

The Conclusive Argument



by

HIS HOLINESS MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi (peace be on him)

Founder of the Ahmadiyya Muslim Community

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(Itmāmūl-Hujjah)

His Holiness Mirza Ghulam Ahmad

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English translation of *Itmāmul-Hujjah*

Written by His Holiness Mirza Ghulam Ahmad
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Founder of the Ahmadiyya Muslim Community

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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi—peace be on him

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad^{sas}.

The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the institution of *Khilāfat* (successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad^{sas}. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

FOREWORD

Maulawī Ghulam Rasul, alias Rusul Baba of Amritsar, was one of the bitterest opponents of the Promised Messiah, peace be on him. He is one of the primary opponents named by the Promised Messiah^{as} in his book *Anjām-e-Ātham* (*The Death of Ātham*). Rusul Baba wrote a book called *Ḥayātul-Masīh*, in which he made a vain attempt to prove that Jesus^{as} remains alive in the heavens with his corporeal body. He also promised a reward of Rs. 1,000 to anyone who could refute his arguments. This treatise of the Promised Messiah^{as} was written in June 1894 to categorically refute Rusul Baba's book. The Promised Messiah^{as} presents comprehensive arguments based upon the Holy Quran, the Hadith of the Holy Prophet, peace and blessings of Allah be on him, and the writings of eminent Muslim scholars that prove the death of Jesus^{as}. He also demanded that the prize money, announced by Rusul Baba, be deposited with a neutral party. The Promised Messiah^{as} addressed the ulema of Islam and sent this treatise to several of the nobility in Amritsar as well as to Muhammad Husain Batalavi, who was the chief instigator of issuing edicts

of disbelief against the Promised Messiah^{as}, and to Rusul Baba. However, the latter made neither reply nor rebuttal, remaining silent for the rest of his life, which was brought to an end by the plague on 8 December 1902.

As such, this treatise of the Promised Messiah, peace be on him, penned in classical Arabic and Urdu, remains true to its name, serving as a conclusive argument against those who misrepresent the true teachings of Islam regarding the natural death of Prophet Jesus, peace be on him.

al-Ḥāj Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf, London

August 2020

The Conclusive Argument

الحمد لله الذي وفقنا لتأليف رسالتنا هذه التي ألفت
لاخام المولوي رسل بابا الأهرتري وتبكيته وفُضِّل فيه
كل امرئ لكينته وسميت

اتِّمَامُ الْحُجَّةِ

على الذي حج وزاغ

عَزِيزِ الْحُجَّةِ

وطبعت في مطبع كلزار محمد في بلدة لاهور سنة ١٢١٤ هـ

تبعث في شهر ٣

تعداد ٤٠٠

All praise belongs to Allah who enabled me to compile this treatise with a view to confuting and censuring Maulawī Rusul Baba Amritsari and in it everything has been explained to silence him.

I have entitled it:

The Conclusive Argument

Against the One who Remained Obdurate and Strayed

From the Right Path

*[Itmāmūl-Ḥujjah
‘alalladhī lajja wa zāgha
‘anil-maḥajjah]*

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**In the name of Allah, the
Gracious, the Merciful.**



All praise belongs to Allah, who establishes His argument in every age, revives His Faith at all times, and sends a Reformer at the time of every disorder. Guides for people come from Him, one after another.

He bestows benevolence upon His servants by showing them the straight path and paves the way for eager souls. Through His Book, He leads people to His secrets, but reason is not permitted to unravel His mysteries. He bestows His revelation upon whomsoever He pleases from among His servants and opens

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -



الحمد لله الذي يقيم حجته في كل
زمان، ويجدد ملته في كل أوان،
ويبعث مصلحا عند كل فساد،
وينتاب الخلق منه هادٍ بعد هادٍ،
ويمنّ على عباده بإرادة طرق سداد،
ويسوي الصراط للمتأهبين- يهدي
الخلق بكتابه إلى أسراره، ولا يُسمح
عقل بكشف أستاره، يُلقي الروح
على من يشاء من عباده، ويفتح

the doors of His guidance for whomsoever He pleases. Hence, no filth can adhere to such a person nor can any peer compete with him. God admits him among the pure ones. He grants acceptance to whomsoever He pleases and rejects whomsoever He wishes. He frustrates the plans of whomsoever He desires and grants His magnificent bounties to whomsoever He pleases. He places His message where He wills, and He knows best who is the most entitled to, and worthy of it. All people are astray except those whom He guides and all are dead except those whom He gives life. All are blind except those to whom He grants sight; all are starved except those whom He nourishes; and all are thirsty except those to whom He brings water. One who is not guided by Him cannot be from among the guided.

Peace and blessings be upon His Messenger and His chosen one, Muhammad, *Khairur-Rusul* [the Best of the Messengers] and

على من يشاء أبواب إرشاده،
فلا يغشاه درنٌ ولا ينتطحه قرنٌ،
وَيُدْخِلُهُ فِي الطَّيِّبِينَ- يَدْعُو مِنْ
يَشَاءُ، وَيَطْرُدُ مِنْ يَشَاءُ، وَيُخَيِّبُ
مَنْ يَشَاءُ، وَيُعْطِي مَنْ يَشَاءُ مِنْ
نِعْمَاءٍ عَظْمَى، وَيَجْعَلُ رِسَالَاتِهِ
حَيْثُ يَشَاءُ، وَيَعْلَمُ مَنْ بِهَا أَحَقُّ
وَأَوْلَى- النَّاسِ كُلَّهُمْ ضَالُّونَ إِلَّا
مَنْ هَدَاهُ، وَكُلَّهُمْ مَيِّتُونَ إِلَّا مَنْ
أَحْيَاهُ، وَكُلَّهُمْ عُمَى إِلَّا مَنْ أَرَاهُ،
وَكُلَّهُمْ جِيَاعٌ إِلَّا مَنْ غَدَّاهُ، وَكُلَّهُمْ
عِطَاشٌ إِلَّا مَنْ سَقَاهُ، وَمَنْ لَمْ
يَهْدِهِ فَلَا يَكُونُ مِنَ الْمُهْتَدِينَ-
وَالصَّلَاةَ وَالسَّلَامَ عَلَى رَسُولِهِ
وَمَقْبُولِهِ مُحَمَّدٍ خَيْرِ الرُّسُلِ
وَخَاتَمِ النَّبِيِّينَ، الَّذِي جَاءَ بِالنُّورِ

Khātamun-Nabiyyīn [the Seal of the Prophets]. He brought shining light and saved creation from the destructive darkness. He delivered the wayfarers from the hardships of the path and supplied them with abundant provisions. He bestowed pure scriptures analogous to a pure tree, whose fresh fruit nourishes every seeker after truth. All who had sound natures inclined towards acquiring its blessings, and nobody remained deprived [of these fortunes] except the eternally unfortunate and hapless one.

And peace be upon his pure progeny, whose light illumined the entire earth and whose advent manifested the truth. Indeed, they were the full moons of *imāmat* [the office of an Imam] and mountains of the paths of steadfastness. Nobody bears them enmity except those who are accursed and misguided. May Allah shower mercy upon the one who combines the love of them with the love of all Companions. And peace be upon his Companions and his pure

المنير، ونجى الخلق من الظلام
المبير، وخلص السالكين من
اعتياص المسير، وهياً لهم زاداً
غير اليسير، وأتى صُحُفاً مُطَهَّرةً
كشجرة طيِّبة، اغتذى كل طالب
بجنى عُودها، ورغبت كل فطرة
سليمة في استشارة سعودها، وما
بقي إلا الذي كان شقيَّ الأزل
ومن المحرومين- والسلام على
آله الطيبين الطاهرين، الذين
أشرقت الأرض بنورهم، وظهر
الحق بظهورهم، ولا شك أنهم
كانوا بُدورَ الإمامة، وجبال
طرق الاستقامة، ولا يُعادِيهم
إلا من كان مورد اللعنة، وزائغاً
عن المحجَّة، ورحم الله رجلاً
جمع حُبَّهم مع حبِّ الصُّحبة

devotees who followed him even more faithfully than his shadow and were more obedient to him than his shoes.

Having witnessed his rubies, they forsook the glory and splendour of this world. They committed themselves to obey every command with sincere submission and natural goodness. Notwithstanding the adverse circumstances, they strove in the way of Allah and did not sit back idly. They chose to completely devote themselves to Allah, accumulating the treasures of the hereafter while taking nothing whatsoever from the wealth of the world. They did not incline to amass worldly provisions. They spent their lives in the propagation of the Faith and followed in the footsteps of the Messenger of Allah, peace and blessings of Allah be upon him, so much so that their [independent] selves died.

They sold their souls to win the pleasure of their Benevolent Lord and for His sake they were content to part with their households and

أجمعين- وعلى أصحابه
وصفوة أحبابه الذين كانوا له
أتبع من ظله، وأطوع من نعله-
تركوا بروق الدنيا وزينتها برؤية
لعله؛ ونهضوا إلى ما أمروا
بإذعان القلب وسعادة السيرة،
وجاهدوا في الله على ضعف
من المريرة، وما كانوا قاعدين-
تبتلوا إلى الله تبتيلاً، وجمعوا
خزائن الآخرة وما ملكوا من
الدنيا فتيلاً، وما مالوا إلى
امتراء الميرة، وبدلوا أنفسهم
لإشاعة الملة، وقفوا ظلال
رسول الله صلى الله عليه
وسلم حتى صاروا من الفانين-
شروا أنفسهم ابتغاء مرضاة
الرب اللطيف، ورضوا لمرضاته

dear friends. They turned their eyes away from the world and its affairs and were pulled by a mighty attraction that drew them towards Allah, *Rabbul-‘ālamīn* [the Lord of all the worlds].

To proceed, know that Islamic brotherhood demands sincere advice and truthfulness. A person who is bestowed with some knowledge and then conceals it like a closely guarded secret is a traitor. There is no end to the subtleties of knowledge, and its verities are countless. There is no hindrance to their disclosure, nor are there dark nights for their full moons. There are many fields of knowledge left for the people of the Latter Days. The truth is that my Lord has taught me many a mystery and granted me knowledge about the unseen. He has commissioned me as the *Mujaddid* [Reformer] of this century and chosen me to receive liberally and abundantly of His knowledge and made me an heir to His Messengers.

بمفارقة المألّف والأليف، وأنحوا
أبصارهم عن الدنيا وما فيها،
وأخذتهم جذبةٌ عظيمةٌ فُجذبوا إلى
الله ربّ العالمين-

أما بعد فاعلم أن أُخوة
الإسلام يقتضي النصح وصدق
الكلام، ومن أُعطى علمًا من علوم
فأخفاه كسرٍّ مكتوم فهو أحد من
الخائنين- وإن العلوم لا تنتهي
دقائقها، ولا تُحصى حقائقها، ولا
مانع لظهورها، ولا محاق لبدورها،
وكم من علم تُرك للآخرين-
وقد علّمني ربّي من أسرار،
وأخبرني من أخبار، وجعلني
مجدّد هذه المائة، وخصّني في
علومه بالبسطة والسعة، وجعلني

It is by the grace of His teaching and through the gift of understanding bestowed by Him that [I have learned that] the Messiah, Jesus son of Mary, **died a natural death and passed away** just as his other fellow Messengers passed away. Allah gave me glad tidings and said:

‘**The Promised Messiah** whom they are looking forward to and **the blessed Mahdi** whom they are awaiting, **is none other than you**. We do whatever We please. Be not, therefore, of those who doubt.’

He also said: ‘**We made you the Messiah, son of Mary.**’ Thus He broke the seal of His secret and informed me of the mysteries of this matter. These **revelations** occurred with such frequency and these **glad tidings** were given so regularly that I became fully convinced. Then I chose the path of care and discretion and turned my attention towards the Book of Allah that guards the pathways of peace,

لرسله من الوارثين- وكان من
مفاتيح تعليمه، وعطايا تفهيمه، أن
المسيح عيسى بن مريم قد مات
بموته الطبيعي وتوفي كإخوانه
من المرسلين- وبشرني وقال إن
المسيح الموعود الذي يرقبونه
والمهدي المسعود الذي ينتظرونه
هو أنت، نفع ما نشاء فلا تكونن
من الممترين- وقال إنا جعلناك
المسيح ابن مريم، ففضّ ختم
سرّه وجعلني على دقائق الأمر
من المطلّعين- وتواترت هذه
الإلهامات، وتتابع البشارات،
حتى صرْتُ من المطمئنين- ثم
تخيّرْتُ طريق الحزامة، ورجعتُ
إلى كتاب الله خفيّر طرق السلامة،

and discovered it to be the first witness to this. And what could be clearer than His statement: **يُوعِظُ إِلَى مُتَوَفِّيكَ¹** [‘O Jesus, I will cause you to die’]? So, reflect! May Allah guide you before you die and make you among those endowed with insight.

God Almighty confirmed [the death of Jesus] with His statement: **فَلَمَّا تَوَفَّيْتَنِي²** [‘When You caused me (Jesus) to die’]. So ponder over it O ye who harasses me and counts me among the disbelievers! This is a definitive verse, which no opponent can deny by appealing to any tradition [hadith] nor can it be targeted by any opponent’s arrow. No one can reject it except the transgressors. The people whose milk of thought has been exhausted and whose vision is weak and short-sighted fail to ponder over

فوجدته عليه أوّل الشاهدين- وأيّ بيان يكون أوضح من بيانه **يَاعِيسَى** **إِنِّي مُتَوَفِّيكَ؟** فانظر، هداك الله قبل **تَوَفِّيكَ** وجعلك من المستبصرين-

وأكدّه الله بقوله **فَلَمَّا تَوَفَّيْتَنِي**، ففكّر فيه يا من آذيتني، وحسبتني من الكافرين- وهذا نص لا يرده قول مُبارٍ بآثار، ولا يجرحه سهم مُمارٍ في مضمار، ولا ينكره إلا من كان من الظالمين- والذين غاض دُرُّ أفكارهم، وضعفت جوازل أنظارهم، لا ينظرون إلى كتاب الله وبيئاته، ويتيهون كرجل اتبع جهالاته، ويتكلمون كمجانين-

1. *Sūrah Āl ‘Imrān*, 3:56 [Publisher]

2. *Sūrah al-Mā‘idah*, 5:118
[Publisher]

the Book of Allah and its explicit arguments. They wander about like the one who follows his own ignorance, and they talk like mad men. They say that the word التوفي [at-tawaffi—cause to die] was not employed for any particular meaning; rather, it has general connotations with no solid foundations. Thus, they deceive like the impostors. And when they are informed that wherever this word occurs throughout the Holy Quran—the Book of Allah the Gracious—it **only means the causing of death and the seizing of souls which are bound to return [to Allah]—not of physical bodies**—how, then, do they insist upon meanings that are not supported by the Book of Allah or by statements from *Khairul-Mursalin* [the Best of Messengers], peace and blessings of Allah be upon him? In reply to this they say that they found their forefathers upon this belief and they will never forsake it.

يقولون إن لفظ التوفي ما وُضع
لمعنى خاص بل عمّت معانيه،
وما أحكمث مبانيه، وكذلك
يكيدون كالمفترين- وإذا قيل
لهم إن هذا اللفظ ما جاء في
القرآن كتاب الله الرحمن
إلا للإماتة وقبض الأرواح
المرجوعة، لا لقبض الأجسام
العنصرية، فكيف تصرون على
معنى ما ثبت من كتاب الله
وبيان خير المرسلين صلى الله
عليه وسلم؟ قالوا إنا ألقينا آباءنا
على عقيدتنا ولسنا بتاركيها إلى
أبد الأبدين-

When they are told that *Khātamun-Nabiyyīn* [the Seal of the Prophets^{sas}] and the Most Truthful of the Exegetes interpreted the word التوفي [at-tawaffi—cause to die] in the same sense in explaining this verse—i.e. تَوَفَّيْتَنِي—as it is not hidden from men of knowledge; and that Ibn Abbas followed him in order to dispel such doubts, saying that مُتَوَفِّيكَ [mutawaffika—will cause you to die] means مُمِيتُكَ [mumituka—give you death], then why do they abandon the meanings established by the most infallible of Prophets and his paternal cousin who was among those who hold correct beliefs and are rightly guided? They reply, ‘How can we accept it when our forefathers did not hold this belief?’ What they say is nothing but transgression, falsehood, and deception. They did not encompass the views of the predecessors of the ummah, except those of the misguided people who

ثم إذا قيل لهم إن خاتم
النبيين وأصدق المفسرين فسّر
هكذا لفظ التوفي في تفسير
هذه الآية؛ أعني تَوَفَّيْتَنِي، كما لا
يخفى على أهل الدراية، وتبعه
ابن عباس ليقطع عرق الوسواس،
وقال مُتَوَفِّيكَ مُمِيتُكَ، فلم تتركوا
المعنى الذي ثبت من نبيّ كان
أول المعصومين، ومن ابن عمّه
الذي كان من الراشدين المهديين؟
قالوا كيف قبل ولم يعتقد بهذا
آباؤنا الأولون؟ وما قالوا إلا ظلمًا
وزورًا ومن الفرية ولم يحيطوا آراءً
سلف الأمة إلا الذين قربوا منهم
من المخطين، وما تبعوا إلا الذين

were close to them. They followed only those who had already gone astray from among *Faij A'waj*¹ and were among the deprived ones, and they continued to follow their sayings until the truth became manifest so that some of them repented in remorse. But the ones upon whose hearts God had set a seal neither accepted the truth nor benefited from the admonition of the admonisher. Those who are firmly rooted in knowledge weep over their condition and find them sleeping on the brink of a pit.

ضلّوا من قبل من فيج أعوج ومن
قوم محبوبين- فما زالوا آخذين
بآثارهم حتى حصص الحق،
فرجع بعضهم متندمين- وأما
الذين طبع الله على قلوبهم فما
كانوا يقبلوا الحق وما نفعهم وعظ
الواعظين- والعلماء الراسخون
يكون عليهم ويجدونهم على شفا
حفرة نائمين-

1. Publisher's Note: Lit. 'Crooked group.' In *Tohfa-e-Golarhviyyah*, Ruḥānī Khazā'in, vol. 17, p. 226, the Promised Messiah^{as} explains *Faij A'waj* as:

The middle ages that came after the age of the Holy Prophet, peace and blessings of Allah be upon him, and the blessed ages, and preceded the age of the Promised Messiah, is the age of *Faij A'waj*, or the age of a misguided lot that had no good in it, with some exceptions. This is the age of *Faij A'waj* regarding which a hadith of the Holy Prophet^{sas} states: ليسوا مني ولسن منهم: Meaning that, they are not of me and I am not of them; i.e. I have nothing to do with them. This is the age in which thousands of false innovations and countless unholy customs were introduced, and idolatry was practiced with regard to Allah, His attributes, and His actions. And multitudes of unholy sects were born that reached the number of seventy-three.

