



A Short Story
Mirza & Yalesh

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- You may know that Yalesh is the God of Mirza.

the Messiah, son of Mary, so that thou mightst warn a people whose forbears have not been warned and so that thou mightst call another people. It may be that Allah will bring about friendship between you and those who are your enemies. We are aware of the matter and We know. All praise belongs to Allah, Who has bestowed upon you a good descent and provided you with good relations by marriage. Recall My bounty for you have seen My Khadeejah. This is of the mercy of thy Lord. He will perfect His favour unto you so that it should be a sign for the believers. You are with Me and I am with you, O Ibrahim. You are a bright and decisive sign. Allah will show His path through you. You are the one who is ever-watchful of his soul. You are a manifestation of the Ever-Living. You are the beginning of the affair from Me. You are from Our water and they are from filth. When the two hosts meet I shall stand with My Messenger and angels will help him. I am the Gracious One, the Lord of Glory, the High. He does not speak out of his own desire, it is all revelation vouchsafed to him. I desired to appoint a vicegerent and created Adam. To Allah belongs all authority before and after. O My servant, be not afraid. Do you not see that We are diminishing the earth from its borders? Do you not know that Allah has power over all things? (Arba'een, No. 2, pp. 31-36).

(Arabic): By thy Lord, they will not truly believe until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission (Al-Hakam, Vol. IV, No. 30, August 24, 1900, p. 10).

In the Tohfa Golarvia, the Promised Messiah has set forth many fine points and insights. He has received a revelation concerning it (Arabic): Pray: Lord bestow upon me an increase of knowledge (Al-Hakam, Vol. IV, No. 32, September 10, 1906, p. 10).

While he was suffering from headache yesterday, the Promised Messiah repeatedly received the revelation (Arabic): I shall come to thee suddenly with the wealthy (Letter of Maulvi Abdul Karim, dated September 8, 1900 set out in Al-Hakam, Vol. X, No. 35, October 10, 1906, p. 10).

While I was engaged upon the compilation of this book, I received the revelation (Urdu): Yalesh—is the name of God Himself. This is a new word which is not found in this form in

the Ouran or hadith or in any dictionary. It has been disclosed to me that it connotes ya la shareek (O Thou without an associate). The purpose of this revelation is that no human being possesses a quality or a name or performs any action which is peculiar to Him and is not to be found in any other. That is why the qualities and the miracles of a Prophet are displayed, by way of reflection, by certain of his followers who have a special spiritual relationship with him, lest the ignorant ones should hold a Prophet to be without an associate. To call a Prophet Yalesh would amount to disbelief (Tohfa Golarviyya, p. 69, footnote).

When the Anti-Christ is destroyed there will be no Anti-Christ thereafter till the Judgment Day. This is a determination by the All-Wise, All-Knowing. This is an intimation from our Glorious Lord and good news from Allah, the Compassionate and the Merciful (Tohfa Golarvia p. 89).

God Almighty has informed me that all these ahadith which are relied upon by my opponents suffer from perversion of text or meaning or have been fabricated (Zameema Tohfa Golarvia, p. 10, footnote).

(a) On one occasion I saw in a vision a person well versed in Sanskrit who was a great believer in Krishna. He was standing before me and addressed the following words to me (Hindi): O slayer of swine and protector of cows, thy praise is set out in the Gita. I understood therefrom that the whole world whether Hindu, Muslim or Christian, is waiting for a slayer of swine, protector of cows who has been described in their own words and languages and all are agreed that this is the time of his advent. I possess both these qualities. Among the Hindus it has been proclaimed from ancient times that the subject of these prophecies would appear in the Aryavart, that is to say in India. Those prophecies also set out names of places of his habitat but they are all metaphoric, subject to interpretation (Tohfa Golarvia, p. 130, footnote).

(b) Among other revelations concerning myself I also received the revelation (Hindi): O Krishna, slayer of swine and protector of cows, thy praise is recorded in the Gita (Lecture Sialkot, p. 34).

(a) God Almighty has disclosed to me repeatedly in my visions that a person of the name of Krishna, who appeared among the Aryas, was a chosen one of God and was a Prophet.

- But the secret is that Yalesh was also working as a part-time postman for the Queen Victoria !

I do not know whether this means that soon there will be rain or there will be the rain of mercy and help and victory on our community in fulfilment of the revelation of September 13, 1899: A title of honour, a title of honour. For you there is a title of honour. A great sign will appear with it; or both might happen. My dream is true and will be fulfilled and one of these two contingencies will happen. That is to say, either there will be merciful rain from the sky for the creatures of God Almighty or some extraordinary sign of spiritual help and victory will appear. But it will be a sign and nothing common (Al-Hakam Vol. III No. 36 October 10, 1899 p. 7).

On September 19, 1899, God Almighty addressed me and revealed His words to me (Arabic): We shall produce for thee spring harvests, O Ibrahim.

