

Part of the 2010 Handbook of
Majlis Ansārullāh USA
Sadr: Dr. Wajeeh Bajwa
<http://www.ansarusa.org>

Ansār Pledge

Say this part three times:

*ash hado • al-laa ilaha • il-lallahoh • wahdahoo •
la shareekalahoo • wa ash hado • anna
Muhammadan • 'abdohoo • wa rasooloh*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(Say this part once :)

I bear witness that • there is none worthy of worship • except Allah. • He is One •
(and) has no partner, • and I bear witness • that Mohammad (peace be upon him) • is
His servant and His messenger. •

(Say this part once :)

I solemnly pledge that • I shall endeavor • throughout my life • for the propagation •
and consolidation • of Ahmadiyyat in Islam, • and shall stand guard • in defense of •
the institution of Khilafat. • I shall not hesitate • to offer any sacrifice • in this regard. •
Moreover, • I shall exhort my children • to always remain dedicated • and devoted to
Khilafat. • Insha-Allah.

Calendar 2010

Monthly Ansār General Meeting: _____ of every month at ____:____ AM/PM

Local Ijtimā' on: _____ at _____

Regional Ijtimā' on: _____ at _____

Jalsa Salana (Annual Convention): July 16-18 at Expo Center, Chantilly VA

Ramadan: August 11 to September 9 Eidul Fitr: September 10 (Friday)

National Ijtimā': October 8-10 (Fri-Sun) at Baitur Rahman Mosque, Silver Spring MD

Eidul Adha: November 17, 2010 (Wednesday)

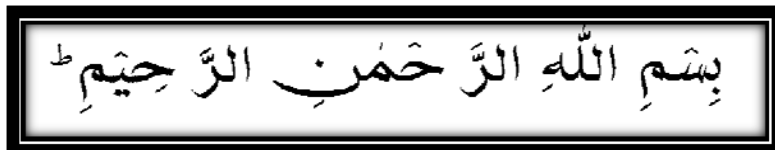
See <http://ansarusa.org> for Ta'lim exam and essay writing competition deadline.

Topics for Monthly Meetings:

Month	Holy Qur'an *	Hadith	Books	Moral Training **	Tabligh	Health
Jan	Sura Al-Infitar (Ch.82) Verses 1-4	Forty Gems of Beauty Introduction	Essence of Islam Hadith and the practice of the Holy Prophet	Significance of Friday in Islam, (FS 18-Sep-09)	Review of 2008 Tabligh activities	New Year Resolution – A journey to new life
Feb	Sura Al-Infitar (Ch.82) Verses 5-8	Forty Gems of Beauty Hadith # 11	Essence of Islam Hadith and the practice of the Holy Prophet	Marital rights and obligations, (FS 15-May- 09)	What is Ansār's tabligh plan for the year?	Stress Management
Mar	Sura Al-Infitar (Ch.82) Verses 9-12	Forty Gems of Beauty Hadith # 12	Essence of Islam Dajjal or the anti-Christ	Taqwa - Righteousness, (FS 22-May-09)	Benefits of web site http://askislam.org	Exercise – new life
Apr	Sura Al-Infitar (Ch.82) Verses 13-16	Forty Gems of Beauty Hadith # 13	Essence of Islam Arrogance	Allah burdens not any soul beyond its capacity, (FS 29-May-09)	Why do we emphasize on Love for All and Hatred for None?	Dangers of smoking
May	Sura Al-Infitar (Ch.82) Verses 17-20	Forty Gems of Beauty Hadith # 14	Essence of Islam Thinking ill of others	True meaning of Salat, (FS 26-Jun-09)	Ethnic makeup of the community in area of Majlis	Balanced diet
Jun	Sura Al-Infitar (Ch.82) ALL	Forty Gems of Beauty Hadith # 15	Challenges of internet & parental control	The Glorious Qur'an, (FS 4-Sep and 11-Sep-09)	Service we can perform to win hearts of people around us	Heart Health
Jul	Surah Al-Tariq (Ch.86) Verses 1-5	Forty Gems of Beauty Hadith # 16	Challenges of internet & parental control	Servants of the Gracious God, (FS 25-Sep-09)	Importance of hospitality in the area of tabligh?	High blood pressure
Aug	Surah Al-Tariq (Ch.86) Verses 6-10	Forty Gems of Beauty Hadith # 17	Essence of Islam The Plague	Blessed month of Ramadan, (FS 28-Aug-09)	Plan tabligh activities for the month of Ramadan	Health benefits of Fasting
Sep	Ramadhan Break					
Oct	Surah Al-Tariq (Ch.86) Verses 11-14	Forty Gems of Beauty Hadith # 18	Essence of Islam Extraordinary Renown and Divine Succor	Steadfast in face of trials and tribulations, (FS 2-Oct-09)	Inspiring events in the area of Tabligh in your Majlis. What worked and what to avoid?	Diabetes and its management
Nov	Surah Al-Tariq (Ch.86) Verses 15-18	Forty Gems of Beauty Hadith # 19	Essence of Islam Earthquakes & Wars	Ways to attain peace, (FS 2-Jan-09)	Using Promised Messiah's books to increase knowledge and doing tabligh	Marital Health
Dec	Surah Al-Tariq (Ch.86) ALL	Forty Gems of Beauty Hadith # 20	Review any previous topic	Is not Allah sufficient for His servant? (FS 23-Jan-09)	Importance of active listening in conveying the message of Islam to others.	How to loose and maintain healthy weight

* Holy Qur'ān syllabus includes memorization, translation, and commentary of selected verses

** FS refers to Friday Sermon by Hadrat Khalīfatul Masih. Available at <http://alislam.org/archives/>



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National Amila

#	<u>NAME</u>	<u>OFFICE / E-MAIL</u>	<u>CELL</u>
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2	Khaled Ata	Nā'ib Sadr Saf Awwal ahmadka54@hotmail.com	301-275-9535
3	Naseem Ahmed Waseem	Nā'ib Sadr Saf Dom nawaseem@gmail.com	732-213-6743
4	Munawar Saqib	Mu'āwin Sadr ansar@saqib.net	856-495-6421
5	Mujahid Mahmood	Mu'āwin Sadr mujahidm_99@yahoo.com	469-441-3546
6	Imran Hayee	Qā'id Umumi imranhayee@yahoo.com	732-801-4657
7	M. Dawood Munir	Qā'id Ta'līm (Education) dawood@sndtaxservices.com	832-526-8614
8	Rafiuddin Malik	Qā'id Tarbiyat (Training) rafimalik@yahoo.com	614-915-4375
9	Waseem Ahmad	Qā'id Tarbiyat Nau Mubā'i'īn (New Converts) ws-ahmad@hotmail.com	317-450-0278
10	Habeeb M Shafeek Jr.	Qā'id Ithar (Social Services) HabeebS@aol.com	352-551-7491
11	Monas Ahmad Chaudry	Qā'id Tablīgh (Preaching) monas123@gmail.com	714-488-7407
12	Shamim Malik	Qā'id Zehanat wa Sehat-e-Jismani (Health) shamim.malik@rbc.com	919-841-8934
13	Tahir Soofi Ahmed	Qā'id Māl (Finance) tahirsoofiahmed@yahoo.com	847-687-5674
14	Abdullah Ennin	Qā'id Waqf Jadīd kamoanin562001@yahoo.com	414-241-5917
15	Bashir Malik	Qā'id Tāhrīk Jadīd bashir_a_malik@hotmail.com	703-627-1787
16	Munawar Ahmed Malik	Qā'id Tajnid (Membership) munawarmalik86@yahoo.com	214-641-5427
17	Syed Sajid Ahmad	Qā'id Ishā'at (Publication) ansarishaat@yahoo.com	701-200-7147
18	Syed Fazal Ahmed	Qā'id Ta'līm al Qur'ān (Education of the Holy Qur'ān) fazalahmedsyed@gmail.com	215-805-3610
19	Muhammed K. Owusu	Auditor nsenkyire@gmail.com	804-512-8621
20	Perwaiz Aslam Chaudhry	Za'im Ā'la Perwaiz91@yahoo.com	240-593-3409

Adopted from the

Constitution of Majlis Ansārullāh

as approved by Hazrat Khalīfatul Masih on September 2, 2005 (revised on September 14, 2006)

Aims and Objectives

3. Majlis Ansārullāh shall have the following aims and objectives:
 - a. To establish an organization for all Ahmadi men over the age of forty.
 - b. To inculcate the following amongst its members:
 - i. The love of Allah.
 - ii. The spirit to promote and propagate the teachings of Islam.
 - iii. The enthusiasm to call to Islam and serve mankind.
 - iv. The spiritual and moral training of children and youth.
 - v. The spirit of protecting the institution of Khilafat.
 - vi. The spirit of placing collective interests above individual interests.
 - c. It shall purely be a religious organization with no political interest whatsoever.
8.
 - a. Every male Ahmadi above the age of 40 years shall be a member of this Majlis.
 - b. The members of Majlis Ansārullāh shall be divided into two age groups:
Saf Awwal shall consist of members over 55 years.
Saf Dom shall consist of members between 40 and 55 years
 - c. An Ahmadi who does not owe allegiance to Hadrat Khalīfatul Masih shall not be eligible for membership.

Duties of members

190. To carry out orders of Hadrat Khalīfatul Masih and the officers appointed by him.
191. To carry out the orders of Sadr Majlis, Nā'ib Sadr Awwal, Nā'ib Sadr Saf Dom and other office bearers of the Majlis.
193. To regularly carry out all the programs of Majlis Ansārullāh.
194. To abide by the prescribed reformative measures in the event of negligence or default.
195. It shall be necessary that all the office-bearers and members are fully aware of the rules and regulations contained in the Constitution and abide by them.

Financial Obligations

192. To pay the prescribed subscriptions of Majlis Ansārullāh. In case of financial inability, a member may obtain exemption from Sadr Majlis.
Prescribed Rates of Ansār Chanda (Dues) are:
 - Ansār dues are 1% of the take home income.
 - Ijtema dues are 1/8 of the total Ansār dues
 - Publication dues are \$10 yearly per Ansār

Example: For a yearly income of \$40,000, Ansār dues: \$400, Ijtimā' dues: \$50 and publication dues: \$10 yearly. Thus total dues on \$40,000 income will be \$460 per year (based on the net take home pay which is gross salary minus the essential deductions (taxes and insurances).
22.
 - c.
 - ii. Any member who is in arrears as regard Dues of Majlis Ansārullāh shall not be allowed to participate or vote in the elections of Majlis Ansārullāh.
 - iii. A member who is in arrears of Obligatory Dues (Chanda Ām, Chanda Jalsa Salana) for six months or more shall not be eligible to become an office-bearer.

2010 Syllabus

The Holy Qur'ān – Chapter 82, Sura Al-Infitar, and Chapter 86, Surah Al-Tariq

Every house hold should have at least one copy of Holy Qur'ān with either English or Urdu translation. Jamā'at/Majlis will assist anyone that does not have a copy.

Hadith – “Forty Gems of Beauty”

All Ansār have been provided with this text.

Additional copies can be purchased for \$2/copy. It can also be downloaded from http://www.alislam.org/library/books/Forty_Gems_of_Beauty-20080905MN.pdf]

Books – “Essence of Islam” (English) <http://www.alislam.org/books/essence/contents.html>

“Hadrat Mirza Ghulam Ahmad of Qadian in View of his Writings” (Urdu)

<http://www.alislam.org/urdu/tahreer/>

Topics selected for 2010:

1. Hadith and the practice of the Holy Prophet
2. Dajjal or the anti-Christ
3. Arrogance
4. Thinking ill of others
5. The Plague
6. Extraordinary Renown and Divine Succor
7. Earthquakes & Wars
8. Challenges of internet & parental control

Essay Writing Competition: Deadline to submit essay is June 30, 2010.

- Topics:**
1. What is the Islamic perspective on domestic violence in all its forms?
 2. What is the profile of a Muslim husband?

Essay must:

- be in English, on one of the topics listed above
- contains minimum 3,000 and maximum 5,000 words.
- be submitted in MS Word or PDF format (typed, letter size paper)
- be free of spelling and factual errors.
- list all bibliographic references.

Prizes: The following prizes will be awarded at the National Ijtimā':

First: \$300.00 Second: \$200.00 Third: \$100.00

Essay should be submitted to Qā'id Ta'līm (Education), M. Dawood Munir (832-526-8614), at:

dawood@sndtaxservices.com, or

11106 Brandon Gate, Houston TX 77095-6603

Ta'limul Qur'an

AL-INFIṬĀR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. When the heaven is cleft asunder,

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿٢﴾

3. And when the stars are scattered,

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ﴿٣﴾

4. And when the rivers are made to flow forth *into canals*,

وَإِذَا الْيَحَاكُفُ فَجَّرَتْ ﴿٤﴾

5. And when the graves are laid open,

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾

6. Each soul shall *then* know what it has sent forth and what it has held back.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾

7. O man, what has emboldened thee against thy Gracious Lord,

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾

8. Who created thee, then perfected thee, then proportioned thee aright?

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٨﴾

9. In whatever form He pleased. He fashioned thee.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٩﴾

10. Nay, but you deny the Judgment.

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿١٠﴾

11. But there are guardians over you

وَأِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١١﴾

12. Honoured recorders,

كِرَامًا كَاتِبِينَ ﴿١٢﴾

13. Who know *all* that you do.

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٣﴾

14. Verily, the virtuous will be in bliss;

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٤﴾

15. And the wicked will be in Hell:

وَأِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٥﴾

16. They will burn therein on the Day of Judgment;

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٦﴾

17. And they will not *be able to* escape therefrom.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٧﴾

18. And what should make thee know what the Day of Judgment is!

وَمَا آذَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾

19. Again, what should make thee know what the Day of Judgment is!

ثُمَّ مَا آذَاكَ مَا يَوْمَ الدِّينِ ﴿١٩﴾

20. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allāh's.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿٢٠﴾



AL-TĀRIQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the heaven and the Morning Star—
3. And what should make thee know what the Morning Star is?
4. *It is* the star of piercing brightness—
5. There is no soul but has a guardian over it.
6. So let man consider from what he is created.
7. He is created from a gushing fluid,
8. Which issues forth from between the loins and the breast-bones.
9. Surely, He has the power to bring him back *to life*
10. *On* the day when secrets shall be disclosed.
11. Then he will have no strength and no helper.
- * 12. By the cloud which gives rain after rain,
13. And *by* the earth which opens out *with herbage*,
14. It is surely a decisive word.
15. And it is not a useless talk.
- * 16. Surely they plan a plan,
- * 17. And I *also* plan a plan.
18. So give time to the disbelievers. *Aye*, give them time for a little while.

- * 12. By the heaven oft-returning (with rain),
- * 16. Verily, they are hatching a plot.
- * 17. I, too, am devising a counter-plot.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿۱﴾
 وَالسَّمَاءِ وَالطَّارِقِ ﴿۲﴾
 وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿۳﴾
 النُّجْمُ الثَّاقِبُ ﴿۴﴾
 إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿۵﴾
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿۶﴾
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿۷﴾
 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿۸﴾
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿۹﴾
 يَوْمَ تُبْلَى السَّرَائِرُ ﴿۱۰﴾
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿۱۱﴾
 وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿۱۲﴾
 وَالْأَرْضِ ذَاتِ الصَّدْرِ ﴿۱۳﴾
 إِنَّهُ لَقَوْلٌ فَضْلٌ ﴿۱۴﴾
 وَمَا هُوَ بِلَهْزَلٍ ﴿۱۵﴾
 إِنَّهُمْ يَحِيدُونَ كَيْدًا ﴿۱۶﴾
 وَآكِيدُ كَيْدًا ﴿۱۷﴾
 فَمَقُولُ الْكٰفِرِيْنَ اَمْهَلْهُمْ رُوَيْدًا ﴿۱۸﴾

Ta'lim Study Material

English:

1. **Hadith and the Practice of the Holy Prophet (peace be on him)**
<http://www.alislam.org/books/essence2/chap03.html>
2. **Dajjal or the Anti-Christ** (Page numbers 295-309)
<http://www.alislam.org/books/essence3/essence-3.pdf>
3. **Arrogance**
<http://www.alislam.org/books/essence2/chap12.html>
4. **Thinking Ill of Others**
<http://www.alislam.org/books/essence2/chap13.html>
5. **The Plague** (Page numbers 99-126)
<http://www.alislam.org/library/books/Essence-5.pdf>
6. **Extraordinary Renown and Divine Succor** (Page numbers 133-152)
<http://www.alislam.org/library/books/Essence-5.pdf>
7. **Earthquakes & Wars** (Page numbers 153-167)
<http://www.alislam.org/library/books/Essence-5.pdf>
8. **Challenges of Internet & Parental Control.**

1. Hadith and the practice of the Holy Prophet (peace be on him)

The Muslims have three sources for establishing themselves on Islamic guidance.

First, the Holy Quran which is the Book of God than which we have no more conclusive and certain statement. It is the Word of God and is free from all doubt and speculation. Secondly, the practice of the Holy Prophet, which is called *Sunnah*. We do not regard *hadeeth* and *sunnah* as one. They are distinct, *hadeeth* is one thing and *sunnah* is another. By *sunnah* we mean the practice of the Holy Prophet, to which he adhered and which appeared along with the Holy Quran and will accompany it. In other words, the Holy Quran is the Word of God Almighty and the *sunnah* is the action of the Holy Prophet, peace be on him. It has ever been the way of God that the Prophets bring the Word of God for the guidance of people and illustrate it in practice with their conduct so that no doubt should remain in the minds of people with regard to the Divine Word. They act upon it and urge others to do the same.

The third source of guidance is *hadeeth*, by which we mean those traditions which were compiled from the statements of diverse narrators a century and a half after the Holy Prophet. The distinction between *sunnah* and *hadeeth* is that *sunnah* is a continuous practice which was started by the Holy Prophet. It is only next to the Holy Quran in its certainty.