Alas for them! Why do they not reflect in their hearts that the meaning of the word التوفي [at-tawaffi—cause to die] has become clear through continuous Quranic evidence, the exegesis of the Prophet for All People and *Jinn*, and the exegesis of his magnificent companion? One who interprets the Holy Quran according to his own opinion is not a believer but Satan's brother. If they are in fact believers, then what evidence is clearer than this? Were it permissible to arbitrarily change the intended and consistent meanings of the words, then the language and the Shariah would lose all credence, all doctrines would be corrupted, and calamities would befall the Faith and the Religion. Whenever a word appears in Arabic literature, it is incumbent upon us not to fabricate its meaning from our own selves, or to give precedence to rare meanings over common ones unless

يا حسرة عليهم! لِمَ لا يفكرون في أنفسهم أن لفظ التوفي لفظٌ قد اتضح معناه من سلسلة شواهد القرآن، ثم من تفسير نبيّ الإنس ونبيّ الجنّ، ثم من تفسير صحابيّ جليل الشأن، ومن فسّر القرآن برأيه فهو ليس بمؤمن بل هو أخ الشيطان، فأبي حجة أوضح من هذا إن كانوا مؤمنين؟ ولو جاز صرفُ ألفاظ تحكُّمًا من المعاني المرادة المتواترة، لإرتفع الأمان عن اللغة والشرع بالكلية، وفسدت العقائد كلها، ونزلت آفات على الملة والدين. وكل ما وقع في كلام العرب من ألفاظ وجب علينا أن لا ننحت معانيها من عند أنفسنا، ولا نقدّم الأقلّ على الأكثر إلا

there exists a particular context which, in the opinion of the enlightened people, entails the priority of that meaning; this very methodology has always been the way of the jurists.

When the ummah is divided into seventy-three sects—each one considering itself to be among *Ablus-Sunnah* [the followers of the Prophet's tradition]—then what route is there to escape from these disagreements, and what other way exists to obtain freedom from these calamities, except that we firmly take hold of the strong rope of Allah? Thus, O groups of believers! It is incumbent upon you to obey the *Furqān* [i.e. Holy Quran]. Whosoever follows it is certainly saved from the paths of loss. Now reflect that **the Holy Quran declares the Messiah to be dead** and gives a comprehensive statement about it. Moreover, there is no hadith that opposes this meaning; rather, they explain it further and add

عند قرينة يوجب تقديمه عند
أهل المعرفة، وكذلك كانت سُنن
المجتهدين-

ولما تفرقت الأمة على ثلاث
وسبعين فرقة من الملة، وكلُّ زعم
أنه من أهل الستة، فأئِي مخرج
من هذه الاختلافات، وأئِي طريق
الخلاص من الآفات من غير أن
نعصم بحبل الله المتين؟ فعليكم
معاشر المؤمنين باتباع الفرقان،
ومن تبعه فقد نجا من طرق
الخسران- ففكروا الآن، إن القرآن
يتوفى المسيح ويكمل فيه البيان،
وما خالفه حديث في هذا المعنى
بل فسره وزاد العرفان، وتقرأ في

to our enlightenment. You read in *Bukhārī*, *‘Ainī*, and *Fadlul-Bārī* that التوفي [at-tawaffī] means ‘to cause death’ as Ibn Abbas and our Chief [the Holy Prophet Muhammad^{sas}—the Imam of All Men and Prophet of All *Jinn*—have so clearly testified. So then—O groups of Muslims and brethren!—what else remains after this?

The Messiah admits in the Holy Quran that his people were corrupted only after his death. So, if Jesus has not yet died, then you must accept that Christians have not corrupted their religion up to this day. As for those who have invented some other meaning for التوفي [at-tawaffī—cause to die], such meanings—unsatisfying as they are—merely reflect their wishful thinking and the confusion of their thoughts. God Almighty has sent no proof for them, as is not hidden from men of knowledge and the awakened ones. If they do not desist out of malice,

البخارى والعينى وفضل الباري
أن التوفي هو الإمامة، كما شهد
ابن عباس بتوضيح البيان، وسيدنا
الذي إمام الإنس ونبي الجن، فأبي
أمر بقي بعده يا معشر الإخوان
وطوائف المسلمين؟

وقد أقرّ المسيح في القرآن أن
فساد أمته ما كان إلا بعد موته،
فإن كان عيسى لم يمت إلى الآن،
فلزمك أن تقول إن النصرى ما
أفسدوا مذهبهم إلى هذا الزمان-
والذين نحتوا معنى آخر للتوفي فهو
بعيد عن التشقي، وإن هو إلا من
أهوائهم، وفساد آرائهم، ما أنزل الله
به من سلطان، كما لا يخفى على

and deliberately continue to insist upon falsehood, then they should cite before us some authority in support of their meaning, or offer a reliable explanation from God and His Messenger if they are truthful. And you know only too well that the Messenger of Allah, peace and blessings of Allah be upon him, used the word **التوقي** [*at-tawaffi*] only in the sense of causing death, and of all men he possessed the deepest knowledge and was most insightful. Moreover, the word [*at-tawaffi*—التوقي] was not used in the Holy Quran except in the above sense, so do not alter the words of Allah with inferior thinking. And do not say, 'This is true and this is false' about matters regarding which your tongues utter falsehood. Fear Allah if you are righteous.

Why do you follow that [doctrine] which is false and a mere conjecture and not seek the explanation of the one who

أهل الخبرة وقلب يقظان- وإن لم ينتهوا حقدًا، وأصروا على الكذب عمدًا، فليخرجوا لنا على معناهم سندًا، وليأتوا من الله ورسوله بشرح مستند إن كانوا صادقين- وقد عرفتم أن رسول الله صلى الله عليه وسلم ما تكلم بلفظ التوقي إلا في معنى الإمامة، وكان أعمق الناس علمًا وأول المبصرين- وما جاء في القرآن إلا لهذا المعنى، فلا تحرفوا كلمات الله بخيال أدنى، ولا تقولوا لما تصف ألسنتكم الكذب ذلك حق وهذا باطل، واتقوا الله إن كنتم متقين-

لِمَ تَتَّبِعُونَ غُلَاطًا وَرَجْمًا بِالْغَيْبِ،
وَلَا تَبْغُونَ تَفْسِيرَ مَنْ هُوَ مِنْزَهُ مِنْ

is free from all defects and the Chief of All Infallible Ones? So keep away from such prejudices. O mortal creatures! Remember death. Have you been granted [eternal] respite in the world, without any care? So remember the day when God will cause you to die and then you will be returned to Him one after another. No opponent or enemy of truth will be able to help you and you will be called to account like the guilty.

As for the claim by certain foolish people that an *ijmā'* [consensus] has been reached that Jesus ascended to the high heavens with physical life—not with spiritual life—know that such a statement is absurd and [like] a worthless commodity which only an ignorant person would buy. *Ijmā'* means the consensus of the Companions [of the Holy Prophet^{sas}], which is not established with regard to

الغيب وكان سيّد المعصومين؟ فاجتنبوا مثل هذه التعصّبات، واذكروا الموت يا دُودَ الممات، أتتركون في الدنيا فرحين؟ فاذكروا يوماً يتوقّاكم الله ثم تُرجعون إليه فرادى فرادى، ولا ينصركم من خالف الحق وعادى، وتُسألون كالمجرمين-

وأما قول بعض الناس من الحمقى أن الإجماع قد انعقد على رفع عيسى إلى السماوات العلى بحياته الجسماني لا بحياته الروحاني، فاعلم أن هذا القول فاسد ومتاع كاسد، لا يشتريه إلا من كان من الجاهلين- فإنّ المراد من الإجماع إجماع الصحابة، وهو ليس بثابت

this doctrine. Ibn Abbas rendered **مُتَوَفِّيكَ** [*mutawaffika*] as **meaning مُمِيتُكَ** [*mumituka*—give you death]. Thus, death stands established, even though your demon may be unwilling to accept it.

O ye who have hurt me! You have heard that the verse **فَلَمَّا تَوَفَّيْتَنِي** [‘but since You caused me to die’ (5:118)] proves by a conclusive argument and a clear statement that the death [of Jesus], which is established from the exegesis of Ibn Abbas, is an event that has already taken place and was consummated, not that it will happen in the future as some people think.

Do you believe that the Christians have not associated partners with their Lord and are not caught in snares like prisoners? If you admit that they have gone astray and have misled others as well, then you must also admit that **the Messiah has died and passed away**, because the going astray of the Christians was conditional upon the death of the

في هذه العقيدة، وقد قال ابن عباس متوفيك مميتك، فالموت ثابت وإن لم يقبل عفريثك. وقد سمعت يا من آذيتني أن آية فَلَمَّا تَوَفَّيْتَنِي تدل بدلالة قطعية وعبرة واضحة أن الإمامة التي ثبتت من تفسير ابن عباس، قد وقعت وتمت وليس بواقع كما ظن بعض الناس. أفأنت تظن أن النصارى ما أشركوا بربهم وليسوا في شرك كالأسارى؟ وإن أقررت بأنهم قد ضلوا وأضلوا، فلزمك الإقرار بأن المسيح قد مات وفات، فإن ضلالتهم كانت موقوفة على وفاة المسيح، فتفكر

Messiah. So reflect and do not quarrel like the shameless. This matter [of Jesus' death] has been settled by the Holy Quran and the Hadith of the Imam of All Men and Prophet of All *Jinn*; therefore, do not pay heed to any tradition that is contrary to them. The truth has become manifest, so pay no attention to the one who is against it, nor take into account any other tradition or narrator. Do not destroy yourself by such claims; and ponder like the humble ones.

This is the belief of the Holy Prophet and the Companions, of which we have reminded you, so that we remove the veil of doubts from you. As for the *ijmā'* of those who came after the Companions, we shall remind you some of their views, though you were, before this, of those lacking requisite knowledge.

You should know that **Imam Bukhari**, who by the grace of Allah was the Chief of

ولا تُجادل كالوقيح- وهذا أمر
قد ثبت من القرآن، ومن حديث
إمام الإنس ونبيّ الجنّ، فلا
تسمع رواية تخالفها، وإن الحقيقة
قد انكشفت فلا تلتفت إلى من
خالفها، ولا تلتفت بعدها إلى رواية
والراوي، ولا تُهلك نفسك من
الدعوي، وفكّر كالمتواضعين-
هذا ما ذكرناك من النبي والصحابة
لنزيل عنك غشاوة الاسترابة،
وأما حقيقة إجماع الذين جاءوا
بعدهم، فندرك شيئاً من كلمهم،
وإن كنت من قبل من الغافلين-

فاعلم أن الإمام البخاري،
الذي كان رئيس المحدثين من

Hadith scholars, was the first to **affirm the death of Jesus** as he has indicated in his *Ṣaḥīḥ*. For, he placed together two verses¹ in order that they may reinforce each other and strengthen this interpretive judgement. And if you think that he did not combine these two separate verses with this intention, nor was his purpose to prove this belief [of Jesus' death], then explain—if you have eyes—why did he join these two verses together? **But if you explain it not—and never shall you explain it—** then fear Allah and do not persist in pursuing the paths of the transgressors.

O people of insight! **Besides [Ṣaḥīḥ] al-Bukhārī**, look at your authentic book, *Majma'ul-Biḥār*, which speaks of the differing opinions regarding the subject of Jesus, peace be upon him. First,

فضل الباري، كان أول المقرّين بوفاة
المسيح، كما أشار إليه في الصحيح،
فإنه جمع الآيتين لهذا المراد، ليتظاهرا
ويحصل القوة للاجتهاد. وإن كنت
تزعم أنه ما جمع الآيتين المتباعدتين
لهذه النية، وما كان له غرض لإثبات
هذه العقيدة، فبيّن لم جمع الآيتين
إن كنت من ذوي العينين؟ وإن لم
تبيّن، ولن تبين، فأتق الله ولا تُصرّ
على طرق الفاسقين-

ثم بعد البخاري انظروا يا ذوي
الأبصار، إلى كتابكم المسلّم "مجمع
البحار"، فإنه ذكر اختلافات في أمر
عيسى عليه السلام، وقدم الحياة

1. The referenced verses are ...إِنِّي مُتَوَكِّئٌ عَلَيْكَ... (I will cause you to die—*Sūrah Āl 'Imrān* 3:56) and ...فَلَمَّا تَوَكَّيْتَنِي... (Since You caused me to die—*Sūrah al-Mā'idah*, 5:118). [Publisher]

it speaks of his being alive and then it cites [Imam] Mālik's statement, 'He died.' O men of intellect! Look at *Majma'ul-Bihār* and show some decency. This is the testimony that you are denying. You tear apart that which Allah commands to join. You have deviated far from the station of righteousness. O mischief-mongers! Is there not a single wise man among you? In *aṭ-Ṭabarānī* and *al-Mustadrak*, it is reported from 'Ā'ishah^{ra} that the Messenger of Allah, may peace be upon him, said, 'Jesus son of Mary lived for 120 years.' In addition to these testimonies, look at **Ibn Qayyim, the scholar of Hadith** whose insightfulness is known only too well. He says in his book, *Madārijus-Sālikīn*, 'If **Moses and Jesus** had been alive, they would have had no choice but to follow *Khātamun-Nabiyyīn* [the Seal of the Prophets].' Furthermore see the book

ثم قال: وقال مالك مات- فانظروا
 "المجمع" يا أهل الآراء، وخذوا
 حظًا من الحياء، هذا هو القول
 الذي تكفرون به وتقطعون ما أمر
 الله به أن يوصل وباعدتم عن مقام
 الاتقاء، أليس منكم رجل رشيد يا
 معشر المفتنين؟ وجاء في الطبراني
 والمستدرک عن عائشة قالت قال
 رسول الله صلعم إن عيسى بن مريم
 عاش عشرين ومائة سنة- ثم بعد
 هذه الشهادات، انظروا إلى ابن القيم
 المحدث المشهود له بالتدقيقات،
 فإنه قال في "مدارج السالكين"
 إن موسى وعيسى لو كانا حيّين ما
 وسعهم إلا اقتداء خاتم النبيين- ثم

Al-Fauzul-Kabir wa Fathul-Khabir, which is a commentary on the Holy Quran in light of the sayings of the Best of Creation [the Holy Prophet^{sas}], and is authored by *Hakimul-millab* [the Sage of the faith] Shah Waliullah Dehlawi. He says, *مُتَوَفِّيكَ* [*mut-awaffika*] means *مُمِيتُكَ* [*mum-ituka*—will put you to death]. He added not a single word to this and, following the meaning derived from the lamp of Prophethood, he did not mention any other. Again, look into *al-Kashshāf* [a Quranic exegesis by *Allāmah* Zamakhshari] and fear Allah and do not adopt the ways of transgression like the impertinent people.

Further, you also know the doctrine held by the **Mu'tazilah** sects. **They do not believe in the life of Jesus**, but affirm his death and make it part of their doctrine. There is no doubt that they are among the Islamic sects because the ummah divided into sects after the third century. The

بعد ذلك انظروا في الرسالة "الفوز الكبير وفتح الخبير" التي هي تفسير القرآن بأقوال خير البرية، وهي من ولي الله الدهلوي حكيم الملة، قال متوفيك مميئك. ولم يقل غيرها من الكلمة، ولم يذكر معنى سواها أتباعا لمعنى خرج من مشكاة النبوة. ثم انظر في "الكشاف"، واتق الله ولا تحترق طرق الاعتساف كمجترئين.

ثم بعد ذلك تعلمون عقيدة الفرق المعتزلة، فإنهم لا يعتقدون بحياة عيسى، بل أقروا بموته وأدخلوه في العقيدة. ولا شك أنهم من المذاهب الإسلامية،

division of this ummah into sects cannot be denied and the Mu'tazilah is one of these different sects.

Imam Abdul-Wahhab Sha'rāni, who is renowned among the authentic scholars, says in his famous book, *aṭ-Ṭabaqāt*, that his mentor, Afzal-ud-Din, may Allah shower His mercy upon him, used to say that most of the exoteric Sufi discourse follows the principles of the Mu'tazilah and the philosophers. Thus, no wise person would hasten to deny it just because such theological discourse is attributable to them; rather, he would carefully consider and ponder their arguments.

He [Imam Sha'rāni] further says that he read in a treatise by **Sheikh Muhammad al-Maghribi ash-Shādhili**, 'Know that the way of the Sufis is based upon the certainty of establishing the truth and sometimes it is closer to the way of the Mu'tazilah. I have quoted

فإن الأمة قد افتترقت بعد القرون
الثلاثة، ولا ينكر افتراق هذه
الملة، والمعتزلة أحد من الطوائف
المتفرقة. وقال الإمام عبد الوهاب
الشعراني المقبول عند الثقات، في
كتابه المعروف باسم 'الطبقات'
وكان سيدي أفضل الدين رحمه
الله يقول كثير من كلام الصوفية
لا يتمشى ظاهره إلا على قواعد
المعتزلة والفلاسفة، فالعاقل لا يُبادر
إلى الإنكار بمجرد عزاء ذلك الكلام
إليهم، بل ينظر ويتأمل في أدلتهم-

ثم قال ورأيت في رسالة سيدي
الشيخ محمد المغربي الشاذلي
اعلم أن طريق القوم مبني على
شهود الإثبات، وعلى ما يقرب من
طريق المعتزلة في بعض الحالات-

it from *Lawāqihul-Anwār*.’ So reflect like the chosen ones, and do not turn away like the wicked, and follow not the path of the transgressors.