Spring harvests comprise wheat, barley, and food grains etc. Thus it does not appear that this revelation, will be literally fulfilled, for the days for the sowing of the spring harvest are almost over. I, therefore, construe it as a reassurance: Why need you worry, you will gather many harvests, that is to say: We shall make all provision for thee (Zameema Taryaq-ul-Qulub No. 4 p. 2 footnote. Announcement of October 22, 1899).

I have received another revelation on October 4, 1899 which is allegoric (Urdu): Thanks from the Empress of India.

This is very surprising for I am a person living a retired life and disinclined towards rendering any service which might be acceptable and indeed consider myself as dead before my death. Then what occasion can there be for thanking me? Such revelations are allegoric till God Himself makes their meaning manifest (Zameema Taryaq-ul-Qulub No. 4 p. 2 footnote. Announcement of October 22, 1899).

In a dream that I saw on October 20, 1899, I saw a boy whose name was Aziz and his father's name began with Sultan. That boy was brought before me and was seated before me. I noticed that he was slim of body and had a fair complexion.

Aziz means one who is honoured; and Sultan, who in the dream was understood to be the boy's father, means a conclusive reason or argument such as is self-evident and carries its appeal to the hearts on account of its shining brightness. Sultan derives its meaning from authority and is not applied to every kind of argument but only to such a one as takes possession of

- No body knows what Yalesh wishes; all what we know is that Mirza was the purpose of his God.

When steadfastness is lost a person leans towards sin. Thus cowardice is satanic and the water of righteous doctrine and pure conduct is from God Almighty. When a child is conceived, if it is fortunate and destined to be righteous it is taken under the protection of the holy spirit and if it is unfortunate and is destined to be vicious it is under the shadow of Satan and Satan has a part in it. Metaphorically it is called the progeny of Satan and those who belong to God, they have, in earlier scriptures, been metaphorically called sons of God (Anjam Atham, p. 56 footnote).

The revelation: The line of thy enemy shall be cut off; was vouchsafed to me when a convert to Islam from Hinduism of the name of Sa'adullah had sent me a poem full of vile abuse. He had used in it terms which cannot be used by a person unless he is vicious by nature and has a corrupt heart. This revelation was vouchsafed when I read his announcement and his pamphlet. If the revelation concerning this vile person is not fulfilled and he does not die frustrated, humiliated, and disgraced then it might be concluded that I am not from God (Anjam Atham pp. 58-59 footnote).

It has been put in my mind that I should write this book in Arabic and translate it into Persian and should thus take its readers through green meadows and should propagate my message in Islamic tongues so that it should be a perfect propagation for seekers after truth (Anjam Atham pp. 74-75).

Revelation (Arabic): O My Ahmad, you are My purpose and you are with Me. Allah praises you from His Throne (Anjam Atham p. 77).

Revelation (Arabic): You are the Isa whose time shall not be wasted. A jewel like thee is not wasted. The champion of Allah in the mantles of the Prophets (Anjam Atham p. 77).

Revelation (Arabic): I am sending thee to a disorderly people. I shall make thee a leader of men. I appoint thee a Khalifa with honour as has been My way with the earlier people (Anjam Atham p. 79).

Revelation (Arabic): You certainly are the Messiah, son of Mary, from Me; and you have been sent so that the promise made aforetime by your Lord of Honour may be fulfilled. His promise is bound to be fulfilled. He is the Truest of the true (Anjam Atham p. 80).

- Mirza is like the Throne of his God; he is equal to the unity and the uniqueness of his God. His God preferred him over everything else. Why not ! Mirza is the best messenger according to Yalesh; Mirza is like the son of his God.

You are blessed in this world and in the hereafter. The disorders of people and His blessings.

(Persian): Tread joyfully that your time has approached and the feet of the Muslims have been planted firmly on a high tower. (Urdu): Holy is Muhammad, the chosen one, Chief of all the Prophets. God will set right all your affairs and will bestow upon you all that you desire. The Lord of hosts will direct His attention to this. The purpose of this sign is to establish that the Holy Quran is the Book of God and the words of My mouth.

(Arabic): O Isa, I shall cause thee to die and shall raise thee towards Me and shall place those who follow thee above those who disbelieve, till the Day of Judgment; a group from among the first and a group from among the last. (Urdu): I shall demonstrate My flash and shall raise thee through My Power. A warner came to the world and the world did not accept him but God will accept him and will establish his truth with powerful assaults.

(Arabic): You are to Me like My Unity and My Uniqueness. The time is approaching when you will be helped and will be known among people. You are to Me like My Throne. You are to Me like My son. You have a standing with Me of which the people have no knowledge. We are your guardian in this world and in the hereafter. When you are angry, I am angry; and when you love, I love. He who is at enmity with a friend of Mine is challenged by Me to battle. I shall stand with My Messenger, and shall rebuke the one who rebukes him and shall bestow upon thee that which shall last for ever. Prosperity will come to thee. Peace on Ibrahim. We have made him a friend and have delivered him from sorrow. We are unique in this. Then follow him in all respects. We have sent it down close to Qadian. With truth have We sent it down and with truth it has descended. Allah and His Messenger have been proved right. Allah's decree was bound to be fulfilled. All praise to Allah, Who has made you Messiah son of Mary. He is not accountable for that which He does, but they are accountable. Allah has preferred you over everything (Urdu): Many thrones have descended from heaven but your throne has been placed above all others.

