

Muhammad Husain's father

You have heard about the insult that was inflicted through the Magistrate when he strongly rebuked Muhammad Husain for asking for a chair. These rebuffs were quite befitting and truly appropriate, because Muhammad Husain, while giving evidence on oath, told two lies. *Firstly*, that he was entitled to a chair in the court, and *secondly* that his father Rahim Bakhsh was also similarly entitled. Both these lies were detestable and shameful. For, Muhammad Husain is an insipid mullah, rather a half mullah who, having studied a few Hadith reports from Nazir Husain, is called a maulvi, like whom thousands of mullahs of his ilk live in huts attached to mosques and subsist on food given by the Muslim public. When was he ever awarded a chair in court and among which nobility was he counted? So was his father Rahim Bakhsh who earned a living by entering into the service of some of the noblemen of Batala. Yes, the chief of Batala, Mian Sahib, once engaged him as a servant. It is not known whether he was paid or only food was provided. It is further said that he also entered the employment of some Hindus moneylenders. This is how he made a living. Once he came to us to seek employment, but due to certain reasons he was not employed. But he always came in a spirit of great admiration and goodwill. He was terribly unhappy with Muhammad Husain and used words which it is not proper to mention here. Some of his letters concerning Muhammad Husain's unspeakable circumstances which he wanted to take to court would still be lying with me. I had repeatedly forbidden him [from doing so] and many a time had thrown Muhammad Husain at his feet so that, thereby, Rahim Bakhsh might desist from exposing him. And I was indeed instrumental in the fact that he refrained from such ideas to some extent. Otherwise, I have heard that Maulvi Ghulam Ali of Amritsar and other envious mullahs had been provoking him to disgrace Muhammad Husain.

In short, neither Muhammad Husain, nor his father, nor his grandfather, was ever a nobleman entitled to a chair. If these

people were entitled to chairs then Sir Lepel Griffin committed a great mistake by omitting to mention these two unfortunate men in the book he compiled about the particulars of the Punjab Chiefs entitled to chairs. Further, in this case it would be a matter of great neglect on the part of the district authorities that although both father and son had been entitled to chairs from of old, yet to this day the authorities did not include their names among those entitled to chairs in their district list.

It is lamentable that it is the lies told by the Maulvis, for whom the telling of lies even at the time of giving evidence is as natural as drinking mother's milk, which have given the opponents an opportunity to criticize the Muslims. When these people who call themselves Maulvis tell such filthy lies, and on the occasion of giving evidence before a court make statements contrary to facts, what would be the character of their followers? Alas! why did this mullah of Batala have the desire to get a chair? Whoever had been entitled to a chair in his family? It would have been better if he had given evidence on behalf of the Christian clergymen without fuss and gone away so that the secret would have remained safe. Nobody knew that he was not entitled to a chair. He could have, if he had wanted, boasted among friends that he had been provided with a chair. But by asking for a chair, he truly exposed his family. Then another mistake was that the Shaikh *sahib*, after having suffered all this humiliation before the court, came outside and sat in a chair. When he was asked to get up at one place, he went to another and occupied a chair there. When even from there he was told with great insult to get up, he got hold of the cloak of some person, spread it over the ground and sat on it. But that person, considering him to be an object of God's wrath, pulled the cloak from under him and said: "You are giving evidence on behalf of the Christian clergymen in a fabricated religious case, and then you sit on my cloak! I do not want to have my cloak polluted".

When the District Officer rebuked Muhammad Husain,

deprived him of the chair and made him stand upright and court orderlies also made him repeatedly leave the chair, then subsequently another disgrace came upon Muhammad Husain, that the people got displeased with his behaviour in coming as a witness in a false case of the Christian clergymen and trying hard to prove this falsehood to be the truth. Thousands of decent people detested his behaviour, that in spite of being called a maulvi he gave evidence on behalf of the Christians in a false case. They kept on saying that the motive for giving this evidence was only personal grudge and malice. An old man, watching his conduct that day, said with a sigh: "It seems to me that the Maulvis will hardly be able to keep their faith intact". So pity be on the life of this man for bringing infamy on all the Maulvis by such filthy deeds.

