CHAPTER TWO

In explanation of the Signs that were fulfilled by virtue of the prophecies published in Barāhīn-e-Aḥmadiyya twenty-five years before this time

Let it be known that *Barāhīn-e-Aḥmadiyya* is the book from my compositions which was published in 1880 CE; that is, 1297 AH. At the time of its publication, as is apparent from the contents of the book itself, I lived in such a state of obscurity that there were very few people who were even aware of my existence. I was at that time a solitary figure and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of the favour of the Eternal Divine, I had this sudden experience: One day, towards evening, in this very house and at the exact spot where I am now standing while writing these lines, I was overcome by a slight slumber and received this revelation from Almighty God:

يَا اَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ۔ مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى۔ اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ لِتُنْذِرَ قَوْمًا مَّا اُنْذِرَ اٰبَاءُهُمْ وَلِتَسْتَبِيْنَ سَبِيْلَ الْمُجْرِمِيْنَ۔ قُلْ اِنِّيْٓ اُمِرْتُ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ۔[1☆]

Meaning that, O Aḥmad! God has blessed you. You did not throw

1. ☆ See *Barāhīn-e-Aḥmadiyya,* p. 239* (Author)

*In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in vol. 1, page 265. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya*, Part III, this text appears on page 207. [Publisher]

when you threw, but it was Allah who threw. It is God who taught you the Quran—that is to say, He informed you of its true meaning[1☆]—so that you might warn a people whose ancestors had not been warned, and so that the way of the guilty ones might become manifest and they may be held accountable for rejecting you. Tell them: I have come from Almighty God having been commissioned by Him, and I am the first of the believers.

Upon descent of this revelation, on the one side I was moved to express my gratitude for the limitless favours of God Almighty in having chosen a man like me who had no ability whatsoever within himself for such a great mission, while on the other side I was also assailed by the thought that, in conformity with divine practice, every commissioned one must have a community of followers so that they may assist him and be his helpers. It is also necessary to have financial resources to be spent for the religious needs that arise. Further, in keeping with the way of Allah, the presence of enemies is also essential, and it is also essential to overcome them in order to remain protected from their evil. In addition, it is also necessary that the preaching should be effective, so that it may serve as proof of the truth of the claimant, and so that he may not fail in the mission that has been entrusted to him.

As I pondered over these matters, a host of difficulties loomed large and a very frightful scenario appeared, for when I looked at myself, I felt that I was absolutely unknown and a solitary figure among the

1. ☆ There are three splendid manifestations for the Holy Quran: it came down through Our Master Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him; the Companions, may Allah be pleased with them, spread it in the earth; and many of its secrets were revealed through the Promised Messiah. وَلِكُلِّ اَمْرٍ وَقْتٌ مَّعْلُوْمٌ۔ [There is an appointed time for everything]. Just as it descended from heaven, so did its light reach up to heaven. In the time of the Holy Prophet, may peace and blessings of Allah be upon him, all its commandments were completed, and during the time of the Companions, may Allah be pleased with them, every aspect of its teachings was widely published, and in the time of the Promised Messiah its spiritual blessings and secrets were manifested to perfection. (Author)

people. This is because I was neither the successor of a saint nor affiliated with a shrine, so that those who were devoted to my ancestors should rally around me and make my task easy; nor had I descended from some renowned scholar, thereby retaining the link with hundreds of his disciples; nor had I received formal education or certification from a scholar, so that I might have relied on my accumulated wealth of knowledge. I was not a monarch nor lord or ruler of any land, so that the awe, inspired by my governance, might have made thousands of people follow me. Instead, I was a humble man with no means, living in a remote village, completely cut off from the distinguished people who are—or can be—the centre of people's attention.

In short, I did not enjoy any such kind of respect, popularity, or renown which would make me think that this burden of spreading the message could be easy for me to accomplish. Naturally, I perceived this mission to be extremely difficult and seemingly impossible. Besides this, other difficulties appeared as some aspects of this message were of a nature that there was absolutely no hope that people could accept them. There was not even so much as the expectation that the people could acknowledge the fact that the descent of non-law-bearing revelation had not ceased after the time of the Prophethood [of the Holy Prophet^{sas}] and would continue until the Last Day. On the contrary, it was clearly known that upon a claim of revelation, the gift received from them would be a declaration of apostasy, and all the ulema would present a united front to persecute and destroy such a claimant; for, in their view, after our holy master—the Protector of the Quranic Recitation and the Messenger of Allah, may peace and blessing of Allah be upon him—a seal has been placed on divine revelation until the Last Day, and now it is completely impossible for anyone to experience converse and discourse with Allah.

In short, they believe that this blessed Ummah has been eternally denied the kind of blessings whereby God Almighty may honour them with His converse and promote the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind

following, they are merely beating the drum that they have inherited, yet they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that although revelation may be received by the pious, there is no way of telling if it is from God or from Satan. Now, it is obvious that a 'revelation' that can also be attributed to Satan, cannot be counted among God's favours that are beneficial to one's faith. Instead, the dubious nature of such revelations and their resemblance to the words of Satan is a curse that can land someone in Hell. If God has accepted the prayer,

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ [1]

from any of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must have granted him a portion of the spiritual reward which consists of definitive converse and discourse with Allah.

In short, this was the very issue that would have provided an opportunity for the people in this blind world to vent their fury and wrath. So, for a helpless and lonely person like me, the combination of all these factors portended failure.[2☆] Indeed, it seemed that I was facing

1. The path of those on whom You have bestowed Your blessings (*Sūrah al-Fātiḥah,* 1:7). [Publisher]

2. ☆ One difficulty from among the many I faced in inviting people was on account of my claim of being a Messenger, being a recipient of divine revelation, and of being the Promised Messiah. It was to express my anxiety in this regard that this revelation was sent down:

فَاَجَآءَہ الْمَخَاضُ اِلٰی جِذْعِ النَّخْلَۃِ قَالَ یٰلَیْتَنِیْ مِتُّ قَبْلَ ھٰذَا وَکُنْتُ نَسْیًا مَّنْسِیًّا

The word مخاض [*makhāḍ*] here means matters that lead to fearful results. And جذع النخلة [trunk of a palm-tree] refers to the people who are descended from Muslims but are themselves only Muslim in name. So the interpretive translation would be, 'The most painful invitation to the people that would result in his people becoming his mortal enemies led the ordained one to the people who had become dry like the trunk or branch of a palm-tree.

complete disaster, because no aspect was favourable for success. The first requirement is money, but at the time of this revelation of God, all our landed property had been lost, and there was not a single person with me who could provide financial support. Secondly, I was not the scion of some distinguished family who could have an impact on anyone. I was helpless on all counts. It was but natural for me to have been overawed by this revelation. At that time, I stood in great need to be comforted by Almighty God's glorious promises, to safeguard me from dying of unbearable anxiety. I, therefore, cannot find words to adequately express my gratitude to the Benevolent and Omnipotent Lord, who did support me with His glad tidings in my hour of helplessness and anguish, and subsequently fulfilled all His promises. If the help and succour of God Almighty had come about without prior prophecies, they could have been attributed to good luck or chance, but now they constitute such extraordinary Signs that only a person of satanic nature would dare deny them.

Thereafter, God fulfilled all the promises that He had made a long time ago in the form of prophecies. He helped and supported me in every way. All those difficulties, the mere thought of which may well have broken my back, and the anxieties from which I feared for my life—He removed them all. And as He had promised, so did He bring forth. Although He could have shown me His help and support without informing me beforehand, He chose not to do so. Instead, He granted me prophecies about His support and help at a time of hopelessness that could be likened to the period in the life of the Holy Prophet, may peace and blessings of Allah be upon him, when he walked in the streets of Makkah all alone with no one by his side, and with no apparent sign of success.

In the same way, the prophecies made during the period when I was unknown were regarded by people as ludicrous, unreasonable, and like

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Then, out of fear, he said, would that I had died before this and had become a thing quite forgotten.' (Author)

the ravings of a maniac. Who knew that a time would actually come in which thousands would come to visit me in Qadian as was ordained in those prophecies, and several hundred thousand individuals would enter into the pledge of allegiance with me, and I would not remain alone as I had been at the time? God gave me these tidings during the time when I was unknown and alone so that they should stand out as great Signs in the sight of a man of understanding and a seeker after truth, and so that those searching for truth may know with complete conviction that this enterprise is not of human origin nor can it possibly be of human origin.

At that time I was unknown, alone, and a man of meagre means—means so meagre that my ability was not even worth mention—and I did not belong to any such distinguished family that people would be expected to readily gather around me. At such a time and in such a predicament, who could have made the kind of prophecies that were published in *Barāhīn-e-Aḥmadiyya* twenty-five years[1☆] ago, some of which I reproduce here by way of specimen:

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ وَانْتَهٰى اَمْرُ الزَّمَانِ اِلَيْنَا اَلَيْسَ هٰذَا بِالْحَقِّ۔ وَلَا تَيْئَسْ مِنْ رَوْحِ اللّٰهِ۔ اَلَا اِنَّ رَوْحَ اللّٰهِ قَرِيْب۔اَلَا اِنَّ نَصْرَاللّٰهِ قَرِيْب۔ يَأْتِيْكَ مِنْ كُلِّ فَجٍّ عَمِيْق۔ يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْق۔ يَنْصُرُكَ اللّٰهُ مِنْ عِنْدِهٖ يَنْصُرُكَ رِجَالٌ نُوْحِيْ اِلَيْهِمْ مِّنَ السَّمَآءِ اِنَّكَ بِاَعْيُنِنَا۔ يَرْفَعُ اللّٰهُ ذِكْرَكَ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ فِى الدُّنْيَا وَالْاٰخِرَة۔ اَنْتَ مِنِّى بِمَنْزِلَةِ تَوْحِيْدِىْ وَتَفْرِيْدِىْ فَحَانَ اَنْ تُعَانَ وَتُعْرَفَ بَيْنَ النَّاسِ۔ هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ وَاُتْلُ عَلَيْهِمْ مَا اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ۔ وَلَا تُصَعِّرْ لِخَلْقِ اللّٰهِ وَلَا تَسْئَمْ مِّنَ النَّاسِ۔ اَصْحَابُ الصُّفَّةِ۔ وَمَا اَدْرَاكَ مَا اَصْحَابُ الصُّفَّةِ تَرٰى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ۔ يُصَلُّوْنَ عَلَيْكَ۔ رَبَّنَا اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ۔ اَمْلُوا۔

see pages 240–242 of *Barāhīn-e-Aḥmadiyya.*[2]

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1. ☆ Actually, many of the prophecies in *Barāhīn-e-Aḥmadiyya* were revealed about thirty years ago, so twenty-five years is the time since *Barāhīn-e-Aḥmadiyya* was written, not since the prophecies were revealed. (Author)

2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in vol. 1, pages 266–268. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya,* Part III, this text appears on pages 208–209. [Publisher]

Translation: When the help of Allah and victory comes and the world will turn towards me, it will be said: Was this enterprise not from God? And despair not of the mercy of Allah. That is, do not think that I am just an unknown and solitary person—a man who is one among the people—how would it happen that the people of the world will join together with me? For, God has willed that it be exactly so and His help is nigh. The roads by which monetary assistance and letters of allegiance shall arrive, those streets shall become broken and rutted. That is to say, all kinds of financial resources will arrive, and they will come from far-off places, and there will also come many letters professing allegiance from far-off places. Moreover, so many people will come to you that the roads upon which they will travel will become rutted.

God will help you from Himself. Such people will help you whose hearts We Ourself shall inspire from the heavens. You are before Our eyes [under Our watchful care]. God will exalt your praise and perfect His bounty upon you in this world and the Hereafter. You are to Me like My *Tauḥīd* [Oneness] and *Tafrīd* [Uniqueness]. Thus has the time come when you will be helped and your name will be proclaimed throughout the world. And why do you marvel that God will bring this about like so? Was there not a time when you were absolutely non-existent and there was no trace of you in this world? Is it then beyond God's power to grant you such help and bring about the fulfilment of these promises? And give the glad tiding to those who believe that in the eyes of God their steps are the steps of truth [i.e. they firmly stand upon truth].

And recite to them whatever has been revealed to you from your Lord. Remember that a time is coming that people will come to you in large numbers. It is incumbent upon you not to be discourteous towards them and you must not get tired of receiving them in large numbers. There will even be such people

> who will migrate from their homes to dwell in your quarters. These are the very ones who are called *Aṣḥābuṣ-Ṣuffah*[1] in the estimation of Allah. And do you know how faithful and glorious a people they will be—those who are called by the name *Aṣḥābuṣ-Ṣuffah?* They will be exceedingly strong in faith. You will see their eyes shedding tears; they will call down blessings upon you. They will supplicate: 'O our Lord! We have heard the cry of a Caller, calling people to faith. So we have believed.' Write down all these prophecies, for they will be fulfilled at the appointed time.

The prophecies in these few lines comprise so many Signs that they would exceed one million. And the Signs themselves are so manifest that they constitute extraordinary miracles of the first order. In order to elucidate the matter, I will first state the types of prophecies, and then I will provide evidence that these prophecies have been fulfilled. They are indeed extraordinarily supernormal Signs. And even if they were to be counted very strictly and carefully, the Signs that have been manifested would still exceed one million.

Among the different types of prophecies:

1. The first is the prophecy that is indicated in the revelation وَانْتَهٰى اَمْرُ الزَّمَانِ اِلَيْنَا in which God Almighty says that: We will wage war against the opponents. The opponents will desire that this dispensation should fail, and that people should neither be drawn to it nor accept it, but We desire that people should turn towards it.

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1. In one corner of the Prophet's mosque in Madīnah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sas], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah.* [Publisher]

Ultimately, Our will shall prevail and people will turn towards it and they will go on accepting it.

2. The second kind of prophecies are those in which God gives tiding of financial support that will arrive from far-off places and of letters that shall arrive from distant lands. And financial support shall come with such continuity and abundance that the roads upon which it will come will become worn and rutted.

3. The third prophecy is that God declares that so many people shall come to Qadian—motivated by love and devotion—that the roads on which they will travel to get here will become damaged and worn out.

4. The fourth prophecy is that God says that people will try to kill and destroy you, but that We shall remain your Guardian.

5. The fifth prophecy is that God says that He shall grant me renown throughout the world and my fame shall reach far and wide, and that I shall be helped.

6. The sixth prophecy is that God says that people shall come to me in such large numbers that I may well-nigh get tired or that, because of their large numbers, I might be impolite towards them.

7. The seventh prophecy is that God says that many people shall migrate from their homelands and come to me in Qadian. They will stay in various parts of my houses and will be called *Aṣḥābuṣ-Ṣuffah*.

These are the seven prophecies foretold in the words of these divine revelations, and every intelligent person can understand that all seven of them have been fulfilled in the present time. This is so because many religious scholars and custodians of shrines prepared edicts of

apostasy against me and hatched all kinds of schemes, exerting themselves down to their fingernails to prevent people from coming to me. They flung modesty aside and waged war against God Almighty, sparing nothing of cunning, fraud, and deception. Some have secretly sent false accusations against me to somehow incite the Government, and some have incited ignorant Muslims so that they would keep tormenting me. But, in the end, all of them remained frustrated. This seedling could not remain hidden within the earth and it arose in the form of a *jamā'at* [community]. There is no need to prove this, for it is all too obvious.