As the Holy Prophet was commissioned for the propagation of the Quran, he was also commissioned for establishing the *sunnah*. As the Holy Quran is certain so is the continuous *sunnah*. Both these tasks were performed by the Holy Prophet as his duty. For instance, when the Prayer services were made obligatory, the Holy Prophet illustrated by his action how many rakaas were to be performed in each Prayer service. In the same way, he illustrated the performance of the pilgrimage. He thus established thousands of his companions on his practice. The practical illustration which has been continuous among the Muslims is the *sunnah*.

On the other hand, the Holy Prophet did not have the *hadeeth* recorded in his presence nor did he make any arrangement for its compilation. Hazrat Abu Bakr, may Allah be pleased with him, had collected some *ahadeeth* and then had them burnt out of greater caution as he himself had not heard them from the Holy Prophet and did not know their reality. When the time of the companions of the Holy Prophet had passed some of their successors thought of compiling the *ahadeeth* and they were compiled. There is no doubt that most of the compilers of *hadeeth* were very pious and righteous. They tested the accuracy of *ahadeeth* as far as it was possible and tried to steer clear of such of them as in their opinion were manufactured, and they rejected every *hadeeth* any narrator of which was of doubtful veracity. As all this activity was ex post factum, it was no more than conjecture; yet it would be most unfair to say that all *ahadeeth* are vain and useless and false. So much care was taken in compiling the *ahadeeth*, and such research and criticism were employed in the task, that they cannot be matched in any other religion. The Jews also had compilations of *hadeeth* and Jesus was opposed by that sect of the Jews who followed the *ahadeeth*, but it is not proved that the Jewish compilers of *hadeeth* had exercised that care in compiling their collections as the Muslim compilers of *hadeeth* did. Nevertheless, it would be a mistake to imagine that till the *ahadeeth* were

compiled, the Muslims were unaware of the details of Prayer services or did not know the proper way of performing the pilgrimage. The practical illustrations of the *sunnah* had taught them all the limits and obligations laid down by Islam. It is true, therefore, that even if the *ahadeeth*, which were collected after a long time, had not been compiled this would not have affected the real teaching of Islam for the Holy Quran and practice had fulfilled this need. The *ahadeeth* only added to that light and Islam became light upon light and the *ahadeeth* became testimonies for the Quran and *sunnah*. Of the many sects that subsequently appeared in Islam, the true one derived great benefit from the true *ahadeeth*.

The correct way, therefore, is neither to treat the *ahadeeth* as having greater authority than the Quran, as do the *Ahl-i-hadeeth* of this age, and not to prefer the statements in the *ahadeeth* which are contradictory of the Quran to the Quran itself; nor to regard the *ahadeeth* as vain and false as is the belief of Maulvi Abdullah Chakralvi. The Quran and *sunnah* should judge the *ahadeeth* and those that are not opposed to them should by all means be accepted. This is the straight path and blessed are those who follow it. Most unfortunate and foolish is the person who rejects the *ahadeeth* altogether without regard to the test that we have proposed. It should be the duty of the members of our community that a *hadeeth* which is not opposed to the Quran and *sunnah*, should be accepted and followed, however weak might be its authority, and it should be preferred to the rules framed by jurists *Review on the Debate Between Batalwi and Chakrhalvi* ((*Qadian*, 1902) Now printed in *Ruhani Khazain*, Vol.19 page 3-5).

Authoritative Books

The books that we accept and believe in and consider trustworthy are the following. First is the Holy Quran. It should, however, be remembered that only that interpretation of a verse of the Quran is correct and trustworthy which is testified to by other verses of the Quran, inasmuch as some verses of the Quran interpret other verses. If certainty of meaning should not be guaranteed by other verses of the Quran, then the meaning should be confirmed by some true and reliable hadeeth. According to us the interpretation based merely on one's opinion is not permissible. Everyone who raises an objection against the Holy Quran should keep this rule in mind.

Of the other books that are accepted by us the Sahih of Bokhari ranks as the first. All its ahadeeth which are not opposed to the Holy Quran are in our view authoritative. Next comes the Sahih of Muslim. We accept its authority subject to the condition that it should not be opposed to the Holy Quran and the Sahih of Bokhari. Next to them are the compilations of Tirmidhi, Ibn Majah, the Muatta of Imam Malik, Nissai, Abu Daud and Dar Qutni, which we regard as authoritative so long as they are not opposed to the Holy Quran and Bokhari and Muslim. These are our religious books and these are the conditions under which we accept them....

Every critic must confine himself to these books and these conditions (*Arya Dharam* (*Qadian*, *Ziaul Islam Press*) Now prited in *Ruhani Khazain* (London, 1984) vol. 10 End book note pp. 7-8).

Regarding the Book and *sunnah* as authorities I believe that the Book of Allah is to be preferred to all. If the purport of a hadeeth is not opposed to the Book of Allah, it would be accepted as authoritative, but we will not accept an interpretation of a hadeeth which is opposed to the clear text of the Holy Quran. So far as possible, we shall try to interpret a hadeeth so that it should be in accord with the clear text of the Book of Allah, but if we come across a hadeeth which is opposed to the text of the Holy Quran, and it cannot be interpreted in any other way, we would reject it as spurious, inasmuch as God, the Glorious, has said: In what discourse apart from Allah and His commandments will they believe? (45: 7). This means that if the Holy Quran is conclusive and positive about a matter and its meaning is clear, a believer should not accept a hadeeth which is clearly opposed to it. To the same effect is the verse: In what discourse thereafter will they believe (7: 186)? According to these verses a believer must accept the Book of Allah without condition and should accept a hadeeth conditionally. This is my stand {*Al-Haqq (Mubahisa Ludhiana) Qadian, 1903, Now printed in Ruhani Khazain (London, 1984) vol. 4., pp. 9-10*}

A person who is bestowed the understanding of the Quran by Divine grace, and who finds that a hadeeth is opposed to a verse of the Quran, should, out of respect, so far as it is possible, so interpret the hadeeth as to bring it into accord with the Holy Quran, but if this is not possible and cannot by any means be achieved, he should regard the hadeeth as spurious This is better for us. We should seek an interpretation of a hadeeth which is not opposed to the Holy Quran, but if this should not be possible it would be heresy and disbelief that we should give up the Quran for the sake of ahadeeth, which have been conveyed to us by human hands and with regard to which it is not only a possibility, but a certainty, that they have got mixed up with human statements (*Ibid. p. 19*).

Ahadeeth

The ahadeeth are divided into two parts. One part is that which is completely protected by practice, that is to say such ahadeeth as are strengthened and are carrying the degree of certainty by the firm and strong and certain method of practice, and which are comprehensive of all religious needs and worship and covenants and dealings and the commandments of the law. Such ahadeeth are doubtless certain and are fully proved. The strength of these ahadeeth is not derived from the art of compilation of hadeeth, nor from their inherent force, nor from the reliability of and confidence in their narrators, but is bestowed by the blessings of practice. I accept these ahadeeth so far as they are supported by practice up to a certain degree of certainty, but the other portions of ahadeeth which are not related to practice and are accepted on the basis of the truthfulness of their narrators are not held by me as being beyond the status of conjecture. At the most they can be employed as useful conjecture inasmuch as the manner in which they have been compiled is not certain and conclusive, but leaves room for perversion (*Ibid., p.33*).

An objector hears from someone that the ahadeeth are not reliable and he immediately concludes therefrom that with the exception of the Holy Quran all other authorities in Islam are baseless and doubtful and fall far short of certainty and conclusiveness. This is a great mistake, the first result of which is to destroy faith and religion; for if it were true that with the exception of the Holy Quran all other sources are false and imposture and conjectures and

imagination, then little would be left of Islam for all the details of our faith have come down to us through ahadeeth. Our Prayer services have been made obligatory by the Holy Quran, but it is nowhere laid down in the Quran that the Dawn service comprises two rakaas of Farz and two rakaas of *Sunnah*, and the Noon service comprises four rakaas of Farz and four and then two rakaas of *Sunnah*, and the Sunset service comprises three rakaas of Farz and the Evening service comprises four rakaas of Farz. In the same way, we have to depend upon a *hadeeth* to discover the details of Zakat. There are thousands of details relating to worship and dealings and covenants which are derived from the same source. Besides, the principal source of Islamic history are ahadeeth.

If ahadeeth are not to be relied upon you cannot take it as certain that Abu Bakr and Umar and Usman and Ali, May Allah be pleased with them, were the companions of the Holy Prophet, who became his Successors in that order and died in that order. If ahadeeth are not to be relied upon, we cannot be certain about the existence of these great personalities and it might be possible that all these names are fictitious and that there was no Abu Bakr, no Umar, no Usman and no Ali.... In the same way, shall we deny that the name of the father of the Holy Prophet, peace be on him, was Abdullah, and the name of his mother was Aminah, and the name of his grandfather was Abdul Muttalib, and one of his wives was named Khadija and another Ayesha, and another Hafsa, may Allah be pleased with them, and that the name of his foster-mother was Haleema, and that he used to withdraw to cave Hira for worship and that some of his companions migrated to Abyssinia, and that for ten years after his advent, the Holy Prophet resided in Mecca and that thereafter there were all those battles that are not even mentioned in the Quran, simply because these facts are established by ahadeeth and the ahadeeth amount to nothing? Were that so, it would not be possible for the Muslims to relate any portion of the biography of the Holy Prophet.

It should be observed that the events of the life of our lord and master, what kind of life he led in Mecca before his advent, and in what year he called people to his Prophethood, and in what order people embraced Islam, and how were they persecuted by the disbelievers in the ten Meccan years, and how the wars began, and in which of them the Holy Prophet, peace be on him, took part himself, and to what regions the rule of Islam had extended in his lifetime, and whether he addressed letters to the rulers of the time, inviting them to Islam, and if he did so, what was their response, and after his death what were the victories achieved during the time of Hazrat Abu Bakr, and what difficulties he had to contend with, and what countries were conquered in the time of Hazrat Umar, all these matters are known through ahadeeth and the statements of the companions of the Holy Prophet.

If the ahadeeth amount to nothing, it would not only be difficult but would be impossible to discover the events of those times and in such case the opponents of Islam would be free to invent whatever they like concerning the events of the life of the Holy Prophet, peace be on him, and of the lives of his companions, may Allah be pleased with them. We would thus afford to the enemies of Islam a great opportunity of making baseless attacks against Islam and we would have to confess that all the events related in the ahadeeth are without any basis and imaginary, so much so, that even the names of the companions of the Holy Prophet are not

known for certain. To suppose that we cannot derive any certain and conclusive truth from the ahadeeth would amount to destroying a great portion of Islam with our own hands. The true and correct position is that we must accept whatever is stated in the ahadeeth unless it should be opposed to the Quran in clear terms. It is admitted that it is natural for man to tell the truth and that recourse is had to falsehood under some compulsion, for falsehood is unnatural. To doubt the conclusiveness and correctness of the ahadeeth, which through practice had become a characteristic of the different groups of Muslims, would amount to insanity. For instance, if anyone were to contend that the number of rakaas performed by the Muslims in the five daily services is a doubtful matter, inasmuch as there is no verse in the Quran prescribing two rakaas for the Dawn service and two for the Friday service and two each for the festival services and that most of the ahadeeth are unreliable, would such a one be in the right? If such an opinion were accepted about the ahadeeth, we would first have to forego the Prayer services, for the Quran has not prescribed anywhere the method of performance of Prayer Services and they are performed only on the basis of the accuracy of ahadeeth....

This is a serious mistake which has drawn the followers of nature in this age far away from Islam. They imagine that all Islamic practices and ceremonial and worship and biographies and history in connection with which reference is made to ahadeeth, are established only on the basis of a few ahadeeth. This is a clear error. The practice which the Holy Prophet, peace be on him, had established with his own hands, had become so common among millions of people that even if there had been no trace of the compilers of hadeeth, no harm would have been done. Everyone has to admit that the Holy Teacher and Prophet, peace be on him, had not so confined his teaching as to train only a few people in it and to leave all others unaware of it. Had that been so, Islam would have been so corrupted that it could not have been reformed through the efforts of any compiler of hadeeth. The Imams of hadeeth have compiled thousands of ahadeeth relating to religious instruction, yet there is no hadeeth which was not being acted upon before its being recorded and which was not known to the world. If there is any teaching, or event, or doctrine the foundation of which has only been laid by the Imams of hadeeth on the basis of some report and no sign of it is discoverable in practice, nor is it mentioned in the Holy Quran, then without doubt such a report which became known a century and a half later, would absolutely lack certainty and would deserve whatever condemnation might be directed at it. Such ahadeeth have no great relationship with faith in the history of Islam.

If you look with care you will find that the Imams of hadeeth have very seldom mentioned a hadeeth no trace of which is found in practice. It is, therefore, not true, as some ignorant ones imagine, that the world has learnt of the hundreds of matters relating to the faith, even fasting and Prayer services, only from the ahadeeth compiled by Bokhari and Muslim and others. Were the Muslims without faith for a century and a half, did they not perform the Prayer services, did they not pay Zakat, did they not perform the Pilgrimage, were they unaware of the Islamic doctrines that are mentioned in the ahadeeth? Certainly not. {*Shahadatul Quran (Sialkoat, Panjab Press) Now printed in Ruhani Khazain (London, 1984) vol. 6. pp. 2-7*}

7

DAJJĀL OR THE ANTICHRIST

The word Dajjāl has two connotations: First, it signifies a group which supports falsehood and works with cunning and deceit. Secondly, it is the name of the Satan who is the father of all falsehood and corruption.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 326]

Dajjāl and Satan

The Dajjāl mentioned in the Aḥādīth is described by the Holy Qur'ān as the Satan, whom it quotes as saying:

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ۝ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ۝²⁰²

‘He (Satan) pleaded in the presence of God to be granted respite until those who are dead of heart are revived. God said: You are given respite till that time.’

Thus the Dajjāl who is mentioned in the Aḥādīth is none other than the Satan who will be slain in the latter days. This is recorded in the book of Daniel as well as in some Aḥādīth. As Christianity is the perfect manifestation of Satan, *Sūrah Al-Fātiḥah* makes no mention of Dajjāl, but prescribes supplication for refuge against the evil of the Christians. If the Dajjāl had been some other mischief-maker, the Holy Qur'ān would not have enjoined us to seek refuge against the mischief of *Dāllīn* [those who have gone astray] but for security against the Dajjāl.

The verse *إِلَى يَوْمٍ يُبْعَثُونَ* mentioned above does not mean the

²⁰² Al-A'rāf 7:15-16 [Publisher]

day of resurrection, because Satan will remain alive only so long as men are alive. Satan does not operate on his own, but through his agents, who are the people who defile a human being. Being a group of people, they are called Dajjāl as in Arabic Dajjāl also connotes a group.

If Dajjāl is taken to mean someone other than the misguided preachers of Christianity, this would entail a contradiction, because the very Aḥādīth which indicate that the Dajjāl will prevail over the earth in the latter days, also indicate that in those days the power of the church will overwhelm all religions. This contradiction can only be solved by affirming that the two are one and the same.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, p. 41]

The Word Dajjāl Signifies a Group

Dajjāl is not the name of one man. According to the Arabic lexicon, Dajjāl signifies a group of people who present themselves as trustworthy and pious, but are neither trustworthy nor pious. Rather, everything they say is full of dishonesty and deceit. This characteristic is to be found in the class of Christians known as the clergy. Another group is that of the philosophers and thinkers who are busy trying to assume control of machines, industries and the Divine scheme of things.

They are the Dajjāl because they deceive God's creatures by their actions and tall claims as if they are partners in God's dominion. The clergy are arrogating to themselves the status of Prophethood because they ignore the true heavenly Gospel and spread a perverted and corrupted version as the supposed translation of the Gospel.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 243-244, footnote]

Christian Priests as Dajjāl

Dajjāl in fact is none other than the people known as Christian missionaries and European philosophers. They act like the two jaws of the Promised Dajjāl with which he devours people's faith like a python. First it is the common and ignorant people who get caught in the wiles of the missionaries; and then, those who happen to escape their clutches being disgusted with the disgraceful and false beliefs, are caught in the net of the European philosophers. I see that the common people are more vulnerable to the lies of the clergy, whereas the intellectual ones are more susceptible to the falsehood spread by the philosophers.

[Kitāb-ul-Bariyyah, Rūḥānī Khazā'in, vol. 13, pp. 252-253, footnote]

There have been many Dajjāls and there may be more to come. But the greatest Dajjāl, whose deceit is so vile in God's estimation that heaven might well be rent asunder by it, is the group which deifies a mere human being. God Almighty has set forth in the Holy Qur'ān various kinds of deceit practised by the Jews, the Polytheists and others, but does not single out any which might cause heaven to be rent asunder. Therefore, we should not designate any group as the greatest Dajjāl but the one so designated by God in His Holy Word. It would be most unfair and cruel to try to find someone else as the greatest Dajjāl.

On no account can we justify the existence of a greater Dajjāl than the present day Christian clergy. Whereas God has designated them in His Holy Word as the greatest Dajjāl, it would be the height of faithlessness to consider anyone else to be the greatest Dajjāl in contrast to the Word of God. Had there been any possibility at any

other time of the existence of such a Dajjāl, God Almighty, Whose knowledge transcends the past, the present and the future, would have designated him and not these people as the great Dajjāl. The sign of the great Dajjāl, which we can clearly deduce from the Ḥadīth of Bukhārī ²⁰³ *يَكْسِرُ الصَّلِيبَ* is that the great Dajjāl would defile Jesus and would attribute salvation to the cross.

It is a matter of great delight for the knowledgeable that on this point the definitive verses of the Holy Qur'ān and authentic Aḥādīth are both in agreement. Thus, the truth about this controversial issue has come to the open. The Holy Qur'ān unambiguously designates the Christian clergy as the greatest Dajjāl and terms their lies to be so great as could destroy heaven and earth. And the Ḥadīth also specifies that the true sign of the Promised Messiah would be that he would break the cross and slay the great Dajjāl. Our stupid Maulavīs do not seem to reflect that the main objective of the Promised Messiah is the breaking of the cross and slaying of the great Dajjāl. The Holy Qur'ān has foretold that the great deception and mischief whereby the order of the entire universe might be upset and the world brought to an end is the mischief of the Christian missionaries. From this it clearly follows that there is no greater Dajjāl than the clergy and that he who, having witnessed the revelation of this great mischief, waits for some other, denies the truthfulness of the Holy Qur'ān.