The enmity of this man against me has now reached the limit. He cannot fight God, otherwise he is a great enemy of my life and honour. And now in the heat of malice, such words proceed from his mouth as certainly cannot come out of the mouth of a good and righteous person. He does not realize that every plan of the enemies becomes a greater cause for the exoneration of the men of truth. This is why all the schemes which have so far been hatched against me did not cause me any harm, rather they resulted in my vindication. Firstly, in the case of Lekhram, a *search* was instituted against me, but I was proved to be innocent. Now a case in respect of intention to murder was filed against me, but here also I was acquitted after exhaustive investigation. Both these attacks of the enemies did not harm me. Rather the authorities tested my position twice and the plan of the enemies was exposed. Although Muhammad Husain, in comradeship of the Christian clergymen, gave according to his own understanding, very strong testimony to have me hanged, and whatever was in his nature he lived up to it that day, yet the only effect of all these false accusations was that the Deputy Commissioner wrote in his English note that this man, i.e. Muhammad Husain, was a staunch enemy of Mirza *sahib*. And considering his entire testimony as worthless,

he did not mention it at all in his judgment, treating his statement with great contempt. So here the question naturally arises, considering that Muhammad Husain's testimony was treated as worthless, disgraceful and unreliable, what was the Divine wisdom behind his coming to court to give evidence on behalf of the Christian clergymen? The answer to this is that apparently there are two acts of wisdom in it. *Firstly*, that people should know the truth about his righteousness, piety and Islamic behaviour as he made himself a witness in such a false and shameful suit which the Christians had started just out of religious fervour, and purely out of mischief he deliberately conceived a plan to have me hanged. The *second* act of wisdom was that this man should appear in the court, ask for a chair and get rebuff from the court. Thereby he should witness his own disgrace as a punishment for seeking disgrace for the truthful man.

Over and over again I feel sorry why this man wanted to ask for a chair. When a decent man goes into a gathering, then by his very nature he dislikes sitting at the head of the party, and in a humble way he takes his seat at an inconspicuous place. Subsequently when the host spots him he gets up in a caring way, takes him by the hand and leads him hospitably to the head table, saying: "This is your seat. Please do not make me feel embarrassed". So one should take a lesson from this, that Muhammad Husain, in order to show off, demanded a chair on his own initiative with the result that in place of a chair he received rebuffs. Someone has truly said: "Ask not and be given pearls; ask and receive not even charity."

Lekhram's murder

Then surprisingly, this man started talking about the murder of Lekhram in the very presence of the Deputy Commissioner. He told him about me that he had written in his *Isha'at-us-Sunnah* that I should be asked regarding the murderer of Lekhram, to pinpoint the killer by means of revelation. The intention of the

mischievous Batalvi was to imply that the murderer of Lekhram was also myself.

Let the readers ponder! What limit has this Shaikh Batalvi reached that he goes on discarding his religion and honesty in order to oppose me. When the Aryas raised hue and cry regarding Lekhram, he joined hands with them. When the Christian clergymen made a tumult, he joined hands with them. Nobody questions what this enemy of Islam is doing. Frequent reminding about the murder of Lekhram is his mischief in order to make this false accusation against me, and thereby dishonour and nullify the prophecy given by God. I have written again and again that I did not prophesy about Lekhram from my own self but my God informed me about him at a time when Lekhram himself, very audaciously, asked for a prediction about his death. Then as the killing of Lekhram was intended as a punishment, how could the Exalted God *disclose the name of the killer*, thereby ruining His own arrangement. However, if Muhammad Husain is really a well-wisher of the Hindus, he can adopt a method to discover the name of the murderer, and that is that he should find out the identity of Lekhram's killer through those of his own associates who claim to be recipients of revelation and consider me an unbeliever.

Besides, if, as Muhammad Husain believes, my revelations were my own fabrication, he should have, in place of indulging in such absurd talk, written an article saying that the government should investigate whether this man is true or false in his claim to be a recipient of revelation from God. And the method of testing should be that the government should ask him for a general prophecy. Then if the prophecy is not fulfilled at the appointed time the government should be convinced that this man is a liar and imposter, and conclude from it that he is the murderer of Lekhram. For, when a liar expects that his lie would be exposed in a prophecy he has made, then undoubtedly he turns towards improper methods. It is not at all improbable that such wicked acts be done by this evil man. If he had drawn

the attention of the government towards me regarding the case of Lekhram, with such a statement, it would not have been surprising if this representation had been acceptable, and just and fair people would also have approved of it. I could also not have any objection to such an accountability. For if I am a man of the Exalted God and my prophecies are not from me, rather they issue from the Exalted God, then surely this much help for my exoneration could be expected from the Exalted God that He should satisfy the government in its demand by a revealed prediction which comes out to be true, letting it understand that in reality this work is of the Exalted God and not of man.