The second prophecy was that financial support would pour in from every direction. To date, more than fifty thousand rupees has arrived as financial assistance. Rather, I am sure it has almost reached a hundred thousand, for which the records of the Post Office are a sufficient proof.

The third prophecy was that people shall come to me in great numbers. Accordingly, they have come in such great numbers that if we were to count the daily visitors, as well as those who come on special occasions, they would be in the range of several hundred thousand. The staff of the Police Department, who have orders to be vigilant over these matters, know it well and it is also well known to the residents of Qadian.

The fourth prophecy was that God promised: 'I will save you from people's onslaughts and will keep you before My eyes.' This, too, has been manifested. For example, in the lawsuit instituted by Dr. Martyn Clark, they conspired to get me hanged. Similarly, Karam Dīn, who filed baseless criminal cases against me, also had the same desire that I should somehow be sentenced to confinement with hard labour. He was not alone in these lawsuits; rather, many *maulawīs* [religious clerics] and other jealous worldly people were with him who made donations to him, but God saved me and demonstrated the truth of His prophecies.

Then the fifth prophecy was that God would grant me honour and

fame throughout the world. Its fulfilment also requires no explanation. The sixth prophecy was that so many people would come to me that I would very nearly tire of them or be impolite to them due to the strain of so much hospitality. The fulfilment of this prophecy is also very apparent. All those who have had occasion to visit Qadian can testify that, actually, at times so many people are gathered here and there is so much coming and going that if I did not have this commandment in mind at all times, I would be in danger of becoming impolite or lax in my duties as a host, owing to the frailty of human nature. To greet everyone cheerfully and to be polite to everyone despite a gathering of hundreds of people cannot be done by every person except with the help of God. The seventh prophecy relates to the *Aṣḥābuṣ-Ṣuffah* who have migrated to Qadian; whomsoever wishes may come and see for himself.

These are the seven kinds of Signs, each of which comprises within it thousands of Signs. For instance, there is the prophecy:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيْق

Meaning that, financial and material assistance shall come to me from everywhere and from far-off countries, and letters, too, shall come.

Now, therefore, whenever money or clothes or other gifts come from anywhere, each one of them constitutes a Sign in itself, since all this was foretold at a time when human reason considered such abundance of support unthinkable and impossible. Similarly, there is another prophecy:

يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْق

Meaning that, people would throng to me from far-off places, so that the roads they travel upon would be rutted. This prophecy has also been fulfilled in these times. Accordingly, several hundreds of thousands of people have visited Qadian, and if I also include the letters

that I receive, whose profusion was foretold at a time when I was all alone, their number may perhaps be as high as ten million. But I only count the instances of financial support and those who have pledged allegiance to me, and thus I come to the figure of around one million.

No Prophet was ever able to rein in the tongue of an audacious man, but those who are the seekers after truth can understand that twenty-five years ago I was completely unknown. I amounted to nothing and did not enjoy any kind of fame, nor did I belong to a renowned family of shrine keepers so that people would be easily drawn towards me. Can this be the work of any man to have given such manifest news of my future success and progress at that time, and then for those tidings to have been exactly fulfilled after such a long period? Can it be possible for any liar or impostor to accomplish this?

If anyone should first take an impartial look at the time when *Barāhīn-e-Aḥmadiyya* was written and not yet published, and personally come here and investigate for himself in the manner of a judicial investigation to discover what my worth was at that time and the seclusion and anonymity in which I was languishing, and how isolated I was—like an abandoned outcast—and then look at how the prophecies made in the conditions of that time have been fulfilled, and deliberate over them with due consideration, he will arrive at such certainty in the truth of those prophecies as if the day has dawned. But why would one who is given to meanness, prejudice, egotism, and arrogance bother to make such an effort? Such a one will instead readily adopt the path of rejection which is rather easy, and exert his utmost to remain deprived of accepting these Signs.

بجز فضل خداوندی چہ درمانے ضلالت را نہ بخشد سود اعجاز ے تہیدستان قسمت را

Aside from the grace of God Almighty, there is no cure for the misguided;
Even miracles do not benefit those of ill fortune.

اگر برآسمان صد ماہتاب و صد خورے تابد نہ بیند روز روشن آنکہ گم کردہ بصارت را
Even if the heavens were to shine with hundreds of suns and moons,
Those bereft of sight cannot see the light.

تو اے دانابترس از آنکہ سوئے اوبخواہی رفت بہ دنیا دل چہ مے بندی چہ دانی و قتِ رحلت را
O man of wisdom! Fear God to whom you must return.
Why love this world? Do you even know the time of your death?

مشو از بہرِ دنیا سرکشِ فرمانِ احدیّت مخراز بہرِ روزے چند اے مسکیں تو شقوت را
Do not—for the sake of the world—rebel against the commandments of the One God.
O wretched one! Do not—for a few days of pleasure—buy yourself ill fortune.

اگر خواہی کہ یابی در دو عالم جاہ و دولت را خدا را باش و از دل پیشۂ خود گیر طاعت را
Should you desire honour and wealth in both worlds,
Then give yourself to God and obey Him with all your heart.

غلامِ درگہش باش و بعالم بادشاہی کُن نباشد بیم از غیرے پرستاران حضرت را
Become His slave and rule the world!
For, those who worship God fear no one else.

تواز دل سوئے یارِ خود بیا تا نیز یار آید محبت مے کشدباجذبِ روحانی محبت را
Advance to the Beloved with all your heart, and He will advance to you;
Such is the magnetism of spirituality that one love draws another.

خدا در نصرتِ آنکس بود کو ناصرِ دین ست ہمیں اُفتاد آئین از ازل درگاہِ عزّت را
God helps those who help His faith;
Such has been the way of His magnificent court since eternity.

اگر باور نمے آید بخواں ایں واقعاتم را کہ تا بینی تو در ہر مشکلم انواعِ نُصرت را
If you do not believe this, read the accounts that I have written,
For you will see how God had helped me at every difficult time.

ہر آں کو یابد از درگاہ از خدمت ہمے یابد کہ غفلت را سزائے ہست و اجرے ہست خدمت را
Whoever gains something from His threshold does so through serving Him;
He who is heedless is punished, and he who serves is rewarded.

من اندر کارِ خود حیرانم و رازش نے دانم کہ من بے خدمتے دیدم چنیں نعماء و حشمت را
In my case, however, I am totally wonder struck,
For I have been granted favour and honour without any service on my part.

نہاں اندر نہاں اندر نہاں اندر نہاں ہستم کجا باشد خبر از ما گرفتارانِ نخوت را
I am hidden beyond hidden beyond hidden beyond hidden;
How then can the arrogant know anything of me?

ندا ئے رحمت از درگاہِ باری بشنوم ہر دم اگر کرمے کند لعنت چہ وزن آں ہرزہ لعنت را
I hear words of grace from the Almighty all the time;
If an insect were to curse me, it would have no meaning.

اگر در حلقۂ اہلِ خدا داخل شوی یانے نوِشتیم از رہِ شفقت کہ ماموریم دعوت را
It is up to you whether or not to join the community of God's people;
I have written all this with compassion, for I have been ordained only to convey the message.

The prophecies that I have written above are not recorded in just one place in *Barāhīn-e-Aḥmadiyya;* indeed, God has caused them to be mentioned twice or even three times in various places in *Barāhīn-e-Aḥmadiyya* for the sake of emphasis and in order to reveal that they have been ordained in heaven. Some additional prophecies have also

been mentioned that are separate from the above. In order to fully satiate the thirst of seekers of truth, I shall quote those prophecies here as well.

It should be remembered that the miracle here is not just that those prophecies were fulfilled a long time afterwards despite strong opposition by antagonists, but an additional miracle is that, in keeping with the revelation of God Almighty recorded in this book:

يَا اَحْمَدُ بَارَكَ اللّٰهُ فِيْكَ

Meaning that, 'O Aḥmad, God shall bless your life and your work', God saved me from death until he had fulfilled all those prophecies. And, despite all the ailments and afflictions that have attended me like two yellow sheets—one in the upper part of my body and the other in the lower part of my body, as were mentioned in authentic hadith as a sign of the Promised Messiah—God has blessed my life, by His grace, just as He had promised, and I recovered from many grave life-threatening ailments.

Moreover, many enemies persistently plotted and conspired to ensnare me in some complication that would hasten my departure from this world, but they remained frustrated in their machinations. The hand of my God continued to support me and His holy revelation—in which I believe as firmly as I believe in all the Books of God Almighty—consoled and comforted me every day.

These, then, are God's Signs through which one can behold His face. Blessed are those who reflect over them and are fearful of rebelling against God. Had this been the work of man, it would have fallen apart on its own and come to an end—wound up like a scroll—but this is all from that same God who created the heavens and brought the earth into being. Does man have the right to object as to what He does or does not do? And is God such that He can be held accountable for His works? Does man have knowledge greater than His? Does He not know the meaning of the prophecy regarding the Messiah's descent?

Now, in what follows will be written those prophecies that serve to support and highlight the above-mentioned prophecies:

بوركت يا احمد وكان ما بارك الله فيك حقًّا فيك۔ شانك عجيب واجرك قريب۔ الارض والسّماء معك كما هو معى۔ سبحان الله تبارك وتعالى زاد مجدك ينقطع اٰبَاءَك ويبدء منك۔ و ما كان الله ليتركك حتّٰى يميز الخبيث من الطيّب۔ والله غالب على امرهٖ ولكن اكثر النّاس لا يعلمون۔ اذا جاء نصر الله والفتح وتَمّت كلمة ربّك هٰذا الذى كنتم به تستعجلون۔ أَردتُ ان استخلف فخلقتُ اٰدم۔ دنٰى فتدلّٰى فكان قاب قوسين او أَدنٰى۔ يُحيِى الدّين ويقيم الشريعة۔

See *Barāhīn-e-Aḥmadiyya*, pages 486–496[1].

Translation: 'O Aḥmad, you have been blessed and this blessing was indeed yours by right. Your status is wonderful and your reward is near.' In other words, all those promises that were made shall be fulfilled soon. And so it came to pass.

And then He says: 'The earth and heaven are with you as they are with Me.'

This points to the fact that widespread acceptance of me will appear in the future and the people of the earth will turn towards me, and heavenly angels shall accompany me, just as it is transpiring these days. Then He says: 'Holy is that God who bestows many blessings and is Most High. He has raised your status. The mention of your forefathers will be cut off and from now on the line of genealogical descent shall originate from you. Your progeny will spread throughout the world and your fame will spread across nations. You will be the foundation stone of your family's edifice. God is not such that He would leave you until He manifestly distinguishes the pure from the impure. And God prevails over every one of His decrees, but most know not the power of God.'

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in vol. 1, pages 579–590. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on pages 365–371. [Publisher]

Within these prophecies I was promised a large progeny just as Ḥaḍrat Ibrāhīm was promised. Accordingly, on the basis of this promise, I was blessed with these four sons who are still alive. Further, the prophecy that He would not leave me until He distinguishes between the pure and the impure has been manifested in this very age in such a manner that despite your fierce opposition and your prayers against me, you witness how God has not forsaken me and has remained my Protector in every conflict.

Every stone that was hurled at me—He struck down with His own hands; every arrow that was shot at me—He returned the same to the enemy. I was helpless; He gave me shelter. I was alone; He protected me under His robe. I was nothing whatsoever; He conferred renown upon me with honour, inspiring hundreds of thousands to become my devotees.

He further says in the same holy revelation that when My help reaches you, and the words from My mouth are fulfilled—that is, when My servants turn to you and all kinds of financial help materialize—then will it be proclaimed to the deniers: 'Behold! Have those words not been fulfilled in relation to that which you desired to hasten?'

Accordingly, today all those words [of prophecy] have found fulfilment. There is no need to mention that God kept His promise, inspiring hundreds of thousands of people to turn towards me, and granting me the financial support that was beyond anyone's dream or imagination.

Therefore—O my opponents!—may God have mercy on you and open your eyes. Just think: Could all this be human trickery? These promises were made at the time *Barāhīn-e-Aḥmadiyya* was written, when the mere mention of them in front of people was dismissed as laughable, and my own means did not even amount to so much as the weight of a mustard seed. Can any of you refute me in this statement? Can any of you prove that even a single one of these thousands of people was with me at that time? I was a man so thoroughly unknown at

the time *Barāhīn-e-Aḥmadiyya* was published, that my book, *Barāhīn-e-Aḥmadiyya,* used to be printed in a press located in Amritsar which belonged to a Christian pastor named Rajab Ali. I would travel all alone to Amritsar to check the proofs and would return alone; no one—while coming or going—would even ask me who I was, nor was I acquainted with anyone, nor did I enjoy any dignified status of competence.

Even the Āryas of Qadian are witness to these circumstances of mine. One of them, Sharampat by name, lives in Qadian to this day. He accompanied me a few times to Pastor Rajab Ali's press in Amritsar where my book *Barāhīn-e-Aḥmadiyya* was being printed. All the prophecies were transcribed by Rajab Ali's scribe. Upon reading the prophecies, the pastor himself expressed his amazement stating, 'How could it be possible that a whole world would turn towards such an ordinary man?' But since those words were from God—they were not mine—they came to fruition in their own good time and continue to do so. At one time, human eyes marvelled at them [in disbelief], while at another time they actually beheld their fulfilment.

The remaining translation is that God Almighty proclaims: 'I desired to establish a *Khalīfah* [Vicegerent] of Mine upon the earth, so I created this Adam.' I was given the name Adam in this divine revelation because I was created at a time when the human race had become corrupt and the earth was—so to speak—empty of human beings. And just as Adam was born a twin, so, too, was I born a twin, for a girl was with me who was born before me, and I, after her. This alluded to the fact that with me would come to an end the series of perfect men. There was yet another indication in giving me the name Adam in another revelation—namely, the divine revelation which came to me in the words of the Holy Quran—and that revelation is:

قال إنّی جاعل فی الارض خلیفۃ۔ قالوا أتجعل فیها من یفسد فیها۔ قَالَ إنّی اعلم ما لا تعلمون۔

Meaning that, God gave tidings about me through my very own self

in *Barāhīn-e-Aḥmadiyya* that He will create a *Khalīfah* in the form of Adam. Then, upon hearing this news, some opponents, finding my particulars inconsistent with some of their beliefs, said in their hearts that, 'O God! Will You make such a person Your *Khalīfah* who is a mischievous man, breeding dissension among the people with falsehood and violating the accepted doctrine of the ulema?' Then God replied: 'I know what you know not.' This is the Word of God that has descended upon me. In truth, there are such subtle mysteries between me and my God that the world knows nothing of and I have an inner relationship with God that defies description; the people of this age remain oblivious to it. Hence, this is the meaning of the revelation of God:

قَالَ اِنّی اَعلم ما لا تَعلمون۔
[He said, 'I know what you know not.']

