

# ‘I am the Master of the Bezels’<sup>1</sup> - Writings of The Promised Messiah (peace be upon him) about Ibn al-‘Arabi

What follows is a compilation of the writings of Hadhrat Mirza Ghulam Ahmad (1835 – 1908) – The Holy founder of the Ahmadiyya Muslim Community, the Promised Messiah and Mahdi, concerning the saint Shaykh Muhiyudeen ibn al-‘Arabi, (1165 – 1240).

Rehan Qayoom.  
18 November 2010.

Muhyudeen ibn al-‘Arabi writes in a book of his which is his last book that Jesus will come but as a reappearance so that a person within this Ummah will appear with the attributes of Jesus as it is an established precept among the Sufis that certain masters reappear in the world in this way that their spirituality manifests itself upon another being so as to unite the giver and the receiver into a single being. This is the same dogma prevalent among the Hindus which they term an *Avatar*.

This thought that a living person went to the heavens or was lost is also an old concept which in the days gone by held different connotations until some fools began thinking that some people really go to the heavens bodily and then return.

It seems that ibn al-‘Arabi had in the latter part of his life recanted from what he had said previously [regarding the bodily descent]. Which is why his latter statement contradicts his earlier one. Similarly some other schools of Sufism believe in the death of the Prophet Jesus.

(*Baraheen e Ahmadiyya v [Proofs of Ahmadiyya]*. 1905. R. K. xxi. 291, 292).

The author of the books the *Futûhât* and the *Fusûs* who is a very learned scholar and a great master of philosophical and mystical knowledge writes in his book the *Futûhât* that a philosopher was discussing the burning properties of fire with another person at his house. In the course of the discussion, that other person very strangely took the hand of the philosopher in his own and thrust it upon the charcoal fire which was burning before us in a stove and kept it there a while upon the fire. But the fire did not harm any part of either hand.

10 July 1885.

I remember that on one occasion I saw in a state of vision that I had written certain divine decrees with my own hand setting out events in the future and then presented the paper to Allah the All-Powerful, Gloried be His name, for His signature. (It should be remembered that it often happens in visions and divinely inspired dreams that some divine attribute of Beauty or Majesty are beheld by the recipient of the vision in the form of a human being and the person seeing the vision thinks, by way of symbolism, that he is actually beholding God, the Absolutely All-Powerful. Among those with experience of spiritual visions, this matter is well-recorded, known, and accepted as an established fact. It cannot be denied by anyone with experience of visions). To the same Peerless and Self Sufficient Being—Who manifested His attribute of Beauty to my mind in the state of vision and appeared to be God, the All-Powerful—I presented the document containing divine decrees for attestation and He, Who was manifesting Himself in the form of a Ruler, 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.<sup>2</sup> Thereupon, the state of vision came to an end and when I

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<sup>1</sup> Ahmad, Mirza Ghulam. *Al Huda [Guidance for Perceiving Minds]*. (Ziaul Islam, 1902). R. K. xviii. 375.

<sup>2</sup> As this Sign was shown in view of the opposition of Aryas, I consider that it presaged the assassination of Pandit Lekh Ram and it also had reference to the plague.

(*Nasim e Da'wat [An Invitation]*. Ziyaul Islam, 1903. R. K. xix. 427f)

opened my eyes to look at the material world around me, I witnessed several red drops falling on my clothes. 2 or 3 of the drops also fell on the cap of one ‘Abdullah of Sanaur (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 take too long to relate.<sup>3</sup>

Among the curious and wondrous marvels of such experiences is the coming into physical existence of some visionary aspects by pure application of the prescience of their nature which have

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<sup>3</sup> Note by Mirza Bashir Ahmad (Allah be pleased with him): ‘Abdullah of Sanaur (Allah be pleased with him) had the following statement published in *al-Fazl*, volume 4, number 24, September 26, 1916 by way of attestation of this event:

It was the month of Ramadan on the 27<sup>th</sup> day of which was Friday. I had the honour of being in attendance upon the blessed presence. After offering the Fajr [dawn] Prayer, the Promised Messiah (peace be upon him), as was his wont, retired into the chamber (the small room to the east of Mubarak Mosque) and lay down on a cot. Sitting near him, my humble self started massaging his feet as usual. This continued till the sun came out and the chamber was lit up. The Promised Messiah (peace be upon him) 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, the Holy and High, that it was the blessed month of Ramadan and it was the blessed 27<sup>th</sup> day, the blessed period of the last 10 days [of Ramadan], a blessed Friday and I was in the company of the blessed personage. I thought to myself how many blessings combined for me that day; it would not be strange if God Almighty were to show me some Sign of the Promised Messiah (peace be upon him). 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 it coloured my finger also. I was surprised and the verse passed through my mind: ‘The colouring of Allah; and who is better than Allah in colouring and Him alone do we worship.’ (*The Holy Quran*. al-Baqarah [The Cow]. 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 started massaging his back and observed a few wet red 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. I was very puzzled, and resumed massaging his feet. The Promised Messiah (Peace be upon him) continued lying down with his face covered with his forearm. In a short while he sat up and then went to the mosque and sat there. My humble self continued massaging his back. It was then that I asked him: ‘Holiness, where did these red drops fall from?’ At first, he put me off; but on my persisting he related the whole incident as he has set out in detail in his books. Before describing the incident, he expounded to me in detail the matter of beholding God Almighty and the external materialization of elements observed in a vision. He drew upon the experiences of Shaykh Muhiyudeen ibn e ‘Arabi to make me fully comprehend how perfect individuals are vouchsafed the experience of the personification of divine attributes of Beauty and Majesty. Then the Promised Messiah (peace be upon him) asked me: ‘Did any drop fall on your clothes?’ I looked at my clothes and answered: ‘There is no drop on me.’ 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 drop on it also. I felt very happy that a drop of the divine ink had fallen on me too. I begged the Promised Messiah (peace be upon him) persistently to bestow upon me the shirt on which the red drops had fallen. 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. 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 then. This is my true eye-witness testimony! Suffice to say that if I have lied, may I be subject to the warning of: ‘Curse of Allah be upon the liars.’ \* Taking Allah as Ever-Present, All-Seeing, I declare on oath in the name of Allah that whatever I have stated is the truth in its entirety. If I have forged a lie I call down upon myself the curse! Curse!! Curse!!! And wrath! Wrath!! Wrath!!! Of Allah. Humbly, ‘Abdullah of Sanaur.

(*Tadhkirah*. Second English Edition. Islam International Publications Ltd, 2009. 161, 163).

\* Whoso disputes this with thee after whatever has come to thee of *Divine* knowledge say to them ‘Come let us call our sons and your sons and our women and your women and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie.’

(*The Holy Quran*. Āl Imran [Progeny of Imran]. 62).

no sign of existence in the external although the author of the *Futûhât* and the *Fusûs* and most of the various great Mystics have written a lot of their personal stories with relation to this subject in their compilations but because there is a great difference between seeing and hearing we cannot obtain a certain emotion by merely listening to these accounts. Rather by personal experience.

(*Surma Chashm Arya [Guidance for the Aryas]*. Riyaz Hind, 1886. R. K. ii. 100, 179f).

Some eminent Muslim scholars—such as Muhiyudeen ibn ‘Arabi, author of the *Fusûs*, and some elders of the Naqshbandi order—are known to have been great experts in this science [of healing] and had no equal in their own times.

(*Ek Isai kei 3 sawal or un kei jawabat [3 Questions by a Christian & their Answers]*. Anjuman Himayat e Islam, 1889. R. K. iv, 450).

Concerning the Necessary Being the Ultimate One I do not say like the author of the *Fusûs* that ‘He created things and He Is those things’ yet I do venture to say: ‘He created things and He is like those things. This universe is like a palace hall paved with smooth slabs of glass, beneath which strong currents of waters flow. He does whatever He wills. Defective eyes mistake these things for existing by themselves. They imagine that the Sun, moon, and the stars are independently effective and functional on their own, whereas none is truly independent and effective but He.’

(*Taudhih e Maram [Elucidation of Objectives]*. Riyaz Hind, 1891. R. K. iii. 89).