However, it is not right to insist that I should state the name of Lekhram's murderer. The Exalted God cannot be subordinate to anyone in His affairs. If He has desired to keep a matter hidden, then we cannot force Him to disclose the same. Whoever wishes to wield such authority over the Exalted God or makes a request to this effect, he entirely lacks knowledge of the rules of devotion to God. God manifests information of the unseen according to His own will, not according to the desire of man. Consider how much did Jacob, on whom be peace, need to know whether his son was dead or alive. He wept for forty years due to this grief. But until the Exalted God desired, it was certainly not disclosed to him that he should not be grieving as his son was well and happy and a minister of the government. In short, the servants of God stand respectfully in His presence. Even the angels are helpless here.

I had no personal enmity with Lekhram, nor does the religion of Islam permit us to commit murder unlawfully. Then what was the reason that I should have committed such an improper act? To fabricate a prophecy and then to prove that it is true by resorting to a plan to murder is a method which cannot be adopted except by an evil and wicked man. So Muhammad Husain and his party should understand very well that it was a great sign of the Exalted God that became manifest. Who, except God, had the power to indicate the death

of Lekhram, that it would happen within so much time, on such and such a day, on such and such a date and will be through murder. Alas that these people have given the lie to God's signs out of sheer prejudice. How much stupidity is it for our opponents to think that Lekhram must have been murdered by [me] sending a follower! Even to think of this stupidity makes me laugh, as to how do these people's minds accept such absurd notions? The disciple who is ordered to commit murder for the fulfilment of the prophecy, *can he continue to remain a follower?* Will he not at once think that this man fabricates prophecies, and then to make them come true he employs such methods! So I say most emphatically that Muhammad Husain has committed an outrage by declaring a true prophecy, which was a miracle of the Exalted God, as a human plan. If his intention had not been foul, he would not have written in his *Isha'at-us-Sunnah* that the government should arrest me to make me tell the name of Lekhram's murderer through revelation. This is as if Muhammad Husain ridicules God, declares His action as futile and wants to hold Him by force, saying: "You killed Lekhram. You cannot escape now. Come on, who is his murderer?" And he himself reads in the Quran: "He [God] cannot be questioned as to what He does, and they will be questioned".¹³

This much boldness is not right for man. This audacity is not proper for a son of man. Does he doubt the existence of that God Whose Being is being acknowledged by even the minutest particles? If his intention had not been crooked, he would not have indulged in such idle talk out of enmity and suspicion. It was his right to frequently draw the attention of the government towards me, saying that he believed the revealed prophecy to be merely an excuse for the murder of Lekhram and in fact I myself was the murderer; and that if prophecies are granted to me by God then the government should get hold of me and question me that if I am truthful in this claim then I should

13. The Holy Quran, 21:23.

show them a prophecy for confirmation of my claim so that my truthfulness is established before them. Then if the government had compelled me to present a revealed prophecy, and God had abandoned me like one discarded and rejected and not fulfilled any prediction to the satisfaction of the government, I would have gladly accepted that I was a liar and it would have been up to the government to look upon me as the murderer of Lekhram and hang me. But Muhammad Husain did not do this nor wished to follow a method as would bring out the truth. In fact many signs appeared from God in my support but this man did not accept them out of sheer meanness and always wrote and spoke falsehood in order to deceive the government. But our just government cannot attend to empty words from the mouth of a selfish enemy. It is God's bounty and favour that *He has placed us under the protection of such a benevolent government*. If we had been under any other kingdom, these oppressive mullahs would never have liked to spare our lives and honour except as Allah please. Surely my Lord is Possessor of power over all things.

Those prophecies not apparently fulfilled

Muhammad Husain's criticism of my prophecies, to the effect that a revealed prophecy can be true only when all its sister prophecies have been proved true, is in fact right. However, Muhammad Husain's belief that some of my prophecies have proved untrue is entirely false. I have repeatedly stated that none of my prophecies came out untrue. The prophecy about Atham was clearly subject to a condition, and regarding the son-in-law of Ahmad Beg also there was the condition in the revelation: "Repent [O woman], repent". And I have proved that both of those prophecies were fulfilled subject to those two conditions. There was no condition imposed on the prophecy about Lekhram, hence it was fulfilled unconditionally. Ahmad Beg did not have before him a terrifying example. So he was not frightened and did not profit from the condition, and soon died in accordance with the prophecy. But after him, his relations, having witnessed the example of Ahmad Beg's death, were