(Arabic): They desire to put out the light of Allah. Take note, surely the party of Allah shall prevail. Be not afraid,

- But do not misunderstand Yalesh; Mirza is like the son of his God since he only became pure like a God !

Revelation (Urdu): Holy Muhammad Mustafa, the Chief of the Prophets. (Persian): My signs have been illumined. (Urdu): That will be a day greatly blest. A warner came into the world, but the world did not accept him. God will accept him and will make his truth manifest by powerful assaults. Amen (Arba'een, No. 3, p. 38).

A friend of mine has raised a point with me that verses 45-48 of Chapter 69 of the Holy Quran: If he had fabricated any saying and attributed it to Us, We would surely have seized him by the right hand, and then surely We would have severed his large artery, and not one of you could have kept Us from it; were special to the Holy Prophet and were not applicable in the case of any other claimant of revelation. I explained my point of view to him and the same night in the context of my discussion with him I received the revelation (Arabic): Tell them: The true guidance is the guidance of Allah; meaning that the connotation of these verses which had been disclosed to me by Allah is the correct one (Arba'een, No. 4, pp. 5-7).

I have received the book of Munshi Ilahi Bakhsh, accountant, entitled: Asai Musa, in which he has attacked me and has also attacked some of my true and holy prophecies. When I had looked through that book and had put it aside, I received the revelation (Arabic): They desire to see thy menstruation and Allah desires to show thee His perpetual favours. You are to Me in the status of My progeny. Allah is your friend and your Lord. We said to the fire: Cool down, Allah is with the righteous and with those who carry out their duty to the utmost.

The meaning of these revelations is that my enemies are seeking to discover impurity and filth and vileness in me, but God desires to exhibit His continuous favours unto me. They cannot find in me any matter resembling menstruation for God has converted through holy changes that matter into a handsome boy and that handsome boy has the status of a son in the estimation of Allah, meaning that though a child is nourished and developed through menstruation yet the child itself is not impure like menstruation. God has affirmed that I had developed from the state of impurity which is part of human nature into purity and that it is folly on the part of my opponents to seek impurity in me because I have become a pure-child by the hand of Allah and like a son in His estimation.

- Mirza is a moon compared to the sun, his God. Nonetheless, his God is also a moon compared to the sun, Mirza. No hard feeling, Mirza is from God, and God is from Mirza.

is with those who are righteous and do their duty to the utmost. Those who have believed stand firmly on truth in the estimation of their Lord. Peace is the word from the Merciful Lord. Step forward today, O guilty ones (Al-Wasiyyat p. 16-17).

God has inclined my mind towards the idea that for burial in the graveyard some conditions should be prescribed and only those should be admissible for burial who comply with them in truth and full righteousness. There are three conditions which must be complied with by everyone. The first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his capacity. The second condition is that he who desires to be buried therein should make a testamentary disposition that one tenth of his property shall, under the directions of the Movement, be devoted to the propagation of Islam and the carrying out of the teachings of the Quran. It will be open to every righteous person whose faith is perfect to provide for this purpose in his will more than one tenth, but it shall not be less.

The third condition is that every such person shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to an innovation in the faith. He should be a true and sincere Muslim (Al-Wasiyyat p. 16-19).

There is an exception in my case and in the case of my wife and children. All other, men and women, must comply with these conditions; and whoever objects will be accounted a hypocrite (Al-Wasiyyat p. 25).

Revelation (Arabic): Proclaim the bounty of thy Lord (Al-Hakam Vol. IX, No. 45, Dec. 24, 1905, p. 1).

Revelation (Arabic): O Moon, O Sun, you are from Me and I am from you. We give you good news of a boy who will be an addition for you, an addition from Myself (Al-Hakam Vol. X, No. 1, Jan. 10, 1905, p. 1).

In this revelation God Almighty has first called me: Moon; being Himself the sun. This means that 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 named Me: Sun; being Himself the moon. This means that He will demonstrate His majestic light through me. He was hidden and will manifest Himself through me. The world was not aware of His Bright-

- Yes, Mirza is from Yalesh, but Yalesh is also from Mirza. Why not ! Yalesh was hidden and needed someone to find him.

Revelation (Urdu): He has been named Ghaus Muhammad (Diary of the Promised Messiah p. 44).