Thus we shall inscribe some part of what Maulvi [Abu Saeed Muhammad Hussayn Batalvi] has mentioned in his magazine along with his opinion concerning the book *Mizanul Qubra* by Imam **Abdul Wahhab Shi’rani** and the *Futûhât* of the **Shaykh Muhiyudeen** for the sake of the readers.

As a gist of what the Shaykh Muhiyudeen ibn ‘Arabi has written about revelation and vision as pretext and proof [for a claim] in the *Futûhât* is that the saintly people enquire of the commandments of the Holy Prophet (on whom be salutations) through vision and when any from among them require [guidance from] a Hadith in any situation he is honoured with an [visionary] audience of the Holy Prophet (peace and blessings of Allah be upon him) and Gabriel (peace be upon him) descends and the Holy Prophet asks Gabriel concerning the dilemma about which the saint is perturbed and reveals it to the saint so that the question is answered to the saint through the mediation of Gabriel. Then the Shaykh ibn ‘Arabi states that the Traditions are Authorised in this manner by the Holy Prophet (peace and blessings of Allah be upon him) [himself and] **there are several Traditions which are Authentic in the opinion of the Scholars of Hadith and they are not Authentic according to us and there are many Traditions which are [considered] fabricated and [they] are made Authentic by the word of the Holy Prophet through vision. That is all.**

Ibn ‘Arabi also states in the *Futûhât al-Makkiya* that such an abundance of mystical knowledge is disclosed to those who invoke [God and His Messengers] and ascetics which people of notion and inference do not possess and these points of mysticism and [these] secrets and points of gnosis are exclusive to the prophets and saints ...

Yes it was not denied then and is not denied now that perhaps as a literal fulfilment of the prophecies another Promised Messiah be born some time in future but the difference between this statement and the one in *Baraheen e Ahmadiyya* is merely that at that time that was written as a summary of the revelation and of not knowing its every aspect and is now written in full detail anyhow the said Maulvi has placed great emphasis upon this humble one resembling the messiah in order to create an affirmation of plausibility as in one place he copies the words of Muhiyudeen ibn ‘Arabi from the *Futûhât al-Makkiya* chapter 223 to elucidate his meaning and that excerpt along with its translation is as follows:

Translation: The summit of union is to become identical to that through which it appears and not known in itself as I saw the Holy Prophet (peace and blessings of Allah be upon him) in a dream that he embraces Abu Muhammad ibn Hazm the scholar of *Hadith*. Then one disappeared into the other except that there was none other than the Prophet of Allah (peace and blessings of Allah be upon him). So this is the summit of spiritual connection, which is also referred to as Union.

People in possession of vast knowledge can affirm my saying that some thinkers of the Naqshbandi and Suhrawardi et cetera were also greatly into practicing these arts and some were such experts in this field that they would cure hundreds of patients with a mere glance of their felicity and goodwill and Muhiyudeen ibn 'Arabi also had expertise in this of a special degree.

(*Izala e Auham [The Removal of Misconceptions]*. Riyaz Hind, 1891. R. K. iii. 176 - 178, 231, 232, 257f).

**In explaining the third of the 3 stages of spiritual gnosis *Fanā* [Self-extinction] *Baqâ'* [Continuance] and *Liqa* [Union], the Promised Messiah (peace be upon him) writes:**

This is that same stage upon reaching which some seekers have stumbled and considered the bond of the witnessing to be a kind of bond of unison. Some mystics have named the Saints of Allah who have entered this stage or those who have been able to sip from it: **Children of Allah** in relation to their having wholly entered into the patronage of the Divine attributes and as the son of a person has certain traits and mannerisms of his father similarly they have also adopted some connection with the beautiful attributes of Almighty God by reason of rebirth in the Godly mannerisms. Albeit such names are not openly used in the terminology of [religious] ethics. But the wise have in fact derived it from nowhere but *The Holy Quran* itself because Allah in his Supreme Glory states 'Then praise Allah as eagerly as you praised your fathers or even more than that.'<sup>4</sup>

In addition to this this humble one is not alone in translating it thus many a researchers and scholars of linguists have derived the same meaning and among these is the author of the *Futûhât al-Makkiya* who is also a philologist he gives the same meanings in a commentary of his which has been printed and published from a press in Egypt under the verse 'But man undertook it. He is indeed too cruel to himself, unmindful of the consequences.'<sup>5</sup> That this cruelty and unmindfulness is in [his] praise and the meaning is that verily a believing man is so cruel to himself in fulfilling the divine commandments as to become an opponent of the emotions of the ego and the desires of the flesh and thereby diminishes and assuages their excitement.

(*Aina e kamalat e Islam [The Mirror of the Excellences of Islam]*. Riyaz Hind, 1893. R. K. v. 64, 65, 167).

Allah — there is no God but He, the Ever Living the Self-Subsisting and All-Sustaining. Slumber seizes Him not nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the Earth. Who is he that dare intercede with Him except by His permission? He knows all what is before them and all that is behind them; and they comprehend aught of His knowledge except what He wills. His throne encompasses the heavens and the Earth; and the care of them wears Him not; and He is the Most High the Great.

(*The Holy Quran. Al Baqarah [The Cow]*. 256).

It is ascertained by looking at this verse that the Panentheist creed has strayed far from truth and has stumbled in understanding of the Divine attributes. Its followers do not know that they stumbled at the relationship between thrall and Divinity. Those who have been visionaries from among them in actuality and those crusaders who have wished to make discoveries. They were unable to distinguish the relationship between thrall and Lordship and began believing the 'He created things' apophthegm.

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<sup>4</sup> And when you have completed the rites praise Allah as eagerly as you praised your fathers or even more than that and among people there are some who say 'Our Lord grant us good things in this world' and they shall have no share in the Hereafter.

(*The Holy Quran. Al Baqarah [The Cow]*. 201).

<sup>5</sup> We offered the Trust to the heavens and the Earth and the mountains but they refused to bear it but man undertook it. He is indeed too cruel to himself, unmindful of the consequences.

(*The Holy Quran. Al Ahzab [The Coalition]*. 73).

*The Holy Quran* first occurs in the heart and then upon the tongue and what a relationship the heart must have for it to have come upon the tongue. They could easily have fallen in understanding this delicate point. But the thing is that when one embarks upon a fallacy, one gets stuck in a whirlpool of difficulties. As I have just mentioned, one's affairs with Almighty God are unfathomable and recondite so that no power can mention them and if this were possible then His Lordship and Divine attributes would not have been found as they are in the Quran. Our very negation is the proof of His existence and this is a verity that when one is helpless in every way that is indeed one's extinction. Not having understood this fine secret some people start saying 'He created things and He Is those things.' The foremost among the Panentheists and the Apparentists are those who say and believe that 'He created things and He Is those things' and then there are those who are adherents of the notion of *Fanā* [self-extinction] and say that one can be so immersed in love that one can become *Fanā Fillah* [self-extinguished in Allah]. For it then becomes incumbent to say

*I am you and You are I - I am the body and you are the soul  
So let none say evermore that I am someone and you are someone*

Albeit they also have to accept the Divine workings. Be they Panentheists or be they Apparentists. Some of the words of their elders and people of perfection from Bayazid Bastami to Shibli, Zunnoon to Muhiyudeen ibn-'Arabi have generally affirmed this. I want to say this openly that it is not our right to consider them rejected, no no. They were people of discernment. The thing is that this was a recondite and fine secret of gnosis, with which people cut off their ties. That was the only problem and nothing else. Man is self-annihilated before the tremendous works of Almighty God. They recognised man to be so and uttered such things from their mouths and their minds became occupied with it. So attend your hearts towards remembering this precept. That one reaches such a platform by definition (as our Holy Prophet on whom be peace and blessings and gratitude reached this grand status) whereon he is granted power of dominion. But there is a marked distinction between the Creator and the creation. One should never forget that in one's heart.