Then, the remaining translation is that God says: 'This person drew close to Me and attained My complete nearness. And thereafter he turned towards mankind out of sympathy for them and became a link between Me and My creatures, like two bows with one string. And for this reason, being placed in that intermediary position, he will rejuvenate the Faith anew and establish the Shariah [Islamic Law].' That is to say, he, in his capacity as the *Ḥakam* [Arbiter], will remove all the errors that have gained currency among the Muslims and which are falsely attributed to the Holy Prophet, may peace and blessings of Allah be upon him. In addition, he will present the Shariah in its purity just as it was pure in the beginning.

Then there are also some more revelations in *Barāhīn-e-Aḥmadiyya* pertaining to these same prophecies, as Allah Almighty says:

نُصرتَ وقالوا لَاتَ حين مناص۔ اَمْ یقولون نحن جمیع منتصر۔ سَیُھزم الجمع ویولون الدبر۔ وان یروا اٰیۃً یُعرضوا ویقولوا سحر مستمر۔ قل ان کنتم تحبون اللّٰہ فاتبعونی یحببکم اللّٰہ۔ واعلموا اَنّ اللّٰہ یحیی الارض بعد موتھا۔ ومن کان لِلّٰہ کان اللّٰہ لہ۔ قل ان

افتريته فعلىّ اجرام شديد۔ يا احمدى انت مرادى ومعى غرستك[1☆] كرامتك بيدى۔ أكان للنّاس عجبًا۔ قل هو الله عجيب۔ لا يُسئل عمّا يفعل وهم يُسْئَلون۔ وقالوا انّى لك هٰذا ان هٰذا الّا اختلاق۔ قل الله ثمّ ذرهُم فِىْ خوضهم يلعبون۔ وَلا تخاطبنى فى الذين ظلموا انهم مغرقون۔ يظلّ ربّك عليك ويغيثك ويرحمك۔ وان لم يعصمك الناس يعصمك الله من عندهٖ۔ يعصمك الله من عنده وان لم يعصمك الناس۔ واذ يمكربك الّذى كفّر۔[2☆] اوقد لي ياهامان۔ تبّت يدا ابى لهبٍ وتبّ ما كان له ان يدخل فيها اِلّا خائفًا وَمَا اصابك فمن الله۔ الفتنة هٰهنا فاصبر كما صبر اولوا العزم۔ اَلا انّها فتنة من الله ليحبّ حبًّا جمًّا عطاءً غير مجذوذ۔ شاتان تذبحان۔ وكلّ من عليها فان۔ عسٰى ان تكرهوا شيئًا وهو خير لكم والله يعلم وانتم لا تعلمون۔

see pages 497–511 of *Barāhīn-e-Aḥmadiyya,* Part IV.[3]

Translation: You will be helped; divine support will be with you, and such support will it be that true reality will be openly manifest. Then will the opponents say: 'Now there is nowhere to escape.' They will say, 'We are a large party who can retaliate.' But soon will they run away turning their backs. Upon witnessing the Signs of God, they will say, 'This is a clear deception.'[4☆]

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1. ☆ In *Barāhīn-e-Aḥmadiyya,* Part IV, the word غَرَسْتُكَ is mentioned as غَرَسْتُ. See *Rūḥānī Khazā'in,* vol. 1, p. 602, Sub-Footnote Number Three. [Publisher]

2. ☆ This word can either be read as *kafara* [deny] or *kaffara* [accuse of disbelief]. One who uses the label of *kāfir* ['disbeliever'—i.e. for the claimant] will anyhow be a denier [of the claimant], and one who denies the claim will no doubt designate [the claimant] a *kāfir*. Also, the word *hāmān* alludes to the word *haimān,* and *haimān* is said of one who wanders alone and aimlessly in the wilderness. (Author)

3. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in vol. 1, pages 591–611. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on pages 367–391. [Publisher]

4. ☆ This verse:

وَاِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ

[And if they see a Sign, they turn away and say, 'A passing *feat of* magic.' (*Sūrah al-Qamar,* 54:3)]

This verse appears in the Quran in the context of the miracle of the splitting

> So say to them, 'If you love Almighty God, then come follow me, that God too may love you, and know with certainty that God will revive this dead land'; meaning that, of the inhabitants of this earth who have [spiritually] died, many shall attain guidance, giving rise to a spiritual revolution, and many people shall enter this organization. The one who becomes God's, God becomes his. Say to them: 'If I have falsely imputed against God, then I have committed a great sin for which I will be punished.' In other words, an impostor is punished in this very world and never prospers; everything he does or had done ultimately fails. However, a truthful one succeeds, for the roots of truth are deep in the earth.

He then says:

> O My Aḥmad! You are My purpose and remain with Me. I have planted the tree of your greatness with My own hand—in other words, you are truthful and are from Me, so I will bestow upon you great honour and prestige among the people. This work will be done [personally] by My own hand; not the hand of any other. For this reason, no one will be able to bring it to naught. This prophecy relates to the future and it has now been fulfilled.—He then says: Do people marvel at this [in disbelief], wondering how this will come about? Then reply to them that manifesting marvellous Signs is the concern of God; He is not questioned about what He does, but people are so questioned.

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of the moon. Hence, to cite this verse on this occasion signifies that here too some sort of lunar Sign will appear. So that Sign was the wonderful lunar eclipse that appeared during the month of Ramadan. Some scholars write that the miracle of the splitting of the moon was also a kind of lunar eclipse. (Author)

> And they remark: 'How will you be granted this rank? This appears to be your own fabrication.'
>
> Say, 'Nay! These are promises from God,' then leave them in their sport and play; that is, whatever suspicions they entertain, let them continue to do so. Ultimately, they will see whether these are the words of God or of man. As for those who are cruel and do not desist from their cruelty, do not address Me about them, for I will drown them.
>
> This is a terrifying prophecy in which drowning has been promised. The manner in which the drowning will happen is not known, whether like the people of Noah, or like the people of Lot who were 'drowned' beneath the earth by a terrible earthquake. Then God Almighty says: Your Lord will cover you with His shadow; He will hear your supplication and have mercy on you. And even if people do not wish to save you, God will yet save you. God will absolutely protect you, even though people intend to entrap you.

This prophecy refers to the criminal lawsuits initiated against me by Dr. Martyn Clark, Karam Dīn, and others. Likewise, at the time of Lekh Rām's murder, there was an effort to implicate me. These lawsuits were aimed at getting me hanged or imprisoned. Thus, did God Almighty ordain in this prophecy: 'I will frustrate them in their designs, and will certainly protect you from their attacks.' Accordingly, after twenty-four years, all these prophecies have been fulfilled. And then God says:

> Remember the deceit of the deceiver, who will declare you a *kāfir* [disbeliever] and will deny your claim. He will get a companion of his to make out a fatwa in reply to a requisition for

> one, in order to incite the people. Perished be the two hands of Abū Lahab[1☆] through whom that fatwa was written.

Although writing is the work of one hand, the other is its accomplice. And by perished it is meant that he will remain frustrated in achieving the objective of his issuing the religious verdict. And then He says: 'He too has perished.' In other words, he was guilty of a grave sin which in reality amounts to perishing. This is why his attention was turned towards the world and continued to lose the sweetness of faith. 'It did not behove him to interfere in this matter except with extreme caution'; meaning that if he was in doubt he should have tried to settle his doubts privately, showing due reverence, instead of becoming an enemy and emerging forth in conflict. And then He says that whatever hardship befalls you shall be from God; that is to say, if God had not so willed, this mischief could not be perpetrated. He then says that during that time, an immense uproar and a great mischief will arise in the world, so you should endure with patience just as all the resolute Messengers had endured with patience. However, keep in mind that this trial will not be from that individual; rather, it shall be from God Almighty that He might love you all the more, for this love from God is a favour that will never be wrested from you thereafter.

Then, making another prophecy He says: 'Two goats shall be slaughtered'—referring to Miyāń '**Abdur-Raḥmān** and Maulawī **'Abdul-Laṭīf** who were stoned to death in Kabul—'and everyone who is upon the earth shall ultimately die and the advisability of these incidents of martyrdom which is known to God, is not known to you'—meaning, that the slaughter of these two shall ultimately yield the fruit of goodness for you; God knows whatever good will arise in the land of Kabul through these deaths.

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1. ☆ Abū Lahab here means the 'Father of Fuelling a Fire'. In other words, he—the writer of the Religious Verdict—will actually be the 'father' of the fire of *takfīr* [declaration of disbelief] that shall rage in this country. (Author)

The prophecy preceding this one was about the fatwa issued by Maulawī Nadhīr Ḥusain at the written request of Maulawī Muḥammad Ḥusain, which stirred an uproar amongst the people with everyone cutting ties with me, considering it an act of virtue to call me a disbeliever, faithless, and a deceiver.

This prophecy is accompanied by the promise that God would love me more after this, which signifies that people would be drawn towards me, insofar as the love of God demands the love of His creatures. And the pleasure of God demands the pleasure of the right-minded people of this world as well. And as for the last mentioned prophecy regarding the slaughter of two goats, it refers to the incident that manifested itself in the land of Kabul; that is, a member of my Jamā'at [Community]—namely 'Abdur-Raḥmān—who was a righteous youth, and second, Maulawī 'Abdul-Laṭīf, who was an exceedingly eminent sage, were stoned to death at the command of the Amīr of Kabul simply for the charge of joining my Jamā'at. Almost two years have passed since this incident.[1☆]

Now, this situation needs to be seen with an unbiased eye, for how is it possible that such matters from the unseen—hidden beyond

1. ☆ The incident of the martyrdom of the late brother Maulawī 'Abdul-Laṭīf and the late Shaikh 'Abdur-Raḥmān was something so far from the realm of speculation that, until it happened, it could never have crossed our mind that actually the meaning of the divine revelation had foretold that two of my sincere followers would truly be slaughtered. Rather, considering such an occurrence as implausible, I had always been inclined to interpret it otherwise, with various scenarios presenting themselves to my mind, since man's own knowledge and understanding are never free from error. But when the two incidents occurred exactly as foretold, and the two elders of this Jamā'at were mercilessly martyred in Kabul, then with true certainty, the meaning of the divine revelation became transparently clear. And when I re-examined all the words of the revelation, my eyes were opened, and a strangely wondrous delight was created, and I came to know that God had presented this prophecy clearly as far as possible and had chosen such words, and explained such aspects, as could not have been truly applied to any other scenario. *Subhān-Allah*! [Holy is Allah!] This shows how, a long time ago, He had foretold unseen events with such clarity in *Barāhīn-e-Aḥmadiyya*. (Author)

hidden—be attributed to an impostor, whereas God Almighty Himself says in His Sacred Word that matters of the absolutely unseen are not disclosed to every believer; rather, they are only disclosed to those of His servants who have been chosen and accepted by Him? As Allah Almighty says in the Holy Quran:

لَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ[1]

Meaning that, Allah Almighty does not grant anyone ascendency over His secrets, except those who are His Messengers and are the chosen ones in His presence.

It is an occasion for pity that certain ignorant people—so-called *maulawīs* and 'scholars'—put forth criticism against several prophecies containing warnings in regard to which some have been fulfilled while some have yet to be fulfilled. They fail to understand that Almighty God retains authority in relation to His prophetic warnings, be He willing to fulfil them or postpone [them]. This is, indeed, the creed of all Prophets and this is the very system established to avert calamity. A calamity which Almighty God has intended in relation to someone—regardless of whether God reveals it to His Messenger by way of prophecy or keeps it concealed—remains a calamity all the same. Thus, if it cannot be averted in any way, then why does God exhort us to pray, do good works, and offer alms?

Then, subsequent to this, there are more prophecies that lend support to these prophecies which I am documenting hereunder as follows:

وَلا تهنوا وَلا تحزنوا اليس الله بكاف عبده۔ الم تعلم انّ الله علٰى كلّ شيءٍ قدير۔ وان يتخذونك اِلّا هزوا۔ أَهٰذا الّذى بعث الله۔ قل انّما أنا بشر مثلكم يوحٰى اِلىّ انّما اِلٰهُكُمْ اِله وّاحدٌ والخَيْر كلّهُ فى القرأن۔ قل ان هُدَى الله هو الهُدٰى۔ رَبِّ اِنّىْ مغلوبٌ فانتصر۔ ايلى ايلى لما سبقتنى۔ يا عبد القادر اِنّى معك غرست لك بيدَى رحمتى وقدرتى۔

1. *Sūrah al-Jinn,* 72:27–28 [Publisher]

ونجّيناك من الغمّ وفتنّاك فتونا۔ انا بُدّك اللازم۔ اَنَا مُحْيِيْكَ نَفختُ فيك مِن لّدنّى روح الصّدق۔ وَأَلقيت عليك محبّة مّنّى وَلتصنع على عينى۔ كزرع اخرج شَطْأَهُ فَاستغلظ فاستوٰى على سوقهٖ۔ إنّا فتحنا لك فتحا مُّبِيْنًا ليغفر لك الله ما تقدّم من ذنبك وَمَا تَأَخّر۔
see pages 511–515 of *Barāhīn-e-Aḥmadiyya*.[1]

Translation with Commentary: 'And slacken not, nor grieve. Is not Allah sufficient for His servant?' That is, even if all the people turn against you, God Himself will provide you assistance from Himself. He then says, 'Are you unaware that God has power to do all that He wills; nothing is impossible for Him?' He indeed has the power to grant an unknown and solitary person such success that hundreds of thousands should love and follow him. This is the prophecy which has seen its fulfilment in this age after the passage of twenty-five years.

God then said, 'These people have made you the target of their mockery, remarking sarcastically: "Is this the person who has been raised among us by God to invite us to Him?" Reply to them: "I am but a mortal like you. It is revealed to me that your God is One God, and that all goodness and virtue is contained in the Quran." Say to them: "It matters not what you think, true guidance is indeed only that which comes directly from God Almighty", as man is otherwise prone to distort the meaning of the Book of Allah with his erroneous judgement and arrive at all manner of conclusions.' It is God alone who never makes a mistake. Therefore, the guidance of Allah alone is True Guidance. No reliance can be placed upon people's own assumed interpretations.

God then says: 'Pray, "O God! I am overcome; they are many and I am alone. They are a horde, so arise Yourself to confront them on my behalf. O my Lord! O my Lord! Why have You forsaken me?"' This is a prophecy that refers to the trials that would be faced in the future and foretells the coming of a time when an immense uproar of opposition

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, pages 611–615. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on pages 391–394. [Publisher]

would arise. It would be a time of ignominy and isolation when a whole people would rise up to oppose me and—witnessing the apparent agitation—the thought would arise through succumbing to human nature that perhaps God had withdrawn His help. Assuredly, God Almighty drew attention to the coming time that He would accept prayers during that period [of distress] and that predicament would not persist, and the inclination would arise within hearts towards me. Accordingly, this is exactly what happened; subsequent to the great mischief wrought by the fatwa declaring me a disbeliever, the hearts [of people] ultimately inclined towards me.

