

A brief sketch of my life

From the Urdu book *Kitāb al-Bariyya*

by

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*Founder of the Ahmadiyya Movement in Islam,
Mujaddid and Promised Messiah*



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The *Ahmadiyya Anjuman Isha'at Islam* (Ahmadiyya Association for the Propagation of Islam) was founded at Lahore, Pakistan, in 1914 by the prominent followers of Hazrat Mirza Ghulam Ahmad. It exists to promote a liberal, tolerant and peaceful picture of Islam, as found in the Holy Quran and the life of the Holy Prophet Muhammad. It has published a vast quantity of highly-regarded literature on Islam in various languages, and has branches and members in several countries.

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Publisher's Preface

In this book we present an English translation of a complete section of the book *Kitāb al-Bariyya* written by Hazrat Mirza Ghulam Ahmad. He has devoted this section,¹ which constitutes about one-third of the volume of the entire book *Kitāb al-Bariyya*, to an account of his life, mission, claims and work.

The first draft of the translation of the complete book was prepared painstakingly by a highly learned, senior member of the Lahore Ahmadiyya Movement in Lahore, Pakistan. It was then passed to me for revision and finalization. Due to the length of the book, it was decided to publish this particular section first, as it also happens to constitute a separate, self-contained study. While I was carrying out the revision work, it was also serialized in *The Light & Islamic Review*, the journal of the publishers of this volume.

In the translation we have tried to be as close and faithful to the original as possible, while also adhering to the important requirement of using simple, clear and modern English idiom.

In a few places where additional words were required in the translation to make clear the meaning of the original, these words have been given within *square brackets*, thus: []. In some cases it was necessary to show the actual words used in the original text, along with their translation. At such places we have employed *round brackets*, thus: (), to enclose either the original text or the translation, as appropriate in a particular case.

1. In the original Urdu book this section runs from page 129 to 272, occupying the lower part of each page.

When transcribing Arabic terms in English letters, diacritical marks of transliteration (for example, as in \bar{a} or \bar{i}) have not been used in familiar words such as *Quran*, *Hadith*, etc. Their use is restricted to lesser-known words, other necessary cases, or when quoting longer expressions. In a non-reference work of this kind, full transliteration is not essential for all Arabic terms, and may even be confusing for most readers.

The division of this book into chapters and the insertion of chapter headings and other sub-headings has been done in this translation for the facility of readers. The original work does not contain these divisions or headings.

In this translation, those footnotes which we have labelled as *Author's Note* are the footnotes occurring in the original work. All other footnotes have been added in this translation. Some of these additional footnotes merely provide references to exact places in source works such as the Holy Quran that the author has referred to in the text. Other footnotes consist of short explanatory comments by the translator, and these are clearly signed with the word *Publisher*.

In this book the reader will find Hazrat Mirza Ghulam Ahmad's own account of his early life and experiences, and the effect of these upon him, giving this writing a 'human interest' element. There is, moreover, his own explanation of his claims and mission. We hope that readers will benefit from and enjoy the authenticity, conviction and flavour which can only be conveyed by this great saint's own writing.

Zahid Aziz, Dr.
Nottingham
England
November 1996.

1. Introduction

I have made it clear many a time that God the Most High has sent me at the head of the fourteenth century¹ for the reformation of the people, bearing the name *Promised Messiah* and has granted me heavenly signs. I consider it appropriate to set down some of my biography in this book;² perhaps some seekers of truth may derive benefit by pondering over it.

By a happy coincidence, one Haji Muhammad Ismail Khan, chief of Datavali, recently requested me by letter to write my biography briefly for inclusion in a newly compiled book of his, and also to explain in it my claim and the arguments bearing upon it. Therefore, I consider it proper to reproduce here my reply for general benefit. With introductory remarks, it is as follows.

My brief biography and objects of my mission

I have presently received a letter from Haji Muhammad Ismail Khan, chief of Datavali, along with a printed request, in which he has expressed his intention of compiling a book containing notes about famous personalities of India, including Punjab, from all walks of life. For this reason, he has asked me also for my biography. I too considered it proper to write something for general benefit in accordance with his request, and to set down in writing for publication in his book something about the

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1. The 14th century *Hijra* covered the period 1883–1979 C.E. (*Publisher.*)
 2. The book referred to is *Kitāb al-Bariyya*, within which this life-sketch appeared as a long marginal note. (*Publisher.*)

history of my family, about my own life and about my claim to be the Messiah and the arguments in support of the claim. But the requirement of brevity, which he has applied to his work, does not allow sufficient scope to fulfil this purpose. Hence as far as necessary, I wish to write this article in some detail. I hope the respected Khan *sahib*, having regard to my labour and toil of a few days, and looking at the value of the work, will not refrain from including it fully and in its entirety.

Purpose of biography.

It is clear that unless the events of a man's life are sketched by drawing a full picture, a few brief lines cannot benefit the public, nor can any reliable result be achieved by writing them. The real purpose of biography is that the contemporaries or the future generations, by pondering over the events of the lives of those people, follow something of their example of morals, courage, righteousness and piety, knowledge and wisdom, work for the cause of the faith, service of humanity, or some other kind of praiseworthy achievement. Or at least this, that having come to know of the lives of the great persons of the nation, they should be so convinced of the grandeur and dignity which has always marked the stalwarts of Islam that they are able to present this before the adversaries in defence of the community. Or that they may form an opinion about the status of these people and their truthfulness or otherwise.

It is obvious that for this purpose everyone needs to know a somewhat detailed account of events. Many a time it happens that someone starts reading about the events of the life of a famous person in his biography very eagerly, and is full of the urge to derive some benefit by learning about all his circumstances. Then, if it so happens that the biographer has been content with being very brief and has not presented the life sketch in clear detail, the reader becomes thoroughly disgusted and disheartened, and very often he criticises such a biographer in his heart. In fact, he has a right to raise such an objection because at that time, due to overwhelming eagerness, he is like

a starving man before whom is placed a tray of delicious food, but just as he takes a morsel the tray is taken away.

Hence it is the duty of those esteemed men who take up the pen to write biographies that, in order to make their work widely useful, popular and well-liked by the people, they should write the life-events of famous people in such detail, with patience and magnanimity, and present their lives so completely that the reading becomes a substitute for meeting. So if such an excellent narrative makes someone spend time profitably he might also offer prayers for the success of that biographer in the world and the hereafter. Students of history know very well that this is exactly what has been done by those revered scholars who have written the biographies of the outstanding personalities of the nation with noble intentions and for the public good.

2. Family history

Now my biography is as follows. My name is Ghulam Ahmad, my father's name was Ghulam Murtaza, my grandfather's name was Ata Muhammad, and my great-grandfather's name was Gul Muhammad. And as has been related, our race is *Mughal Barlās*.¹ It transpires from the old documents of my forefathers, which are still preserved, that they migrated to this country from Samarqand, and with them were approximately two hundred persons comprising their subordinates, servants and family.

Settlement in Qadian.

They entered this country like a respectable noble and settled at the site of this village, at that time a wilderness, situated at a distance of approximately fifty *kos*² north-east of Lahore. They inhabited it and named it *Islāmpur* which later on came

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1. *Author's note:* It was seventeen or eighteen years ago that I came to know from repeated revelations of God the Most High that my forefathers were of Persian origin. I included all those revelations at that very time in the *Barāhīn Aḥmadiyya*, Part II. One of those revelations about me is this: *Khudhu-t-tauḥīd at-tauḥīd yā abnā' al-fāris*, i.e., "O sons of Persia, hold on to Unity [of God], hold on to Unity". A second revelation about me is this: *Lau kāna-l-īmān mu'alaq-an bi-l-thurayya la-nāla-hu rajul-un min fāris*, i.e., "Had faith gone up to the Pleiades, this man of Persian origin would have gone there and got it". Then there is a third revelation about me: *Inna-l-adhīna kafarū radda 'alai-him rajul-un min fāris shakara-llāhu sa'ya-hu*, i.e., "This man of Persian origin has refuted the religions of those who disbelieve; God is thankful for his efforts". All these revelations show that our original ancestors were Persian. *And the truth is what Allah has manifested.*
 2. A *kos* is an old, unstandardized measurement of distance, and is considered to be slightly less than two miles. (*Publisher.*)

to be known as *Islāmpur Qāḍī Mājhi*. Gradually people omitted the word *Islāmpur*, and *Qāḍī Mājhi* became just *Qāḍī*. Then ultimately it became *Qāḍī*, from which it was then distorted into *Qāḍiyān*. The reason why it was called *Qāḍī Mājhi* has been explained to be that this entire area which is about 60 *kos* in length was called *Mājhaḥ* in those days, probably because of the abundance of buffaloes in the land which are called *mājhi* in the Hindi language. Further, since our ancestors, in addition to the estate of the villages, had also been assigned the rulership of this entire territory, they became known as *Qāḍī*.

I have no knowledge why and for what reason our ancestors came to this country from Samarqand, but it is indicated by the documents that in that land too they were respected chiefs and belonged to the house of the rulers and that they had to leave the country because of some strife and dispute in the nation. On arrival in this country they were awarded many villages as estate by the king of the time. Consequently, a permanent state of theirs was established in this vicinity.

Great-grandfather's time.

In the early Sikh period my great-grandfather, Mirza Gul Muhammad, was a renowned and well-known chief of this area, owning at that time 85 villages. Many villages went out of his possession due to repeated attacks of the Sikhs. Yet he was so brave and generous that even out of such a small number he had given several villages, out of benevolence, to some Muslim chiefs who had been victims of discord, which are still in their possession. In short, in that period of anarchy in the land, he was a sovereign chief in that vicinity. Invariably about five hundred men, sometimes more, sometimes less, were fed from his table. Also there lived with him about one hundred learned men, pious persons, and knowers of the Holy Quran by heart, who had been granted sufficient stipends. In his court there was, frequently, much talk of the word of Allah and the Prophet. None among his workers and associates neglected prayer, so much so

that even the women who worked the grindstone said their five daily prayers and the *tahajjud* prayer.

High, noble qualities of Mirza Gul Muhammad.

The respectable Muslims of the vicinity, who were mostly Afghans, had given to Qadian, then known as Islampur, the name Makka because in that time of upheaval this town was a blessed refuge for every Muslim. In most other places there prevailed unbelief, wickedness and injustice, but Qadian radiated the fragrance of Islam, righteousness, moral purity and justice. I have personally seen people who lived close to that period describing Qadian to be in such fine condition as if it was at that time a garden in which were planted hundreds of defenders of the faith, the pious, the learned, and extremely noble and brave men. In this area events are well-known which show that the late Mirza Gul Muhammad was one of the most venerable of the spiritual leaders of the time and worked miracles and extraordinary feats. In order to keep his company, many men of God, righteous ones and scholars had assembled in Qadian. Most curiously, many of his miracles are so well-known that a large number of the opponents of Islam also have been bearing witness to them.

In short, besides rulership and leadership of the state, he was highly renowned for his honesty, righteousness, manly bravery, lofty ideals, defence of the faith and concern for the welfare of the Muslims. The participants of his assembly, one and all, were righteous, of good character, had a sense of honour for Islam, avoided transgression and wickedness, and were brave and dignified. So much so that I have heard many a time from my late father that once a minister of the Mughal government, known by the name of Ghias al-Daula, came to Qadian and witnessed Mirza Gul Muhammad's way of statesmanship, sharpness of mind, resolve, enterprising spirit, firmness, intellect, understanding, defence of Islam, passion for support of the faith, piety, purity and dignity of court, and found his small court consisting entirely of very sober, wise, virtuous and brave

men. Then, with tearful eyes, he said: “Had I known earlier that in this wilderness there is a man of the Mughal house possessing the necessary qualities of statecraft, I would have tried to save the Islamic kingdom by placing him on the throne of Delhi during the period of inaction, incompetence and impropriety of the Chughtai kings.”

Teaches noble lesson on death-bed.

At this point, it would not be without benefit to record that my great-grandfather, Mirza Gul Muhammad, died of hiccough along with other ailments. At the height of the disease, the physicians all agreed that if alcohol was used for a few days for this disease it would probably help. But they did not have the courage to say it to him. At last some of them mentioned it to him gently. He said: “If God the Most High intends to heal there are many other medicines created by Him; I do not want to use this filth, I am content with the decree and fate ordained by God.” At last he died of the same illness a few days later. Death was destined but his way of righteousness became a permanent memorial, that he had preferred death to taking alcohol.

What does man not do to escape death? But he preferred death to committing a sin. Pity be on those lords, aristocrats and rulers who, in this short life here, neglecting entirely their God and His commands, and cutting off all connections with Him, indulge in sin to their heart’s content by drinking alcohol like water. Thus making their life filthy and unclean, they lose even the natural span of life and die sooner by falling victim to some dreadful ailments, leaving behind a most sordid example for posterity.

Time of grandfather.

Now the gist of it is that when my great-grandfather died, my grandfather, i.e. his noble son Mirza Ata Muhammad, succeeded

him.³ During his time, the wisdom and purpose of God so ordained that the Sikhs were victorious in battle. My late grandfather made elaborate arrangements for the security of his state but as destiny and fate did not favour his aims he failed and none of his plans succeeded. By and by, the Sikhs kept taking control of the villages of our estate till the late grandfather was left with only one, Qadian. At that time Qadian was a small fortress town, with four towers in which the fighting men were stationed. There were a few guns, and the rampart was about twenty-two feet high and so wide that three carts could easily move abreast on it.

Qadian captured by Sikhs.

It so happened that a group of Sikhs called Ram Garhia first entered Qadian by getting permission through deception and then took possession of it. At that time our elders suffered great destruction and like the Israelites they were made captives, all their property and possessions being looted. Several mosques and fine houses were razed to the ground. Gardens were destroyed out of ignorance and bigotry. Some mosques, one of which is still occupied by the Sikhs, were converted into Sikh temples. That day a library of our elders was also burnt. It contained five hundred manuscript copies of the Holy Quran which were burnt utterly disrespectfully. At last, after some thought, the Sikhs ordered our elders to leave. Consequently, all men and women were boarded in carts and turned out. They took refuge in a state of the Punjab. Shortly afterwards, according to the plan of the same enemies, my grandfather was poisoned.

3. *Author's note:* My family tree is as follows: My name Ghulam Ahmad, son of Mirza Ghulam Murtaza, son of Mirza 'Ata Muhammad, son of Mirza Gul Muhammad, son of Mirza Faiz Muhammad, son of Mirza Muhammad Qa'im, son of Mirza Muhammad Aslam, son of Mirza Muhammad Dilawar, son of Mirza Allah Din, son of Mirza Ja'far Baig, son of Mirza Muhammad Baig, son of Mirza Abdul Baqi, son of Mirza Muhammad Sultan, son of Mirza Hadi Baig, the progenitor of the family.

Return to Qadian in father's time.

Then, during the last days of the rule of Ranjit Singh, my late father, Mirza Ghulam Murtaza, returned to Qadian. The said Mirza *sahib* received back five villages out of the villages of his father. For, during this period, Ranjit Singh had, by subjugating most of the other smaller states, established a big state of his own. Thus all our villages had also come under the control of Ranjit Singh. His rule had spread from Lahore to Peshawar, and on the other side up to Ludhiana. In short, our old state having been eradicated, we were in the end left with only five villages. Still, in view of being an old established family, my father Mirza Ghulam Murtaza was a well-known chief in this vicinity. He was always invited to the court of the Governor General, as belonging to the rank of chiefs who were entitled to a seat in court. In 1857 C.E.⁴ he served the British government by providing fifty horses, purchased out of his personal funds, along with fifty riders, and promised to give similar help to the government in future too whenever needed. He received letters of commendation from British government officials of the time, wishing him well, in view of services rendered. Sir Lepel Griffin too has mentioned him in his book *History of the Punjab Chiefs*. In short, the authorities were well-disposed towards him. Many a time the officials of the day, such as deputy commissioner or commissioner, would call at his house to meet him for his consolation.

This, briefly, is an account of my family. I do not consider it necessary to prolong it much.

4. References to the year 1857 indicate the famous uprising in India against British rule which took place in that year. (Publisher.)

3. Early life

Now an account of my own life is as follows. I was born¹ towards the last days of Sikh rule in 1839 or 1840 C.E. In 1857 I was sixteen or seventeen years old; my beard and moustaches had not yet started growing. Before my birth my father had suffered terrible hardships. Once he travelled through India on foot. But at the time of my birth his straitened circumstances had changed to affluence. It is the mercy of God, the Most High, that I did not see anything of his time of hardship. Nor did I receive anything of the rulership and government which my forefathers possessed. On the contrary, like Jesus, who was a prince in name only because of descent from David, and had lost all means of kingdom, so also for me it can only be said in words that I am a descendant of such chiefs and rulers. Perhaps this happened so that in this respect too there should be a similarity with Jesus. Although I cannot say like Jesus that I do not even have a place where to lay my head, nonetheless I know that all the rulership and authority of our ancestors was taken away, and by my time that state of affairs came entirely to an end.