One is not free from the confines of existence. Neither here nor there. [One] drinks and eats. [One] sins, both great and small [ones] and similarly in the afterlife some will be in Hell and some in the Eternal Paradise. The fact is that man can never exist outside of the cloak of thrall. So I cannot understand what type of veil it is which can be taken off and replaced by the cloak of thrall. Many great ascetics and crusaders partook of this thrall.

(Address to the Annual Conference of the Ahmadiyya Muslim Community, 30 December 1897. *Malfoozat i [Discourses]*. 73, 74).

I have mentioned in earlier books that Imam Bukhari and Imam ibn Hazm and Imam Malik (Allah be pleased with them) and other great Imams held exactly this belief that the Prophet Jesus (peace be upon him) has in fact died. Now let it be clear that the **Shaykh Muhiyudeen ibn al-'Arabi** also held the same belief. So he writes about the nature of descent on page 262 of his commentary that 'Jesus will descend but in the sense that he will be associated with a different body' so that his descent will be as a likeness as is believed by the eminent Sufis. Then on the same page he writes that 'The meaning of Jesus' ascension is that when his soul got separated from the lower world it was joined with the higher world.' Then on page 178 he writes that the meaning of ascension is that the soul of Jesus after being taken was brought to the heaven of souls. So ponder over this.

The great authorities have accepted this. So much so that Muhiyudeen ibn al-'Arabi has also written in clear words in his commentary that 'The descent of the Messiah would be in this manner that his soul will be associated with another body' so that someone else will be born according to his qualities and nature which is a spiritual matter. So the Exalted God was ready to help these people if they were ready to accept help. But they deviated far away, out of mean-mindedness and prejudice, and did not desire that the Exalted God should enlighten their hearts.

We can conclusively and definitely prove to every seeker of truth that from the time of our master and leader the Holy Prophet (peace and blessings of Allah be upon him) till the present day there have been in every century Godly persons through whom God has shown heavenly Signs to the communities to guide them. There have been in Islam persons such as Sayyid Abdul Qadir of Gilan and Abul Hassan of Kharaqan and Abu Yazid of Bustam, and Junayd of Baghdad and Muhiyudeen

ibn al-‘Arabi and Zunnoon of Egypt and Moinuddin Chishti of Ajmer and Qutubuddin Bakhtiar Kaki and Fariduddin of Pakpattan and Nizamuddin of Delhi and Shah Waliullah of Delhi and Shaykh Ahmad of Sirhind (Allah be pleased with them as they were pleased with Him) and the number of such persons runs into thousands. So many wonders of these people are recorded in the books of the scholarly and the learned that even a prejudiced opponent despite his great bias has to concede in the end that these people showed extraordinary signs and wonders.

Similarly the master of the Sufis the Shaykh Muhiyudeen ibn al-‘Arabi categorically expresses his belief regarding the death of the Prophet Jesus (peace be upon him) in his commentary in clear words.

The Shaykh ibn al-‘Arabi writes [the following] in the *Fusûs al-Hikam* about a vision he had that he [the Promised Messiah] is the Seal of Saints and will be born a twin. A girl will be born with him and he will be Chinese meaning his forbears would have lived in Chinese countries so all these precepts were fulfilled with the intent of Almighty God. I have written that I was born a twin and there was a girl with me and our seniors lived in Samarkand which had ties with China.

(*Kitabul Bariyya [The Acquittal]*. Ziyaul Islam, 1898. R. K xiii. 22ff, 23f, 48, 91, 92, 221f, 313f).

There is a fine point written in the *Futûhât* in relation to this status [Witness]. That is that when one reaches a state of perfection, the Formal Prayer becomes dysfunctional, the ignorant ones took this to mean that Formal Prayer need not be performed. Like some disorderly ascetics say. They are ignorant of this station and are unaware of this fine delicacy. The reality is that in the early stages of the [spiritual] journey the Ritual Prayer and other Righteous acts seem like a type of burden and one feels indisposed and distracted, but when one reaches this station of the Witness after having received power from Almighty God one is granted such strength and stability that one feels no discomfort at all. One appears to be astride those virtues and fasts, prays, gives charity, is kind towards fellow humans, is chivalrous, is courageous, and carries out all virtuous deeds and shows good morals through the vitality of belief. No calamity, grief or problem can stop one from proceeding towards Almighty God. One can only be called a Witness when the strength of one’s belief shows such ease in doing its work. The Witness practices virtue, as the water flows down from the height. The Witness as good as sees Allah Almighty and observes His powers. When this station reaches perfection, it is a Sign.

(Address to the Farewell Conference, November 1899. *Malfoozat i [Discourses]*. 254, 255).

Once I had the revelation that somebody points to me and says ‘This is the person who uproots the faith.’ I was delighted because that is exactly how it is written in the Signs that such edicts will be passed about the Messiah and Mahdi. This is exactly what is written in *Hujjujul Karama* and ibn ‘Arabi has written that when the Messiah will descend, a person will stand up and say ‘What kind of Promised Messiah is this who distorts our faith.’

It is written in *Hujjujul Karama* quoting ibn ‘Arabi that when the Promised Messiah comes he will be considered an imposter and a fool and it would be said to the extent that he innovates into the faith. This is exactly what is happening at the moment. These sorts of blames are put upon me. One can relinquish oneself of these suspicions, when one covers up one’s book of interpretation and instead worries whether this person is true or not. Some aspects are indeed beyond comprehension but those who believe in the Messengers await the time with goodly intention and patience and steadfastness [only] then Allah Almighty reveals the truth to them. At the time of the Holy Prophet (peace and blessings of Allah be upon him) the Companions did not ask questions, instead they waited for others to question and then derived the benefits, otherwise they remained silent and kept their heads lowered and did not venture to enquire. According to me this is the correct and best demeanour in terms of courteousness. One is worried about someone who does not adopt such an attitude of understanding the respect due to the prophets and does not adopt such an attitude. Lest they be destroyed.

(3 December 1901. *Malfoozat ii [Discourses]*. 51, 53).

The panentheists refer to Muhiyudeen ibn 'Arabi that he has written that 'Allah be praised for He created things and He Is those things' this is correct. Allah Almighty says 'Do not follow what thou dost not know.'<sup>6</sup> When one has no knowledge [of anything]. Then say where is that which Is Not. It is of a certainty that the attributes of a thing are not distinct from it. Wherever it may go. One may take some water as far as London, it will still remain water. When one is God then how are His attributes separate from him. In any given state.

There was no sign of this Panentheism whatsoever before the Shaykh Muhiyudeen. Although there was Apparentism which means to conceive oneself as annihilated in the perception of Almighty God. Apparentism required an immersion in love to the point of 'I am you and You are I.' The Panentheists went one step further to partake of the Godhead going the way of Doctors and Philosophers. It has also been seen that these Panentheists are usually impious and do not care a jot for prayer and fasting. So much so that they have relations with gypsies (and pimps). They have no abstinence and do not excuse themselves [from anything] in any way. The truth of the matter is only this that when for example, a metal is placed in fire it becomes so red like the fire. At that time although the properties of fire are to be found in it, but it still cannot be called fire. Similarly that person who is strongly and passionately connected to God and he has reached a status of *Fanā Fillah* [self-extinguished in Allah], he can sometimes produce supernatural miracles which hold a fragmentary kind of powerful force within them. People in their weak-thinking mistook it for God. At the level of Apparentism most precepts work in accord with their desires. Just as Almighty God has declared the actions of the Holy Prophet (peace and blessings of Allah be upon him) to be His actions and he heard the voice proclaiming 'This day have I perfected your religion for you' and 'When the help of Allah comes.'<sup>7</sup>

(1 August 1902. *Malfoozat ii [Discourses]*. 230, 232).

The Shaykh Muhiyudeen ibn-'Arabi writes an indication of the Mahdi the Seal of Saints in the *Fusûs* that his family will be from the Chinese areas and his birth will be a rarity for a twin girl will be born with him.<sup>8</sup> So that God will separate the element of femininity from him. So the birth of this humble one was in accord with this very vision and my ancestors came into the Punjab from the Chinese environs in exact accord with this vision.