God then says: 'O 'Abdul-Qādir! I am with you. I have planted the tree of My mercy and omnipotence for you, and I will deliver you from every sorrow. Before that, however, I shall cause many trials to come your way so that you may be thoroughly tested and so that your steadfastness may be manifested during times of trial. I am your Indispensable Helper and I am the Remedy for your anguish, and I am indeed the One who has given you life. I breathed into you the Spirit of Truth, and I put love into you from Myself.' That is to say, I have placed such a quality in you that everyone who is going to be fortunate will love you and will be drawn towards you.

'I have done this so that you may be brought up before My eyes and may flourish in My presence. You are like the seed sown in the soil; it was just a tiny grain concealed within the dust, but then it began to sprout and grow day by day until it became very stout and spread its branches and turned into a full tree standing firm on its roots.' This was a prophecy for future success, and I was told that at the time I was like a seed sown and hidden in the soil, but it was destined that in the future this seed would sprout and continue growing until it became a great tree that is stout and stands firmly on its roots. No storm will be able to harm it. This prophecy was published in the world twenty-five years before today.

Then He said: 'God will give you a great and openly manifest victory, so that He may forgive your past and future sins.' Here a question arises as to what the connection between victory and the forgiveness of

sins is, for the two sentences do not seem to be related to each other. In reality, however, these two sentences are intimately connected to each other. The explanation of this divine revelation is that God's appointees, Prophets, and Messengers are subjected to objections and accusations in this blind world. Such criticisms are perpetrated in relation to their eminence and works; and so many slanders and suspicions are hurled against them, as have no parallel in the world. God has—indeed—willed it to be so, that they be kept concealed from the view of the wretched people and those who view them worthy of criticism. They are a great treasure and a great treasure is better kept hidden from the unworthy. This is why Almighty God causes the eternally unfortunate to harbour all kinds of doubts about His chosen ones so that they may be deprived of the treasure of acceptance.

This is the way of Allah in relation to those who come from Him as Imams, Messengers, and Prophets. It is the very reason for the magnitude of various criticisms and various kinds of fault-finding carved out by the enemies of truth against Ḥaḍrat Mūsā [Moses], may peace be upon him, Ḥaḍrat ʿĪsā [Jesus], and our Prophet, may peace and blessings of Allah be upon him—such allegations that were never fabricated against any ordinary righteous person. What slander is there that hasn't been hurled at them, and what criticism is there that they haven't been made the target of? Therefore, since replying to all calumnies rationally was a theoretical approach—and judgement of theoretical issues is difficult—in addition to dark-natured people not finding satisfaction through it; it was for this reason that God Almighty did not adopt the theoretical approach, opting [instead] for the method of Signs, and deemed His corroborating Signs and magnificent assistance sufficient for the exoneration of His Prophets. For, every obtuse and impure person can easily realize that if these Prophets were such selfish men, impostors, or impure characters—God forbid—then it would have been impossible for such mighty Signs to have been shown in their support.

Therefore, in keeping with His eternal practice, God Almighty also vouchsafed the very same revelation to me, which is recorded in the

earlier parts of *Barāhīn-e-Aḥmadiyya* and has been cited above, the meaning of which is that God would manifest great victories and magnificent Signs in my favour in order to refute all the objections that the blind-hearted people of the world had raised with respect to my earlier or later life.[1☆] This is because there is no testimony greater than that pertaining to the realm of the unseen.

The word *dhaṅb* [sin] has been used to indicate that the objectors and fault finders who attack the Messengers believe in their own hearts that what they are accusing them of is a sin. So what this means is that the 'sin' that has been attributed to you is what is being talked about and not that in reality a sin has been committed; otherwise, it would be irreverent to take this revelation to mean that there was actually a sin committed that God has forgiven. On the contrary, it means that [in regard to] the false objections that have been raised and propagated against them in the name of sin, their great publicity will be covered up by a very great Sign. Ignorant people do not realize the sense in which God attributes *dhaṅb*—that is, 'sin'—to His elect. For, real sin, which is disobedience to Almighty God, merits punishment, unless one repents; not that God Himself should become anxious to show a Sign to cover up and conceal the accusations of sin and imputation of faults, and to disgrace the one

1. ☆ God has disclosed to me that this is indeed the latter stage of my life, which I am passing through now, as the revelation in Arabic says:

قَرُبَ اَجَلُكَ الْمُقَدّر وَلا نُبْقِيْ لك من المخزياتِ ذِكرا۔

Meaning that, Your determined term of life is nearing its end, and We shall not leave any mention of anything concerning you which might become the occasion of your humiliation and reproach. This is why He enabled me to publish the fifth volume of *Barāhīn-e-Aḥmadiyya*. Similarly, God, **the Lord of Glory and Honour,** has hinted at my approaching demise in this revelation:

تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تیرا حادثہ ہو گا۔

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

(Author)

who perpetrates them. This is why the Imams and Sufis have written that to speak disrespectfully of the lapses made by the Prophets, may peace be upon them, that have been mentioned by God–such as Adam's eating of the grain—leads to disbelief and loss of faith, for the Prophets are God's chosen people and are innocent of what people regard as 'sin'. To oppose them amounts to becoming the target of the wrath of God Almighty, as is said in the authentic hadith:

ومن عَادٰى وَلِيًّا لی فقد أذنته للحرب

Meaning that, whosoever is an enemy to My friend, I warn him to prepare for combat with Me.

In short, the chosen ones are very dear to God and have a strong relationship with Him. Slandering and criticizing them does not bode well. And there is no path nearer to destruction than blind opposition to those who love God and are loved by God.

Also remember that *maghfirat* [seeking forgiveness] does not only mean the forgiveness of any sin that has been committed, but it also means not to allow the potentiality of sin to actualize, and not to let even the thought of sin to enter one's heart. In the above prophecies, too, Almighty God has repeatedly affirmed that He will turn my solitary state into one of renown, and will deliver me of all the tribulations that come my way. And just as there were critics and fault-finders earlier, so would there be in the latter part of my life, but Almighty God would grant me such manifest victory that the critics and fault-finders would be silenced, or that people would be saved from their evil influence.

It is in the nature of man that he is not ready to accept guidance even after witnessing a thousand Signs but the mischief of a single fault-finder can lead him to denial. This is why in this revelation God did not say, 'I will show a Sign'; rather, He said, 'I shall grant you a great victory'; that is, I shall give you a Sign that will conquer the hearts and make manifest your greatness. And He said that this would happen in the latter part of my life. Therefore, **I emphatically proclaim** that this

prophecy relates to the present time. I see that objections and accusations have crossed all bounds, and I hope that soon a great Sign will appear that will conquer hearts and revive those dead hearts that die again and again. فالحمد لِلّٰہِ علٰی ذلك۔ [So Allah be praised for all this].

These prophecies are supported by further prophecies that were published in the previous parts of *Barāhīn-e-Aḥmadiyya* and have now been fulfilled twenty-five years later. They are as follows:

> الیس اللّٰہ بکافٍ عبدہ فبرّأہ اللّٰہ ممّا قالوا وکان عند اللّٰہ وجیھا۔ الیس اللّٰہ بکافٍ عبدہ فلمّا تجلّٰی ربّہ للجبل جعلہ دکّا۔ واللّٰہ موھن کید الکافرین۔ الیس اللّٰہ بکافٍ عبدہ ولنجعلہٗ اٰیۃ للناس ورحمۃً منّا وکان امرًا مقضیّا قول الحق الّذی فیہ تمترون۔ لا یُصدّق السفیہ اِلّا سیفۃ الھلاك عدوٌّ لی وعدوٌّ لكَ قل أُتّی امر اللّٰہ فلا تستعجلوہ اذا جاء نصر اللّٰہ الست بربّکم قالوا بلٰی۔ بخرام کہ وقتِ تو نزدیک رسید و پائے محمدیاں بر منار بلند تر محکم افتاد۔ پاک محمد مصطفٰی نبیوں کا سردار۔ خدا تیرے سب کام درست کر دے گا۔ اور تیری ساری مرادیں تجھے دے گا۔ ھو الّذی ینزل الغیث[1] بعد ما قنطوا وینشر رحمتہ ۔یجتبی الیہ من یشاء من عبادہٖ۔ وکذالك مَنَنّا عَلٰی یوسف لنصرف عنہ السُّوء والفحشاء ولتنذر قومًا مّا أُنذر اٰباءھم فھم غافلون۔ قل عندی شھادۃ من اللّٰہ فھل انتم مؤمنون۔ انّ مَعِی ربّی سیھدین۔ ربّ السِّجنُ احبّ الیّ ممّا یدعوننی الیہ ربِّ نجّنی من غَمّی۔
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> See *Barāhīn-e-Aḥmadiyya* pages 516–554[2]

Translation: Is not Allah Sufficient for His servant? He will clear him of all the charges that will be levelled against him. He has a high standing in the estimation of God. Is not Allah sufficient for His servant? He will bring the mountain to testify to his innocence. And when He will manifest Himself upon the mountain, He will shatter it into pieces. And with this Sign He will frustrate the designs of those who deny. Is He not sufficient for His servant? That is, God's Signs are sufficient

1. In *Barāhīn-e-Aḥmadiyya* Part IV page 555, *Rūḥānī Khazā'in* Vol 1 page 661 (ed. 2008), sub-footnote no. 4, the word من appears before بعد. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, pages 615–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on pages 395–433. [Publisher]

and there is no need for anyone else's testimony. And We shall make the shattering of the mountain into pieces a Sign for the people, and this Sign will be a source of mercy from which many shall benefit.[1☆] This matter had already been decreed. This is the word of truth prior to whose manifestation you were in doubt.

A mean person does not accept any Sign other than the Sign of death. He is My enemy and yours. Say to these mean ones that the Sign of death will also come and a great pestilence will break out in the world. So, do not ask Me to hasten the Signs for all of this will transpire at its proper time. This prophecy foretold the plague and the terrible earthquake and it was published in *Barāhīn-e-Aḥmadiyya* twenty-five years ago.

Then Almighty God says: When I help My Messenger, the one I have appointed, by sending down terrible and devastating Signs,[2☆] it will be said to the deniers: 'Say now whether I am your Lord or not?' In other words, those will be days of great difficulty and hardship, and terrible Signs will appear in those days, beholding which many people

1. ☆ Bear in mind that the translation of the divine words recorded in *Barāhīn-e-Aḥmadiyya* by virtue of it being before its time, is at places given in a concise form, and at places certain words were interpreted to mean something other than their literal sense. That is to say, a translation was done as it was apparent at the time. But since the actual divine words are there, readers should not pay attention to any interpretation that was made before the prophecies were fulfilled. Let them take this as an error of judgement, because a prophecy is only truly explained once it has come to pass. (Author)

2. ☆ This prophecy is regarding those who consider the revelation of this God's appointed one and Messenger to be a human concoction or a satanic whisper, and do not believe that it is that very same God who has been bestowing revelation to this humble writer of these lines since the time of *Barāhīn-e-Aḥmadiyya*. In this verse, God Almighty promises that He will ultimately bring them to believe, and they will have to admit that the One who has been sending His revelation upon this humble author from the time of *Barāhīn-e-Aḥmadiyya* till now is none other than God, He indeed who is, the Lord of this world beside whom there is no other god. This also signifies that there will appear a great Sign that will cause the heads of the staunchest opponents to bow down in humility. (Author)

possessing dark hearts and perverse natures will turn to the truth. And they will believe this Messenger who has appeared among them.

Then again, the God of Glory and Honour addressed me in the above-mentioned revelation and said: Jump with joy and happiness upon the earth for your time is nigh and the feet of the *Muḥammadīs* have been planted firmly on a lofty and secure tower. The word *Muḥammadīs* here refers to the Muslims of this Jamā'at; for, according to the divine prophecy published in *Barāhīn-e-Aḥmadiyya,* people of other sects who call themselves 'Muslims' will decline day by day. The same is the case of non-Muslim sects, as has been said clearly in this revelation recorded in *Barāhīn-e-Aḥmadiyya*:

یا عیسٰی انّی متوفیك ورافعك الیّ ومطهّرك من الّذین کفروا[1]☆ وجاعل الّذین اتّبعوك فوق الذین کفروا الی یوم القیامة۔

Meaning: 'O 'Īsā, I will cause you to die, and exalt you towards Me, and demonstrate your innocence, and I will cause your followers to prevail over your deniers till the Day of Judgment.' In this divine revelation, 'Īsā means myself, and by the followers are meant the members of my Jamā'at. In the Holy Quran this prophecy relates to Ḥaḍrat 'Īsā[as] and the people who were to be overcome were the Jews, who continued to diminish day by day. The fact that the same words have been revealed for me and my Jamā'at signifies that those who are outside of this Jamā'at shall continue to diminish day by day. All the Muslim sects that are outside this Jamā'at will decline by the day, and will either enter this Jamā'at or become extinct, just as the Jews declined until only a very few are left. The same will be the end of the opponents of this Jamā'at.

The people of this Jamā'at will prevail over others in number and in the strength of their faith. This prophecy is coming true in an

1. ☆ This sentence was left out of *Barāhīn-e-Aḥmadiyya* owing to some printing error. It means: 'I will free you of all the objections and accusations of the deniers.' These words were revealed to me several times. (Author)

extraordinary manner, because when it was published in *Barāhīn-e-Aḥmadiyya,* I was in such a state of obscurity that not a single person can claim to have been my follower at that time. But now, by the grace of God Almighty, this Jamāʿat numbers in the hundreds of thousands and is progressing at an accelerating pace, partly as a result of the heavenly calamities that are devouring this land.

The rest of the divine revelation is as follows: 'His Holiness Muhammad—the Chosen One—is the Chief of all Prophets.' And then God affirms: 'God will set all your affairs right and will bestow upon you all that you desire.' You can see that these prophecies are of the highest order because they were made at a time when nothing was going right and no desire had been fulfilled, but now, twenty-five years later, so many of my desires have been granted as are difficult to count. God has turned this desolate place—that is, Qadian—into a gathering point for people of all countries; for, people from every country come and gather here. And He demonstrated that which reason could never have thought possible.

Hundreds of thousands of people accepted me and this country became filled with my followers. And not only that, the seed of the Jamāʿat was also sown in the land of Arabia, Syria, Egypt, Rome, Persia, America, Europe, etc. and many people from these countries entered into this Jamāʿat. And I hope that the time comes—indeed it is near—when people of these countries will receive their full share of this heavenly light as well.

My foolish enemies—who were called *maulawīs*—were frustrated and they could not stop the heavenly decree from taking its course despite their schemes and machinations, and they lost all hope of being able to destroy this Jamāʿat. All that they had sought to spoil was set right. فالحمد لِلّٰہِ علیٰ ذلک۔ [So Allah be praised for all this].

