

## 4. Repentance of the venerable man of the newspaper *Chaudhveen Sadi*

In addition to other signs, there is also the following tremendously great sign which appeared recently from the Exalted God. Readers will remember that a certain venerable man, who is respected in the world in every way, being also a chief and a man of learning, had applied to me a hurtful saying, i.e. a verse of the *Masnawi* of Rumi which was published in the paper *Chaudhveen Sadi* (Fourteenth Century) in the month of June 1897. It is as follows:

“When God wishes to disgrace someone, He makes him inclined to disgrace the pure.”

Hence, because of the grief suffered by my heart, I offered prayer in regard to that venerable man, that either the Exalted God turn him towards apology and repentance or give him some warning. So God, out of His bounty and mercy, granted him guidance towards repentance and informed him by revelation that the prayer of my humble self concerning him was accepted and so also would be his pardon. Having received this revelation from God and having noticed the signs of fear, he wrote a letter of apology with much humility and meekness.

That letter, somewhat abridged, has even been published in the paper *Chaudhveen Sadi*, November 1897. However, because of that abridgement, many important matters have been omitted which provide proof of how the Exalted God accepts the prayers

of His servants, casts awe in their hearts, and manifests the signs of fear. Hence I consider it proper that I publish, with some necessary abridgements, that letter which had reached me. Another reason why this original letter of the said honourable one should be published is that I have read it out to many people and a large group has come to know of its contents, and many have even been informed about this through letters. Now when these people read the issue of the *Chaudhveen Sadi*, they are bound to wonder that what had been told to them verbally contained many points which were not in the published letter. It is also possible that some of my foolish opponents find the excuse to allege that I had added something on my own in a private letter. Hence it appears essential that this original letter should be published.

However, it should be remembered that the extent of abridgement in the letter of *Chaudhveen Sadi* is not anybody's fault. I had myself given permission for abridgement, but there has been some error in the use of that permission. Hence it is necessary to rectify it now. The object of writing all this account is that this also is a sign of God for my followers and all seekers of truth. And for the respected title holder, Sir Syed Ahmad Khan *sahib*, this is the third example for consideration as to how God, of eminent glory, accepts the prayers of His servants. The statement of the Syed *sahib* is absolutely correct that every prayer cannot be accepted, some are accepted. However I wish that the earlier writings of Syed *sahib* had been in conformity with this last writing.

It also should be remembered here that the said venerable man, whose letter is being reproduced below, is not an ordinary man. In fact, as far as I am aware, he is highly learned and among the scholars of the time. I have heard from many people that he also receives revelation, and he has also mentioned his revelation in this letter. In addition to all this, that venerable man belongs to the respected chiefs and feudal lords of the Punjab and has also held an important government post from the

British government for a long time. Since this much has also been mentioned in the issue of *Chaudhveen Sadi* regarding the rank and position of this venerable gentleman, so the same has been written here also. The letter of apology which the said venerable one wrote to me on 29th October 1897 and whose gist was published in the *Chaudhveen Sadi*, I reproduce below because of the reason mentioned above and after omitting certain sentences. It is as follows.

***Reproduced according to the original***

**“The offender of the newspaper *Chaudveen Sadi*”<sup>1</sup>**

In the name of Allah, the Beneficent, the Merciful

My master and my friend, *assalamu alaikum wa rahmat-ullah wa barakatu-hu*

A sinner, admitting his wrong doings, (through this humble letter) presents himself (so to say) at the blessed place of Qadian and pleads for your mercy.

This sinner had been granted respite from 1st July 1897 to 1st July 1898. Now he declares himself an offender against you *in the heavenly kingdom*. (At this stage it was revealed to me that just as your *prayer was accepted*, similarly, my petition and humility have been accepted and I have been granted *pardon and release* by your exalted eminence). I do not need to offer any more excuses now. However, I must submit this much that from the beginning I had been enquiring very thoughtfully about this claim of yours. My enquiry was based on *truth and sincerity*, so much so that I reached the level of 90 percent belief.

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1. The esteemed venerable gentleman had written this caption at the head of his letter. Since this heading is full of humbleness which, because of its utter humility, makes man a recipient of Divine mercy, hence I have copied this exactly as it appeared in the original letter. — *Author*.

1. Your Arya opponents belonging to your town bore witness that you had been truthful and pious since childhood.
2. Since youth, you had been constant in spending all your time in the worship of the One God, the Ever-Living. "Allah never wastes the reward of the doers of good."
3. The beauty of your exposition appears clearly to be outstanding among all the Godly scholars. In all your books there is a living spirit ("In it there is guidance and light").
4. Your mission does not lead to any disorder or rebellion against the present government (which, in view of all the circumstances, deserves obedience and gratitude). "Indeed Allah does not like mischief in the earth."