Before the Dawn service, I saw in my dream that I was standing in my room in my house and noticed that a woman was sitting outside. She appeared to be opposed to me and was in a very bad condition. Her hair had been cut with a pair of scissors. She had no ornaments and her general condition was repulsive. She had wrapped a soiled piece of cloth round her head like a turban. I was averse to speaking to her. It was the time of the Afternoon service. I hastened to leave for the mosque so that she should not have an opportunity of talking to me. I carried my turban in my hand and covered myself with a red shawl and emerged from my room. When I passed near her, I said, or I heard a voice from heaven say (Arabic): The curse of Allah be upon the liars; and then the revelation came (Urdu): She has been afflicted, has been afflicted. I noticed that she was sitting in great humiliation like a leper (Al-Hakam Vol. IX, No. 22, June 24, 1904, p. 1).

Four of our people fell very seriously ill when we were living in the garden and concerning one of them, I received the revelation (Urdu): God had not designed his recovery. These are manifestations of self-sufficiency. Miracle of the Messiah. This means that his death had been, as it were, finally decreed but that it was a miracle of the Promised Messiah that God bestowed healing on him. A final decree is not liable to change but some decrees appear final yet are changed through the perfect attention of one who is a recipient of blessings and is conversant with the mysteries and the glory of Allah (Al-Hakam Vol. IX, No. 22, June 24, 1905, p. 2).

Revelation (Arabic): Make haste, make haste.

You are to Me like My Throne. You have a standing with Me of which the people have no knowledge. Blessings from the Throne to the earth. You are from Me and I am from you (Diary of the Promised Messiah p. 45).

Revelation (Arabic): I am with the Gracious One in all circumstances, in death, and in survival (Diary of the Promised Messiah p. 45).

I saw in a dream that something scintillating had come out of a large river as if the river was making an offering to me. I took it and it turned out to be a cap which I put on my head.

Thereafter, the river made another present to me in the form of a robe which I also accepted.

River signifies a sovereign or an eminent personage or one possessing great knowledge and high accomplishments. His making an offering means that he will become a follower or will perform some service or will turn to me for some purpose of his own. Allah knows best (Al-Hakam Vol. IX, No. 24, July 10, 1905, p. 11).

Revelation (Urdu): The gate of the spiritual world has been opened for you. (Arabic): Your sight is very sharp today (Badr Vol. I, No. 15, July 13, 1905, p. 2).

Revelation (Arabic): I was a hidden treasure and I liked to be known.

This is a manifestation of Divine attributes. A particular attribute is manifested at one time and remains hidden at other times. When owing to the passage of time people lose their insight of God, Allah creates someone through whom His recognition spreads in the world. But at a time when He is hidden, the worship of worshippers and the piety of the pious remain incomplete and without result. This revelation is set out in Braheen Ahmadiyya also, but it seems that again there is an occasion for its manifestation. That is why it has been repeated (Badr Vol. I, No. 17, July 27, 1905, p. 2).

Today God Almighty has given me another name which I had never heard before. In a light slumber, I received the revelation Muhammad Mufleh (Al-Hakam Vol. IX, No. 27, July 31, 1905, p. 3).

Revelation (Arabic): I am the Gracious One. I decree what I will (Diary of the Promised Messiah p. 45).

I saw in my dream an envelope containing some *pice*, some of which had fallen out of it. Then the revelation came (Urdu): My name flashed for thee.

Before this revelation came I had seen some *pice* in my dream, which indicated some dispute or sorrow. But the revelation shows clearly that some sign will appear whereby God Almighty will manifest for people His name and His existence. (Al-Hakam Vol. IX, No. 28, Aug. 10, 1905, p. 3).

Revelation (Arabic): Isa and those with him are worried (Al-Hakam Vol. IX, No. 30, Aug. 24, 1905, p. 1).

I saw in my dream that there was something wrapped up in a sheet. Someone said: You might take this. I saw that there

- Yalesh was not only hidden, he also did not know where Mirza is !

It was then that I asked him: Sir, where did these red drops fall from? He tried to put me off; but on my persisting he related the whole incident as he has set out in detail in his books. But before he did this he expounded to me in detail the question of beholding God Almighty and the external materialization of elements observed in a vision. In this context he drew upon the writings of Mohyuddin Ibn Arabi and I comprehended how perfect individuals might be vouchsafed a vision of divine attributes of Beauty and Majesty personified.

Then he asked me: Did any drop fall on your clothes? I looked at my clothes and answered: There is no drop on my clothes. He asked me to look at my cap which was of white muslin. I took off my cap and looked at it and saw that there was a stain on it also and I felt very happy that a drop of the divine ink had fallen on me too. I begged Hazrat Aqdas to bestow his shirt upon me and when I persisted in my demand, he agreed on the condition that I should give a direction in my will that on my death it should be buried along with me; for his hesitation in bestowing it upon me was due to his apprehension that after the death of both of us people might convert it into an object of worship; and he gave it to me after a good deal of discussion between us. It is still with me and bears the red stains exactly as they were on the day Hazrat Aqdas had the vision.