Then, prophesying about the unjustified vilifications that would be levelled against me in the future, God declares me to be Yūsuf [Joseph] by making a specific prophecy. He says:

هو الذی ینزل الغیث من بعد ما قنطوا وینشر رحمته یجتبی الیه من یشاء من عبادہٖ
وکذالك منّا علٰی یوسف لنصرف عنه السوء والفحشاء ولتنذر قومًا مّا اُنذر اٰباءهم
فهم غافلون۔ قل عندی شهادة من الله فهل انتم مؤمنون انّ معی ربّی سیهدین ۔ ربّ
السجن احبّ الیّ ممّا یدعوننی الیه ۔ ربّ نجّنی من غمّتی۔

These revelations are already recorded on page 516–554[1] of *Barāhīn-e-Aḥmadiyya*, but I have recorded them again at this place so that there remains no difficulty in understanding their meaning.

The translation of this divine revelation is as follows: 'God is He who sends down rain after people have despaired of it. After they have lost hope, He spreads His grace. And He chooses as Messenger and Prophet whomsoever of His servants He wishes. And so did We have mercy on this Yūsuf, so that We may ward off and turn away from him all the sin and indecency that had been imputed to him.'

In other words, it is God's law of nature that whenever His Prophets and Messengers are maligned and slandered, He first allows the fault-finders and biased critics full occasion to indulge in their calumnies and slander, and so they attack them eagerly and pin great hopes on their onslaughts, so much so that the community of the truthful, on account of their natural human weakness, begins to lose hope that the rain of divine grace will ever wash away this slanderous stain. And such indeed is divine practice that He sends down His rain and spreads His mercy, but at first, for a time He causes people to despair of it, so as to test their faith. Similarly are tested those who believe in God's Prophet and Messenger.

God's Prophets are unjustly attacked by the mischievous, so much so that they are labelled 'sinners' and 'transgressors'. And God allows these slanderers a good deal of respite so that they start believing that there is great strength in their objections and their fault-finding, and

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, pages 661–662. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on pages 432–433. [Publisher]

they rejoice and exult, while the believers are deeply hurt by what they impute, their courage nearly failing them and they being severely tried. It is then that God sends down the rain of His help and wipes the slate clean of all false charges and proves that His Prophets are pure and exalted.

So, what this prophecy means, in short, is that, God will manifest the innocence of this Yūsuf in such a way that first people will accuse him unjustly, just as they did in the case of Yūsuf son of Ya'qūb [Joseph son of Jacob], but in the end, God caused a person to stand up and testify to his innocence and this testimony freed him of the slanderous allegations. Thus, God says that He will do the same in this case, as He said:

قل عندی شهادةٌ من اللّٰه فهل انتم مؤمنون۔ ان معی ربّی سیهدین۔

Meaning that: 'O Yūsuf, say to those who accuse you that I have with me the testimony of God that proves my innocence; will you or will you not accept this testimony? Also say to them that I cannot be made guilty by any of your calumnies, for my God is with me and He will open a way for my acquittal.'[1☆]

Remember what the Holy Quran says referring to the time when Zulaikhā unjustly blamed Yūsuf son of Ya'qūb:

1. ☆ This verse إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ [*Sūrah ash-Shu'arā'*, 26:63] which means, 'My God is with me and He will open a way for my acquittal', is found in the Holy Quran in the context of Ḥaḍrat Mūsā when he was being pursued by Pharaoh, and the Israelites thought that they would be seized.

So here God alludes to the fact that such weak believers may be found in this Jamā'at as well, whom He will reassure: 'Do not worry; God will show you a way to free you of these accusations, just as He did in the case of Yūsuf son of Ya'qūb, when a cunning woman assaulted him and told her husband things about him which were contrary to the facts.' (Author)

وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا۔[1]

Meaning that, someone close to Zulaikhā testified to Yūsuf's innocence. But in this case, God said that He would Himself testify for this Yūsuf. Can there be a mightier testimony than this—that twenty-five years ago God foretold of the aspersions that the cruel and mischievous people cast upon me? While in the case of Yūsuf son of Ya'qūb, He provided the testimony of one person, in my case He was pleased to give His own testimony. And while a woman came forward to accuse Yūsuf son of Ya'qūb, the people who accuse me are lesser than women and are the exemplification of إِنَّ كَيْدَكُنَّ عَظِيمٌ۔[2]

Then, towards the conclusion of this prophecy are the words,

رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْٓ اِلَيْهِ۔[3]

Meaning that, 'O my Lord, prison is dearer to me than what these women want from me.' That is to say, if any woman desires such a thing from me, I would rather prefer to be put in prison than that. This was the prayer offered by Yūsuf son of Ya'qūb, as a result of which he was put in prison. And it so happened that God revealed to me the same words which I recorded in *Barāhīn-e-Aḥmadiyya* twenty-five years ago. The only difference is that while Yūsuf son of Ya'qūb, was imprisoned as a consequence of his prayer, God said regarding me on page 510 of *Barāhīn-e-Aḥmadiyya*:

يعصمك الله من عنده وان لم يعصمك النّاس ۔

Meaning that, 'God will Himself save you even if people be bent on

1. 'And a witness of her household bore witness' (*Sūrah Yūsuf,* 12:27). [Publisher]
2. 'Your device is indeed mighty' (*Sūrah Yūsuf,* 12:29). [Publisher]
3. *Sūrah Yūsuf,* 12:34 [Publisher]

trying to ensnare you.' And so it happened indeed. In a criminal case filed against me by a man named Karam Dīn, the Hindu Magistrate intended to sentence me to imprisonment, but God, through some unseen means, barred him from carrying out his design. And it was also revealed that he would ultimately fail altogether in satisfying his desire to punish me.

Thus, the Yūsuf of this Ummah—that is, my own humble self—is superior to the Yūsuf of the Israelites, because this humble one was saved from prison even when he prayed to be imprisoned, whereas Yūsuf son of Ya'qūb, had to go to prison. And God Himself foretold about the acquittal of the Yūsuf of this Ummah twenty-five years in advance, and He manifested many other Signs. Yūsuf son of Ya'qūb, on the other hand, had to rely on the testimony of a human being.

The testimony of these prophecies was followed by the testimony of a terrible earthquake, whose tidings I had given eleven months beforehand, as the prophecy about the earthquake was accompanied by this divine revelation:

قل عندی شهادة من الله فهل انتم مؤمنون۔[1☆]

Thus, these are the two witnesses and no one knows how many more are to follow.

In short, God—who is aware of the malicious thoughts of the bigoted too—called me Yūsuf and attributed to me his words from *Sūrah Yūsuf:*

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1. ☆ Here, God Almighty says:

قل عندی شهادة من الله فهل انتم مؤمنون۔

Meaning: 'Tell them that I have testimony from my Lord, which is superior to the testimony of human beings', is the same testimony, which God foretold about these baseless accusations a long time earlier. (Author)

رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْٓ اِلَیْهِ۔[1]

This is by way of a prophecy about the future, so as to reveal the truth of my inner condition to the people. Although it goes against my habit and I am totally averse to displaying my inner purity before people, like Yūsuf, I also say:

وَمَآ اُبَرِّئُ نَفْسِیْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ[2]

But how and why should I seek to conceal God's beneficence and grace? His favours upon me are so numerous that I cannot even count them.

How wonderfully gracious of God that in an age when thinking ill of others has become so widespread, He has shown awe-striking Signs for my sake. Take, for example, the terrible earthquake of which I was informed on 31st May 1904, which did away with thousands of human lives in an instant and turned mountains into virtual caves. Who knew of its coming beforehand? Which astrologer had made this prophecy before I did? Nay, it was God Himself who told me of it about one year earlier and the news was conveyed to hundreds of thousands of people through the newspapers. God said that He would bring about an earthquake as a Sign so that the eyes of the righteously-inclined people are opened.

In my view, however, the prophecies contained in *Barāhīn-e-Aḥmadiyya* which also include the news of this terrible earthquake are not any lesser than this. The prophecy in which I have been referred to as Yūsuf is of a similar nature, for the most malicious attacks that we witness today were foretold in it twenty-five years ago. These unholy attacks are the last resort of my foolish opponents, and after this shall

1. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf,* 12:34). [Publisher]

2. 'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy' (*Sūrah Yūsuf,* 12:54). [Publisher]

be the day of reckoning. And, just as I have stated, Almighty God's saying:

قل عندی شهادة من الله فهل انتم مؤمنون

[Say, 'I have with me proof from Allah, then will you not believe?']

here provides a much more powerful testimony than that contained in the verse of *Sūrah Yūsuf:*

وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا[3]

It goes without saying that human testimony cannot be at par with the testimony of God. And the testimony is that the Knower of the Unseen called me Yūsuf twenty-five years ago and thus likened his situation to mine. And He used specific words that revealed the truth of the matter. For instance, He said on my behalf:

رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْٓ اِلَیْهِ۔[4]

which shows that it refers to some future event.

However, since Yūsuf, too, was unable to escape the ill-thinking attacks of the mischievous, it is not for me to lament the state of those who malign me. Everyone who attacks me in effect puts his hand into a blazing fire, for He attacks not me but the One who sent me. It was He who said:

اِنِّیْ مهینٌ من اراد اهانتك۔

3. 'And a witness of her household bore witness' (*Sūrah Yūsuf,* 12:27). [Publisher]

4. 'O my Lord, I would prefer prison to that to which they invite me' (*Sūrah Yūsuf,* 12:34. [Publisher]

Meaning: 'I shall humiliate him who designs to humiliate you.'

Such a one cannot hide from the sight of God.[1☆] Do not imagine that He will stop showing Signs for me. Rather, He will show Sign upon Sign, and will fill the earth with His testimonies for me. He will manifest the most fearsome Signs and show awe-inspiring works.

He watched all these events for a long time and remained patient, but now—like the rain that thunders when it is the season—He shall thunder and will give the mischievous souls a taste of His lightening. The mischievous ones who do not fear Him and cross all limits in their insolence, try to conceal their impure thoughts and evil deeds from the people, but God sees them. Can a wicked man prevail over the decree of God? Can he fight and gain victory over Him?

And God's declaring me Yūsuf and saying:

قل عندی شهادة من الله فهل انتم مؤمنون

This means: 'Say to them that I have with me the testimony of God, which is superior to the testimony of human beings; so will you or will you not believe in this testimony?' This statement means, 'O you mischief-makers and slanderers! If you do not accept the testimony which God gave twenty-five years ago, then God will testify through some other Sign which will seize you in a torturous grip and leave you wailing and gnashing your teeth.' Thus, I can see that God's other testimonies have also started to materialize. And God has told me in His revelation that whoever shoots an arrow at me, God will destroy him with the same arrow.

Again, in the revelation calling me Yūsuf there is also the sentence:

1. ☆ The verse إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ['My Lord is with me. He will direct me aright' (*Sūrah ash-Shu'arā',* 26:63)] says loud and clear that Pharaoh-like people will pride themselves on their unjustified slander, but God will save His servant. And in front of the aggressors is a sea in which they will perish. (Author)

ولتنذر قومًا ما انذر أباءهم فهم غافلون۔

This verse, when read together with the previous one, means, 'I have favoured this Yūsuf by giving My own testimony to prove his innocence and to ward off the evil and indecency that will be imputed to him. And We shall do this so that there may be no hindrance in his mission of warning [the people] and calling [them to God].' This is because if all the objections which this blind world raises against the Messengers, the Prophets, and those ordained by God are not countered, their mission of warning people and inviting people towards God would slow down and even stop, and their words would fail to impact the hearts. Rational arguments cannot fully cleanse the stains of the hearts.

There is, thus, the danger that people may perish on account of their ill-thinking and become the fuel of Hell. This is why God—who is Gracious and Merciful and wills not His creatures to perish—testifies with His powerful Signs that His Prophets are purified, and chosen and selected by Him. And one who does not desist from his ill-thinking even after witnessing such testimonies, God does not care if such a one is destroyed. God becomes his Enemy and stands up to confront him Himself. A mischievous man thinks that his schemes will alienate people's hearts, but God says, 'O foolish one! Can your schemes be mightier than Mine? I will cause your own hands to heap disgrace upon you, and will humiliate you before your friends.'

Another reason why I have been called Yūsuf was that Yūsuf, upon his arrival in Egypt, had to bear all kinds of humiliation which actually formed the basis for his rise and the progress of his rank, whereas in the beginning he had been worthless and debased in the eyes of the foolish people. However, ultimately God honoured him in such a way that he became the ruler of the land and the very people who had looked down upon him as a slave became like his slaves during the famine. Thus, by calling me Yūsuf, God in effect says: 'I will do the same in this instance. I will cause a drought of spiritual nourishment

both inside and outside Islam, and the seekers of spiritual life will not find satisfaction other than in this dispensation. Heavenly blessings would be taken away from all other sects, and this humble one who addresses you would be gifted with every Sign.' Thus, all those who wish to avoid spiritual death would flock to this very servant of God, the Most High. Just as in the case of Yūsuf, this honour was to be—and has been—bestowed upon me as recompense for the ridicule which has been heaped upon me to the extreme by the ignorant. And though I have not come to rule over a worldly kingdom, I do have a kingdom in heaven which the world cannot see. God has informed me that, ultimately, even extremely mischievous and rebellious people will recognize me, as He says:

يَخِرُّون عَلَى الْأَذْقان سُجَّدًا۔ ربّنا اغفرلنا انا كنا خاطئين۔ لا تثريب عليكم اليوم يغفر الله لكم وهو ارحم الرّاحمين[1☆]

And I saw in a vision that the earth spoke to me and said: **يا ولی اللہ کُنتُ لا اَعرفك۔**, i.e. 'O friend of Allah, I did not recognize you before this.' The earth here signifies the people of the earth. Blessed is he who accepts me before the terrible day, for he will find refuge. But the one who will accept me after having witnessed extraordinary Signs, his faith will not have any worth at all.

اکنوں ہزار عُذر بیارے گناہ را مرشوئے کردہ را نبود زیب دخترے

You may give a thousand excuses for your sins,
[Nevertheless] a married woman can never become like a virgin.

1. ☆ **Translation**: They will fall down on their chins crying, 'O God, we were wrongdoers and we have sinned; forgive us our sins.' God will say, 'There is no blame on you this day, for you have believed. God will forgive your sins for He is the Most Merciful of those who show mercy.' Here, too, God has declared me Yūsuf by using the words [used by Yūsuf when he forgave his brethren] **لا تثريب** [no blame]. (Author)

Other prophecies recorded in *Barāhīn-e-Aḥmadiyya* that support the above prophecies are as follows. God says:

هو شعنا نَعْسا

I love you. I shall give you a large party of Islam.