Remember that these suspicions about why all those Traditions of the Six Authentic that have been written regarding the Mahdi and Promised Messiah thought inapplicable in this place are eradicated with the question as to why it is written in the journals and reports as in the letters of the Mujaddid [Reformer] Sirhindi and the *Futûhât al-Makkiya* and *Hujjujul Karama* that the clergy of the time of the Mahdi and Messiah will severely oppose him and call him a deviant and a blasphemer and a disbeliever and the Antichrist and will say that he has ruined the religion and abandoned the

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<sup>6</sup> Do not follow what thou dost not know. For the ear and eye and heart shall all be called to account. (*The Holy Quran*. Bani Israel [Children of Israel]. 37).

<sup>7</sup> Forbidden to you is carrion and blood and the flesh of swine and that on which is invoked the name of one other than Allah and that which is strangled and that which is beaten to death and that killed by a fall and that which is gored to death and that of which a wild animal has eaten except that which you have properly slaughtered and that which has been slaughtered at an altar and that you seek to know your share by divining arrows: a heinous practice - Today the disbelievers lost all hope that you will give up your religion so fear them not but fear Me. Today I have perfected your religion for you and completed My blessing upon you and have chosen for you Islam as *the* religion. But whoso is forced by hunger without being wilfully inclined to wrong, then surely Allah is Most Forgiving, Merciful.

(*The Holy Quran*. Al Maidah [The Banquet]. 4).

When the help of Allah comes and [manifests] the victory.

(*The Holy Quran*. Al Nasr [The Victory]. 2).

<sup>8</sup> According to international statistics the common ratio of twin birth is 1/50, 60, 70 or 100. But comparatively much less in Japan and China in that in Japan it is 1/93. In China it is 1/129 and such births amongst the Mongol race are extremely rare and infrequent. Thus it is an extraordinary thing for the Promised Messiah (peace be upon him) to be born a twin although he carried [an extraction of] Mongol blood.

(Dr Shah Nawaz in Shahid, Maulana Dost Muhammad. *Tarikh e Ahmadiyyat i*. Nazarat Nashr o Ishaat, Qadian 2007. 59).

Traditions so he should be put to death because this clearly indicates that the coming Messiah and Mahdi will certainly abandon some Traditions which are considered Authentic by the scholars albeit he will abandon most of them which is why this havoc akin to doomsday will erupt and he will be declared a disbeliever. So these Traditions clearly reveal that the Mahdi and Messiah will appear contrary to the expectations of these clerics of the time and will speak and act in complete opposition to the track of Traditions which they have laid.<sup>9</sup> Which is why he will be called a disbeliever.\*

It is such a clear prophecy that unless a person deliberately chooses to be dishonest he cannot question it and it is not the Quran alone that labels such people Jews but the *Hadith* also confers the same appellation on them and clearly states that the divines of this Ummah shall denounce the Promised Messiah as a disbeliever as did the Jews and the clerics of the time will be the bitterest enemies of the Promised Messiah for on account of him their prestige will decline and people will cease to have recourse to them. These Traditions are very widely known in Islam and even the *Futûhât al-Makki* states that on his advent the Promised Messiah will be hailed with excommunication from Islam and one divine will exclaim at the top of his voice ‘What kind of Promised Messiah is this who distorts our faith.’ That he does not believe in our traditional doctrines and is antagonistic to our conventional beliefs. Some Traditions go so far as to say that some divines would follow strictly in the footsteps of the Jews so much so that if a Jewish divine had committed incest with his mother so shall they and if a Jewish jurist had entered the hole of a lizard so shall they. It would also be worthwhile to remember that in all references to the degradation of the Jews in the Gospels and in *The Holy Quran* it is not the public and common people who are mentioned but their rabbis the jurists and the priests and chiefs that are referred to who issue the edicts of excommunication and whose sermons inflame the masses.

(*Tohfa Golarriyya [A Gift for Golarvi]*. Ziyaul Islam, 1902. R. K. xvii. 127f, 157, 158, 329).

**In the course of answering a question from a guest by the name of Hamid Hussayn concerning the Panentheists and Apparentists, quoting the verse ‘He is the First and the Last, and the Outer and the Inner, and He has full knowledge of all things’<sup>10</sup> the Promised Messiah (peace be upon him) replied:**

We cannot say anything regarding some sages such as Muhiyudeen al-‘Arabi. This is because this debate is futile. Many things will become apparent after death. There are many things that will not even be known after death.

Muhiyudeen also believes that if one is righteous and believes in God one will attain salvation.

(11 October 1902. *Malfoozat ii [Discourses]*. 336, 337).

Let nobody fancy that in this discourse I have given my self precedence over the Prophet Jesus because this is a partial precedence which one who is not a prophet can have over one who is and all men of knowledge and understanding accept such precedence. That does not make a difference. Neither am I alone in believing in it for many a wise man of great wisdom that has passed before me considered the last Adam to be the seal of common sainthood. They consider him to complete the circle of reappearances of the Adamic reality and name that person the Last Adam and the Promised Mahdi and the Promised Messiah in accord with their true visions. Yet those who out of ignorance have forgone the precept of reappearance, and have forgotten this continuous and unceasing Practice of God with his creation. Having taken a peripheral thought they bring down the Prophet Jesus (peace be upon him) from the heavens and make him return to the world. Even though the *Hadith* of the

<sup>9</sup> When the Imam Mahdi makes his appearance, none other than the Orthodox clergy and theologians would be his most ardent and open enemies.

(*Futûhât al-Makkiya [The Meccan Revelations]*. Chapter 73).

\* Regarding the Mahdi being called a disbeliever and a deviant and blasphemous see *Hujjujul Karama* by Nawab Muhammad Siddiq Hassan Khan and *Dirasat al-Labib* [by Shaykh Muhammad Muin ibn Muhammad Amin al-Sindi] and *Futûhât al-Makkiya*.

<sup>10</sup> *The Holy Quran*. Al Hadid [The Iron]. 4.

Night Journey testifies his soul to be dwelling amidst those of his predecessors. They do not comprehend that this thought negates the precept of reappearances and to deny that is as dangerous as washing one's hands of Islam. All Holy Books accept the concept of reappearances. Even the Prophet Jesus taught this same precept and a lot of mention is made of this in the Traditions of the Prophet. So to deny it is a great foolishness and places one's belief in peril. This was the very mistake that caused the people of the Middle Ages to be known by the very unfortunate epithet of those of the Dark Age by the mouth of the revered Prophet of Allah (peace and blessings of Allah be on him). They forgot the consensus of opinion that took place upon the words uttered by the tongue of Abu Bakr that 'Muhammad was but a Messenger.'<sup>11</sup> Objectively this prediction has been around since an age long gone that the last perfect man will follow in the footsteps of Adam. So that the circle of the Adamic reality is completed. The Shaykh Muhiyudeen ibn al-'Arabi has written this prophecy in the *Fusûs al-Hikam* and albeit this prediction was worthy of placement in the Ringstone [chapter] on Adam. But understanding Seth to be the verifier of 'Like father like son' he has included him in that Ringstone [chapter]. We deem it appropriate to quote the original excerpt of the Shaykh here and that is: 'The last child to be born in this species of Man will be in the line of Seth. He will bear his secrets, and after him there shall be none born of this species; he is the Seal of the Begotten. With him there will be born a sister who shall come out before him, and he shall come out after her such that his head shall be adjacent to her feet. His birth shall be in China, and his language will be that of his land. Sterility will spread amongst men and women. There will be much marriage but no birth. He will call them to Allah, but will receive no reply.' This points towards the fact that he will be born from Turco-Mongols. It is important that he be a non-Arab (rather than an Arab). That he will be granted the secrets and mysteries that were granted to Seth. That there will be no birth after him and that he will be the Seal of the begotten, so that no perfect child will be born after his birth. Moreover this phrase also means that he will be the last son of his father. A girl will be born with him but before him. He will follow. His head will be at the feet of that sister (that the sister will be born naturally with the head emerging before the feet). The head of that son will emerge straight after her feet (as was my birth and that of my twin sister in exact accordance with this). The remainder of the Shaykh's excerpt means that it will be an age wherein (the disease of) sterility will spread among men and women. There will be much cohabitation. That people will not desist from intercourse but that no righteous person will result from it and that he will call the people of the time towards God. But