So much so that many of my kind friends with whom I always used to argue about your affairs addressed me with the ..... epithet.

Then, with all this, why did that verse of the *Masnawi* come from my lips? The reason for this was that, when I went to Lahore, I came to know through my reliable friends (with whom I used to hold discussions earlier) that you have done such things that no believer will have any hesitation in opposing your views.

1. You have claimed to be a messenger (*rasūl*) and at the same time you have also laid claim to be the last of the prophets (which words would inflict a grievous hurt on the heart of a true Muslim, as to how can someone else rightfully claim the honour of being the last prophet which had been bestowed from the court of Allah on Muhammad, the Arabian, may blessings of Allah be upon him and his community — my soul be your sacrifice, O Messenger of Allah).

2. You have said that the Turks would be destroyed and their Sultan would be killed ignominiously, and the Muslims of the

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world would entreat you to appoint a sultan for them. This was a terrible prophecy foretelling destruction for the Muslim world. For, all the holy places existing since the Lord God's old and new covenants are today under the care of the Turks and their Sultan. It is inevitable and certain that in case of subjugation of the Turks these places shall be lost. This thought presents a dreadful and dangerous scene because in such an event it will become obligatory on every Muslim of the world to offer the sacrifice of his life and property to save these shrines from impure hands. What a time of catastrophe and trial shall afflict the Muslims! Either they have to bid farewell to their families, homes and dear motherland and set out towards those holy shrines, or wash their hands of that everlasting and eternal life of faith — "Our Lord, impose not on us afflictions which we have not the strength to bear, and pardon us, and grant us protection!"

This is the secret why the Muslims love the Turks, because in the latter's welfare lies their religious and worldly welfare, otherwise the Indian Muslims are under no special obligation to the Turks. Rather, we have a strong grievance that during our entire destruction of the last century (when the Indian Muslims were being annihilated by the Marhattas and the Sikhs) they did not take notice of us at all. For this our thanks are due only to the English rule whose government delivered the Muslims from this. Hence the special cause of our sympathy is only the one stated above.

This gave rise to the thought in the heart that, at the time of this utmost affliction, it would have been the duty of a true leader of the Muslims that he should have saved the community from this disaster by offering humble supplications before God. Were the Turks more sinful than the son of Noah, that instead of interceding with God on their behalf they were, on the contrary, subjected to such ridicule?

3. Further, that your exalted self has used in your books highly derogatory words about Jesus that were not worthy to be

applied to one who is exalted in the Divine court, whom God has called His spirit and word, who has been described as “worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah)”. Then how could he be insulted and ridiculed?

My heart was full of these misgivings, and I was again busy investigating as to how far they were true, that suddenly there appeared your announcement concerning the Turkish envoy, and spontaneously the verse from *Masnawi* came out of my mouth (without any other words), at which you were grieved (and you should have been grieved).

1. As for the claim to messengership, I had been satisfied by my personal reading of *Izāla Auhām*, and further by your speech presented before the Conference of Religions at Lahore, which was spiritual and life-giving to the dead hearts, that this was merely a false accusation and slander levelled against yourself by someone.

2. Concerning the Turks I was satisfied by the very same announcement of yours (about my submission of claim). All your criticism was necessary and appropriate.

3. The accusation concerning Jesus was also found to be baseless. Whatever you have written concerning Jesus was by way of refutation, like a Muslim poet who, while confronting a Shia, writes about Hazrat Ali:

“That young man with twisted moustaches, Thoughtful about war and fray, His heart much inclined towards caliphate, But Abu Bakr came in the way.”

Even then, if your honour had not acted thus, it would have been commendable in my opinion. “Argue with them in the best manner...”

However, apart from these points, my heart trembled and a voice came from it, saying: Get up and be quick in asking forgiveness, lest you become one who fights the friends of God.

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The Beneficent God is all mercy: “He has ordained mercy on Himself”. When He inflicts chastisement on the people of the world, the cause is His displeasure with His servants: “Nor do We chastise until We raise a messenger”. Your affair is with God, then who can interfere in a Divine mission? There came to mind the admonition contained in that great, last Book of God, in the story of the believer from the people of Pharaoh, namely, that one must not be so bold and take the initiative to falsify those who lay claim to Divine mission, nor should they be denied. “If he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that [punishment] which he threatens you with.”

But this did not just remain a thought in my heart. In fact, its external effect began to be felt. Some such foundations began to be laid externally of which (I seek refuge in Allah) I began to be the fulfilment (that is, the signs of fear appeared).