If you say that there is *ijmā’* [consensus] not to act contrary to the teachings of **the Four Imams**, then I have already explained the reality of such a consensus. So do not pounce like beasts; rather, reflect like righteous and God-fearing people. And remember the saying of Imam Ahmad [bin Hanbal], who was God-fearing and an obedient servant of God, that one who claims *ijmā’* is a liar. Besides, we find many partial differences among the four Imams and find these [differences] to be outside of their *ijmā’*. So, what is your position on these issues and their claimant? Do you admit the perniciousness of these issues or do you permit acting upon them and holding firm to them and not regarding them as the thoughts of innovators? You

هذا ما نقلنا من لوائح الأنوار، فتدبر
كالأخيار، ولا تعرض كالأشرار، ولا
تختز سبيل المعتدين-

وإن قلت إن الإجماع قد
انعقد على عدم العمل بالمذاهب
المخالفة للأئمة الأربعة، فقد بيّنا
لك حقيقة الإجماع، فلا تصل
كالسباع، وفكّر كأولي التقوى
والارتياح، وذكّر قول الإمام
أحمد الذي خاف الله وأطاع،
قال من ادعى الإجماع فهو من
الكاذبين- ومع ذلك نجد كثيرًا
من الاختلافات الجزئية في
الأئمة الأربعة، ونجدها خارجة
من إجماع الأئمة، فما تقول في
تلك المسائل وفي قائلها؟ أنت
تقرّ بغوائلها، أو أنت تجوّز العمل
عليها والتمسك بها ولا تحسبها من

know that *ijmā'* does not support this belief and those who hold it. However, you regard every matter outside of *ijmā'* as something corrupt and a worthless commodity, and consider the proponents of such views to be heretics and deceivers.

If you claim that there is *ijmā'* on the life of Jesus the Messiah based on an authentic source and an explicit statement, then it is a lie of yours and your ilk. Verily, Allah's curse is upon the liars. Hasty people! Why do you set about rejecting me? It is a great curse to reject those upon whom were revealed the subtleties of the path of truth and certainty that were not revealed upon others. See how many people have perished on account of their ill-thinking and their abusing the truthful ones. They entered the presence of the men of God with impertinence, whereas they should have entered in fear.

The deniers shot every

خيالات المتبدعين؟ وأنت تعلم أن الإجماع ليس معها ومع أهلها، وكل ما هو خارج من الإجماع فهو عندك فاسد ومتاع كاسد، وتحسب قائلها من الملحددين الدجالين-

وإن كنت تزعم أن الإجماع قد انعقد على حياة عيسى المسيح بالسند الصحيح والبيان الصريح، فهذا افتراء منك ومن أمثالك، ألا لعنة الله على الكاذبين المفتريين- أيها المستعجلون لِمَ تسعون مكذابين؟ ومن أعظم المهالك تكذيب قوم كُشف عليهم ما لم يُكشَف على غيرهم من دقائق سبيل الحق واليقين- وكم من أناس ما أهلكهم إلا ظنونهم، وما أُرَادهم إلا سب الصادقين- دخلوا حضرة أهل الله مجترئين، وما كان لهم أن يدخلوها إلا خائفين-

وإن المنكرين رموا كل سهم

arrow and followed every doubt but could not hold their ground. They tried their utmost, yet they ended up with nothing but ravings. When their quivers became empty and their treasures were exhausted and there was no place left for them to flee or return, and when they lost their teeth and fangs, then they resorted to abuse, excommunication, and deception, hoping that by this tactic they might emerge triumphant. One of them even dared to deceive people by using his pen under the influence of Satan the sneaking whisperer, and compiled a book for this purpose. But as providence would have it, the very book that he published, offering a prize, became the means to expose him. He claimed that he had silenced me, had rendered me speechless on all levels, and had thus become victorious. So I stood up to test the veracity of his claim, to test his waters in order to tear apart

وتبعوا كل وهم، فما وجدوا
مقامًا في هذا الميدان، وجاهدوا
كل جهد فما بقي عندهم سوى
الهديان، فلما انثلت الكنائس،
ونفدت الخزائن، ولم يبق مفتر
ولا مآب، ولا ثنية ولا ناب،
مالوا إلى السبِّ والتكفير،
والمكر والتزوير، لعلهم يغلبون
بهذا التدبير، حتى اجترأ بعض
الناس من وساوس الوسواس
الخنّاس على أن يخدع بعض
العوام بصريير الأقلام، فألّف
كتابًا لهذا المرام، وقبض القدر
لهتك ستره أنه أشاع الكتاب
بشرط الإنعام، وزعم أنه سكّتنا
وبكّتنا وأدّى مراتب الإفحام،
وصار من الغالبين- فنهضنا
لنعجم عودَ دعواه، وماء سقياه،

the liar and his mischief, and to show his horde all that they were heedless of.

His [offer of] prize [money] turned cattle-like people into savages and his announcement befuddled the hyena-like people so that they could not understand the malevolence of his discourse and the infirmity of his attack. They took his mirage to be a sweet-flowing spring. I had pledged myself to pay attention only to important issues and not to waste time in every argument and debate.

I found his [Rusul Baba's] book full of ignorance, laden with gibberish, comprised of the stupidity of his nature, and a subject of innate wretchedness. The scarcity of my time and the magnanimity of my ambition prevented me from staining my hands with the blood of this worm, lest I be distracted from the real purpose. But I found that this man was misleading every ignorant and foolish person by his offer of prize money

ونمزق الكذاب وبلواه، ونرى
جنوده ما كانوا عنه غافلين-

فإن إنعامه أوحش الذين
هم كالأنعام، وإعلامه أوهش
بعض العيلام، وما علموا خبث
قوله وضعف صوله، وحسبوا
سرابه كماء معين- وكنت أليث
أن لا أتوجه إلا إلى أمر ذي
بال، ولا أضيع الوقت لكل
مناضل ونضال، ورأيت تأليفه
مملوا من الجهلات، ومشحونا
من الخزعبلات، ومجموعا من
ديدن الغباوة، وموضوعا من
قريحة الشقاوة، فمنعتني عزة
وقتي وجلالة همّتي أن ألطخ
يديّ بدم هذا الدود، وأبعد عن
أمر المقصود، ولكنني رأيت أنه
يخدع كلّ غمر جاهل بإراءة

and through his vain speech, and that if I remained silent, he would definitely increase in his crimes and would deceive people with his false claim of silencing me. When he entered the trap, I deemed it proper to seize him and slaughter him for the hungry. Verily, he flies like a locust in order to devour the crop of the Lord of the people. Hence, in support of the fountain of truth and its flowing waters, I thought it proper to hunt this locust and its young and save God's creatures from the deception of the treacherous. I swear by Him who granted me His love and called me in support of His loved ones, that I have no interest whatsoever in the prize money of that man. I consider him as absurd as his discourse. I just want him to see the reward for his crime so that certain biased, ignorant people may not be misled.

Know—O ye who composed this book demanding my reply!

إنعامه وتُرّهات كلامه، ولو صمتنا
فلا شك أنه يزيد في اجترامه،
ويخدع الناس بتزوير إفحامه،
وإنه ولج الفتح فنرى أن نأخذه
ثم نذبحه للجائعين- وإنه يطير
طيران الجراد، ليأكل زرع
ربّ العباد، فأينا لتأيد عين
الحقيقة ومجاريها، أن نصطاد
هذه الجراد مع ذراريها، ونُنج
الخلق من كيد الخائنين- فوالذي
حبانا بمحبّته، ودعانا إلى تأييد
أحبّته، إنّنا لا نرغب في عطاء
هذا الرجل وإنعامه، بل نحسبه
فضولاً كفضول كلامه، وما نريد إلا
أن نُريه جزاء اجترامه، لئلا يغتتر
بعض الجهلة من المتعصّبين-

فاعلم يا من آلف الكتاب
ويطلب ممّا الجواب، إنّنا جئناك

—that I have come to you with a wish to listen to your arguments, save you from your perniciousness, uproot your meanness, and to show you that you are in error.

You know well that the burden of proof does not lie with me; rather, it is upon him who claims that Jesus is alive and says that he has neither died, nor is he to be counted among the dead. For the reality of a claim that chooses the ways of exemption without proofs is indicative of such baseless positions; i.e. the including of countless things in one rule [i.e. all men die], then excluding something from it [Jesus^{as}] without any reason of exemption or demonstrable cause. This explanation cannot be denied by a child or even a simpleton, except the one who, due to his prejudice, resembles fanatics.

With this firmly established, we argue that, as we look at the age in which Jesus was raised, our sound reason testifies that all the people of his time passed away, regardless of whether they were his friends or

راغبين في استماع دلائلك،
لننجيك من غوائلك، ونجیح
أصل ردائلك، ونريك أنك من
الخطئين- وأنت تعلم أن حمل
الإثبات ليس علينا بل على الذي
ادّعى الحياة ويقول إن عيسى
ما مات وليس من الميتين-
فإن حقيقة الادّعاء اختيار طرق
الاستثناء بغير أدلة دالة على
هذه الآراء، أعني إدخال أشياء
كثيرة في حكم واحد، ثم إخراج
شيء منه بغير وجه الإخراج
وسبب شاهد، وهذا تعريف لا
ينكره صبي ولا غبي، إلا الذي
كان من تعصّبه كالمجنونين-

فإذا تقرّر هذا فنقول إنّنا
إذا نظرنا إلى زمان بُعث فيه
المسيح، فشهد النظر الصحيح
أنه كل من كان في زمانه

foes, his neighbours, his brothers, his close companions, or his maternal aunts and mothers, his paternal aunts or his sisters, or all those who lived in those places, towns, and dwellings. We do not find any of them alive in this age. Thus, whoever claims that only Jesus, out of all of them, survived and did not die, he declares him as an exception. Therefore, it lies upon him to prove this claim. You are aware that according to the Hanafis, there are **four types** of arguments to establish the claims of the claimants, as is not hidden from scholars.

First: [The argument that is] *qaṭʿī ath-thubūt wad-dalālah* [decisive in both authenticity and implication] which is free from every flaw and defect. For example, unambiguous Quranic verses as well as those *ahādīth* that are *mutawātir* [possessing numerous uninterrupted chains] and *ṣaḥīḥ* [authentic]—with the proviso that they are independent of the interpretations of the interpreters and free from such

من أعدائه وأحبابه وجيرانه وإخوانه وخلانته وخالاته وأمهاته وعمّاته وأخواته، وكل من كان في تلك البلدان والديار والعمران، كلهم ماتوا وما نرى أحدًا منهم في هذا الزمان؛ فمن ادّعى أنّ عيسى بقي منهم حيًّا وما دخل في الموتى فقد استثنى، فعليه أن يثبت هذا الدعوى. وأنت تعلم أن الأدلة عند الحنفيتين لإثبات ادعاء المدّعين أربعة أنواع كما لا يخفى على المتفهمين. الأول قطعي الثبوت والدلالة وليس فيها شيء من الضعف والكلافة، كآيات القرآنية الصريحة، والأحاديث المتواترة الصحيحة، بشرط

contradictions and inconsistencies as render them weak in the opinion of the research scholars.

Second: [The argument that is] *qaṭ'ī ath-thubūt* [decisive in its authenticity] but *ẓannī ad-dalālah* [speculative in its implication]. For instance, the verses and *aḥādīth* that are definitively authentic but are amenable to multiple interpretations.

Third: [The argument that is] *ẓannī ath-thubūt* [speculative in its authenticity] but *qaṭ'ī ad-dalālah* [decisive in its implication]. For example, those *aḥād* reports [*aḥādīth* with a solitary chain] that are clear but lack strength of transmission and suffer from some deficiency.

Fourth: [The argument that is] *ẓannī ath-thubūt wad-dalālah* [speculative in its authenticity and implication], namely those *aḥād* reports that are susceptible to multiple meanings and are dubious.

It is evident that the most conclusive and solid argument is the first kind of argument. The seeker cannot be satisfied without it **because**

كونها مستغنية من تأويلات
المؤولين، ومترهه عن
تعارض وتناقض يوجب
الضعف عند المحققين-
الثاني قطعي الثبوت
ظني الدلالة، كالأيات
والأحاديث المأولة مع
تحقق الصحة والأصالة-
الثالث ظني الثبوت قطعي
الدلالة، كالأخبار الآحاد
الصريحة مع قلة القوة
وشيء من الكلاله- الرابع
ظني الثبوت والدلالة،
كالأخبار الآحاد المحتملة
المعاني والمشتبهة-

ولا يخفى أن الدليل
القاطع القوي هو النوع الأول
من الدلائل، ولا يمكن من

conjecture **avails** **nothing** **against truth** nor can it lead to certainty at all.

I always waited for a person who would claim certainty in this field and kept waiting to be informed about such a man among the enemies. But no one came forward to confront me to this today; rather, they fled from me like cowards. So, I hopelessly bid them farewell and started off all alone. Then after some time—O short-sighted and sore-eyed one!—I received your book. When I observed it and pondered for a while, I realized that it was worthless and considered it necessary that it should go unnoticed and not be presented as something worthwhile. If you were blessed with the light of knowledge and pondered like a man with eyes, you would have covered up your flaws and not invited the attention of your neighbour toward them. However, Allah desired to humiliate you and to publicly

دونه اطمینان السائل۔ فَإِنَّ الظَّنَّ
لا يُغْنِي مِنَ الْحَقِّ شَيْئًا، ولا
سبيل له إلى يقين أصلاً۔ ولم
أزل أرقب رجلاً يدعي اليقين في
هذا الميدان، وأتشفو إلى خبره
في أهل العدوان، فما قام أحد
إلى هذا الزمان، بل فتروا مني
كالجبان، فأودعتهم كاليأسين
وانطلقت كالمتفردين، إلى أن
جاءني بعد تراخي الأمد، تلك
رسالتك يا ضعيف البصر شديد
الرمد، ونظرت إليه نظرة وأمعت
فيه طرفه، فعرفت أنه من سقط
المتاع، ومما يستوجب أن يُخْفَى
ولا يُعرض كالبعاع۔ ولو غشيك
نور العرفان، وأمعت كرجل
له عينان، لسترت عوارك، وما
دعوت إليه جارك، ولكن الله أراد

bring disgrace upon you. So, you came forward to take up the challenge and did what you did. You exercised deception and trickery and announced prize money in your book to please the ignorant masses. But you kept it [the prize money] enclosed and did not disclose it and deceived in whatever you said. I know that you are not a rich person.

Moreover, I do not know whether you keep your word and are righteous. On the contrary, I find treachery in your words like sinful people. In view of this, what guarantee is there that you will fulfil your promise when you face defeat and start shuddering? The truth is that the betrayal of one's promise is one of the chief characteristics of this generation. If you arrive at the pool of betrayal, then tell me—O miserly one!—from where shall I obtain this money? I do not want to take this issue to court, requiring the help of

أن يُخزبك، ويُري الخلق خزيك،
فبارزت وأقبلت، وفعلت ما فعلت،
وزوّرت وسوّلت، وكتبت في كتابك
الإنعام، لثُرصي به الأنعام، ولكن
رثقت وما فتقت، وخدعت في كل
ما نطقت، وإنا نعلم أنك لست من
المتمولين-

ومع ذلك لا نعرف أنك صادق
الوعد ومن المتقين، بل نرى خيانتك
في قولك كالفاسقين- فما الثقة بأنك
حين تُغلب وترتعد ستفي بما تعد؟
وقد صار الغدر كالتحجيل في
حلية هذا الجيل، فإن وردت غدِير
الغدر، فمن أين نأخذ العين يا ضيق
الصدر؟ وما نريد أن تُرجع الأمر
إلى القضاة ونحتاج إلى عون الولاة،
ونكون عرضة للمخاطرات- ونعلم

state officials and incurring risks thereby. I know that you are poor and possess no wealth. Then tell me, where will this ready money come from despite your poverty, indigence, and want? Moreover, caprices revoke [previous] commitments and pose hurdles in the way of keeping promises. There are obstacles between us and the fulfilment of promises. O horde of liars! I do not trust your promises.

If you are among the truthful and are not among those who lie and betray, and if you are honest in your promise of prize money and do not intend to breach it, then the **most appropriate course is to submit the prize money with some noble gentleman** so that it might remove all veils of doubts and suspicions and lead to the path of resolving all disputes. To settle the dispute, I agree that you may submit [the amount] to **Sheikh Ghulam Hasan** or **Khawaja Yusuf Shah** or **Mir Mahmud Shah** and for that purpose I shall

أنت أنت من بني غبراء، لا تملك
بيضاء ولا صفراء، فمن أين يخرج
العين مع خصاستك وإقلالك
وقلة مالك؟ ومع ذلك للعزائم
بدوات، وللعادات معقبات،
وبيننا وبين النجز عقبات، ولا
نأمن وعدكم يا حزب المبطلين-
فإن كنت من الصادقين لا من
الكاذبين الغدّارين، وصدقت
في عهد إنعامك وما نويت حنثاً
في إقامك، فالأمر الأحسن الذي
يسرد غواشي الخطرات، ويجيح
أصل الشبهات، ويهدي طريقاً
قاطع الخصومات، أن تجمع مال
الإنعام عند رئيس من الشرفاء
الكرام، ونحن راضون أن تجمع

obtain a handwritten receipt from them. Are you ready to submit the amount to someone who is neutral for both of us? Or do you not intend to take up the path of the just? I do not know what is hidden deep inside your heart. If you have written this book with good intention and not with any maliciousness of your nature, then stand firm and do not incline towards excess. If you are truthful then do as I have told you.

I have come to you fully prepared and will not turn away or be afraid. I will march forward happily even in the face of lions. I am not afraid of the likes of you; I regard you as foxes in battle. I am determined to delve into your inner secret and to shake off your bag and open up the lid of your waterskin. It is rare that a liar should

عند الشيخ غلام حسن أو الخواجه
يوسف شاه أو المير محمود شاه قطعاً
للخصام، ونأخذ منهم سنداً في هذا
المرام، فهل لك أن تجمع عَيْنِكَ عند
رجلٍ سواءٍ بيني وبينك، أو لا تقصد
سبيل المنصفين؟ وإنا لا نعلم مكنون
طويتك، فإن كنت كتبت الرسالة من
صحة نيتك، لا من فساد طبيعتك، فقم
غيرٍ وإنٍ ولا لاوٍ إلى عدوان، واعمل
كما أمرنا إن كنت من الصادقين- وإنا
جنائك مستعدّين ولسنا من المعرضين
ولا من الخائفين، بل نُسرُّ بالإقدام ولو
على الضرغام، ولا نخاف أمثالك من
الناس، بل نحسبهم كالثعالب عند
البأس- وأزمعنا أن نفتش خبائك،
ونستنفض حقيبتك، ونحسر اللثام عن

escape scot-free or his imposture should become a source of blessing for him. For an entire year I neither used harsh language nor replied to any excommunicator and fault-finder. I remained patient, observing their arrogance until the harshness of their words forced me to chastise them for their abusive language. And serpents can only be dealt with by sticks and stones. So, I stood up to expose the liars.