ثلّة من الاولين وثلّة من الاٰخرين۔ میں اپنی چمکار دکھاؤں گا۔ اپنی قدرت نمائی سے تجھ کو اٹھاؤں گا۔ دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا لیکن خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کردے گا۔ الفتنة ههنا فاصبر كما صبر اولو العزم ۔ يا داود عامل بالناس رفقًا واحسانًا وامّا بنعمة ربّك فحدّث۔ اشكر نعمتی رئيت خديجتی۔ انك اليوم لذو حظٍ عظيم۔ ما ودّعك ربّك وما قلٰی۔ الم نشرح لك صدرك۔ الم نجعل لك سهولةً فی كلّ امر۔ بيت الفكر وبيت الذكر ومن دخله كان اٰمنا۔ مبارك و مبارك وكل امرٍ مبارك يجعل فيه۔ يريدون ان يطفئُوا نور الله قل الله حافظه۔ عناية الله حافظك۔ نحن نزّلناه وانا له لحافظون۔ اللّٰه خير حافظا وهو ارحم الراحمين۔ ويُخوّفونك من دونه ائمّة الكفر۔ لا تخف انك انت الاعلٰی۔ ينصرك الله فی مواطن۔ كتب الله لأَغلبن انا ورسلی۔ اعمل ماشئت فانی قد غفرت لك۔ انت منّی بمنزلة لا يعلمها الخلق۔ وقالوا ان هو الّا افك افترٰی۔ وما سمعنا بهٰذا فی اٰبائنا الاولين۔ ولقد كرمنا بنی اٰدم و فَضّلنا بعضهم علٰی بعض۔ اجتبيناهم واصطفيناهم كذالك ليكون اٰيةً للمؤمنين۔ ام حسبتم انّ اصحابَ الكهف والرقيم كانوا من اٰياتنا عجبًا۔ قل هو الله عجيب۔ كلّ يوم هو فی شان ففهّمناها سليمان۔ وجحدوا بها واستيقنتها انفسهم ظلمًا وعلوًا۔ قل جاءكم نورٌ من الله فلا تكفروا ان كنتم مؤمنين۔ سلام علٰی ابراهيم۔ صافيناه ونجيناه من الغم۔ تفردنا[1☆] بذالك ۔ فاتخذوا من مقام ابراهيم مُصلًّی۔

See *Barāhīn-e-Aḥmadiyya*, pages 556–561.[2]

Translation: 'O God, I pray to You to deliver me and release me from difficulties. We have delivered.' Both these sentences are in Hebrew.

1. ☆ **Translation:** This means that the true, pure, and perfect love that We have for this servant is not for anyone else. We are Unique in this respect. The fact is that love is commensurate with the level of one's knowledge of God. (Author)

2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, pages 664–670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* this text appears on pages 433–439. [Publisher]

This is a prophecy that has been set forth in the form of a supplication and is followed by an assurance of its acceptance. In summary, it means that the difficulties of being alone, poor, and helpless were destined to be resolved at some future time. This prophecy was fulfilled twenty-five years later when no trace of all those difficulties is now left.

The second prophecy is in English, a language with which I am not acquainted. And the fact that I received a revelation in this language is in itself a miracle. It is:

I love you. I will give you a large party of Islam.

The first party would be from among those who were already Muslims, and the second would be of those who came from outside Islam, such as Hindus, European Christians, and American Christians, or from other peoples. So it happened that many from the Hindu faith accepted Islam and entered into the fold of our Jamā'at [Community]. One such person is Shaikh 'Abdur-Raḥīm who lives here in Qadian. He is well versed in Arabic literature, the Quran, and the Hadith, etc., and has acquired proficiency in Arabic.

The other is Shaikh Faḍl-e-Ḥaqq, who is among the chiefs of this district and his father was an estate owner. The third is Shaikh 'Abdullāh (Diwān Chand) who is a doctor with years of experience and works here in Qadian in this same line of work and serves the Jamā'at. There are many others residing in their respective homelands.

Similarly, for some time my Jamā'at has been gaining acceptance among the traditional Christians of Europe and America. Only recently a respectable English gentleman of 200–202, Worth Street, New York, in the United States of America, whose earlier name was F.L. Anderson, but who has been named Ḥasan after he became a Muslim, wrote to me by his own hand to ask that his name be entered into my Jamā'at. He reads my books that have been translated into English. He can read the Holy Quran in Arabic and can also write in Arabic. There are many more Westerners who are full of praise for this Jamā'at, and

express their agreement with it. For instance, Dr. A. George Baker of 404 Susquehanna Avenue, Philadelphia, USA, read about me in the *Review of Religions,* and wrote that he totally agrees with the views of this Imam, who has presented Islam to the world in exactly the same form as the Holy Prophet[ṣas] had done.

And a woman from America wrote about me in her letter, 'I love to look at his picture all the time; it appears to me to be exactly the picture of the Messiah.' Similarly, an English lady, whose earlier name was Elizabeth and who is the wife of a friend of ours, has also entered this Jamā'at. Moreover, I constantly receive letters from America, England, Russia, and other countries, all of which I preserve in order to silence my bigoted critics. Not a single one of them has been discarded and day by day there seems to be a growing zeal among the people of these countries to establish contact with me. And the wonder is that they learn about our Jamā'at on their own and the Gracious and Merciful Lord is infusing their hearts with love and devotion and inspiring a good opinion to surge within them which shows that the people of Europe and America are preparing to enter our Jamā'at. They hold it in great esteem and are as happy to learn about it as one who—nearing death from hunger and thirst—suddenly discovers food and water.

The fact is that in this age the image of Islam had been distorted by the raging tide of two extremes of aversion and exaggeration. There is one group that pays mere lip service to Islam. It no longer believes in the blessings of Islam at all, and not only denies miracles and prophecies but also ridicules them day and night. Failing to understand otherworldly phenomena, they treated these with denial and ridicule and wished to altogether abandon Islamic worship that actually opens the doors of spirituality. Thus, they were approaching very close to atheism and were Muslims only in name. They were completely ignorant of the distinguishing Signs of Islam which no followers of any other faith can ever make a part of their religion.

This was the state of those who suffer from aversion. The other group had taken to the road of exaggeration by ascribing to their

religion absurd and baseless tales that contradicted the Book of God, such as the return of ʻĪsāas [Jesus] to this world, even though the Holy Quran categorically speaks of his demise and it is clearly stated in *aḥādīth* [pl. hadith] that the coming Messiah would be from within this Ummah just as the Messiah of the Mosaic dispensation came from among themselves and did not descend from heaven. It was to counter both these extremes of aversion and exaggeration that God established this Community upon the earth and it is loved by every man possessive of a compassionate heart, owing to its truth, beauty, and moderation.

Thus, this prophecy—that a group of those who were already Muslims would enter this Ahmadiyya Jamāʻat, and another group of new converts from among the disbelievers of Europe, America, and other nations would also enter this Jamāʻat—has been fulfilled twenty-five years after it was made. Keep in mind that the Arabic words of this prophecy that were revealed to me through the revelation from Allah and were published in the previous parts of *Barāhīn-e-Aḥmadiyya* twenty-five years ago are:

ثُلَّةٌ من الاوّلين وثُلَّةٌ من الاٰخرين

[There is a group from among the first ones and a group from among the last ones].

This means that two types of people would join my Community. The first are those who were Muslims already, who have been called *Awwalīn* [the first ones] and about 300,000 of whom have already joined the Community, and, secondly, there are new Muslims—people who would enter Islam from among the Hindus, Sikhs, and Christians from Europe and America. A group of those has also already joined this Community and they go on joining.

Briefly translated, regarding the tidings about this age—which is the age for which I have been commissioned—God Almighty informs us in the Holy Quran that in the Latter Days, many diverse religions

will make their appearance and they will attack one another—that is to say, that bigotry will become rife and people will abandon seeking the truth, standing in support of their own faith without any rhyme or reason—and rancour and prejudice will exceed the bounds of moderation so much that one nation will appear ready to devour another. Then Heaven will lay the foundation of a new sect and God will blow a trumpet in its support with His own mouth; every blessed person flocking towards it upon hearing its blare, the exception being the eternally wretched, who have been created to fill the bowels of Hell. The words used by the Holy Quran are:

وَنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا۔[1]

As to the nature and detail of this *nafkh* [blowing], the specifics of it will keep on being manifested from time to time. In essence, we can only say that something will be worked by Heaven to create a movement in people's hearts and the most fearsome Signs shall appear so that those blessed will wake up and ask, 'What is this that is happening? Is this not the very age that is close to the Day of Judgment that had been foretold by the Prophets? And is this not the person concerning whom it was foretold that He would come as the Messiah from among this Ummah and would be called 'Īsā ibn Maryam [Jesus son of Mary]?' Anyone who has even the slightest ability to accept righteousness and guidance in his heart will then become fearful having witnessed God's most fearsome Signs, and a heavenly power will draw him to the truth. All his prejudice and rancour will be consumed as dry straw is consumed by fire. Thus, every rightly-guided person will heed the voice of God, will be drawn towards it, and will see that now the earth and the heaven possess a new colour and are not that same earth nor that same heaven.

1. 'And the trumpet will be blown. Then shall We gather them all together' (*Sūrah al-Kahf,* 18:100). [Publisher]

Just as it had previously been shown to me in a vision that I was creating a new earth and a new heaven, so this is about to happen. The task was attributed to me in the vision because God had ordained me for this age. And so, indeed, I became the cause of bringing this new heaven and new earth into being. Such metaphors abound in the word of God, but here some ignorant people might be confused that while it is true that both *Ṣaḥīḥ Muslim* and *Bukhārī* say that the coming Messiah would be from within this Ummah, and the word مِنْكُم [*minkum*— 'from among you'] in *Sūrah an-Nūr* also points to the fact that every *Khalīfah* would be from this Ummah, and the verse:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ [1]

also points to the same thing and makes it very clear that it will not be anything out of the ordinary. Rather, as in the beginning of Islam the Holy Prophet[sas] was the like of Mūsā [Moses], as is conveyed by the verse:

كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا [2]

Therefore, it was necessary for the like of 'Īsā to appear in the Latter Days of Islam to complete the similarity between the two dispensations. The tidings of this 'Īsā have been given clearly in the words اِمَامُكُمْ مِنْكُم ['your Imam from among you'] in *Saḥīḥ Bukhārī* and اَمَّكُمْ مِنْكُم ['your leader from among you'] in *Ṣaḥīḥ Muslim*.

But the question is: Why do the Hadith refer to the one who will become 'Īsā from this Ummah as being Ibn Maryam [the Son of Mary], whereas he is not the son of Maryam? Know, therefore, that this confusion that afflicts the minds of the ignorant has been cleared in *Sūrah*

1. 'As He made Successors *from among* those who were before them' (*Sūrah an-Nūr,* 24:56) [Publisher]

2. 'Even as We sent a Messenger to Pharaoh' (*Sūrah al-Muzzammil,* 73:16) [Publisher]

Taḥrīm of the Holy Quran in which certain individuals of this Ummah have been likened to Maryam, and the spirit of ʻĪsā is said to have been breathed into them. This clearly shows that some individual from this Ummah would first attain the status of Maryam and then the spirit would be breathed into this 'Maryam', who will then be elevated and called 'Ibn Maryam'.

Someone may question, 'If this is true, then there should have been some reference to this in your revelations too.' Let me say in reply that this point was not only hinted at, but also fully expounded upon in the previous parts of *Barāhīn-e-Aḥmadiyya* twenty-five years ago, wherein—by way of a subtle simile—I have been described as Ibn Maryam. You may take the book in your hands and find that, in the beginning, God named me 'Maryam' and said:

يا مريم اسكن انت وزوجك الجنة

Meaning: 'Enter Paradise O Maryam, you and your companion.'

Then, many pages later, which were written quite some time later, God Almighty said:

يا مريم نفختُ فيك من لدنى روح الصدق

Meaning: 'O Maryam, I have breathed into you the spirit of truth.' This breathing was a spiritual conception—so to speak—for the words used here are the same as the Holy Quran uses with regard to Maryam the Truthful when the spirit was breathed into her, which meant that she became pregnant and the pregnancy resulted in the birth of ʻĪsā. In the same way, He said to me that the spirit had been breathed into me, and so this was a spiritual conception. Then later in the same book, I was addressed as ʻĪsā, for after the breathing of the divine spirit, the state of Maryam was ready to be transformed into ʻĪsā, and this state is metaphorically described as conception. And, finally, from this Maryam-like

state, emerged ʻĪsā. It was to signify this that I was named ʻĪsā towards the end of the book, while at the beginning I had been called ʻMaryam'.

Now reflect with decency, fairness, and piety on this verse of *Sūrah Taḥrīm* in which certain persons of this Ummah have been likened to Maryam, and which then speaks of the breathing of the spirit into Maryam—signifying the conception that would result in the birth of ʻĪsā. And then read all these portions from the previous parts of *Barāhīn-e-Aḥmadiyya* and have fear of God and look how He first named me ʻMaryam' and then spoke of the spirit being breathed into me, and at the end of the book declared me ʻĪsā, born of this Maryam's spiritual conception.

Had this been a human endeavour, a mortal could never have the power to place such subtleties in his book by way anticipation so long before his claim. You yourself can testify that at the time, and in that period, I had no notion about the true connotation of this verse as to how I would be made ʻĪsā the Messiah. Indeed, on account of the inadequacy of human knowledge, I—like you—believed that ʻĪsā ibn Maryam would descend from heaven. Despite the fact that God named me ʻĪsā in the previous parts of *Barāhīn-e-Aḥmadiyya* and attributed to me all the verses that bore prophecies about Ḥaḍrat ʻĪsā, may peace be upon him, and also said that the tidings of my coming were contained in the Holy Quran and the Hadith, I still did not realize, and published in those parts of my *Barāhīn-e-Aḥmadiyya* my mistaken belief that Ḥaḍrat ʻĪsā would descend from heaven. My eyes remained closed until God had apprised me again and again that ʻĪsā ibn Maryam, the Israelite, is dead and will never return, and that for this time and for this Ummah, you—indeed—are ʻĪsā ibn Maryam. The fact that my mistaken belief was published in the earlier parts of *Barāhīn-e-Aḥmadiyya* was also a Sign of God and it testified to my innocence and integrity.

How can I remedy these callous people who neither believe in an oath nor accept the Signs as evidence, nor do they ponder over the guidance from Allah the Exalted. The heavens and the earth brought

forth Signs, but their eyes remain closed. I do not know what God will show to them now.

Here it is necessary to bear in mind that not only has God Almighty named me ʻĪsā, but He has also bestowed upon me the names of all the Prophets[as] from beginning to end. So in the earlier parts of *Barāhīn-e-Aḥmadiyya*, I have been named Adam, as Allah the Almighty said:

اردتُ اَن استخلف فخلقتُ أدم

see page 492 of the earlier parts of *Barāhīn-e-Aḥmadiyya*[1]

On another occasion, He says:

سبحان الذی اسری بعبده لیلًا خلق أدم فاکرمه۔

see page 504 of the earlier parts *Barāhīn-e-Aḥmadiyya*[2]

The meaning of both these sentences is that, 'I willed that I should create My Vicegerent, so I created Adam; meaning, this humble one. He then says, 'Holy is the Being who carried His servant on a spiritual journey in one single night. He created this Adam and then exalted him.' The spiritual journey of one night here means that he was perfected within one night and traversed the entire spiritual path within half a day. One reason why God has called me Adam was that in this age the progeny of Adam had generally become spiritually dead. Hence, God declared me the Adam of the beginning of new life. This brief statement contains the prophecy that just as the progeny of Adam spread

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 585. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 368. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 600. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 381. [Publisher]

throughout the world, so will my spiritual and physical progeny spread throughout the world.