This is my true witness. If I had lied I would be subject to the curse pronounced upon liars. I affirm in the name of Allah that whatever I have stated is the truth. If I have lied I call down upon myself the curse and wrath of Allah, Abdullah of Sannaur.

As this sign was shown in view of the opposition of Aryas I consider that it presaged the assassination of Pandit Lekhram and it also had reference to the plague (Naseem-i-Da'awat p. 60).

I saw in a dream that I was present in Allah's court and was awaiting the hearing of my case. Then the revelation came (Arabic): Wait a while, O Mirza, I shall soon be free. Again I saw that I had gone to court and God Almighty was presiding over the court like a judge and that a reader was holding a file in his hand which he presented to the judge. On looking into the file the judge inquired: Is Mirza present? I saw a chair near the judge and He pointed to it indicating that I should sit down

in it. On this I woke up (Al-Hakam Vol. VII No. 5 Feb. 7, 1903 p. 14).

I received a revelation (Urdu) concerning Mirza Imam-ud-Din and Niazm-ud-Din, that within thirty-one months they would encounter a great misfortune, which I understood to mean that a man or a woman from among their close relatives would die which would occasion great sorrow to them. This would happen within thirty-one months from today which is the 5th of August 1885 (Announcement of Mar. 20, 1888, Tableegh Risalat Vol. I).

In the middle of the 31st month the daughter of Mirza Nizam-ud-Din, niece of Mirza Imam-ud-Din, aged twenty-five years died leaving her surviving a small child (Announcement of Mar. 20, 1888. Tableegh Risalat Vol. I p. 102).

About fourteen years back I saw that my wife had given birth to a fourth son and I also saw his *aqeeqa* was performed on a Monday.

When I saw this dream I had no son from this wife and yet I had seen in my dream that I had four sons who were present before me and that the *aqeeqa* of the youngest was performed on Monday.

When my fourth son Mubarak Ahmad was born this dream had escaped my memory and Sunday was fixed for his *aqeeqa*. But by God's design difficulties arose so that the *aqeeqa* could not be performed that day and was per force postponed to Monday and then I recalled that fourteen years earlier I had seen a dream that a fourth son would be born to me and his *aqeeqa* would be performed on Monday. All the anxiety was then turned into joy observing how God Almighty had fulfilled His own word. We had strained every nerve to perform the *aqeeqa* on Sunday but had been helpless and the *aqeeqa* was performed on Monday. This was a grand prophecy that four sons would be born during this period of fourteen years and the *aqeeqa* of the fourth would be performed on Monday. A person would not know that he would survive long enough to have four sons. These are the doings of God. It is a pity that our people see these signs and shut their eyes to them (Letter dated June 27, 1899 addressed to Seth Abdur-Rahman of Madras. Maktoobat Ahmadiyya Vol. V part I pp. 26-27).

Fourteen years ago I had seen in a dream that I would have four sons and that the *aqeeqa* of the fourth would be

- But although he was usually hidden, sometimes Yalesh appeared to Mirza in a shape of a Human being !

Revelation (Arabic): Fourteen wild beasts; (or perhaps it was): We have caused to die fourteen wild beasts (Diary of the Promised Messiah p. 7 and Haqeeqat-ul-Wahi p. 105).

I received a revelation but can recall only its last few words. I have forgotten the rest. The last words were (Arabic): There is good for the whole world in it; and its Urdu translation was also revealed (Badr Vol. II, No. 16, May 8, 1903 p. 122).

I saw a warning dream which stopped in the middle. I saw that someone was sitting in an open space and said (Urdu): An Ox will be slaughtered here; but nothing of the kind happened and thereafter I received a revelation, which has escaped my memory (Al-Hakam Vol. VII No. 17, May 10, 1903 p. 13).

I saw God Almighty personified as a human being in a vision. He put His arm round my neck and said (Punjabi): If you will be devoted to Me, the whole world will be yours (Al-Hakam Vol. VII, No. 17, May 10, 1903, p. 14).

On two occasions Punjabi half-verses have been communicated to me. I have just described one occasion and the other was that I saw a huge plain in which a person completely devoted to God was advancing towards me. When he arrived close to me, he recited a Punjabi half verse: A saint is recognised by the shining of Divine love on his countenance (Badr Vol. II, No. 16, May 8, 1903 p. 123, footnote).

Some days back, I was praying for the restoration to health of people who were ill. It seems that I made a special supplication for someone and saw that the person stood up and then the revelation came (Urdu): Signs of health; but there was no indication whatsoever of the person concerned (Al-Hakam Vol. VII, No. 17, May 10, 1903 p. 13).

On May 13, Mahmud's mother (my wife) was ill with high fever. I received the revelation (Urdu): Joy and gladness. Before evening she was restored to good health (Diary of the Promised Messiah p. 8).

Revelation (Persian): The end of an ignorant one is hell, for an ignorant one seldom comes to a good end (Badr Vol. II, No. 23, June 7, 1906).