This happened so that God the Most High might establish a new order, as there has been a revelation from that Glorified One mentioned in *Barāhīn Aḥmadiyya*: *Subḥān Allāhu tabāraka wa ta'ālā zāda majda-ka yanqaṭi'u ābā'a-ka wa yabda'u min-ka*, i.e., “God of great blessings, High and Pure, has exalted your dignity more than that of your family; from now on, the

1. *Author's note*: I was born as a twin. A girl born with me died after a few days. I think that in this way God the Most High entirely removed from me the essence of femininity.

mention of your ancestors will be cut off and God will begin with you.” Similarly He gave me the following good news: “I shall bless you, and bless you greatly, so much so that kings shall seek blessings from your garments”.

Education.

Reverting to the previous sequence of events, I record that my education in childhood took place as follows. When I was six or seven years old, a teacher of Persian was employed for me who taught me the Holy Quran and a few Persian books. The name of this venerable man was Fazl-i-Ilahi. When I was about ten years old, an Arabic-knowing *Maulavi sahib* (Muslim religious teacher) was appointed for my instruction whose name was Fazl-i-Ahmad. I feel that since my education was the very beginning of the bounty (*fazl*) of God the Most High, hence the first word in the names of these teachers was also *fazl*. The said *Maulavi sahib*, a devoutly religious and esteemed man, taught me with great care and diligence. Under him I studied some books of Arabic grammar and rules of syntax of the language. Subsequently when I was seventeen or eighteen years old, I had occasion to study for a few years under another *Maulavi sahib* by the name of Gul Ali Shah. My father had employed him also, and appointed him to teach in Qadian. From this latter *Maulavi sahib* I received education in the established branches of knowledge such as grammar, logic and philosophy, to the extent that God the Most High had willed.

I read certain books on medicine from my father who was a very competent physician in the practice of [traditional] medicine. In those days I was so much absorbed in the study of books that it was as if I was not living in this world. My father frequently instructed me to reduce my reading of books because he was afraid, out of great concern, in case my health should suffer. Besides, it was also his intention that I should give up this diversion and join him in his cares and anxieties. This was what happened at last.

Pursuit of father's legal cases and farming work.

My father had filed suits in the British administered courts to recover the villages of some of his ancestors. He set me also to pursue these cases and I remained engaged in these affairs for a long time. I regret that much of my precious time was wasted in these meaningless disputes. Along with this, my father placed me in charge of agricultural matters. I was not a man of such temperament and nature and as a result I was often the object of my father's displeasure. He was extremely sympathetic and kind to me but he wanted to make me deal with people like a man of worldly business, but I was by nature thoroughly averse to such a type of dealing. Once a commissioner wanted to come to Qadian and my father insisted that I should go a distance of two or three *kos* to welcome him. But my temperament greatly abhorred it and I was also unwell, so I could not go. This also became a cause of his displeasure. He wanted me to be absorbed in worldly affairs every moment, which I could not do.

Still I think that I had devoted myself to the service of my father sincerely, not for worldly gain but merely to obtain Divine reward for obedience. At the same time I was engaged in praying for him. He believed from the bottom of his heart that I was acting out of the teaching to do good to parents. Many a time he used to say: "It is only out of mercy that I am drawing the attention of this son of mine towards worldly affairs, but I know that what he is inclined towards, that is, towards the religion, that is the right and true way; while we are only wasting our lives."

Short period in official service.

Similarly, during the time I was under his care, a few years of my life were spent in government employment, which I detested. At last, as my separation weighed heavily on my father, so on his order, which was exactly what I wanted, I resigned and relieved myself of that service which I did not like, and came back again to my father.

This experience taught me that the majority of those in official service lead a most unclean life. Among them there must be very few who fully adhere to fasting and prayers, and are able to save themselves from those unlawful pleasures which confront them by way of trial. I was always astonished to look at them, finding most of them to be people whose innermost desires were entirely limited to the gain of money and possessions, whether acquired lawfully or by illicit means. Many of them exerted themselves, day and night, only for the goal of worldly progress in this short life. I found very few people among those in official service who, by merely remembering the greatness of God the Most High, possess the high moral virtues of meekness, generosity, chastity, lowliness, modesty, humility, service of mankind, inner purity, lawful earning, truthful speech and abstinence from wrong-doing. On the contrary, I found many of them to be the devil's brethren in arrogance, waywardness, neglect of the religion and all kinds of other low morals. Since it was according to Divine wisdom that I should have experience of all kinds and manner of human beings, hence I had to live in all sorts of company. In the words of the author of the *Masnavi of Rumi* I spent all those days in intense revulsion and pain:

“I was distressed by all the companies I associated myself with, good ones and bad ones,

“Every one thought that he was my friend, but did not seek the secrets of my heart.”

Return home.

When I returned to the service of my late father, I became engaged as before in the same agricultural work. But most of my time was spent in pondering over the Holy Quran and the perusal of commentaries [of the Quran] and Hadith. Many a time I used to read out from those books to my revered father. Because of his failures, my father was frequently despondent and sad. In pursuing court cases he had spent some seventy

thousand rupees, the result of which was ultimately failure. For, the villages belonging to our ancestors had gone out of our possession a long time ago, and their recovery was a vain thought. It was due to this frustration that my late revered father spent his life in a very deep whirlpool of despondency, sorrow and distress. Observing those circumstances gave me the opportunity to produce a change for the good in myself, because the picture of the miserable life of my revered father taught me the lesson to lead that selfless life which is free from worldly pollution.

Although the revered Mirza *sahib* still had possession of a few villages, and some annual grant had also been allocated by the British Government, and there was also the pension from the period of service, yet it was nothing compared to what he had experienced in the past. That is why he was always sorrowful and grieving. Frequently he would say that if he had exerted himself for religion as much as he had exerted himself for sordid worldly gain then he might have become a saint of the age. He used to recite this poetic verse often:

“Life has been spent, there remains nothing except a few days; It is better that I should spend whole nights in the remembrance of Some One [i.e. God].”

I saw many a time that he would tearfully recite a verse composed by himself, and it is this: *O Friend of every friendless one, from your door I do not expect that I would go disappointed.* Sometimes he used to recite this verse of his own with much feeling: *I swear by the tears of the eyes of the lovers and the dust of the foot of the Beloved; My heart burns in blood for Some One.*

Towards the close of his life, he was daily getting more and more overwhelmed by the disappointment of having to appear empty-handed [of good deeds] before the Powerful and Glorious God. Again and again, he used to say regretfully: “I wasted my life in vain for the pointless disputes of the world.” Once my revered father related the following dream. “I saw the messenger

of Allah, on whom be peace and the blessings of Allah, coming towards my house with great glory, like the coming of a majestic king. Then I ran towards him for his reception. When I drew near, it occurred to me that I should make an offering. So I put my hand in my pocket, but it contained only one coin. When I looked carefully, I found even that to be a fake. On this my eyes were filled with tears. Then I woke up.” Then he himself gave the interpretation that where there is worldliness, the love of God and the Messenger has the value of counterfeit money. He used to say that, as with him, the last part of his father’s life was also spent in nothing but distress, sorrow and grief, and whatever he tried to do resulted in failure. He also used to recite a verse of his father, i.e. my great-grandfather, one line of which I have forgotten but the other is this: “When I make a plan, destiny laughs over it.”

Father’s death.

This sorrow and pain, which he felt, intensified in old age. It was with this in mind that, about six months earlier, my revered father built a mosque in the centre of this village, which is the central mosque of this area, and expressed the following as his will: “I should be buried in a corner of the mosque so that the name of God, the Honourable and Glorious, would always reach my ears, and perhaps it might turn out to be the source of my pardon.” It so happened that the day the construction of the mosque was completed in all respects, and perhaps only a few bricks of the floor remained to be fixed, my revered father, after being ill for only a few days, died of dysentery. He was buried in the very corner of this mosque where he had stood and indicated the spot. O Allah, have mercy on him and make him enter the garden, Amen! He was about eighty or eighty-five years old.

His words of remorse as to why he wasted precious time for the sake of the world are still heart-rending for me. I know that every person who seeks the world will at the end of his life carry this regret with him. Anyone who cares to understand, let him understand.

4. Spiritual experiences

I would have been about thirty-four or thirty-five years old when my revered father died. I had been told in a dream that the time of his death was nigh. When I had this dream I was at Lahore. Then I hurriedly returned to Qadian and found him suffering from dysentery. But it was not at all expected that he would die on the second day after my arrival. For, the intensity of the disease had subsided and he used to keep sitting up entirely by his own strength.

The next day, at the heat of noon, all of us relatives were present in his service when the Mirza *sahib* told me out of kindness to take a little rest at the time because it was the month of June and the heat was intense. I went to take rest in a room on the house top, and a servant started pressing my feet. In a short while, as I dozed off slightly, the revelation came to me: *Wa-s-samā'i wa-ṭ-ṭāriq*, meaning, By the heaven which is the source of fate and destiny, and By the calamity to befall today after sunset. I was given to understand that this revelation was a sort of condolence from God the Most High, and the calamity was that my father would die that very day after sunset. Glory be to Allah, what eminence does the great Lord possess, that He mentions by way of condolence the death of a man who has passed away regretting having wasted his life. Most people would wonder as to what is meant by condolences from God the Most High. But it should be remembered that when the Honoured, Glorious God casts the look of mercy on some one, He deals with him in this manner like a friend. Similarly, the laughter of God mentioned in Hadith is in the same sense.

The gist of it is that when I received the revelation from God about the death of my late revered father, which I have just mentioned, then due to human nature it occurred to me that as certain sources of income were dependent upon my father's life, we know not what tribulations we would have to face. Then immediately I received this second revelation: *a laisa-allāhu bi-kāf-in 'abda-hū*, meaning "Is God not sufficient for His servant?" This revelation bestowed wonderful tranquillity and peace of mind and it got implanted in my heart like a steel nail. Now I swear by the God of glory and honour, Who holds my life in His hands, that He fulfilled for me this revelation containing good news in ways that I could not even conceive of or imagine. He became my surety in a way that no father could possibly have ever been. He showered upon me His favours continuously, so much so that it is entirely impossible for me to count them. My father died the same day after sunset. This was the first day that, through God's revelation, I experienced a sign of mercy about which I cannot imagine that it will ever terminate during my lifetime. Those very days, I had that revelation engraved on a stone and then encased it in a ring which I have kept very securely till today.

In short, about forty years of my life were spent under the care of my revered father. Just as he was taken from the world, I started receiving Divine revelations with great intensity. I cannot say at all what I had done because of which this Divine bounty was bestowed on me. I only have an inner feeling that by nature my heart is so drawn to God the Most High, with fidelity, that nothing has the power to stop this attraction. This is only His bounty. I have never even indulged in rigorous spiritual exercises, nor like some of the present-day Sufis subjected myself to intense spiritual exertions or gone into seclusion for forty days for worship. Nor did I perform any act of asceticism opposed to the *Sunna*, which would be objectionable under the Holy Quran. In fact, I have always been disgusted with such *faqirs* and followers of innovations who indulge in all sorts of novel practices.

Undertaking spiritual rigours.

However, during the life-time of my revered father, when his death was very near, it so happened once that I saw in a dream an aged holy man of a pure countenance. He mentioned that the keeping of fasts in order to receive heavenly illumination is the tradition of the family of the Holy Prophet, thereby hinting that I should follow this example of the Holy Prophet's household. So I considered it proper to observe fasts for some time. However, it occurred to me at the time that it would be better to do so secretly. So I adopted the routine that I would send for my meal from [the women's part of] the house to the men's sitting room. Then I would secretly give that food to some orphans whom I had selected beforehand and instructed to be present at the proper time. Thus I would spend the whole day in fasting, and none would be aware of these fasts besides God the Most High.

After two or three weeks I found that these fasts, during which I ate a full meal once a day, were no hardship to me, and so I had better reduce my food somewhat. Consequently, from that day I started reducing my food until I was subsisting on just one piece of bread during the whole day and night. And thus I continued to reduce my food till it was perhaps only a few grammes of bread during twenty four hours. I continued in this way probably for eight or nine months, and in spite of such a tiny amount of food which would not satisfy even an infant two or three months of age, God the Most High preserved me from every trouble and calamity.

Experience of visions.

Among the wonders of this kind of fasting that I experienced, are those fine visions which were shown to me during that period. Accordingly I met some of the prophets of the past and saints of high ranks who have passed in this *Umma* (the Muslim nation). Once, while fully awake, I saw the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, along with Hasan, Husain, Ali, God be pleased with him, and

Fatima, God be pleased with her. This was not a dream but a state of wakefulness. In short, in this manner I met many sanctified personages, an account of which would be lengthy.

Apart from this, spiritual illuminations appeared symbolically in the form of green and red pillars, so beautiful and captivating that it is impossible to describe them in words. Those pillars of light rose straight to the skies, some of them brightly shining white, some green and some red. They had such an affinity with the heart that to look at them brought immense joy to it. There can be no delight in the world like that which was felt by the heart and soul on seeing them. I believe that those pillars showed a symbolic form of the union of the love of God and man. That is to say, there was one light that rose from the heart and another light that descended from above, and their union took the form of a pillar. These are spiritual matters which the world cannot recognize because they are far removed from its eyes. However, there do exist such people in the world who are given information about these matters.

To sum up, as a result of fasting for this length of time, the wonders that were disclosed to me, were various forms and types of visions. Another advantage that accrued to me was that after these rigours I found myself to be such that, when need be, I could bear hunger with the greatest patience. Many a time it has occurred to me that if a strong man who, in addition to being heavily built, is also a wrestler, were compelled to starve along with me, he would die before I feel restless for food. This also proved to me that to a certain extent man can develop his power of bearing hunger, and I believe that until his body can bear such hardships an ease-loving person cannot be fit for the higher spiritual ranks.

However, I do not advise every one to do so, nor did I do this of my own accord. I have seen many ignorant ascetics who indulged in severe religious exercises and at last, because of the effect on the mind, became insane and spent the rest of their life suffering from madness. Or, they fell victims to other diseases such as phthisis, tuberculosis etc. Mental faculties of all human

beings are not the same. Hence, no kind of severe bodily rigour can suit those whose faculties are naturally feeble, and they soon fall victim to some dangerous illness. So it is better that man should not, of his own accord, submit himself to rigorous spiritual exercises, but just follow the religion of humility. However, if there is a revelation from God the Most High, and it is not contrary to the resplendent law of Islam, then it is necessary to carry it out. But the rigorous exercises taught by most of the foolish ascetics of the present times do not lead to a good end. These, therefore, must be avoided.

Spiritual hardship was to come.

It should be remembered that it was after having received knowledge from God the Most High by means of clear visions that I undertook my share of physical hardship for eight or nine months and tasted of hunger and thirst. Subsequently I gave up following this regime regularly, but still resorted to it at times. While all this happened, yet the share of spiritual hardship was still to come. Of that share, I have experienced these days by means of the vituperation, abusive language, condemnation as *kafir*, and insults from the religious leaders of my people, and similarly also through the abuse and offence from other ignorant ones. What I have experienced of this, I believe that during the thirteen hundred years after the Holy Prophet Muhammad rarely would anyone have met with it to that extent. *Fatwas* of heresy were prepared against me, proclaiming me as worse than all heathens, Christians and atheists. The foolish ones of the community, through their newspapers and journals, hurled such abuses at me that I have not yet found their parallel in the life of any other man. So I offer thanks to God, the Most High, that I was tried with hardships of both kinds.

5. Divine appointment and claims

Appointed as *Mujaddid* of fourteenth century.

Then, when the thirteenth century came to a close and the fourteenth century was about to dawn,¹ God the Most High informed me by revelation:

You are the Mujaddid of this century.

And there came a revelation from God:

“Ar-Raḥmān, ‘allama-l-Qur’ān li-tundhira qaum-an mā undhira ābā’u-hum wa li-tastabayyina sabīla-l-mujrimīn. Qul innī umirtu wa ana awwālu-l-mu’minīn.”

This means:

“God taught you the Quran and made known its true meanings to you, so that you may warn of bad consequences a people who fell in errors because of generations of neglect and lack of admonition, and so that manifest becomes the path of those culprits who do not want to accept the true path even after receiving the guidance. Tell them: I have been commissioned by God and I am the first of those who submit.”

