

VICTORY OF ISLAM

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PREFACE

Victory of Islam is an English rendering of the Urdu Fateh Islam, written by the Promise Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam in 1890.

It is the first public statement and invitation, which spelt out the divinely appointed plan for the Victory of Islam in our time.

Announcing his claim to be the Messiah and Mahdi and the Restorer of Islam promised in earlier scriptures, Hazrat called upon Muslims - rich and poor - to consider what sorry state Islam had been rendered to - how it was being attacked and insulted, how the Holy Prophet (on whom be peace) was being attacked and insulted by the enemies of Islam.

In this the earliest writing foreshadowing the establishment of the Ahmadiyya movement and its institutions - the Promised Messiah (on whom be peace) called upon Muslims to come forward and help him in the task he had undertaken for establishing the truth and dignity of Islam.

Mirza Mubarak Ahmad
Secretary
Ahmadiyya Muslim Foreign Missions,
Rabwah,
Dated January, 1973.

Tidings of the Victory of Islam and of a Great Manifestation of the Al-Mighty God, also an Invitation to paths of obedience to Him, and to the ways and means of earning His Help.

Lord, infuse the blessings of Thy spirit into this writing of mine and make the hearts of people turn to it with zeal and enthusiasm.

Readers! May God protect you Here and Hereafter! After a long time, this humble one invites your attention to this important Essay - on a Divine Workshop to which God has appointed me for the promotion of the Faith of Islam. In this Essay - with such power of communication as God has given me - I wish to explain to you the importance of the Workshop and the need to help it. So that the duty to explain and invite which lies with me may be done. In addressing you, I am not concerned with how my Essay will influence your minds. All I am concerned with is my duty, the duty to deliver this message; which I owe to you as one owes a debt to some one else. It matters not whether the message falls on willing ears or deaf, whether it is welcomed by them or not, and whether readers trust my good intentions or not.

And I resign my cause to Allah and Allah watches well over His men.

Ye who seek truth, and ye who faithfully love Islam! Ye know that the time is very dark in which we live. Corruption has set in - in men's faith as well as in their actions. A swift and evil wind blows on all sides spreading error and transgression. What is called Faith amounts to words repeated in mechanical fashion and what are called good works amount to a few rites, to some extravagant practices or hypocritical activities. True piety and virtue have been forgotten. The philosophy and science of this age run counter to spiritual aspirations. The influence they exert is bad to an extreme and conducive to spiritual blindness. They stimulate thoughts dangerous and impulses satanic. Those who become engrossed in these studies lose their religious convictions, so much so that they begin to hold divine truths in contempt and prescribed ways of worship - prayers, fasting etc, - in ridicule. The Being and Existence of God are not serious propositions with them. A great many are anti-religious, steeped in naturalistic thinking and born and bred as Muslims they become hostile to religion. College-going young men, even before they are out of college, say good-bye to their faith and their duties towards the faith.

And this only a part of the scene full of obnoxious error and misguidance. There are other parts of the scene - by the hundred - all as obnoxious. It is but true that honesty and integrity have disappeared from the earth, as good as not more. Cheating and lying have gone to extremes, all in the pursuit of worldly ends. The most mischievous men are said to be the ablest and the most competent. Deception, dishonesty, sin and delinquencies of various kinds, lying, fabricating, the worst kind of intriguing and scheming are on the increase. Add to these, those bitter quarrels and disputes which excite animal passions and violence. All like a terrible storm. The more enlightened people become in a new sciences, the more deficient they become in decent and good behavior, and in disposition of modesty and shame, in the fear of God, and love of straight dealings.

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The Christian teaching is laying so many mines to blow up truth and faith. Christians are out to destroy Islam and ready to use lies and fabrications in ways most subtle, and on all occasions and with the help of ever new techniques - all directed to beguile and lead people astray. Christians are defaming and lampooning the Holy Prophet, the perfect man who proved himself the pride of holy men of all times and chief among the saints and apostles of the world. They hesitate not to caricature him in theatrical shows. They try and project a most hateful image they can invent of him. The worst that vicious and unchaste minds can think of is leveled against Islam and the Holy Prophet of Islam to lower them in the eyes of the world.

Now O Mussalmans, hear and hear attentively that this campaign against Islam and Islam's holy influence cannot be defeated by ordinary methods and means. The campaign is backed by the most complex fabrications and the most carefully planned devices that Christians can design. It is pursued mercilessly, with no thought of the expenditure involved. It does not exclude some most shameful devices which decency forbids us to detail. It is a campaign let loose on a large scale and pushed by the worst possible wizardry by Christian peoples, followers of Trinity. Such a campaign cannot be countered by ordinary methods. It cannot be beaten unless its magic and wizardry are confronted by the miraculous power of the Hand of God. Only miraculous power can and will smash this campaign and not without it can we save our simple souls from this vicious Western magic. To think of anything else would be sheer folly. No wonder, therefore, God Almighty has chosen from amongst the true Muslims of our time, this humble one and blessed him with His revealed word and with other divine favors that this vicious magic may be undone.

He has taught me the special ways by which we can reach Him. He has gifted me with other divine favors - miraculous powers and knowledge of the subtleties of the waxen idol, which Western magic has raised in our time.

In short O Muslims the coming of this humble one is a miracle. It is a miracle to dispel the darkness of Western magic. Was it not imperative that this magic should be dispelled by a miracle? Do you think it strange and incredible that to confront and defeat the terrible intrigues - I call magic - there should be a dazzling manifestation by God with the compelling power of a miracle?

Ye wise, don't be surprised that right in time of need, to dispel darkness of this depth, God has sent a light from Heaven and appointed one of His servants for the benefit of all and sundry to raise again the Voice of Islam; to spread the light and knowledge we owe to the Holy Prophet, to support and assist the interests of Mussulmans, and also at the same time to bring about their internal reform. You would have had more cause to be surprised if God had remained silent at such a time. And yet He has promised always to guard and support the Faith of Islam, and never to let it lose its power and popularity and influence in the world. Could such a God have stood still and done nothing at this moment of darkness? When there was such utter need to deal with the internal and external dangers of Mussulmans? I say it again, there would have been more surprise if at such a time God had done nothing, if He had forgotten His promise of help contained in

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the clearest possible terms in His own holy words. Occasion for surprise there would have been if the promise contained in the sayings of our Holy Prophet had gone unfulfilled. The Holy Prophet said that God will raise at the head of every 100 years a servant of His to reform His own Faith.

To publish translations of the Holy Quran as a profitable business or as a custom, to prepare and circulate Urdu or Persian translations of religious books and books of Hadith, to reach new and lifeless exercises which has become the custom of our time - these are not matters which can be described as Tajdid-Din or Restoration of Religion. Of these, the last one amounts to promoting Satanic institutions, subversive of true religion. To publish and circulate the Holy Quran and authentic Ahadith is undoubtedly laudable. This may be done with the utmost care and attention, with a keen eye on all the formal requirements; any yet fail to measure as true service. True service springs from a state of the heart: which accepts the influence of the Quran and Hadith. Without it service of the Quran and Hadith remains lifeless, without meaning. Such lifeless service only needs some learning, and such service we have known always. It has no bearing on true Tajdid. In the eyes of God it is trading in dead dry bones, nothing more. Says God: "Why do you say what you do not? Most hateful is it in the sight of Allah that you say what you do not" (Holy Quran 61:3), and, "O ye who believe, take care of your own selves. He who goes astray cannot harm you when you yourselves are rightly guided" (Holy Quran 5:106).

He who is blind himself cannot show the way to the blind and he who is a leper cannot take away the disease from other people's bodies. Tajdid (passion for true reform) springs from a holy state which first descends on the heart of some one blessed with the gift of divine revelation. From him it passes on to others. Those who receive this reforming zeal from God do not trade in dead bones.

On the contrary, they play the part of deputies to the Holy Prophet (on whom be peace) and spiritually speaking are his successors or Khalifas. They inherit the blessings with which God favors His prophets and apostles. What they say comes effortlessly and spontaneously from their hearts. They do not teach only word of mouth but both by word and deed. The revelation of God illumines their hearts. In times of difficulty they received guidance from the Holy Spirit. Their speech and conduct are not mixed with the love or fear of this world. They are made transparently clean inside and out. They are drawn wholly to God.