I would not like to begin a long discourse. What I want is for you to declare your wealth before me **and submit the amount to any one of the above persons.** And tell them that when they find you vanquished, they should give your money to me. If you do not do so, your falsehood will become manifest and your breach of promise will bring disgrace upon you. **Beware! God's curse is upon the liars.**

قربتك، وقلما خلس كذاب أو يورك
له اختلاب، وقد بقينا عامًا لا نخشّن
كلامًا، ولا نجيب مكفّرًا ولوامًا،
وصبرنا ورأينا اجليخامًا، حتى
ألجأتنا مرارة الكلمات إلى جزاء
السيئات بالسيئات، وعلاج الحيات
بالعصى والصفاة، فقمنا لنهتك أستار
الكاذبين-

فلا نلتفت إلى القول العريض،
ونريد أن تبرز إلينا بالصّففر
والبيض، وتجمع مبلغك عند أحد
من الرجال الموصوفين، وتأمّره
ليعطوني مبلغك عندما رأوك من
المغلوبين- فإن لم تفعل فكذبك
واضح، وغدرك فاضح، ألا لعنة
الله على الكاذبين، ألا لعنة الله

Hearken, God's curse is also upon those who are perfidious and break their promises, those who do not do what they say, and make covenants yet do not fulfil them, and speak like the deceitful and the untrue. Such people are indeed **cursed by God, the angels, and all mankind**. So fear the curse of Allah and fulfil your promises like the truthful. If you cannot keep your promise and do not possess wealth like the rich, then seek those who can come to your aid and heal your wounds and become your support. If your supporters prove to be your true devotees, they will help you like your disciples. For it is incumbent upon people to help the needy, free the captives, respect the ulema, and have goodwill for the well-wishers.

However, you will not demand a single penny except after the testimony of the arbitrators. And as for the verdict, it will be passed by two arbitrators

على الغادرين الناكثين، الذين يقولون ولا يفعلون، ويعاهدون ولا ينجزون، ولا يتكلمون إلا بالخادعين المزورين، فعليهم لعنة الله والملائكة والناس أجمعين- فاتقِ لعنة الله وأنجز ما وعدت كالصادقين- وإن كنت لا تقدر على الإيفاء، وليس عندك مال كالأمراء، فاطلب لعونك قومًا يأسون جراحك ويريشون جناحك، فإن كانوا من المصدقين المعتقدين، فيعينونك كالمريدين، مع أن دين القوم جبر الكسير وفك الأسير، واحترام العلماء واستنصاح النصحاء- على أنك لن تطالب بدرهم إلا بعد شهادة حكم، وأما الحكم

after submitting the amount. I entrust this matter to you and grant you complete authority over its particulars. Even if you appoint two dishonest arbitrators, I will accept them wholeheartedly and will overlook their falsehood and lies. However, I will put both arbitrators under God Almighty's oath, requiring them to swear in public that they have spoken the truth. Then I will grant them respite for one year. During that period, I will engage in offering supplications before God, the All-Aware, the All-Knowing. And if during this period a manifest Sign of the acceptance of prayer is not shown, then God Almighty is my Witness that I will, without any doubt or misgiving, admit your truthfulness and count you among the truthful.

I wonder why you took to writing this book and what novel and extraordinary things you have written in it. [The truth is that] you have merely collected

فلا بد من الحكّمين بعد جمع العين- ووكلنا إليك هذا الخطب، ولك كل ما تختار اليابس أو الرطب، فإن جعلت حكّمين كاذبين، فنقبلهما بالرأس والعين، ولا ننظر إلى الكذب والمين، بيد أننا نستفسرهما بيمين الله ذي الجلال، وعليهما أن يحلفوا إظهارًا لصدق المقال، ثم نمهلها إلى عام، ونمدّد المسألة إلى خبير علام، فإن لم تتبين إلى تلك المدّة أمانة الاستجابة، فنشهد الله أنّا نقرّ بصدقك من دون الاسترابة، ونحسبك من الصادقين-

وأعجبني لم تصديت لتأليف الكتاب، وأتى أمر كتبت كالنادر العجاب، بل جمعت فضلة أهل

the refuse of worthless people and replicated the follies of the ignorant. Everything that you have said had been said before you and was tarnished by ignorance even greater than yours. You have not said anything from yourself; you have only plagiarized the works of the ignorant. I find such expressions in your book that smell like rotten fish and stink like a putrid carcass, and I find them to be full of petty and hollow artificialities and the laughing stock of people. You have done all this just to snatch loaves of bread from mosques and to achieve the approbation of the people like the one overpowered by his passions, and not for the sake of God, the Lord of the worlds. O ye who abandoned the truth and lied! You have cast aside the Holy Quran; you know nothing but mad ravings and walk like the blind, and you know nothing except walking the paths of falsehood and running wild in the streets of mischief.

الفضول، واتبعت جهلات الجاهول،
وما قلت إلا قولاً قيل من قبلك،
وُنسج بجهل أكبر من جهلك،
وما نطقت بل سرقت بضاعة
الجاهلين- وما نرى فى كلامك إلا
عبارتك التي نجد ريحه كسهك
الحيتان المتعفنة، ونتن الجيفة
المنتنة، ونراه مملوًا من تكلفات
باردة ركيكة، وضحكة الضاحكين-
وفعلت كل ذلك لرغفان المساجد،
وابتغاء مرضاة الخلق كالواجد، لا
لله رب العالمين- يامن ترك الصدق
ومانًا، قد نبذت الفرقان، ولا تعلم
إلا الهذيان، وتمشي كالعمين، لا
تعلم إلا الاختراق في مسالك الزور،
والانصلات في سكك الشرور، ولا
تتقي براثن الأسد وتسعى كالعمي

You fear not the claws of the lion and wander like the blind and the one-eyed. I have exposed your darkness and torn your writing to shreds, and you will soon realize it. Do you, like the ignorant and shameless, believe that Jesus is alive, and consider him to be exempt from the dead? You have not offered any evidence from the *bayyināt* [clear and perspicuous Quranic verses] and *muhkamāt* [explicit and decisive verses] nor from any *aḥādīth* of the Best of Creation which possess numerous uninterrupted chains. And so—O ye whose speech is in vain!—you lied in order to establish your claim and deviated from the fundamentals of Islamic law. O reckless ignoramus! O reproached miscreant! Pause and think seriously with reason. You have not advanced any argument in favour of your claim regarding Jesus' life. You have simply followed conjectures—nay, rather, superstitions. The conclusion of a problem cannot exceed its premises. When two premises are hypothetical, their

والعُور، وإنا كشفنا ظلامك،
ومرّقتنا كلامك، وستعرف بعد
حين- أتؤمن بحياة المسيح
كالجهول الوقيح، وتحسبه
كأنه استثنى من الأموات، وما
أقمت عليه دليلا من البيّنات
والمحكّمات، ولا من الأحاديث
المتواترة من خير الكائنات،
فكذبت في دعوى الإثبات،
وباعدت عن أصول الفقه يا
أخا الترهات- أيها الجهول
العجول، المخطي المعذول،
قف وفكّر برزانة الحصة، ما
أوردت دليلا على دعوى الحياة،
وما اتبعت إلا الظنّيات، بل
الوهميات- ونتيجة الإشكال لا
يزيد على المقدمات، فإذا كانت

conclusion will also be speculative, as is not hidden from those who possess sight. If you cannot comprehend these profundities and are not cognizant of their truths, then ask those who possess profound wisdom and deep insight. If you cannot see your conduct with your eyes, then see it through the eyes of others; if you are deprived of rain, then seek it from the clouds of others. O wretched one! Do you not realize that your words contradict the manifest arguments of the Holy Quran and are against its *muhkamāt*? The meaning of التوفّي [at-tawaffi—cause to die] has been expounded clearly by the Chief of All Men and Prophet of All *Jinn* [the Holy Prophet^{sas}], and by his wise and insightful Companions. Then what value can be accorded to the meanings used by the common folk when compared to the one defined explicitly by the Best of Creation? Who can deny these meanings except the sinful?

المقدّماتان ظنّيتان فالنتيجة ظنيّة،
 كما لا يخفى على ذوي العيّنين-
 وإن كنت لا تفهم هذه الدقائق،
 ولا تدرك هذه الحقائق، فسأل الذين
 من أولي الأبصار الرامقة، والبصائر
 الرائقة، وانظر بعين غيرك إن كنت
 لا تنظر بعينك في سيرك، واستنزل
 الرّيّ من سحب الأغيار، إن
 كنت محروماً من درّ الأمطار- ألا
 تعلم يا مسكين أن قولك يُعارض
 بيّنات القرآن، ويخالف مُحكمات
 الفرقان؟ وقد تبين معنى التوفّي
 من لسان سيّد الإنس ونبّي الجنّ،
 وصحابته ذوي الفهم والعرّفان-
 وأيّ فضل لمعنى العوام، بعد ما
 حصص المعنى من خير الأنام،
 ومن ياباه إلا من كان من الفاسقين؟

Repent for the disregard you have shown towards Allah and His *bayyināt*. You have followed the *mutashābihāt* [Quranic verses susceptible to different interpretations] and have neglected the *muhkamāt*. You attacked like one unbridled and have abandoned the truth like the idolaters. I reviewed your book from time to time and found it dancing like a chanteuse; by God, this book is devoid of truth and full of the deceptions of *Dajjāl* [the Antichrist]. Therefore, you must immediately pay this amount in cash so that I may expose to you your falsehood and teach you a lesson. It is also incumbent upon you to submit money to a trustworthy person who is a reliable guarantor. Or else, how can I believe that I will get your prize money after having disproved your claim and demonstrated your wretchedness? O poverty-stricken one! You are not among the wealthy but among

فتندم على ما فرطت في جنب
الله وبيّناته، واتبعت المشابهات
وأعرضت عن محكماته، ووثبت
كخليع الرسن، وتركت الحق كعبدة
الوثن- وإني نظرتُ رسالتك الفينة
بعد الفينة، فما وجدتها إلا راقصة
كالقينة، ووالله إنها خالية عن
صدق المقال، ومملوءة من أباطيل
الدجال، فعليك أن تنقد المبلغ
في الحال، لتريك كذبك ونوصلك
إلى دار النكال- وعليك أن تجمع
مالك عند أمين الذي كان ضميئاً
بيقين، وإلا فكيف نوقن أنا نقطف
جناك إذا أبطلنا دعواك، وأريناك
شقاك؟ يا أسير المثرية، لست من
أهل الثروة، بل من عَجْزة الجهلة،

the helpless, ignorant ones. So, give up your insolent nature and deposit the said amount and keep away from the paths of deception and abandon excuses. If you are truthful and a seeker of truth, well and good, but if you turn away from it, and are a cheat, then shame on you! I have conveyed this admonition to the fullest degree, and have enquired like one who seeks a wise guide and reveals the straight paths. I have perfectly conveyed the message for the sake of Allah the One. Now I will see whether you submit the prize money and abide by your promise and faith, or betray your word and follow Satan, like the corrupt.

I swear by God, who causes rain to fall from the clouds and brings forth fruit from calyces, that I have come forward to take up the challenge not in hope of any reward, but only to humiliate the miscreants so that the truth may be revealed and the path of the guilty be exposed.

فاتركُ شَشْنَةَ القِحَّةِ، واجمع المال
وجانبُ طرقِ الفِرِيَةِ والتَّعَلَّةِ،
فواها لك إن كنت من الصادقين
الطالبين، وأها منك إن كنت من
المعرضين المحتالين- وقد أوصينا
واستقصينا، ونقحنا تنقيح من يدعو
أخا الرشد ويكشف طرق السَّدَدِ،
وأكملنا التبليغ لله الأحد، وننظر
الآن أتجمع المال وتُري العهد
والإيمان، أو تُري الغدر وتتبع
الشيطان كالمفسدين-

ووالله الذي يُنزل المطر من
الغمام، ويُخرج الثمر من الأكمام،
إني ما نهضتُ لطمعٍ في الإنعام،
بل لإخزاء اللئام، ليتبين الحق
وليستبين سبيل المجرمين، وإن

Verily, Allah the Almighty is with the righteous, and God, who endowed man with reason and intellect, is my Witness, that you have perpetrated an abominable deed and left a bad name behind you. I already published an announcement before this in which I solemnly promised a prize for those who would respond to it, but not a single one of them came forward to answer it. They were speechless like beasts and animals. Dumbfounded and stunned, their muscles were quivering incessantly with fear and they fell on their faces in shame.

Do you know more than all those people, or are you insane? They were far cleverer in discourse than you; you are a mere novice by comparison. Ultimately, their end was humiliation, disgrace, and the wrath of the Lord of the worlds. When Allah decides to humiliate a people, they begin to harbour enmity towards His *Auliyā'*

الله مع المتقين- ووالله الذي أعطى الإنسان عقلاً وفكراً، لقد جئت شيئاً نكراً، وأبقيت لك في المخزيات ذكراً- وقد كتبنا من قبل اشتهاً، وواعدنا للمجيبين إنعاماً، وأقررنا إقراراً، فما قام أحدٌ للجواب، وسكتوا كالبهائم والدواب، وطارت نفوسهم شعاعاً، وأرعدت فرائضهم ارتياعاً، وأكبوا على وجوههم متندمين-

أفأنت أعلم منهم أو أنت من المجانين؟ إنهم كانوا أشدَّ كيداً منك في الكلام، بل أنت لهم كالتلّام، فكان آخر أمرهم خزي وخذلان وقهر رب العالمين- وإن الله إذا أراد خزي قوم فيعادون أولياءه، ويؤذون

[Friends], hurt His loved ones, and curse His chosen ones. Then God comes forward to confront them for war and turns their faces away with a single blow and renders them helpless. Do you not ponder over their fate? Surely God sends me every kind of help and **He is visiting the land, reducing it from its out-lying borders.** He protects me with His gracious hands and shields me in the blankets of His support so that no plot of the wicked can harm me. He knows who belongs to Him and who does not. He keeps watch over the movement of every one who walks. He does not guide transgressors and destroys the sinful people and erases the names of the liars from the face of the earth. He is Most Jealous for His honour and is the Avenger. He is aware of the acts of mischievous evildoers and quickly apprehends the liars. And He sends down His chastisement faster than the blink of an eye.

أحباءه، ويلعنون أصفياءه،
 فيبارزهم الله للحرب، ويصرف
 وجههم بالضرب، ويجعلهم من
 المخذولين- ألا تفكرون في
 أنفسهم أن الله يُنزل نُصْرته
 لنا بجميع أصنافها، ويأتي
 الأرض ينقصها من أطرافها،
 ويحفظنا بأيدي العناية،
 ويسترنا بملاحف الحماية، فلا
 يصترنا كيد المفسدين؟ يعلم من
 كان له ومن كان لغيره، وينظر
 كل ماش في سيره، ولا يهدي
 قوماً مسرفين، ويبير الفاسقين
 ويمحو أسماء المفتريين من
 أديم الأرضين- هو الغيور
 المنتقم، ويعلم عمل المفسد
 الفتان، ويأخذ المفتريين بأقرب
 الأزمان، فينزل رجزه أسرع من
 تصافح الأجنان- فتوبوا كالذين

O horde of the enemy! Repent like those who fear the wrath of God the Gracious and turn to Him before the day of loss, and who transform themselves in order to seek God's pleasure. Seek [His] mercy because He is the Most Merciful of those who show mercy. O deluded one! Be ashamed of your ignorance and ask forgiveness for your transgressions. Ponder over your loss, your moral degradation, and your being exposed, and reproach yourself like those who fear.

Know that whoever undertakes to investigate any trace of Jesus being alive is like one who cuts off his nose with a razor inasmuch as this whole corruption was spread through the belief in Jesus' life, and the earth has darkened due to this hideous belief. Besides, you are unable to bring evidence in support of [Jesus'] life. You accept the statements of man but reject the words of Allah

خافوا قهر الرحمن، وأنابوا قبل
مجيء يوم الخسران، وغيروا ما
في أنفسهم ابتغاء لمرضات الله،
يا معشر أهل العدوان- اطلبوا
الرحم وهو أرحم الراحمين-
فتتدم يا مغرور على جهلاتك،
واعتذر من فرطاتك، وفكر
في خسرك وانحطاط عرضك
وانكشاف سترك، وازدجر
كالخائفين-

واعلم أنه من نهض ليستقري
أثر حياة عيسى، فما هو إلا كجاذع
مارن أنفه بموسى، فإن الفساد كل
الفساد ظهر من ظن حياة المسيح،
واسودت الأرض من هذا الاعتقاد
القيح، ومع ذلك لا تقدر على
إيراد دليل على الحياة، وتأخذون

and of the Leader of the Universe [the Holy Prophet^{sas}]. You know that anyone who interprets the Holy Quran according to his personal opinion—even if it is correct—commits an error, yet you follow your own desires and fail to fear the Being who created everything, and you talk like the impertinent. When the verses of the *Furqān* [the Holy Quran] are recited before you, you do not accept them even though half the Quran may be recited, but if anything other than the Quran is presented, you happily accept it.

You do not pay attention to the Book of Allah the Gracious, and gladly make haste towards others. I wonder how can it be permissible, when we have witnessed the *bayyināt* of the *Furqān*, to then have faith in anything except the Quran? Is there anything except the Quran that can lead you to submission and certainty? **Should you be truthful, then present any**

بأقوال الناس ولا تقبلون قول
الله وسيد الكائنات- وتعلمون
أنه من فسر القرآن برأيه وأصاب
فقد أخطأ، ثم تتبعون أهواءكم
ولا تتقون من ذرأ وبرأ، وتتكلمون
كالمجترئين- وإذا قرء عليكم آيات
الفرقان فلا تقبلونها، وإن قرء نصف
القرآن، وإن عرّض غيره، فتقبلونه
مستبشرين-

لا تلتفتون إلى كتاب الله
الرحمن، وتسعون إلى غيره
فرحين- وليت شعري كيف يجوز
الالتكاء على غير القرآن بعد ما
رأينا بيّنات الفرقان؟ أتوصلكم
غير القرآن إلى اليقين والإدعان؟
فأتوا بدليل إن كنتم صادقين- يا

evidence. Alas for our enemies who have turned their eyes away from the scriptures of the **Allah the Gracious**. They did not seek Quranic verities like the seekers of knowledge and wasted all their time and all their lives clinging to such opinions as can neither lead them to the gardens of obedience nor satiate them with the pure springs of faith. I regard their statements as the words of impostors. O horde of blind and one-eyed men! Fear God and dare not commit sins and evil acts. Take the path in which you do not fear any oppression or any stroke of the sword, or any sting of a biter, or any calamity of a vast valley. Stand in submission before Allah and ponder over what I have said. Have I spoken the truth or have I deviated from the truth? Reflect like God-fearing people! What is the matter with you that you do not show readiness to

حسرة على أعدائنا إنهم صرفوا
النظر عن صحف الله الرحمن،
وما طلبوا معارفها كطلّاب العرفان،
وأفنوا زمانهم وعمرهم في أقوال لا
توصلهم إلى روضات الإذعان، ولا
تسقيهم من ينابيع مطهرة للإيمان،
وما نرى أقوالهم إلا كصوّاعين
باللسان- فيامعشر العمي والعُور-
اتقوا الله ولا تجترءوا على
المعاصي والفجور، وتخيروا طريقاً
لا تخشون فيه مسّ حيفٍ ولا
ضرب سيف، ولا حُمّة لاسعٍ ولا
آفة وادٍ واسع، وقوموا لله قانتين-
وفكّروا في قولي- هل صدقتُ
فيما نطقْتُ، أو ملتُ فيما قلتُ،
وتفكروا كالخاشعين- ما لكم لا

accept the proof and stray away from the right path?