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<sup>11</sup> Al-Zuhrī said, and Sa'īd b. al-Musayyib from Abū Hurayra told me: When the apostle was dead 'Umar got up and said: 'Some of the dis-affected will allege that the apostle is dead, but by God he is not dead: he has gone to his Lord as Moses b. 'Imrān went and was hidden from his people for forty days, returning to them after it was said that he had died. By God, the apostle will return as Moses returned and will cut off the hands and feet of men who allege that the apostle is dead.' When Abū Bakr heard what was happening he came to the door of the mosque as 'Umar was speaking to the people. He paid no attention but went in to 'Aisha's house to the apostle, who was lying covered by a mantle of Yamanī cloth. He went and uncovered his face and kissed him, saying, 'You are dearer than my father and mother. You have tasted the death which God had decreed: a second death will never overtake you.' Then he replaced the mantle on the apostle's face and went out. 'Umar was still speaking and he said, 'Gently, 'Umar, be quiet.' But 'Umar refused and went on talking, and when Abū Bakr saw that he would not be silent he went forward to the people who, when they heard his words, came to him and left 'Umar. Giving thanks and praise to God he said: 'O men, if anyone worships Muhammad, Muhammad is dead: if anyone worships God, God is alive, immortal.' Then he recited the verse: 'Muhammad is nothing but an apostle. Apostles have passed away before him. Can it be that if he were to die or be killed you would turn back on your heels? He who turns back does no harm to God and God will reward the grateful.' \* By God, it was as though the people did not know that this verse (T. concerning the apostle) had come down until Abū Bakr recited it that day. The people took it from him and it was (constantly) in their mouths. 'Umar said, 'By God, when I heard Abū Bakr recite these words I was dumbfounded so that my legs would not bear me and I fell to the ground knowing that the apostle was indeed dead.'

(ibn Ishaq, Muḥammad ibn Yasār. *Sirat Rasul Allah [The Life of Muhammad]*. Translated by Alfred Guillaume. Oxford University Press, 1955. 682, 683).

\* And Muhammad is but a Messenger. Messengers have passed away before him. If he died or was killed will you turn back on your heels? And he who turns back on his heels shall not harm Allah a whit and Allah will certainly reward the grateful.

(*The Holy Quran*. Āl Imran [Progeny of Imran]. 145).

that they will not accept. What follows is what the commentator of this passage has written by way of commentary –

Seth is the firstborn of Adam. Then there was a girl with him who was born after him. Thus God willed to verify among humanity the relation. That exists between first and last. For this purpose he had appointed right in the beginning that the Sign of the last son [may] hold similarity with that of the first son who was the Seal of Vicegerents. By reason of the prediction which the Sage has written in his book '*Anqâ' Mughrib* that Seal of Vicegerents and Seal of the Begotten was to be born among non-Arabs (and not from among the Arabs. He was to have been the bearer of the wisdom of the Prophet Seth. The prediction also states that after him (after his death) the disease of sterility will spread among the human race so that those who will be born will be similar to animals and savages. Genuine humanity will disappear from the face of the world. They will not consider permissible that which is permissible nor forbidden that which is forbidden. So they will witness doomsday.

Now let it be clear that this prediction of the reverend Sage has not yet been proven from any express *Hadith*. But it signifies towards its existence within the Quran. Firstly by mentioning diverse parables it has inculcated the cyclical nature of the universe into our conscience. Communities of the righteous and evil people are consistently re-emerging in the world. By teaching the prayer of 'Not those who incurred thy displeasure' God had pointed out that those Jews who were present at the time of the Prophet Jesus (peace be upon him, were to reappear in this Ummah as well.<sup>12</sup> So that they would also re-persecute this Promised Messiah, who is to reappear in this Ummah. In fact it was commanded to recite Sura Fatiha as an obligation during Prayers. This teaches that it is so that the Promised Messiah must come. Similarly the wicked of this Ummah have been affiliated with the Jews and not only that but that such a person who was to receive the Christic attribute from the Mary-like attribute through the breath of God alone. He was granted the name Son of Mary in Sura Tahrim [Prohibition].<sup>13</sup> For it cites the example of the God-consciousness of Mary. Who was then breathed into by Him. This signified no exclusivity in the person of Jesus son of Mary as the Word of Allah. But that the latter messiah is also to be the Word of Allah and the Spirit of Allah. In fact in both these attributes he is to be more perfect than before as is evident from Surah Tahrim and Sura Fatiha and Sura al-Noor [The Light] and the verse 'You are the best people raised to the benefit.'<sup>14</sup>

Then on top of this Allah Almighty has also stated in *The Holy Quran*: 'He is the First and the Last.'<sup>15</sup> This verse clearly indicates that one person was a disclosure of God's First. One person will be a disclosure of God's Lastness. It was essential for both persons to be united in one attribute with regards to their particularities. So whilst Adam was born male with female. So was it ordained for Seth as the last of this race to be born [again] male with female. So it was important for that promised Caliph and Seal of Caliphs who ought to be called in other words the Promised Messiah, to be born as a twin, so that a girl preceded the boy, so that he is the Seal of the Begotten by the Quranic decree. So let it be clear that this prediction of the reverend Sage is most likely a vision of his. But it can be verified by looking at *The Holy Quran* because this book of the Sage is the last of his books in which the Sage has not accepted that the same Seal of Caliphs is Jesus who will [bodily] descend from the heavens. But accepts him as one who will be born. But as a twin and the commentary on the Quran authored by the Sage also reveals that he does not accept the concept of Jesus (peace be upon him) descending [bodily] from the heavens. So it is evident that if the Sage has mentioned the belief of Jesus' descent in some previous book then the Sage has recanted from that in the end. This is to be

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<sup>12</sup> The path of those bestowed thy blessings, not those who incurred thy displeasure and not those who went astray.

(*The Holy Quran*. Al Fatiha [The Preface]. 7).

<sup>13</sup> And Mary the daughter of Imran who guarded her chastity so We breathed into him of Our Spirit and she fulfilled the words of her Lord and His Books and was of the devout.

(*The Holy Quran*. Al Tahrim [The Prohibition]. 66).

<sup>14</sup> You are the best people raised to the benefit of mankind you enjoin what is right and forbid wrong and believe in Allah and if the People of the Book had believed it would have surely been better for them. Some of them are believers, but most of them are disobedient.

(*The Holy Quran*. Āl Imran [Progeny of Imran]. 111).

<sup>15</sup> He is the First and the Last, and the Outer and the Inner, and He has full knowledge of all things.

(*The Holy Quran*. Al Hadid [The Iron]. 4).

found in abundance in the compilations of the writings of the Sufis as it was written in *Baraheen e Ahmadiyya* before certain knowledge from God revealed in accord with one's own thought that Jesus himself will return. But God declared this belief to be corrupt and told me that **'You are indeed the Promised Messiah.'**

So let it be remembered that it would have been better if the Sage had compared the Promised Messiah to Adam instead of Seth. For the Quran and the Torah prove that Adam was born as a twin. The revelation of Almighty God concerning me has been published in *Baraheen e Ahmadiyya* 22 years ago from today that 'I determined to appoint a vicegerent and so created Adam'<sup>16</sup> and this signified that there was a twin in the beginning and a twin in the end. All the aged people of the village know about my being born a twin and about the birth of the girl preceding and my birth following out of the same pregnancy. I have in my possession the written testimony of the midwife who delivered me. This is the point at which we complete the book and pray to God for blessing and guidance. Amen again Amen.

(*Taryaqul Quloob [Panacea of the Souls]*, 1902. R. K. xv. 481 - 486).

### **During his daily walk the Promised Messiah (peace be upon him) observed that:**

Muhyudeen ibn 'Arabi has written that it is not proven from *The Holy Quran* that Pharaoh will go to Hell but it says that he led his people to it.<sup>17</sup> Perhaps he may be excused because he fostered Moses (peace be upon him). Nurtured Him. Schooled him, trained him. Rather our Holy Prophet (peace and blessings of Allah be upon him) did not receive any other source of training. Only that of Almighty God.

