this



*Jalsa*. If they lay by a small sum on a daily or monthly basis, through planning and saving, they will have enough provisions for the journey, and it will seem as if the journey was undertaken free of cost. Those who approve of the proposal should inform me now in writing so that a separate list can be made of those who are resolved, for the rest of their lives, to attend the gathering on the specified dates with all their heart and soul and with the greatest resolve—unless it is simply beyond their power and means to undertake the journey. May Allah grant a goodly reward to those who underwent the travails of travel to attend the convention which was held on 27<sup>th</sup> December 1891 for the purpose of religious consultations. May He reward every step they look upon this journey. Amen, Amen.

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### Notice

We have in stock some copies of the book *Fatḥ-e-Islam* and *Tauḍīḥ-e-Marām*, at one rupee each, and also some copies of the book *Izāla-e-Auhām*, at 3 rupees each. Postal charges are not included. Gentlemen who desire to buy these books should place an order addressed to the writer of this book at Qadian, District Gurdaspur, or acquire them from Mīr Nasir Nawab Sahib, draughtsman, Canals Department, Patyala, or from Maulawī Ghulām Qādir Faṣṭḥ Sahib, owner of the Punjab Press, Sialkot.