Moreover, as the literal meaning of the word Dajjāl is a group that pollutes the earth with its deceit, and, according to the Aḥādīth, the singular sign of the great Dajjāl

²⁰³ 'He (the Promised Messiah) will break the Cross.' [Publisher]

would be his advocacy of the cross, if someone still fails to consider the Christian clergy as the great Dajjāl, he is indeed spiritually blind.

[Anjām-e-Ātham, Rūhānī Khazā'in, vol. 11, pp. 46-48]

The Holy Qur'ān then specifies that in the latter days the Christians will dominate the earth, and they shall be the cause of all kinds of mischief running rampant. Waves of calamities will rise on all sides and will race down from every height....They will possess great material strength and dominion, against which all other powers and states will seem powerless. They will also enjoy supremacy in all kinds of knowledge and sciences and establish new and wonderful industries. They will also be dominant in their policies, projects, and good administration, and will show great resolve in their worldly enterprises and will also excel in their endeavour to spread their faith. They will leave behind all other nations in their social, agricultural and commercial policies, as indeed in everything else. This is the meaning of:

مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ²⁰⁴

Ḥadab means high ground and *Nasal* means to run ahead and to excel. In other words, they will leave behind every other nation in whatever is great and prestigious. This is the major sign of the people of the latter days who were designated as Gog and Magog and this is also the sign of the mischievous group of Christian clerics who are called the Promised Dajjāl. Since *Ḥadab* means an elevated part of the earth, this indicates that they will achieve all earthly heights but will be deprived of the spiritual

²⁰⁴ 'They shall hasten forth from every height.'—Ṭā Hā, 21:97

heights. This proves that these people are called Gog and Magog in view of their national dominance. Among them are the people who have left no stone unturned in spreading misguidance and consequently came to be known as the Great Dajjāl. And God Almighty has said that at the height of misguidance, the trumpet will be blown and people of all faiths will be assembled at one place.

[Shahādat-ul-Qur’ān, Rūḥānī Khazā’in, vol. 6, pp. 361-362]

Dajjāl and the Misguided Maulavīs

Remember, the sum total of the evils which the Holy Prophet (peace and blessings of Allah be upon him) prophesied would spread in the latter days, is Dajjāliyyat, of which the Holy Prophet (peace and blessings of Allah be upon him) has said there are hundreds of branches. Hence, those Maulavīs are also branches of the tree of Dajjāliyyat who blindly follow the beaten path and have abandoned the Holy Qur’ān, so that though they recite it, it doesn’t get past their tongues. Today Dajjāliyyat is spreading its web like a spider. The disbeliever with his disbelief, the hypocrite with hypocrisy, the alcoholic with his drinking, and the Maulavī with his preaching without practice and with his black heart, are all weaving the net of Dajjāliyyat. Nothing can break up this web but the heavenly weapon, and no one can wield this weapon but ‘Īsā who should descend from that very heaven. So ‘Īsā has descended *and the promise of God was bound to be fulfilled*.

[Nishān-e-Āsmānī, Rūḥānī Khazā’in, vol. 4, p.369]

The word ‘Messiah’ refers to the truthful one whose *Masah* (i.e. touch) as been blessed by God, and whose breath, word and speech have been given the power to give life. This word particularly applies to the Prophet

who does not wage war and reforms mankind through his spiritual power alone. As against this, the word ‘Messiah’ also applies to the Promised Dajjāl whose evil power and influence produce calamities, atheism and faithlessness. Even without employing coercive means to destroy the truth, he can make righteousness and love for God grow cold merely by concentration, speech, writing, association and by the influence of his satanic spirit. On the other hand, misconduct, drunkenness, lying, promiscuity, materialism, fraud, tyranny, oppression, famine and epidemics become the order of the day. These are the meanings which emerge from a collective study of standard Arabic lexicons like *Lisān-ul-‘Arab*; and these are the meanings which God has disclosed to me.

[Ayyām-uṣ-Ṣulḥ, Rūḥānī Khazā’in, vol. 14, p. 294]

Remember, it is also written about the Messiah—the bearer of spiritual blessings, whose advent in the latter days has been promised to the Muslims—that he would slay the Promised Dajjāl. But it does not mean he will actually kill him with a gun or a sword. What it means is that he will do away with all deceitful innovations in religion.

A study of Aḥādīth reveals that Dajjāl is actually the name of Satan. And the people whom Satan will employ to serve his purpose are also metaphorically called Dajjāl, because they are like his limbs. The following verse of the Holy Qur’ān means that the creation of God is far greater than that of men:

لَخَلْقِ السَّمٰوٰتِ وَالْاَرْضِ الْكَبِيْرِ مِنْ خَلْقِ النَّاسِ²⁰⁵

It refers the people concerning whom it is written that

²⁰⁵ Al-Mu’min, 40:58 [Publisher]

they would make great inventions in the latter days and will try to interfere with God’s creation. According to the commentators [of the Holy Qur’ān], the people mentioned here are actually the Dajjāl. This indicates that Dajjāl does not mean one single person, or else the expression *Nās* [people] would not have been applied to him. The word undoubtedly refers to a group of people. The group that acts under the command of Satan is called Dajjāl. This is also indicated by the sequence of the Holy Qur’ān which begins with the verse:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ²⁰⁶

and concludes with:

أَكْذِبِي يَوْسُوفُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝²⁰⁷

In this verse too the word *Nās* refers to the Dajjāl.... Mentioning these people at the end also indicates that this group of people will be supreme in the latter days, and they will be accompanied by:

تَقْتُلِينَ فِي الْعَقَدِ²⁰⁸

i.e., Christian women who will go from house to house seeking to separate wives from their husbands, and to break the bond of marriage.

It should never be forgotten that the last three chapters of the Holy Qur’ān contain a warning about the age of Dajjāl and we have been enjoined to seek refuge with God against the mischief of that time. This is an indication that the mischief of those days will only be dispelled

²⁰⁶ ‘All praise belongs to Allah.’—Al-Fātiḥah, 1:2 [Publisher]

²⁰⁷ ‘Who whispers into the hearts of men, from among the Jinn and mankind.’—Al-Nās, 114: 6-7 [Publisher]

²⁰⁸ Al-Falaq, 113:5 [Publisher]

through the heavenly light and blessings which the heavenly Messiah will bring with him.

[Ayyām-uş-Şulḥ, Rūḥānī Khazā'in, vol. 14, pp. 296-297]

The Meaning of Dajjāl Circuiting the Ka'bah

Our Holy Prophet (peace and blessings of Allah be upon him) saw in a vision that the Dajjāl was performing the circuit of the Ka'bah, and was doing it stealthily, like a thief, so that he could destroy the Ka'bah whenever the opportunity offered.... Obviously, no one can say that the Dajjāl would actually become a Muslim and perform the circuit of the Ka'bah. Every intelligent person will interpret this revelation as a vision through which the spiritual condition of the Dajjāl was revealed to the Holy Prophet (peace and blessings of Allah be upon him), and that this allegory presented itself to him in a vision in which he saw the Dajjāl was circuiting the Ka'bah like an actual person. What it meant was that the Dajjāl would be a bitter enemy of Islām and would hover around the Ka'bah with evil intentions. We know that just as the watchman goes around the houses at night, so does a thief. But while the watchman seeks to protect the houses and to catch the thief, the thief's motive is to steal and plunder. Thus the interpretation of this vision of the Holy Prophet (peace and blessings of Allah be upon him) is that the Dajjāl will be preoccupied with trying to violate the sanctity of the Ka'bah, while the Promised Messiah, who was also seen performing circuit of the Ka'bah, would be busy protecting the House of Allah and trying to apprehend the Dajjāl.

[Ayyām-uş-Şulḥ, Rūḥānī Khazā'in, vol. 14, pp. 274-275]

The fact that both the Promised Messiah and the Dajjāl will perform circuits of the Ka'bah proves that this does

not mean that they will physically perform circuits of the Ka‘bah, for in that case we would have to concede that the Dajjāl will succeed in entering the Ka‘bah or that he will become a Muslim; both of which assertions go against the clear purport of Aḥādīth. This Ḥadīth has to be interpreted, and the interpretation which God has made manifest to me is that, in the latter days, a group of people will emerge who will be called Dajjāl. This group will be a bitter enemy of Islām, and, in order to completely bring down the structure of Islām, it will go circuiting round the Ka‘bah, which is the centre of Islām, like a thief. As against this, the Promised Messiah will also perform the circuit of the centre of Islām, which the Ka‘bah symbolises. The purpose of the Promised Messiah in performing the circuit of the Ka‘bah would be to apprehend the thief named Dajjāl, and to safeguard the centre of Islām from his designs. We know that the thief goes around the houses at night and so does a watchman, but while the purpose of the thief is to rob and plunder a household, the purpose of the watchman is to apprehend the thief and to have him locked behind bars so that people are safeguarded from his mischief.

Thus this Ḥadīth indicates that in the latter days the thief, who is designated Dajjāl, will try his utmost to demolish the structure of Islām, and that the Promised Messiah, out of his devotion to Islām, will raise his supplications to heaven, and that all angels will lend him their support so that he should be victorious in this last final battle. He will neither get tired, nor dejected, nor will he slacken his efforts, but will try his utmost to catch the thief. When his supplications reach their climax, God will see how his heart has melted in his love for Islām. Heaven will do what the earth cannot. And the victory that cannot be

achieved by man will be won at the hands of angels.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 323-324]

If—God forbid—it had truly been written in the Holy Qur'ān that, contrary to the Divine law which binds all of mankind, Jesus was raised bodily to heaven and will survive till the Day of Judgement, the Christians would have been furnished with tremendous means to mislead mankind. **Excellent, therefore, it is that the god of the Christians suffered death. This assault that has been mounted by this humble one, on behalf of God Almighty, in his character as messiah son of Mary, against the people of Dajjāl-like character who were bestowed holy things but mixed them with pollution and who performed that which should have been performed by Dajjāl, is not in any respect less than an assault with a sharp sword.**

It may be asked: Jesus, son of Mary, was to come to vanquish the Dajjāl, and if it is you who have come in the spirit of Jesus, son of Mary, who then is the Dajjāl against you? My answer is that, though I admit the possibility of another Messiah son of Mary coming after me, and he may even be the promised one in the context of some Aḥādīth, and a Dajjāl may also come to mislead the Muslims, yet my belief is that so far there has not been any Dajjāl like the Christian clergy of these days, nor shall there ever be till the Day of Judgement. A Ḥadīth of *Muslim* reads:

و عن عمران بن حصين قال سمعت رسول الله صلى الله عليه و سلم يقول ما بين خلق آدم الى قيام الساعة امر اكبر من الدجال

‘Imrān son of Ḥusain reports: I heard the Holy Prophet (peace and blessings of Allah be upon him) say: From the creation of Adam^{as} to the Judgement Day there will be no greater catastrophe than that of the Dajjāl....

Considering the import of this Ḥadīth of *Muslim*, I say that if we were to examine all documentary evidence available to us from the creation of Adam^{as} to this day, and examine the activities of all those who have ever taken upon themselves to do the work of Dajjāl, we shall not find anything matching the Dajjāl-like activity of the Christian clergy of this day. They have in mind an imaginary Messiah who, according to them, is alive and claims to be God. Jesus son of Mary never made any such claim, rather it is these self-appointed advocates of his who claim that he is God. They have had recourse to every kind of distortion and deception in support of their claim, and there is hardly a place, with the exception of Mecca and Medina, where they have not gone in pursuit of their objective. There is no form of deception, conspiracy or design to mislead, which they have not adopted. Is it not true that in pursuit of their Dajjāl-like designs they have encircled the whole world? Wherever they go and establish a mission they turn everything upside down. They are so wealthy that all the treasures of the world seem to lie at their feet. Although the British Government is concerned only with administration and has no concern with religion, the missionaries have a government of their own which possesses unlimited wealth and is spreading its tentacles all over the world. They carry with them all kinds of heaven and hell. One who is inclined to follow them is shown the heaven, and the one who chooses to oppose them is threatened with hell. They are accompanied by mountains of bread wherever they go, and many, who are the slaves of their stomachs, are carried away by the sight of white loaves of bread, and start proclaiming: ‘*The Messiah is our Lord.*’ There is no quality of the Messianic Dajjāl that is not to

be found in them. In a manner, they even revive the dead and kill the living. (Let him who possesses understating understand.) And there is no doubt that these people possess only one eye, which is the left one. If they possessed the right eye as well, they would have feared God Almighty and refrained from deifying Jesus. All previous scriptures mention this Dajjāl, as do the Gospels on the authority of Jesus son of Mary. It was only proper that every Prophet should have warned against this Dajjāl, and each of them has done so, whether expressly or implicitly, directly or indirectly. From the time of Noah down to the time of our lord and master, Seal of the Prophets (peace and blessings of Allah be upon him), we find warnings about this Dajjāl, and this is something I can readily prove.

No one can even imagine the extent of the damage that Islām has suffered at their hands and how truth and justice have suffered. Prior to the thirteenth century of the blessed Hījra, there was no trace of such mischief. But around the middle of the thirteenth century this Dajjāl-like group suddenly emerged and started to expand progressively, until at the end of this century, according to Reverend Mr. Baker, half a million people had been converted to Christianity in India alone, and it is estimated that every twelve years one hundred thousands new converts enter the fold of Christianity and start to believe in a humble man as God.

No sensible person can be unaware of the fact that Christian missionaries have brought under their sway a large number of poor and needy Muslims by giving them bread and clothes; those who could not be lured by these means were seduced through women; and those who could not be so trapped were exposed to all kinds of atheistic phi-

losophy which now holds captive hundreds of thousands of young Muslims, who make fun of the Islamic prayer and fasting and consider revelation to be a kind of hallucination. For those who are not able to learn European philosophy, a large stock of fictitious tales was cooked up—too easy a job for the clerics' sleight of hand—which derided Islām in the guise of stories and historical events and was very widely published. In addition, they compiled countless books in refutation of Islām, blaspheming our lord and master the Holy Prophet (peace and blessings of Allah be upon him) and widely distributed them free of cost. Most of these have been translated into other languages....

Allah is Great. If our people still do not consider these missionaries to be Dajjāl of the highest order, for whose refutation a Messiah is needed, then the plight of our people is pitiable indeed!

Look, ye heedless ones, just look how hard these people are trying to demolish the edifice of Islām and what large resources they have employed for this purpose. In their endeavours they have exposed their lives to danger, spent their wealth like water, and indeed they have carried their human abilities to the limit. They have adopted shameful means and implemented them to undermine righteousness, and they have laid down mines to destroy the truth and honesty. All the finely fabricated details of falsehood and pretence have been strenuously invented to bring ruin to Islām. If people's minds could not be corrupted by other means, they invented thousands of supposed stories and dialogues to do this. Is there any method of the ruin of truth that they have not invented? Is there any way of misguidance that they have not adopted? Thus it becomes obvious that all these tricks and charms which

the Christians and advocates of Trinity have resorted to, could not proceed from anyone but the great Dajjāl and we have no choice but to identify this group of Christian missionaries with him. When we observe to the past history of the greater part of the world, we gain the impression that, as far as it can be ascertained, there has been no precedent of such successful deception and misguidance as undertaken by these people. And as the Aḥādīth say, the Dajjāl will cause such mischief as would be unmatched since the beginning of the world. It follows, therefore, that these people are the great Dajjāl who was to come from the church, and to counter whose magic a miracle was needed. He who disputes this should produce a matching instance from the Dajjāls of the past.

[Izāla-e-Auhām, Rūḥānī Khazā'in, vol. 3, pp. 361-366]

3. Arrogance

I tell you truly that on the Day of Judgment, next after association of anything with God, no vice shall rank as high as arrogance. This is a vice that humiliates a person in both worlds.

Divine mercy rescues every believer in Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God, but as he was afflicted with arrogance and looked contemptuously upon Adam, whom God loved, and found fault with him he was ruined and became accursed. Thus the first sin whereby one was ruined for ever was arrogance (*Ayena Kamalate Islam, p. 598*).

I admonish my community to shun arrogance as arrogance is hateful in the eyes of God, the Lord of Glory. You may not perhaps fully realize what is arrogance. Then listen to me as I speak under the direction of God.

Everyone who looks down upon a brother because he esteems himself more learned, or wiser, or more proficient than him is arrogant, inasmuch as he does not esteem God as the Fountainhead of all intelligence and knowledge and deems himself as something. Has God not the power to afflict him with lunacy and to bestow upon his brother whom he accounts small better intelligence and knowledge and higher proficiency than him? So also he who, out of a mistaken conception of his wealth, or status, or dignity, looks down upon his brother, is arrogant because he forgets that his wealth, status and dignity were bestowed upon him by God. He is blind and does not realize that God has power to so afflict him that in a moment he might be reduced to the condition of the lowest of the low, and to bestow upon his brother whom he esteems low greater wealth than him. In the same way he who takes pride in his physical health, or is conceited of his beauty, or good looks, or strength, or might and bestows a scornful designation on his brother making fun of him and proclaims his physical defects is arrogant, for he is unaware of God Who has power to afflict him with such physical defects as to render him worse than his brother and to bless the latter so that his faculties should not suffer decline or be stultified over a long period, for He has power to do all that He wills. So he who is neglectful of Prayer on account of his dependence upon his faculties is arrogant for he has not recognized the Fountainhead of all power and strength and relies upon himself.

Therefore, dear ones, keep all these admonitions in mind lest you should be accounted arrogant in the estimation of God Almighty unknowingly. He who out of pride corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance. He who resents a brother sitting next to him partakes of arrogance. He who mocks and laughs at one who is occupied in Prayer partakes of arrogance. He who does not seek to render full obedience to a commissioned one and Messenger of God partakes of arrogance. He who does not pay full attention to the directions of such a one and does not study his writings with care also partakes of arrogance. Try, therefore, that you should not partake of arrogance in any respect so that you may escape ruin and you and yours may attain salvation. Lean towards God and love Him

to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure intentioned and meek and humble and free of all mischief so that you may receive mercy (*Nuzulul Masih*, pp. 24-25).