terribly frightened. Consequently they profited from the condition. And Allah never fails in His promise. And even if no condition had been imposed and the person about whom prophecy had been announced, repented and showed fear [of God], or his relatives who were the real targets of the prophecy repented and expressed fear, even then the Exalted God would have postponed the punishment as in the case of the followers of the prophet Jonah, although his prophecy was without any condition. From the very beginning, God has attached this condition to the prophecies containing threat of punishment (*wa'īd*) that if He so desires He may avert the threat. That is why it says in the Quran: "surely Allah never fails in His promise (*mī'ād*)",¹⁴ and **not**: surely Allah never fails in His prophesied threat (*wa'īd*).

Prophecy of descent of Elijah

Apart from this, to say that all the prophecies of true prophets and saints have always been fulfilled clearly in the eyes of the people is entirely false. Rather, sometimes it has so happened that when the Exalted God wanted to have a trial, then the prophecy of a prophet was made dubious to the people, and they kept on raising a hue and cry, and it even became a tribulation so that some of them turned apostate. For example, there had been a prophecy in the earlier books, about the Messiah, Jesus, on whom be peace, that he would be a king. But he did not appear as a king. Then many short-sighted people turned away from him. Further, it was in the earlier books that as long as Elijah had not come, the Messiah would not come either. However, according to the literal meaning of the texts, Elijah has not come yet. Similarly, the Israelites doubted the prophecy of Moses about their deliverance and considered it false. Some unfirm in faith doubted even the prophecy about Hudaibiyah and thought it had not been fulfilled. But in fact those in doubt were in the wrong. So it is God's practice that some prophecies of His appointed ones become dubious to the ignorant, the

14. The Holy Quran, 3:9 and 13:31; see also 3:194 and 39:20.

foolish and the short-sighted and they begin to think that those prophecies turned out false. Indeed Muhammad Husain is only one of those ignorant people who have preceded him. He does not use about me any word which has not been used in the past regarding the holy prophets of God.

In short, neither has it ever happened nor will it ever happen, that all prophecies of those appointed by God are fulfilled clearly in the eyes of the ignorant people. On the contrary, like Muhammad Husain some ignorant persons have been saying in regard to some prophecies of the prophets that those turned out false. Accordingly, in a book written recently by a Jewish scholar in refutation of the prophethood of the Messiah, a list has been provided claiming that so many of his prophecies turned out false, while all the predictions of a true prophet must necessarily be fulfilled. The same Jewish scholar further writes that in order to give the lie to this man it is enough for us that his teachings are clearly against the teachings of the Torah. Had it been the Word of God then it was not possible that so much contradiction should have appeared. Then he writes that the other consideration which is a strong obstacle for us Jews to accept this man, and in this denial there is evidence for us from God, is that we have been informed through the prophets that the Messiah promised in the Books will certainly not come unless, before him, Elijah, who has been lifted up to the sky, returns to the world. But as he has not come yet, how can this man be true in his claim to be the Messiah? At this point the same Jewish scholar writes that the Christians give us the reply, in respect of Elijah, that by the descent of Elijah was meant the coming of John, son of Zacharias, whom the Muslims call Yahya, and the meaning was that a man, i.e. Yahya, would come in the power and spirit of Elijah, not that somebody would in reality descend from the sky. In reply to this, the said scholar writes: "Let the readers themselves decide fairly between us and the Christians, that if in fact by Elijah was meant John, i.e. Yahya, then the Exalted God would never have said that Elijah himself would come back, rather He would have said that

Yahya who would resemble him would come". The said scholar lays great stress on the point that "to take the texts in a sense different from the obvious meaning, without any strong reason, is exactly the sign of a false prophet".

Now it should be considered as to what difficulties are involved in the prophecies of the prophets. For example, what a great disaster befell the Jews about the prophecy regarding Elijah that they are still deprived of accepting the Messiah. Is it not an occasion for surprise that a community as experienced and brought up among the Divine books as the Jews were, went so far from the truth, because of the word Elijah, that they even denied the prophet Yahya? A wise man can understand from this that one should not be hasty in rejecting the [fulfilment of] prophecies, because usually these are dominated by metaphors. The intelligent man is he who learns a lesson from the example of another. Concerning the descent of Jesus, the Muslims should fear the same dreadful end as befell the Jews on account of laying stress on the literal meaning of the text. A belief which has absolutely no precedent in the past, rather there be precedents on its being false, to follow that belief is the work of the most foolish person. The Exalted God says: "So ask the followers of the Reminder if you know not",¹⁵ that is to say, Ask the Jews and the Christians about the ways and practices of God, if you do not know.