The other reason is that just as the angels objected to Adam being made the Vicegerent, and God Almighty rejected their objection saying, 'You do not know the circumstances and condition of Adam as I know them', the same stands true of me. In the earlier parts of *Barāhīn-e-Aḥmadiyya*, there is a revelation to the effect that people will raise objection regarding me just as they had objected with regard to Ḥaḍrat Adam, may peace be upon him. Allah the Exalted says:

وان يتخذونك إلا هزوًا أهٰذا الذى بعث الله۔ جاهل او مجنون

Meaning that, people will mock you and ask, 'Is this the one whom God has raised? He is either a fool or a madman.' In reply to them God says in these parts of *Barāhīn-e-Aḥmadiyya*:

انتَ منّى بمنزلةٍ لا يعلمها الخلق ۔

Meaning: 'Your status with Me is that which the world knows nothing of.' These words are similar to those the Holy Quran records with regard to Adam:

قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ[1]

In fact, these very words have been used with regard to me and published in other books, though not in *Barāhīn-e-Aḥmadiyya*. The third similarity I have with Adam is that Adam was born a twin, and so was I. A girl was born before me and I was born thereafter. At the same time I was my parents' last child, they had no more children after me. I was also born on a Friday. Adam being born before Eve signified

1. 'He answered, "I know what you know not"' (*Sūrah al-Baqarah,* 2:31). [Publisher]

that he was at the beginning of the world; whereas, my being born after my twin sister signifies that I have appeared at the end of this cycle of the world. I was born at the end of the sixth millennium, and—according to the lunar calendar—we are now passing through the seventh millennium.

In the same way, in the earlier parts of *Barāhīn-e-Aḥmadiyya,* God Almighty has also called me Nūḥ[as] [Noah] and said with regard to me:

ولا تخاطبنی فی الّذین ظلموا اِنّھم مُغْرقون۔

Meaning: 'Build an ark before My eyes and do not say anything to me by way of intercession for those who have transgressed. I shall cause them to drown.'

At the time of Nūḥ, God gave almost a thousand years of respite to the transgressors, and now, too, a thousand years have passed if we put aside the three centuries of *Khairul-Qurūn* [the Best of Centuries—of early Islam]. So, according to this reckoning, this age now approaches the time similar to the one at which Nūḥ's people were destroyed. God also commanded me:

اصنع الفلك باعيننا ووحينا۔ انّ الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم۔

Meaning: 'Build an ark before My eyes and according to My command. Those who enter into *baiʿat* [the pledge of allegiance] with you, enter into a covenant with Allah. It is the hand of God that is upon their hands.' This *baiʿat* is the 'ark' that will save the lives and the faith of the people.

However, the *baiʿat* does not mean the mere verbal avowal of which the heart is oblivious and even rebellious. *Baiʿat* means to sell one's self. I say most truly that one who does not sell his life, property, and honour in this path has not entered the *baiʿat* in the sight of God. Indeed, I see that there are many even now who have apparently pledged *baiʿat,* but have not yet perfected even the moral of thinking

well of others and are prone to falter at every trial or tribulation like a weak child. And some are so unfortunate that they are easily swayed by the talk of a mischievous person and hasten towards misguidance just as a dog hastens towards carrion. So how can I say that they have truly entered into my *bai'at?* Every now and then, I am even given knowledge regarding such people, but I am not permitted to tell them about it. There are many who are lowly but will be exalted, and there are many exalted who will be made lowly. So this is a cause to be fearful!

In the same way, in earlier parts of *Barāhīn-e-Aḥmadiyya,* I have been named Ibrāhīm, as it was said:

سلام عليك يا ابراهيم

see page 558 of *Barāhīn-e-Aḥmadiyya*[1]

Meaning, 'May peace be upon you, O Ibrāhīm.'

God Almighty had greatly blessed Ibrāhīm, may peace be upon him, and he was always safeguarded against the onslaughts of the enemy. By naming me Ibrāhīm, God Almighty indicates that this Ibrāhīm will be similarly blessed, and his opponents will not be able to harm him, as He said to me in the previous parts of *Barāhīn-e-Aḥmadiyya:*

بوركت يا احمد وكان ما بارك الله فيك حقًّا فيك

Meaning: 'You have been blessed O Aḥmad, and you were indeed entitled to it.' And in these same previous parts of *Barāhīn-e-Aḥmadiyya,* Allah the Exalted addressed me at one place and said, 'I shall bless you so much that kings shall seek blessings from your garments.' And just as God laid the foundation of a progeny with

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 666. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 436. [Publisher]

Ibrāhīm, so did Allah the Exalted say regarding me in the previous parts of *Barāhīn-e-Aḥmadiyya:*

سبحان اللّٰہ زاد مجدك ینقطع أباءك و یبدء منك۔

Meaning: 'Holy is God who augmented your eminence. He will cut off mention of your ancestors and will start the family from you.'

Likewise, God loved Ibrāhīm so dearly that He showed great miracles to protect him and Himself consoled him in his sorrow. And so in the previous parts of *Barāhīn-e-Aḥmadiyya,* He names me Ibrāhīm and says:

سلام علٰی ابراھیم صافیناہ ونجّیناہ من الغمّ تفرّدنا بذالك

see page 561[1]

Meaning: 'Peace unto this Ibrāhīm. Our love for him is pure and without blemish. We shall save him from sorrow. And this love is unique to Us; none else can show such love.'

At yet another place in the previous parts of *Barāhīn-e-Aḥmadiyya,* I have been named Ibrāhīm as He says:

یا ابراھیم أعرضْ عن ھٰذا اِنَّہ عمل غیر صالح۔ إنما أنت مذکّر وما انت علیھم بمصیطر۔

see page 510[2]

Meaning: 'O Ibrāhīm, distance yourself from this man, he is not good. And your duty is to remind; you are not a guardian over them.'

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1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 670. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 439. [Publisher]
2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 608. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 389. [Publisher]

Ibrāhīm had to sever his ties with some people of his tribe and from some of his close relatives, and it was thus prophesied about me that I would have to cut myself off from some of my people, and so did it happen. Then, at another place in the previous parts of *Barāhīn-e-Aḥmadiyya,* I was called Ibrāhīm and He says:

و نظرنا اليك وقلنا يا ناركونى بردًا و سلامًا علىٰ ابراهيم۔

see page 240[1]

Meaning: 'And We cast a look upon this Ibrāhīm and said, "O fire, become a source of coolness and peace for Ibrāhīm!"' This was a prophecy about the future. And what I now think is that it was a glad tiding relating to the lawsuits that could have put my life and honour in jeopardy, such as the litigation for murder entered against me by Dr. Martyn Clark, and the litigation by Karam Dīn. And 'fire' here is the fire that results from the anger and fury of the rulers. In short, what God says is that He will calm this fire of anger and fury, and there will be peace and deliverance.

Likewise, in earlier parts of *Barāhīn-e-Aḥmadiyya* I was also named Yūsuf [Joseph]. The similarity in this regard has already been detailed previously. Similarly, in the earlier parts of *Barāhīn-e-Aḥmadiyya* I was named Mūsā, as Allah Almighty says:

تلطّف بالناس وترحّم عليهم انت فيهم بمنزلة موسٰى واصبر علىٰ ما يقولون

(*see* page 508 in the previous parts of *Barāhīn-e-Aḥmadiyya*[2])

1. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 267. In the 2014 English translation of *Barāhīn-e-Aḥmadiyya,* Part III, this text appears on page 208. [Publisher]

2. In the 2008 edition of *Rūḥānī Khazā'in,* the referenced text appears in volume 1, page 605. In the 2016 English translation of *Barāhīn-e-Aḥmadiyya,* Part IV, this text appears on page 386. [Publisher]

Meaning: 'Treat people with kindness and courtesy. You are among them like Mūsā, so be patient in the face of their uncouth remarks.' That is to say, Mūsā was very kind and compassionate, and even though the Israelites constantly turned apostate and attacked him and levelled absurd accusations against him, he exercised patience and interceded on their behalf. Mūsā took them out of an inferno and saved them from the Pharaoh and showed them great awe-inspiring miracles. So, in naming me Mūsā there is the inherent prophecy that the same will happen in my case.

Likewise, in the previous parts of *Barāhīn-e-Aḥmadiyya*, God named me Dāwūd [David], the details of which will be mentioned soon at the proper place. Likewise, in the earlier parts of *Barāhīn-e-Aḥmadiyya,* God also named me Sulaimān [Solomon], which will also be explained in a little while. In the earlier parts of *Barāhīn-e-Aḥmadiyya,* God also named me Aḥmad and Muḥammad, which is an indication that as the Holy Prophet, may peace and blessings of Allah be upon him, is *Khātam-e-Nubuwwat* [Bearer of the Seal of Prophethood], in the same way this humble one is *Khātam-e-Wilāyat* [Bearer of the Seal of Sainthood]. And finally, God described me in the earlier parts of *Barāhīn-e-Aḥmadiyya* as:

جری اللہ فی حُلَلِ الانبیاء

which means, 'The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.' This revelation of Allah means that my humble self has been bestowed a portion of the particular circumstances or attributes of all the Prophets from Adam onwards—may peace be upon them—who have come into the world from God Almighty, whether they are from among the Israelites or otherwise. There has not been a single Prophet, a share of whose characteristics or circumstances have not been bestowed upon my humble self to some degree. My nature bears the imprint of the nature of every Prophet. This is what God has told me.

This also signifies that just as the mortal enemies—of all past Prophets, may peace be upon them—who had transgressed every limit in their vehement opposition were destroyed with all kinds of chastisement, the same sort of fate would befall the majority of people today if they fail to repent, for they resemble these earlier opponents of the Prophets. The divine revelation asserts that this age is the culmination of all good as well as all evil, so that if God does not have mercy on the mischievous people of this age, they will deserve all the torments that have afflicted the mischievous peoples of past ages. In other words, all those chastisements can converge in this age, and as people from among the nations of the past perished—some from plague, some from lightening, some from earthquakes, some from floods, some from storms of tempestuous winds, and some from the ground sinking—so should the people of this age be wary of such chastisements if they fail to reform themselves. Most people are deserving of all this and it is only divine mercy that has granted them respite. And this sentence:

جری اللہ فی حُلَلِ الانبیاء

[The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.]

requires a lengthy discourse, which this fifth part cannot contain. Suffice it say that there is in me a share of the habits, characteristics, and events related to all past Prophets. Therefore, just as God has shown His help for the Prophets of the past in diverse ways, He has shown similar Signs for me, and will continue to do so. And the Prophets I speak of are not only those belonging to the Israelites; rather, I share in the paradigms and incidents of all Prophets who have lived throughout the entire world, including the Prophet who appeared among the Hindus by the name of **Krishna**. It is unfortunate that just as mischievous people accused Dāwūd of sin and debauchery, so did they do with Krishna; and just as Dāwūd was God's champion and was very brave and God loved him, so was Krishna in Āryah Varta.

So it is true to say that Krishna was the 'Dāwūd' of the Āryah nation, and that Dāwūd was indeed the 'Krishna' of the Israelites. And it is absolutely correct to say that Dāwūd was 'Krishna' or that Krishna was 'Dāwūd'. Time repeats itself. People—whether they be good or evil—the likes of them continue to appear in the world. In this age, God willed to illustrate by means of one person the examples of all the past holy and righteous Prophets[as], and **I am that person.** In the same way, the paradigms of evil people were all manifested in this age, such as Pharaoh, the Jews who put the Messiah on the cross, or Abū Jahl. The likes of all of them are present at this time. This is what God alludes to in the Holy Quran when speaking of *Ya'jūj* and *Ma'jūj* [Gog and Magog].

God Almighty has also named me *Dhul-Qarnain,* for God's revelation regarding me says:

جری اللہ فی حُلَلِ الانبیاء

which means, 'The Messenger of God in the mantle of all the past Prophets[as]', requires that I should also have the characteristics of *Dhul-Qarnain,* since it is proven from *Sūrah al-Kahf* that he, too, was a recipient of revelation. God says concerning him:

قُلْنَا يٰذَا الْقَرْنَيْنِ[1]

So, in keeping with the revelation:

جری اللہ فی حُلَلِ الانبیاء

[The Messenger of God in the mantle of all the past Prophets, may peace and blessings of Allah be upon them.]

I have come as *Dhul-Qarnain* for this Ummah. And the Holy Quran

1. 'We said, "O *Dhul-Qarnain!*"' (*Sūrah al-Kahf,* 18:87) [Publisher]

contains a prophecy regarding me which is metaphorical in nature and can only be understood by the wise. It is evident that *Dhul-Qarnain* has to be a person who witnesses two centuries. And, it is a marvellous matter about me that when you look at all the calendars in use, you will find that I have lived in two centuries according to the calendars of all people.

I am about 67 years old now, and just as I have lived in two centuries of the Islamic calendar, I have also lived in two centuries of the Christian calendar, as well as the Hindi calendar whose year begins with Bikaramājīt. I have, as far as was possible for me, studied all the ancient calendars of the East and West, and I have not found a single nation of whose calendar I have not seen two centuries. It is recorded in some *aḥādīth* that the Messiah to come would be known by the fact that he will be *Dhul-Qarnain.* So I am *Dhul-Qarnain* by virtue of the Word of God.

I will now set out the meanings of the verses of the Holy Quran in *Sūrah al-Kahf* which relate the story of *Dhul-Qarnain* and the prophecy they contain about me, of which I have been informed by God Almighty. I do not deny the meaning of these verses which relate to the past, but that was in the past and this is in the future. The Holy Quran is not like a story teller. There is an inherent prophecy in every story narrated by it, and the story of *Dhul-Qarnain* contains the prophecy about the time of the Promised Messiah. The text of the Holy Quran is:

وَيَسْـَٔلُونَكَ عَنْ ذِى الْقَرْنَيْنِ قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا [1] ☆

Meaning that these people enquire from you about *Dhul-Qarnain;* tell

1. ☆ This points to the fact that the episode of *Dhul-Qarnain* does not merely belong to the past, and that a *Dhul-Qarnain* will appear in the future as well. The mention of the past *Dhul-Qarnain* is just a small matter [*Sūrah al-Kahf,* 18:84]. (Author)

them that for the moment I shall relate to you only a little about him. Then it says:

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِن كُلِّ شَيْءٍ سَبَبًا[1]

Meaning that, We shall establish him—that is, the Promised Messiah, who will also be known as *Dhul-Qarnain*—on the surface of the earth in such a way that no one will be able to harm him, and We shall provide him with all the means for achieving his purpose and shall make his endeavours easy and convenient for him.