Do Not Idolize Me

It is not my way that I should look so fierce and awe-inspiring that people should fear me as they fear a wild beast. I hate to be idolized. I have come to abolish idol worship and not to become an idol myself so that people should worship me. God Almighty knows well that I do not prefer myself to others in the slightest degree. In my estimation there is no greater idol worshipper nor anyone more wicked than an arrogant one. Such a one worships no God, he only worships himself (*Malfoozat*, Vol. II, pp. 6-7).

Remember that arrogance is allied to falsehood. The worst falsehood is that which accompanies arrogance. That is why God, the Glorious, smashes the head of an arrogant one before all others. (*Ayena Kamalate Islam*, p. 599).

Three Means of Purification

It is easy for a person to discard the principal vices, but some vices are so subtle and hidden that one is not normally conscious of them, and even when one becomes conscious of them it is difficult to discard them. For instance, typhoid which is a severe illness and a high fever can be treated immediately with appropriate remedies, but tuberculosis which works its mischief out of sight is very difficult of treatment. Such are these subtle and hidden vices which keep a person from achieving exalted ranks. They are moral vices which cause disruption in social life. Slight differences generate rancour, hatred, jealousy, hypocrisy and arrogance and a brother begins to look down upon a brother.

If a person observes Salat properly for a few days and people praise him, he falls a victim to showing off, pride and self-esteem and loses that sincerity which is the true purpose of worship. If Allah, the Glorious, bestows wealth, knowledge, high family status or honour on a person he begins to look down upon a brother who does not enjoy those advantages. If through obstinacy or enmity a person's relations with a brother are embittered he devotes himself day and night to finding fault with his brother or carries tales against him to someone in authority so that by winning the favour of the latter he might replace his brother in some office held by him, while he himself suffers from all those faults.

Such are the subtle vices which are difficult to discard. Arrogance is one of them and is manifested in diverse forms. The divines suffer from it in respect of their knowledge. They are occupied all the time in finding fault with each other at the intellectual level so as to humiliate each other and to bring each other into contempt. It is very difficult to get rid of such subtle vices, but they are not tolerable under Divine law. It is not only the common people who are afflicted with them but also those who shun well known vices and are esteemed as divines and scholars and people of high degree. Deliverance from these subtle vices is like undergoing a sort of death.

Until a person is delivered from the darkness of such vices he cannot achieve complete purity of soul and cannot become worthy of those bounties and excellences that are bestowed by God Almighty on purification of the soul. Some people deem themselves as having been delivered from such moral vices, but when they are confronted with another person they are greatly roused and are not able to suppress their high notion of self-esteem and their arrogance and exhibit such a low quality of morals of which they themselves had no conception. It is at such times that it is known that they have found no deliverance from such vices and have not yet achieved any good, and that they are still far short of that purification of the soul which is a characteristic of the righteous and is a sign of true excellence. This shows that moral purification is very difficult and cannot be achieved without the grace of Allah, the Glorious. Such grace is also attained through the three means that have just been mentioned, namely, first, striving and planning; secondly, Prayer and supplication; and thirdly, keeping company with the righteous (*Speeches, pp. 17-18*).

Arrogance is an affliction that constantly affects man. Keep in mind that arrogance comes from Satan and converts an arrogant one into Satan. Until a person turns wholly away from the path of arrogance he is not enabled to accept the truth and does not become worthy of receiving Divine grace, inasmuch as arrogance bars his way. So shun every type of arrogance, whether generated by learning, wealth, status, caste, family or noble descent. These are the factors that give birth to arrogance. Until a person purifies himself of all such pride he cannot win Divine approval and become a chosen one of God. He is not bestowed such comprehension of the Divine as totally consumes the passions of self. Such pride is the characteristic of Satan and is displeasing to God. Satan manifested such pride, conceived that he was better than Adam and claimed: I am better than he. Thou hast created me of fire and him hast Thou created of clay (38: 77). The result was that he was rejected and was expelled from the presence of God (*Speeches, p. 19*).

Arrogance and mischief are evil. A slight mistake might destroy all the good achieved over many years. It is written of a holy man who dwelt in a mountain where no rain had fallen over a long period, that one day when rain fell over stones and rocks also, he felt that rain was needed by fields and gardens and that much of it which had fallen on stones and rocks had been wasted. It would have been of much greater benefit if it had fallen over cultivated fields. Thereupon God Almighty deprived him of all holiness. He became very sorrowful and sought help from another holy person and was told in the end that he had offended God because of his criticism of God's bounty (*Malfoozat, Vol. VI, p. 57*).

Arrogance is of many types. It sometimes emerges through the eye when a person looks contemptuously upon another deeming himself his superior. Sometimes it emerges through the tongue, or through the head, or through hands and feet. In short there are many sources of arrogance and a believer should avoid all of them. He should take care that no one of his limbs should smell of arrogance or manifest it in any way.

The *sufis* have said that there are many types of low qualities inside a person, like evil spirits, and they continue to be expelled till the last of them is left which is arrogance. It can be expelled only by Divine grace which is won through sincere striving and supplications.

Many persons deem themselves humble but suffer from some type of arrogance. Therefore, one must seek to avoid even the subtlest types of arrogance, which are generated sometimes by wealth, when a wealthy one deems others misers who cannot be his equals; sometimes arrogance is generated by family and caste, when a person deems himself of high caste and looks down upon others as of low caste. Sometimes arrogance is generated by learning. A person makes a mistake in speaking and an arrogant one immediately seizes upon his mistake and shouts that he cannot utter a single word right. In short there are diverse types of arrogance and all of them deprive a person of virtue and stand in the way of his beneficence towards his fellow beings. All of them must be shunned. But this calls for a type of death. So long as a person does not accept such a death Divine blessing does not descend upon him nor does God become responsible for him (*Malfoozat, Vol. VI, pp. 401-403*).

4. Thinking Ill of Others

The habit of thinking ill of others is an affliction which makes a person blind and pushes him into the dark pit of ruin. It is this quality which brought about the worship of a dead human being. It is this quality which by suspending the operation of the Divine attributes of creation, mercy, providence, etc., reduces God to a useless entity. It would be no exaggeration to state that it is in consequence of this habit that the greater part, indeed the whole, of hell will be filled. Those who think ill of the commissioned ones of God Almighty scorn His bounties and His grace (Malfoozat, Vol. I, pp. 95-96).

The habit of thinking ill is a sore affliction which consumes faith as quickly as blazing fire consumes tinder. God becomes the enemy of him who thinks ill of God's Messengers and stands up to fight him. He entertains such jealousy on behalf of His chosen ones as has no equal. When I was attacked in diverse ways, the same jealousy of God was roused on my behalf (Al Wasiyyat, p. 26, footnote).

I tell you truly that the habit of thinking ill of others is a great affliction which destroys a person's faith, flings him far away from truth and converts his friends into enemies. In order to acquire the qualities of the righteous it is necessary that a person should altogether shun the habit of thinking ill of others, and should he happen to fall into that attitude concerning someone else he should seek forgiveness repeatedly and should supplicate God Almighty that he may be safeguarded against such sinfulness and the consequences that flow from it. This habit should not be underrated. It is a dangerous disease which destroys a person very quickly. In short, thinking ill of another ruins a person. It is written that when those who are condemned to hell are brought face to face with it God Almighty would say to them: You had become guilty of thinking ill of God (Malfoozat, Vol. I, p. 356).

The mischief starts when a person indulges in false suspicions and doubts. If a person thinks well in every situation, he is bestowed the capacity to achieve good. A mistake at the very start makes it difficult to reach the goal. Thinking ill of another is a great vice which deprives a person of many opportunities of doing good and which goes on mounting till a person begins to think ill of God Almighty (Malfoozat, Vol. II, p. 107).

THE PLAGUE

The havoc this pestilence has caused and is still causing in Bombay and other towns and villages hardly needs to be mentioned. In just two years thousands of children have been orphaned and thousands of homes have been left desolate. Friends have forever been separated from friends, and relatives from relatives. And there is still no end in sight. There can be no doubt that, out of great sympathy and concern for its people, our kind government has taken all necessary measures, and has taken upon itself expenditure of hundreds of thousands of rupees, and has publicized medical instructions as widely as possible. But this killer disease has not yet been fully eradicated. It is in fact on the rise in Bombay, and the land of the Punjab is undoubtedly in danger. At such a time everyone should come out to help mankind, according to his knowledge and understanding, for one who is lacking in sympathy is not a man...

There is yet another important thing which my overwhelming sympathy for mankind has moved me to mention. I know it well that those who are devoid of spirituality will look upon it with jest and ridicule, but it is my duty to reveal it for the benefit of mankind. It is as follows: This is Sunday, 6th February, 1898. Last night I saw in a dream that God's angels were planting black trees in different parts of the Punjab. The trees

were black, ugly, terrifying and of small size. I asked some of those who were planting them, ‘What kind of trees are these?’ They made answer, ‘These are trees of the plague which is about to spread in the country.’ I am not quite sure whether it was said that the plague would spread during the next winter or the winter after, but it was a terrible sight that I saw. Prior to this I had also received a Revelation concerning the plague:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ إِنَّهُ أَوَىٰ الْقُرَيَّةَ²²

It means that until the epidemic of sinfulness goes away, the physical epidemic will also not go away. The fact is that evil has become rampant in the country, and love for God has cooled down, and a storm of greed and lust has taken its place. Most hearts have ceased to fear God and epidemics have come to be seen as ordinary afflictions that can be eradicated by human endeavours. Sin of every description is being committed with great brazenness. I do not speak of other communities, but those who call themselves Muslims, particularly the poor and deprived among them, indulge shamelessly in theft and fraud, and resort to unlawful means; they tell lies liberally, engage in all sorts of despicable and loathsome activities, and live like savages. They do not even wash their faces or clothes for days, let alone offer their daily prayers. As for the rich, and the chiefs and lords, and the big businessmen, and landowners, and contractors, and

²² Surely, Allāh changes not the condition of a people until they change that which is in their hearts. He will shelter the town.

other wealthy people, most of them are steeped in licentiousness, and are given to drinking, adultery, immorality and extravagance. They are Muslims in name only. They are totally indifferent to religious matters and have no sympathy for their faith.

Now, since the Revelation which I have just mentioned shows that this is a matter of *Taqdīr-e-Mu‘allaq* [Conditional Destiny] and can be averted through repentance, seeking God’s forgiveness, doing good deeds, renouncing sin, offering charity, and bringing about a pious change in oneself, I therefore urge everyone to adopt piety from the bottom of their hearts, and occupy themselves with righteous deeds, and renounce all transgression and depravity. Muslims should sincerely follow the commandments of Allāh, observe the daily prayers and eschew all kinds of sinful and immoral acts. They should repent and do good deeds, while fearing and remembering Allāh, the Almighty. They should conduct themselves kindly towards the poor, the neighbours, the orphans, the widows, the wayfarers and other helpless people. They must offer charity and alms and offer their prayers with congregation. They should cry and beseech God in their prayers so as to be saved from this calamity. They should wake up in the small hours of the night and supplicate in their prayers. In short, they should perform all kinds of good deeds and avoid wrongdoing of every description, and should fear God Who, in His wrath, can destroy the whole world in an instant...

Remember, these are extremely perilous times, and the calamity is close at hand! Be virtuous, and perform good deeds. God Almighty is Most Forbearing, but at the same time His wrath is a fire that consumes everything. He does not allow the virtuous to be wasted.

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ²³

بہتر سید از خدائے بے نیاز و سخت قہارے	نہ پندارم کہ بد بیند خدا تر سے نکو کارے
مرا باور نمی آید کہ رسوا گردد آں مردے	کہی تر سدازاں یارے کہ غفارست و ستارے
گر آں چیزے کہ می بینم عزیزاں نیز دیدندے	ز دنیا تو بہ کردندے پیشم زار و خونارے
خور تاہاں سیہ گشت ست از بدکاری مردم	زمیں طاعوں ہی آرد پئے تخریف و اندارے
بہ تشویش قیامت ماند این تشویش گر بینی	علاجے نیست بہر دفع آں جز حسن کردارے
نشاہد تافتن سرزاں جناب عزت و غیرت	کہ گر خواہد گشاد در یکدمے چوں کرم بیکارے
من از ہمدردی ات گفتم تو خود ہم کلام کن بارے	خرداز بہر ایں روز ست اے داناؤ ہشیارے ²⁴

[Majmū‘ah Ishtihārāt, vol. 3, pp. 2-7]

²³ Why should Allāh punish you, if you are thankful and if you believe?—Al-Nisā’, 4:148 [Publisher]

²⁴ Fear God, the Independent, the Most Supreme;

I do not imagine that a God-fearing and virtuous person ever comes to harm.

I do not believe that such a person is disgraced,
Who fears the Beloved—the Most Forgiving and Most Overlooking.

If my dear friends could also have seen what I see;
They would have renounced the world and shed tears from their eyes.

The shining sun has become dark because of the evil of the people;
The earth is also filled with the plague to warn and to admonish.

If you come to think of it, this calamity is like doomsday;
And to ward it off there is no remedy except recourse to righteousness.

چو آمد از خدا طاعون بہ میں از چشم اکرامش تو خود ملعونی اے فاسق چرا ملعون نہی نامش
 زمان تو بہ وقت صلاح و ترک خبث است ایں کسے کو بر بدی چہ نہ بینم نیک انجامش²⁵

People have all kinds of views about this terrible disease that is spreading fast in the country. Physicians, whose thinking is limited to physical causes, insist that it is caused by a natural process which produces certain germs in the earth. These germs first infect rats, and then the disease spreads among human beings who start dying in large numbers. They believe that religion has nothing to do with this pestilence, and advise people to keep their houses and drains free from filth and stagnation, and disinfect them regularly with phenol and other such chemicals. They should also keep their houses warm with fire, and build them in a way that admits both air and sunlight. There should be no overcrowding in houses, for the germs might proliferate through breath, urine or excrement. Unhygienic food must be avoided. And the best remedy is to get inoculated. People must vacate houses where dead rats are found, and it would be better for

One should never defy God the Glorious;
 For if He so wills He can destroy you instantly like a worthless
 worm.

I have said this out of sheer sympathy for you, now you too should
 think for yourself;

O, wise and clever one! wisdom is meant for a day like this.

[Publisher]

²⁵ Since plague has come from God, look at it with respect;

O, you sinner! Why do you curse the plague? You yourself are
 accursed;

This is the time for repentance, self-reform and shedding evil;

Anyone who adheres to evil, I do not see his good end. [Publisher]

them to live in open spaces and avoid using dirty clothes. Moreover, they should not let anyone enter their towns or villages who comes from an infected or plagued area. And should anyone who falls prey to this disease, should be expelled from the village or town, and people must avoid coming into contact with such a person. Thus, according to these people, this is all that can be done with regard to the plague. This then is the opinion of intelligent doctors and physicians. I neither see it as an adequate or permanent remedy, nor do I dismiss it as utterly futile. I do not consider it adequate because experience has shown that some people have died even though they had moved out of their dwellings and some have departed from this world even though they took all the necessary hygienic measures. Others got vaccinated with great hopes but still landed in their graves. Hence who can claim or reassure us that these measures constitute an adequate remedy? In fact one has to admit that although all these measures are effective to a degree, they cannot by any means be considered a complete success in stamping out the plague from this country.

At the same time these measures are not completely useless, and are proving beneficial wherever God has so willed, but it is not something to be jubilant about. It is true that if, for instance, a hundred people have been inoculated and the same number have not been inoculated, the rate of mortality is comparatively higher among those who were not inoculated. But since inoculation is only effective for up to two or

three months at the most, those who are inoculated will continue to be at risk until they die. The difference is that whereas those who do not get inoculated are riding on a horse which can convey them to the valley of death in twenty-four hours, those who do get inoculated are riding on a slow-moving pony that will take them to the same place in twenty-four days. At any rate, all the medical measures that have been adopted are neither fully satisfactory, nor utterly ineffectual. And since the plague is devouring the country so rapidly, our compassion for mankind demands that we should find some alternative method for averting this calamity.

Muslims—as is evident from the announcement published during this month, April 1902, by Miān Shams-ud-Dīn, Secretary, Anjuman Ḥimāyat-e-Islam, Lahore—seem to stress the idea that all sects of the Muslims, Shiites, Sunnis, Muqallid²⁶ and non-Muqallid, should gather in open spaces on one particular day and should supplicate and pray according to their respective tenets. This, in their view, is the formula which can instantly do away with the plague. But they do not say how it will possible for them to all come together. How will it be possible for the Ḥanafis to pray along with the Wahābīs, when the latter do not consider it lawful to pray without reciting *Fātiḥah*. Would this not result in a conflict between them? Besides, the author of the announcement does

²⁶ Muqallid: Followers of one of the four Imams in Islamic Jurisprudence. [Publisher]

not suggest what the Hindus should do to ward off this pestilence. Would it be permissible for them to seek help from their idols at such a time? And what method should the Christians adopt? And what about the sects which regard Ḥaḍrat Ḥussain^{ra} or Ḥaḍrat ‘Alī^{ra} to be the ‘fulfillers of all needs’, and submit to them thousands of entreaties for the fulfilment of their desires during the *tāziyahs* in *Muḥarram*? Similarly, what should the Muslims do who worship Sayyed ‘Abdul Qādir Jilānī, or Shāh Madār, or Sakhī Sarwar? Moreover, are not all these sects already praying? The fact is that every sect is frightened and is calling out to its own ‘deity’. Go and visit Shia neighbourhoods, you will hardly find a house without this couplet written on its door:

لِيْ خَمْسَةٌ أَطْفَى بِهَا حَرَّ النَّوْبَاءِ الْخَاطِمَةِ
 الْمُسْطَفَى وَالْمُرْتَضَى وَإِنَّا لَهُمَا وَالْفَاطِمَةَ²⁷

One of my teachers was a revered Shia. He used to say that the only way to be immune against an epidemic is *tawallā* and *tabarrā*, which means to take one’s love for the Imams of the Ahl-e-Bait to the degree of worship, and to keep abusing the Companions^{ra} of the Holy Prophet^{sa}. He believed that there could be no better remedy. I have heard that when the plague broke out in Bombay, people at first thought that it was a miracle of Imam Ḥussain, for it had be-

²⁷ For me, there are The Five through whom I dissipate the heat of this devastating epidemic:

Muṣṭafā (the Holy Prophet^{sa}), Murtaḍā (Ḥaḍrat ‘Alī^{ra}), his two sons (Ḥaḍrat Ḥasan^{ra} and Ḥussain^{ra}), and Fāṭima^{ra}. [Publisher]

gun to spread among the Hindus who had quarrelled with the Shias. But when the same disease stepped into the Shia households, the chants of ‘Yā Ḥussain!’ died down.