This revelation has been printed in *Barāhīn Aḥmadiyya* which I wrote and published those very days, eighteen years ago. By carefully perusing the revelations of that book, it will become

1. The fourteenth century *Hijra* began in the year 1883 C.E. (*Publisher.*)

clear to everyone why and for what purpose God commissioned me to this service; and whether the state of the present age and the coming of the head of the century did not require that during such a period of the destitution of Islam, prevalence of innovations, and severe onslaught of external attacks, someone should be sent by God the Most High for the help and revival of the faith.

Acclaimed by Ulama.

At this juncture it is also worth mentioning that during the era of *Barāhīn Aḥmadiyya* most of the *Ulama* of this country upheld my claim to be the *Mujaddid*; or at least this much that even the highly prejudiced, taking a very favourable view, did not have any objection to my revelations. Most of them used to say with great joy that God had blessed the fourteenth century for Islam by sending from Himself a *Mujaddid*. Some of them wrote reviews of *Barāhīn Aḥmadiyya*, with complete sincerity, bestowing upon me such high praise as a man can confer on one who is, in the highest degree, righteous, pure-hearted, Godly, and a helper of Islam. This, even though that *Maulavi sahib*² knew that *Barāhīn Aḥmadiyya* contained those revelations in which God had called me by the names ‘Jesus’ and the Promised Messiah.

Reaction to claim of being Promised Messiah.

In short, as long as there was no clear claim on my part to be the Promised Messiah, and only being the *Mujaddid* of the fourteenth century was known among the public, there was no great opposition by the *Ulama*. In fact, most of them confirmed me and followed me. But with this claim to be Messiah a curious sort of uproar spread among the *Ulama*. Most of them deceived the public with various kinds of dishonesty. Some of them prepared a petition to have me branded as *kafir*; and with

2. The reference is to one Maulavi Muhammad Husain Batalvi who wrote a glowing review of *Barāhīn Aḥmadiyya* when it was published, but later became a bitter opponent of Hazrat Mirza Ghulam Ahmad after he claimed to be the Promised Messiah. (*Publisher.*)

great efforts obtained on it signatures of hundreds of people of little understanding and blunt intelligence. However, they only fulfilled the prophecy written down in the prophetic traditions of old that the Promised Imam to come would be branded as a *kafir*, as it was necessary that those pure writings come to be fulfilled.

What is surprising is that in the claim to be the Promised Messiah there was nothing new which had not been recorded in *Barāhīn Ahmadiyya* eighteen years before today. Nonetheless the ignorant *Maulavis* raised a great hue and cry on this claim. At last, the result of their mischief was that discord was sewn in every household. A section of Muslims sided with me and another followed the *Maulavis* of perverse understanding. There was another section, neither for nor against.

My followers.

Although my section has not at this time expanded in great number in the world, yet my followers are to be found spread from Peshawar to Bombay, to Calcutta, and to Hyderabad Deccan, and even to some Arab lands. To begin with, this Movement grew and blossomed in the Punjab. Now I see that it is making progress in most parts of India. My followers comprise less of the ordinary masses and more of the eminent people. Among them there are many who hold respectable positions within the British administration, holding the honourable offices of Deputy Collector, Extra Assistant, *Tehsildar* etc. Similarly, in Punjab and in India generally, many aristocrats and landlords, most of the educated people holding the qualifications F.A., B.A. and M.A., and big merchants have joined this Movement.

To sum up: men of intellect, knowledge, honour and renown; and holders of high posts in the British administration; and aristocrats, landlords, owners of estates and descendants of *nawabs* (rulers); and those belonging to the lineage of the saints of India of various orders, whose forefathers were believed by hundreds of thousands of people to be saints of the ages having

the highest rank; such are the people who joined this community and are continuing to do so. In short, the grace and power of God the Most High, by frustrating the designs of the *Maulavis*, granted and is continuing to grant our Movement extraordinary progress. In this Movement will be found in abundance people who are truly good-natured and God-fearing, who serve humanity, strive heart and soul for the progress of the faith, honour God the Most High in their hearts, who are wise, intelligent, and resolute, and who entertain true love of God and the Messenger. I see that it is the will of the Beneficent God to multiply this community and bless it, and to draw virtuous people from as far as the furthest corners of the earth and make them enter its fold.

Expectation of Promised Messiah by Muslims.

It would not be without advantage to write here that my claim of being the Promised Messiah is a claim whose fulfilment was being looked forward to by all the sects of the Muslims. Having studied the repeated prophecies in Hadith reports of the Holy Prophet, everyone was waiting as to when those glad tidings would be fulfilled. Many recipients of Divine inspiration had given the news, after receiving revelation from God the Most High, that the Promised Messiah would appear at the head of the fourteenth century.

Although this prophecy is to be found only in an abbreviated form in the Holy Quran, yet according to Hadith reports it occurs so repeatedly that, judged rationally, it cannot possibly be false. If repetition has any value, then we can say that among all the Islamic prophecies made by the Holy Prophet, may peace and the blessings of Allah be on him, there is none that enjoys the same degree of repeated occurrence as this prophecy. Anyone acquainted with Islamic history knows well that among the Islamic prophecies there is none that excels this prophecy as regards frequency. So much so that the *Ulama* have written that whoever refuses to accept this prophecy, is in danger of falling victim to heresy. For, to deny the repeatedly-occurring reports (*mutawātir*) amounts almost to denial of Islam.

Contradictions introduced into beliefs.

It is, however, a pity that in spite of this widespread occurrence, the *Ulama* of this age of corruption suffer from severe misconceptions in comprehending the real and true meaning of this prophecy, and because of gross misunderstanding, they have gathered embarrassing contradictions in their beliefs. That is to say, on the one hand by believing in the Holy Quran and accepting the sound Hadith reports they had to admit that Jesus had, in fact, died, while on the other hand they also held the belief that at sometime Jesus, on whom be peace, will himself descend in the latter days, and that he is alive in heaven, not having died. Again, on the one hand they declared the Holy Prophet Muhammad as the Last of the Prophets (*Khātām al-anbiyā'*),³ while on the other they also maintained the belief that after the Holy Prophet a prophet is yet to come, i.e. Jesus, who is a prophet. Yet again, on the one hand they believed that the Promised Messiah would appear during the days of the *Dajjāl* (Anti-Christ), who will have gained dominance over the entire world except the two Holy Places (Makka and Madina). On the other hand, they had also to admit, in accordance with the sound and highly-reliable Hadith reports in the *Sahih Bukhari*, which have continuous chains of reporters, that the Promised Messiah would appear at the time of the domination of the Cross, i.e. at that time when the Christian religion would have spread in the world with great vigour, and the power and wealth of the Christians would be unsurpassed by anyone else. Further, on the one hand they had to adopt the belief that the Messiah would be the ruler, the imam and the Mahdi of his time, while on the other they believed that the Messiah would not be the Mahdi and imam, but that the Mahdi would be someone else, who would be from the Bani Fatima.

In short, they gathered together many contradictions of this kind, thus putting the people in hesitation and doubt about the

3. It is clear from the context here that the term *Khātām al-anbiyā'* is being used by the author in its usual meaning of *the Last of the Prophets*; hence our translation. (Publisher.)

reliability of this prophecy. For, a matter which comprises many contradictions cannot possibly be true. Then how can intelligent people accept it, and how can they trample under foot their faculty of reason and follow this illogical path? That is why the modernly-educated people of the present age, who regard nature, laws of nature and the intellectual process as the criteria for determining the truth, had to reject this prophecy, in spite of the highest degree of repetition with which it occurs. And indeed, if this prophecy were to be interpreted in this very manner which embodies so many contradictions, then human reason, after being unable to reconcile these contradictions, concludes in the end that the only way out of this confusion is to deny the truth of the prophecy. Hence this was why the devotees of the laws of nature and reason disowned this magnificent prophecy in spite of its often-repeated occurrence.

Alas, however, that even these people were very hasty in their denial, for no man of reason can deny continually repeated news. It is not possible for there to be a suspicion of falsehood regarding a report which reaches the degree of continuous repetition. So the path of justice and truth was that they should not have discarded the news of repeated continuity. Rather, they should have rejected those meanings which the foolish *Maulavis* had given, which led to many kinds of inconsistencies, and to which they had also added many other contradictions. In fact, it is the fault of the *Maulavis*, whose understanding is defective, that by interpreting a plain and simple prophecy in such a way as to make it a bundle of contradictions, they put the truth-seeking people to great confusion and puzzlement.

True interpretation of prophecy.

Now God the Most High, having disclosed its true and correct meanings, which are quite free from contradictions and absurdities, has provided an opportunity to every just-minded seeker-after-truth to accept this continuously repeated tradition and look for the one in whom it is fulfilled, and not join the rejectors by denying a clear prophecy of God.

The detail of this explanation is as follows. In this age, by appointing me at the head of the fourteenth century [*Hijra*], God the Most High manifested the logic of this prophecy, and made it clear that the second coming of the Messiah in this world was destined to be in the same sense and manner as the second coming in the world of the prophet Elijah recorded in the book of the prophet Malachi [in the Bible]. For, it was pointedly mentioned in the book of Malachi that the Promised Messiah awaited by the Jews would not appear in the world until the prophet Elijah came into the world again. Had our opponents possessed spiritual good fortune and the quality of truth-seeking, they would have reaped much benefit from this prophecy of the prophet Malachi, on which the Jews and Christians both concur. For, according to the apparent meaning of Malachi's book, it has to be admitted that Elijah has not yet returned to the world, even though about nineteen hundred years have elapsed since the Messiah appeared in the world. Therefore if, as is the literal meaning of the words of Malachi which the Jewish divines strongly adhere to till this day, it is true that the personal return of Elijah to the world is necessary before the Messiah, in that case Jesus cannot be a true prophet. He can be taken to be true only if the return of the prophet Elijah is given a different interpretation. That is to say, by the return of Elijah should be meant the coming of one in his likeness, and that like was John, i.e. Yahya, the son of Zacharias, as was the interpretation given by Jesus upon the demand of the Jews.

From this interpretation, given by a prophet himself, it becomes plainly clear that the second coming of the Messiah in the world is also akin to the return of Elijah. To turn away from a precedent that has been set, and to add contradictions in one's belief by taking the literal meanings, is the work of those people who have been endowed with very little sense and understanding. Prophecies are generally dominated by allegories and metaphors, and nothing would be more foolish than to take some word of a prophecy literally, when by so doing many

contradictions are gathered together. It was exactly this practice which destroyed the Jews.

Messiah, not king in literal sense.

There was another similar prophecy about the Messiah, that he would be a king and would fight the unbelievers. The Jews stumbled over this also, because Jesus did not receive worldly kingship. That is why the Jews have been saying till the present time that not even one letter has been fulfilled up to now out of the prophecies relating to the Messiah. The Jews had put forward this very argument before Jesus, and had repeatedly pointed out that the return of Elijah to the world was necessary before the true Messiah, not that someone resembling him should come. For, in the book of the prophet Malachi the return of Elijah in person is mentioned. It is not written that "someone resembling him shall come". However, Jesus gave them the reply that by the return of the prophet Elijah was meant the coming of one like him, having his nature and qualities, and he explained that that man was John, the son of Zacharias, i.e. Yahya. And as for the kingdom, he interpreted it by saying that "my kingdom is that of heaven and not of the world". The Jews had considered these interpretations to be highly far-fetched and to be feeble devices, and they believe so till today, because they laid stress on the literal words of their books. On the face of it, the Jews appeared to be right, for they put forth clear decisions of the holy books, while Jesus resorted to interpretations which appeared to be shallow and weak.

Our *Ulama* would have been very fortunate if they had recalled the story of the return of Elijah and taken a lesson from it, thus attaching the same meaning to the return and descent of Jesus from heaven as Jesus himself attached to the return and descent of the prophet Elijah. Would that they had pondered over the point that the interpretation of the descent of Jesus given by the writer of these lines is not new but is exactly the same as the one already given by the tongue of Jesus, for the case of the descent of the Messiah, son of Mary, is entirely

analogous to the case of the prophet Elijah. Hence, in view of the fact that the wish of the Jews has not been realized till today that the prophet Elijah should descend from heaven, and this is the reason why they have been disbelievers in Jesus, how can the wish of the *Maulavis* be fulfilled that at some time Jesus should himself descend from the heavens? Wise is the one who takes a lesson from the stumbling of another. The Jews, who remained deprived of confessing faith in Jesus, give this very reason for it till today, that the same prophecy of the prophet Malachi was emphatically conveyed to them that, until the prophet Elijah returns to the world, the Messiah who had been promised to them would not come. It was also written that that Messiah would appear as a king. But neither of these prophecies was fulfilled in Jesus. That is why the Jews have been complaining till today as to how they could accept Jesus, son of Mary, when neither did the prophet Elijah re-appear before him nor did he appear as a king. On the face of it, the Jews appear to be in the right because the implication of the clear texts of their books is that, in fact, the prophet Elijah will re-appear before the Messiah, and at last the Messiah will come as a king.

In short, this was a case that had clarified the meaning of the descent of the Promised Messiah and of other signs; and for the fair-minded there was a satisfactory precedent for the descent of the Messiah in the manner of the descent of the prophet Elijah, but prejudice makes a man blind. It is still more surprising that the *Sahih Bukhari* clearly contained the words: “*imāmu-kum min-kum*”, i.e. that Promised Messiah would be from this very *Umma*, and similarly it was written in *Sahih Muslim*: “*fa-amma-kum min-kum*”, i.e. the Messiah would be one of you, from your *Umma*, and would be your Imam. Were these facts not enough to give satisfaction? Did the fact not give satisfaction that the Quran spoke of the death of Jesus? The mention of his age in Hadith reports as one hundred and twenty years indicated that he must have died in 120 C.E. The meaning of *tawaffā* was explained as ‘causing to die’ and the verse

containing the words *fa-lammā tawaffaita-nī*⁴ clearly gave the information that Jesus had died. And as for the earlier disagreement between the Jews and Jesus regarding the manner of the descent of the prophet Elijah, there is no Muslim who would consider the Jews to be in the right on that question. So the meaning of ‘returning to the world’ as explained by a prophet, is exactly the meaning which I give to the descent of Jesus. But as for the interpretation given by the *Maulavis* who oppose me, they do not possess any authority for those meanings.

Opponents resort to false accusations.

Now one should ponder over this, that I put forward the belief which has a precedent in the earlier scriptures and which is confirmed by the Quran, while our opponents set forth a view regarding the descent of Jesus which has no precedent anywhere in the entire institution of prophets and which is belied by the Quran. Then when our opponents meet with failure in this debate, they slander me by way of fabrication to allege that I have laid claim to prophethood and that I deny miracles and angels. But it must be remembered that all this is a fabrication. My belief is that our leader and master, *Hazrat* Muhammad *Mustafa*, on whom be peace and the blessings of Allah, is the Last of the Prophets (*Khātam al-anbiyā*), and I believe in the angels, miracles and all the doctrines of the *Ahl as-Sunna* (Sunni Muslims). The only difference is that our opponents, because of their ignorance, are awaiting the descent of Jesus in the real sense, while we accept it in the sense of spiritual manifestation, as is the view of all the Sufi saints, and we believe that the prophecy of the descent of the Messiah has been fulfilled.

Messiah to come at time of havoc caused by Christians.

The question remains as to what is the evidence in support of this claim of mine to be the Messiah? Let it be clear that it is

4. These are words of Jesus addressed to God on the Day of Judgment, as given in the Holy Quran 5:117, and mean: “when Thou didst cause me to die”. (*Publisher.*)

confirmed by the authentic reports that, at the time of the mischief spread by Christianity, the man who would appear as the *Mujaddid* at the head of the century, in order to uproot the evil of the worship of Jesus, he is the *Mujaddid* who has been called 'Messiah'. Afterwards, by misunderstanding the Hadith reports, people came to believe that Jesus himself would descend from heaven to become the *Mujaddid* of the century, and would come at the head of the century, the majority of the *Ulama* holding that it would be the fourteenth century [*Hijra*]. But the error of this view is that the real intent of the Holy Prophet Muhammad was that the *Mujaddid*, from among the *mujaddids* of this *Umma*, who would have to come to the aid of Islam to defend it against the Christian onslaughts, shall have the name 'Messiah' because of his work of the reformation of the Christian religion. But these people thought that the Messiah himself would in some age descend from heaven, which is a clear error.