Revelations about case

Taking what I have written so far as sufficient, I now describe another wonderful matter, that this mischief of a false and contrived case, which was worked up against me, was made known to me by the Exalted God *many months earlier*. Not one but many revelations were granted in this connection up to 29th July 1897, that there would be a misfortune, a trial and a questioning from the authorities and an accusation would be made, but ultimately God would exonerate me from the false

15. The Holy Quran, 21:7.

accusation. Then after the court attendance till 22nd August 1897 revelations conveying peace and satisfaction continued till the Exalted God set me free on 23rd August 1897. All these revelations were announced before time to about a hundred men of our Movement including Maulvi Hakim Nur-ud-Din *sahib*, Maulvi Abdul Karim *sahib* of Sialkot, Shaikh Rahmatullah *sahib* of Gujrat, Khwaja Kamal-ud-Din *sahib*, B.A., Mian Muhammad Ali *sahib*, M.A., Hakim Fazal-ud-Din *sahib*, Sayyid Hāmid Shah *sahib*, Khalifa Nur Din *sahib* of Jammu and Mirza Khuda Bakhsh *sahib* and other friends. Every one of them can state on oath that these revelations were announced to them by way of prophecies. So our Movement received this benefit from this trial that thereby the members saw many signs. The first was just this sign that, before the institution of the case, the Exalted God gave news of the case and also of ultimate deliverance from it. The second sign was that they saw the confirmation of the truth of the words, “I shall disgrace whoever intends to disgrace you”, contained in the revelation published earlier. The third sign was that the opponents had desired to accuse me but the Exalted God made them the accused in the eyes of the authorities. And the fourth sign was that Muhammad Husain had desired to see me in a state of humiliation, but the Exalted God heaped this humiliation on himself and saved me from his mischief. This is God’s help, and members of our Movement ought to remember it.

Similarity with Jesus

A great Divine wisdom in the institution of this case was that the Exalted God might prove my similarity with Jesus in this respect also and make manifest to people the resemblance of the events of my life with his. So all those similarities were established by this case. Among them is this, that one Judas Iscariot, who was a disciple of Jesus in name only, caused his arrest by accepting thirty pieces of silver from the Jews for this purpose. The same happened in my case also, that one Abdul Hameed, an alleged follower of mine, went to the Christians, and ensnared in their offer of temptation, instituted against me,

under their instructions, a case of intention of murder.

The *second* resemblance is that the trial of the Messiah was transferred from one court to another; so also was my trial transferred from the Amritsar District to Gurdaspur District. The *third* resemblance is that Pilate had remarked about the Messiah that he did not see any sin in Jesus. Similarly, Captain Douglas told me in front of Dr. Clarke, right in the court, that he did not accuse me of anything. The *fourth* resemblance is this that the day the Messiah was delivered from death on the cross, that day a thief arrested along with him was awarded punishment. Similarly, along with me, on the same date 23rd August 1897, at the same time when I was acquitted, a Christian belonging to the Salvation Army, arrested on a charge of theft, was produced before the same court. The thief was sentenced to three months imprisonment. The *fifth* resemblance is this that in order to have the Messiah arrested, the Jews and their chief priest had loudly proclaimed that the Messiah was a rebel against the Roman rule and wanted to become the king himself. Similarly, Muhammad Husain Batalvi, as a witness for the Christians, loudly proclaimed in court, out of sheer mischief, that I wanted to be a king and say that all the kingdoms which oppose me would be destroyed. The *sixth* resemblance is this that just as Pilate did not attach any importance to the nonsense of the chief priest and realized that he was a staunch enemy of the Messiah, similarly Captain Douglas did not pay any attention to the statement of Muhammad Husain Batalvi and in recording it he wrote that the man was a staunch enemy of Mirza *sahib*. Then in the final judgment he did not even mention his statement, and declared it entirely absurd and based on selfish motives. The *seventh* similarity is this that just as the Messiah had been informed [through revelation] before the arrest that the enemies would arrest him in such and such a manner and would try to murder him but ultimately God would deliver him from their mischief,¹⁶

16. *Note:* That the Messiah compared himself to Jonah pointed towards just this fact that he would enter the tomb alive and would remain alive, for

so also the Exalted God gave me the news before this trial, and those revelations were announced to a large gathering who were present, and letters were sent to many friends who were not present. These persons are a little more than a hundred in number.