These then are the methods which the Muslims have devised for fighting the plague!

The Christian point of view has recently been expressed in an announcement by Padre White Brecht and his Association. They claim that no remedy can be successful against the plague unless people accept Jesus as God and believe in the Atonement.

Among the Hindus, it is the Āryas who are crying themselves hoarse proclaiming that this calamity is only the result of the abandonment of the Vedas, and that all sects should believe in the truth of the Vedas, and should declare all Prophets to be impostors—God forbid—only then will the plague disappear.

Another Hindu sect, Sanātan Dharam, has also expressed its own opinion about getting rid of the plague. Had I not read the newspaper *Akhbār-e-‘Ām*, I would probably have remained unaware of this bizarre view. According to them this pestilence has broken out because of the cow, and if government would only pass the law that cows in this country should never be slaughtered, you will see how the plague disappears. Elsewhere, the same newspaper reports that a certain individual heard a cow saying, ‘It is only because of me that the plague has come to this country.’

Now, readers! think for yourselves, which one of these conflicting statements and claims should the world accept as true? These are matters of faith and the world will probably come to an end sooner than people can reach a decision about them. Let us, therefore, accept what is easily understood and is supported by evidence, and it is as follows:

Four years ago I published a prophecy that a severe plague was about to break out in the Punjab. I saw that black trees of the plague were being planted in every town and village of this land, and that if the people repented the disease would not last more than two winters and God would remove it. But, instead of showing any sign of repentance, they continued to abuse me and published announcements full of foul language against me. The result is the plague you are witnessing now. This is the holy word of God that I received:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ إِنَّهُ أَوَى الْقَرْيَةَ

i.e., Allāh has willed not to remove this pestilence until and unless people do away with the thoughts lurking in their hearts. In other words, until they accept the Prophet and Messenger of God, the plague shall not go away. And the All-Powerful God shall protect Qadian against the ravages of the plague, in order to show you that it was spared only because a Messenger of God was present in it. Just look! the last three years testify that both these aspects have been fulfilled. First, the plague has spread throughout the Punjab, and, secondly, Qadian is safe from plague,

despite the fact that it is wreaking havoc all around it outside a two-kilometre radius. Moreover, anyone who has come to Qadian, after being afflicted by the plague, has been cured. Could there be greater proof than the fact that everything that had been foretold four years ago has come to pass? In fact the plague had been foretold twenty-two years ago in *Brāhīn-e-Aḥmadiyya*, and no one possesses such foreknowledge, except God. The message that God revealed to me for removing this disease is that people should wholeheartedly accept me as the Promised Messiah. Had I made a mere claim without an argument, as Miān Shams-ud-Dīn, Secretary, Ḥimāyat-e-Islam Lahore, or Padre White Brecht have done in their announcements, I too could be accused of talking irrationally, whereas the fact is that whatever I had foretold has come to pass.

And only recently God has revealed to me:

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ - إِنَّهُ آوَى الْقَرِيَّةَ - لَوْلَا الْإِكْرَامُ لَهَلَكَ الْمُقَامُ - إِنِّي أَنَا الرَّحْمَنُ دَافِعُ الْأَذَى - إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ - إِنِّي حَفِظْتُ - إِنِّي مَعَ الرَّسُولِ أَقْوَمُ وَالْوَمَّ مِنْ يَلُومُ - أَفْطَرُ وَأَصُومُ - عَضِبْتُ عَضْبًا شَدِيدًا - الْأَمْرَاضُ تُشَاعُ - وَالنُّفُوسُ تُصَاعُ - إِلَّا الَّذِينَ آمَنُوا أَوْلَكُمُ الْيَمَانُ بَطَلَمٌ - أَوْلَيْكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ - إِنَّا نَاتَى الْأَرْضَ نَنفُصُهَا مِنْ أَطْرَافِهَا - إِنِّي أَحْبَبْتُ الْحَيْشَ فَاصْبَحُوا فِي دَارِهِمْ جَاهِلِينَ سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ نَضْرِبُ مِنَ اللَّهِ وَفَتْحٌ مُبِينٌ - إِنِّي بَايَعْتُكَ بَايَعَنِي رَبِّي - أَنْتَ مِنِّي بِمَنْزِلَةِ أَوْلَادِي - أَنْتَ مِنِّي وَأَنَا مِنْكَ - عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا - الْفُوقُ مَعَكَ وَاللَّحْتُ مَعَ أَعْدَائِكَ - فَاصْبِرْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ - يَا بَنِي عَلِيَّ جَهَنَّمَ زَمَانٌ لَيْسَ فِيهَا أَحَدٌ

Translation: Allāh would not chastise them while you are among them. He has given shelter to this town. Were it not for honouring thee, this town, would have been destroyed. I am the Gracious One Who removes affliction. My Messengers are not afraid in My presence. I am keeping watch. I shall stand with My Messenger, and shall rebuke the one who rebukes him. I keep a fast and break the fast. I am greatly wroth. Disease will spread and people will die except those who believe and do not adulterate their faith with the least wrong. For them is security and they are rightly guided. We are reducing the earth from its boundaries. I am preparing My armies and they will be left in their homes prone on their faces. We shall show them Our signs in the universe and in their own selves. Help from Allāh and clear victory. I have made a bargain with thee. My Lord has made a bargain with me. You are to Me like My children. You are from Me and I am from you. It may be that thy Lord will raise thee to a praiseworthy station. The above is with thee and the below is with thy enemies. Then, be steadfast till the decree of Allāh arrives. There will come a time upon hell when there will be no one in it.

Now this revelation proves three things: (1) The plague has visited the world because the Promised Messiah, who is from God, has not only been rejected, but has also been tormented. Plots have been hatched to kill him, and he has been called a disbeliever and *Dajjāl*. God, therefore, did not want His Messenger to remain

without testimony...(2) The second point established by this Revelation is that the plague will go away when people accept the Messenger of God, or, at the very least, desist from hurting him and using foul language against him...(3) The third point established by this Revelation is that, as long as the plague stays in the world, even if it were to persist for seventy years, God Almighty will always protect Qadian from its ravages, because it is the seat of His Messenger. This is a sign for all nations.

Now, anyone who denies this Divine Messenger and this sign, and thinks that despite opposing and defying this Messenger, the plague can be eradicated merely by resorting to ceremonial prayers, or by worshipping Christ, or through the blessings of the cow, or by believing in the Vedas, he is quite mistaken in this belief, as it is without proof. Thus, if anyone among these religious sects wishes to establish the truth of his religion, this is an excellent opportunity for him. It is as though God has prepared a testing ground for ascertaining the truth or falsity of all religions. And He has put forward the name of Qadian in advance. Now if the Āryas believe the Vedas to be true, they should make a prophecy that Banāras—the centre for Vedic learning—will be protected from the plague by their Parmeshwar. And the followers of Sanātan Dharam should also make a prophecy about any town, such as Amritsar—where cows are to be found in abundance—and claim that, by the blessing of the cow, the plague will not enter that town. If the cow,

somehow, succeeds in showing such a miracle, the government will no doubt protect the life of such a miracle-working animal. Similarly, the Christians should prophesy that Calcutta will not be struck by the plague, because the chief Bishop of British India resides in that city. Likewise, Miān Shams-ud-Dīn, along with the members of his *Anjuman-e-Himāyat-e-Islam*, should make a prophecy that Lahore shall remain immune to the plague. This is also an ideal opportunity for Munshī Ilāhī Bakhsh, Accountant, who claims to be the recipient of revelation, to lend a helping hand to *Anjuman-e-Himāyat-e-Islam* by making a prophecy concerning Lahore based on his own revelation. And it would be quite in order if ‘Abdul Jabbār and ‘Abdul Ḥaq should also make a prophecy about Amritsar. Since Delhi is the bastion of the *Wahābī* sect, it would be quite appropriate for Nadhīr Ḥussain and Muḥammad Ḥussain to make a prophecy that that city will remain immune from the plague. In this way, the entire Punjab will be saved from this fatal disease, and the government will also be relieved and saved a great deal of expenditure. But if these people fail in this, it will necessarily follow that the true God is He Who has sent His Messenger in Qadian.

In the end, remember that if all these people—who include the claimants of revelation from among the Muslims, pundits of the Āryas, and padres of the Christians—remain silent, it will prove that they are all false. And the day comes when Qadian will shine forth like the sun, for it is the Seat of a Truthful One.

Lastly, let me say that you, Miān Shams-ud-Dīn, hope in vain that your prayers will be accepted on the basis of the following Quranic verse which you have published in your announcement:

أَمَّنُ يُجِيبُ الْمُضْطَّرَّ²⁸

This is because the word of God contains the term *Muḍṭar*, which signifies a person who has fallen into distress, not as a punishment, but only by way of a trial. Hence it does not apply to anyone whose distress is a result of Divine chastisement. If this were not so, then the prayers which were offered by the people of Noah, the people of Lot, and Pharaoh, in their hour of distress, they must also have been accepted. But nothing of the kind happened, and God's hand destroyed those people. If Miān Shams-ud-Dīn were to ask which verse applies to his condition, I would quote the this verse:

مَا دَعَا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ²⁹

Since it is quite probable that some simple-minded people may misunderstand the true purpose of this announcement, I would therefore like to reiterate the message that is obligatory upon me. The plague has broken out in this country only because people have refused to accept the Promised One who, in keeping with the prophecies of all the Prophets^{as}, has appeared in the seventh millennium. People have not only re-

²⁸ Or, Who answers the distressed person?—Al-Naml, 27:63

[Publisher]

²⁹ But the prayer of disbelievers is of no avail.—Al-Mu'min, 40:51

[Publisher]

jected him, but have hurled abuses at this Messiah who has come from God. They have called him a disbeliever, they have attempted to kill him, and have done to him as they wished. That is why God's honour willed that a warning be sent to them in consequence of their audacity and their insolence. God had already informed in the earlier holy scriptures that, at the time of the advent of the Messiah, a severe plague would break out in the country because people would reject him. Thus the plague was inevitable. The plague is also called *Ṭā'ūn* because it is the answer to those who *Ṭa'n* [taunt]. Among the Israelites also we find that the plague would always break out when they taunted [the Prophets]. According to Arabic lexicon, *Ṭā'ūn* means one who is always taunting others. This signifies that the plague does not break out in the initial stage of taunts and slurs, and it only breaks out when the Messenger and Appointed One of God has been persecuted and insulted in the extreme. So, my dear ones! there is absolutely no remedy against it except that His Messiah be accepted wholeheartedly and in all sincerity. This is a sure remedy. But a lesser remedy is that people must refrain from rejecting him, and must hold their tongues from uttering profanities against him, and must realize his true status. Mark my words, the time comes—indeed it is close at hand—when people will rush towards me saying:

يَا مَسِيحَ الْخَلْقِ عَدَوَانَا

These are the words of God, and they mean, ‘O you, who has been commissioned as Messiah for the people! do intercede for us with regard to this killer disease.’ You must understand that the only intercessor you have today, apart from the Holy Prophet^{sa}, is this Messiah. And this Messiah is not separate from the Holy Prophet^{sa}. His intercession is in fact the intercession of the Holy Prophet^{sa}. O Christian missionaries! stop crying, ‘Messiah is our Lord’, for there is one before you who is greater than that Messiah. And, O Shias! do not insist that Ḥussain is your redeemer, for I truly say that today there is one amongst you who is greater than Ḥussain. I am a liar if I say these things on my own; but if I say this on the basis of God’s testimony, then do not challenge Him, lest you be counted among those who fight Him. Hasten towards me, for now is the time. He who rushes towards me now is like him who finds safety in a ship during a terrible storm. But he who does not believe in me, I see him throwing himself into the storm with nothing to protect him. I am the true intercessor, for I am the shadow of the Exalted Intercessor, whom the blind of his age did not accept and tried to denigrate, namely, the Holy Prophet Muḥammad^{sa}. That is why God took revenge from the padres for this sin with just one word: Since the Christian missionaries deified Jesus son of Mary^{as} and abused our lord and master^{sa}, who is the true intercessor, and defiled the world with books full of foul language, God sent the Promised Messiah among the Muslims, and this Messiah far excelled the earlier Messiah who

had been considered ‘God’. What is more, God named this Messiah ‘Ghulām-e-Aḥmad’ [Slave of Aḥmad^{sa}] to expose the reality of the divinity of the Christian Messiah, who cannot compare even to a humble slave of Aḥmad^{sa}! In other words, what sort of Messiah was he, who, in his nearness to God and in his status as an intercessor, was far inferior to the slave of Aḥmad^{sa}?

My dear ones! this is not something to be angry about. If you do not believe that this ‘Slave of Aḥmad’, who has been sent as the Promised Messiah, is superior to the earlier Messiah, and continue to declare that the latter alone is your intercessor and saviour, then come forth and prove your claim. God has said regarding this ‘Slave of Aḥmad’:

إِنَّهٗ آوَى الْقَرْيَةَ لَوْلَا الْإِكْرَامُ لَهْلَكَ الْمَقَامُ

This means that God protected the village of Qadian from the plague in order to manifest the true standing of this Intercessor. And you can see that it has indeed been immune to the plague for the last five, six years. God further says that had He not willed to demonstrate the glory and honour of this ‘Slave of Aḥmad’, He would have caused havoc in Qadian as well. Now, if you believe that Jesus son of Mary is the true intercessor and saviour, then you too should point out a city in the Punjab, as against Qadian, and declare that that city shall remain free from the plague by the blessing and intercession of your Lord Jesus. And if you fail to do so, then pause for a moment and ponder; One whose intercession is not

proven even in this world, how can he intercede for you in the hereafter?...

Here is an excellent opportunity for Maulavī Aḥmad Ḥasan of Amroha to compete with me, for I have heard that, in order to defend his polytheistic belief, he too is striving, like other Maulavīs, to somehow save Jesus son of Mary from death, and to bring him back from heaven, and to make him *Khātām-ul-Anbiyā'*...but if Maulavī Aḥmad Ḥasan remains adamant, then the time has come for him to be informed through the Heavenly Decree. That is to say, if he really believes me to be a liar and regards my revelations as human fabrications and not the word of God, then the straightforward course is that, just as I have declared on the basis of Divine revelation:

إِنَّهُ أَوْى الْقَرْيَةَ لَوْلَا الْإِكْرَامُ لَهْلَكَ الْمَقَامُ³⁰

so should he declare:

إِنَّهُ أَوْى امْرُوهه³¹

God hears the prayers of the believers. What kind of believer would he be whose own prayers are not heard while the prayers of the one whom he considers to be a *Dajjāl*, non-believer and impostor are accepted?...If, by virtue of his imaginary Messiah, he does succeed in having his prayer heard, and God does agree to spare Amroha, this will not only constitute a great victory for him but will also be an act of

³⁰ He has given shelter to this town. Had it not been out of regard for you, this town would have been ruined. [Publisher]

³¹ Surely, He will protect Amroha. [Publisher]

great kindness for the people of Amroha, and they will not be able to thank him enough. It seems appropriate that within fifteen days of the publication of this announcement, he too should publish an announcement containing the *Mubāhala* in the following terms:

‘I publish this announcement in response to that of Mirzā Ghulām Aḥmad, who has claimed to be the Promised Messiah. I, being a true believer, hereby announce—placing my trust in the acceptance of prayer, or on the basis of some revelation or dream—that Amroha will most certainly remain safe from the ravages of the plague, while Qadian will be ruined, for it is the dwelling-place of an impostor.’

Such an announcement will probably decide the issue by the next winter, or by the second or third winter at most...

Since the Punjab is closest to the residence of the Promised Messiah, and the Punjabis are the first to be addressed by him, that is why the Punjab has been the first to suffer from this epidemic. But Amroha is not beyond the reach of the Promised Messiah’s spiritual influence either, and his breath—which annihilates the disbelievers—is certain to reach Amroha as well. This certainly is my claim. If Maulavī Aḥmad Ḥasan, after publishing the above announcement—which he must publish under oath—is able to protect Amroha from the plague for at least three winters, then surely I am not from God. Can there be a better way of reaching a decision? For my part, I swear by God Almighty

that I am the Promised Messiah, the same whose advent was promised by the Prophets^{as}. There is a prophecy regarding me and my time in the Torah, in the Gospels, as well as in the Holy Quran, which says that lunar and solar eclipses shall occur at the time and a severe plague shall visit the earth.

This then is my sign: If any of my opponents—whether he lives in Amroha, in Amritsar, in Delhi, in Calcutta, in Lahore, in Golra, or in Batāla—declares under oath that his particular town will remain immune from the plague, then let me tell you that that town will most certainly be hit by the epidemic, for such a person shall be guilty of insolence towards God.

[Dāfe'-ul-Balā, Rūhānī Khazā'in, vol. 18, pp. 221-238]

Since God Almighty knew that the plague would break out in this country on a large scale, and even Qadian would not remain completely immune from it, He had, therefore, already revealed to me twenty-three years ago that anyone who would enter this mosque and this house, with sincerity and faith, would be saved from the plague. In the same context, He also said to me in those days:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ - إِلَّا الَّذِينَ عَلَوْا مِنِ اسْتِكْبَارٍ
وَأَحَافِظُكَ حَاصَّةً - سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

This means: I shall safeguard all those who dwell in thy house from death by the plague, with the exception of those who are arrogant and think highly of themselves. And I shall particularly safeguard thee. Peace be on you from God, the Merciful.

Let it be known that the word of God has divided His Will regarding Qadian into two parts: (1) The first concerns this village as a whole, which means that this village will remain immune from the severity of the plague that causes chaos and destruction and leaves the whole village in ruins. (2) The second Divine will is that the Merciful God will protect this house in particular, and will keep it safe from the torment suffered by the other dwellers of the village. The latter part of the Revelation constitutes a warning for those whose hearts are full of arrogance.