(30 November 1902. *Malfoozat ii [Discourses]*, 551, 552).

The Christians say that the Prophet Jesus was the seal of prophethood although they also accept that a certain John who prophesied outlived Christ and a separate book of his *Revelations* is always included in the Gospels. Regarding the Finality of Prophethood it was the same belief held by Muhyudeen ibn 'Arabi that [only] legislative prophethood has ended otherwise he does not differentiate between Divine converse and Prophethood. The clergy have blundered terribly on this issue. The Quran itself uses the word *prophets* in the [future tense] plural. This means naught but that prophethood bearing a new Shariah has ended and anyone claiming to bring a new law is an infidel and to deny any form of Divine converse makes Islam a dead religion and no difference would remain between Islam and the other religions, because there remains nothing after converse that would define prophethood. But now that the Muslims have made it their religion to close the door of the [Divine] converse which is the very Sign of prophethood. This proves that this Ummah rather than being the Best of Peoples has incurred God's extreme wrath and the prayer that 'Guide us on the right path. The path of those bestowed thy blessings' would be a very pointless deception and its teaching would be futile as if God had taught it for no reason.<sup>18</sup> What a surprise that this Ummah could become Jewish and yet expect a Messiah to come from the outsiders.

(26 January 1903. *Malfoozat iii [Discourses]*, 52, 53).

### **During the morning walk Dr Muhammad Yoseph, a visitor from Lucknow expressed his astonishment at the audacity of the Muslims and that he had found no cause for them to declare the Promised Messiah (peace be upon him) an infidel. During his lengthy comment on this observation the Promised Messiah said:**

You should also sift my books for any words that go against the Word of Allah and the words of the Prophet so you have no remaining doubt. I do not care for their infidelity. It was destined to be so because it was written in the very Signs [that they expected] that when the Promised Messiah shall come edicts would be passed

<sup>16</sup> *Tadhkirah*. Second English Edition. (Islam International Publications Ltd, 2009). 360.

<sup>17</sup> ibn -al' Arabi, Shaykh Muhyudeen. *Fusûs al-Hikam [The Ringstones of Wisdom]*. Ringstone 25.

<sup>18</sup> The path of those bestowed thy blessings, not those who incurred thy displeasure and not those who went astray.

(*The Holy Quran*. Al Fatiha [The Preface]. 7).

against him. Look how these predictions were fulfilled. They are fulfilling them by their own hands. Mujaddid [Alf Thānī] and Nawab Siddiq Hassan Khan say that when he comes the clergy will oppose him and Muhiyudeen ibn ‘Arabi has written that when he comes a person will rise and say ‘This is the person who uproots the faith.’ Now when all this was foretold we are happy that these people are fulfilling them with their own hands. When all this was said before now then it is also a Sign of our truth so that is why we do not care a jot about these things.

(14 February 1903. *Malfoozat iii [Discourses]*. 89).

**During the morning walk the Promised Messiah (peace be upon him) said:**

Muhiyudeen ibn ‘Arabi has written that legislative prophethood is no longer sanctioned the other [forms] are. But my own faith is that the door to all forms of prophethood are shut but the prophethood which reflects the Holy Prophet (peace and blessings of Allah be upon him) is sanctioned.

(15 April 1903. *Malfoozat iii [Discourses]*. 254).

Then you say that ‘I have copied the statement of Muhiyudeen ibn ‘Arabi in *Ishaatus Sunnah* and written in the end that we do not consider revelation to be argument and proof.’ In reply to this I respectfully plead that if you were opposed to this statement why did you mention it without purpose? Your words must be extremely defective for firstly you clearly accept that for a claimant revelation is representative of a Legitimate Argument on behalf of a claimant as well as this you have openly accepted and in fact reiterated it referencing to the *Hadith of Bukhari* that **the revelation of a scholar of Hadith is purified of Satanic intervention**. Despite this I do not force you to consider revelation to be an argument but you do yourself accept in your Review that **such revelation becomes an argument on behalf of the claimant**. That is as much as I claim to establish. I too do not wish to force it upon you.<sup>19</sup>

Then you say that it is wrong for me to ask why you had mentioned ibn ‘Arabi. If you were opposed to him. For it is totally opposed to the purpose of your words. You stated in the beginning of your reply regarding the logicity of your statement that you are a follower of ibn ‘Arabi? If you

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<sup>19</sup> i. Did I not express my disagreement with the statement of Muhiyudeen ibn ‘Arabi I which have quoted in *Ishaatus Sunna* in the Review on page 345 do I not say that on that page? We had intentionally wanted to point this out as the third point and not that we too consider that revelation to be an argument and proof and that it necessitates obedience of an ordained person (who is not a prophet) towards one who has not been ordained. No no not at all. We only follow the book of Allah and the Sunnah and consider that alone to be the argument and the *modus operandi* and the way and are not a recipient of revelation nor a follower or disciple of someone who is not a prophet (be he from the earlier ones or the latter ones) but a visionary recipient of revelation. So if it is not an aspersion to make me a potential believer of this statement of ibn ‘Arabi then what else is it? The verses of the Quran that you note have nothing to do with the subject under dispute and I will mention this in detail in my answer when I have received the answers herein.

Yours, Abu Saeed.

- ii. You ask why if I had been in disagreement with the statement of ibn ‘Arabi had I mentioned it without purpose and that in doing so it reveals a defect in my words [and] your stating this is totally opposed to the logicity of my quoting this excerpt so is not worthy of caring for and cannot exonerate you from blame of aspersion and nor can my affirmations which I have made regarding this scholar of *Hadith* exonerate you from this blame for affirmation of the statements of ibn ‘Arabi cannot be found in any of my declarations or writings and my expressing clearly that I do not consider the revelations of one who is not a prophet to be proofs and do follow the book and the Sunnah and not a visionary recipient of revelation. As a clear evidence that you have made an allegation against me. Now remains the allegation of offering excuses and expressing things I do not believe in the answer to this is in the very same page of *Ishaatus Sunnah* that I have copied these quotations from ibn ‘Arabi et cetera to state that the author of *Barahin* is not alone in considering revelation to be proof and this problem is not so new or eccentric that nobody else believes it which clearly proves that I had wanted to save the author of *Barahin* from blunder rather than to express my considering such revelations to be a worthy certification.

Fifthly my having said that renders my previous statement *and what ensued* reliable referencing ibn ‘Arabi that I affirm the statement and you oppose it.

are then may I ask why have you copied the *Hadith* of *Sahih Bukhari* which says that a scholar of *Hadith* is also a messenger like a prophet and why have you copied the saying of Muhammad Ismael that the revelation of a scholar of *Hadith* is purified of Satanic interventions as is that of a prophet. If you do not believe the *Hadith* of *Bukhari* then you ought to have said so in your previous papers that I do not consider the revelation of a scholar of *Hadith* to be purified from Satanic intervention! It is a surprise that on one hand you say *Bukhari* [this and] *Bukhari* [that] and on the other you act against it! Having said that if you believe that all the Traditions in *Bukhari* are Authentic then in this situation you will have to agree with ibn 'Arabi because if it is revealed to a scholar of *Hadith* that a particular *Hadith* is a Fabrication and this is confirmed to him through repetitive revelation then will you not believe in accordance with the desire of *Bukhari* that the scholar of *Hadith* should consider such an *Hadith* to be Fabricated? Respected Maulvi why do you use such words? Why do you not inculcate the notion of **God-Consciousness** in your heart. Why become a liar, accursed one and devoid of faith. It is one thing to understand a precept from the point of view of estimation even if it is wrong and another to say something against an incident about which one **knows the reality**.