You exert yourself to hoard provisions and abandon close relations for its sake. I find none among you who parted with his near and dear ones for the sake of God, strove in faith, and persisted in it. Why do you not adopt the morals of the righteous and follow the paths of the God-fearing? You denied the truth and did not witness its satiating power; neither did you walk upon its gravel, nor did you probe the whole matter. You abandoned the Holy Quran and its guidance and you are a transgressing people.

O mischievous and spiteful ones! Fear Allah, the Lord of mankind. Where has your piety gone? Your knowledge led you astray and failed to save you. You neither have any understanding of the Holy Quran nor are you acquainted with the *Furqān*. Where have your

تستعدّون لقبول الحجّة وتزيغون
عن المحجّة، تركضون في امتراء
الميرة، ولها تتركون أقارب العشيرة-
وما أرى فيكم مَنْ تَرَكَ لِلّهِ الْأَقْرَابَ
وَالْأَحْبَابَ، وَجَدَّ فِي الدِّينِ وَدَأْبَ-
لَمْ لَا تَتَأَدَّبُونَ بِأَدَابِ الصُّلْحَاءِ،
وَلَا تَقْتَدُونَ بِطُرُقِ الْأَتْقِيَاءِ؟ أَنْكَرْتُمْ
الْحَقَّ وَمَا رَأَيْتُمْ سُقْيَاهُ، وَمَا وَطَأْتُمْ
حِصَاهُ، وَمَا اسْتَشْرَفْتُمْ أَقْصَاهُ،
وَتَرَكْتُمْ الْفُرْقَانَ وَهَدَاهُ، وَكُنْتُمْ قَوْمًا
عَادِينَ-

يا أهل الفساد والعناد - اتقوا
الله ربّ العباد- أين ذهب تقاكم؟
وأضلكم علمكم وما وقاكم- لا
تفهمون القرآن ولا تمسّون الفرقان،
فأين غارت مزاياكم، وأين ذهب

virtues gone and where is your vitality? I do not find your discourse based upon righteousness; rather, your hearts are tainted with rebellion. What will become of the boat that has sailors like you? And what will become of the land ploughed by farmers of your ilk? Without doubt, you are the enemy of the Faith and the mighty Shariah. We know the citadel of Islam has been razed to the ground on your account and by your hands and now it lies in ruins. Had my Lord God not graced it with His mercy, it would have been engulfed by darkness. God is its Guardian and He is the Best of Guardians.

Do you not perceive how many paths you have trodden and how many people you have destroyed; how many innovations you have introduced and how many nations you have deceived; how many honours you have violated and how many cunning people you have

رِيَاكُمْ؟ مَا أَجْدُ كَلَامِكُمْ مُؤَسَّسًا
 عَلَى التَّقْوَى، وَأَجْدُ قُلُوبَكُمْ مَتَدَنَسَةً
 بِالطَّغْوَى- فَمَا بَالُ قَارِبِ كَانِ لَهَا
 كَمَثَلِكُمْ الْمَلَاخُ، وَمَا بَالُ أَرْضِ
 يَحْرَثُهَا كَحَزْبِكُمْ الْفَلَاحُ؟ وَلَا شَكَّ
 أَنْكُمْ أَعْدَاءُ الدِّينِ وَعِدَا الشَّرْعِ
 الْمُتَيْنِ- وَنَعْلَمُ أَنَّ قَصْرَ الْإِسْلَامِ
 مِنْكُمْ وَمِنْ أَيْدِيكُمْ عَفَا، وَلَمْ يَبْقَ مِنْهُ
 إِلَّا شِفَا، وَلَوْلَا رَحْمَةُ رَبِّي لِأَحَاطِهِ
 الدَّجَى، وَكَانَ اللَّهُ حَافِظَهُ وَهُوَ خَيْرُ
 الْحَافِظِينَ-

أَلَا تَنْظُرُونَ أَنْكُمْ كَمَ فَجَّ
 سَلَكْتُمْ، وَكَمْ رَجُلٍ أَهْلَكْتُمْ، وَكَمْ
 بَدَعَ ابْتَدَعْتُمْ، وَكَمْ قَوْمٍ خَدَعْتُمْ،
 وَكَمْ عَرَضٍ اخْتَلَسْتُمْ، وَكَمْ ثَعْلَبٍ
 افْتَرَسْتُمْ؟ أَمَّا الْآنَ فَالْحَقُّ قَدْ بَانَ

outdone? However, the truth has now become manifest and the Merciful God has shown mercy, the dark night has lit up, and the true Faith has been illumined. God's decree becomes manifest despite your discontent. Surely, Allah is Ever Watchful. So, He mercifully turned His attention to His Religion and found it the target of the enemies' arrows. He found it solitary and helpless in a desolate wilderness. Then, through His special mercy, Almighty Allah raised me in this age of poverty and destitution in order to make the Muslims prosper and to grant them that which was not granted to their forefathers, and to have mercy upon the weak. Indeed, He is the Most Merciful of all those who show mercy.

By God Almighty's command, who raises the Imam and knows [the need of] the time, I have been bestowed with this station. He, the Wise and All-Knowing, knows the error and misguidance

ورحم الرب الرحيم، واستنار
الليل البهيم، وأثار الدين القويم
وظهر أمر الله وكنتم كارهين-
إن لله في كل يوم نظرة، فظفر
الدين رحمة، ووجده غرضًا
لسهام الأعداء، وكالوحيد الطريد
في البيداء، فأقامني برحمة
خاصة في أيام إقلال وخصاصة،
ليجعل المسلمين من المنعمين،
ويعطيهم ما لم يعط لأبائهم ويرحم
الضعفاء، وهو أرحم الراحمين-

وما قمتُ بهذا المقام إلا
بأمر قدير، يبعث الإمام ويعلم
الأيام، حكيم عليم يرى أيام الغي
والضلال، وصراصر الفساد في

of this time and is well aware of the violent winds of mischief among men and women. People have reached their limit in sins—they wounded the backs of their animals and buried the truth in nooks and crannies—and falsehood has shined like mirrors. **The Lord of creation saw all this happen and sent one of His servants at the time of this mischief.**

O embers of hatred and enmity! Do you wonder at His grace? Do not rely upon doubts and suspicions. God's secrets are like hidden pearls. He tests His men in every age. Every day He reveals Himself in a different state. I swear by Him who fully knows all secrets and helps the truthful men and women, that I am from Allah who is the Lord of the universe. The earth trembles at His grandeur and the sky is rent asunder by His awe. It is not possible for an accursed impostor to live a long

النساء والرجال- تناهى الخلق في
التخطي إلى الخطايا، وعقروا مطا
المطايا، ودفنوا الحق في الزوايا،
ولمع الباطل كالمرايا، فرأى هذا
كله ربُّ البرايا، فبعث عبداً من
العباد، عند وقت الفساد، أعجبتهم
من فضله يا جَمْرَ العناد؟ فلا
تتكئوا على الظنون، والله أسرار
كالدّر المكنون يبلي عباده في
كل زمان، وكل يوم هو في شان-
وأقسم بعلام المخفّيات، ومُعِينِ
الصادقين والصادقات، أني من الله
رب الكائنات- ترتعد الأرض من
عظمته، وتنشق السماء من هيئته،
وما كان لكاذب ملعون أن يعيش
عمراً مع فريته، فاتقوا الله وجلال

life despite his lies. Therefore, fear God and the glorious majesty of His Being. Is there not a iota of piety left in you? Have you forgotten the admonition to hold your tongue and to fear the hereafter? O distrusting people! Come here and do not flee from light. **O my people! I am from Allah. I am from Allah. I am from Allah. I call my Lord to witness that I am from Allah and I believe in Allah, His Holy Book, and in everything established by the Chief of Mankind and Prophet of all *Jinn*. I have been raised at the turn of the century to rejuvenate the Faith and illuminate the countenance of the Religion. Allah bears witness to this, and knows who is wretched and who is blessed.**

Fear Allah, O hasty people! Is there not a single humble fellow among you? Do you dare attack the lions? And fail to differentiate among the accepted and the rejected?

حضرتہ۔ ألم یبق فیکم ذرّة من
التقویٰ؟ أنسیتم وعظ کفّ اللسان
وخوف العقبی؟ یا ایها الظّاتون
ظن السوء - تعالوا ولا تفتروا من
الضوء۔ یا قوم إني من الله۔ إني
من الله۔ إني من الله، وأشهد ربي
أني من الله۔ أومن بالله وكتابه
الفرقان، وبكل ما ثبت من سيّد
الإنس ونبیّ الجنّ۔ وقد بعثت
على رأس المائة، لأجدد الدين
وأنور وجه الملّة، والله على ذلك
شہید، ويعلم من هو شقي وسعيد۔
فاتقوا الله يا معشر المستعجلين۔
أليس فيکم رجل من الخاشعين؟
أصولون على الأسود ولا تميّزون
المقبول من المردود؟

There are people among this ummah who are among the elect and their Lord converses with them with love and affection. He becomes the enemy of those who bear enmity towards them and a friend of those who befriend them. He provides them with food and water, stands by them, watches over them, and becomes theirs. They are encompassed by the Lord of the worlds. They receive such secrets from their Lord as are unknown to anyone except them. Their hearts are filled with the love of the Beloved and they attain union with their Besought. Their inner self is illuminated and their outer self is left exposed to the critics. Blessed is the brave youth who adopts their morals, whose every clever scheme is shattered in their presence, and who rides the horse of truth to join the company of the righteous.

This is what I have written and composed for you. Write a reply as it reaches you. In short, I

وفي الأمة قوم يلحقون
بالأفراد، ويكلمهم ربهم بالمحبة
والوداد، ويُعادي من عاداهم
ويوالي من والاهم، ويُطعمهم
ويستقيهم، ويكون فيهم وعليهم
ولهم، ويحاطون من ربّ
العالمين- لهم أسرار من ربهم
لا يعلمها غيرهم، ويشربُ قلبهم
هوى المحبوب ويوصلون إلى
المطلوب- ينور باطنهم ويترك
ظاهرهم في الملومين، فطوبى
لفتى يأتّم بأدابهم، وتنكسر جبائر
مكره في جنابهم، ويسرج جواد
الصدق لصحبة الصادقين-

هذا ما كتبنا وألقنا لك
الكتاب، فإذا وصلك فأمل

am ready for the contest in order to make you pay for your arrow slinging. He who hurts good men destroys himself. Listen to me! I am waiting for you to arrange for the prize money. Once you have arranged the amount and fulfilled the demand, know then that **Ahmad** will swoop down on you, exposing your misfortune and making an example of you.

O poor fellow! Jesus' death is a self-evident truth and to deny it is great ignorance. However, your hearts have become rusty and veils have thickened. So you rejected and all doors were shut upon you. You pay no heed to admonitions and the truth hurts you like enraging words. Your pride in your book destroyed you, which is the real cause of your ruin. I have come to know your secret and its riddle, even though other people do not recognize its meaning. Your sole purpose is to entice foolish people and deceive the ignorant, so that you gain

الجواب- وحاصل الكلام أنا
قائمون للخصام، لنديقك جزاء
السهام، ومن آذى الأحرار
فأباد نفسه وأبار- فاسمّع مني
المقال، إني أرفب أن تجمع
المال، فإذا جمعت وأتممت
السؤال، فاعلم أن أحمد قد
صال وأراك الوبال والنكال-
يا مسكين إن موت عيسى
من البديهيات، وإنكاره أكبر
الجهلات، ولكن صدى قلبك
وغلظ الحجاب، فرددت
وتقاذفت بك الأبواب، فلا
تصغي إلى العظات، ويؤذيك
الحق كالكلب المحفظات،
وأرداك تباهيك بكتابك وهو
أصل تبابك- وإني عرفت
سرك ومعتماه، وإن لم يدر
القوم معناه- وما تريد إلا أن
تفتن قلوب السفهاء، وتخدع

respect among the wretched
and succeed in your designs. I
hereby conclude my discourse.
So reflect like the wise and do
not sit like the blind.

الجهلاء، لتكون لك عزّة في
الأشقياء، وتفوز في الأهواء، وهذا
خاتمة الكلام، فتدبّر كالعقلاء ولا
تقعد كالعمين-

هداك الله هل تُرضى العواما لكي تستجلبنّ منهم خطاما
*May Allah guide you; do you wish to please the commoners,
That you might thereby gain the vanities of the world from
them?*

وهل في ملة الإسلام أثر من الكلم التي تَبْري خصاما
*Is there a trace in the religion of Islam,
Of the words that you fashion in order to quarrel?*

أعندك حجة إجماع قوم أضاعوا الحق جهلا واهتضاما
*Do you possess as evidence the consensus of those people,
Who lost truth on account of their ignorance and transgression?*

ومثلك أمة قتلت حسينا إذا وجدت كمنفرد إماما
*It was people like you who killed Husain at a time,
When they found him to be an Imam without equal.*

تَمَّتْ

T H E E N D

FURTHER REVIEW OF MAULAWĪ
RUSUL BABA AMRITSARI'S
ḤAYĀTUL-MASĪḤ



Request for Depositing Rs. 1,000 in Prize Money

I have already stated that the above-mentioned *maulawī* has recently written a book to prove the life of Jesus, peace be upon him, and has named it *Ḥayātul-Masīḥ*. However, if it is asked, 'Having striven so hard and wasted so much time, what has he proved?'; the answer of a fair-minded person would be, 'Nothing.' If the *maulawī's* intentions were sincere and the ultimate motive of his work was to investigate the truth of the matter and nothing else, then he would have carefully read those *bayyināt* [clear and perspicuous] verses of the Holy Quran which prove the death of Jesus, peace be upon him, so clearly as though he had died and been buried before our very eyes. However, it is a pity that the aforesaid *maulawī*, closing his eyes, passed over these decisive and explicit verses and—by tampering with some other verses and by adding certain phrases from himself—he has tried to convince

people that these verses point to Jesus' life. If anything is proved by the *maulawi's* deceitful exercise, it is only that his nature possesses some disposition of the traits of [wayward] Jews; otherwise, it does not behove a virtuous person to prove something by altering the apparent composition of the Holy Quran and severing the inextricable connections of [Quranic] verses as well as adding some phrases from himself. If this is called 'proof' then there is nothing that cannot be proved. Every heretic and disbeliever can establish their objectives in this way. Who does not know that the meaning of a book is called its meaning only when its sequence, relation of sentences, and context are preserved? But if the sequence of the book is altered and portions of the text are separated from one another, and certain phrases are added audaciously, then trying to prove anything from such a self-conceived text is tantamount to the same Jewish interpolation on account of which, those people who indulged in such heretical practices with regard to the Torah were described as swines and apes in the Holy Quran. If these kinds of dishonest manipulations and interpolations can be used to prove the life of the Messiah, then it behoves us to admit that his life has indeed been proved; but what is the remedy for the fact that God Almighty has designated such interpolators as 'swine' and 'apes', has cursed them, and has enjoined us to abstain from their company?

It should be remembered that we are not authorized to make any alteration, substitution, reordering, or restructuring of any verse in the Word of God, except in the case when the Prophet, peace and blessings of Allah be upon him, had done so himself, and it is proved that Holy Prophet, peace and blessings of Allah be upon him, himself had made such an alteration or substitution.

In the absence of such proof we cannot disturb the sequence of the Holy Quran, nor can we add anything to it from ourselves. If we do so, we would be guilty of an offence before Allah and would be held accountable for it.

Now, readers should see for themselves whether the aforesaid *maulawī's* book is really filled with such corrupt practices or if he has done even so much as to present any verse from the Holy Quran whose meaning he demonstrates—not from himself, but rather, through a hadith of the Messenger of Allah, peace and blessings of Allah be upon him—as proving the actual life of the Messiah, without indulging in any laboured explanations and interpolations. I bear no hostility or enmity towards Maulawī Rusul Baba or towards any other *maulawī*. If he does not follow the Jewish tendency and employs correct reasoning, then it would be dishonest not to accept the established fact. If someone were to reflect fairly as to how the facts are proved and what is the criterion for their proof, one would realize that God Almighty has laid down only one such rule; namely, that clear, manifest, and self-evident matters should be cited as evidence to prove speculative matters. And if something is presented as a proof which itself is speculative and ambiguous and comprises forced explanations and interpolations, then it will not be treated as proof, but rather, as a separate claim which itself stands in need of proof.

Unfortunately, our naive *maulawīs* cannot differentiate between proof and claim. And if proof is demanded in support of a claim, they come up with yet another claim and fail to understand that it needs proof just like the first claim. I asked my opponent *maulawīs* only one question regarding the life and death of the Messiah, peace be upon him. Had they pondered

over the question honestly, only one question would have sufficed for their guidance. If they were truly seeking guidance, they would ponder over it. The question was that Allah, the Lord of Glory, has twice used the word *تَوَفَّى* [*tawaffi*—cause to die] for the Messiah, peace be upon him, in the Holy Quran and this word has also occurred with respect to our Holy Prophet, peace and blessings of Allah be upon him. Similarly, Allah, the Lord of Glory, used this word in the prayer of Joseph, peace be upon him, and it is also present at several other places. Observing these instances, a fair-minded person can ascertain to his satisfaction that the word *تَوَفَّى* [*tawaffi*] always means to seize the soul and to cause death; nothing else. This expression also occurs commonly in Hadith literature. You will find the word *tawaffi* hundreds of times in Hadith books, but can anyone prove that it has been used there to mean something other than ‘to cause death’? Certainly not! On the contrary, if we said this phrase even to an uneducated Arab, *تَوَفَّى زَيْدٌ* [*Tuwaffiya Zaid*], he would understand this phrase to mean: ‘Zaid has passed away.’ Leaving aside the common idiom of the Arabs, the sacred sayings of the Holy Prophet, peace and blessings of Allah be upon him, themselves prove that whenever a Companion or any other relative of his died, he^{sas} always pronounced his death with the word *tawaffi*. When the Holy Prophet, peace and blessings of Allah be upon him, passed away, his Companions also announced his death with the word *tawaffi*. Similarly, the deaths of Ḥaḍrat Abu Bakr, Ḥaḍrat Umar, and all other Companions were described in speech and writing by the word *تَوَفَّى* [*tawaffi*].