The false case

In the end it should be made clear that this case of intention of murder instituted against me was, in fact, a fabrication. The Deputy Commissioner has himself said that the first statement of Abdul Hameed did not give him full satisfaction. And he did not question the second statement. Then another proof of the first statement to have been false is that the Christian Nur Din and the Rev. Grey have confirmed that Abdul Hameed had first approached them, wanting to become a Christian and live with them. But they could not arrange for feeding him. Consequently, on an indication from Nur Din he came to Clarke. Now it is quite clear that if Abdul Hameed had been deputed to kill Clarke, then why was it necessary for him to go to Nur Din and then to Rev. Grey? He should have gone straight to Dr. Clarke. This is a fact which unfolds the entire case. Circumstances also indicate clearly that this man had been a Christian earlier in Gujrat and had been expelled due to immoral conduct. Hence he considered it expedient not to disclose his former name so that the Christians would not object to take him in. He has admitted this fact in his second statement. The Deputy Commissioner and the Police Captain had, in fact, from the very beginning, understood in their wisdom that the case was not true but alas, Muhammad Husain, out of prejudice and mean-mindedness, declared this case to be true and considered it an opportunity to give vent to his personal hatred. That is why he came to the court to help the Christians in such a false and shameful case. So let him who can, weep over his piety.

the Messiah had received revelation from God that he would certainly not die on the cross. — *Author.*

Opposition to the truth

But here a question naturally arises, that such Maulvis who had long been preaching piety, control of the tongue, honesty and integrity to the people, why was it not given to them to accept the truth? The answer to this is that the Exalted God is not unjust to anyone but man himself acts unjustly towards himself. The way of Allah is this that when an action or a deed issues forth from a man, then whatever secret effect or hidden characteristic it contains, the Exalted God certainly brings it to light. For example, when we close the doors of a room on all four sides then this is an act of ours that we have performed, but the effect that will take place from the Exalted God would be that our room will become dark. Causing that darkness is God's action as prescribed in His law of nature from time immemorial. Similarly, when we take poison in sufficient quantity, then, no doubt, this would be our action, but subsequently, killing us would be God's act as prescribed in His law of nature from time immemorial. In short, with our action is certainly associated an act of God which is manifested after our action, and is its necessary effect.

Now this process is associated with the spiritual as much as with the visible. Each of our actions, good or bad, certainly carries along with it an effect which appears after our action. In the Quranic statement "Allah has sealed their hearts"¹⁷ the meaning of God setting a seal is just this that when man commits evil, then as a consequence the Exalted God manifests the effect of evil on his heart and tongue. The same also is the meaning of the verse: "But when they deviated, Allah made their hearts deviate".¹⁸ That is to say, when they turned away from the Truth, then the Exalted God removed their hearts away from affinity with Truth. Then ultimately, due to the effect of hostile emotions, a strange change appeared in them, and they deteriorated so much as if they were no longer the same people.

17. The Holy Quran, 2:7.

18. The Holy Quran, 61:5.

Then gradually the poison of selfish animosity suppressed their natural light. So this is just what happened to our internal opponents [from among the Muslims]. The descent of the Messiah in the form of his likeness, which has been accepted by all those who investigated the truth, was not a problem which could not be understood by the learned ones. The great authorities have accepted this. So much so that Muhy-ud-Din Ibn al-Arabi also has written in clear words in his commentary that “the descent of the Messiah would be in this manner that his soul will get associated with another body”, i.e. 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. However, I believe that there is wisdom of the Exalted God even behind this stubbornness and enmity of theirs, and that is that the Exalted God desires that the spiritual ailments, which they had concealed by their deceitfulness, thereby *cheating the public* as well as their own selves, *all of those diseases should be made manifest to them and all the veils of hypocrisy be lifted*. These people, on account of the hurricanes of selfish desires and the storms of prejudice raging within them, pitched themselves against the rock of truth and steadfastness and struck their hands on the sharp edge of the sword, showing how, due to their nature, they were getting ready to receive grievous wounds and how thoughts of meanness were pulling them towards destruction. Daily it is becoming clear to them as to how much they are an embodiment of jealousy and mean-mindedness of all kinds, and a fountainhead of conceit and arrogance. Consequently, there is a strong hope that one day they will ponder over all of their circumstances, be warned and at last they will be granted a spiritual eye which will enable them to avoid the dangerous paths.