You commit a calumny from top to bottom and it is like fighting after the battle that you now write this in your answer that 'According to me such a scholar who calls an Authentic *Hadith* which is from the Canonical collections a Fabrication speaking on behalf of Satan and is Satan personified.' You had listed in *Ishaatus Sunnah* the names of those respected persons who had mentioned such visions or such beliefs of theirs and never called them Satan embodied but have mentioned them as worthy recipients of praise for example in my support you copy the quote from the *Futûhât* of ibn 'Arabi that some Traditions are revealed to be Fabricated through visionary experience so say truly what your intentions were at that time surely they were not to say that ibn 'Arabi was Allah forbid an infidel or Satan personified? Does the word Great which you write here prove that those people were great infidels? You have in a letter included Muhiyudeen among the chiefest of mystics and the saints of Allah. That letter is not present at this time but there is another letter carrying the same meaning which you had written to Abdullah Ghaznavi deceased the text of which is this 'Knowledge is of 2 kinds the first being apparent which is received through a means and endeavour and sight and demonstration the second being internal which is conveyed by the absolutely absent as stated by the Shaykh Muhiyudeen ibn 'Arabi in the *Futûhât*.' Do say why you mentioned Muhiyudeen ibn 'Arabi here where you ought to have referred to words of the saints of The Gracious? If that respected one was Allah forbid Satan embodied according to your liberal heart would you have referred to him in a letter which you wrote to your teacher!

(*al-Haqq, Mubahisa Ludhiana [The Ludhiana Debate]*. Ziaul Islam, 1903. R. K. iv. 24, 25, 33, 34, 44, 122, 123).

The sixteenth characteristic of the Prophet Jesus was that, being born without a father, he was like the Prophet Adam. Similarly, I being born a twin have a resemblance of a sort with the Prophet Adam: according to what the sage Muhiyudeen ibn 'Arabi has mentioned about the Seal of the Caliphs to be of Chinese ancestry that is to say of Mongol origin, to be born the second of twins, a girl being born first, I was born exactly the same way on a Friday morning. It is not known from where ibn 'Arabi got hold of this prophecy, but it has come to pass. This prediction is to be found in his books to this day.

(*Tadhkiratush Shahadatayn [The Two Martyrs]*. Ziaul Islam, 1903. R. K. xx. 35).

So remember well that the fruits of total subordination can never go to waste. This is a mystical precept of Sufism. If there were no such status the saints of the Ummah would have died.<sup>20</sup> It was this very reflective distinction of complete immersion and of the reappearance as a reflection or a shadow whereby Bayazid was decreed Muhammad and was thus declared an infidel for it no less than 70 times in an edict and subsequently banished from the township.

(24 September 1905. *Malfoozat iv [Discourses]*. 406).

From the book of the Shaykh Muhiyudeen ibn 'Arabi:

The summit of union is to become identical to that through which it appears and not known in

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<sup>20</sup> See *Futûhât al-Makkiya [The Meccan Revelations]*.

itself as I saw the Holy Prophet (peace and blessings of Allah be upon him) in a dream that he embraces Abu Muhammad ibn Hazm the scholar of *Hadith*. Then one disappeared into the other except that there was none other than the Prophet of Allah (peace and blessings of Allah be upon him). So this is the summit of spiritual connection, which is also referred to as Union.

(*Futûhât al-Makkiya*).

(*al-Haqq, Mubahisa Delhi [The Delhi Debate]*. Ziaul Islam, 1905. R. K. iv, 499).

And the visionaries among the people of Islam have not only declared the Promised Messiah who is the Final Caliph and the Seal of Caliphs similar to Adam in that Adam was born at the end of the sixth day and the Promised Messiah will be born at the end of the sixth millennium but also similar in that like Adam he too will be born on a Friday and his birth will also be as a twin so that just as Adam was born a twin first Adam and then Eve. Similarly the Promised Messiah will also be born a twin. So All Praise is due to Allah and [we beseech him] that I am the fulfilment of his prophecy I too was born a twin on a Friday morning the only difference was that the girl whose name was Jannet was born before. She entered Paradise a few days later and I followed her birth. The Shaykh Muhiyudeen ibn ‘Arabi has recorded this prophecy in his book the *Fusûs* that he will be of Chinese origin. \*

(*Haqiqatul Wahy [The Philosophy of Revelation]*. 1907. R. K. xxii. 209).

**Maulana Nooruddin said that the Shaykh ibn ‘Arabi has said that if someone who is sick or travelling fasts during the days of Ramadhan it is still incumbent upon such a person to fast upon recovery <sup>21</sup> because Allah Almighty states ‘But whoso among you is sick or is on a journey shall fast the same number of other days’ after the month of Ramadhan. <sup>22</sup> Here Almighty God has not stated that the patient or traveller who fasts during these days of his own accord or because he wants to need not fast thereafter. Almighty God clearly commands such a person to fast afterwards. To fast in other days are nevertheless incumbent. To fast in the middle of one’s own free will is a surplus. This cannot avert the commandment of Almighty God to fast on other days. The Promised Messiah (peace be upon him) said:**

One who is sick or on a journey during the months of Ramadhan and observes the fast disobeys the clear commandment of Almighty God. Almighty God has stated clearly that a sick person and a traveller should not fast. One should fast after recovery of health and after the culmination of the journey. One should act upon this commandment of Almighty God, because salvation is dependent upon Grace and not upon one’s effort to attain it. Almighty God has not mentioned the severity of the ailment or the length of the journey but has given a general commandment which should be followed. If a patient or a traveller observes the fast they will fall under the decree of disobeying the [Divine] command.

(1907. *Malfoozat v [Discourses]*. 320, 321).

Moreover ibn ‘Arabi writes in his book that it is mentioned in a *Hadith* that ‘A Prophet appeared in India who was black in complexion [and that] his name was Kahin.’

(5 March 1908. *Malfoozat v [Discourses]*. 459).

**In the course of daily walk the Promised Messiah (peace be upon him) observed that:**

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\* This means that his family will carry Turkish blood our family which is of Mongol ethnicity due to its fame is So as to fulfil this prophecy because although the truth is certainly that which God has said that this family is of Persian origin but it is certainly observable and verifiable that most of our mothers and grandmothers are from the Mongol race who are Chinese in origin and lived in China.

<sup>21</sup> See *Futûhât al-Makkiya [The Meccan Revelations]*. 71:16.

<sup>22</sup> *Fast* a specific number of days, but for whoso among you is sick or is on a journey the same number of other days; and for those who are able to fast *only* with extreme difficulty is in the feeding of a poor person – A way of expiation and whoso performs a good work with eager obedience, it is better for him and fasting is better for you if you only knew.

(*The Holy Quran*. Al Baqarah [The Cow]. 185).

Shaykh ibn ‘Arabi writes asking why Allah Almighty instructed the Prophet Moses to deal gently with the Pharaoh.<sup>23</sup> Indeed the secret behind this was that Allah Almighty knew that he will finally have the fortune to believe. In fact he goes as far as to say that his salvation is also proven from *The Holy Quran*. It is not written in *The Holy Quran* that he will enter Hell. All that is written is this: ‘He will walk in front of his people on the Day of resurrection and will lead them onto the *pit of Fire*.’<sup>24</sup>

(11 April 1908. *Malfoozat v [Discourses]*. 527).

**The Promised Messiah (peace be upon him) was asked ‘What is the meaning of ‘Seal of the Prophets’?’<sup>25</sup> In the course of his reply, he said:**

This means that after the Holy Prophet (peace and blessings of Allah be upon him) no prophet bearing a new Shariah will come and it means that no prophet can come after him who does not bear the seal of his prophethood.

The chief of the Sufis Shaykh ibn e ‘Arabi says that the cessation of prophecy would amount to the death of Islam. At the time of the Prophet Moses even women received revelation as Almighty God spoke even to the Prophet Moses’ mother. What religion is that whose blessings are said not to be before them but are left behind. If God still hears as He heard in the past ages and sees as He did in the past then what is the reason that along with hearing and seeing he used to possess the attribute of conversing as well but that [it] has now become defunct? If this is the case then is there not a danger that at some time Almighty God will also lose his attributes of hearing and seeing.<sup>26</sup> One pities such absurd thinking. Almighty God still speaks as He spoke and conversed before with all the prophets. Thus we are ourselves present as a proof for it. God certainly speaks just as he sees and hears. Islam is left with no life and can never be [considered] respectfully outside of believing that Almighty God speaks and converses continually and it leaves Islam a damned and disfavoured and a dead religion just like the other religions.