It was regarded as a respectful term for the death of Muslims, but when the same word occurs with regard to the Messiah, why

do they apply self-concocted meanings? If they do not accept the verdict of this common expression, there is another way of settling it, and that is to determine what the Messenger of Allah, peace and blessings of Allah be upon him, and his Companions took the word *tawaffi* to mean when it occurred in the Quranic verses with regard to the Messiah. So we enquired into it and discovered that in *Kitābut-Tafsīr* [the Book of Quranic Commentary] of *Ṣaḥīḥ al-Bukhārī*, the Holy Prophet, peace and blessings of Allah be upon him, is reported to have interpreted the verse *فَلَمَّا تَوَفَّيْتَنِي* [*falam mā tawaffaytanī*]¹ as ‘to cause death.’² ☆ Then, in the same place the meaning of the verse *إِنِّي مُتَوَفِّيكَ* [*innī mutawaffīka*]³ is described as *مُمِيتُكَ* [*mumītuka*—will give you death] by Ḥaḍrat Ibn Abbas, may Allah be pleased with him, which means, ‘O Jesus, I will cause you to die.’ Now, someone should ask these *maulawīs* whether it is honest or dishonest on their part to not only reject the first verdict but also refuse to accept the verdict of the Companions and especially of the Messenger of Allah, peace and blessings of Allah be upon him, and to keep on saying that the word *tawaffi* means something else. Such prejudice is to be regretted a thousand times when one refuses to accept the meaning of a word after hearing it from the Messenger of Allah, peace and blessings of Allah be upon him, and invents some other meaning that does not consent to

1. *Sūrah al-Māi’dah*, 5:118 [Publisher]

2. ☆ **Footnote:** It is reported on the authority of Ḥaḍrat ‘Ā’ishah^{ra} in *aṭ-Ṭabarānī* and *al-Mustadrak* that Allah’s Messenger, may peace be upon him, during his last illness said, ‘Jesus son of Mary lived to 120 years.’ (Author)

3. *Sūrah Āl ‘Imrān*, 3:56 [Publisher]

the verdict of the Holy Prophet, peace and blessings of Allah be upon him, or [refuses] to submit their dispute to God and His Messenger; seeking instead help from Aristotle and Plato's logic. This is not the way of the righteous; rather, it is the age-old habit of the wretched ones. There is no greater testimony for us than the testimony of the Holy Prophet, peace and blessings of Allah be upon him. My body shudders when someone is presented with the verdict of the Messenger of Allah, peace and blessings of Allah be upon him, and he does not accept it and turns away. I wonder what kind of faith these people have. They pay scant regard to the verdict of the Noble Quran as well as to that of the Messenger of Allah, peace and blessings of Allah be upon him, and they do not attach any importance to the interpretation of his Companions. Strange are the times! Despite being called 'maulawīs,' they forsake God and His Messenger. If it is asked insistently, 'When the Messenger of Allah, peace and blessings of Allah be upon him, had defined the word تَوَفَّى [tawaffī] as 'causing death,' why do you not accept it?', they—as a last resort—reply, 'There is *ijmā'* [consensus] regarding Jesus' life, so how can we accept otherwise?' However, this excuse is worse than the misdeed, and is abominable trickery and disrespect, for what value does a 'consensus' possess in which our Prophet, peace and blessings of Allah be upon him, has no part—nay, rather, one which he opposes clearly? Besides, the claim of *ijmā'* is also a sheer lie and deception. See the book *Majma' Bihār al-Anwār*, vol. 1, p. 286, where the word حَكَمًا [Hakam—Arbiter] is explained thusly: ينزل ﴿أَيُّ يَنْزِلُ عَيْسَى﴾ حَكَمًا أَيُّ حَاكِمًا بِهَذِهِ الشَّرِيعَةِ لَا نَبِيًّا وَالْأَكْثَرُ أَنَّ عَيْسَى لَمْ يَمُتْ. وقال مالك مات وهو ابن ثلاث وثلاثين سنة. That is, Jesus will descend as an arbiter under the Shariah, not as a Prophet. Many of them say

that Jesus has not died, but **Imam Mālik said, ‘Jesus died and he was thirty-three years of age.’**

Now behold Imam Mālik^{ra}, what a great and honourable imam, who belongs to *Khairul-Qurūn* [i.e. the first three centuries of Islam] and has millions of followers! If he held this belief then it can be said that millions of scholars, men of knowledge, the righteous ones, and the divines—who were Ḥaḍrat Imam’s sincere followers—also held the same belief that Jesus had passed away. For it is impossible that a true follower should contradict his imam, especially regarding a matter that is not merely the saying of the imam but also the saying of God, His Messenger, the Companions, the *Tābi’in*, and the *Taba’ tābi’in*.¹ One should be ashamed that when such a great imam—who appeared prior to all other imams of Hadith, and who encompassed all Prophetic traditions—held this belief, how brazen it is for someone to claim *ijmā’* regarding this issue. Alas! The *maulawīs* deceive people but fail to realize that the whole world is not blind; there are also those who read books and expose their dishonesty. When these so-called *maulawīs* find that they are unable to present textual evidence from the Holy Quran and Hadith, that there is no way to escape, and that they are left with no argument in their favour, then they have no recourse but to say that there is *ijmā’* regarding it.

It is a true saying that ملا آن باشد که بند نشود اگر چه دروغ گوید [a *maulawī* is one who never keeps silent even if he has to tell lies]. These people

1. The *Tābi’in* are the generation of Muslims who met or saw the blessed Companions^{ra} of the Holy Prophet^{sas} but not the Prophet^{sas} himself. The *Taba’ tābi’in* are the following generation that met or saw the *Tābi’in* but not the Companions^{ra}. [Publisher]

are also aware that there is disagreement over the meaning of *ijmāʿ* [consensus] itself. Some restrict it to the Companions, some to the first three centuries, and some to the four Imams. The position of the Companions and the Imams is already known. The dissent of just one person suffices to break *ijmāʿ* let alone a great imam like Imam Mālik, may Allah be pleased with him—who had millions of followers—should believe openly in Jesus’ death. Yet these people dare to claim *ijmāʿ* regarding his life. Shame! Shame! Shame!

The statement of Imam Ahmad [bin Hanbal], may Allah be pleased with him, regarding *ijmāʿ* is truly based on research and justice. He says that whoever claims *ijmāʿ* is a liar. This demonstrates that the Holy Quran and Hadith alone comprise the true and perfect charter for the Muslims; everything else is worthless. But a hadith which goes against the *bayyināt* and *muhkamāt* [explicit and decisive verses] of the Quran and narrates a story contrary to those of the Quran, is in fact not a hadith, but rather some perverted statement, or from its inception it is *maudūʿ* [fabricated] and spurious. Such a hadith would undoubtedly be worthy of rejection. However, it is by the grace and blessing of God Almighty that the Hadith have nowhere opposed the Holy Quran regarding the issue of Jesus’ death; rather, they confirm it. The word *مُتَوَفِّئِكَ* [*mutawaffika*—cause you to die] occurs in the Quran while the word *مُؤْمِنَتِكَ* [*mumītuka*—give you death] in Hadith. The Quran contains *فَلَمَّا تَوَفَّيْتَنِي* and in Hadith, the Messenger of Allah, peace and blessings of Allah be upon him, has applied the same words, *فَلَمَّا تَوَفَّيْتَنِي*, to himself without any change or alteration, thus revealing its meaning as ‘causing death’, and nothing else.

It is far from the dignity of a Prophet to distort the meaning intended by God Almighty by applying a verse of the Holy Quran

to himself which in the sight of Allah [supposedly] means ‘to raise alive’, but which he interprets as ‘causing death’. It is dishonesty and interpolation. Ascribing such an abominable practice to the Holy Prophet, peace and blessings of Allah be upon him, is, in my estimation, a mortal sin; nay, it approaches apostasy. Alas! To what great lengths have these treacherous *maulawīs* gone in order to prove the life of Jesus! God forbid, they have declared that the Holy Prophet, peace and blessings of Allah be upon him, distorted the Quran! What else can we say except: لعنة الله على الخائنين الكاذبين [God’s curse be upon dishonest traitors].

It was a very clear and straightforward matter that our Prophet, peace and blessings of Allah be upon him, applied the verse¹ فَلَمَّا تَوَفَّيْتَنِي to himself in the same sense in which the verse applied to Prophet Jesus, peace be on him. The Holy Prophet, peace and blessings of Allah be upon him, did not say on this occasion: When applied to Prophet Jesus, this verse will have a different meaning and when applied to myself, it would have quite a different meaning. For, if the Holy Prophet, peace and blessings of Allah be upon him, had intended any change or alteration in the meaning, then, for the sake of removing any possible misunderstanding, it would have been necessary that the Holy Prophet, peace and blessings of Allah be upon him, on the occasion of this similitude and comparison, clarify that we should not misunderstand his statement, for when he will say فَلَمَّا تَوَفَّيْتَنِي in the presence of God on the Day of Judgement, it would mean those people had gone astray after his death, whereas when the Messiah [i.e. Jesus] will utter the very same words, فَلَمَّا تَوَفَّيْتَنِي, it will not mean ‘after his

1. When You caused me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

death, but rather, 'after his being raised'. Since the Holy Prophet, peace and blessings of Allah be upon him, made no such distinction, it proves categorically that he intended the same meaning on both occasions.

Now one must see with open eyes that when the Holy Prophet, peace and blessings of Allah be upon him, and Jesus are both included in the words *فَلَمَّا تَوَفَّيْتَنِي*¹—implying that this verse applies to both of them—then whatever meaning of this verse you may choose, they will both share it. If you say that the word *تَوَفَّيْتَنِي* [*tawaffi*] here means 'raising someone alive to heaven', then you must admit that this 'raising alive' is not unique to Jesus alone; our Prophet, peace and blessings of Allah be upon him, has also been raised to heaven alive, because they both equally share in the meaning of the verse. However, it is well known that the Holy Prophet, peace and blessings of Allah be upon him, was not raised alive to heaven; rather, he passed away and his blessed tomb is present in Madinah *Munawwarah*. So, it follows that Jesus, too, has died. Interestingly, a tomb of Jesus is also found in the Levant.

To elaborate, I will reproduce here in a footnote the testimony of my brother-in-faith, Sayyid Maulawī **Muhammad as-Sa'īdī** Ṭarābulusī. He lives in Tripoli, the Levant² and the tomb of Jesus, peace be on him, is found within its boundaries.³

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1. When You caused me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]
 2. The word Shām, which nowadays refers to Syria, was used historically for a much larger area that can be translated as the Levant. [Publisher]
 3. When I enquired in a letter to Ḥaḍrat Sayyid Maulawī Muhammad as-Sa'īdī Ṭarābulusī ash-Shāmi about the tomb of Prophet Jesus, peace be on him, he replied with the following letter [in Arabic], which I transcribe below, along with its translation:

يا حضرة مولانا وإمامنا السلام عليكم ورحمة الله وبركاته نسأل الله الشافي أن يشفيكم- أما ما سألتكم عن قبر عيسى عليه السلام وحالات أخرى مما يتعلق به فأبئته مفضلاً في حضرتكم وهو أن عيسى عليه السلام ولد في بيت لحم وبينه وبين بلدة القدس ثلاثة أقواس وقبره في بلدة القدس وإلى الآن موجود وهناك كنيسة وهي أكبر الكنائس من كنائس النصارى وداخلها قبر عيسى عليه السلام كما هو مشهود وفي تلك الكنيسة أيضاً قبر أمه مريم ولكن كل من القبرين على حدة وكان اسم بلدة القدس في عهد بني اسرائيل يروشلم ويقال أيضاً أورشليم وسميت من بعد المسيح ايلياء ومن بعد الفتوح الإسلامية إلى هذا الوقت اسمها القدس والأعاجم تسميها بيت المقدس وأما عدة أميال الفصل بينها وبين طرابلس فلا أعلمها تحقيقاً نعم يعلم تقريباً نظراً على الطرق والمنازل- وتختلف الطرق- الطريق الأول من طرابلس إلى بيروت فمن طرابلس إلى بيروت منزلين متوسطين ﴿وقدر المنزل عندنا من الصباح إلى قريب العصر﴾ ومن بيروت إلى صيدا منزل واحد ومن صيدا إلى حيفا منزل واحد ومن حيفا إلى عكا منزل واحد ومن عكا إلى سور منزل واحد ويقال لبلاد الشام سورية نسبة إلى تلك البلدة في القديم- ثم من سور إلى يافا منزل كبير وهي على ساحل البحر ومنها إلى القدس منزل صغير والآن صنع الريل منها إلى القدس ويصل القاصد من يافا إلى القدس في أقل من ساعة فعدة المسافة من طرابلس إلى القدس تسعة أيام مع الراحة وإليها طرق من طرابلس وأقربها طريق البحر بحيث لو ركب الإنسان من طرابلس بالمركب الناري يصل إلى يافا بيوم وليلة ومنها إلى القدس ساعة في الريل والسلام عليكم ورحمة الله وبركاته أدام الله وجودكم وحفظكم وأيدكم ونصركم على أعدائكم- آمين-

كتبه خادمكم محمد السعيد الطرابلسي عفا الله عنه

Translation: 'My lord and Imam: May the peace, mercy, and blessings of Allah be upon you. I pray Allah to restore your health. (I was ill when I received this letter of Shāmi Sahib.) Allow me explain to you in detail about the tomb of Jesus, peace be upon him, and other circumstances which you have enquired of me. Jesus, peace be upon him, was born in Bethlehem

If you say it is a false tomb then you should prove it. And

and there is a distance of three *kos** between Bethlehem and the City of Quds. The tomb of Jesus, peace be upon him, is in the City of Quds and is still intact. There is a church, the largest of all churches, which houses Jesus' tomb. The tomb of Mary, the Righteous, also lies therein and both tombs are situated separately. In the time of Banī Isrā'īl, Quds was known as Jerusalem and it is also called Orshalem. After Jesus' death, this town was given the name Ailyā', and since Islamic conquests until now it has been known as Quds. The non-Arab people call it Baitul-Muqaddas. Although I do not exactly know the distance between Tripoli and Jerusalem, with respect to routes and *manāzil* [way stations], I know it approximately. There are many roads from Tripoli to Jerusalem. One of them is to travel to Beirut from Tripoli and there are a couple of moderate-distance way stations between them.

The distance covered from dawn till afternoon is known as *manzil*. There is one *manzil* from Beirut to Saida, one from Saida to Haifa, and then one from Haifa to Ukka; and from there to Sūr there is also one *manzil*. The land of Shām is called Sūriyah on this account; i.e. in reference to this ancient town of Sūr. Then there is a long *manzil* from Sūr to Yafa. Yafa lies by the seashore. There is a short *manzil* from Yafa to Jerusalem. Recently, a train service was introduced from Yafa to Jerusalem. If a passenger travels to Jerusalem from Yafa, he reaches there within an hour. So, by this reckoning there is a land distance of nine days from Tripoli to Jerusalem, but the distance by sea is quite short. If someone were to travel from Tripoli to Jerusalem by steamboat, he would reach Yafa in one day and a night, and then within an hour from Yafa to Jerusalem. Peace be on you.

May God keep you in peace and be your Protector and Helper, and grant you triumph over the enemies. *Āmīn.*'

(Author)

* A *kos* is a measure of distance, the length of which is approximately two English miles. [Publisher]

also you should prove when this forgery was made. In that case, there will be no satisfactory proof regarding the tombs of other Prophets, too; all credibility will be lost and it would have to be said that perhaps all these tombs may be fraudulent.

At any rate, the meaning of the verse **فَلَمَّا تَوَفَّيْتَنِي** has been established as ‘causing death’.¹ Some ignorant, so-called *maulawīs* say that it is true that the verse **فَلَمَّا تَوَفَّيْتَنِي** means ‘causing death’ and nothing else, but that death would occur after his descent, which has not yet happened.

But sadly, these ignorant people do not realize that in such a case the whole meaning of the verse is perverted. For, the verse says that Jesus will submit to God Almighty that his people were corrupted after his death. In other words, as long as he was alive, they were on the right path and went astray only after his death, not in his lifetime.

Therefore, if it is claimed that Jesus, peace be on him, has not yet died, then it must also be admitted that his people have still not become corrupt, because it is clear from the text of the verse that his people will not become corrupt until Jesus’ death. The word ‘death’, or the reality of death, is evident for all to see; that is, a person is said to have died when the Angel of Death seizes his soul by separating it from the body. Now the fair-minded people should say honestly if there is any greater proof of Prophet Jesus’ death than this? Is it possible to have a more logical verdict than the one delivered by this verse? Then, on the face of it, is it not the way of sinfulness

1. Later, the Promised Messiah^{as} made a definite and well-documented claim that the tomb of Jesus lies in Srinagar, Kashmir. See his book, *Jesus in India*. [Publisher]

and heresy to interpolate the Holy Word of God Almighty like the Jews, fabricating its meaning on one's own with an unclean heart? Justice demands that if they did not accept this clear and conclusive argument, they should have shown it to be false. But my opponents have not done so; on the contrary, by resorting to laboured interpretations and totally abandoning the ways of truth, they have demonstrated to me that they have no regard for truth at all.

They declared the rejection of Jesus' being alive as a word of *kufṛ* [disbelief] but did not open their eyes to see that the Quran and the Prophet of the Latter Days [i.e. Muhammad^{sas}] both agree in word and speech upon Prophet Jesus' death. A great imam like Imam Mālik believed in his death. The renowned Imam of Hadith, Imam Bukhari, placed two separate verses together just to prove his death. An eminent Hadith scholar like Ibn Qayyim affirmed the death [of Jesus] in *Madārijus-Sālikīn*. Similarly, *Allāmah* Sheikh Ali bin Ahmad explained Jesus' death in his book *Sirāj-e-Munīr*. The great scholars of Mu'tazilah were also convinced of Jesus' death. However, in the sight of our opponents, *ijmā'* still holds about Jesus' being alive. Some *ijmā'* this is! May Allah the Almighty have mercy on these people; they have exceeded all limits. They have declared the statements proved by the words of God and His Messenger as words of *kufṛ*: **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** [Surely, to Allah we belong and to Him shall we return].¹

I do not want to dwell on this subject for long, nor do I need to remind how absurd and preposterous Maulawī Rusul Baba's book *Hayātul-Masīḥ* is. What is of vital importance, and for which I have

1. A phrase from the Holy Quran which is recited by Muslims to express deep sorrow. [Publisher]

written this book, is that the *maulawī*, with a view to pleasing the people, has stated in his book that he would offer 1,000 rupees if I would disprove his arguments regarding the Messiah being alive. His arguments are there for all to see! The *maulawī* has needlessly blackened some pages only to expose his long-concealed flaws. He has written such absurdities that, except for two labels, I cannot suggest any third for them; i.e. either they are mere claims and to call them arguments is gratuitous and foolish, or they are alterations of the Holy Quran in the manner of the Jews, and nothing more.