What I say is not an occasion for surprise, therefore, it is an occasion, rather, for rendering thanks - repeated thanks - to God. It is an occasion for renewing faith; certainty of faith, that is to say, God Almighty through sheer Grace and Mercy has fulfilled His promise. The prophecy His Apostle made has been true without a minute's delay. Not only has a prophecy been fulfilled, but the door has been opened for the fulfillment of thousands of other prophecies - the showing of other miracles. If you have faith, therefore, you must render thanks to God. You must prostrate again and again in gratitude to Him. This is the time your fathers waited to see but it did not come. Generations went by and it did not come. It has come for you. It is for you to be grateful for it, for you to

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benefit from it. I must say and I cannot be stopped from repeating that I am the promised one who has been sent to restore the faith, to re-establish it in the hearts of men. I have been sent exactly as was sent my prototype to follow the man of God they call Kalimullah. I have come like him whose spirit underwent hardships in the reign of Herod and was at last raised to heaven. My coming became imperative after the coming of the second Kalim, he who is greater than the first Kalim being the chief of all prophets. This second Kalim came to defeat and disgrace the Pharaohs of his time. It is of him that it has been said in the Holy Book, "we have sent unto you a Messenger as witness over you, even as we sent to Pharaoh a Messenger" (Holy Quran 73:16).

In accordance with this the second Kalim, similar to the first but superior to him in spiritual rank, was also promised a Messiah similar to the first. This second Messiah has come in the power and character of the first, at a time similar to his and after the lapse of a similar length of time after his own Kalim: that is after about 1,400 years. His coming is described in prophecies as a descent from heaven but the descent is a spiritual descent. In holy idiom men who achieve perfection rise to heaven. When they come to reform their people they may be said to descend from heaven. The second Messiah has descended at a time which resembles in all essentials the time of the first Messiah, the Messiah son of Mary, that it may serve as a sign for those who understand.

Our time is a time in which emphasis on external forms and indifference to inner spirit and true piety are at their maximum. So are absence of honesty and integrity and disregard of truth and purity. So are love of riches and love of the world. These evils are rampant today as they were rampant among the Jews of the time of Jesus son of Mary. The Jews at the advent of Jesus had become strangers to true morality, its place in their life having been taken by outer forms and customs. Probity and truthfulness and inner purity and sense of fairness and justice had disappeared from amongst them. Fellow feeling and charity had become unknown.

Creature-worship of many different kinds had become established. So have these evils, one and all, raised their head in our time. Things lawful are not accepted and used with the gratitude and humility, which is their due. Things unlawful are not avoided with the nausea and disgust they deserve. Important ordinances of God are put aside by cheap excuses and inventions. Our Ulema are no way behind the scribes and pharisees of those times. They also would swallow a camel but strain at a gnat. The Kingdom of God is closed by them upon every one. They enter it not themselves.

They do spend a long time over Namaz, the daily prayers. But their hearts are devoid of love of the True God and of a sense of His Majesty and Greatness. From the pulpit they deliver sermons, which would move men to tears. But their works tally not with their sermons. Their tears roll down easily and this is amazing. For, their hearts are so different - ill intentioned and rebellious. Their speech is full of professions of faith and this also is amazing. For at heart they are so different. The well-known Jewish character is writ large over them. Piety and fear of God are on the decline. Loss of true faith has made people cold and indifferent towards God. Love of the world has taken the place of the love of God. And all this was inevitable. For, the Holy Prophet, our Chief, our Patron (on whom

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be peace and the blessings of God) has prophesied that a time will come when this Umma will have acquired great similarity of character with the Jews, that they will be doing everything the Jews did in their time. So much so that if any Jews ever attempted to enter a rat's hole, there will be men in the Umma who will try to do the same. At such a time, the prophecy goes on, a man of Persian descent will arise and begin to restore the old faith among the people.

If faith evaporates to the Pleiades, this Persian will bring it down to earth. This is the prophecy of the Holy Prophet (on whom be peace and God's blessings). Its meaning has been made clear to me by divine revelation. All its details have been made manifest. The meaning is that the messiah son of Mary was a restorer of faith who appeared 1,400 years after Moses; at a time when the Jews had become very weak in faith, when they had come to suffer from evils of various kinds, all symptoms of this one malady viz., weakness of faith. So, now about 1,400 years after the Holy Prophet's advent (on whom be peace), this Umma also has come to suffer from the same evils from which the Jews had come to suffer in their time. This, so that the prophecy may be fulfilled which had been made about them. So, for the Umma also, a Messiah similar to the first Messiah has been Raised to Restore to them their faith. God Almighty has done this out of his Infinite power and mercy: The messiah that was to come has come. Accept him if you will.

Those who have ears to hear let them hear. This the work of God Almighty, wondrous in people's eyes. If there be those who will reject, then remember, true claimants have been rejected before. John or Elijah son of Zachariya was rejected by the Jews and yet the Messiah had witnessed to his truth, saying it was he who had been raised to heaven and whose re-coming from heaven had been foretold in the holy books. God's speech is full of metaphors. It is common for some one, similar to some one else in power, character, and capacity, to be named after this other. One who similar to Omar, the Faruq, is Omar Faruq according to Him.

You read the Hadith, which says, "If this Umma has Muhaddathin to whom God speaks then such a Muhaddath is Omar"? Would you say that, therefore, Muhaddathiya is over after Omar? No! The meaning of Hadith is that whoever in spirit and power is like Omar, will be a Muhaddath when time for his advent comes. It was in this sense that this humble one once received the revelation: "You have been endowed with the character of Omar"

This humble one is similar in character to other holy ones. The subject is described in detail in my Barahin-i-Ahmadiyya. But similarity to Jesus Christ is more pronounced. Because of this similarity, this humble one has been sent in the name of Jesus Christ. So that belief connected with the Cross may be banished. I have been sent to break the Cross, to kill the swine. I have come from heaven with angels on my right and left. Angels whom God will send, nay, is already sending into willing hearts. This, to help complete my mission. Even if I speak or write nothing, even then the angels who have descended with me will carry on their work. They have maces in their hands, given to them so that they may break the cross and break the idol of man- worship. Maybe the ignorant will ask, what does it mean - this descent of angels from heaven? Let them know it is the custom of God that when a prophet or apostle or saint descends from heaven to

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reform and restore a people to faith, then angels also descend with him, in his company. These angels enter human hearts willing and ready. They draw them to virtue and keep drawing them, until unbelief and misguidance disappear and the dawn of belief and righteousness shows its face. As indeed God Almighty Himself says in the Holy Quran: "In it - the Night of Power - descend angels and a New Spirit, all by the command of their Lord and charged with every kind of affair. Peace it is, peace - till the rising of the dawn". (Holy Quran Chapter 97:5-6).

The descent from Heaven, that is to say, angels and the Holy Spirit takes place only when a great human - an elect - draped in vicegerency and blessed with divine revelation, descends upon this earth. The Holy Spirit is specially charged to work for this man. And the angels, they descend upon willing hearts all over the world. Then wherever there are men of good will and ability the light emitted by this man descends. The whole world is then under the influence of a pervasive light. Angels enter men's hearts and set them in the right direction. Love of the One God begins to attract. Simple and Straight hearts become charged with the love and search of truth. The weak are endowed with strength. Everywhere a wind of wholesome change begins to blow. The cause of the reformer beings to prosper. A hidden hand moves men to righteousness. Whole nations begin to feel the push. So much indeed, that the ignorant among men begin to think the world has taken a turn towards the right, all on its own. In reality the change is the work of angels who descend from Heaven along with the vicegerent of God, and lend special strength for the acceptance and understanding of truth. They awaken those who were asleep and alert those who were lost. They give hearing to the deaf, quicken those who were dead, and raise the entombed out of their graves. Then do men suddenly open their eyes and begin to perceive and understand what was hidden from them before. The angels who help the Vicegerent are not beings apart from the Vicegerent. They are the light that shines on his face. They are the many signs and symptoms of his courage and will. This light, that is, these signs and symptoms draw towards themselves men suited to the change, by their magnetic quality. Physical distance may or may not separate them, the men drawn may be friends or complete strangers.