The eloquent and profound statement of the Holy Prophet Muhammad did not contain this inappropriate, irrelevant and unreasonable suggestion that a prophet who, having completed the span of his life, had been recalled to God and to the blessings of the Hereafter, in accordance with the Law of Allah, shall be sent again into this world of affliction and trials; and prophethood which has been closed, and the Book which is the last of the scriptures (*khātam al-kutub*), shall be deprived of the excellence of being the last. Rather, it was prophesied as a very subtle metaphor that a time would come when the Christian nations would reach the height of stubbornness in their man-worship and their false beliefs about the crucifixion, and would become the *Dajjāl*-Messiah (Anti-Christ) by excelling in their distortions and deceit. Then shall God the Most High, out of His mercy, send a heavenly Messiah for their reform, who would break their cross with clear arguments.

No prophet after Holy Prophet Muhammad.

For those who use their reason and ponder, there was no difficulty at all in understanding this prophecy. For, the sacred

words of the Holy Prophet Muhammad were so clear that they themselves pointed towards this interpretation: that this prophecy cannot possibly mean the return of the Israelite prophet to the world. The Holy Prophet had said repeatedly that no prophet would come after him, and the Hadith report “There is no prophet after me” (*lā nabiyya ba’dī*) was so well-known that no one had any doubt regarding its authenticity. And the Holy Quran, every single word of which is absolute, in its noble verse “*he is the Messenger of Allah and the Khātām an-nabiyyīn*”,⁵ had also confirmed that prophethood has, in fact, ended with our Holy Prophet. Then how could it be possible that any prophet should come after the Holy Prophet Muhammad, according to the real meaning of prophethood?⁶ This would have destroyed the entire fabric of Islam. To say that Jesus will come having been suspended from prophethood is a highly shameful and disrespectful statement. Can a prophet of God like Jesus, His chosen one and one possessing nearness to Him, be suspended from his prophethood? Then what way and manner was there by which Jesus could return to the world in person?

In brief, God by naming the Holy Prophet Muhammad as *Khātām an-nabiyyīn* in the Holy Quran, and the Holy Prophet himself by saying “There is no prophet after me” (*lā nabiyya ba’dī*) in Hadith, had settled the matter that no prophet can come after the Holy Prophet, in terms of the real meaning of prophethood. To make the matter clearer still, the Holy Prophet had also said that the Promised Messiah to come would be from this *Umma*. Accordingly, the Hadith report in *Sahih Bukhari*, “*imāmu-kum min-kum*”, and the report in *Sahih Muslim*, “*fa-amma-kum min-kum*”, occurring at the exact place where the Promised Messiah is mentioned, clearly show that that Promised Messiah will belong to this very *Umma*!

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5. The Holy Quran 33:40. It is perfectly obvious from what Hazrat Mirza Ghulam Ahmad has written on this page that he considers the term *Khātām an-nabiyyīn* to mean the *Last of the Prophets*. (Publisher.)
 6. Here and in the next paragraph Hazrat Mirza has declared most forcefully that *no* prophet can come after Holy Prophet Muhammad. (Publisher.)

6. Death and spiritual ascension of Jesus

Death of Jesus.

Then the second verdict given by the Quran and Hadith in this respect was in existence as follows. The Holy Quran has said in clear and plain words that Jesus has died. The verse *fa-lammā tawaffaita-nī*¹ clearly indicates that Jesus has died, and it is proved in *Sahih Bukhari* from Ibn Abbas, and also in Hadith reports of the Holy Prophet, that *tawaffā* here means “to cause to die”. It is futile to argue that this word *tawaffaita-nī*, which is in the past tense, here really means the future, i.e. he is not dead yet, but shall die in the latter days. For, the meaning of the verse is that Jesus is pleading before God that his followers did not go astray during his life-time, but fell into error after his death. Hence, if it is supposed that Jesus has not died yet, then it has to be admitted concurrently that the Christians have not gone astray as yet, because it has been clearly said in the verse that the going astray of the Christians occurs after the death of Jesus. There can be no grievous dishonesty greater than denying such a clear decision.

Sound Islamic authorities uphold death of Jesus.

The clear words of the Holy Quran prove nothing but the death of Jesus, and on the other hand the Holy Quran calls the Holy Prophet as *Khātam an-nabiyyīn*. The Hadith confirms both these teachings, and the Hadith reports also say that the coming

1. See note 4 on page 30. (Publisher.)

Messiah will be from this *Umma*, whatever nation he may belong to. In view of this, the question naturally arises that, in spite of such clear verdicts which prove that Jesus has died and that the coming Messiah will belong to this *Umma*, how did there come to be a consensus (*ijmā'*) on the belief that Jesus shall in reality descend from heaven in the latter days?

To this, the answer is that whoever claims that there is consensus in this matter is either highly ignorant or habitually dishonest and a liar. For, the Companions of the Holy Prophet did not need the details of this prophecy. In accordance with the verse *fa-lammā tawaffaita-nī*, they undoubtedly believed that Jesus had died. That is why at the time of the death of the Holy Prophet, *Hazrat* Abu Bakr, sensing that some people were doubtful about his death, explained most forcefully that no prophet was alive, and all had died. He read out the verse “messengers before him have indeed passed away”,² and there was none who rejected his statement.

Then in addition to this, an imam, scholar of Hadith and Quran, and righteous man of the calibre of Imam Malik believed that Jesus had died. Likewise, Imam Ibn Hazm, whose great status needs no elaboration, believed in the death of Jesus. Similarly, Imam Bukhari, whose book is known as the ‘most correct of all books after the Book of God’, believed in the death of Jesus. In the same way, those scholars, experts of Hadith and commentators of the Quran, namely, Ibn Taimiyya and Ibn Qayyim, who were the imams of their respective times, believed in the death of Jesus. The chief of the Sufis, Shaikh Muhayy-ud-Din Ibn al-Arabi, too, explains in plain and clear words in his commentary that Jesus died. Similarly, other outstanding scholars, masters of Hadith and commentators of the Quran, have been consistently bearing witness to this. All the leaders and imams of the Mu‘tazilah sect hold the same belief. Then what a fabrication it is to declare that Jesus’ going to

2. The Holy Quran, 3:145.

heaven alive and his subsequent return is a belief supported by consensus of all Muslims (*ijmāʿ*).

Rather, these are the ideas of the common people of the times when thousands of innovations had cropped up in the faith. This was the middling period which has been termed “the crooked way” (*faij aʿwaj*) by the Holy Prophet Muhammad. And regarding the people of that era of *faij aʿwaj* he has said: “*Laisū minnī wa lastu min-hum*”, i.e. “They are not of me and I am not of them”.

Belief that Jesus is alive contradicts the Quran.

By adopting this belief that Jesus has gone up to heaven alive and has been living there in his earthly body for about nineteen hundred years, and shall return to the earth at sometime, these people have contradicted the Holy Quran in four respects.

Firstly, as has been explained, the Holy Quran mentions the death of Jesus in clear words, while these people believe him to be alive.

Secondly, the Holy Quran says in plain and clear words that no human being can remain alive anywhere but the earth, as it says: “*Fihā taḥyauna wa fihā tamūtūna wa min-hā tukhrajūn*”,³ i.e. in the earth shall you live, in the earth shall you die, and from the earth shall you be taken out [at Resurrection]. But these people say that man can exist even outside this earth and the atmosphere, as Jesus has been alive in the heaven till today, almost the nineteenth century having passed over it. Even on the earth, which according to the Quran is the abode of man, no human being since the beginning to the present-day has ever lived for nineteen hundred years despite the availability of the provisions of life. So to live in heaven for nineteen hundred years, in spite of the fact that according to the Quran man cannot live even for a short while without the earth, is a belief greatly opposed to the clear teachings of the Quran, upon which our opponents are insisting without justification.

3. The Holy Quran, 7:25.

Thirdly, the Holy Quran clearly says that it is against the law of God that a man ascend to the sky, as it says: “Say: Glory to my Lord! am I anything but a mortal messenger.”⁴ But our opponents raise Jesus to heaven with his earthly body.

Fourthly, the Holy Quran clearly states that the Holy Prophet Muhammad is the *Khātām al-anbiyā’* (Last of the Prophets).⁵ But our opponents make Jesus the *Khātām al-anbiyā’*, and they say that the mention of the Messiah as “prophet of God” in *Sahih Muslim* and elsewhere refers to real prophethood.⁶ Now it is obvious that if he were to come to the world possessing his prophethood, how could our Holy Prophet be called *Khātām al-anbiyā’*? While still a prophet how can Jesus be deprived of the qualities of prophethood?

In short, these people, by adopting this belief, have contradicted the Holy Quran in four ways. Then if it is asked, What is the proof that Jesus has ascended to heaven with his earthly body, they can neither produce any verse of the Quran nor show any Hadith report. All they do is to add the word *heaven* from themselves to the word *descent (nuzūl)* and thereby mislead the public. But it must be remembered that the word *heaven* is not to be found in any reliable, uninterrupted Hadith report, and the word *nuzūl* is used in connection with a traveller in the Arabic idioms, a traveller being called *nazīl*. Similarly in our country also the same idiom is used, that a visitor to a city is asked by way of respect, where has he descended? In such talk, no one imagines that the man has descended from heaven. If you go through the books of Hadith of all the sects of Islam, then to

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4. The Holy Quran, 17:93. This is what the Holy Prophet Muhammad is told to say in reply to his opponents who demanded that he show them the sign of ascending up to heaven. (Publisher.)
 5. The term *Khātām al-anbiyā’* commonly means the ‘Last of the Prophets’, and it is perfectly clear from the context that Hazrat Mirza is using it here in exactly this sense, as meaning the Last of the Prophets. (Publisher.)
 6. It is noteworthy that what Hazrat Mirza calls as *the wrong belief of his opponents* is now a belief held by the Qadianis. It is a basic belief of the Qadianis that the mention of the Messiah as “prophet of God” in *Sahih Muslim* means that he shall come as a real prophet. (Publisher.)

say nothing of an authentic report, you will not find even a fabricated report in which it is written that Jesus had gone up to heaven with his earthly body and then will return to the earth at some time. If anyone can produce such a Hadith report, I am prepared to pay that person a penalty of up to **twenty-thousand rupees**, and in addition I shall repent and burn all my books. Let them satisfy themselves however they like.

It is a pity that our simple-minded *Ulama* have got entangled in this difficulty by just seeing the word *nuzūl* ('descent') in the Hadith reports. Without rhyme or reason they are entertaining hopes that Jesus, on whom be peace, will return from heaven, and it would be a day of a great spectacle and show as he is accompanied by angels on his right and left, bringing him down from heaven. It is a pity that these people read the books but with closed eyes. Angels, in fact, accompany every human being and according to trustworthy Hadith they cast the shadow of their wings on the seekers of knowledge. If the angels carry the Messiah, why should this be interpreted in a unique manner? From the Holy Quran it is even proved that every person is being carried by God the Most High: "We carry them in the land and the sea",⁷ but is God seen by anybody? These are all metaphors, but a foolish party wants to see them literally, and they thus unduly provide the opponents [of Islam] with an opportunity for objection.

These unwise people do not understand that if the Hadith reports meant to say that the very same Messiah who had gone to heaven would return, then in this case the use of the word *nuzūl* was out of place. For such a case, i.e. when the return of someone is spoken of, the eloquent natives of Arabia use the word *rajū'* ('return') and not *nuzūl*. Then how can such an inarticulate and ill-suited word be attributed to that most eloquent of all speakers, and the most knowledgeable of men, the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, who is the greatest of all eloquent speakers?

7. The Holy Quran, 17:70.

Meaning of *raf'*.

A great misconception under which these *Ulama* of little sense are labouring is that when they read in the Holy Quran the verse:

“They [the Jews] killed him [Jesus] not, nor did they cause his death on the cross, but he was made to appear to them as such”,⁸

and also the verse:

“Nay, Allah exalted him (*raf'*) in His presence”,⁹

then out of their height of ignorance they consider that the negation of murder, denial of killing on the cross, and the word *raf'* (‘exaltation’ or ‘ascension’) prove only that Jesus, having escaped from the hands of the Jews, went to heaven with his physical body. As if, besides heaven, God the Most High could find no place on earth to conceal him. In order to protect our Holy Prophet Muhammad from the hands of the disbelievers, a terrifying cave full of snakes was enough. But enemies of the Messiah would not have left him anywhere on the earth, whatever plan God the Most High may have devised to save him here, so God having become helpless against the Jews — God forbid — was compelled to choose heaven for him! The Quran does not even mention *raf' ilā-s-samā'* (raising to heaven), but rather it mentions *raf' ilā Allāh* (exaltation towards God) which happens for every believer.

Which issue was the Quran settling?

These people also do not ponder that if this is the true account, then when the Holy Quran recorded it what was the occasion for the revelation of these verses? What was the controversy between the Jews and the Christians concerning the ascension of Jesus to heaven with his physical body — the dispute which the Holy Quran intended to settle by these verses? It is clear

8. The Holy Quran 4:157.

9. The Holy Quran 4:158.

that one of the chief objects of the Holy Quran is to settle the differences between the Jews and the Christians with truth and justice. So it should be remembered that the conflict that existed between the Jews and the Christians in respect of Jesus, and which still exists, was concerning his spiritual ascension (*raf' rūḥānī*). The Jews had concluded from the crucifixion that Jesus did not experience spiritual ascension and that — God forbid — he is accursed. For, according to their faith, every believer ascends after death towards God the Most High, but the man who is killed by crucifixion does not ascend towards God the Most High, meaning that he is accursed. Hence it was this which was the argument of the Jews, namely, that as Jesus was crucified, it follows that he did not experience spiritual ascension and he is accursed. The unworthy Christians also considered Jesus to have been deprived of ascension for three days and held him to be accursed. Now the intention of the Holy Quran in narrating this is to testify to the spiritual ascension of Jesus. Hence God the Most High, by saying “they killed him not, nor did they cause his death on the cross”, denied the crucifixion, and from this it drew the conclusion that “Allah exalted him in His presence”, and thus decided the dispute.

Jews' attempt to prove Jesus accursed.

Now consider in fairness, what relevance and connection does bodily ascension have here? There are hundreds of thousands of Jews living to this day. Ask their scholars and learned men whether they conclude from the crucifixion of Jesus that he did not experience spiritual ascension or that he did not experience bodily ascension? Similarly the Jews used to say that the true Messiah shall come when the prophet Elijah has returned to the world according to the prophecy of Malachi. Now God the Most High, on account of His perfect wisdom which cannot be fathomed by man, placed the Jews in this trial that the prophet Elijah whom they were awaiting did not descend from heaven, yet the son of Mary laid claim to be the Messiah. This claim then appeared to the Jews to conflict with the plain statements of the scriptures, and they argued that if he was right then, God

forbid, the Torah was false. But it is impossible that the Book of God could be false. So this was the whole basis of their denial. This was the reason why the Jews became staunch enemies of the Messiah, and began dubbing him as an unbeliever, apostate, antichrist and heretic. All the doctors of religion pronounced the decree of heresy against him. Among them were those who were pious, monks, and godly men. They all agreed on his heresy because they thought that he was departing from the literal teachings.

All this mischief took place merely because of the fact that Jesus had put forth the interpretation, regarding the second advent of the prophet Elijah, that it referred to a man resembling him in his traits and nature, and that man was John, i.e. Yahya, son of Zacharias. But the Jews did not like this interpretation. And as I have just written, they declared him a heretic who changed the literal meanings of the teachings. But since Jesus was, in fact, a true prophet, and his interpretation, however far-fetched it was on the face of it, was true in the eyes of God the Most High, consequently it also occurred to some people that if he was a liar, why were the lights of righteousness visible in him and why did he show signs like true messengers? So in order to dispel this notion, the Jewish religious leaders were always busy planning as to how to convince the public that this man — God forbid — was a liar and accursed. At last they thought of this plan that if he were crucified, then of course it would be clearly proved to everyone that he was — God forbid — accursed and deprived of the ascension which the truthful persons experience towards God. This would prove that he was a liar because it is written in the Torah that a person who is crucified is accursed, that is to say, he does not ascend towards God. So they acted accordingly, to their knowledge; in other words they crucified him.

Christians also declared Jesus ‘accursed’.

The matter also became dubious to the Christians. They too thought that the Messiah was in fact crucified, and then this

belief led them to adopt another doctrine, that he was also accursed. But in order to hide the curse and to remove its stigma, the plan was devised to make him the son of God the Most High — a son who carried on his head the curses for all the sinners of the world, becoming himself accursed in place of the other accursed ones, and then died the death of the accursed, i.e., he was crucified. For, it had been an ancient custom among the Israelites that professional criminals and murderers were killed only by crucifixion. Because of this association, death by crucifixion came to be counted as an accursed death. But the Christians fell under a great misconception in that they declared their mentor, guide and prophet as accursed.