(1 May 1908. Lahore – India. *Malfoozat v [Discourses]*. 565).

So however negligently this humble one may be perceived even so God has chosen this same man of his as the **Seal of Caliphs** of this Ummah. It was about me that the **Shaykh Muhiyudeen ibn ‘Arabi** had made a prophecy which was fulfilled in me and that is that the Seal of Saints who is also named the Promised Messiah will be of Chinese origin. That his family ties would originate in China and also that he will be born a twin [and] a girl will accompany him and she will be born before him at the time of labour and he will be born thereafter. So this is in exact accord with the nature of my birth and I was born a twin on a Friday morning. It is possible that this is a vision of the Shaykh Muhiyudeen ibn al-‘Arabi himself or a *Hadith* that [had] reached him. Anyhow that prophecy was fulfilled with my birth and up till now nobody has been born in Islam except me who is of Chinese origin and also a twin and then he has claimed to be the Seal of Caliphs.

This prophecy of the Shaykh Muhiyudeen ibn al-‘Arabi apparently contradicts that Word of God which was revealed to me and published in my book *Barahin e Ahmadiyya* because this Word declares me to be of Persian origin as Almighty Allah states in *Barahin e Ahmadiyya* ‘Hold fast to Unity, hold fast to Unity, O sons of Persia.’ \* Then in another place in the same *Barahin e Ahmadiyya*

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<sup>23</sup> And address him both of you, with gentle words perchance that he might possibly heed or be respectful. (*The Holy Quran*. Ta Ha. 45).

<sup>24</sup> He will walk in front of his people on the Day of resurrection and will lead them onto the *pit of Fire* and what a foul watering-place *to be led to* and those *evildoers* who are led to it. (*The Holy Quran*. Hood. 99).

<sup>25</sup> Muhammad is not the father of any of you men but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.

(*The Holy Quran*. Al Ahzab [The Coalition]. 41).

<sup>26</sup> See *Futûhât al-Makkiya [The Meccan Revelations]*.

he states ‘Those who have obstructed people from the way of Allah, have been refuted by a man of Persian origin. Allah appreciates his effort.’ So those people who are enemies of Islam and block the way of God have been frustrated by a Persian person (this humble one) and God appreciates his effort. Then [He] states in a third place in This same *Barahin e Ahmadiyya* [where] it is stated ‘Had faith ascended to the Pleiades, a man of Persian origin would have brought it down thence’ so that if faith had risen from the Earth and ascended to the Pleiades even so a man from Persia (that is this humble one) would reach up to there and bring it back. The answer to this conflict is that lots of Muslims had spread across China through the missions of Islam and their preaching resulted in many millions of Chinese converting to Islam and this is why there are over 6000000 Muslims in China even today so it is possible that some Persians had also moved to China and preferred to be called Chinese just as many from among the Arabs who first came to Hindustan were known as Indians as are all Syeds and Qureshis and there is no doubt about it that our family is commonly believed to be a Mongol family which is doubtless of Chinese origin although whatever God has disclosed is correct without a doubt.

\* Almighty God has appended an A and an L to the word *Persia* [*al* meaning ‘The’ in Arabic] when according to the rules of syntax it ought to have been just *Persia*. The Word of God does not conform to human syntax in every single instance such phrases and pronouns that are against human grammar are also found in *The Holy Quran*.

It is also a Sign for me that the Muslims who are my enemies and swear at me in opposition and call me a disbeliever adhere to books which mention to this day that when the Awaited Mahdi comes he will be called a disbeliever and rejected and the clerics of Islam will come very close to killing him. Thus this is exactly what Mujaddid Alf Thānī writes in one place and the Shaykh Muhiyudeen ibn al-‘Arabi also writes this in one place. So there is no doubt about it that despite the many thousands of Signs which Almighty God showed for me I have been made the target of extreme hatred and they distort and change the meanings of my books like the Jews did and add many things from themselves in order to raise hundreds of objections so that I seem to be claim a continuous prophethood and seem to swear at prophets of God and blaspheme against them and as if I deny the existence of miracles. So I present all these complaints before Almighty God and I know for certain that He with his Grace will decide in my favour because I am oppressed.

(*Chashma e Ma’rafat [Fountain of Gnosis]*. Anwar e Ahmadiyya Machine Press, 1908. 330, 331, 334).

**Professor Clement Lindley Wragge (1852 – 1922) was a renowned meteorologist of his time. He lived in Australia, but in 1908 was visiting India as part of his world tour during which he gave lectures on meteorology to very large audiences. In May 1908, he stayed in Lahore for a short period. There he gave a lecture which was well-attended, especially by many highly-placed English gentlemen. Mufti Muhammad Sadiq (may Allah be pleased with him), a renowned disciple of the Promised Messiah (peace be upon him) was also present at this lecture and he met the professor after the lecture. He briefly explained to Professor Wragge the proofs and arguments put forward by Mirza Ghulam Ahmad in support of his claim to be the Promised Messiah of his time. Upon hearing these the Professor wished to meet the Promised Messiah who gave his permission; the 2 audiences commenced following the noon prayer service on 12th May 1908. The Mufti acted as the interpreter. One of his questions was that ‘It is written in *The Holy Bible* that Adam or one could say the first man was born in Gihon and Pishon [the Garden of Eden] and that was his country so are the people of other parts of the world such as Australia and America the progeny of the same Adam?’<sup>27</sup> In the course of his reply the Promised Messiah (peace be upon him) said:**

<sup>27</sup> 2 of the 4 tributaries of the river in Paradise from the Book of Genesis, chapter 2. These were the 2 inflowing rivers seen by the Holy Prophet ﷺ during his Night Journey. The other 2 being the Nile and the Euphrates.

There is a saying of Shaykh Muhiyudeen ibn e ‘Arabi which is apposite to your query. He writes that ‘I went to perform the Hajj and met a person there who I thought was Adam. I asked him if he was that same Adam? At which he replied with a counter-question that ‘Which Adam are you talking about? There has been thousands of Adams.’<sup>28</sup>

(18 May 1908. Lahore – India. *Malfoozat v [Discourses]*. 675).

**One afternoon a person from the outer provinces came to the Promised Messiah (peace be upon him) and started speaking coarsely. The Promised Messiah (peace be upon him) replied that he had not stated anything from himself and that whatever he had claimed was on the basis of and rooted within in the Quran and Hadith:**

The person to whom God Almighty reveals things aplenty [as a result of] which he prophecies repeatedly is called a prophet. The existence of God is recognised through His Almighty Signs. This is why Saints are sent. It is written in *The Masnavi* ‘Such is the prophet of the time O disciple.’ Muhiyudeen ibn-‘Arabi has also written the same.<sup>29</sup> Mujaddid [Alf Thānī] has also expressed the same opinion so will you call them all infidels? Remember that the chain of prophethood will continue till Doomsday.

(25 May 1908. Lahore – India. *Malfoozat v [Discourses]*. 689).

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<sup>28</sup> Once I was circuiting the Kaaba. I found some others circuiting it. Their features seemed to suggest that they were some spiritual party. So I asked the first among them ‘Who are you?’ And he said ‘We are of your ancient ancestors’ so I said ‘How long ago was your time and age?’ And he said ‘Merely 40000 years’ and I said ‘But this period is much more than what separates us from Adam.’

‘Then he said ‘Of which Adam are you speaking, the one nearest to you or another?’ And I recollected the narration of a Tradition of the Prophet of Allah ﷺ that before Allah created the Adam that we know he created a hundred thousand Adams.’

(*Futûhât al-Makkiya*).

<sup>29</sup> No law will ever abrogate his law ... and will not add to his law another law. This is the thing that ceased and its door was closed, not the [spiritual] rank of prophecy. Prophecy will exist among the people until the Day of Judgement, though the legislation which had once been associated with it ceased after the revelation of the Quran.

(*Futûhât al-Makkiya*).

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