In short the stir towards a new conscience, a new enthusiasm for truth that mark the change, come of the influence emanating from the angels, who descend along with the Vicegerent. It may be the people of Asia or Europe or America. It is angels who move them. This is the law of God. You will find no change in it and it so easy and simple to grasp. It will be your misfortune if you heed it not. This humble one has come from God with Truth. Signs of Truth you will see on all sides. Time is not far, nay it is very near, when you will see angels in troops descend from heaven, moving men in Asia, in Europe and in America.

You know it from the Quran that angels must descend along with the Vicegerent: so that they may turn men's minds towards the truth. Better, therefore, that you wait for the appearance of this sign. If no angels descend, and no visible sign of their influence, no general - a more than ordinary - movement towards the truth takes place, then you may think no one has come from heaven. But if all this comes to pass, beware lest by rejecting the truth you become a people rebellious in the sight of God.

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There is a second sign. It is the sign of the bounties of God reserved for His favored servants: Of these, this humble one has received a large and special portion, and this others may not claim. If you doubt, then come and contest openly. Take it for certain that you will never make bold to contest. You have tongues but no heart, you have bodies but no life, eyes but no light. May God endow you with light, that you may see.

A third sign is that the Holy Prophet (on whom be peace) has mentioned about me, about this humble one in his recorded utterances - in the Sihah, for instance. You claim to believe in the Holy Prophet, (on whom be peace and the blessings of God), but you pay no heed to what he has said. Don't you thus reject the Holy Prophet himself? Maybe this comes of your unconscious hostility to him. Your thinking encourages a rejection of the Holy Prophet's utterances, not their affirmation.

Many among you will now write Fatwas of Kufr. Many would have proceeded to assassinate if that were possible. It so happens this Government is different. It is not run by a people easy to provoke, or poor in understanding or tolerance. It does not encourage Jewish ways, Jewish thinking. True this Government knows little about true beliefs - their beauties and blessings. But is many times better than the Government of Herod with whom the Messiah son of Mary had to deal. It is also better than present-day Muslim Governments in providing for security and welfare services, for freedom, for civil rights, for education, for justice through courts and control and punishment of delinquents. There is a significant parallel here. Out of divine wisdom, Jesus was not sent in the time of Jewish supremacy and under Jewish suzerainty. Similar care has been observed by God in the case of this humble one.

If, therefore, there are disbelievers today who dismiss me with derision, there is nothing to be sorry about. For, disbelievers of earlier times metted out to their prophets treatment much worse than this. The Messiah son of Mary was derided and mocked at. His own brothers - born of the same mother - conspired to have him imprisoned as an insane person. His enemies attempted several times to murder him. He was stoned and spat upon and, of course, put on the cross and, as they thought put an end to. Yet he survived, his bones had not been broken and a secret believer and well-meaning citizen rescued him. He was raised to heaven after he had lived the remaining years of his life. His followers, companions and friends also proved weak. One of them deserted him for a bribe of thirty rupees, another cursed him, openly pointing at him. The rest who also professed loyalty, disappeared. They had come to have doubts of various kinds about the Messiah. But he was true in his claim. Therefore, God restored to life his mission after he had died. The resurrection of Jesus as entertained by Christians is not physical. It is not a resurrection of his person. It is a resurrection of his creed. It was the creed which was resurrected. Similarly did God give me the glad tidings: "I will give you a new life after death". God also said that the near ones of God come to life again after their death: And He said: "I will show myself as by lightning. I will show my power by raising you".

My second life foretold here means life of my mission and objectives. But there are not many who would understand these secrets.

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To do so would be to challenge God. True, there are men steeped in darkness or in thoughts of their own. They will not accept. But the time is near when God will make plain to them their error. God has said:

"A warner came into the world but the world accepted him not. God, however, will accept him and manifest his truth by mighty signs."

These words proceed not from the mouth of man. They are God's words, words of the Mighty Lord Himself. The mighty attacks mentioned in this prophecy are near.

But these attacks are not by physical weapons, not swords or guns. These are spiritual weapons, which will come as help from God. A battle with the Jews of our time will ensure. And who are these Jews? They are worshippers of external forms who have acquired complete resemblance with the Jews of yore. The sword of heaven will cut them up, the Jewish ways will be destroyed. All those who resemble the Anti-Christ, those who love this world over-much and who have only one eye, having lost the eye for spiritual truth, all of them will end by the sword of solid unanswerable arguments. Truth will prevail. A new bright day will dawn again for Islam. Same as it did before. The sun of Islam will rise in full bloom, same as it did before. But this will not be at once. Imperative it is that this should not happen until we have proved our worth by devoted hard work, by offering our life-blood, by sacrificing our rest and peace, by accepting all indignities for the dignity of Islam. The new Life of Islam demands a great Sacrifice from us. What is this Sacrifice? It is our lives: on this Sacrifice depends now the Life of Islam, the Life of Mussalmans, the Manifestation of God in our time. Sacrifice is of the essence of Islam. And this is the Islam that God wants to restore. To bring about this great transformation, it was necessary that God Himself should establish a workshop, adequate and efficient in all respects. So, He the Most Wise, Most Powerful, let this workshop come into being by sending this humble one to undertake this work of reforming mankind. This workshop He had divided into several branches, all devoted to the dissemination of truth, the propagation of Islam. Of these branches one branch is concerned with the preparation of books, one of the tasks assigned to this humble one. To perform this task I have been gifted with special knowledge. Knowledge which is not within man's capacity, which can be acquired only by the Help of God, which comes not of human effort but through the Holy Spirit. Instruction by the Holy Spirit has dissolved our difficulties.

A second branch of this workshop is concerned with the publication of leaflets which, also under divine command and for satisfaction and conviction of all concerned, has already been undertaken. More than 20,000 leaflets on Islamic truths and arguments have been published. The process is continuing according to need in the future.

The third branch of this Divine workshop relates to visitors and inquires those who choose to travel and come to me in search of truth or for other purposes: they have heard of this workshop and so they come to me. This branch of the work also keeps growing. The pressure of visitors no doubt varies. Not much on certain days, but very much on

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other days. During the last seven years there could have been about 60,000 or more visitors. God alone knows what I was able to do: talking to those who were eager to listen, helping solve their difficulties and encouraging them in different ways. Talking to people and answering their questions sometime proves more useful than reaching them through books and leaflets. The method makes for speedy and effective communication. That is why prophets have relied on this method. Prophets have had their revealed teaching recorded and published, so as to reach all and sundry. Whatever else they had to give was in the form of speeches made by them on different occasions and adapted to those occasions. What they received as revelation from God was certainly written down and circulated with special care. But the general custom of prophets has always been to speak to those who would listen and speak appropriately. They keep the needs of their audiences in view. They do not speak like the speakers of today, who speak to show how learned they are, or who speak to delude simple folks into accepting all their bad logic and sophistries - making their own passage to hell so much the easier. No, not thus. But rather in a simple and sincere manner, prophets have communicated whatever happened to move their own hearts. Their speeches are clean and holy, suiting the occasion and fitting the needs of listeners. Nor do they speak only to entertain and amuse. Their approach is the approach of those who find spiritually sick persons around them and who then proceed to counsel these listeners suffering delusions of various kinds. In that case they try and remove these delusions by powerful arguments. Always choosing words economically, putting more meaning in fewer words. This is what this humble one also keeps doing. Visitors and inquirers have their needs and their spiritual ailments. Speeches are adapted accordingly also in keeping with their abilities.