Therefore, I advise my Jamā'at to eschew arrogance, for arrogance is most repulsive in the sight of our Glorious God. Perhaps you do not realize what arrogance is. Come and ask me, for I speak by the spirit of God.

[Nuzūl-ul-Masīh, Rūhānī Khazā'in, vol. 18, pp. 401-402]

I had the following dream about the plague: I saw an animal which was as large as an elephant, but its face resembled that of a man and some of its limbs were like those of other animals. And I saw that the hand of Providence had created it just like that. I found myself sitting in a place and all around me were forests which were full of oxen, donkeys, horses, dogs, swine, wolves, camels, and so on. I was made to understand that all these were actually human beings who had been given these shapes because of their misdeeds. Then I saw that the animal, which was huge as an elephant and was a compound of various forms, and which had emerged from the

earth by Providence, came and sat down near me with its face pointing to the north. It seemed to be a silent creature and modesty was apparent from its eyes. Every few minutes it would run into one of the forests, and, the moment it entered, cries like doomsday would be heard from there. It would start devouring the animals and one could hear it chewing their bones. After every such raid it would come back and sit down close to me for some ten or so minutes, after which it would charge into some other forest, and the same things would take place as before, after which it would again return to me. Its eyes were very large and I studied it carefully each time it came back. It would convey to me, by the expression of its face, that it was helpless in the matter, and was only doing what it was commanded. It appeared to me to be a gentle and pious creature, who did nothing on its own, but only did whatever it was commanded to do.

Then it was conveyed to me that this animal was in fact the plague, and was *دَابَّةُ الْأَرْضِ* [the insect of the earth], regarding which God had promised in the Holy Quran that He would bring it out in the latter days, and it would bite people because they did not believe in His signs. God Almighty says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ

تُكَلِّمُهُمْ ۗ لَا أَنْ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٣٢﴾

...He again says:

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٣٢﴾
 حَتَّىٰ إِذَا جَاءَهُمْ وَقَالَ أَكْذَبْتُمْ بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عُلَمَاءُ آمَاذًا
 كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَظُنُّونَ ﴿٣٣﴾

...In short, the very *دَابَّةُ الْأَرْضِ* [insect of the earth] mentioned in these verses had always been destined to appear at the time of the Promised Messiah. It was the same animal of many features that I had seen in my dream. And it was put in my heart that this was the germ of the plague, which God had named ‘the insect of the earth’ because this disease is caused by germs that come out of the earth. It first affects rats and then assumes various forms. Just as it affects people, so does it affect every other animal, and that is why it was shown to me in various forms in the vision.

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā’in, vol. 18, pp. 415-417]

God be thanked that the British government, showing kindness to its subjects, has once again advised inoculation against the plague, and has undertaken the

³² And when the sentence is passed against them, We shall bring forth for them a creature out of the earth which shall injure them because people did not believe in Our Signs.—Al-Naml, 27:83 [Publisher]

³³ And remind them of the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in separate bands. Till when they come, He will say, ‘Did you reject My Signs hastily while you had not yet gained full knowledge about them? If not this what else was it, that you were doing?’ And the sentence shall fall upon them because they did wrong, and they will not be able to speak.—Al-Naml, 27:84-86

[Publisher]

expenditure of hundreds of thousands of rupees for their welfare. It is the duty of wise subjects to welcome this action with gratitude. Anyone who views the inoculation with mistrust is not only naive but is his own enemy, for it has been observed time and again that this cautious government is averse to administering any hazardous treatment, and prescribes only remedies that have been thoroughly tested and proven to be effective. It is against the norms of honesty and civility to attribute ulterior motives to the government which is continuing to spending millions of rupees out of genuine sympathy for its subjects. Unfortunate are the people who reach such a degree of suspicion and mistrust. There can be no doubt that inoculation is by far the best physical remedy that the government has found, and there is no denying that this remedy has proven to be effective. It is the duty of the people to make use of all available means so that the government can be relieved of the pain it feels for them. But we must say to this kind government, with all due respect, that had there not been a Heavenly prohibition for us, we would have been the first to get inoculated. The Heavenly prohibition is that God in this age desires to show a sign of His mercy to mankind. Addressing me, He said, 'You and those who dwell inside your house, and those who become identified with you through perfect obedience and complete righteousness, shall be safeguarded against the plague. This will be a Divine sign in the latter days so that He might demonstrate a distinction between people. But those who do not follow you

completely are not of you. Be not anxious on their account.’ This is a Divine guarantee, on account of which I myself and all those who dwell within my house have no need to be inoculated. As I have mentioned, God—Who is the Lord of heaven and earth, and nothing lies outside Whose knowledge and power—revealed to me long ago that He would save from the plague everyone who lives inside this house, provided he gives up all antagonism and enters into the allegiance of Bai‘at in all sincerity, humility and submission. He must not be arrogant, wilful, proud, vain or heedless towards God’s commands and His Appointed One, and his conduct must be in conformity with the teachings. He has also told me that Qadian will be saved from such ravages of the plague that cause people to die like dogs and become mad with grief, and that the members of this Jamā‘at, however large in number, will be safe against the plague as compared to those who are opposed to me. But such of my followers may fall prey to the plague who do not fully abide by their Bai‘at, or concerning whom there is some hidden reason in the knowledge of God. But in the end people will marvel and acknowledge that, by comparison, Divine support is with these people, and that He has saved them through His special mercy in a way that has no precedence. Some people will be startled to hear this, others will laugh, some others will denounce me as mad, and still others will wonder if such a God really exists Who can send down His mercy without resorting to the physical means. The answer is, yes, such a

God does indeed exist, and if He did not, those who are close to Him would have died a living death. He is wonderfully Omnipotent and marvellous are His holy powers. While, on the one hand, He allows the ignorant opponents to attack His friends like dogs, on the other hand He commands His angels to serve them. In the same way, when His wrath comes upon the world and His anger surges against the wrongdoers, His Eye protects His chosen ones. Otherwise, the whole mission of godly people would end in disarray and no one would recognize them. His powers are limitless, but they are revealed to people in proportion to their belief. Those who are blessed with faith and love and are totally lost in Him, and break free from selfish habits, it is for their sake that miracles are shown. God does what He wills, but He chooses to demonstrate His miraculous powers only to those who break from their habits for His sake. In this day and age there are very few people who know Him and believe in His amazing powers. But there are many who have no belief whatsoever in the All-Powerful God, Whose voice is heard by everything and for Whom nothing is impossible.

Let it be remembered that to get treatment for the plague or other diseases is not a sin. In fact it is recorded in a Hadith that there is no disease for which God has not created a remedy. But I consider it a sin to make this sign dubious by getting inoculated, for it is a sign which God, for our sake, wishes to demonstrate clearly in the world. I dare not demean His true

sign and His true word by resorting to inoculation. If I did, I would be accountable for the sin of not believing in the promise that God had given to me. If I resort to inoculation, then I should be grateful to the doctor who invented the injection, and not to God Who promised me that He would protect everyone dwelling in this house.

I proclaim by way of insight that the promises of the Omnipotent God are indeed true. And I see the coming days as if they have already come.

[Kashf Nuh, Rūḥānī Khazā'in, vol. 19, pp. 1-3]

EXTRAORDINARY RENOWN AND DIVINE SUCCOUR

من در حریمِ قدس چراغِ صداقتم دستش محافظ است زهر بادِ صرصرم³⁴

[Izāla-e-Auhām, Rūhānī Khazā'in, vol. 3, p. 185]

Let it be known that *Brāhīn-e-Aḥmadiyya* is my book that was published in 1880, or 1297 AH. At that time, as is apparent from the contents of the book, I lived in a state of obscurity and very few people even knew that I existed. I was alone and no one was acquainted with me. I lived a life of solitude and was quite happy and contented, when out of Divine favour, I had this sudden experience. One day, towards evening, in this very house and at the exact spot where I am now standing writing these lines, I was overcome by a slight slumber and received this Revelation from God:

يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ۔ مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى۔ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ
لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ۔ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ۔ قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

i.e., O Aḥmad! God has blessed you. You did not shoot, when you shot, but Allāh shot. The Gracious One taught you the Quran, revealing to you its true meaning, so that you might warn a people whose ancestors had not been warned, and so that the way of

³⁴I am the lamp of Truth, in the Chamber of Holiness,
His hand is my protector against every fierce and cold wind.

[Publisher]

the guilty ones might become manifest and they may be held accountable for rejecting you. Tell them: I have been commissioned from God, and I am the first of the believers.

On receiving this Revelation, while 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 in him for such a great mission, at the same time I was also assailed by the thought that, in keeping with the ways of God, everyone who is [Divinely] commissioned must have a community of followers, so that they may assist him and be his helpers. And it is also necessary to have financial resources to be spent for the needs of religion. And, in keeping with the ways of Allāh, the presence of enemies is also essential, and it is also essential to overcome them, so as to be saved 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 thought these matters over, a host of difficulties loomed large and a very frightful scenario appeared, for I found myself obscure and solitary. 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 was 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 a lord or ruler, so that the awe inspired by my governance might have made thousands of people my followers. Instead, I was a man without any means, living in a far-flung village, and completely cut off from the distinguished people, who are, or can be, the centre of people's attention.

In short, I enjoyed no distinction, popularity or renown, which could have made it easier for me to accomplish the task of spreading the message. Naturally, I perceived this mission to be extremely difficult and apparently impossible. There were yet more difficulties in preaching this message, since it contained things which one could never hope that people would accept. In fact, one could not even expect them to believe that 'non-law-bearing revelation' has not been discontinued after the Holy Prophet^{sa} and that this kind of revelation will continue to the Last Day. On the other hand, it seemed quite obvious that the claim of being a recipient of revelation would be rewarded with the charge of unbelief, and all the ulema would present a united front to persecute and destroy such a claimant, for, in their view Divine revelation had been cut off after our master, the Seal of Prophets and Messenger of Allāh^{sa}, till the day of judgement, and it is now impossible for anyone to experience Divine converse. In short, they believe that this blessed umma has been eternally denied the kind of blessings whereby God Almighty may honour

them with His converse and spur the growth of their spiritual knowledge and inform them directly of His existence. Now, in their blind belief, they merely beat the drum that hangs from their necks. And they do not possess an iota of spiritual knowledge based on personal experience. True, some of them hold the absurd belief that, though revelation may be received by the pious, there is no way 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 the Divine 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 ³⁵ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ from any one of His servants and has admitted him into the fold of the blessed, then, in keeping with His promise, He must also have granted him a portion of the spiritual reward, which necessarily includes Divine converse.

This was something which would have provided people in this blind world an occasion to express their fury and wrath. So, for a helpless and lonely person like me, the confluence of all these factors meant apparent failure. Rather it spelled absolute disaster, for no aspect of it was at all favourable. The first requirement was money, but at the time of this Divine revelation, all our [landed] property had been lost, and there was not a single person with me who could

³⁵ [Guide us on the path—]the path of those on whom Thou hast bestowed Thy blessings.—Al-Fātiḥah, 1:7 [Publisher]

provide financial support. Secondly, I was not the scion of an influential family to have influence 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 God's glorious promises, lest I should die of unbearable sorrow. I have, therefore, no words to thank God, the Glorious and the All-Powerful, Who did support me with His glad tidings in my hour of helplessness and anguish, and subsequently fulfilled all His promises. If Divine help and succour had come about without prior prophecies, it could have been attributed to fortune or chance, but now they constitute such extraordinary signs that only a person of satanic nature will dare to deny them.

Thereafter God fulfilled all the promises He had made to me a long time ago in the form of prophecies. He helped and supported me in every way. He removed all difficulties and dispelled all anxieties, the mere thought of which was enough to break my back, and because of which I was afraid I would die. 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 of the Holy Prophet's^{sa} life when he would walk about the streets of Mecca all alone, with no one by his side, and with no apparent sign of success. The prophecies that were made during the

days when I was so unknown were regarded by people as ludicrous, unreasonable and like the ravings of a maniac. Who could then have known that, in keeping with these prophecies, it would actually come to pass that thousands would come to visit me in Qadian, several hundred thousand would enter into the fold of allegiance with me, and I would not remain alone as I had been at the time. God gave me these tidings when I was unknown and solitary, 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 the seekers may become convinced in their hearts that this enterprise is not, and cannot be, of human origin.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 65-70]

My purpose in writing the book *Dāfe' -ul-Balā*, which was about the plague, was to warn people so that they may purify their hearts and keep their tongues, their eyes, their ears and their hands from all that is not worthy of saying, seeing, hearing, or doing, and that they may fear God so that He may have mercy on them and may remove the terrible epidemic that has broken out in their country. Alas! presumptuousness increased even further and tongues wagged more than ever. In their pamphlets they spared no effort to hurt and revile me. They used all means, except those which were beyond them, to persecute me. They went to such lengths in cursing and abusing me that they left the Shias far behind, for the Shias seem to think that it is they who have perfected the art of cursing

from Alif to Yā i.e., from Abū-Bakr to Yazīd. But these people who are called Ahl-e-Hadith or Ḥanafī seem to regard the work of the Shias as incomplete. In order to complete the circle of curse-mongering, they hurled abuse at the one whom God has pronounced as ‘the manifestation of all the Prophets’ from Adam to Yesu Masīḥ—from Alif to Yā—and then God had completed the circle from Alif back to Alif, by making him the perfect manifestation of the attributes of all Prophets, from Adam^{as} to Aḥmad^{sa}.

وَسَبَّعِلَهُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٣٦﴾

But they must remember that all the abuse that issues from their mouths, and the insults that dwell upon their lips, and the filthy papers which they publish in opposition to the truth, all this furnishes the material for their spiritual chastisement which they have prepared with their own hands. No life is more cursed than the one spent in lying. Do they imagine that by their designs, their baseless lies, their allegations, their ridicule and their mockery, they can frustrate the Will of God? Or can they, by deceiving the world, put on hold what God has willed in heaven? If ever in the past the opponents of truth succeeded through these means, then they too shall succeed, but when it is an established fact that those who oppose God, and oppose the purpose which He has willed in heaven, are always humiliated and defeated, then there must come a day when these people too shall meet with defeat

³⁶ And the wrongdoers will soon know to what place of return they shall return.—Al-Shu‘arā’, 26:228 [Publisher]

and humiliation. The word of God has never remained, nor will it ever remain, unfulfilled. He says:

كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي³⁷

It means that God has ordained from the beginning and has declared it to be His law and His practice, that He and His Messengers shall always prevail. Since I am His Messenger, who has been sent by Him, though without any new shariah or any new claim or any new name, rather I have come in the name of the Noble Prophet^{sa}—the Seal of Prophets—and through him, and as his manifestation, I therefore proclaim that, just as this verse has been proven true from the time of Adam to the time of the Holy Prophet^{sa}, so will it prove to be true in my case. Do these people not notice that at the time when these Maulavīs and their camp followers had launched a campaign of rejection and vilification against me, there was not a single person in my Bai‘at, and all I had were a few friends who could be counted on fingertips. But now, by the grace of God, the number of those who are in my Bai‘at has reached nearly seventy thousand. This has not come about due to any effort on my part, it is in fact the wind blowing from heaven that has made them rush towards me. Let these people think for themselves, how they strived to destroy this Jamā‘at and how they used all kinds of deceit and went to the extent of giving information to the authorities and appearing before courts as witnesses in falsely instituted murder cases, and thus incited the Muslims against me. And

³⁷ Al-Mujādalah, 58:22 [Publisher]

how they wrote thousands of posters and pamphlets, and issued edicts of disbelief and proclaimed verdicts of death against me, and how they met in committees to devise schemes against me. But did all these efforts end up in anything other than failure? Had this mission been man-made, it would certainly have been annihilated through their strenuous efforts. Can anyone cite a single precedent in which so much effort was deployed against an impostor, but, instead of being destroyed, he grew a thousand-fold? Is this not a great sign that, despite all efforts to destroy this seed and to leave no trace of it on the face of the earth, it germinated and burgeoned and grew into a tree and its branches spread far and wide and it has now grown so big that thousands of birds are resting upon it!

[Nuzūl-ul-Masīḥ, Rūḥānī Khazā'in, vol. 18, pp. 379-384]

The following prophecy is mentioned in *Brāhīn-e-Aḥmadiyya*:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ، وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

This means that the opponents will desire to extinguish the Light of Allāh with the breath of their mouths, but Allāh will perfect His Light even though the disbelievers hate it.

This prophecy dates back to the time when I had no opponents, in fact, no one even knew my name. Then, in accordance with the prophecy, I became known in the world with honour and respect and thousands accepted me. This was followed by fierce opposition. People of Mecca were told misleading things about

me and an edict of disbelief regarding me was acquired from Mecca. A universal cry of heresy was raised against me, edicts were issued urging my assassination, the authorities were provoked against me, and the common people were alienated from me and my Jamā‘at. In short, every effort was made to destroy me. But, in keeping with the Divine prophecy, all the Maulavīs and their ilk completely failed in their efforts. How blind are my opponents, for they do not see the grandeur of these prophecies: they do not realize how far back these prophecies were made, and with what majesty they have been fulfilled! Can this be the work of anyone but God Himself? If it can, then please come forward with a precedent. Do they not realize that had this been the work of man and against the Will of God, they would not have been frustrated in their efforts? Who was it that frustrated them? It was the same God Who is with me.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā‘in, vol. 22, pp. 241-242]

There is another prophecy also recorded in *Brāhīn-e-Aḥmadiyya*:

يَعْصُمُكَ اللَّهُ مِنْ عِنْدِهِ وَكَوَلَّمَ يَعْصُمُكَ النَّاسُ

i.e., Allāh will shield you from all calamities, even though people do not wish to see you saved from them. This prophecy goes back to the time when I lived in obscurity, and no one had any relationship with me, either of Bai‘at or that of enmity. Subsequently, when I claimed to be the Promised Messiah, all the Maulavīs and their ilk flared up like fire. In those days a clergyman, by the name of Dr. Martyn Clark, instituted a case

of murder against me, which brought home to me the fact that the Maulavīs of the Punjab were thirsty for my blood, and that they considered me even worse than a Christian who is the enemy of the Holy Prophet^{sa} and abuses him. This was because some Maulavīs appeared in court against me and testified in favour of the clergyman, while others were busy praying that he may win. I have it on good authority that they would pray in the mosques crying: ‘O God, help this clergyman and grant him victory.’ But God, the All-Knowing, heard none of their supplications. Neither the witnesses succeeded in their testimonies, nor the supplicants in their prayers. So much for the ulema, the so-called defenders of the faith, and so much for the so called umma! They tried their utmost and used all means at their disposal to send me to the gallows, and supported one who was an enemy of God and His Messenger^{sa}.