I heard someone say (Urdu): Our friends have passed on and we too (Diary of the Promised Messiah p. 8).

- One day, the hidden Yalesh signed some papers for Mirza, but unfortunately, Yalesh mistakenly polluted the clothes of his Mirza.

representative Brahamos and Aryas and the followers of nature and the Muslim divines. This plan has not been adopted of my own initiative but has been permitted by the Almighty Master and I have been assured through revelation that if those to whom this letter is addressed will not respond to the truth, they will be held guilty and will be confounded and rendered helpless (Printed letter March 8, 1885 Tabligh Risalat Vol. I p. 11).

Just now I have seen in a dream that I was confronted with some difficulty and have supplicated: To Allah we belong and to Him shall we return. Someone on behalf of government was interrogating me and I asked him: Will they imprison me or put me to death? His reply was somewhat to the effect that it had been arranged that I should be pulled down. I said: I am under the control of God Almighty. I will sit where He will direct me to sit and I will stand where He directs me to stand and then the revelation came to me (Arabic): The eminent ones of Syria and the servants of Allah from among the Arabs are supplicating on thy behalf. I do not know the import of this nor do I know when or how it might come to pass. Allah knows best (Letter dated April 6, 1885 Maktoobat Ahmadiyya Vol. I p. 86).

On one occasion I saw in a vision that I had written certain divine decrees setting out events in the future and then presented the paper to God Almighty for His signature. It should be remembered that in visions and true dreams it sometimes happens that some divine attribute of beauty or majesty is beheld in the form of a human being and the person seeing the vision imagines that that is a manifestation of God Almighty. Such an experience is well known to seers and is recognized and cannot be denied by those who are familiar with these matters. In my vision I presented the document containing divine decrees to the form which was a manifestation of an attribute of beauty of God Almighty for His attestation. He was in the form of a Ruler. He dipped His pen in red ink and first flicked it in my direction and with the rest of the red ink which remained at the point of the pen He put His signature to the document. Thereupon the vision came to an end and when I opened my eyes I saw several red drops falling on my clothes and two or three of them also fell on the cap of one Abdullah of Sannaur in Patiala State who was at the time sitting close to me. Thus the red ink which was part of the vision materialized

externally and became visible. Many other such manifestations have been witnessed which it would be too long to relate (Suraah Chashm Arya pp. 131-132 footnote).

Maulvi Abdullah of Sannaur had the following statement published in Al-fazal Vol. No. 24 Sept. 25, 1916:—

It was the month of Ramadhan on the 27th day of which being Friday I had the honour of being in attendance upon the blessed presence. After the dawn service Hazrat Aqdas (The Promised Messiah) as was his wont, retired into the room next to the Mosque and lay down on a cot. Sitting near him this humble one started massaging his feet as usual. This continued till the sun came out and the chamber was lit up.

Hazrat Aqdas was lying on his side and his forearm covered his face. I was thinking with great joy how fortunate I was and what a blessed opportunity had been afforded to me by Allah, hallowed be His name. It was the blessed month of Ramadhan and it was the blessed 27th day and a blessed Friday and I was in the company of a blessed personage. I thought to myself how many blessings are today combined for me; it would not be strange if God Almighty were to show me some sign of Hazrat Aqdas. I was deep in these delightful thoughts as I was massaging his foot near the ankle when suddenly I perceived a slight trembling of his body, whereupon he removed his forearm from his face and looked at me. His eyes were wet and were possibly running with tears. He covered up his face again and continued in that posture. When I looked at his ankle I noticed a red drop which was round and had not spread out. I put the tip of my forefinger on the drop and it spread out and stained my finger also. I was surprised and the verse passed through my mind: The colouring of Allah and who is better than Allah in the matter of colouring (2.139)? Then I thought that if this was Allah's colouring may be it had a fragrance. I smelt my finger but there was no fragrance. Then I turned my attention towards massaging his back and observed a few red wet stains on his shirt which made me wonder, and I got up and examined the whole chamber but did not find any red stain anywhere else. Then puzzled I reverted to my position and started massaging his feet again. In a short while he sat up and then entered the mosque where I continued to massage his back.

- But no need to search for the hidden Yalesh, Mirza himself is the manifestation of his God !

and even its flowers. It was not like any of the trees of this world. I was eating its fruit and flowers when I woke up.

I consider that Mir Nasir Nawab means God, the Helper, and the meaning of the dream is that God will help in some extraordinary way (Al-Hakam, Vol. X, No. 9, March 17, 1906, p. 1).

In a light slumber I was shown a paper by God Almighty, on which was written (Arabic): These are signs in support of the clear Book; meaning that these signs will prove the truth of the Holy Quran (Tajalleyat-i-Ilahiyya p. 2, footnote).

Revelation (Arabic): You are Salman and from me, O blessed one.