Here an episode is worth recording. Sometimes ago I had the occasion to go to Aligarh. Because of over-work from the effects of which I had suffered even before at Qadian, I was not in a condition to hold long conversations or to undertake any hard mental work. Even at present I am not in a fit condition to hold long converse or do very hard thinking. In such a condition, I happened to receive a Maulvi Sahib of Aligarh, Mohammad Ismail by name. With great humility he requested - and persuaded - me to deliver a sermon. He said people had been waiting to see and hear me, that it was proper to hold a gathering in a suitable place where I should address them. My own strong and sincere desire has always been to look for opportunities of communicating important truths to people. So, I accepted this invitation with pleasure. I thought I would be able to explain a public gathering the meaning of Islam, what Islam really was and how it had come to be understood by people today and so on. I assured the Maulvi Sahib that, God willing, I would be able to speak on the subject of Islam. But after I had agreed I was forbidden from this by God. I feel certain that because of my state of health, Almighty Allah did not want me to undertake anything involving such exertion, anything which meant physical trouble for me. So I was restrained by God from delivering this sermon. Once before it had happened thus with me. I was in a low physical condition and then in a vision I saw a prophet from amongst the prophets of the past. Out of sympathy and concern, this prophet said to me, "why so much mental work? Mind, lest you become sick". In short, I was stopped by God and I informed the Maulvi Sahib accordingly. My excuse was a true excuse. There are people who have seen me how I have suffered after long conversations or after hard mental work. Such people may not care for my revelations. But they would

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be quite certain that I suffer in this way. Dr. Mohammad Hussain Khan, Physician and Honorary Magistrate of Lahore, continues to be my doctor. This doctor's constant advice to me is that I should avoid hard mental work while liability to suffer lasts. So this doctor is first witness similarly. Among them are my brother Maulvi Hakim Nuruddin, Physician to the State of Jammu, whose heart and soul are devoted to me, and Munshi Abdul Haq, Accountant, a resident of Lahore, employed in Lahore, who has attended on me during this sickness of mine and serve me in ways impossible to describe. All such friends know and all will bear witness to this condition of mine.

Regretfully, therefore, I have to say although Muslims have been commanded to trust people, Maulvi Sahib of Aligarh chose not to trust me. On the contrary, chose to disbelieve me and to depose deliberately against me. A statement has since been compiled by a friend of his, a doctor Jamaluddin by name. This statement which has been broadcast among the public, I proceeded to reply point by point:

"I asked him (that is, the present writer when he was at Aligarh) to address the Friday congregation the day following to which he agreed, but the following morning sent a message saying he had been forbidden by a revelation. I think it was for lack of speaking ability and for fear of the test".

Maulvi Sahib's apprehension is nothing but sheer distrust on his part. And distrusting is a seriously forbidden thing in the Shariah, eschewed by all good natured people. Did I announce my claim to revelation for the first time during this visit to Aligarh? If so, there could be some basis for this lack of trust. It could be said that I became over-awed by the intellect and scholarship of the Maulvi Sahib and became so afraid of him that I was obliged to invent an excuse for not keeping my appointment. But my claim to revelation was announced in the country about six years before this visit to Aligarh. The claim is mentioned in many places in my Barahin-i-Ahmadiyya. If I was so devoid of the ability to speak in public, how could I have composed books like Surma Chashm Arya which was delivered orally before several thousand people friendly and hostile? How could a man as inferior in public-speaking as I accomplish such a task? How could I carry on a public campaign which entails confrontation with thousands of people of all manner of abilities and tastes? Pity, a thousand pities! Most present-day Maulvis are so consumed by jealousy! From the pulpit they teach the manners of good believers, brotherliness, mutual trustfulness and so on, and always quoting from the Holy Book; But themselves, they do not as much as touch these injunctions! My dear Sir, may God open your eyes! Is it so impossible that God out of His wisdom should stop by revelation a favored servant of His, from doing something he is about to do? And not for the sake of the servant only. But also so that people like you may be tested and so that your evil thoughts and dispositions may expose themselves. As for awe-inspiring scholarship - I have little respect for scholars steeped in darkness and selfish desires. Were they masters of all the known philosophies and sciences, they would be no better than dead worms in my view. But what are you? You are not half as learned. You are a Mullah of the old school, pedantic and mean like any of them. Remember, my visitors include men learned in sciences and arts and eager to inquire and know more. They come and benefit from

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insights I am able to impart. You - in comparison with such of my visitors - are like a child beginning to learn. Even such a description is more than you deserve.

Is this not enough to cure you of your delusions? Will you still continue to distrust? If so, then with the help and mercy of God, I am ready to confront you in a public speaking contest. I am not so well. So, I cannot undertake a long journey. If you agree, you can travel at my expense to a central place like Lahore in the Punjab. I feel I could invite you to such a confrontation and such a test. I promise to stand by my invitation. I await your reply.

"This man (that is, the present writer) is utterly incompetent with no scholarship to his credit".

My dear Sir, I have no claim to earthly wisdom or scholarship. I have no use for knowledge and skills of this world. They illumine not the soul. They cleanse not the dirt and filth that is in men's minds and motives. They promote not humility and modesty. Rather, they make rusty minds more rusty and add unbelief to unbelief. Enough for me is this: That the Grace of God lent His Hand of Help to me and imparted to me knowledge which one learns not in the conventional schools but only from Heavenly teacher. If I am described as unlettered, what is there to be ashamed of in this? It is something to be proud of. Was not my Leader and Chief, the Chief of all God's creatures, who came to reform and raise all mankind, was not even he unlettered? I have no respect for him who prides in scholarship but is black in outer and inner character. Read the Holy Quran and ponder over the similitude of the ass laden with books. Should not this be enough?

"I questioned him (that is, the present writer) on the subject of revelation. Beyond giving some meaningless answers said nothing".

Remember well. My answers were full of meaning, sufficient to convince anyone capable of understanding and weighing. You did not understand, it is true. But this to whose discredit? Your own or anyone else's? You could publish those very questions in some newspaper and receive fresh answers to test your notions of yourself again.

"It is impossible to think that such good books are really his work".

How could you think? The unbelievers who saw the Holy Prophet, on whom be peace, with their own eyes could not think so. Their minds were hooded, they could not perceive the merits of the Holy Prophet. So they went on saying that the powerful speech - the Holy Quran - which fell from his lips and which he addressed to all God's creatures, was taught to him in secret by other people! And the teaching went on regularly morning and evening! In a sense, the unbelievers taunt was true. The Holy Quran in power and wisdom is far above the intellectual power of the Holy Prophet. Far above the intellectual capacity of any human. Only the Most Knowing, the Most Powerful God could have imparted this speech. Similarly the books composed by this humble one are the result of Help, which came from the Unseen, above my ability and my capacity. And thank God, Maulvi Sahib's criticism has made true a prophecy entered earlier in my Barahin-i-

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Ahmadiyya. The prophecy said there would be people who on reading this book would declare, it is not this man's work!

"Syed Ahmad Arab whom I know to be reliable told me that he (Syed Ahmad) lived with him (i.e., the present writer) for two months: in an inner circle of devotees, taking care to be present on all occasions and observing and watching out carefully. He (the Arab) found astrological instruments with him which he (i.e., the present writer) made use of".

"Come, let us call our sons and your sons, and our women and our women, and our people and your people and then let us pray fervently and invoke the curse of Allah on those who lie, (Al-Quran 3:62)". This is my reply, this verse from the Book of God. I remember not at all this Syed Ahmad who was with me for two months. It is up to the Maulvi Sahib the Maulvi Sahib to produce him before me, so he may be asked to tell us what apparatus he saw. But why this? I am alive and Maulvi Sahib himself could come and live with me for two months and see things for himself. We need no Arab or non-Arab to do this.

"When I have read the so-called revelations and thought over them, I am not at all impressed: the revelations do not seem to be revelations".

No more were the unbelievers of the Holy Prophet's time impressed. Has not God Almighty said about them, "And they declared false our signs totally" (Holy Quran 78:29)? The Pharaoh believed not. Abu Jahl, Abu Lahb believed not. But they who were poor and pure of heart believed. This grace comes not of one's own sinews, not until the Gracious One gifts it Himself.

"Making claims is contrary to showing signs and to say that those who doubt may come and see is false, futile".

My claims are not mine really. They are claims on behalf of Him Who is entitled to make every claim. No lover of truth can cry lies to such claims. True, claims of super-natural powers cannot be made even by prophets. But could not God - through a prophet, apostle or Muhaddath make such claims?

"I lost my belief in him after the meeting. Every believer in the One God who meets him (the present writer) will similarly lose his belief in him. He is late with daily prayers, very late. And he does not always join others at prayers".