Here the question will naturally cross one’s mind as to how I was saved from this blazing fire while all the Maulavīs and their followers had become my mortal enemies, and eight or nine witnesses had already appeared before the court to secure my conviction? The answer is that I was protected by the One Who had promised me twenty-five years ago that though my nation will not protect me and will even try to destroy me, He shall protect me. It was also in accordance with what God had foretold twenty-five years ago and what had been recorded in *Brāhīn-e-Aḥmadiyya*,

فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

i.e., God cleared him of the charge brought against him, and he has a high standing with Allāh.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 242-243]

Among the great signs which God Almighty has shown in my support and which resemble the signs of Prophethood, is this prophecy recorded in *Brāhīn-e-Aḥmadiyya*:

يُعْصِمُكَ اللَّهُ وَإِنْ لَمْ يُعْصِمِكَ النَّاسُ - وَإِنْ لَمْ يُعْصِمِكَ النَّاسُ يُعْصِمُكَ اللَّهُ³⁸

This prophecy pointed to the time of trials and tribulations when everyone would turn away from me, and would conspire to destroy or assassinate me. And this is what came to pass after I made my claim of being the Promised Messiah and Mahdi. All at once everyone stood up against me, and began to find ways to denounce me with reference to the Holy Quran and Hadith. But when they failed in this, and it was established from the explicit verses that the Messiah had in fact died, then the Maulavīs started issuing edicts urging my assassination, and began inciting the general public through pamphlets and books by telling them that they could earn great spiritual reward by assassinating me...In a frenzy of animosity, they started thinking up every possible scheme that one can think of in order to destroy one's enemy. They conspired secretly and spared no effort in executing their plans. They exerted all their power and, just like the infidels of Mecca, left no stone unturned to humiliate and de-

³⁸ Allāh shall shield thee, even though the people will not; and even if the people do not protect thee, Allāh shall protect thee. [Publisher]

stroy me. But twenty years ago God Almighty had clearly told me in the above Revelation, ‘I will protect you from the evil of the enemies.’ In keeping with His true promise, He protected me...

It was only by the grace of God that, even though these people hatched all kinds of plots to kill me, their efforts came to naught. And God Almighty fulfilled His promise which is recorded on page 510 of *Brāhīn-e-Aḥmadiyya*, i.e., God Almighty would protect me from every evil design of the enemies even though they might want to destroy me. It was, therefore, a grand prophecy and was in keeping with the norms of Prophethood, for all past Prophets and Messengers had to face this trial; evil people would surround them like dogs, and they would not rest content with ridicule and derision but would want to tear them apart and cut them to pieces. Yet the Hand of Almighty God saved them. The same thing has happened in my case. In their opposition to me, the Maulavīs have even forgotten their mutual differences, and, as far as possible, they have got pundits and padres from other faiths to make common cause with them. As a result, the earth has been filled with animosity towards me, like a cup that is filled with poison. But God Almighty protected my honour from the attacks of these people, just as He has always protected His holy Prophets. This was a grand prophecy published twenty years ago in *Brāhīn-e-Aḥmadiyya*, which has now been fulfilled in full glory. Let him

who has eyes see whether this is the work of God or of man!

[Tiryāq-ul-Qulūb, Rūhānī Khazā'in, vol. 15, pp 451-464]

Brāhīn-e-Aḥmadiyya, which was distributed twenty-five years ago in all countries, and was sent to all parts of the Punjab, India, Arabia, Syria, Kabul and Bukhāra, and to all Islamic countries, contains the prophecy:

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

This Divine revelation contains this prayer on my behalf: O, my Lord! leave me not alone as I am now, and You are the Best of inheritors. True, I have children and father and a brother, but in the spiritual sense I am alone, and I seek from You such people who may become my spiritual heirs. This prayer contained a prophecy about the future, when God Almighty would grant me a community that would have a spiritual relationship with me and would repent at my hand. God be thanked that this prophecy has been so clearly fulfilled. Thousands of pious people have entered into Bai'at at my hand from the Punjab and other parts of India. Similarly, a large number of people have pledged allegiance to me from the dominion of the Amīr of Kabul. It is enough for me that thousands of people have repented of all kinds of sins at my hand. The transformation that I have seen among thousands of people, after they have pledged Bai'at to me, cannot come about except through the Hand of God. I can declare on oath that thousands of my true and faithful followers have attained such pure transformation that each one of them

is in himself a sign. True, they had the potential of wisdom and virtue already ingrained in their nature, but it did not find expression until they had entered into my Bai‘at. Thus, Divine testimony proves that I was alone to begin with, and there was no Jamā‘at with me, but now no opponent can hide the fact that thousands of people are with me. Divine prophecies are such that they are accompanied by Divine help and succour. Who can disprove my statement that when God granted me this prophecy—which was written and published in *Brāhīn-e-Aḥmadiyya*—I was alone, just as God had testified, and there was none with me except God. Even in the eyes of my kith and kin I was of no consequence, for we followed different paths. Even the Hindus of Qadian, despite their strong opposition to me, cannot but testify that in those days I lived a life of obscurity. There was no sign whatsoever at the time that people would join me, who would have great devotion and love for me and would be ready to lay down their lives for my sake. Now see for yourselves, is this prophecy not a miracle? Can a man be capable of such a thing? If so, produce any precedent from the past or present.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٣٩﴾

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā‘in, vol. 22, pp. 248-250]

The hundredth sign is the prophecy recorded on page 241 of *Brāhīn-e-Aḥmadiyya*, which reads as follows:

³⁹ But if you do not [produce something like it]—and never shall you do it—then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.—Al-Baqarah, 2:25 [Publisher]

لَا تَيْئَسُ مِنْ رَوْحِ اللَّهِ- أَلَا إِنَّ رَوْحَ اللَّهِ قَرِيبٌ- أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ- يَأْتِيكَ
 مِنْ كُلِّ فَجٍّ عَمِيقٍ- يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ- يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ- يَنْصُرُكَ
 رِجَالٌ تُؤْتِيهِمُ مِنَ السَّمَاءِ- وَلَا تَصْعَقُ لِحَلْقِ اللَّهِ وَلَا تَسْتَمُّ مِنَ النَّاسِ

(Translation) Despair not of the mercy of Allāh. Hearken, the help of Allāh is near. It will come to thee by every distant track. People will come to thee by every distant track. Allāh will help thee from Himself. Men will help thee whom We shall inspire from heaven. Be not arrogant towards Allāh's creatures and be not tired of receiving visitors.

Twenty-five years have now passed since this prophecy was published in *Brāhīn-e-Aḥmadiyya*. It dates back to the time when I was hidden in obscurity and none of these people, who are now with me, even knew me. Nor was I one of those who are renowned for their status. I was a mere non-entity, completely solitary and unknown. With the exception of a few people, who already knew my family, there was none who had anything to do with me. This is a fact, and none of the inhabitants of Qadian can testify against it. Thereafter, in order to fulfil this prophecy, God Almighty caused His servants to turn towards me and people came to Qadian in droves and continue to do so; they have given, and continue to give, so many gifts to me, in cash as well as in kind, that I simply cannot count them. The Maulavīs did create obstacles, and did exert all their power to stop the people from visiting me, so much so that religious edicts were secured from Mecca and about two hundred Maulavīs

issued edicts of unbelief against me, and they even publicized edicts urging people to kill me, but they were frustrated in all their efforts, and my Jamā‘at spread in all the towns and villages of the Punjab, and took root everywhere in India. In fact, even some Europeans and Americans embraced Islam by joining this Jamā‘at. So many people flocked to Qadian that at several places the road was rutted by the sheer number of *yakkās*. One must think about this prophecy, and reflect that had it not been from God, this storm of opposition and the people of Punjab and India who had turned against me and wanted to trample me under their feet, would certainly have succeeded in their arduous efforts and would surely have brought about my destruction. But they failed one and all. I do know that all the uproar and all the efforts that were made to destroy me, and the raging storm of opposition against me, was never meant by God to destroy me. All this happened so that the signs of God might appear, and the Lord of Power, Who cannot be subdued by anyone, may demonstrate His might in response to these people, and so that He may manifest the sign of His power. And so He did. Who would have known and who would have thought that I, who had been sown as a tiny seed—and was trampled under the feet of thousands, and storms and tempests blew against me, and opposition swept over me like a flood—would have survived these calamities? By the grace of God, this seed did not go to waste, and it sprouted and flourished and is today a giant tree under whose shade three hundred thousand human beings

are resting. These are the works of God which are beyond the comprehension of man. God cannot be subdued by anyone. O people! Will you not, for once, be ashamed before God? Can you show anything like this from the life of an impostor?

[Ḥaqīqat-ul-Wahī, Rūḥānī Khazā'in, vol. 22, pp. 261-263]

You can see that despite your fierce opposition and your prayers against me, God has not forsaken me, and has defended me in every field. He protected me with His own hand from every stone that was hurled at me. Every arrow that was shot at me was returned by Him to the enemy. I was helpless, He gave me shelter. I was alone, He took me into His bosom. I was a mere nothing, He brought me renown and honour and caused hundreds of thousands to become devoted to me. He further says in the same holy revelation that when My help reaches you, and My words are fulfilled—when My servants turn to you and all kinds of financial help reaches you—then will it be said to the disbelievers, ‘Look, has everything not been fulfilled, concerning which you used to show such impatience?’ Today all those things have come to pass. There is no need to mention that God kept His promise and caused hundreds of thousands of people to turn towards me, and gave me such financial support as was beyond anyone’s imagination. O, my opponents! May God have mercy on you, and may He open your eyes. Just think, can all this be a result of human trickery? These promises had been made at the time when I wrote *Brāhīn-e-Aḥmadiyya*,

and it was ridiculous even to speak of these things at that time, and my own worth was no more than that of a mustard seed. Is there anyone among you who can belie this statement? Who among you can prove that even a single one of these thousands of people was with me at that time? I was completely unknown when *Brāhīn-e-Aḥmadiyya* was published. This book was printed in a press in Amritsar which was owned by a Christian clergyman named Rajab ‘Alī. I would travel all alone to Amritsar to check the proofs and come back alone, and no one would even ask me who I was, nor did anyone know me, nor did I enjoy any honourable position. Even the Āryas of Qadian are witness to these things, and one of them, Sharampat by name, still lives in Qadian. He would at times accompany me to Padre Rajab ‘Alī’s press in Amritsar where my book *Brāhīn-e-Aḥmadiyya* was being printed. All the prophecies were transcribed by Rajab ‘Alī’s scribe, and he himself would read those prophecies, soliloquising and wondering all the while as to how it could be possible that a whole world would turn towards such an ordinary man. But because those words were from God, and not of my own making, they came true in their own good time and continue to do so. At one time people’s eyes regarded them with astonishment, and at another time they beheld their fulfilment.

[*Brāhīn-e-Aḥmadiyya*, part 5, Rūḥānī Khazā’in, vol. 21, pp.79-80]

Look, God has caused a whole world to turn towards me;
 He found me a non-entity, and gave me universal fame.
 He fulfilled all that I desired;

I had nothing, but He gave me plenty.
There is none among the bounties of this world,
That He has not granted me through His grace.
His bounty has transformed a single drop into a river;
I was mere dust, He turned me into the Pleiades.
I was destitute, helpless, unknown, and without any
ability;
No one even knew where Qadian was.
People were simply unaware of this place;
No one knew if I even existed.
Now, you see, how the world has turned this way!
This very Qadian has become focus of every eminent
person.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 19-20]

EARTHQUAKES AND WARS

The Divine Prophecy regarding the Coming of Five Earthquakes, the Words of which are:

“FIVE TIMES SHALL I SHOW YOU THE DAZZLING MANIFESTATION OF THIS SIGN”

This is the meaning of this Divine revelation: God says that, in order to testify to the truth of my claim, and so that people may realize that I am from Him, five terrifying earthquakes will occur, one after the other, at short intervals. They will bear witness to the truth of my claim and each one of them will display such brilliance that the beholder will at once be reminded of God. Such a terrifying effect will they have on people's hearts and so extraordinary will be their power, intensity, and devastation, that people who behold them will lose their very senses. All this will be the result of Divine jealousy, for people did not recognize the hour. God says, I was hidden, but now I shall reveal Myself and shall display My Brilliance and liberate My servants, just as Prophet Moses^{as} and his people were liberated from the hands of Pharaoh. These miracles shall be manifested in the same way as those performed by Moses^{as} in the presence of Pharaoh. And God says that He shall make a clear distinction between the truthful and the liar, and He shall support the one who is from Him, and oppose anyone who opposes him. So, O you who hear, you

should all remember that if these prophecies come to be fulfilled in just an ordinary way, then know that I am not from God. But if these prophecies do create a panic in the world at the time of their fulfilment, and their severity leads people to the verge of insanity, and there is widespread loss of life or property, then fear God Who made all this happen for my sake. How can man run away from God, Who has control over every speck and particle. He says that He will come secretly like a thief, meaning thereby that no astrologer or claimant of revelation or dreamer will be given any intimation of His coming, except what He has revealed to His Promised Messiah, or whatever He may add to it in the future. After these signs, a transformation will come about in the world and the hearts of many will be drawn to God. In many blessed hearts the love of the world shall grow cold and the veils of indifference shall be lifted, and they shall be given the elixir of True Islam to drink. As God Himself says:

چو دوزخسروی آغاز کردند مسلمان را مسلمان باز کردند⁴⁰

Khusrau's era refers to the era of the Call of this humble one. But it does not suggest an earthly kingdom, rather it signifies the heavenly kingdom which has been given to me. What this revelation briefly means is that in the era of Khusrau, i.e., the era of the Messiah—which God considers to be a heavenly kingdom—began at the end of the sixth millennium, as prophesied by God's holy Messengers^{as}. And the

⁴⁰ When the Khusrau's era begins,
Muslims will be reconverted to Islam. [Publisher]

result was that those who were Muslims only in name started becoming true Muslims, as nearly four hundred thousand have already become. I thank God that at my hand almost four hundred thousand people have repented from transgression, sin, and idolatry, and a number of Hindus and Englishmen have also embraced Islam. Only yesterday a Hindu embraced Islam at my hand and was given the name Muḥammad Iqbāl. Yesterday, while I was continuously reciting the above Divine revelation, my spirit was all of a sudden imbibed with the following words, which are a sequel to the above revelation:

مقامِ او میں از راہِ تحقیر
بدورائش رسولاں ناز کردند⁴¹

Similarly, in the following revelation God Almighty gave me the glad tidings that Islam would be spread through me, as He said:

يَا قَمَرُ يَا شَمْسُ أَنْتَ مِنِّي وَأَنَا مِنْكَ

i.e., O Moon! and O Sun! you are of Me, and I am of you. In this revelation God Almighty has first called me the Moon and named Himself the Sun. This means that just as the light of the moon is a bounty from the sun, in the same way my light is a bounty from God Almighty. Then God has called Himself the Moon and named me the Sun. This means that He will manifest His glorious light through me. He was hidden but He shall now manifest Himself through

⁴¹ Do not look down upon his station with disdain
For even the Prophets take pride in his era. [Publisher]

me. The world was unaware of His light, but now, through me, His glorious light will spread all over the world. Just as you see a bolt of lightning illuminating the whole sky in a flash, so will happen in this age. Addressing me, God Almighty says, ‘For your sake I descended upon the earth; and for you did My name shine; and I chose you out of the whole world.’ And He says:

قَالَ رَبُّكَ إِنَّهُ نَزَّلُ مِنَ السَّمَاءِ مَا يُرِيدُكَ

i.e., Your God says that such powerful miracles will descend from heaven that you shall be pleased. Of these, one is the plague, and there have already occurred two strong earthquakes—about which I had foretold after receiving revelation from God. But now God says that five more earthquakes shall occur, and the world shall witness their extraordinary brilliance, and shall know for a certainty that they are in fact signs from God which have appeared in support of His servant the Promised Messiah. Alas! The astrologers and soothsayers of this age contend with me in the matter of these prophecies, just as the magicians had contended with Prophet Moses^{as}. Some ignorant claimants to revelation, who languish in pits of darkness, abandon the truth and abet the misguided in order to confront me, just like Balaam. But God says that He will humiliate them, and shall not grant this honour to anyone else. Now is the time for them all to confront me with their astrology or their revelations. And if they now spare me any of their onslaughts, they shall surely be the losers. God says: I shall defeat

them all and shall become the enemy of thy enemies. He says: You alone have I chosen for the manifestation of My mysteries, and the earth and the heavens are with you as they are with Me. You are to Me as is My Throne. In support of [this revelation] there is the following verse in the Holy Quran, which distinguishes God's chosen Prophets from other people:

لَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ⁴²

i.e., the clear knowledge of the unseen is only given to His chosen Messengers. No one else has any share in it. Hence members of our Jamā'at should not stumble, nor should they give any credence to those who oppose me and have not pledged allegiance to me through Bai'at, or else they will come under Divine wrath. Whenever some foul-mouthed person makes a prophecy, God puts the true believers to the test, to see whether they accord such a person the regard and honour that is due only to God and to His Messenger. He also sees whether or not they are firmly established upon the truth that has been given to them.