It seems that he, too, is convinced in his heart that his book has no substance. That is why, in order to hide this fact, he says at the end of the book that it will not be understood unless someone learns it from him by taking regular lessons. Why did he say so? Only because he knew that his book was empty noise, devoid of conclusive arguments, and those who possess any sense will surely come to know that it has no merit. So, by way of imposing an impossible condition, he said that the arguments he wrote are so hidden that not everyone can appreciate them and his tongue alone will remain the key to them. Unless someone stays at his residence for a period of time and learns this collection of rubbish in regular lessons from him as a disciple, it is not possible to gain anything worthwhile from these confused pages. O loud-mouthed Maulawī! If your arguments are so hidden and concealed in darkness that they cannot demonstrate their existence like a living proof in your book, then why compose a book of such rubbish and absurdity at all? Since you knew that your arguments were so worthless and incoherent that they made no sense without your verbal gibberish, it was no use writing such a book. In fact, to call them arguments is inappropriate, shameful, and plain nonsense.

Although a thousand varieties of deceit take place in this treacherous world, rarely will anyone have heard of the deception employed by this Maulawī Rusul Baba; namely, that he established the condition that one must become his disciple and learn the book directly from him through regular lessons in order to understand his arguments. He must have felt certain within his heart that no wise man would ever accept the discipleship of an ignorant, stupid man and learn his satanic book in regular lessons from him in the hopes of understanding the arguments of the Messiah being alive, which are so deeply concealed within his book that the whole world could not see them nor discover them even after reading the book a thousand or a million times! They can be discerned only with the guidance of the writer, or else there is no hope of finding them until the Day of Judgement.

Readers! Have you ever heard of such a book whose arguments remain in the mind of the writer even after having been set down in the book? Unfortunately, such absurd trickery is found in our *maulawīs* nowadays as affords the enemies [of Islam] the opportunity to mock and ridicule it. It is because of this that the scholars, divines, and true men of knowledge are turning their backs on these short-sighted and ignorant people, and coming to me. As far as the so-called *maulawīs* are concerned, they cannot even write Urdu properly and are ignorant of the Holy Quran and the Hadith. Because of their blind following of their ancestors, they have become my bitter opponents, as if I killed one of their forefathers. They engage ceaselessly in abusing, ridiculing, and declaring me an infidel as if they are never going to die or be held accountable as to why they labelled Muslims as infidels. They are fighting God Almighty and are not backing away from

opposition. However, it was necessary that the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, should also be fulfilled; namely, that when the Mahdi of the age—that is, the Promised Messiah—appears, the *maulawīs* of the time will write edicts of disbelief against him. The Holy Prophet, peace and blessings of Allah be upon him, also says that those who write such edicts will be the most wicked ones in the world and there will be no wrongdoer like them on the face of the earth. They will never accept but with hypocrisy. Alas, these naive people do not understand this: how can someone be a disbeliever while speaking according to the words of God and His Messenger? Can anyone accept the assertion that the entirety of those thousands of divines and men of God—who for 1,300 years, i.e. up to these days, believed in the death of Jesus—are infidels? God forbid!—Imam Mālik, may Allah be pleased with him, who taught millions of his followers this very teaching, would be an infidel, too. And—God forbid!—Imam Bukhari, who reserved a special chapter on the death of Jesus in his *Ṣaḥīḥ*, would also be a disbeliever. Ibn Qayyim, too—who counted Jesus among the dead like Moses—would be a disbeliever. Moreover, all those who consider them Muslims would similarly become infidels. And the Mu‘tazilah, too, in their entirety would be infidels since they have all along believed that Jesus has, in fact, died.

O *maulawīs* who have some sense of goodness, are you not going to die one day? In your pride and arrogance, you have declared the whole world to be infidels. God Almighty says that whoever greets you with *as-salāmu ‘alaikum* [‘Peace be upon you’], do not say to him *لَسْتَ مُؤْمِنًا* meaning that, do not consider him a disbeliever; he is a Muslim. Yet you have declared those

who share all your religious beliefs as disbelievers. They follow the same qiblah and are averse to *shirk* [associating partners with God]. They regard obedience to the Messenger of Allah, peace and blessings of Allah be upon him, as the sole basis of salvation. They believe that those who turn their back upon him are accursed, damned, and the inmates of hell. O mischievous *maulawīs*! Once you die you will know what fruit this wicked impetuosity of yours brings you. Have you torn open our heart to see whether it contains disbelief and not faith; that it is dark and not enlightened? Be patient, this world will not last long.

In your opinion, only certain mischievous *maulawīs*, who are a disgrace for Islam, are Muslims while the rest of the world is kafir. Alas! How hard-hearted they have become! What veils have covered their hearts! O Lord, have mercy on this ummah and protect them from the evil of these *maulawīs*; guide them if they are worthy of being guided or else wipe them off the face of the earth so that evil does not spread. In fact, they are not even *maulawīs*; that is why I addressed their leader, the chief mischief-maker and mentor, **Sheikh Muhammad Husain Batalavi**, in my book *Nūrul-Haqq* and challenged him to present the like of that book if he had any proficiency in Arabic, and obtain the prize money of 5,000 rupees. But the Sheikh paid no attention to it despite the fact that he is like a mentor to all these people and it is at his instigations that these lifeless corpses start moving.

I reiterate emphatically that the Sheikh and all his followers are just ignorant, foolish, and have no knowledge of the Arabic sciences. I wrote a commentary on *Sūrah al-Fātiḥah* in order to test these people. Although the book *Nūrul-Haqq* was written with a view to testing the scholarship of the Christians, some of

these [Muslim] opponents, namely, **Sheikh Muhammad Husain Batalavi**, and those who follow in his footsteps, like Miyañ Rusul Baba etc.—who denounce me as an infidel, and who are slanderers and foul-mouthed—are not exempt from this address. It is evident from the revelation [that I have received] that no one from among the disbelievers and those who denounce me as a kafir will be able to write a rejoinder to the book *Nūrul-Haqq*, for they are liars, impostors, fabricators, ignorant, and foolish.

If they do not regard my revelation as revelation and, due to their inner wickedness, consider it forgery or satanic suggestion on my part, then they must write a reply to my book *Nūrul-Haqq* within the appointed time frame. If they are unable to do so, then my revelation stands proved. So, those who vindicated my revelation by demonstrating their inability and lack of knowledge have, in a way, accepted my claim. After this, their hostile gibberish is not worth listening to. I invite all Christian priests as well as **Sheikh Muhammad Husain Batalavi, Maulawī Rusul Baba Amritsari, and all their companions to this contest and I have given them the time to accept this challenge until the end of June 1894. As for publishing a rejoinder, they will have three months from the day of accepting the challenge.**

Then, if they make no request by the end of June 1894, no such request will be accepted after that. Their ignorance will stand established forever and the title of *maulawīyyat* [religious scholarship] will be taken away from them. However, if they submit a request to write a rejoinder by June 1894, the requests of all applicants will be counted as one, and only 5,000 rupees will be deposited, not more. Those considered successful in composing a rejoinder—be they Christians or these enemies of truth, the so-called *maulawīs*,

or both—would divide those 5,000 rupees among themselves. Of course they will be free to compose a book collectively, perhaps it will be convenient for them, but their final outcome will inevitably be: *خسر الدنيا والآخرة وسواد الوجه في الدارين* [disgrace in this world and the hereafter and humiliation in both worlds].

And if I fail to deposit the 5,000 rupees in a bank within three weeks of their submitting the request—which must be attested to by at least ten renowned chiefs and sent to me via registry after being published in a newspaper—then I will be deemed a liar and my entire claim will be considered false, for verbally promising a prize is nothing; any dishonest liar can do that. Truthful is the one who honours his word, or else *لعنة الله على الكاذبين* [God's curse be upon the liars]. But if I deposit the money and these duplicitous people run away from accepting the challenge, then all the expenses that I would have to bear due to their breach of promise, will be demanded from them directly or through the court. The same holds if they are unable to write a reply; their request should also include this commitment.

Now I will speak of the 1,000-rupee prize offered by Maulawī Rusul Baba. I have already mentioned that Maulawī Rusul Baba published his book *Ḥayātul-Masīḥ* wherein he announced a prize of 1,000 rupees for anyone who would refute his arguments; yet, in the same book, he states that those arguments are hidden therein like a mystery or a riddle so that they cannot be known to anyone until they learn the book from him word for word. The wise must have realized what fear prompted him to say such things, and what heartfelt anxiety made him resort to such deceptive wiles. I immediately got to the bottom of the issue as I heard these things and understood the reason behind this clamour, and

realized what apprehension must have driven him to refer the understanding of [his] arguments to his own mind.

I admonish him through this book to deposit 1,000 rupees by the end of June 1894 with Khwaja Yusuf Shah, Sheikh Ghulam Hasan, and Mir Mahmud Shah—that is, with these three collectively—and inform me by way of their handwritten receipt wherein they declare that they have received 1,000 rupees and announce that if Mirza **Ghulam Ahmad**—i.e. the author—proves victorious, this amount will be handed to him without delay and Rusul Baba will have nothing to do with it. This written statement is necessary so that I am fully satisfied that the money has been deposited with the arbitrators; thereafter, I can engage myself in refutation of Maulawī Rusul Baba’s book. I am even willing to accept, to settle the matter once and for all, that **Sheikh Muhammad Husain Batalavi**, or any other malicious person, is appointed to pass the verdict on this issue. To deliver the verdict, this alone will suffice that **Sheikh Batalavi** read Maulawī Rusul Baba’s book as well as mine from start to finish and swear an oath in a public gathering. The content of the oath shall be: ‘Audience! I have seen both the books from start to end and I swear by Allah Almighty that, in fact, Maulawī Rusul Baba’s book definitively and conclusively proves the life of Jesus and the answers offered by the opponent in his book fail to demolish his [Rusul Baba’s] arguments. If I have lied or concealed in my heart anything contrary to this statement, then I pray that I may suffer from leprosy within one year, or become blind, or die of some evil affliction.’ At this, all those present should say out loud three times: *āmīn, āmīn, āmīn*. Thereupon, the gathering shall conclude.

Then, if the one who takes such an oath remains safe from these

afflictions for one year, the appointed committee will respectfully return the 1,000 rupees to Maulawī Rusul Baba. For my part, I will also publish the declaration that Maulawī Rusul Baba has, in fact, proved the life of the Messiah, peace be on him. However, the prize money must remain with the committee for one year. And if Maulawī Rusul Baba does not deposit 1,000 rupees within two weeks after the publication of this book, his falsehood and lies will stand established. Everyone should then seek refuge with Almighty Allah from the evil of such liars and keep away from them. It should be clear that the opposing party has greatly hurt us and there is no scorn, insult, or abuse which they have not hurled at us. When they could not harm us through *takfir* [accusation of disbelief] and abuse, they turned to praying against us and started cursing us day and night. But how can the unjust curses of these miserly, dark-hearted people be accepted by Him who knows the secrets of the hearts? Ultimately, when their curses were of no avail, they despaired of God Almighty and turned towards the British Government, providing it with false information and writing slanderous books to the effect that my person represents a risk of sedition and Jihad. But this wise, shrewd, and perceptive Government is not so foolish as to be deceived by these cunning, spiteful people. The Government is fully aware that these are the people who themselves hold such beliefs and who have been saying for centuries that Islam should be spread through Jihad. Not only this, they also claim that when their imaginary Mahdi will appear or emerge from a cave, their supposed Jesus, too, will descend at the same time from heaven, carrying with him some sharp weapon to kill the disbelievers. Then, together, the two will kill all the disbelievers throughout the world and whoever refuses

to accept Islam—be they Jews or Christians—will be put to the sword. Such are the beliefs that these people hold fast to! In case of doubt, let any *maulawī* declare his beliefs under oath in court so that the court may come to know whether such indeed are their beliefs, or whether I have erred in my statement.

We, however, on our part, emphatically inform the Government that to spread Islam through war and Jihad in this age is not our belief, nor do we believe in waging war like rebels against a government under whose protective shelter and refuge we live in peace and security and propagate our Faith with ease and comfort. Are we not living in peace and security under the British Government? Are we not free to propagate our religion as we please? Have we been barred from carrying out our religious injunctions? Not at all! On the contrary, the plain truth is that the effort and commitment and peace and freedom with which we can conduct Islamic preaching and exhortation in the streets and squares of this country and can convey the truth to every people, we cannot render all these services even in holy Makkah, let alone any other place. So, is it not incumbent upon us to be grateful for this blessing or should we start a seditious rebellion?

Although we consider this Government in great error in respect of religion and regard them as mired in a shameful belief, we deem it a grave sin and evil to even think of rebellion against such a benefactor. No doubt, as far as religion is concerned, we see these people indulging in a manifest error and human fabrication. That being the case, we seek their reformation through prayer and concern, and ask God Almighty to open their eyes and enlighten their hearts so that they realize that it is extremely unjust to

worship a human being. Who is the Messiah, peace be on him? Only a humble human! If God Almighty so wills, He can create in a moment millions like him; nay, a thousand times greater than him! He has power over everything. He does—and is doing—what He pleases. It is no great feat for Him to enlighten a handful of dust. Whoever comes to Him with a pure heart and perfect love, He will undoubtedly include him among His chosen ones. Is there any limit to how far a person can go in achieving the stations of nearness [to God]? Absolutely not! O worshippers of the dead, the Living God indeed exists. If you seek Him, you will find Him. If you walk with the feet of truth, you will surely get there. It is the work of the impotent and eunuchs to worship a human being like oneself. If you consider someone perfect, then try to become like him—do not start worshipping him. But the man who, in his being and his attributes and his actions and through his spiritual and holy faculties, set an example of perfection, in knowledge and action, and in sincerity and steadfastness, and was called the perfect man, was certainly not the Messiah son of Mary. The Messiah was only an ordinary Prophet. Granted he was one of the millions of chosen ones, but he belonged to that common group, no more than that. Behold, it is written in the Gospel that he was a follower of Prophet John and was baptised like the disciples.

He came only to a particular people, and unfortunately, the world was unable to derive any spiritual benefit from his personage. He left such an example of Prophethood in the world as proved more harmful than beneficial, with trials and tribulations only increasing after it. A great many people of the world perished on account of it. But there is no doubt that he was a true Prophet and one of the elect of God. The man who was most perfect as man

and as Prophet, and came with full blessings, and who, through a spiritual revival and resurrection, manifested the first judgement in the world and revived the dead world, that blessed Prophet—*Khātamul-Anbiyā'* [the Seal of the Prophets], the Leader of the righteous ones, the Seal of the Messengers, the Pride of the Prophets—is Muhammad the Exalted and Chosen One, peace and blessings of Allah be upon him. Our Lord, send down on that beloved Prophet that mercy and blessing that You have not sent down on anyone since the beginning of the world. Had that grand Prophet not appeared in the world, then we would have no proof of the truth of lesser Prophets, such as Jonah, Job, the Messiah son of Mary, Malachi, John, and Zechariah. Although they were favourites and honoured and beloved ones of God Almighty, it is by the grace of this Prophet that they have been accepted in the world as true Prophets. اللهم صل وسلم وبارك عليه وآله واصحابه اجمعين وأخر دعوانا ان الحمد لله رب العالمين. [O Allah, send down peace, blessings, and favours on him and on his people and on his Companions, all of them. Our last word is that all praise belongs to Allah, Lord of the worlds.]



الْوَصِيَّةُ لِلَّهِ لِقَوْمٍ لَا يَعْلَمُونَ

**A word of advice for the sake of Allah,
for a people who do not know**

O ulema, sheikhs, and jurists! I have observed your feigned blindness in your writings. Hence, my heart has burnt on account of your foolishness. You traverse obscure tracts of land and do not hesitate to rush into dangers. I held back from setting out your condition in detail and exposing your statements. Are you pretending to be blind despite having healthy eyes and feigning ignorance despite possessing knowledge and information? You had pure and clear reason and understanding but your very self has become the abode of every kind of evil. The love of riches has blinded you and the greed for the generosity of people has taken away the light of your eyes.