They would be highly ashamed when they ponder over the point that the meaning of ‘curse’ (*la‘nat*), according to the dictionary, requires that the accursed man be actually cut off from God. For, curse is an act of God which comes into play as a result of that act of man when, having deliberately renounced faith, he cuts off all connections with God the Most High, so that he forsakes God and God forsakes him. Hence when even God forsakes him and rejects him from His presence, treating him as an enemy, in that case that reprobate is called accursed.

It is essential that one described as accursed should forsake God and God forsake him; that the accursed man become an adversary of God and God become his adversary; that the accursed man become entirely deprived of the knowledge of God, blind and misguided, and not even an iota of love for God remain in his heart. That is why, according to the dictionary, ‘the accursed one’ is a name of Satan.

Hence it is evident that Jesus is absolutely clear of the calumny — God forbid — of being called an accursed one and being considered deprived of ascension towards God. However, the Christians, out of their folly, and the Jews, out of their mischief, declared him accursed, and as I have written, the word *la‘nat* (‘curse’) is an antonym of the word *raf‘* (‘ascension’). Hence this would imply that he, God forbid, did not proceed

towards God after death but towards hell. For an accursed one, i.e. a person who has not ascended towards God the Most High, goes to hell. This is an agreed belief of the Muslims and the Jews. For this very reason the Christians had to adopt the belief that Jesus remained in hell for three days after death. In any case, both these communities greatly dishonoured a true prophet.

Quran removes allegation of curse from Jesus and teaches his spiritual ascension.

Hence God the Most High desired to exonerate Jesus from this allegation. So, firstly, God declared in the Holy Quran that the Messiah, son of Mary, was in fact a true prophet, worthy of regard and was among those drawn nigh to God. Then it also dispelled the evil thought of the Jews and the Christians that he was killed by crucifixion and became accursed. It said:

“They killed him not, nor did they cause his death on the cross, but he was made to appear to them as such”,¹⁰

and added:

“Nay, Allah exalted him in His presence.”¹¹

Thus in this way it removed that calumny of being accursed and deprived of ascension which had been levelled against him by the Jews and the Christians for six hundred years. So the reason for the revelation of these verses is precisely that the Jews and Christians of that time considered Jesus as accursed and it was absolutely essential that the error of those mischief-makers and imbeciles be made manifest and the Messiah exonerated of their false charge. To fulfil this need, therefore, the Holy Quran gave the decision that the Messiah was not killed on the cross. Since he was not killed on the cross, the objection that he did not ascend towards God and, God forbid, became accursed, was proved to be entirely wrong. In fact, as He does with others who have nearness to Him, God honoured him with the distinction

10. The Holy Quran 4:157.

11. The Holy Quran 4:158.

of ascension. By this verdict, God the Most High declared both the Christians and the Jews to be false in believing Jesus to be accursed and not ascended.

Bodily ascension was not the issue.

Now from all this deliberation it is clear that the exoneration of Jesus, and his being truthful and not false, did not depend on bodily ascension. Not ascending bodily did not imply that he was false and accursed. For, if bodily ascension is a requirement for being truthful and near to God, then in accordance with the belief of these ignorant scholars, it would mean that only Jesus attained nearness to God and that all other prophets, who did not ascend towards God with the physical body, are — God forbid — deprived of nearness to God. And as bodily ascension had no significance nor was it necessary for a prophet to go bodily to heaven in order to be proved to be true and a near one of God, then why should the Book of God open this needless, meaningless and irrelevant controversy? It was not the object or the aim of the Jews to debate the bodily ascension of the Messiah. They would not have gained anything from such a debate. Their entire aim, for which hostile passion had been stirred up in their community, and which still persists, was only that they should conclude from his crucifixion that he did not attain spiritual ascension. That is why they crucified him, as they thought.

The Torah is quite clear on this point, that whoever is hung on wood, that is to say, crucified, is accursed, i.e. he does not attain nearness to God. In other words, he does not ascend towards God, but is instead cast down to join the lowest of the low. Hence the word ‘cross’, and its consequence which is explained as curse, is loudly testifying that all the tumult raised by the Jews at that time was just this, that crucifixion proved the Messiah to be accursed, and being accursed proved the absence of ascension. So it was the false allegation that had been made which was to be decided by God. On the other hand, if the consequence of crucifixion, according to the Torah, had

been set forth as being that a man who is crucified is deprived of bodily ascension, then it was possible that God the Most High would have raised the Messiah bodily to heaven, removing all doubt.

However, as things stand, this idea is entirely beside the point and has no connection whatsoever with the real controversy and its outcome. The dignity of God the Most High is above this, that He should involve Himself in an argument about this absurd, meaningless and irrelevant matter. God's teachings point out the paths of attaining salvation and Divine nearness, and they repel and remove from the prophets those accusations which call into question their attainment of nearness to God and salvation. But ascending to heaven with this body has no connection with salvation and Divine nearness. Otherwise, it has to be admitted that, with the exception of the Messiah, all other prophets are — God forbid — deprived of salvation and Divine nearness, and such an idea is plain unbelief.

Our ignorant *Maulavis* do not give even this little thought, that all this dispute about ascension (*raf'*) or otherwise began with the question of the cross. That is to say, the Torah has declared that those killed by crucifixion are deprived of spiritual ascension. Now if the Torah is interpreted to mean that the one crucified is deprived of *bodily* ascension, then how does the lack of such ascension harm the prophets and all the believers? However, if it is supposed that bodily ascension is essential for salvation then it has to be admitted — God forbid — that with the exception of Messiah, all the prophets are deprived of salvation. And if bodily ascension has no connection at all with salvation, faith, goodness and ranks of nearness to God, as in fact is true, then how misguided is it that, by changing the real purpose and meaning of the Quranic word *raf'*, and ignoring the reason for its revelation, it should be taken to mean *bodily ascension* at one's own whim! The Holy Quran also says that God the Most High had wanted to give *raf'* to Bal'am, but he

leaned towards the earth.¹² Would you say here also that God the Most High intended to lift Bal‘am to heaven in his physical body? So let everyone remember that in the Holy Quran, everywhere, *raf‘* means spiritual ascension; and not adopt the path of disbelief.

***Raf‘* of prophets and believers.**

Some ignorant people refer to the verse of the Holy Quran: “And We raised him to an elevated state,”¹³ and relate a concocted story based on it, of their own, that this man was Idrīs whom Almighty Allah had lifted to heaven bodily. However, let it be remembered that this tale also, like the story of Jesus, is an error on the part of our ignorant *Ulama*. The fact is that here also spiritual ascension is meant. All believers, messengers and prophets are granted spiritual ascension after death, while the unbeliever does not receive spiritual ascension. Accordingly the verse: “The doors of heaven will not be opened for them,”¹⁴ points towards the same. Had Idrīs gone to heaven in his physical body, then according to the plain verdict of the words of the verse: “therein shall you live,”¹⁵ his living in heaven is prohibited just as the stay of Jesus in heaven is prohibited. For God the Most High has given an absolute decision in this verse that no human being can live in heaven, and it is the earth which is the place for all men to live in.

In addition to this, in the second part of this verse which is: *fī-hā tamūtūn*, i.e. on the earth you shall die, it has been clearly stated that every person shall die on the earth. Hence, because of this, our opponents will perforce have to believe that Idrīs too will descend from heaven at some time. But the fact is that no one in the world holds this belief, and it is strange that even the tomb of Idrīs exists on the earth just as does the tomb of Jesus.

12. See the Holy Quran 7:176: “And if We had pleased, We would have exalted him thereby (*rafa‘-nā*); but he clings to the earth.” (*Publisher.*)

13. The Holy Quran 19:57.

14. The Holy Quran 7:40.

15. The Holy Quran 7:25.

Jesus cannot return if dead.

Some *Ulama*, when they find no way out of these solid proofs, say, let us suppose that Jesus has died, but does Allah the Most High not have the power to bring him to life again in the latter days? But we say that, apart from the fact that the return of the dead to life and their coming to live in the world is absolutely forbidden according to the Holy Quran, and the verse: “then He withholds those upon whom He has passed the decree of death,”¹⁶ bars this return of the soul, even if we assume the impossible hypothesis that Jesus will come to life and return, we should be given an indication from some Hadith report or a saying of a Companion as to which grave will split open, out of which he will emerge alive.

16. The Holy Quran 39:42.

7. Prophecy about *Dajjāl*

***Ulama's* beliefs disillusion rational thinkers.**

It is a pity that our opponents, having got entangled in a false belief, are unnecessarily beating a drum tied around their necks. These people have done great harm to the religion because of such senseless and absurd beliefs, and have given the adversaries of Islam an opportunity to object. A sect of the Muslims, which is enamoured of the physical world and the laws of nature, has, because of the highly unreasonable statements of these people, denied the prophecies about the second advent of the Messiah, which enjoy a high standard of repetitive reporting in Islamic history. People who had received modern education and who thought along rational lines, heard the following statements of these people:

In the last days a *Dajjāl* (Anti-Christ) would be born, and he would have an ass who would be about three hundred feet long. That *Dajjāl* will cause rain to fall and bring out the sun at will. He will bring the dead to life. Heaven and hell will be by his side. He shall rule over all God's creation such as rivers, winds, fire, earth, moon, sun etc. He will be blind in one eye, while the other eye will be enlarged. The true worshippers of God, in his time, will die of poverty and lack of rain; even their prayers will not be accepted. But the worshippers of the *Dajjāl* will have all comforts: exactly at the proper time the *Dajjāl* will pour rain on their fields. Then the Messiah will descend from the sky in great glory, accompanied by angels on his right and left. As far as his breath reaches, the disbelievers will die thereof. But he will

not be able to kill the *Dajjāl* by his breath. At last, with great struggle and hard work he shall kill him in battle.

The modernly-educated people were greatly perturbed at these statements, and an occasion for anxiety it really was. For, considering that the worshippers of created things have become involved in this worship unreasonably, without witnessing any Divine work from their deities, and their number has reached tens of millions, then if a man does really demonstrate the powers of God, how large will the number of his worshippers reach? Why should those people not be excused who would have witnessed his divinity to the full?

Consider this, that Jesus son of Mary could not create even a mouse in this world, nonetheless about four hundred million people, given to worship of created things, are venerating him. Then how much mischief can be caused in the world by a man who would control the entire working of God's power? It is far removed from the law and practice of the Benevolent and Merciful God that He should subject people to such a faith-destroying trial. This would — God forbid — bring to naught the entire concept of the Unity of God taught in the Holy Quran and shatter the whole of the Quranic teaching. So how could the notion of such a *Dajjāl* be comprehensible to people of sense and understanding? Similarly, the living of the Messiah, son of Mary, for hundreds of years in heaven, contrary to the plain injunctions of the Book of God, then his descending in a huge gathering with a company of angels, and his killing of all the unbelievers by his breath, and the witnessing of this sight by the people of the world, which is also contrary to faith in the unseen — this was in fact something that the believers in nature and natural laws should have denied. For, miracles of this kind have no precedent in history, and the Quran refutes them as is clear from the verse: "Say: Glory to my Lord! ..." ¹

1. This refers to the reply which the Holy Prophet Muhammad is told to give to those who demanded that he ascend to heaven: "Say: Glory to my Lord! am I anything but a mortal messenger?" — 17:93. (*Publisher.*)

So the burden of all this sin lies upon our *Ulama*. By clothing the *Dajjāl* entirely in Divine garb, and by making the Messiah descend from the sky in a manner that has no precedent in the entire system of miracles or the laws of nature, they caused embarrassment and bewilderment for those of an enquiring mind. At last those poor people denied both these prophecies, while the fact is that both of these prophecies are to be found in Islamic history, Hadith reports and sayings of the Companions, with a high degree of continuity which is unmatched in the case of any other prophecy, and no sensible man can deny repeated reports.

Meaning of *Dajjāl*.

Hence if these ignorant *Ulama* had given the plain and correct interpretation of these prophecies, this pitiable group would not have fallen into this tribulation of denial. It was not at all to be expected of these sensible men that if they had found the plain, clear and reasonable meanings, they would have rejected this prophecy of a high order on which there is consensus of all the sects of Islam, and to which even the Gospel of the Christians bears witness. For, the plain meaning of *dajjāl* is apparent from the root *dajl* itself, i.e. taking the art of deceit to perfection like selling of oats resembling wheat. These are the very meanings intended in the prophecies which no man of reason can hesitate to accept. And it is in accordance with this very deceitfulness, that two types of attributes of the promised *Dajjāl* have been mentioned in the Hadith. One is that he would claim prophethood and the other is that he would claim divinity. If both of these are interpreted literally, it is entirely impossible to reconcile them. For, the claim to prophethood requires that the claimant should believe in God the Most High, while the claim to divinity requires that the claimant should himself pose as god and not believe in any other to be god. So how can both these claims proceed from the same man?

Religious leaders and scientists of Europe fulfill signs of *Dajjāl*.

Hence, the truth is that *Dajjāl* is not the name of an individual. According to the Arabic language, that group is known as *Dajjāl* which presents itself as trustworthy and religious but, in reality, is neither trustworthy nor religious; rather, there is deception and fraud in all its affairs. Now this quality is found in that party of the Christians which is called their clergy. And the section which is trying to control all sorts of machinery, industry and the works of God, that is the scientists of Europe — they are *Dajjāl* because, on account of their accomplishments and also their high claims, they place the creatures of God under the misconception that they [the scientists] can interfere in the Divine works.

The priestly section is laying claim to prophethood because, having lost the true heavenly Gospel, they are spreading in the world an altered and adulterated account, called as translation of the Gospels. If one demands to see that original Gospel which was the revelation of Jesus over a period of three years, regarding which Jesus said that he spoke not of himself but what God told him to say,² they cannot say anything at all about its whereabouts, as to where that book has vanished. As for the translations they present, these are undoubtedly their self-produced Gospels regarding whose authenticity they cannot give any proof.

Hence the impertinence and the boldness with which they are publishing these baseless translations, it is this act of theirs which, in other words, amounts to a claim to prophethood. For, they have taken the office of prophethood in their own hands by deceit. In the guise of translation they write whatever they wish, and then attribute it to God the Most High. Therefore, this course of theirs is like a claim to prophethood, and most of the Christian people are entrapped in this net. This *dajl* (deception) is the work of the Christian religious preachers.

2. See the Gospel of John 8:28. (Publisher.)

The other attribute of the *Dajjāl* is manifested in those who do works which are tantamount to claiming Divinity. That is, as I have just stated, the group consisting of the scientists and the inventors of machines of Europe. They have tried their utmost to discover the chain of causes and means, and having achieved considerable successes they have at last come to the worthless view that the power of God and belief in it are of no value. Most of the intellectuals among the Christians of Europe follow this group. They are day and night busy in research as to how they themselves can become masters of such secrets of nature that they produce rain at will, control whether a child born in a family is a boy or a girl as they wish, and make a woman barren whenever they wish. Hence there is no doubt that this course is, in other words, a claim to divinity.

In short, this is an interpretation of the claim of the *Dajjāl* to prophethood and to divinity which no wise man can deny. Without doubt, as regards the trust of prophethood, which is the revelation and word of God, the Christian clergymen have made such an uncalled for interference in it as to lay hold upon the office of prophethood like a claimant. Every translation which these people publish under the title of the Gospel is, as it were, a new Gospel presented by themselves. Had they any fear of God the Most High, they would have printed the original text in every translation that has been published, as is the practice of the Muslims in publishing the Holy Quran. But these people concealed the original and published the translations which are a sleight of their own hands. So there is no doubt that it is, in a sense, a claim to prophethood to put forward one's own words and ascribe them to God.

Man's control over nature leading to denial of God's power.

Similarly, the claim to divinity is established by the actions of their scientists who want to get hold of the secrets of Divine creation in such a way as to take control of all works of God. It is natural that when man wants to interfere in the Divinely-

ordained system operating on land and sea, and earth and heaven, and having been involved in scientific research and reached the bottom of everything, wants to take control of the running of the system of nature, then all the successes that he achieves in this scientific research and investigation, discovery and enquiry, and his performance of the functions of the Divine system by himself — all these successes produce in him those feelings of being high and mighty which are attributes reserved for God. Being intoxicated with this arrogance, his lower self becomes filled with egotism in such ways that this, in other words, can be described as a claim to divinity. Especially when such an arrogant scientist, by means of some practical ingenuity of his own, acquires the power to bring about, let us say, a storm of wind or water, or becomes capable of causing rain, then such successes mean that he finds a sign of divinity in himself and looks down upon the Lord of honour and glory. Hence the greatness of God the Most High gradually diminishes in the heart of such a man, and the idea is established in his mind that, perhaps, in the same way it is due to ignorance of the system of cause and effect that people have come to believe in the existence of God.