This was said by the Holy Prophet, on whom be the peace and blessings of Allah, on one occasion when he put his hand on the shoulder of one of his companions, whose name was Salman and who was a Persian (Al-Hakam, Vol. X, No. 9, March 17, 1906, p. 1).

I saw in my dream that the Holy Prophet, on whom be the peace and blessings of Allah, said: You are Salman and from me, O blessed one (Review of Religions, March 1906, p. 162).

Revelation (Urdu): I shall flash this sign five times; meaning that the sign of the earthquake will be manifested five times. (Tajalleyat-i-Ilahiyya p. 1).

Yesterday I was repeating the immediately preceding revelation when the following Persian verse was breathed into my soul: Do not undervalue his rank, for Prophets have taken pride in his epoch (Tajalleyat-i-Ilahiyya p. 4).

This morning I received the revelation (Urdu): God is about to appear. (Arabic): You are to Me like My manifestation. This is the promise of Allah and Allah's promise does not change.

This means that through these five earthquakes God will manifest Himself and God is pleased to say that I am like His manifestation. It is God's promise that He will manifest Himself through five earthquakes and this promise is bound to be fulfilled (Tajalleyat-i-Ilahiyya p. 13).

Jesus son of Mary has been so glorified that four hundred million people worship him and monarchs bow down to him. I have supplicated that I should not become a subject of deification like Jesus and I am sure that God Almighty will so ordain. But He has repeatedly told me that He will glorify me

- He is also the Spirit of Yalesh, his God.

device but God Almighty will not let them succeed. On the contrary the majesty of truth shall be established. (Al-Hakam, Vol. XI, No. 43, November 30, 1907, p. 11.)

On one occasion I was shown in a vision some books of eminent physicians and research scholars which comprised the fundamental principles of medicine. Among them was the book of the physician Qarshi; and it was conveyed to me that these books were a commentary on the Holy Quran. When I examined the Holy Quran from the point of view of those books, I discovered in it the fundamental principles set out in those books treated in an exalted way. (Chashma-i-Ma'arifat p. 95.)

Revelation (Arabic): You are to Me like the star of piercing brightness which falls upon Satan. That which they have wrought is but a magician's trick, and a magician shall not thrive come whence he may. You are to Me like My Spirit. You are to Me like the star of piercing brightness which falls upon Satan. Truth has arrived and falsehood has vanished away. (Al-Hakam, Vol. XI, No. 44, December 10, 1907, p. 8.)

When I had finished writing my address, I received the Revelation (Arabic): That which they have wrought is but a magician's trick, and a magician shall not thrive come whence he may. You are to Me like the star of piercing brightness which falls upon Satan. (Chashma-i-Ma'arifat, p. 90.)

Revelation (Arabic): I am with you and with the members of your family. I shall bear your burden. (Urdu): I am with you and with all your dear ones.

(Arabic): I am with you, O happy one. An event will happen and the one who is to be destroyed will be destroyed. We have put the people under your feet. We have relieved you of your burden, which had well-nigh broken your back and have exalted your name. Your prayer has been accepted. We shall show them Our signs in the universe and in their own selves. The prayers of both of you have been accepted. Allah has power over all things. I am with you, O Ibrahim; I am your Lord, the High. I have chosen for you that which you have chosen for yourself.

(Persian): Tread joyfully that your time has arrived near.

(Urdu): An event on the 27th. (This concerns us.)

(Arabic): Allah is the Best and Most Enduring.

(Urdu): Your enemies will celebrate.

- He is also the hearing of Yalesh, his God.

till streams of blood have flown in all directions. (Note by the Promised Messiah on a leaf of Tateerul Anam.)

Revelation (Arabic): I am with you and with the members of your family (Al-Hakam, Vol. XII, No. 6, January 22, 1908, p. 10.)

Revelation (Arabic): They are accursed and liable to be seized wherever found. Surely Safa and Marwah are of the Signs of Allah. (Al-Hakam, Vol. XII, No. 6, January 22, 1908, p. 10.)

Revelation (Arabic): Allah has burnt both of them. Allah has killed both of them. (Urdu): I have been victorious. (Arabic): We shall return him to you. You are to Me like My hearing. (Badr, Vol. VI, No. 4, January 30, 1908, p. 3.)

Revelation (Arabic): I am with you, O Ibrahim. (Persian): The servants of God receive from God. (Badr, Vol. VI, No. 4, January 30, 1908, p. 3.)

Revelation (Arabic): You are the blessed leader. Curse of Allah on him who disbelieves. I am with you in heaven and on the earth. I am with you in this world and the hereafter. Allah is with those who are righteous and with those who do their duty to the utmost. Wherever found they will be seized and cut down. Do not kill Zainab. (Urdu): The sky has become a fistful. (Al-Hakam, Vol. XII, No. 12, February 14, 1908, p. 1.)