Remember, the same revelation concerning me was published in the previous volumes of *Barāhīn-e-Aḥmadiyya,* in which God Almighty said:

الم نجعل لك سهولةً فی کلّ امرٍ

Meaning: 'Have We not facilitated everything for you?' That is, have We not provided you with all the means for the communication and propagation of the truth? Of course, I have been provided with all the means for the propagation of the truth which were not available at the time of any other Prophet: Means of communication have improved between nations; travel has become so easy that a journey of years now takes only a few days; transmission of news is such that within minutes messages can be transmitted over thousands of miles; the ancient manuscripts of various nations that had lain hidden have now come to light; means have become available for the delivery of everything where it is needed; difficulties in the publication of books have been removed with the introduction of the printing press, so much so that more copies of a book can be printed in ten days than was previously possible in ten years! A piece of writing can now be published throughout the world

1. *Sūrah al-Kahf,* 18:85 [Publisher]

within forty days; whereas, prior to this age, one could not achieve this even in a hundred years if granted a long life!

Then Allah the Almighty says in the Holy Quran:

فَاَتْبَعَ سَبَبًا حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَاِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ِۨالْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا۔[1]

Meaning that, when *Dhul-Qarnain,* who is the Promised Messiah, is furnished with all the means, he will follow a certain path. In other words, he will resolve to reform the people of the West. He will find that the Sun of Truth and righteousness has set in a muddy pool, and near this filthy spring and darkness he will find a nation who will be referred to as the people of the West. These are the Christians of the West who will be steeped in darkness; they will have no sun to get light from, nor will they have clean water to drink. That is, both in practice and doctrine they will be in a terrible state; they will be bereft of spiritual light and spiritual water. Then We shall say to *Dhul-Qarnain,* i.e. the Promised Messiah: 'It is up to you either to punish them'—that is, pray for punishment to descend upon them (as is found narrated in the authentic *aḥādīth*)—'or to treat them with kindness.' *Dhul-Qarnain*—meaning the Promised Messiah—will then answer: 'We desire punishment only for the one who transgresses. They will be punished in this life also through our supplications and then suffer severe torment in the Hereafter. But he who does not deny the truth and does good deeds will have his reward. He will be required only to do what can be done with facility and ease.'

In short, these verses contain a prophecy that the Promised Messiah will appear at a time when the people of the West will be steeped in darkness. The Sun of Truth will completely disappear from their view—going down into a dirty, stinking pool; in other words,

1. *Sūrah al-Kahf,* 18:86–89 [Publisher]

instead of truth, foul beliefs and practices will be prevalent among them. This would be their water which they will drink. They will have no light whatsoever and will wallow in darkness. And as is clear, this is exactly the condition of the Christian faith today as described by the Holy Quran, and the great centre of Christianity is also in the Western countries.

Then, Allah Almighty says:

ثُمَّ اَتْبَعَ سَبَبًا حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا كَذٰلِكَ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا[1]

That is, *Dhul-Qarnain*—i.e. the Promised Messiah—who will be equipped with every means, shall follow another path; that is, he will observe the state of the people of the East, and will discover a people at the place of the rising of the Sun of Truth who will be so ignorant that they will have no means of protecting themselves from the glare of the sun. That is, they will be scorched by their worship of external form and extremism, and they will be unaware of the truth. *Dhul-Qarnain*—meaning the Promised Messiah—will have all the means of true peace and happiness of which We are aware, but the people will not accept them. They will have no shelter against the glare of their extremism—neither house nor shady trees, nor suitable clothes to protect them from the heat. In this way, the rising Sun of Truth will bring about their destruction.

This is a parable for the people who have before them the light of the Sun of Guidance, unlike those whose 'sun' has already set, but they derive no benefit from it; only their skins are burnt, their complexion is darkened, and they even lose their eyesight.[2] ☆

1. *Sūrah al-Kahf,* 18:90–92 [Publisher]

2. ☆ Here God Almighty means to reveal that there will be three groups of people at the time of the Promised Messiah. One group will adopt the path of extreme neglect and lose all light. The second group will adopt the path of

This division indicates that the Promised Messiah would encounter three kinds of people in the course of his mission: (1) First, he would encounter a people who had lost the Sun of Guidance and are wallowing in a muddy and dark pool; (2) His second encounter would be with a people who are sitting in the sun stark naked; that is, they do not adopt good manners or modesty or humility, and goodwill. They are worshippers of the letter and form and seem as if ready to fight the Sun. Thus, they too are deprived of the benefit of the Sun, and they would only get their skins burnt from the Sun. This refers to the Muslims among whom the Promised Messiah appeared, but they denied him and opposed him and did not behave with modesty and good manners, and failed to benefit from thinking well of him. They, therefore, were deprived of good fortune.

Then, Allah the Exalted further says in the Holy Quran:

ثُمَّ اَتۡبَعَ سَبَبًا ۝ حَتّٰۤى اِذَا بَلَغَ بَيۡنَ السَّدَّيۡنِ وَجَدَ مِنۡ دُوۡنِهِمَا قَوۡمًا ۙ لَّا يَكَادُوۡنَ يَفۡقَهُوۡنَ قَوۡلًا ۝ قَالُوۡا يٰذَا
الۡقَرۡنَيۡنِ اِنَّ يَاۡجُوۡجَ وَ مَاۡجُوۡجَ مُفۡسِدُوۡنَ فِى الۡاَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلٰۤى اَنۡ تَجۡعَلَ بَيۡنَنَا وَ بَيۡنَهُمۡ
سَدًّا ۝ قَالَ مَا مَكَّنِّىۡ فِيۡهِ رَبِّىۡ خَيۡرٌ فَاَعِيۡنُوۡنِىۡ بِقُوَّةٍ اَجۡعَلۡ بَيۡنَكُمۡ وَ بَيۡنَهُمۡ رَدۡمًا ۝ اٰتُوۡنِىۡ زُبَرَ الۡحَدِيۡدِ ؕ حَتّٰۤى
اِذَا سَاوٰى بَيۡنَ الصَّدَفَيۡنِ قَالَ انۡفُخُوۡا ؕ حَتّٰۤى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوۡنِىۡۤ اُفۡرِغۡ عَلَيۡهِ قِطۡرًا ۝ فَمَا اسۡطَاعُوۡۤا اَنۡ
يَّظۡهَرُوۡهُ وَ مَا اسۡتَطَاعُوۡا لَهٗ نَقۡبًا ۝ قَالَ هٰذَا رَحۡمَةٌ مِّنۡ رَّبِّىۡ ۚ فَاِذَا جَآءَ وَعۡدُ رَبِّىۡ جَعَلَهٗ دَكَّآءَ ۚ وَ كَانَ وَعۡدُ
رَبِّىۡ حَقًّا ۝ وَ تَرَكۡنَا بَعۡضَهُمۡ يَوۡمَئِذٍ يَّمُوۡجُ فِىۡ بَعۡضٍ وَّ نُفِخَ فِى الصُّوۡرِ فَجَمَعۡنٰهُمۡ جَمۡعًا ۝ وَّ عَرَضۡنَا جَهَنَّمَ
يَوۡمَئِذٍ لِّلۡكٰفِرِيۡنَ عَرۡضَا ۝ الَّذِيۡنَ كَانَتۡ اَعۡيُنُهُمۡ فِىۡ غِطَآءٍ عَنۡ ذِكۡرِىۡ وَ كَانُوۡا لَا يَسۡتَطِيۡعُوۡنَ سَمۡعًا ۝
اَفَحَسِبَ الَّذِيۡنَ كَفَرُوۡۤا اَنۡ يَّتَّخِذُوۡا عِبَادِىۡ مِنۡ دُوۡنِىۡۤ اَوۡلِيَآءَ ؕ اِنَّاۤ اَعۡتَدۡنَا جَهَنَّمَ لِلۡكٰفِرِيۡنَ نُزُلًا ۔[1]

Dhul-Qarnain—the Promised Messiah—would then follow another

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extreme excess. It will not benefit from the light with humility and meekness and submissiveness; rather, like one dazzled, will stand before the light naked as if to confront and contest. The third group, however, will be in the moderate state. They will desire from the Promised Messiah that they may be saved from the onslaughts of *Ya'jūj* and *Ma'jūj* [Gog and Magog]. The words *Ya'jūj* and *Ma'jūj* are derived from the root word *ajīj,* which means people who are well versed in the use of fire. (Author)

1. *Sūrah al-Kahf,* 18:93–103 [Publisher]

course and would find himself at a very critical situation that can be described as being between two barriers or mountains. This means that he would encounter a time when people on either side would be in fear, and the powers of darkness, in collaboration with the powers of state, would present an awe-striking spectacle. Under both these powers he would discover a people who would find it difficult to understand him. They would be the victims of false beliefs on account of which they would find it difficult to understand the guidance which he would present to them, but in the end they would understand him and would attain guidance. They are the third kind of people who would benefit from the guidance of the Promised Messiah.

They would say to him: 'O *Dhul-Qarnain! Ya'jūj* and *Ma'jūj* have filled the land with disorder. If you so please, let us collect a fund for you so that you may erect a barrier between them and us.' He would say in reply: 'The power God has given me is better than your funds, but if you be so inclined, you can help me according to your means so that I may erect a wall between you and them.' That is, he would put forth such conclusive proofs and arguments that their enemies would not be left with any basis for criticism or objection against their religion. 'Bring me slabs of iron so that their movement can be stopped'; that is, hold fast to my teachings and my arguments, fully adopt steadfastness, and build yourselves like unto a wall of iron to repel the enemy's onslaught. 'Then blow fire into the iron until it becomes like fire'; that is, feed the flames of love for God until you yourselves assume the complexion of the Divine.

It must be remembered that the Sign of the highest love of God Almighty is that the attributes and colours of Allah develop—by way of reflection—in the one who loves God. So long as that condition is not attained, it is a lie to claim to be a lover of God. The condition of perfect love is exactly like that of a piece of iron which, when placed within the fire, absorbs so much of the effect of fire that the iron itself becomes like the fire. Then, although it is really iron and not fire, it is so thoroughly dominated by the fire that it reflects all the properties

of fire; it burns like fire and emanates light like fire. So, the reality of the love of God is exactly the same, that one becomes coloured in that colour. Had Islam been incapable of helping to attain this real experience, it would not have been worth anything, but Islam does help to attain that reality. Man must first become firm like iron in constancy and strength of faith; for, if faith were like weeds and discarded shavings of wood, the fire would consume it with the slightest touch; how then could he exhibit the quality of fire? It is a pity that some ignorant people—failing to realize the relationship between man, the servant, and God, the Lord, which enables the reflection of divine attributes within man—have found fault with this revelation of mine; namely:

إِنَّما امرك اذا اردتَ شيئًا ان تقول له كُنْ فيكون۔

Meaning: 'As for you, when you say concerning a thing, "Be!" then it happens.' This is Almighty God's Word that descended upon me; it is not mine, and it is not from me and it is supported by the experience of great mystics of Islam. For example, Sayyed 'Abdul-Qādir Jīlānī[ra] has written the very same thing in his *Futūḥul-Ghaib,* and what is even more wonderful is that Sayyed 'Abdul-Qādir Jīlānī[ra] has put forward the exact same verse. Alas, people are content with just a superficial faith; seeking full cognizance—according to them—is heresy, and they imagine what they have is sufficient for them, whereas it amounts to nothing, and they deny the possibility of anyone experiencing real and certain communion with God after the Messenger of Allah, may peace and blessings of Allah be upon him. They do, however, think that hearts can be inspired, but they are not sure whether that inspiration is from Satan or God; and they do not know of what use such inspiration is for the state of one's faith, nor what progress or advancement it can bring. Such an inspiration is indeed a severe trial which might lead to sin or forfeiture of faith itself; for, if, in such a doubtful revelation about which one does not know whether it is from Satan or God, one is ordered to do a certain act, and if one fails to do that act thinking that

it had been commanded, perhaps, by Satan, whereas it was a command of God, this would be a sin. If, however, one carried out the command, whereas the command was from Satan, one would forfeit one's faith.

So, people deprived of such dangerous revelations in which Satan himself has a share, are indeed better than those who do have them. With such a creed, even reason would not lead to a decision. An inspiration might possibly be like that of the mother of Mūsā, may peace be upon him, which endangered the life of her child if carried out, or, like the inspiration of Khiḍr, may peace be upon him, who—apparently—killed an innocent soul without cause. As these incidents are apparently against the Shariah [Islamic Law], who would act upon them? For, there is the suspicion that they might be from Satan, yet failure to carry them out would be sin. It is possible also, that the accursed Satan may command what apparently is not against the Shariah, but which really may lead to much mischief and evil, or it might be something veiled which might lead to forfeiture of faith. So, of what benefit is such discourse?

After the verses mentioned above, Allah the Exalted goes on to say: 'Then *Dhul-Qarnain*'—meaning the Promised Messiah—'would say to the people who are afraid of *Ya'jūj* and *Ma'jūj*: "Bring me copper so that I may melt it and pour it over the wall." Thereafter, *Ya'jūj* and *Ma'jūj* would not have the ability to scale it nor dig holes through it.'

Here it should be noted that though iron assumes the qualities of fire when left in it for a long time, it does not melt easily. Copper, on the other hand, melts very quickly; it is necessary for a seeker to melt in the path of God Almighty. This means: Come forward with such eager hearts and mild dispositions as would melt upon witnessing the Signs manifested by God Almighty, because the Signs of God Almighty have no effect on the hard-hearted. A person can only become immune to Satanic attacks when he becomes steadfast like iron and that iron becomes like fire when touched by the fire of the love of God Almighty, and then the hearts should melt and cover the iron to secure it against disintegration and decay. For the completion of the spiritual journey

these are the three conditions which, when combined, form an impregnable wall that cannot be scaled or bored through by the spirit of Satan. Then, God says that all this will come about by the grace of God and it will be His hand which will accomplish everything and human designs will play no part in it. And when the Day of Judgment approaches, mischief will reign supreme once again. This is the promise of God.

Then He says that at the time of *Dhul-Qarnain*, who is the Promised Messiah, all people will rise up in support of their own religion and will attack each other—wave upon wave—like the waves of the sea. Then the trumpet will be blown in Heaven. That is, the God of the Heavens will raise the Promised Messiah and create a third people for whom He will show great Signs of His support until all rightly inclined people are gathered upon one faith; that is to say, upon Islam. They will hear the voice of the Messiah and will hasten towards him; then will there be only one Shepherd and one flock. Those days will be hard indeed and God will manifest His countenance with the most fearsome Signs. Those who will persist in disbelief will experience Hell in this very world through all manner of calamities. God says: 'These are the very people whose eyes were veiled against My Words, and their ears heeded not My commandments. Did these disbelievers imagine it to be a trivial affair to take humble creatures as "God" while I should stand dismissed? We shall reveal Hell in this very world as entertainment for the disbelievers.' In other words, great and terrible Signs would appear and all these Signs would testify to the truth of the Promised Messiah. See how the grace of the Benevolent has bestowed all these favours upon this humble one, who is labelled a disbeliever and deceiver by his opponents!

اے خدا اے کارساز و عیب پوش و کردگار اے مرے پیارے مرے محسن مرے پروردگار

O God, O Helper in exigencies, Overlooker of faults and All-Powerful!
O my Beloved, my Benefactor, my Sustainer!