The misfortune of these inauspicious successes which he achieves by means of the modern sciences — in regard to climate, rivers, oceans, vegetation, animals, minerals, the doing of all sorts of works, inventions of all kinds, and modern theories in astronomy, and the things he discovers by means of telescopes about the sun, moon and stars, and not only does he acquire knowledge of the natural laws governing these things but in practice he even performs many acts like God the Most High — given this situation it is unavoidable and natural that this man of imperfect sense comes to believe that as regards all those matters in which people used to entreat God the Most High by prayer, it was due to their ignorance and a worthless course, but rather, man can achieve all those things by the practical application of his own knowledge. There is no doubt

that this is a claim to divinity with which the minds of the Europeans of the present day are filled.

Other nations revere Europe because of scientific advances.

Leaving them aside, there are millions of other people who, on account of the Europeans' astonishing scientific researches, most marvellous inventions and practical application of knowledge, hold them in such high reverence as if to confirm that they possess a share of divinity. In fact, I myself observed that a Hindu, who held an honourable official post, when a mention was made before him of the greatness and power of God the Most High, became enraged and indignant, and said:

“When people fail to get to the bottom of things they start talking about God’s powers. The English have manifested such divinity that they have unmasked the powers of nature. Scientific researches keep on raising man to the position of God.”

Hence the reason why that Hindu declared the English as god was only that in his opinion their wonderful industries appeared to be so magnificent that he considered the existence of God as unnecessary. And I see that this impression is widespread among the Muslims, especially those who have received modern education. Such an awe of European thinkers and scientists rules over their hearts that even if someone were to claim falsely that, for example, in a European country a new invention had been made such that, in some scientific way, by sowing the seed of a fruit in the earth, and nourishing it with certain things, they cause it to grow so rapidly that it bears fruit in a single day, and by the evening it is quite fit for eating, probably none of the modernly-educated people will deny it.

Many ignorant people say that “nothing is impossible for the Europeans,” and it is possible that in the future they may even reach the sky by means of some practical science. It is man’s habit that from a few experiences he becomes so convinced of

the power and capability of a person that he exaggerates it to the extreme. This is exactly what is happening to most people of this country. For example, if a few reliable men were to relate, purely by way of jest, before some famous leader and distinguished, renowned man of India, for example, Sir Sayyid Ahmad Khan, that the Europeans have created a vegetation-attracting substance such that when it is placed in front of a tree, the tree, along with its roots, immediately lifts out of the ground and starts moving towards this substance, it is not possible that Sir Sayyid would deny it. On the other hand, if the miracle of our Holy Prophet Muhammad, may peace and the blessings of God be upon him, is put forward that many a time, at his beckoning, trees came towards him, then Sir Sayyid would certainly deny this miracle and, at once, start considering as to how that Hadith report could be declared fabricated!

Now consider what limit the condition of this age has reached, that there is not even so much respect entertained in people's hearts for God and His Messenger as there is for those who are known as *kafir*. My object in writing all this is that in reality these people are *Dajjāl* who are called the Christian clergymen and the intellectuals of Europe. These are the two jaws of the promised *Dajjāl* with which he is devouring the faith of people like a python. To start with, the foolish and ignorant people are caught in the snare of the Christian preachers, and if any one, detesting their low and false ideas, remains free from their claws, then he is certainly caught by the claws of the European thinkers. I see that the masses have more danger from the deceit of the Christian preachers while the elite have greater danger from the deceit of the intellectuals.

Now rest assured that this is the *Dajjāl* regarding whom our Holy Prophet, on whom be peace and the blessings of God, had foretold that he would appear in the last age. It is entirely impossible that Divine powers should actually appear in someone. The Holy Quran, from beginning to end, is opposed to this. Therefore the divinity of *Dajjāl* refers only to these matters and to his wonders which are being shown today by the scientists

of Europe. This was the intent of the prophecy, which has been fulfilled. The word *dajjāl* itself indicates that he would not have any real power, but deceit, mere deceit. Now if there is a man who is blessed, let him accept this. In reality this tribulation which has come forth from the Christian clergymen and the European scientists is such that from the time of Adam to this day it has no parallel. Is it not true that people's faith has suffered the most terrible damage from this mischief, and the love of God the Most High has cooled down in the hearts of millions of people? Some minds have been completely overwhelmed by this tribulation, while others have been affected to some degree. O servants of God! think, for this is the truth.

8. Proof of claim of being the Promised Messiah

I see that those people who wish to follow physical nature and the book of the laws of nature have been given an excellent opportunity by God the Most High to accept my claim. For they are not troubled by those difficulties in which our other opponents are entangled. They know very well that Jesus has died, and along with it they also have to admit that the prophecy in Hadith reports about the Promised Messiah belongs to those repeated reports which no sensible man can deny. Hence, in this situation, they have necessarily to accept that the Messiah to come will belong to this very *Umma*. However, they have a right to pose the question as to how they can accept this claim to be the Promised Messiah, and what is the proof that I am the one who is that Promised Messiah? The reply is that as regards the time, the country and the town in which the advent of the Promised Messiah is established by the Holy Quran and Hadith, the distinctive works which have been declared to be the reasons for the emergence of the Promised Messiah, the earthly and heavenly events which have been mentioned as the signs for the appearance of the Promised Messiah, and the knowledge and profound wisdom which have been described as characteristic of the Promised Messiah — all these requirements have been fulfilled together in my person, my times and my country by God the Most High. Then, for even greater satisfaction, He has granted me heavenly corroborations:

As my mission is towards the Christian nation, this was the reason for naming me as Son of Mary.

*Heaven is pouring down signs, the earth says: This is the time. These two witnesses have stood up in my confirmation.*¹

Likeness to the time of Jesus.

The detail of this is as follows. From references in the Quranic texts it is established that our Holy Prophet, on whom be peace and the blessings of Allah, is the like of Moses and his chain of successors bears a complete resemblance to the chain of successors of Moses. A promise was given to Moses that during the last days, i.e. when the chain of Israelite prophethood would have reached its end, and the children of Israel would split into many sects falsifying each other, so much so that some would label others as *kafir*; then God the Most High would send a successor (*khalīfa*) as supporter of the religion of Moses, i.e. Jesus would be sent. He would gather unto himself the various sheep of the Israelites, and bring together at one place the wolf and the lamb. He would be a judge for all the communities and decide their internal dissension. And he would remove malice and spite.

Exactly the same promise had also been given in the Quran, to which the following verse refers:

“Others from among them who have not yet joined them.”²

In Hadith reports this is explained in great detail. Accordingly, it is written that this *Umma* would also be divided into as many sects as the sects of the Jews. They would falsify each other and declare each other as *kafir*; and all of them would grow in enmity and mutual malice till the Promised Messiah comes in to the world as a judge. When he comes as a judge he would remove malice and hatred, so that in his time the wolf and the lamb will gather at one place. Now it is known to all students

1. These are Persian verses of poetry by the author.

(*Publisher.*)

2. The Holy Quran 62:3.

of history that Jesus had come at just the time when the Israelite tribes had become victims of great dissension and they called each other *kafir* and falsified each other. Similarly this humble one also has come at a time when internal differences reached their height and each sect began calling every other as *kafir*. At the time of this discord, the Muslim *Umma* needed a **judge**, so God sent me as a **judge**.

It is a strange coincidence, indications of which are found in the texts of the Quran and the Hadith, that just as Jesus was born in the fourteenth century, thirteen hundred years after Moses, similarly this humble one was raised by God the Most High in the fourteenth century [*Hijra*]. It seems that, in accordance with this, many great Divinely-inspired saints were of the view that that Promised Messiah would be raised in the fourteenth century. God the Most High also pointed to the same thing by giving me the name *Ghulam Ahmad Qadiani*, for the numerical value of this name is thirteen hundred. In short, sufficient proof is available from the Quran and Hadith reports that the Messiah to come will appear in the fourteenth century and that he will come at the time of dissensions among the sects of Islam and the preponderance of mutual animosity.

In addition to all these points, a glorious sign of the Promised Messiah recorded in authentic Hadith reports is that he would come at a time when the religion of the Cross would have spread over the earth with great vigour. Accordingly, the Hadith report: "He will break the cross," which is in *Sahih Bukhari*, is proof of exactly this. This humble one has come at such a time and in such an age.

Place of coming of Messiah and Mahdi.

The second sign for the Promised Messiah, as indicated in Hadith reports, is found to be that he will be raised in the Eastern lands. For, as is clear from the hadith which says: "*and he pointed towards the east*," the Holy Prophet Muhammad foretold the location and sign of the *Dajjal* as being in the East. Hence, given this, there is the clear indication from this hadith

that the Promised Messiah would be born in the East. For, when the East is the abode and place of the *Dajjāl* then the Messiah who is to come to destroy the activities of the *Dajjāl* must also appear in the East. And it is obvious that our country India, especially the area of Punjab, is situated towards the east of Makka. Stranger still is that in the hadith about Damascus contained in *Muslim*, by mentioning the eastern minaret it is east which has been pointed to for the appearance of the Promised Messiah.

Similarly it has also been stated in the Hadith reports that that Promised Mahdi would be the inhabitant of a village called *Kad‘ah* or *Kadyah*. Now every intelligent man can understand that the word *Kad‘ah* is, in fact, an abbreviation for Qadian. As for the words occurring in some reports that “Kad‘ah is a village in the settlements of Yemen,” these are not the words of a hadith but is the opinion of a reporter based on his own judgment. Perhaps by finding that there was a village in Yemen whose name resembled this, someone thought that maybe that was the village intended. But it is clear that at present there is no such village flourishing in the land of Yemen, nor has anyone in that land made such a claim. However, Qadian exists at this time and moreover the claimant to the offices of Messiah and Mahdi also exists.

9. Breaking of the Cross

Smashing of Christian belief of crucifixion.

Further, the reason for the existence of the Promised Messiah has been stated in the Hadith reports of the Holy Prophet Muhammad to be that he would dispel the deceit of the Christian people and smash completely their beliefs about the crucifixion. Consequently, God the Most High has completed this task by my hand so effectively that He destroyed the foundation of the Christian religion. With the help of perfect insight received from God the Most High, I proved that the accursed death — God forbid — attributed to the Messiah, which is the whole basis of salvation through the cross, cannot at all be attributed to Jesus, and the meaning of the word ‘curse’ (*la‘nat*) can never be applied to any righteous person. Accordingly, the Christian clergymen were rendered so speechless by this new criticism, which in reality crushes their religion, that all those people who know of this finding realise that this excellent research has broken the religion of the Cross. I have come to know from the letters of some Christian clergymen that they have been terrified by this conclusive investigation, and have realised that this must surely cause the foundation of the religion of the Cross to collapse, and its fall will be most terrible. In reality, these people fulfil the saying: “The man wounded by the sword can be expected to be healed, but the one who is cut to pieces by argument cannot be expected to be healed.”

Jesus’ ascension — spiritual, not bodily.

So also, on receiving knowledge from God the Most High, I proved that the bodily ascension of Jesus is an entire falsehood.

A study of the Christian histories shows that for a long time the belief held by the Christians was that Jesus had in fact died and experienced spiritual ascension. Later on, when the Christian people, in confronting the Jews, could not give any proof of spiritual ascension, because the soul is not visible, then the story was fabricated that someone had seen Jesus rising towards the sky. Then the idea settled in the minds that Jesus went to the sky in his physical body. The real intention underlying the ascent to the sky was that Jesus be absolved of this charge of the Jews that he was — God forbid — accursed and had not been elevated towards God the Most High. But the people who, in order to meet this charge, advocated the bodily raising of Jesus to the sky, did not realize that the curse on which the Jews were laying stress did not mean that the *body* of a crucified one does not go to the sky. Rather, it meant that the *soul* of the accursed one is not lifted towards God the Most High.

The Jews did not believe that the body of the accursed fails to go to the sky, nor did they believe that those people who were not accursed went to the sky along with the body. It is confirmed by the Torah that Moses took the bones of Joseph to Canaan four hundred years after his death. If the bones had gone to the sky, how could these have been obtained from the earth? The Torah also confirms that after death man shall go to dust because he has been created from dust. In short, no one denies that after death all the prophets have been buried in the earth itself and it is evident that all prophets were drawn near to God and not accursed. Now if this be the sign of the accursed one that he is not raised to the sky bodily then — God forbid — all prophets would be accursed.¹ Such an idea is obviously false. Hence it must be categorically admitted that by the accursed is meant the man whose soul does not find a place near to God and who is not elevated towards God.

1. *Author's Note:* If the accursed one does not go to the sky bodily then it must be admitted that those who are not accursed do go to the sky bodily, and this is clearly false.

I have written above that, according to the Torah, a person who is hanged on wood, i.e. crucified, is accursed. It was from this that the Jews had drawn this conclusion that — God forbid — Jesus was accursed. This investigation has proved that curse has no connection whatsoever with the body, nor has the absence of curse been taken to mean that the body goes to the sky. Hence the objection of the Jews regarding Jesus was only this, that by branding him accursed they declared him deprived of that station of nearness and mercy to which the souls of Abraham, Israel, Jacob and other prophets have gone. Hence, to put forward the belief, at this point, that Jesus went to the sky bodily, and then to deduce his divinity from it, is something which has no connection whatever with the objection of the Jews. It appears that, after the passing away of that period, the claim that Jesus had gone to the sky was made for the purpose of refuting the Jewish criticism about the curse. Till that time the Christians believed only that the soul of Jesus was lifted towards God, because it is the soul which goes towards God, not the body.

Then in the later period the truth became distorted and the idea arose that the body of the Messiah had gone to the sky and that he was God. Actually the real intention was to save the Messiah from the implication of being crucified, and that depended on spiritual ascension. The very object of the spiritual ascension was to show that he was free from the stigma of curse. However, according to the meaning of the Torah, that man can be free from the stigma of curse whose soul is lifted towards God, not by the body going to the sky. The Christians can easily understand the point that the Messiah, according to them, by dying on the cross had been subjected to the allegation that he should be considered accursed, and this curse meant an eternal curse. In view of this belief, the very first objection was that the eternal curse — meaning rejection from Divine Mercy, becoming an adversary of God, forsaking God and following the devil, as is the significance of ‘curse’ (*la‘nat*) according to the dictionary — why was it limited to three days? Did the Torah

mean only three days or an eternal curse? This self-concocted belief falsifies the Torah, while it is impossible that the scripture of God be false.

Besides this, what the Torah meant was that, after crucifixion, the soul is not lifted towards God but goes towards hell. Accordingly, the last-mentioned point is part of the Christian faith. So these people hold the belief about Jesus that — God forbid — for three days which were the days of curse he remained in hell — God forbid. And when the days of the curse were over, he was lifted towards God the Most High in the very body in which he had been put on the accursed cross and which had not been cleansed through the punishment of hell. Now the Christian people themselves admit that the days of the curse required that the soul of Jesus should go to hell, and then the days of purification from the curse required that his soul be lifted towards God the Most High. Now since they have admitted, as regards the days of the curse, that *only the soul* of Jesus had gone to hell, it follows that as regards the second aspect too they will have to admit that only his soul went towards God, and it was not accompanied by the body which — God forbid — had become impure due to the accursed cross. For, considering that during the period of the curse the body remained in the tomb for three days, and only the soul went to hell to suffer the consequence of the curse, then how was the body lifted towards God Who, according to their belief, is a Spirit? Now it was imperative that the body should have gone to hell, for although the curse was cast upon the heart of Jesus, yet the body was also included with the heart, especially for the reason that the Christian hell is a physical furnace only, without any spiritual punishment in it.

In short, all this investigation proves that by taking the ascension of Jesus as being in bodily form the Christians have filled their beliefs with errors and contradictions. The truth is that only his soul was elevated towards God the Most High, and that too a long time after the crucifixion.

No proof of Jesus' bodily ascension.