Revelation (Urdu): The sky has become a fistful. The sky has become a fistful. Do not kill Zainab. The curse of Allah upon him who disbelieves. You are the blessed leader and the curse of Allah is upon him who disbelieves. You are the blessed leader and the curse of Allah is upon him who disbelieves. Blessed are those who are with you and are around you. (Note by the Promised Messiah on a leaf of Tateerul Anam.)

Revelation (Arabic): O Messiah of Allah, intercede for us. (Al-Hakam, Vol. XII, No. 12, February 14, 1908, p. 1.)

Yesterday I was about to use a medicine when I received the revelation (Urdu): Dangerous. (Badr, Vol. VII, No. 6, February 13, 1908, p. 4.)

Revelation (Arabic): Allah has given you a clear victory. (Badr, Vol. VII, No. 7, February 20, 1908, p. 1.)

Revelation (Urdu): House of mourning.

I do not know to what this might refer. Thereafter, I saw in a light slumber that a funeral had come. (Al-Hakam, Vol. XII, No. 18, March 10, 1908, p. 6.)

- In summary, Mirza is Yalesh and Yalesh is Mirza; Mirza is a God !

Most Gracious Allah has commanded that a great kingdom be bestowed upon the vicegerent of Allah the Sultan, and that treasures be opened under his hand. The earth will be lit up with the light of thy Lord. This is Allah's grace and it is strange in your eyes (Izala Auham pp. 855-856).

When Maulvi Muhammed Hussain issued his fatwa against me declaring me a disbeliever and incited the people against me, that I was not a Muslim, and that funeral prayers should not be said over any of us and that none of us should be permitted to be buried in Muslim graveyards, it created a great discouragement and hostility against us and I was left almost alone. At that time I saw in a vision a person in the form of my deceased elder brother Mirza Ghulam Qadir who, I was given to understand, was an angel. I asked him: Where have you come from? He answered (Arabic): From the Presence of the One. I asked him: What is the purpose of your coming? He answered: Many people have drawn away from you and their hostility towards you is increasing. This is the message I have brought you. I desired to have a word with him apart. When we withdrew apart I said to him: People have withdrawn from me, have you also drawn away? He answered: No, we are with you. On this my vision came to an end (Al-Hakam Vol. VII No. 2 Jan. 17, 1903 p. 6; Anwar-ul-Islam p. 52).

Addressing Syed Nazeer Hussain of Delhi, the Promised Messiah said: After hearing all my arguments concerning the death of Jesus, you should state, after calling Allah to witness three times, that these arguments are not valid and that the fact and the correct view is that Jesus, son of Mary, was raised to heaven alive in his physical body. (Announcement of Oct. 17, 1891, Tableegh Risalat Vol. II p. 38).

He continued: On my addressing myself to God I have received the revelation (Arabic): Call on Me, I shall respond to you; and I have been assured that if abandoning the path of virtue you will commit these impertinences and will overlook the command contained in the verse: Follow not that of which thou hast no knowledge (17.37) then within one year you will be so afflicted on account of this daring that it will be a sign for others. (Announcement of Oct. 17, 1891, Tableegh Risalat Vol. II p. 38).

In a vision I saw that I myself was God and believed myself to be such. I felt that I had no will or thought or action

of my own left, and that I had become like something which was being completely overpowered by something else that had absorbed me wholly so that my own being had completely disappeared. I saw the divine spirit envelop my soul and covering my body hide me completely in itself so that not a particle of me remained. I beheld myself as if all my limbs had become His, my eye had become His eye, my ears had become His ears and my tongue had become His tongue. My Lord seized me with such great force that I disappeared in Him and I felt that His Power was surging in me and that His divinity was coursing through me. The Lord of honour had set His camp all around my heart and the Lord of power ground down my soul so that there was no more of me nor any desire of mine left. My whole structure was demolished and only the structure of the Lord of the universe remained visible.

The Divine overcame me with such force that I was drawn to Him from the hair of my head to the nails of my toes. Then I became all spirit which had no body and became an oil which had no dregs. I was separated completely from my ego and I became like something which was not visible or like a drop which had become merged in the ocean so that the ocean comprehended it in its vastness. I no longer knew what I had been before nor what my being was. Divinity coursed through my veins and muscles. I was completely lost to myself and God Almighty employed all my limbs for His purpose and took possession of me with such force that nothing could exceed it. By this seizure I became non-existent. I believed that my limbs had become God's limbs and I imagined that I had discarded my own being and had departed from my own existence, and that no associate or claimant had remained as an obstruction. God Almighty entered wholly into my being and my anger and my gentleness, my bitterness and my sweetness and my movement and my inertness all became His. In this condition I said: I desire a new universe, a new heaven and a new earth. I then created the heaven and the earth in a mass without order or distinction and then according to the divine will I arranged and classified this mass. I felt that I had the power to create it. Then I created the lower heaven and said: We have decorated the lower heaven with lamps. Then I said: We shall now create man from the essence of clay. Then my condition moved from vision towards the reception of revelation and my tongue