It matters not to me that Maulvi Sahib lost belief in me. But his lying and fabricating and distrusting - to such extremes - do surprise me. O God, have mercy on this Umma of the Holy Prophet! Whose leaders, guides and friends are Maulvis of this kind!

Let readers consider this complaint of the Maulvi: that has arisen only from lack of charity and from abundance of jealousy. It is obvious that I was in Aligarh a sojourner for a few days. I was bound to observe concessions allowed to sojourners by the Shariah of Islam. Not to observe these concessions at all is a kind of unbelief. What I did was what I

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should have done. I cannot deny that during my stay of a few days, I said two prayers at one time, and this is the Sunna. I have said Zuhr and Asr prayers together late at the time of Zuhr. Strict believers combine prayers even at home when they are neither on journey nor prevented by rain. I do not deny that during these few days I have not been absent always, in spite of being ill and on a journey. Maulvi Sahib would know that I said my Friday prayers behind him and I do not know now whether this was correct. It is true, quite true, that I avoid attending mosques when I am journeying. But this - I seek refuge with Allah - is not for laziness or for indifference to divine ordinances. Unfortunately mosques in our time, in our country, are in a very bad condition. Should one wish to lead at prayers at such mosques, the official Imams do not tolerate. Should one choose to stand behind an appointed Imam, then I have doubts whether prayers are then properly said at all. Why? Because it is known to all and sundry that leading prayers has become a business with these Imams. Five times in the day they enter not a house of prayer but enter rather a shop to attend to customers.

They and their families live on its income. Parties go to court whenever there is dispute over continuing or not continuing a given person as Imam. Maulvi Sahiban file appeal to obtain a legal decree for their status as Imams. This is living off Imamat in the forbidden way, a most disgusting way. Are you not similarly involved in a crooked selfish enterprise? When things are like this, why should one who knows ruin one's faith? The traditions of the Holy Prophet dealing with the latter days, speak of the filling of mosques by hypocrites. This prophecy relates to Mullahs of our time who have the Holy Quran on their lips but who are thinking all the time of their own bread and butter when they face their congregations. Combining Zuhr and Asr prayers or Maghrib and Isha has ever been permitted during journeys. When this permission was abrogated I do not know. Nor do I know who has forbidden saying of prayers late at their time. It is amazing - you think backbiting halal but combining Zuhr and Asr prayers or Maghrib and Isha prayers by a sojourner haram. "Fear God, ye believers in One God. For, the time to depart is near and Allah knows everything you try to hide".

Looking for spiritual ailments as a target, and then - by arrows of counselling as it were - to try and eliminate those ailments and reform moral weakness - much as a dislocated part is restored to its true position, requires the presence of the patient before the physician. Proper treatment is possible in no other way. Therefore, it is that God has sent several thousand prophets and messengers into the world and required men to flock round them and profit by their life and example. For, as exemplars they are living embodiments of the word of God. To follow them is to follow the word of God. Companionship of these holy men is one of the essentials of religious training. Were it not so, God would have sent His revelation without sending any messengers or prophets. Or, He would have sent prophets and messengers in the beginning and then stopped sending them for ever afterwards. Divine wisdom did not brook this arrangement. On the contrary, holy men gifted with divine revelation continued to come at all times of need - to cure Godlessness and restore love of God and purity of life - and to serve as models of daily life for others. The two are interconnected. If God is concerned to provide guidance and reform in time of need, then it is imperative that the elect of God should continue to arise who receive their wisdom from God and who are taught to stand by God's wishes always. It follows,

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therefore, that the Herculean task of reforming a whole people cannot be accomplished by academic devices. It can be accomplished only by methods which have ever been employed by God's holy prophets. The example of Islam proves this in a unique and unparalleled manner. The Holy Prophet's companions rose to more than 10,000 yet this large number lived and moved in close association with the Holy Prophet, ready and eager with conviction and humility to acquire knowledge of divine truths and learn the art of true divine living.

True, even Moses had a following, a Jamaat. But what sort was this Jamaat? Rebellious and arrogant and remote from accepting spiritual discipline and the style of a good life. Readers of the Bible and students of Jewish history are aware of this. The companions of the Holy Prophet present by contrast a tremendous miracle of internal transformation which took place through their following the Holy Prophet. They presented an outstanding picture of cohesion and equality of spirit. This was how Islamic brotherhood came into being. The brotherhood was an organic whole. The light and influence of the Holy Prophet had penetrated deep into their minds and souls. One and all had become perfect reflections of the character of the Holy Prophet. This was the result of the example of a true and perfect prophet. Those steeped in the grossest idol-worship became worshippers of the One Invisible God. Those who were sunk in the pleasures of this world became devotees of the True Beloved. So much indeed, that they hesitated not to shed their blood in His path. In consonance with this, has this humble one been appointed to institute something similar. He desires in fact to widen this circle of visitors who would come and live with me. So that those who are eager to promote their faith, their love of God, and their certainty of convictions should come and live in daily contact with me, so that they also should become gifted with the love of faith with which this humble one happens to have been gifted; and so that they also should enjoy the spiritual experiences which this humble one enjoys; that they also should acquire the devotion and enthusiasm for the faith which this humble one has acquired; and that - thus and in consequence of this - light of Islam should spread far and wide in the world, and that the present black image of Mussulmans, a people only to be hated and despised, should evaporate. I had tidings of this revolution to come. God, yes God Himself spoke to me and said: "Arise! Thy appointed moment has come and now followers of Muhammad will soon mount on to a minaret very high, with their feet more firmly planted than before".

The fourth branch relates to correspondence with an increasing number of inquirers, truth seekers and opponents. During the years that have just gone by more than 90,000 letters must have been received, all of which had replies written to them. Excepting of course a few which were thought to be of no consequence or meaning. This work continues. Every month a large number of letters, from 300 to 700 or 1000 have to be exchanged.

The fifth branch of the Workshop established by God Almighty through special revelation - as I hope - is widening stream of initiates, those who enter Baiat and make a declaration of affiliation. At the time of introduction of Baiat God said to me:

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The earth is rent by a storm of misguidance. At this time of storm make this boat. So that he who embarks on this boat will be saved from drowning and he who goes on refusing invites death.

And He said: He who slips his hand in your hand slips it not in your hand but in the Hand of God.

Yes, and God also gave me the tidings: I will cause you to die and raise you to Myself. But your true followers and friends will survive till Doomsday, always prevailing over your deniers.

These then are the five branches of this Workshop, which God Almighty has established, so to say, with His own Hand. Those who look at things superficially might say that preparation of books is important, but not so the other parts of this plan and program. But in the eyes of God all branches are important and necessary. The great reform God has initiated cannot be carried through except by putting to use the five parts of the plan. It is also true that the plan has been promised special assistance. It relies completely on God's special grace and help. But, again, it is with God's command and on hints received from Him that all Mussalmans are being addressed this invitation to help and this is in keeping with the practice of prophets in the past. To meet with difficulties in the way they have always invited people to help in their programs. Following them I say it is obvious what scale of assistance by the general body of Mussalmans will be required to promote work in the five parts of this plan. Take the compilation of books etc., for instance. What size of finance will be required for the publications of books alone? If we are interested in a wide circulation of books, we should see that they reach people who most need them and in as short a time and in as large a number as possible. Our books are compiled after due research and after a full analysis of facts. They are designed to draw seekers after truth to the path of truth. They must reach people who happen to have been infected by hostile writings, some of them on the brink of spiritual ruin. Especially must those countries receive our books and receive them soon which happen to have been infected most dangerously by the poison of misguidance, so that all those interested in a search of truth have the books soon enough in their hands. This purpose cannot be served if we decide to push the publication and circulation of books only through sales. A business outlook in such a matter in any case seems unworthy and objectionable. If we bind ourselves to this rule we cannot publish our books on any scale, nor make them reach a sufficiently large number of readers in a reasonably short time. By free in a matter of 20 days. And we may be sure that our books have reached far wide and nearly all sections of people, all who are keen to know the truth. This we may not accomplish in 20 years if we put a price on our books. In the latter case, we have to store away our books and wait and look for possible buyers who may or may not turn up. It is possible that during this waiting we may pass away from the world, leaving our books behind. So the method of sales will not work for our purpose. It will restrict circulation of our books severely, ruin our real aim, and spread our program over centuries.