It is also established by this enquiry that putting forward the raising of Jesus towards God as an evidence of his divinity is entirely senseless and foolish. The fact is that when the Jews, as they thought, crucified the Messiah, they began to pester the Christians constantly by saying that Jesus was — God forbid — accursed, and far removed from and forsaken by God, and that this was why he underwent crucifixion. Now although Jesus had been saved alive, it was not prudent that he should again appear before the cruel Jews. So to free themselves from this, the Christians said that after the days of the curse Jesus went to the sky in the presence of such and such a man or woman. But this was either an absolutely false claim or the delusion of a mentally unstable woman. For, had God the Most High intended to take Jesus to the sky in bodily form and let people observe the removal from him of the stigma of the curse, then it was essential that Jesus should have been bodily lifted to the sky in the presence of some ten or twenty Jewish leaders, chief priests and religious scholars so that the evidence would have been made conclusive to them. It should not have been the case that this was seen by an ignorant woman from among the Christians, or by some other Christian of that kind, allowing the public to ridicule their testimony and apply to them the well-known adage: “The masters do not fly, the disciples say that they fly.” After all, what was gained by this meaningless ascent, for which there is no proof either?

By this claim the Christians are proved false themselves, for, while taking to hell they do not allow the body to go along. This is a very clear question: since only the soul had gone to hell as a result of the curse, the same soul, in the state of purity, should have gone to God the Most High. What had the body to do with it? On the other hand, the body was also impure as a result of the curse. But remember that we do not accept that Jesus had at any time become accursed — God forbid — and as the word *curse* implies, he had forsaken God, become an enemy of God, and joined the followers of the devil. However, if

he had been crucified, then all this would have to be admitted. What we are discussing at this moment is that my new research, which has been granted to me by God the Most High for the breaking of the cross, has clearly established the following two points. Firstly, that Jesus most certainly did not ascend in bodily form. Neither is there any evidence of such ascension, nor was there any need for it. On the other hand, he attained spiritual ascension at the age of one hundred and twenty years, to which the Holy Quran bears witness. But at the time of crucifixion he did not experience even the spiritual ascension. In fact, he lived for another eighty-seven years after it. It is a mistake of our *Ulama* that they believe Jesus to have ascended bodily immediately after the cross, for, on the other hand, they also admit that his age reached a hundred and twenty years. Now they ought to be asked the question that as it has been decidedly proved by the uninterrupted history of the Jews and the Christians, supported also by Greek and Roman history books, that Jesus was crucified at the age of thirty-three years, and the same is also understood from the clear statements of all the four Gospels, then how is it that he was lifted at the age of a hundred and twenty years? The hadith referring to [the age of Jesus as] a hundred and twenty years is considered as authentic by the experts of the science of Hadith and its narrators as being sound. Placing the limit of a hundred and twenty years is something which also proves that he died after this time.

How could the curse be for only three days?

To summarise, the crucifixion of Jesus would, according to the Torah, have only prohibited that he attain spiritual ascension like all other righteous and holy persons. And it was this which was also the repeated objection of the Jews. Hence for the Christians to adopt the view that Jesus was in fact crucified, and then to concoct the story that after being delivered of the cross he went to the sky, three days later, in bodily form, in the presence of certain Christians, is an utterly meaningless and absurd explanation. For, when they accepted, in accordance with the Torah, that Jesus, on being crucified, had, in fact, become the

object of curse, then the Torah undoubtedly forbids him from ascending to the sky, otherwise the Torah itself is falsified. How can it be accepted that the sentence of the Torah regarding the curse was eternal for others but limited to only three days for Jesus? There is no such exception in the Torah. In fact, that curse means eternal curse which can never be removed. If in the book of Moses, the Torah, there is even any mention anywhere of three days, let the Christian gentlemen show us that place. As an arbiter, I testify that if Jesus was in fact crucified then in that case the Jews are undoubtedly in the right to declare him as worthy of the eternal curse and of going to hell.² There is not a word in the Torah which could support the Christians as regards the curse of three days. After accepting the crucifixion the Christians have no retreat left, and having admitted the crucifixion the plea that a certain woman or man had seen him ascending to the sky is a most worthless, uncalled for and meaningless excuse. Would that this ascension had been shown to the Jewish religious scholars and priests! And even if they had seen it, the result would only have been that they would have thought that the Torah was not from God. But as it is, the Christians have themselves given the Jews the upper hand. For, when they accepted Jesus to have been crucified then it became unavoidable for them to admit the eternal curse. To say that the eternal curse cannot befall Jesus is a new claim which has not so far been justified by the Christians on the authority of the Torah.

In reality the Christian people are in great trouble. Even if it is accepted, as an improbable supposition without any proof, that the curse due to crucifixion is eternal for others but was limited to only three days for Jesus, then this too falsifies the Christians. For, according to the dictionary, *la'nat* (curse) itself is a word that is concerned with the heart and someone is called accursed when all the qualities of the devil appear in him and he becomes rejected and an enemy of God. Can we, even for

2. A long footnote by the author at this point has been moved to the end of this book on page 83 under the title *Footnote to Page 66.* (Publisher.)

a moment, suggest such conditions in respect of Jesus? Then how can that curse which was the consequence of crucifixion befall Jesus? And if it did not befall him, then nor was Jesus crucified. He had truly said that like Jonah he would remain in the heart of the earth for three days and three nights.³ He knew well that Jonah had not died in the belly of the fish, and it is impossible that the parable related by him should turn out to be in error.

In short, all these enquiries prove that the ascension of Jesus to the sky in bodily form is a false proposition created by the Christians. Given that the Christians believe that Jesus did not go to hell in bodily form but only the soul had gone there — God forbid — then how did that body, which had not yet been cleansed of the curse by the punishment of hell, ascend to the sky? What an injustice that only the soul goes to hell but both body and soul go to God! Is it not the Christian belief that hell is a physical furnace containing huge pieces of brimstone? Then why was the body not burnt in that fire, on which had been heaped all the curses of the world? If the father, deviating from justice, granted the concession to his son that instead of the curse being eternal it was limited to three days, and instead of the body being subjected to hell it was only the soul which was sent to hell, then one would wish that such remission had been granted to all the creatures, for if deviation from justice is permissible in case of the son then why not in respect of others?

My Divinely-ordained mission.

All these are errors on which God the Most High enlightened me so that I might warn those who have gone astray and bring into light those who live in darkness. Not only did I make clear to Christians their errors with a logical explanation, but also challenged them with heavenly signs. So also those Muslims who had been entrapped in similar ideas, and were waiting for such a supposed *Dajjāl* and a supposed Messiah, a belief in whom would have once again laid the foundation of that

3. Matthew 12:39.

polytheism which has been uprooted by the Holy Quran, and also would have destroyed the doctrine of the finality of prophethood. Hence God the Most High sent me to rectify that dangerous state of affairs and show people the way of pure Unity of God. Consequently I conveyed everything.

10. More proof of claim

Revival and strengthening of faith in God.

Besides, I have been sent to strengthen faith and prove to mankind the existence of God the Most High, because the state of faith has become extremely decrepit in every nation. The next world is considered to be only a myth, and everyone is demonstrating by his practical condition that the strength of faith he has in the material world and in worldly power and glory, and the amount of reliance he places on worldly means, he does not at all have this faith in, and reliance on, God the Most High and the next world. Much is claimed with the tongue but in the hearts love of the material world dominates. Jesus had found the Jews in exactly this state, and as is characteristic of weakness in faith the moral condition of the Jews also had greatly deteriorated and love of God had grown cold. The same is the condition now in my times. So I have been sent in order that the days of truth and faith return, and hearts be filled with righteousness. These very tasks are the real reason of my coming. I have been told that heaven, having become very remote, will again come near to the earth. It is these matters for which I am the *Mujaddid*, and it is these works which I have been sent to perform.

Among the objects which are the real reason of my appointment, there is the strengthening of the faith of the Muslims and granting them fresh belief in God, His Book and His Messenger. The strengthening of faith has been accomplished at my hand in two ways. Firstly, by explaining the beauties of the teachings of the Holy Quran, and manifesting its miraculous truths, deep knowledge, and light and blessings, which prove the Holy

Quran to have been revealed by God. Accordingly, readers of my books can bear testimony to the fact that these writings are full of the wondrous secrets and subtle points of the Holy Quran, and so has it always continued. There is no doubt at all that as much as the Muslims' knowledge of the Holy Quran progresses, their faith will also increase by the same degree.

The second way granted to me for the strengthening of the faith of the Muslims comprises the heavenly corroborations, acceptance of prayers and manifestation of signs. Accordingly, the signs which have appeared up to now are so numerous that no fair man can help but accept them. There was a time when ignorant Christians denied the miracles and prophecies of our Prophet, on whom be peace and the blessings of Allah, but now is the time when all the Christian clerics combined cannot make a stand before me. Signs are appearing from above, prophecies are being fulfilled, and miracles are making people wonder-struck. Thus how fortunate is that man who now derives benefit from these lights and blessings and does not stumble!

Those extraordinary occurrences, on earth and in the heavens, which are the signs of the appearance of the Promised Messiah, have all happened in my time. Long ago the solar and lunar eclipses took place in the month of Ramadan. The star *dhu-l-sanain* also appeared. Earthquakes occurred; epidemics befell; and the Christian religion spread in the world with great power and vigour. And as had been written in the traditions from of old, I was also declared a *kafir* with great vehemence. In short, all the signs have appeared, and those forms of knowledge and spiritual truth which guide the hearts towards the Truth have come into existence.

Criteria for the truth of a claimant.

I have already written that, according to the Holy Quran, a claim to have been appointed by God can be established completely and perfectly when it can be proved in three respects.

Firstly, that clear, categorical texts bear witness to its truth, i.e. the claim should not conflict with the Book of God. Sec-

only, that rational arguments support and uphold it. Thirdly, that heavenly signs verify the truth of that claimant.

Now my claim is established by all the three types of evidence. The definitive Hadith reports which take a seeker of truth to perfect insight, and give full satisfaction about my claim, include the mention of the difference in the physical appearance of the Promised Messiah and the Israelite Messiah. Accordingly, there is a Hadith report about the Promised Messiah in *Sahih Bukhari* in which it is stated that the Holy Prophet Muhammad saw him in a vision circumambulating the Ka'ba. His appearance is described in it, that he was brownish in colour, with hair that was not curly but straight. Then the appearance of the real Jesus, the Israelite prophet, is described, that he was of red colour, with curly hair.¹ In *Sahih Bukhari* particular care has been taken at a number of places to describe the appearance of the coming Promised Messiah as brown in colour with straight hair while describing the appearance of Jesus as red in colour with curly hair. This proves that the Holy Prophet Muhammad has declared the coming Promised Messiah to be a different man, whose attribute is explained as being that he will be "your imam from among yourselves", while he has considered Jesus to be a separate man. And in view of some similarities, he has applied the name 'Jesus, son of Mary' to both of them.

There is another point worth consideration, that where the Holy Prophet Muhammad has mentioned the Promised Messiah, he has not confined himself to saying that he is brown in colour with straight hair, but has also again and again mentioned the *Dajjāl* in connection with him. But where he has mentioned the Israelite prophet Jesus, he has not referred to the *Dajjāl* along with him. Hence this also proves that in the eyes of the Holy Prophet Muhammad there were two men known as 'Jesus, son of Mary': one, brown in colour with straight hair who was to

1. For these Hadith reports see *Sahih al-Bukhari*, Book of Prophets (*Kitāb al-anbiyā'*), chapter 48 and chapter 24. (Publisher.)

appear, and with whom would be the *Dajjāl*; and the other, red in colour having curly hair who is an Israelite, with whom there is no *Dajjāl*. It is also worth remembering that Jesus was a Syrian and Syrians are not at all called *adam*, i.e. brownish, but the Indians are called *adam*. This argument also shows that the brownish Promised Messiah, who is prophesied to come, is most certainly not a Syrian but an Indian.

It should be remembered here that the same is also proved from the histories of the Christians, that Jesus was not brown in colour but of red colour like most Syrians. But the appearance of the coming Promised Messiah is certainly not that of the Syrians as is clear from the words of the Hadith report.

Mujaddid of the fourteenth century Hijra.

Among the arguments in decisive Hadith reports which confirm the authenticity and truth of the claim of this writer is also the report regarding the appearance of *mujaddids* which finds a place in *Abu Da'ud* and *Mustadrik*, i.e. for this *Umma* a *mujaddid* would appear at the head of every century, and would reform the faith according to the needs of the Muslims. The words "he will reform for them" (*yujaddidu la-hā*) in this report show clearly that at the head of every century a *mujaddid* will come who will reform the *prevailing* evils.

Now when a fair-minded man ponders carefully as to what were the most dangerous evils prevailing at the head of the fourteenth century, for whose reform the *Mujaddid* had to have the powers, then it is clearly found that the very great evil which destroyed hundreds of thousands of people is the evil of the Christian preachers. No intelligent man and sympathiser of Islam will deny that it should be the main duty of the *Mujaddid* of this century to break the cross and destroy the arguments of the Christians. When the breaking of the cross is the duty and work of the *Mujaddid* of the fourteenth century, then it has to be admitted that he himself is the Promised Messiah, for according to the Hadith reports it is also the sign of the Promised Messiah that he will be the *Mujaddid* of the century and his work would be to break the cross.

In any case, if the present-day Muslim religious leaders reflect, while adhering to honesty and religion, then they will most certainly have to admit that the work of the *Mujaddid* of the fourteenth century is the breaking of the cross. And since this is the work which is reserved for the Promised Messiah, hence it follows, of necessity, that the *Mujaddid* of the fourteenth century must be the Promised Messiah.

Although in the fourteenth century other transgressions and evils like drinking and adultery etc. have become rampant, but careful consideration will disclose that the reason for all this is the teachings whose basis is that the blood of a man has sufficed for the expiation of sins. This is the reason why Europe is the leader of all in the commission of such crimes. Then due to the effect of constant contact with such people, lack of restraint and licence have generally increased in all nations. Whether people are killed by diseases or devoured by an epidemic, it does not even occur to anyone that all these calamities are due to the consequences of deeds. What is its reason? Only this, that love for God the Most High has grown cold, and the greatness of that Glorious One has diminished in the hearts.

In short, just as lack of restraint due to belief in atonement emboldened the European nations to indulge in drinking and every type of vice, similarly their example affected the other nations. There is no doubt that evil also is a contagious disease. If a respectable woman remains day and night in the company of whores, then even though she may not reach the stage of downright adultery, still the sight of the immoral lifestyle will certainly corrupt her mind. Hence it is belief in the crucifixion which is the root of all lack of restraints and licence. There is no gainsaying the fact that that belief is spreading very alarmingly in these countries, and the number of those people has reached several hundreds of thousands who have lost the essence of faith by falling in the trap of the Christian clergy, or have become apostates at heart and are wandering around in the guise of seekers-after-truth.

Consequently, the honour and mercy of God the Most High desired to save the people from the poisonous effect of the belief in the cross and expose the secrets of the deceit by which a man has been made God. Since this calamity had reached the peak by the beginning of the fourteenth century, hence the bounty and grace of God the Most High desired that the *Mujaddid* of the fourteenth century should be the one who breaks the cross. For, the *mujaddid* is like a physician, and it is this which is the function of the physician that he turns his attention to eliminating the dominant disease. Hence, if it is true that the breaking of the cross is the task of the Promised Messiah, then it is also right that the *Mujaddid* of the fourteenth century, whose duty it is to break the cross, is the Promised Messiah.

How will the cross be broken?

However, at this juncture, the question naturally arises as to how and with which tools should the Promised Messiah break the cross? Is it by means of war and battles, as is the belief of the *Maulavis*, or in some other manner? The reply to this is that the *Maulavis*, may God have mercy on their condition, are entirely wrong in this belief. It is not the place of the Promised Messiah at all that he should carry on war and battles. Rather, his position demands that he should destroy this evil with: (1) *rational arguments*, (2) *heavenly signs*, and (3) *prayer*. God the Most High has granted him these three weapons and such a miraculous power has been reposed in the three of them that it is impossible that anyone could compete with him in this respect. This is how, at last, the cross will be broken, until its greatness and reverence will disappear from the eyes of the seekers-after-truth, and gradually there shall be opened spacious doors for the acceptance of the Unity of God. All this will happen *gradually* because all affairs of God the Most High are gradual. Part of it will be in my life, part afterwards. In the beginning too, Islam progressed gradually, and so also at the end it will return gradually to the former state.

Some ignorant *Maulavis* ask: Which cross have you broken upto now? So let them remember that signs appeared, and prophecies were fulfilled, and the mouths of the Christian preachers were shut so that if they have any shame they will not raise objections [against Islam] in future. The lofty teaching of the Quran as explained by me made people bow their heads in great gatherings.² The principle of the Christian faith was demolished in a manner as had never been done by anybody before. If this is not true, then let our opponent *Maulavis*, acting as advocates for the Christian preachers, produce just one of their objections which I have not demolished with conclusive arguments. Or at least let them show that someone before me had given a reply of this scholarly level. These people should feel ashamed before God the Most High. How far, and for how long, will they fight the truth?!