Remember, when these five earthquakes will have occurred, and the degree of destruction which God has willed will have taken place, His mercy shall once again surge forth and, for a time, extraordinary and terrifying earthquakes shall cease. The plague too shall disappear from the land, as God addressed me and said:

يَأْتِي عَلَىٰ جَهَنَّمَ زَمَانٌ لَيْسَ فِيهَا أَحَدٌ

⁴² Al-Jinn, 72:27-28 [Publisher]

This means that a time will come when the hell of the plague and earthquakes will come to an end in this country and no one shall be left in this hell. Just as it happened in the time of Noah, that after the death of a large number of people a period of peace and security was granted, the same would happen in this case. After this revelation, God says:

ثُمَّ يُغَاثُ النَّاسُ وَيَعَصْرُونَ

i.e., the supplications of the people will be heard, rains will come on time, and orchards and fields shall bear fruit in abundance. A period of happiness shall begin and extraordinary calamities shall disappear, lest people should think that God is only *Qahhār* [the Avenger] and not *Rahīm* [Merciful], and lest they should consider His Messiah to be ill-omened.

Remember, it was necessary for a large number of people to die at the time of the Promised Messiah, and it was also destined that earthquakes and the plague should occur.

This is the meaning of the Hadith wherein it is written that people would die with the breath of the Promised Messiah, and his annihilating breath would work as far as his eyes would see. One must not conclude that in this Hadith the Promised Messiah has been called an enchanter who would take people's lives just by looking at them. What it really means is that wherever his pure breath—his words—would spread in the world, people would deny him, reject him, and abuse him, so much so that their rejection shall become a

cause of chastisement for them. This Hadith indicates that the Promised Messiah will be vehemently opposed, and consequently a great many people shall die in the country, the most severe earthquakes shall take place, and peace shall disappear altogether. It would otherwise be irrational to think that pious and righteous people should be unduly subjected to various punishments. This is the reason why in earlier ages also ignorant people considered every Prophet to be a bearer of misfortune and blamed him for what were actually the consequences of their own misdeeds. The truth is that it is not the Prophet who brings punishment, rather the Prophet comes as a final warning when the people have become deserving of punishment and have thus created the necessity for his advent. Severe punishment never comes until a Prophet has been sent, as God says in the Holy Quran:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا ﴿٤٣﴾

Why then is it that while the plague is devouring the country on the one hand, at the same time there is no respite from terrifying earthquakes? O, heedless ones! look around, perchance God has raised a Prophet among you and you have rejected him. It is already the twenty-fourth year of the Hijrah century. Why then, without the advent of a Prophet, are you being afflicted with this calamity which takes away your friends and loved ones each year and brings sorrow to

⁴³ We never punish until We have sent a Messenger.—Bani-Isrā'il, 17:16 [Publisher]

your hearts? There must be a reason, why do you not look for it?...

If God had not given me all these tidings beforehand, then I would be a liar, but if these tidings have been recorded in my books for the last twenty-five years and I have been constantly warning you ahead of time, then you must be mindful lest you come under Divine censure. You have already heard that I had published the prophecy regarding the earthquake which occurred on 4th April, 1905, one year before it occurred. That prophecy contained not only the words: ⁴⁴زُلْزَلَةٌ كَادِمَةٌ but also the revelation:

عَفَّتِ الدِّيَارُ مَحَلُّهَا وَمُقَامُهَا

which means that, in some parts of the Punjab, buildings would collapse and disappear. I need not dwell on how very clearly this prophecy has been fulfilled. Then, in the same month of April, I published another prophecy in which God had revealed to me that just as the earthquake of 4th April, 1905 had struck in spring, the other earthquake would also strike in spring, and not before. That earthquake, therefore, could not strike earlier than 25th February, 1906.⁴⁵ Hence, for eleven months, there was no earthquake. But, when the date of 25th February, 1906, had passed, such a severe earthquake struck at 1:00 a.m. on the night of 27th February, 1906, right in spring, that even English newspapers such as *The Civil & Military Gazette* had

⁴⁴ A jolt of quake. [Publisher]

⁴⁵ The date when spring formally begins in India. [Publisher]

to concede that this earthquake was equal in intensity to that of 4th April, 1905. There was a great loss of life and property in Rāmpur City, in Simla, and in many other places. It was the same earthquake about which, eleven months ago, I had been granted knowledge through this Divine revelation:

پھر بہار آئی خدا کی بات پھر پوری ہوئی⁴⁶

The earthquake, accordingly, struck in spring. Reflect upon this. Is there anyone besides God who has the power to foretell events with such precision? The earth's layers were not under my control that I could hold them for eleven months and then give them a powerful jolt just after 25th February, 1906!

So my dear ones! now that you have witnessed these two earthquakes, it should be easy for you to understand that the prophecy about the five earthquakes to come is also no idle talk...

You can well understand that no authority in the science of seismology can make these predictions with such clarity and precision. But God, Who is the Lord of heavens and earth, reveals these secrets only to His chosen Messengers, so that people may be saved from disbelief and denial, and so that they may believe and be saved from the torment of hell. Behold, I present the earth and heaven as my witness that today I have clearly stated the prophecy regarding five earthquakes so that it may serve as a warning to you, and so that

⁴⁶ The spring has come round again, and God's word has again been fulfilled. [Publisher]

death may not overtake you while you are astray. O dear ones, do not fight God, for you can never win this battle. God does not and has never sent down such severe punishment upon a people without first sending His Messenger to them, or until a Messenger, who has been sent by Him, has appeared among them. Hence, make use of this age-old law of God, and look for the person for whose sake, right before your eyes, the solar and lunar eclipses took place in the month of Ramadan and the plague spread over the earth and earthquakes occurred. Who was it that conveyed these prophecies to you before their time? And who was it that claimed, ‘I am the Promised Messiah?’ Seek out that person for he is present among you, and he is none other than the one who now speaks to you.

وَلَا تَأْيِسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِيَنَّكُمْ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ⁴⁷

[Tajalliyāt-e-Ilāhiyah, Rūḥānī Khazā’in, vol. 20, pp. 395-404]

Bear in mind that God has informed me time and again about the coming of earthquakes. So be sure that just as there have been earthquakes in America and in Europe, in keeping with the prophecies, so will they occur in different parts of Asia, and some of them will be as terrifying as doomsday. There will be death on such a large scale that rivers will run with blood, and even birds and animals will not escape it. Such destruction will overtake the earth as has not happened since man was born. Most places will be turned upside down as if they had never been inhab-

⁴⁷ And despair not of the mercy of Allāh; for none despairs of Allāh’s mercy save the unbelieving people.—Yūsuf, 12:88 [Publisher]

ited. There will also be other terrible afflictions, both in heaven and earth, and every sensible person will realize that they are no ordinary phenomena, and no trace of them will be found in books of astronomy or philosophy. Then people will be seized by anxiety and they will wonder what is going to happen? Many will be saved, and many will perish. Those days are near, indeed they are at the door, when the world shall witness a spectacle of doomsday. Not only will there be earthquakes, but other terrible calamities will also appear, some from heaven and some from the earth. This will happen because men have given up the worship of their God, and all their thoughts and their designs and their resolves are diverted towards the world. Had I not come, these calamities might have been delayed for a while, but with my coming the secret designs of God's wrath, that had long been hidden, have been manifested. As God said:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا⁴⁸

Those who repent shall find security and those who fear before the calamity overtakes them will be shown mercy. Do you think that you will be safe from these earthquakes, or that you can save yourselves by your own designs? No, you cannot. All human designs will come to naught that day. Do not imagine that only America has been shaken by the earthquake and that you are safe, for you may experience even greater calamities. O Europe! you are not secure, O Asia! you

⁴⁸ We never punish until We have sent a Messenger.—Banī Isrā'īl, 17:16 [Publisher]

are not secure, O you who dwell in the Islands, no artificial god will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent. But now He shall reveal His countenance in a dreadful manner. He who has ears to hear, let him hear! The hour is not far. I tried to bring everyone under the security of God, but the decrees of destiny had to be fulfilled. Assuredly, I say that this country's turn is also drawing near. The days of Noah shall appear before your eyes, and you will see with your own eyes what happened to the land of Lot. But God is slow to wrath, repent so that you are shown mercy. He who abandons God is a worm, not a man, and he who does not fear Him is dead, not alive.

[Ḥaḳīqat-ul-Waḥī, Rūḥānī Khazā'in, vol. 22, pp. 268-269]

Wake up quick, O you who sleep; for this is not the time for slumber,

My heart is in anguish due to what Divine revelation has communicated to me.

I see the earth turned upside down by the earthquake;
The time is very near and the flood is at the gates.

The Benevolent Master stands at the roadside;
The righteous have nothing to fear from the terrible storm.

No boat can save you from this flood;
Every scheme has failed, and there remains only the One Who is Oft-Returning with compassion.

[Durr-e-Thamīn, p. 68]

A sign will appear some days from now,
Which shall devastate country and town and meadow.

So suddenly will people be seized by Divine wrath,
An undressed person will have no time to secure his loincloth.

They shall all be suddenly shaken by the earthquake;
 Be it men, or trees, or rocks, or oceans.
 In the twinkling of an eye the earth will be thrown upside down,
 Blood will flow like in streams.
 Those whose night garments were white as Jasmine,
 Will wake up in the morning clad in red.
 Men and animals will lose their senses,
 And pigeons and nightingales will forget their songs.
 That hour will be hard upon every traveller;
 And every wayfarer will lose his way in agony.
 With the blood of the dead,
 Mountain streams will become red as red wine.
 Men high and low will be convulsed with fear;
 Even the Czar, at that hour, will be in a wretched state.
 This sign will be an example of Divine Wrath,
 And Heaven will attack with a drawn sword.
 Hasten not to repudiate it, you ignorant fool,
 For on the fulfilment of this sign depends my truth.
 This is the word of God, and it will surely be fulfilled;
 Be patient a while, and be righteous and forbearing.
 Never imagine that this mistrust will be forgiven;
 It is a credit and shall be repaid to you in full.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, pp. 151-152]

The Sign of the earthquake that occurred on Tuesday,
 Was but a morsel fed to you on empty stomach.
 O heedless ones! A big feast is to be laid out in a few days;
 Which the Gracious God speaks about repeatedly in the Quran.
 It will become manifestly clear to the people as to whose faith
 is true;
 They will learn whether the hallowed site of purification is
 Kaaba or Haridwār?
 Though Divine revelation apparently speaks of an earthquake;
 It may yet be that some other calamity is in store for you.
 Whatever it may be, it will surely be unprecedented;
 It will be out of the ordinary, and will present a spectacle of
 doomsday.

Such destruction will come upon towns and villages,
 The like of which is not to be seen in the world.
 In an instant, houses of mirth shall turn into houses of
 mourning;
 Those rejoicing shall beat their breasts in sorrow.
 The high palaces and the lofty castles,
 Shall come tumbling down like caves.
 In a single jolt, houses will be reduced to a heap of rubble,
 There will be no counting the dead.
 But God is Merciful, and there is no fear
 For those who bow to Him in humility.
 It is happy indeed that everything lies in the Hand of the One,
 Who is slow to wrath and quick to forgive.
 When exactly all this will happen, only God knows;
 But He did reveal to me that it would be in the days of spring.
 “The spring comes again, and God’s word is once again
 fulfilled;”
 These are the words of God, consider, O men of understanding!
 Remember the words of the Quran, ‘When the earth is shaken
 with her violent shaking’;
 What has been decreed in heaven will surely come to pass one
 day.
 Those will be the days of great lamentation and distress,
 But for the good they shall bring forth sweet fruits.
 Of course it is fire, but all will be saved from it,
 Who love the God of wonderful powers.
 O ignorant ones, it is not good to bear malice towards Prophets,
 Keep away, for this is the den of lions.

[Durr-e-Thamīn, pp. 153-154]

Divine revelation has repeatedly employed the word ‘earthquake’ and has indicated that the earthquake will present a spectacle of doomsday, as described in the Surah ⁴⁹ إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا⁴⁹ But I cannot say with certainty if it will in fact be an earthquake. It may not be

⁴⁹ When the earth is shaken with her *violent* shaking.—Al-Zilzāl, 99:2
 [Publisher]

an earthquake but some other dire calamity evoking the spectacle of doomsday, the like of which would not have been witnessed by this age, and which would bring about great destruction of life and property. However, if no such extraordinary sign appears and people do not openly reform themselves, then I shall prove to be a liar.

[Brāhīn-e-Aḥmadiyya, part 5, Rūḥānī Khazā'in, vol. 21, p. 151, footnote]

8. Internet & Parental Control

Some Benefits of Getting on the Information Superhighway

A computer that is connected to the Internet allows you to turn your home into a place of unlimited information and communication. The Internet can help your family:

- Find educational resources for homework, research and projects.
- Obtain information from schools, government and religious websites.
- Connect with teachers, friends, and relatives around the world to exchange mail, pictures, and documents.

What the Internet Can Do for Children

It can help children learn skills using information resources and technology, such as problem-solving, fact-gathering, analysis, and writing on computers - skills that employers will seek from future workers (today's young people). They can also help young people learn computer programming and other marketable skills.

What the Internet Can't Do

Computers and online time alone cannot make your child a brilliant student. Children learn best when they receive individualized attention and encouragement from teachers and parents. Every kind of technology, from the blackboard to slide presentations, to CD-ROMs - is simply a tool whose effectiveness depends on whether it is used well. Children still need the balance that comes from outdoor activities, friends and family, solid academic skills and healthy relationships with strong adult role models.

Why Should You Care About Computers and the Internet?

These days computer literacy is expected of everyone – young and old. More and more children are taking the lead to get online and need strong parental guidance to use this new medium as a rich opportunity for learning. Parents need to be aware that addiction to internet can lead to many social problems. Computers have many programs other than Internet browsers (also called applications or software) that children must learn to use. Some common application types include word processing, spreadsheets, database, page layout, email, chat, and accounting.

By talking to your children about their internet surfing habits, you can greatly minimize potential risks.

Make it a family rule to:

- Never give out identifying information - address, school, or telephone number - in a public message forum such as chat or bulletin boards, and always be sure you're dealing with someone that both you and your child know and trust.
- Consider using a pseudonym or unlisting your child's name if your service allows it.
- Never respond to messages or bulletin board items that are suggestive, obscene, abusive, belligerent, threatening, or make you feel uncomfortable. Encourage your children to tell you if they encounter any such messages.

- Instruct your child not to click on links contained in e-mail from persons they don't know. Such links could lead to sexually explicit or otherwise inappropriate web sites.
- Never allow a child to arrange a face-to-face meeting with someone they meet online.
- Get to know the sites your child uses. Find out what types of information they offer and whether there are ways for parents to block out objectionable material.
- Remember that people online may not be who they seem. Because you can't see or even hear the person it is easy for someone to misrepresent him or herself.
- Set reasonable rules and guidelines for computer use by your children. Decide whether or not to use parental control tools or protective software. Discuss these rules with children and put a note near the computer as a reminder. Remember to monitor their compliance of these rules, especially when it comes to the amount of time your child spends online. A child or teenager's excessive use of online services or bulletin boards, especially late at night, may be a clue that there might be a problem. Remember that personal computers and online services should not be used as electronic babysitters.
- Be sure to make this a family activity. Consider keeping the computer in a family room rather than the child's bedroom. Get to know their "online friends" just as you would get to know all of their other friends.

What Are the Risks?

- Physical Harassment
- Exposure to Inappropriate Material
- Drugs, Alcohol, Tobacco and other Dangers
- Objectionable Messages
- Legal and Financial
- Password Security
- Privacy
- Online Gambling

Restricting web browsing.

Parents have many options to protect their children from harmful affects of Internet. Windows Vista and Internet Explorer have many built-in features using accounts, restrictions by site or rating of content as well as by time of day. Restricting a child's web usage when they are used to unrestricted access may result in negative behavior. Try to install an Internet filter at an early stage to get them used to it.

1. *Content Advisor* only filters Internet Explorer, so if a family member installs another web browser such as Firefox, filtering will not be effective. To prevent a user installing another browser (such as Firefox) and bypassing IE's filtering, create another User on your computer, and assign it limited user powers. Get the other users to login using the new user ID, and their ability to install new programs is restricted.
2. Resourceful children may try to use "hacks" to bypass your controls:
 - a. Free proxy service websites (search on google for "free web proxy") can hide further webpage browsing from parental controls. Most parental control software will automatically block access to these sites, but check out History logs

- to view any attempts, and talk to your child to generate agreement on what surfing is acceptable.
- b. If the child logs in to the computer using an administrator account, they may attempt to turn off *Content Advisor* by deleting registry settings. Create for them a new account (with limited powers) to restrict their ability to edit the registry.
3. *Content Advisor* may have uses but other software titles have more powerful features:
- a. Control what programs and games are run.
 - b. Restrict computer use to certain times or days.
 - c. View a list of visited websites.
 - d. Control which websites are accessed.
4. Some other programs to consider are as follows:
- a. **K9 Web Protection** - a free family tool from a company that designs corporation level web filters and blocks.
 - b. **SafeEyes** - This is what some schools are installing.
 - c. **CyberPatrol** - Perhaps the most used program at home. This program also can control access to programs installed on the computer.
 - d. **ContentProtect** - Includes a remote control feature.
 - e. **Integrated Tools** - If you are a AOL, MSN or Earthlink subscriber, or you own Norton Internet Security or ZoneAlarm Internet Security, you already have some parental control tools, as they are integrated into the software.

Some jamaat websites are:

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| http://alislam.org | Jamaat's official website contains excellent information on Islam. |
| http://ansarusa.org | Majlis Ansarullah USA – resources for Ansar. |
| http://ahmadiyya.us | Information about US Jamaat, local chapters, events, and news. |
| http://askislam.org | Audio Question-Answer sessions for Hazrat Khalifatul Masih IV |
| http://IslamicFAQ.org | Frequently asked questions about Islam. |
| http://islamahmadiyya.net | Jamaat books and information in Arabic |
| http://mta.tv | Muslim Television Ahmadiyya |
| http://jalsasalana.org | Annual convention |
| http://thepersecution.org | Record of persecution of Ahmadi Muslims around the world |
| http://alfurqan.us | Website dedicated to teaching Holy Quran |

Some sources of information about internet:

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| http://www.ehow.com | http://www.kaboose.com/ |
| http://en.wikipedia.org/wiki/Main_Page | http://www.wikihow.com |
| http://www.microsoft.com/protect/products/family/vista.msp | |



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