It is almost fourteen hundred years that these words were said by an exalted man of God regarding the people of my race. ... What then? Is it intended to make nature as “scattered motes” (I turn to thee, O Lord) that I should take no notice of hearing the same expression from the mouth of another exalted one of God?<sup>2</sup>

So these visible fears flew before my eyes while writing this letter (I shall describe these in detail some other time). However, at present, I, the guilty one, stand before you like a sinner and ask forgiveness. (I have no hesitation even to appear personally, but because of certain circumstances I deserve to be excused from actual appearance). Perhaps I might come before July 1898.

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2. *Publisher's Note:* The writer of this letter belonged to a community descended from the pre-Islamic rulers of Persia, and he is referring here to the Holy Prophet Muhammad's words of condemnation spoken against those rulers when they rejected his message. The writer says that he does not want to repeat the example of his forefathers by opposing another man of God, i.e. Hazrat Mirza.

I hope that the Divine Court will also move you to grant the judgment of conciliation, for it says: "He [Adam] forgot, and We found in him no resolve [to commit sin]". It is also a principle of the law that a crime which is not committed wilfully and intentionally deserves conciliation and pardon. "So pardon and forgive, surely Allah loves the doers of good".

I am the one who offended against you, you honour,

*(Signature of the venerable man)*

Rawalpindi, 29th October 1897.

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This is the letter of the said venerable man, which I have published after deleting certain words implying humility and disgrace. In this letter he admits that he had received revelation concerning acceptance of prayer of my humble self. Further, he also admits that he witnessed external signs of fear too which was the main cause of striking terror in his heart, and he saw the signs of acceptance of prayer. Here it is worth mentioning that whatever was conditionally stated about Deputy Atham completely resembles what was stated about this venerable man. That is to say, that just as in the prophecy of punishment of the former a condition had been included, so also was there a proviso in this latter one. The difference between these two men is this. This venerable man had the light of faith in him and the blessing of love of truth was in his nature. Hence, after seeing the signs of terror and receiving revelation from the Exalted God, he did not desire to conceal it. And with the utmost humility and lowliness that is possible for a human being, he tendered his apology after clearly writing all the facts. But Atham, as he was deprived of the light of faith and the essence of virtue, so in spite of suffering tremendous fear and terror he did not receive this blessing. And after having admitted fear, he, by way of false accusation, ascribed that fear to imaginary attacks attributed to me, which were only a scheme of his mind.

The truth is that for fifteen months, that is within the prescribed term [of the fulfilment of the prophecy], he never said that I or anyone from my followers had attacked him. If a murderous attack had been made on him from our side, then it was only right that, within the prescribed time limit, when he was attacked, he should have at once raised the alarm and informed the authorities. Even if he had been attacked just once from our side, can anyone believe that, at the time of that attack, there would have been no commotion among the Christians? Then considering that Atham made this statement after the expiry of the term, that he had been subjected to three murderous attacks at different times and places, i.e. one at Amritsar, one at Ludhiana, and one at Ferozepur, can any fair-minded person understand that in spite of these three attacks with intent to murder, Atham and his son-in-law who was an extra Assistant Commissioner [in the civil service] and all his community would have remained quiet and not asked for any remedial steps whatsoever against the attackers, and done not even the least which is to have the news published in the newspapers and caused a hue and cry, or acting very leniently at least asked for my costly bail by the authorities according to law? Will any mind believe that there were three attacks from my side and yet Atham and his community all remained silent, so much so that the news did not emerge outside? Can any sensible person accept these things, especially when a proof of my attacks would have entirely exposed my prophecies and the Christians would have gained an outstanding victory?

Hence Atham levelled these false accusations because his fear and anxiety within the prescribed term had become known to everybody. He was dying of fear. It is also possible that these signs of fear became manifest to him just as they had become manifest to the people of Jonah. In short, he took advantage of the condition in the revelation, but out of love of the material world he concealed the evidence and did not take the oath. And by not filing a suit he also made it clear that he was definitely in fear of the wrath of God Almighty and the greatness of

Islam. Consequently, after concealing the testimony he died soon, according to the second revelation. Anyhow, the case of this fortunate and blessed venerable man entirely resembles the case of Atham and throws light on it.

May the Exalted God *pardon* the fault of this venerable man and *be pleased* with him. I am pleased with him and *pardon* him. Every person belonging to our Movement ought to *pray in his favour for his betterment*. O Allah, guard him from calamities and trials; O Allah, protect him from unpleasant things; O Allah, have mercy on him, and You are the Most Merciful of the merciful ones! Amen! again, Amen!

The writer, the humble, Mirza Ghulam Ahmad,  
from Qadian, 20th November 1897 C.E.