Included among those clear Hadith reports is this sign of the time of the Promised Messiah that before his appearance the world will be full of tyranny and hardship. Then that Promised Mahdi will fill the world with justice and equity. He would have a shining forehead and lofty nose. It is in *Mishkat*, reported from *Abu Da'ud* and *Hakim*.

Now it is clear that in this age the world is full of all sorts of tyrannies, i.e. sins, actions of extremes, evils and vices. All the darknesses of the earth are raging with full power. Most hearts are so much enveloped by the material world and worldly desires that there is no place left in them for God the Most High. Righteousness is neither on the tongues, nor in the eyes, nor in the ears. The flood of carnal passions is flowing with full force. Neither beliefs nor deeds are right. Moral insight is lost and wisdom has disappeared. That divine love, that attachment,

2. *Author's note:* Let the wise people read the article which had been read on my behalf in the Congress of the Great Religions. It has been published in a book, among the speeches of the delegates of all the religious communities. They will find out what sorts of fine points of Quranic wisdom have been explained therein, which were accepted as extraordinary.

that ecstasy, that humility, sincerity, piety, fear of God, lowliness, truth and righteousness, as had been taught by the Quran, are as if non-existent. Those who worship creation are active in spreading polytheism. The transgressors are purveying evil everywhere. Faith has become a thing professed merely by word of mouth, only a few servants of God being excepted. So in fact this is the very age which conforms to what is meant in Hadith, i.e. in which every type of sin, wickedness and faithlessness has spread. And the worship of others than God, which is the greatest iniquity, its banner has been raised aloft most powerfully. This Hadith report states very clearly that whatever is the kind of tyranny and hardship prevailing at the time, it is to rectify that, that the Promised Mahdi will come.

Meaning of ‘shining forehead’ and ‘lofty nose’.

As to the description written of him, of having a shining forehead and lofty nose, this sign is not limited to external appearance only. For, there are thousands of men who share this external appearance. In fact, here in addition to this external appearance an inner quality is also implied, and that is that God the Most High will place in his forehead a light of Truth which will attract the hearts to itself, and there will be a sign of grandeur in his nose which is similar to loftiness of nose. The grandeur is this, that his awe and dignity will cast the fear of God in the hearts. Although both these signs are found in every special servant of God the Most High, yet the hadith implies that these will be found in the Promised Mahdi with great force and conspicuousness. The light of his forehead will attract people in great numbers, so much so that the ignorant would think that perhaps this man had cast a spell. Similarly, his awe will strike his opponents very powerfully. The sign of grandeur which is being represented by the nose will be manifested with great magnificence. Because he would be above any need or dependence on account of his grandeur, he will display magnanimity. He will not abase himself before the wicked, and at last it will be the wicked who will themselves show humbleness.

It should be remembered here that eighteen years before now both these signs have been alluded to in the Divine revelation in [the book] *Barāhīn Aḥmadiyya*. As for example there is the revelation: *alqaitu ‘alaika muḥabbatan minnī*, i.e. “I have bestowed upon you from Myself the sign of the attraction of love”, so that whoever looks at you, while free from prejudice, will love you, as a matter of course, and will be attracted towards you. Secondly, there is the revelation: *nuṣirta bir-ru‘b*, i.e. “a sign of awe has also been placed in you”. Those who reflect and those who observe the present circumstances know full well that both these signs are being fulfilled in this servant of God. Most of the pure-hearted people are being attracted, and the awe is increasing daily on the opponents who are despairing of their plans and some of them are repenting.

Bringing down faith from the Pleiades.

Among the clear Hadith reports is the argument contained in *Sahih Muslim*, i.e.

“Lau kāna-d-dīnu ‘inda-th-thurayya ladḥahaba bi-hī rajul-un min fāris.”

That is, even if faith were near the Pleiades, a man from among the Persians will bring it down. This hadith clearly shows that a time will come upon Islam when weakness will overtake religion, knowledge and faith, and tyranny and hardship will spread over the earth. At that time a man of Persian origin will be raised who will bring it back to earth. It has just been established on the basis of the hadith given previously that the man who will bring about the downfall of all sorts of tyrannies and transgression, he is the Promised Mahdi. And from the hadith “There is no Mahdi except ‘Īsā (Jesus)”, it is proved that the same man is the Promised Messiah. And now from the present hadith it transpires that that Promised Messiah is of Persian origin. Hence a person who reflects receives much insight at this point, and all the Hadith reports having been cleared of all sorts of contradictions, the conclusion emerges that the man who will bring faith, religion and knowledge back

from the sky, that is to say, he will restore to the world true faith in God by means of signs, will strengthen the faith of people, will correct the beliefs, and will explain the truths and deep knowledge of the Quran — he will be of Persian origin and he will be the Promised Messiah. It has been established on the basis of the Hadith reports in *Bukhari* and *Abu Da'ud* that in his time the empires of the Christians will be the greatest and most powerful on earth and most of the countries would be under their sway. *Sahih Bukhari* and *Muslim* also contain a report that he will not use weapons nor will he fight. Rather, he will kill the other nations with heavenly arguments, i.e. signs and rational arguments. His weapons will be heavenly, not earthly. So be grateful that this promise of God the Most High has been fulfilled in your times and in your country. What will faith profit those people who will come after the light is shining fully?

Revelations.

Hadith contains reference to that same man of Persian origin who was mentioned eighteen years before now in *Barāhīn Ahmadiyya* in the revelation of God the Most High, which is as follows.³

Translation:

“We have given you a clear victory”, meaning, We will give it to you.

“The victory of the saint is a great victory. We have made him an intimate friend and a confidant. He is the bravest of them all. Had the faith been at the Pleiades, he would have brought it from there. God will make his argument radiant. O Ahmad! mercy flows from your lips. I shall raise you to Myself and shall cast My love on you”, meaning, people will love you with a spiritual

3. Here the author first quotes his revelations in the original Arabic and then gives an Urdu rendering of the same with explanatory comments. We have only translated his Urdu rendering and comments. (*Publisher.*)

attraction and will be drawn towards you.

“Take hold of Unity, take hold of Unity, O sons of Persia. Give glad tidings to those who believe in you that they have been considered truthful by God and for them is excellence in advancement. Recite to them My revelations, and turn not your face from God’s creatures and take not ill their meeting”, meaning, the time is coming when they will reach you in large numbers and in multitudes; so meet them good naturedly and bear with them.

Then He said that among them there would be a group, who would often keep you company, who have been named *Aṣḥāb-uṣ-Ṣuffa* by God the Most High. “Do you know what *Aṣḥāb-uṣ-Ṣuffa* are?”, meaning, their glory is very great.

“You will see that many a time tears flow from their eyes, and they will send blessings on you”, meaning, that whenever they hear any words of wisdom, and deep truths and fine points, or witness signs, or they are overcome by the state of the opening of the heart and belief, then out of abundance of love and affinity, they will send blessings on you. They will pray for your sake, saying, “Our Lord, surely we have heard a Crier calling to the faith, who invites towards God and is a light-giving sun.” “Write down.”

See *Barāhīn Aḥmadiyya*, pages 241, 242.

In these revelations it has been clearly indicated that my major task is that of calling to faith. It has been established by the Hadith that the most imperative need faced by the man of Persian origin will be to rejuvenate the faith of the people. He shall be given the strength such that even if there be a time when faith completely vanishes from the earth, nonetheless he will bring it back from the sky. In these Hadith reports it has also been hinted that in the early part of his mission the state of the faith of the people would be in utter collapse, and he will come with the object of establishing that state again in the

hearts by means of great force, power and signs. Then neither the idols nor the cross will remain, and their reverence will be gone from the hearts of the wise. All these beliefs will appear to be false and the True God will become prominent again.

Triumph by spiritual, not physical, weapons.

But it will not be that the Promised Messiah will wage a war like the worldly wars or that he will need physical weapons. In fact, God will turn the hearts towards Islam with His magnificent signs, with His extremely pure knowledge and with most strong arguments. Only those will deny whose hearts have been mutilated. God will blow a wind like the breeze of spring time, and a spiritual influence will descend from heaven and spread very quickly in different lands and countries. Just as lightening manifests its brightness in the east and in the west, the same will happen at the time of the appearance of that spiritual influence. Then those who did not see would see, and those who did not understand would understand, and truth will spread with peace and blessings.

It is this which is the spirit and essence of all those prophecies in respect of the Promised Messiah. It has been explained very clearly in Hadith reports that his sword is his pure breath, i.e. words of wisdom. The false communities will die on account of that breath. All those places to which his sight reaches, i.e. all those religions to which he turns his attention, he will grind down and turn the hearts towards the Truth. He will not harm the followers of any religion; rather, he will show the error of falsehood in a fine and gentle manner. Then light will generally enter the hearts and they will understand that those beliefs of theirs were, in fact, not right.

When you see that hearts have been motivated to accept as the True Deity that Exalted and Blessed God Who has been presented by the Holy Quran, i.e. the very same God Whose Being comprises all the best attributes and Whose follower can never suffer embarrassment, then realize that the time is nigh when all these matters will be fulfilled. You notice that in the

beginning of the spring season, first the dry and ugly wood of the trees becomes colourful and fresh, then small leaves sprout, then flowers appear and at last the trees are laden with fruit. So understand with certainty that *the same will happen* during these days. And as for the praise bestowed on the Companions of *Suffa*, it points to this that only those persons will make greater progress in faith, love and understanding who will spend more time with me, and God will love them. They will never stumble, but will make progress and their hearts will be filled with ecstasy. In short, only those persons have a special status in the eyes of God who enjoy nearness, companionship and fellowship.

Similarly, it has been repeatedly conveyed in clear Hadith reports that that Promised Messiah will appear at the time of the power and supremacy of the Christians. During his time, the railway train and the telegraph will come into existence.⁴ Canals will be dug and mountains will be torn apart. Because of railway trains, camels will be redundant. Shaikh Ibn al-Arabi notes a vision of his in *Fuṣūṣ-ul-Ḥukam* that he will be the Seal of Sainthood and will be born as a twin: a girl will be born along with him. He will be Chinese, i.e. his ancestors would have lived in the Chinese lands. Now the will of God the Most High has fulfilled all these things. I have written that I was born as a twin, there being a girl born along with me. My ancestors lived in Samarqand which is connected with China.

Books written.

In the end, it is also worth recording that the books that I have written and published till now are as below:

Barāhīn Aḥmadiyya,
Surma Chashm Ārya,
Shaḥna Haq,

4. *Author's note:* See the collection *Kanz-ul-'Ummāl*, vol. 6, page 60, the marginal note on *Musnad Imam Ahmad*, after the chapters on Mahdi and Promised Jesus, etc. If this book is not available, then consult the pamphlet *Cehl Hadith* compiled by my esteemed friend Maulavi Muhammad Ahsan, which will be printed soon.

Fatḥ Islām,
Tauḍīḥ Marām,
Izāla Auhām,
Āsmānī Faiṣala,
Nishān Āsmānī,
Ā'īna Kamālāt Islām,
Tuḥfa Baghdād,
Itimām-ul-Ḥujja,
Sirr-ul-Khilāfa,
Anwār-ul-Islām,
Karāmāt-uṣ-Ṣādiqīn,
Ḥamāmat-ul-Buṣhrā,
Barakāt-ud-Du'ā,
Nūr-ul-Ḥaq,
Diā'-ul-Ḥaq,
Nūr-ul-Qur'ān,
Sat Bachan,
Ārya Dharam,
Anjām Ātham,
Shahādat-ul-Qur'ān,
Sirāj Munīr,
Ḥujjat-ullāh,
Tuḥfa Qaiṣariyya,
Jawāb Sirājuddīn 'īsā'ī ke chār sawālon ka,
 The pamphlet *Istiftā'*,
 The speech in the conference *Mahu Tasu,*
Mubāḥitha Jang Muqaddas,
 Speeches in other debates,
 Announcements, etc.

THE END.

Author's footnote to page 66

The following books refer to Jesus as going to hell.

Khazānat-ul-Asrār, commentary on Gospel of Matthew by Rev. Imad-ud-Din, page 498, line 20:

“God’s entire wrath which is due to sin came upon him.”

Now it is evident that this “wrath” is what in other words is called hell. Again in the same *Khazānat-ul-Asrār*, on line 22, the following prophecy about the Messiah has been quoted from Psalms 88:6: “Thou hast put me in the depths of the Pit, in the regions dark and deep”. Now it is clear that these regions of darkness are hell according to the Christians. Then in the book *Jāmi’at-ul-Farā’iz*, printed by the American Mission Press, Ludhiana, 1862, on page 63, lines 16–17, it is written about the Messiah:

“For, there is no sin which cannot be washed by his blood, there is no sin for which he has not compensated, and there is no punishment of sin which he has not undergone.”

It is clear that the special punishment for sinners is hell, suffering which is essential for suffering the punishment completely. Then on page 92, lines 14–15, of the same book, punishment has been explained as follows:

“Believers, immediately as they die, enter the place of rest, and unbelievers fall in hell at the same time.”

This also clarifies that Jesus, on taking all the sins upon himself, necessarily underwent the punishment of hell. In the pamphlet

Ma‘amūdiyyat-ul-Bālighīn, on page 291, lines 1 and 2, the belief of the Christians in respect of Jesus is explained: “*ṣuliba wa māta wa qubira wa nazala ila-l-jaḥīm*”,¹ i.e. Jesus was crucified, he died, entered the grave and descended into hell.

Now it is quite clearly shown by all these writings that Jesus went to hell and he experienced all the punishments. Christians also admit that the punishment of the cross was merely for a few hours but the curse lasted for three days after death. Now it is clear that during the days of the curse some sort of punishment must have befallen Jesus and that punishment is nothing except hell. Further, if it was the duty of Jesus that he should fulfil the justice of God by undergoing the punishment himself, then if he experienced the pain of the world for only a few hours [on the cross] and did not go to hell, in that case how could the justice of God be fulfilled? Now the fact is that, in the commentary on the Gospel of Matthew, Rev. Imad-ud-Din writes:

“God turned away from in front of the heart of the Messiah so that He should fulfill His justice”,

i.e., due to the curse the heart of Jesus became dark. In the commentary of the *Acts of the Apostles* known as *Tazkirat-ul-Abrār*, published in 1879 by the American Mission Press, Ludhiana, it is written about Jesus:

“We thank the Lord Messiah, that by carrying the entire curse of the Law on himself in his death on the cross, he freed us, who believe in him, from the curse of the Law; he became accursed himself in our place. In reality we were all accursed and this curse was to be upon us for eternity. Never could we free ourselves from under it because we were helpless and weak. However, he became accursed for our sake in that he bore our curse on him-

1. *Author’s note*: In some of the present Christian books, in place of *hell* the word written is *hāwis* which is a Greek word meaning *hāwiyya* (hell), known in Hebrew as *hāwīth*. In fact, both these words *hāwis* and *hāwīth* have been derived from the Arabic word *hāwiyya*.

self and freed us from it. Himself also he came out from under the curse on the third day.”

Now at this place the true nature of the justice of the Christians is also exposed, in that the curse is eternal for others but only for three days for the son. I have already stated that even a moment's curse makes one like Satan, as is written in the book *Jāmi'at-ul-Farā'iz* on page 92: “Devils will accompany that army of the unbelievers”. In any case, it is the belief of the Christians that for three days of the curse Jesus suffered the torment of hell.² In the book *Rāh-e-Zindagī*, printed at Allahabad, 1850, page 69, line 8, it is written:

“This punishment [i.e., the punishment of the sinner] is usually expressed by the word *death*, death not only of the body but also of the soul, not only worldly but eternal.”

And in the same book *Rāh-e-Zindagī*, which is written by Dr. Hodge, D.D., an American, it is stated:

“Curse and death and wrath and the punishment which will befall the sinners are all one and the same thing.”

Then the same author writes in support of this belief:

“The Messiah has said that the sinners would be thrown in that fire of hell which shall never be extinguished (Mark, ch. 9, v. 48).”

2. *Author's note:* Some ignorant Christians say that Jesus had gone to hell to preach to the prisoners of the nether regions. However, an intelligent person would wonder as to what was the requirement of the curse — to go to suffer the punishment or to admonish others. What can an accursed one admonish to another? Besides, what benefit will the dwellers in hell derive from the admonition? After death everyone understands the right path. If understanding at that time could avail, then not one person would remain in hell.

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