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No rich Mussalman has come forward who would pay and help the free circulation of books as an act of merit. Nor do Mussalmans have an association on the pattern of Christian Missionary Associations, which could step in do this work.

It is said that the British and Foreign Bible Society since their foundation - during the last 21 years, that is to say - have printed and circulated over the whole world more than seventy million books in support of the Christian religion. Our present-day rich and indolent Muslims should read this with attention and shame. It has appeared in the newspapers of October and November 1890. What a colossal number of books! Is it the work of those engaged in the publishing business? Or, the work of a devoted national organization who have undertaken this free distribution of books in the interest of their faith?

Therefore, from the beginning I have made a rule that any publications will not be on sale in the ordinary way, but that, as far as possible, a large portion of every edition will be set aside for free circulation, so that these books - full of the light of truth as they are - reach parts of the world in as short a time as possible. But as my personal means did not suffice for the purpose and I was burdened also with the expenses of other parts of the plan, the publication of books etc., had to stop. It remains so to this day. In the eyes of God all the five branches of the plan are important, equally worthy of being taken up and administered as parts of the plan. But expenditure involved in the five branches is of a size that requires the special keenest and interest of devotees, of sincere subscribers. Were I to detail the requirements of this religious work, I would take too long. But my brethren, look for a while only at the stream of visitors and inquirers who have to be entertained. In about seven years now about 60,000 or more people have visited me. You can guess how much expenditure the entertainment of such a number of such welcome guests must have meant, and how much we must have had to do for their comfort in hot and cold weather. Those who are given to thinking must begin to wonder how and with what means, was this number of visitors entertained over these years, and how does this still go on. Where from came the finance to print and publish those 20,000 leaflets in English and Urdu? Add to this the postal expenditure involved in circulating this quantity of literature to about 12,000 leaders of hostile groups. Every Christian padre in the country received his portion. People in Europe and America also received this literature in registered covers. Is it not a wonder that with only very meager means this huge work goes on? But I have named only the major items. An apparently minor item like correspondence also involves monthly expenditure of good size. How this goes on in the future, I do not know. There is no help from any quarter that I can see. Then there are those who would come and live here permanently with me, as did the Ashab al-Suffa in the time of Holy Prophet, only to listen and learn about religious matters. I have to look to heaven for their maintenance. I also know that means to run the five branches of the work will be found. They will be found by the Powerful Lord Himself, Whose special decree has brought this Workshop into being. I have heard that some persons ignorant of the facts charge me that I received about Rs. 3,000 as sale money on account of the Barahin-i-Ahmadiyya, some of it in subscriptions; yet all parts of the book have not been published. In reply I want to explain that money received was not 3,000 but about 10,000 or more. This was not for the purchase of the book, nor as subscription. This money came

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as cash presents from solicitors for prayers or from friends who helped out of love. But all this money went into the expenses of this Workshop. Preparation of the book under Providence had become suspended during this time. Nor could money be found. For, the available funds went to maintain other branches of the Work. Delay in the publication of the book an act of divine wisdom afforded me time for a fuller grasp of knotty points. Also hostile critics had full time to say what they wanted to say about the book.

When, however, I turned to the preparation of books, I thought at once of compiling the present invitation to all and sundry to come forward and help. So, I invite every one and say the preparation of books must go on. A good part of the Barahin has to go to the press. As soon as this is out of press copies will be sent to those who have already paid for them, and to those have been put on the free list. Other books also in view: Ash'atul-Quran, Siraj-i-Munir, Tajdid-Din-, Arba'in fi Alamat al-Muqurrabin, for instance. A commentary of the Holy Quran is also intended. It is also intended to bring out a monthly journal dealing with false faiths like the Christian faith and to reply back to criticisms which keep publishing in their newspapers etc. These schemes can be undertaken and put on a durable footing, provided only there is capital and recurring financial assistance. If we can afford a press, a copy-writer of our own and other connected items - paper and other staff - we could handle fairly well at least one of the five branches of our Plan of our work.

O THIS COUNTRY, INDIA! ISN'T THERE WITHIN YOUR BORDERS ONE MAN OF MONEY MAGNANIMOUS ENOUGH TO VOLUNTEER TO BEAR THE EXPENSE AT LEAST OF THIS ONE BRANCH? If five good believers can afford this and they come forward to help, then all the five branches can be taken care of by them together. O God, move your Own Hand to wake up these sleeping hearts. Islam is not so very poor. Poor in heart and will it may be, but not poor in resources. There are those who cannot afford the full quota of expenditure. They also can help. They can pay in every month - regularly - such sums of money as they can afford. These will be credited to the funds of the Workshop. To be indolent, to be indifferent, to be distrustful does not help a religious cause. Distrust destroys the peace of households and divides the hearts. Remember what the contemporaries of prophets in the past have done for their faiths. What sacrifices, what privations they accepted and underwent? Rich and poor alike took part. If a rich man parted with his belongings, equally did a beggar with his begging bowl. All for the faith. They went on doing this until came the moment of victory. To become a true Muslim, a true believer, is not easy. Therefore, O men! If you really love Truth as good believers always do, then do not treat this Invitation of mine with scant attention. Do the right thing. You are being viewed by God in Heaven. Mind what reply you give to this? Beware!

Ye Muslims, successors of great believers and sons of good and righteous men! Do not hasten towards rejection or distrust. Fear the Plague spreading all around you. Large numbers have fallen a prey to it already. See how strong are the forces engaged in destroying Islam. Is it not incumbent upon you that you do your part. Islam is not a man-made faith, that man can destroy it. But woe to those who are determined to destroy it. Also to those who can find money and means for the pleasures of their families - their

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women and children - as well as their own pleasures, but who have nothing to spare for the needs of Islam. To them I say, Ye lazy, ye deserve only regrets and sorrow! You are unable yourselves to spread and explain the Message of Islam, to demonstrate its spiritual graces. But God has established a Workshop, a Center, to manifest the dazzling truths of Islam. It is up to you to show gratitude for it and accept this invitation.

Islam today is a light hidden in a box. Or, it is a sweet-water spring covered by leaves and twigs and straw. The fair face of Islam cannot be seen. Its beauty cannot be viewed. It is the duty of Mussalams to do their utmost to show the world how lovely Islam is. They could have sacrificed their properties and their lives to this end. They have not done so. But they suffer from ignorance, rank ignorance. They ask, are not the old books enough? They know nothing about new dangers, with their ever-new challenges, which cannot be met except by new methods. Prophets and Messengers have come time after time. In the time of each, were there not old books already in use? So, take it for certain that when there is darkness in the world, heaven must send its light from above. In this very booklet I have mentioned the Quran, Chapter al- Qadr (Chapter 97). In this chapter God Almighty gives glad tidings to believers that His Revelation, His Prophet, have been sent during a night - a night of Power. Every reformer, every restorer of faith, who comes from God descends as it were from above during such a night of power. Do you know what a night of power is? Night of Power is a time when terrible darkness envelopes the world. That time - so dark it is - demands light, light to dispel darkness. It is a metaphorical expression. It is a dark time, called a dark night. It is not a night literally so. It is a time, which because of its darkness is described as a night. It begins to settle down 1,000 months after a prophet or his spiritual successor has come and gone. One thousand months is equal to an individual life span. At the end of this period human senses also come to an end. When so much time has elapsed, heaven sows the seed for the birth of one or more reformers to appear at the head of the new century. We have a further hint in the words of God "The night of power is better than one thousands months" (Holy Quran 97:4). Which means that those who are able to see the heavenly light descend during the night of power are better than the 80 year old who were not present at the time of the descent of this light. One moment of light received during this night is better than a thousand months before the night. And why? Because during this night angels of God and the Holy Spirit descend with the permission of the God of Majesty along with the reformer of the time. Not for anything, but in order that they may move willing hearts and shows them the many paths to spiritual security. They - the angels and the Holy Spirit - open the new paths and draw the curtains. Then the darkness of indifference and ignorance disappears. And instead appears the dawn of spiritual life and light.

Now O Mussalms, read and ponder over these verses. How precious in the eyes of God is the time in which - to fit into the need - God sends a reformer into the world. Will you not be grateful for finding yourselves in such a time? Will you treat with ridicule the promises of God?

And Ye who are rich among Mussalms, be sure of the message I deliver to you. It is that God has installed a Workshop to reform the people. This Workshop it is up to you to

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help with all your heart and soul and love. The Workshop with all its branches needs your help. And needs it now.

Those who would give something every month, it will be up to them to do so regularly and without reminders. Let them treat it as a duty they owe to God, dereliction of which they should not permit to themselves. Those who would give in lump sum are also welcome. But must be remembered that what is really intended is that this work should continue without interruption. Lovers of faith should therefore promise and send monthly donations, such as are within their means. And they should do so regularly by the month, unless they are prevented by some accidental circumstance. Those who have the means and feel so persuaded could send ad hoc donations in addition to the monthly donations.

And you who are my friends, my dear ones, green branches of the tree that is me who with the Mercy of God have joined me in Baiat and are ready to give your lives, your leisure, your properties in the cause: I know that you will gratefully agree to any measure of sacrifice that I propose to you. Yet I do not wish to prescribe anything of my own accord. This, because I want that your sacrifices should be your free sacrifices - not made at my behest. Who is my friend? And who is dear to me? Only he who knows me and my station. And who knows my station? Only he who believes with certainty that I have been by God and believes in the same way in which those sent by God believed in. This world here will not accept me. For, I am not of this world. But those, whose souls are akin to the next world, do and will accept me. He who withdraws from me withdraws from Him who has sent me. He who joins me joins Him from Whom I come. I hold a light in my hand. Those who come to me must receive their share of this light. But those who fall into delusions or distrust and run away from me will enter into darkness. I am the invincible fortress raised for you today. He who enters me saves himself from thieves and robbers and wild animals. But he who wishes to live at a distance from my walls runs the risk of life everywhere on all sides. Even his dead body may not survive. And who enters me? Only he who gives up evil ways and adopts the ways of virtue, who gives up crooked paths and adopts the straight path - cuts himself away from Satan and joins himself to Almighty God as one of His obedient servants. Every one who does this is of me and I am of him. And who will succeed in doing this? Only he who is helped by God to walk in the shadow of his purified self. Then it is that the fire within him cools down and he begins to advance and advance in the spiritual scale. The spirit of God lodges in him. By special divine manifestation he achieves identity of purpose with the Lord of the Worlds. His old self evaporates and he rises with a new self. A new God - His way of dealing with him being new - now comes close to him; he is already in paradise, a paradise on this earth.

Here I cannot refrain from recording and thanking God Almighty that with His grace and mercy I have not been left alone. Those who have forged a filial relationship with me and entered this fold created by God Almighty by His own Hand are imbued with a strange kind of love and devotion for me. There is nothing I have done to deserve this. God Almighty out of His own special beneficence has gifted me with such sincere spirits. First of all, I feel greatly moved to mention a spiritual brother of mine whose name like the Nur (light) of his sincerity is Nur Din (Light of the Faith). The services he is rendering in

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the cause of the spread of Islam out of his cleanly earned money make me envious. Would, that I also could render such services. How he enthuses over opportunities to serve and support the faith remind me of the Power of God: how do whatever obedience to God and His Prophet requires, at all times, with all his savings, his sinews and his resources. From my experience of him and not merely from my own trusting habit, I know this about him that, to say nothing of sacrificing riches, he will hesitate not sacrifice his life and honor for my sake. Had I agreed, he would have given up everything and come to live with me here, and come physically close to me, as he is spiritually close to me already. Out of his letters I reproduce below how far my brother Maulvi Hakim Nur-ur-Din, of Bhera, Physician to the State of Jammu, has advanced in the path of love and loyalty. The lines are here:

OUR PATRON, GUIDE AND CHIEF, ASSALAMO ALAIKUM WA RAHMATULLAHI WA BARAKATU-HU. SIR, MY PRAYER IS THAT I SHOULD EVER BE IN YOUR PRESENCE AND LEARN EVERYTHING THE REFORMER OF THE DAY HAS BEEN APPOINTED TO TEACH. IF PERMITTED, I AM READY TO RESIGN MY POST AND THEN DAY AND NIGHT REMAIN AT YOUR BECK AND CALL. OR, IF ORDERED SO, I WOULD GO AND TOUR THE WORLD AND CALL THE PEOPLE TO THE TRUE FAITH AND GO ON DOING SO UNTIL I LAY DOWN MY LIFE. MAY I BE SACRIFICED IN YOUR WAY. WHAT I HAVE IS NOT MINE, IT'S YOURS. HONORED LEADER AND GUIDE! I SAY THIS TRULY THAT IF ALL MY EARNINGS ARE SPENT IN THE PROPAGATION OF FAITH, I WOULD THINK THE END OF MY LIFE ACHIEVED. IF SUBSCRIBERS OF BARAHIN ARE RESTIVE OVER DELAY IN ITS PRINTING, ALLOW ME TO DO THIS SMALL SERVICE: LET ME PAY OFF THEIR SUBSCRIPTIONS OUT OF MY POCKET.

HONORED MENTOR AND GUIDE, THIS UNWORTHY AND HUMBLE ONE HAS ANOTHER REQUEST: IF ACCEDED TO, IT WILL BE MY GOOD FORTUNE. I REQUEST THAT THE EXPENDITURE ON THE PRINTING OF BARAHIN MAY ALL BE CHARGED TO ME. THEREAFTER RECEIPTS FROM SALES MAY BE SPENT ON YOUR NEEDS. MY REGARD FOR YOU IS SIMILAR TO THAT OF FARUQ. I AM READY TO GIVE EVERYTHING I HAVE FOR THIS CAUSE. PRAY MY END MAY BE THE END OF TRUE AND LOYAL BELIEVERS.

Maulvi Sahib's sincerity and strength, his sympathy and selflessness, transparent in words, are equally, nay more transparent in his deeds. This is evident from the devoted services he keeps rendering to the cause. He would give up everything he has, even his household effects for it. His boundless love tends to overstep his capacity. Every moment of his is given to service.

Hazrat Maulvi Sahib is highly learned in Fiqh (Religious Law), Hadith (Traditions) and Tafsir (Exegesis). He has a keen eye for philosophy and for natural science, ancient and modern. As for physic, he is a most expert physician. His private library is a unique collection of books on every branch of learning. He has imported them from all over Egypt, Arabia, Syria and Europe. He is as learned in the science and art of religious debate, as he is in other sciences. He has produced some very good books. His recent

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Tasdiq-i-Barahin-i-Ahmadiyya is more precious than rubies in the eyes of those interested in original research.

But it would be cruel to put the entire load of sacrifice on the shoulders of one selfless devotee. This load must be carried by a large group, not by individuals. As for Maulvi Sahib, it is true he is ready to part with all his belongings. Like the prophet Job he will be ready to declare, "Alone I came and alone I depart". But the duty to serve the cause devolves on the whole community. Times are dangerous and signs ominous. Foundations of Faith are shaking. The relationship between God and man is undergoing stresses and strains. It behoves good believers to think of their end. It is up to them to discover their duties. Salvation requires righteous and appropriate actions. Righteous and appropriate actions today are acts of sacrifice. Sacrifice of one's properties, one's time. Every good believer should heed the warning contained in the Holy Quran: "You will not attain to true piety - piety leading to salvation -until you expend of what you love - your wealth, your belongings". (Holy Quran 3:93)

Here I think it right to mention the names of some other sincere friends who belong to this divine fold and who are joined to me in true love. One of them is Shaikh Muhammad Husain of Muradabad, who has come from Muradabad to Qadian and is preparing copy of this writing of mine for the press. All for the sake of God. I can see the Shaikh's clean heart, as in a mirror. He is deeply devoted to me and all for the sake of God. His thoughts are centered in God, his good nature is out of the ordinary. I think of him as a bright torch for Muradabad. The light of love and sincerity that shines in him may find its way to others. The Shaikh has limited means. But he has large heart, a broad bosom. He stays with me, ready always to render any kind of service. His faith is deep, and saturated with love.

Another such friend is Hakim Fazl din of Bhera. The love, devotion, esteem, and warmth with which Hakim Sahib holds me, is impossible for me to describe. He is my true well-wisher, sympathetic and understanding. When I felt moved by God to write the present invitation, and had a revelation encouraging me to undertake the task, I mentioned it to several persons. Nobody agreed. But this dear friend - even without my mentioning the subject - moved me to write this and donated a hundred rupees towards its printing etc. His spiritual insight is unusual. His wish coincided with the wish of God. His method is the method of a silent service. Hundreds of rupees he has donated in secret. Only to earn the pleasure and approval of God. May God reward him exceedingly!

Among such friends is another dear brother Mirza Azim Beg, Chief of Samana, State Patella, whose separation from us has cast a gloom over us and who now enjoys in the Hereafter the Mercy and Forgiveness of God. He died on 2 Rabi ul Sani 1308 A.H. "We live for Allah and to Him we all return". Our eye is wet and our heart is grieved and for his separation we are in mourning.

What tremendous affection Mirza Sahib had for me and how he wanted to sacrifice himself for my sake, I have no words to describe. His premature death has struck me with grief such as I have not experienced over anybody's death in the past many years. He has

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preceded us, so he is our leader. We did not know and were hardly expecting but he went away from us without a warning. While we live, the grief of his separation will be with us.

Memory of him is saddening and the sorrow suffocating, painful. The heart grieves and tears keep running from the eyes. He was full of love and daring in its demonstration. I do not know if he ever dreamed of anything else. Mirza sahib was a man of small means, but where faith was concerned he cared less for riches than for dust. His intelligent mind was quick to perceive subtle religious truths. Belief-charged with love, he held about his humble one, could be described as a miracle. God's special grace and gift. It pleased me always to see him. It was like seeing a garden full of fruit and flowers. He left behind his dependents, an infant son among them, without any apparent support. Almighty God! Thou be their support and their Help, and inspire my other friends to come forward and show practical sympathy with the bereaved.

I have mentioned a few names. There are other friends who have joined me and also serve with the same kind of sincerity. I hope Insha Allah to write about them separately on another occasion. For the time being, only so much.

It seems proper that I should make clear that all who have joined me in Baiat are not deserving of praise. Not yet. Some among them seem like dry twigs of a tree. These, my God, my Master will cut off from me and throw away as fuel wood. There are others who showed devotion and sincerity in the beginning, but who now seem indifferent. They have lost the warmth and enthusiasm of true followers. Like Bal'am, adapts in intrigue and false poses. Or, like decayed teeth, waiting to be extracted and trampled under foot. They have tired and become corrupted by this vain world. I can tell you - they will soon be separated from me. Excepting such among them as God chooses to save anew with His own Hand. There are those of course whom God has given over to me permanently. They are the green twigs of the tree that is me. I will write about them Insha Allah on some other occasion.

I may also, while I am on this subject, remove the misconception of some rich men who boast of their generosity and their devotion to the Faith, but who spend not on a proper occasion, for a proper cause. They say they wait for a true man of God come from Him to promote the Faith. Should such a man come they would come forward to help and be sacrificed to him. But alas (they say) no such man has come. Only charlatans and cheats where ever you look. To such I say, know it for certain that a man has come to promote the cause of Faith but you recognize him not. He is the one here before you, speaking to you. Your eyes are hooded heavily. If you care for truth, it is not difficult to test a man who claims to have been spoken to by God. Come and live with him for 2-3 weeks. If God wills you will see with your own eyes something of the blessings of God, of divine revelation, that keep raining on him. Come and see for yourselves. He who seeks finds, he who knocks hast the door opened. If you sit away blindfolded in a dark closed room and still complain you cannot see the sun, it will be vain, utterly vain, on your part. Fool, open the door of your room, remove the hood from your eyes, that you may not only see the sun but also become illumined by it.

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There are some who think that founding associations and opening schools is enough to promote the interests of Faith. But they know not what faith really is, what men have been made for and how and with what means they can attain to the objects for which they came into this world. Let them know that the ultimate object of our life in this world is to establish a true and real relationship with God. Such as would release us from all selfish relations and take us to the spring of salvation. Such contact with God and such certainty of conviction cannot come of man-made institutions. Human devices and philosophies are of no avail. The light you need descends from heaven on this earth in time of darkness through His chosen servants. He who comes from heaven, only he will lead you to heaven. Therefore, ye men, who live in pits of darkness, steeped in doubts and delusions, slaves of your selfish desires, think not that profession of outward practices are enough. Nor that your own devices, your schools, your institutions will make for happiness, for salvation and success. These things are useful and can serve as first steps, but they are far, far away from our real objective. These devices may spread some learning, some culture, some sharpness of understanding, some knowledge of the art of debate, of dialectic, some graduates in modern education. Over a long time perhaps the result of such acquisitions may benefit ultimate objectives. But we cannot afford to wait. Before the potion reaches from Iraq, the snake bite may finish its victim! Wake up, therefore, and become alert. Lest you stumble. Lest when you depart from this world you may be without faith, without an awareness of your God. Know it for certain that properties in the Hereafter does not depend on the acquisition of conventional sciences and culture. We need beside the Light from Heaven to remove the dirt of doubt, of lack of conviction. It is this light which cools selfish desires, draws men to the true love of God, and creates true obedience and true submission to Him. Consult your conscience. You will be told that satisfaction and peace which make for spiritual transformation, you do not possess. Not yet. Pity, therefore, that you enthuse so much over conventional devices, over education in arts and sciences. Not a fraction of this enthusiasm for the heavenly message, the heavenly scheme! Your life is devoted wholly to things which have little relationship with things of the spirit. If there is any such relationship it is insignificant, far short of the true ultimate objective. If you have the knowledge and the understanding necessary for a clear perception of the ultimate objective, you will not rest until you have attained to this objective.

O people! know that you have been created so that you should know your Creator, your God whom you should worship, know, love, and obey. You must, in word and deed, show that you are aware of this, the ultimate and final purpose of your creation. Until you do so, you remain remote, very remote, from true salvation. If you turn your minds inward and look justly, you can be your own witnesses. Is it not true that it is not God but this world that you worship. A huge idol, made of this world, is before your mind's eye, always, every moment of your lives. And this idol you worship. One thousand prostrations or more you make every second. All your precious time is given over to the affairs of this world. Hardly any time for anything else. Does it ever occur to you what the end of all this is? Are you just? Are you straight and truthful, God fearing? Honest? Humble? The way the Quran wants you to be? Year after year you never think of your

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God, of what you owe to Him. It is but true you have little concern with Him, the Ultimate Sustainer of all Existence. How often do you think of Him? Or mention Him?

Now you will quarrel and argue cleverly and say it is not so. But the law of nature, the law of God, belies you. The law tells you that the faithful are distinguished by certain signs which you do not possess. In your mundane affairs you show your understanding, your wisdom. But all your ability, your astute thinking ends where problems of this world end. Your wisdom is never applied to problems of the Hereafter, the appointed ultimate abode of all spirits. You are happy and satisfied with this life. As if this life is for ever and ever. You think not once of the life to come, the joys of which are true joys, joys everlasting. What misfortune this! You think not of, are in fact completely blind to, the most important concern of life. You are engrossed day and night in affairs with only passing significance. You know too well the moment will come on you as on others which will put an end to this life and all your plans for this life. But how insensitive are you!

Knowing all this, you devote your time and energy only to things of this world! And your plans are pursued not with clean methods always. They include lying and cheating and violence and murder and so on. With your shameful crimes you think you have no need of any light from Heaven. Nay, you hate the very idea of it. You treat with contempt this Message from Heaven. When you happen to mention it you do so with pride writ large on your face. Still you ask for proof that this movement is from God. I have answered this question. The answer is Judge the tree by its fruit, the sun by its light.

I have delivered the Message to you. It is up to you to accept or reject, to heed or not heed what I say.