أيها العلماء والمشايخ والفقهاء- إني رأيت تعاميتكم في مصتفاتكم، فتأجج قلبي لجهلاتكم- إنكم تسرون في المعامى، ولا تخافون جُوب الحوامى- وإني عفتُ أن أفصل حالاتكم، وأبين مقالاتكم- أتعاميتم مع سلامة البصر، وتجاهلتم مع العلم والخبر؟ كان عندكم العقل والفهم الصافى، ولكن النفس صارت ثالثة الأثافي- إنَّ حبَّ العين سلب عينيكم، والطمع فى كرم الناس محق كرميتكم-

Did you study the [Islamic] sciences solely to enjoy feasts, and did you acquire knowledge to live off the loaves of bread of the villagers? You have departed far from sincerity, which is the hallmark of the Prophets and the *Auliya'* [Friends of Allah]. You have abandoned the Shariah and followed your baser selves and ended up as the losing people. You swallowed the world through a variety of abominable lies and no one from among the high and the low was saved from your trap. At times, you sting [people] by wearing the garb of admonition and at other times through provocative words. I see in you such characteristics as spoil morals, and do not find a trace of charming qualities. We can only say *innā lillāh* ¹ *innā lillāh* concerning the plight of Islam and the barrenness of the gardens of the Best of Creation [the Holy Prophet^{sas}]. I am writing your account while repressing

1. A short version of the Arabic phrase *innā lillāh* *innā lillāh* [Surely, to Allah we belong and to Him shall we return] from the Holy Quran, which is recited by Muslims to express deep sorrow. [Publisher]

أَقْرَأْتِ الْعُلُومَ لِلْقُرَى، وَتَعَلَّمْتِ
لِرُغْفَانِ الْقُرَى؟ وَبَاعَدْتِ عَنِ
الإِخْلَاصِ الَّذِي هُوَ شِعَارُ
الْأَنْبِيَاءِ وَحَلِيَّةِ الْأَوْلِيَاءِ- تَرَكْتِ
الشَّرِيعَةَ وَاتَّبَعْتِ النَّفْسَ
الدُّنْيَوِيَّةَ، وَصَرْتِ قَوْمًا خَاسِرِينَ-
أَكَلْتِ الدُّنْيَا بِأَنْوَاعِ الدَّقَاقِيرِ،*
وَمَا نَجَا مِنْ فَحْكَمِ أَحَدٍ
مِنَ الْقَبِيلِ وَالِدَبِيرِ- طَوْرًا
تَلْدَغُونَ فِي حَلْلِ الْعِظَاتِ،
وَأُخْرَى بِالْكَلِمِ الْمَحْفِظَاتِ-
وَأَجِدُ فِيكُمْ مَا يَسُمُّ بِالْإِخْلَاقِ،
وَمَا أَجِدُ شَيْئًا مِنْ مَحَاسِنِ
الْأَخْلَاقِ- فَإِنَّا لِلَّهِ عَلَى مِصْبِيَّةِ
الْإِسْلَامِ، وَإِمْحَالِ رِيَاضِ خَيْرِ
الْأَنَامِ- وَإِنَّا نَكْتُبُ قِصَّتَكُمْ
مُتَجَرِّعًا بِالْغِصَصِ، وَمُتَوَرِّعًا
مِنْ مِبَالِغَاتِ الْقِصَصِ-
إِنكُمْ جَعَلْتِ الْإِسْلَامَ مَضْطَبَّةَ

* هذا سهو الناسخ والصحيح
"الدقارير" - (الناشر)

rage and abstaining from exaggerated tales. You have made Islam a place of assembly for the critics and an abode for the worldly and the boastful. So, fear Allah in these days of horror, calamities, and vicissitudes of circumstances! Remember the assault of death and disease, and beware of the humiliation in the hereafter and of a terrible end. Renounce pride, vanity, and haughtiness, for they will not increase you except in ignorance.

The attribute of *'ubūdiyyah* [servitude of the Divine] is perfected only after the dissolution of satanic passions; namely, the selfish desires that are like scum on the ocean of *sulūk* [the spiritual journey]. So, do not yield to this scum like a slave, and seek the ocean of pure, sweet water.

O seeker of momentous truth! Remember, the utterances of evil ulema are more harmful to people than poison or any other affliction on the surface of the earth. This is because the toxins cause harm only to bodies, while their words bring harm to souls and ruin the masses. Nay, their harm is greater

المقيّفين، أو خانَ المدروزين
والمشْفِشقين- اتقوا الله ويوم
الأهوال، وحلول الآفات وتغيّر
الأحوال، واذكروا الحمام
ومساورة الإعلال، وفضوح
الأخرة وسوء المآل- واتركوا
الكبر والعجب والخيلاء، فإنها
لا يزيدكم إلا الغطاء- ولا
تصحّ صفة العبودية إلا بعد
ذوبان جذبات الحيّة، أعنى
هوى النفس الذى هو على
بحر السلوك كزبد، فلا تُطيعوا
الزبد كعبد، واطلبوا بحر ماء
معين-

واعلم يا طالب الحق
الأهمّ أن علماء سوء ما
يخرجون من الفم هو أضرّ
على الناس من السمّ، ومن
كلّ بلاء يوجد على وجه

and deadlier than that of Iblīs, the accursed. They confuse truth with falsehood and draw swords of deceit like a murderer and insist on their own words even if they are in manifest error. Therefore, seek refuge with Allah from them and their words and keep away from them and their ignorance. And be with the truthful ulema. Do not mock the intuitive states of the *Auliya'* and the secrets revealed to the elect, for they are the manifestations of divine light and the fountains of *Rabbul-‘ālamīn* [the Lord of all the worlds]. Know that they are truthful in every circumstance and protected [from sin] in all actions and deeds. They are bestowed with such knowledge of things as cannot be comprehended by the intellect of the ulema. They are granted such knowledge as is not granted to any intellectual. Only he rejects them who is touched by Satan

الأرضيين، فإن السموم إذا أضرت فلا
تضّر إلا الأجسام، وأما كلامهم فيضّر
الأرواح ويُهلك العوام، بل ضررهم
أشد وأكثر من إبليس اللعين- يلبسون
الحق بالباطل، ويسلّون سيوف
المكر كالقاتل، ويصنّون على كلمات
خرجت من أفواههم وإن كانوا على
خطأ مبين- فاستعدّ بالله منهم ومن
كلماتهم، واجتنبهم وجهلاتهم، وكن
مع العلماء الصادقين- ولا تضحك
على مواجيد الأولياء، والأسرار التي
كُشفت على تلك الأصفياء، فإنهم
مظاهر نور الله وينابيع رب العالمين-
واعلم أنهم قوم صادقون في الأحوال،
والمحفوظون في الأفعال والأعمال،
ويُعلّمون من أشياء لا يعلمها عقل
العلماء، ويُعطون من علم لا يُعطى

and influenced by the *jinn*. Only the blind one, who concerns himself with nothing but excommunicating the righteous, declares them as disbelievers.

Hearken! There are indeed servants of God Almighty whom He loves and who love Him. He has chosen them and filled their hearts with His love and the love of His pleasure. Thus, they have forgotten their selves on account of being immersed in love for His Being and attributes. So, do not seek to hurt those whose knowledge and station you know not.

You do not look at them except like the blind. They are above the kind of creation that resembles your being. They strove for a sublime station and rose far above your limits and attained a station that can neither be reached by your eyes nor conceived by your thoughts. They are bestowed with such a lofty rank which is known only to *Rabbul-‘ālamīn*. So, do not quibble about their sayings like

مثله أحدٌ من العقلاء- فلا يُكفرهم
إلا الذى فيه بقية من مسّ
الشيطان، وأثرٌ من آثار الجانّ،
ولا يكفرهم إلا الأعمى الذى
ليس همّه إلا تكفير الصالحين-
ألا إن لله عبداً يحبهم ويحبونه،
آثرهم وملاً قلوبهم من حبه وحب
مرضاته، فنسوا أنفسهم استغراقاً
فى محبة ذاته وصفاته، فلا تُعلّق
همتك بإيذاء قوم لا تعرفهم
ومنازلهم، وإنك لا تنظر إليهم إلا
كعمين- إنهم خرجوا من خلقٍ كان
مشابه خلقٍ وجودك، وسعوا إلى
مقام أعلى وتباعدوا عن حدودك،
ووصلوا مكاناً لا تصل إليها أنظارك،
ولا تدركها أفكارك، ونزلوا بمنزلة
لا يعلمها إلا رب العالمين- فلا

the insolent ones, nor treat them with suspicion and disrespect like the transgressors, lest your Lord becomes your enemy and you end up among the losers. Therefore, my brother, avoid falling into the abyss of rejection and ending up among the wicked so that you may not perish. And know that the Book of the Gracious God is like seven oceans filled with diverse verities of divine knowledge, from which every bird drinks according to the capacity of its beak; one takes only a tiny bit and drinks but a little from it.

However, those endowed with great capabilities by their bounteous Lord, drink water in abundance. They are the *Auliya'* of the Gracious God and loved ones of the Best of Creators. Fragrant, divine breezes blow over their hearts, and thus their words are exalted, but the intellects of the non-agnostics remain unaware of them. And do not be surprised if those who are granted extraordinary deeds and actions beyond

تدخل في أقوالهم كمجتريين، ولا تتحرك بسوء الظنون وقلة الأدب معهم كالمعتدين، فيعاديك ربك وتلحق بالخاسرين- فيأتاك يا أخي أن تقع في ورطة الإنكار، وتلحق بالأشرار، وتهلك مع الهالكين- واعلم أن كتاب الله الرحمن، كسبعة أبحرٍ من أنواع نكات العرفان، يشرب منها كل طير بوسع منقاره، ويختار حقيرًا ولا يشرب إلا قدرًا يسيرًا- والذين وسَّع مداركهم عنياتُ ربهم، فيشربون ماءً كثيرًا وهم أولياء الرحمن وأحباء أحسن الخالقين- يهبُّ على قلوبهم نفحاتٌ إلهية، فيتعالى كلامهم، فيجهله عقول الذين ليسوا من العارفين- والذين يُعطون

reason, thought, and intention are bestowed with such words [of wisdom] and points [of understanding] which cannot be understood by the ulema. So, do not hastily stand up [against them], and if you are among those through whom God wishes good, then hasten and march to them at once and abstain from falsehood and tyranny and be among those who are resolute. How many unusual—nay, provocative—words are uttered by men of God as per revelation from God, who is the Helper of the recipients of revelation. They rise up only for the sake of Allah, preaching and propagating these words. Those words become a haven of refuge for the appointed ones due to God's pleasure. Yet, when those exact same words without any change are uttered by someone else, they cast him among the disrespectful and insolent ones, and thus he ends up among the wicked. So, revere the men of

أفعالا خارقة للعادة، وأعمالا متعالية
 عن طور العقل والفكر والإرادة، فلا
 تعجب من أن يُعطوا كلماتٍ، ورزقوا
 من نكات تعجز العلماء عن فهمها،
 فلا تنهض كالمستعجلين- وإن كنت
 من الذين أراد الله بهم خيرا، فبادر
 و سِرْ إليهم سيرا، ودع زورا وضيورا،
 وكن من الحازمين- وكن من كلمات
 نادرات بل محفظات، تخرج من
 أفواه أهل الله إلهاما من الله الذي
 هو مؤيد الملهمين، فينهضون لله
 ويبلغونها ويُشيعونها، فتكون سبب
 مرضاة الله كهف المأمورين- ثم تلك
 الكلمات بعينها بغير تغيير وتبديل
 تخرج من فمٍ آخر، فيصير قائلها من
 الذين تركوا الأدب واجترأوا وصاروا
 من الفاسقين- فتأدب مع أهل الله

God and do not hasten to oppose them on account of some of their words, for you have no inkling of their intentions. They speak only by their Lord's command. Therefore, do not destroy yourself like the presumptuous ones. So great is their stature that it lies beyond the grasp of man; then how will a mischievous person like you understand it?

Only he can understand them who has trodden their path and tasted what they have tasted and has entered their streets. So, look not at the faces of the [so-called] scholars of Islam and the elders of the age, for those faces are devoid of the light of God the Gracious and are empty of the signs of lovers. And do not compare the words of the *Muḥaddathīn*—who are honoured with divine converse—to your words or to those of the unjust people like you. Their words issue from the pure breaths and souls of the recipients of revelation. These ever new words from Almighty Allah are like fresh fruit

ولا تعجل عليهم ببعض كلماتهم-
 وإن لهم نياتٍ لا تعرفها، وإنهم
 لا ينطقون إلا بإشارة ربهم، فلا
 تُهلك نفسك كالمجترئين- لهم
 شأن لا يفهمه إنسان، فكيف
 مثلك فتان، إلا من سلك
 مسلكهم، وذاق مذاقهم، ودخل
 في سلكهم، فلا تنظر إلى وجوه
 مشايخ الإسلام وكبراء الزمان،
 فإنهم وجوه خالية من نور
 الرحمن، ومن زوى العاشقين-
 ولا تحسب كلمات المحذثين
 المكلمين ككلماتك أو كلمات
 أمثالك من المتعسفين- فإنها
 خرجت من أنفاس طيبة، ونفوس
 مطهرة مُلهمة، وهى قريب العهد

taken from a blessed tree for those who eat. When people fail to understand their subtle, fine, and profoundly divine words, they regard them [the *Auliya*] as transgressors, heretics, infidels, and among those succumbing to selfish desires. Alas for them and their opinions! Unless they desist from this and show contrition and repentance, they will definitely perish. The liberated ones move from the [physical] form to the heart, but these people have moved from the heart to the [physical] form and turned their backs on their knowledge due to their extreme miserliness. So they have become like a shell without a kernel.

They devoured carrion like foxes, declaring me a disbeliever and cursing me without knowledge so that they might conceal this matter from a seeker [after truth]. And they proclaimed [that I am a] kafir and liar. They adopted the manner of the perished ones who had gone before

من الله تعالى كشمٍ غَضُّ طَرِيٍّ أُخِذَ
الآن من شجرة مباركة للآكلين-
والقوم لما لم يفهموا كلمات لطيفة
دقيقة حِكْمِيَّةِ إلهية، فعزوا أهلها
إلى الفساق والزنادقة والكفار وأهل
الأهواء- فياحسرة عليهم وعلى
تلك الآراء ، إنهم قد هلكوا إن لم
يتوبوا ولم يرجعوا منتهين- والأحرار
ينتقلون من القلب إلى القلب،
وهم انتقلوا من القلب إلى القلب،
ونبذوا كل ما علموا وراء ظهورهم
للبلخ الغالب، فأصبحوا كقشرٍ لا
لُبَّ فيه وأكلوا الجيفة كالثعالب،
وكفروني ولعنوني من غير علم
ليستروا الأمر على الطالب، وقالوا
كافر كذاب، واتبعوا دأب الذين
خلوا من قبلهم من أهل التباب-

them. Earlier, they used to say that no one is excluded from the circle of Faith because of differences that do not expressly entail the rejection of Quranic teachings; and that the decree of disbelief applies only to the one who openly declares his disbelief and adopts it as his faith, rejects the religion of God the Omnipotent, repudiates the Islamic profession of faith like wicked enemies, and who departs from the religion of Islam and becomes an apostate. They said if they had seen any good in this person or found any trace of faith, they would not have declared him a disbeliever, nor rejected him, nor sought to humiliate him. Nay, but their hearts have become hardened on account of their insistent rejection, hypocritical claims, and prideful fatwas. So, He has set a seal upon their hearts and they were not able to repent alongside those who repent. Had God so willed, He would have reformed them, purified their words, pulled them towards Himself, and

وكانوا يقولون من قبل إنّ رجلا
لا يخرج من الإيمان باختلافات
ليس فيها إنكار تعليم القرآن،
وإنما الحكم بالتكفير لمن صرح
بالكفر واختاره ديناً، وأنكر دين
الله القدير ووجد بالشهادتين
كالأعداء اللئام، وخرج عن دين
الإسلام، وصار من المرتدين-
وقالوا لو رأينا في هذا الرجل
خيراً أو رائحةً من الدين ما كفرنا
وما كذبنا وما تصدّينا للتوهين-
كلا، بل قسّ قلوبهم من الإصرار
على الإنكار، ودعاوى الرياء
وفتاوى الاستكبار، فطبع عليها
طابع وما وُقِّفوا أن يرجعوا مع
الراجعين- ولو شاء الله لأصلح
بالهم وطهر مقالهم، وجذبهم

showed them their error. But they had deviated [from the right path] and loved their vices on account of which Allah's wrath descended upon them, and He made their hearts crooked and abandoned them in darkness. He made them like the deaf and the blind.

O hasty one! Fear Allah and be afraid of the *Auliya'* of the Most Loving God. Your fear should not be like the fear of lions. And when you see a person who has devoted himself wholly to God so that nothing makes him heedless of his Lord, then do not speak against him nor dare to abuse him. O helpless mortal! Will you fight Allah or kill yourself like the mad?

Know that, in the beginning, the *Auliya'* of the Gracious Lord are rejected, cursed, and denounced as disbelievers, and all manner of ill words are spoken about them. They hear every kind of absurd talk and hurtful words from their own people as well as enemies. People regard them as most ignorant and misguided,

وأراهم ضلالهم، ولكنهم زاغوا
وأحبوا عيوبهم، فغضب الله
عليهم وأزاع قلوبهم، وتركهم في
ظلمات، وجعلهم كصم وعمين-
أيها العجول، اتق الله وخف
أولياء الله الودود، ولا خوفك من
الأسود، وإذا رأيت رجلا تبتل إلى
الله، وما بقي له شيء يشغله عن
ربه، فلا تتكلم فيه ولا تجترأ على
سبته، أتحارب الله يا مسكين،
أو تقتل نفسك كالمجانين؟
واعلم أن أولياء الرحمن يُطردون
ويُلعنون ويكفرون في أوائل
الزمان، ويقال فيهم كل كلمة شر،
ويسمعون من قولهم كل الهديان،
ويسمعون أذى كثيرا من قومهم
ومن أهل العدوان، ويستونهم

while the fact is that they are men of goodness and knowledge. Moreover, they name them *dajjāls* [deceivers] and servants of the Devil. Yet, God changes circumstances in their favour. They are helped and supported, and are absolved of whatever is said against them. Ultimately, they triumph and receive divine help from Allah the Benefactor. It is the continuous practice of Allah the Just that He grants a good end to the righteous. When His help comes, you will see as if the hearts of people have been created anew and a profound change has been effected in them. You will also see, by the command of the Almighty, the Ever-Sustaining, the Helper, that the earth turns green after its barrenness; the minds become sound after their weakness; the intellects become clean and the hearts pure. Thereafter [the opponents] will rush towards them with love and affection, feeling ashamed of their days of

أجهل الناس وأضلّ الناس، مع
كونهم من أهل العارفة والعرفان،
ويسمّونهم دجّالين وعبّدة الشيطان؛
ثم يجعل الله الكرة لهم، ويؤيّدون
ويُنصرون ويُبِرّأون مما يقولون،
ويأتيهم الدولة والنصرة من عند
الله في آخر أمرهم من الله المتّان،
وكذلك جرت عادة الله الديّان،
أنه يجعل العاقبة للمتّقين- وإذا
جاء نصره فترى قلوب الناس كأنها
خُلقت خلقاً جديداً، وبُدّلت تبديلاً
شديداً، وترى الأرض مخضرة بعد
مرتها، والعقول سليمة بعد سخافتها،
والأذهان صافية والصدور مطهّرة
بإذن قادرٍ قيومٍ ومُعِين- فيسعون
إليهم بالمحبّة والوداد، نادمين من
أيام العناد، ويثنون عليهم باكين

enmity. They will praise them with tears, saying, 'We have repented so forgive us, our Lord! Surely, we were sinners.' Who can have mercy except Him and He is the Most Merciful of those who show mercy. This shall be the end of those who are blessed and whose eyes have been opened so that they are drawn [towards God]. As for the wretched ones, they will not see until they are driven to a humiliating punishment.

Our Lord! Show us Your days and make Your words true and remove our sufferings, and forgive our mistakes. Be pleased with us and fulfil the promises You made to us and help us against the disbelievers. And send down blessings, peace, and favours upon Your Messenger, the Seal of the Prophets. *Āmin!* Our Lord, *Āmin!*

قائلين إنا تبتنا فاغفر لنا ربنا إنا كنا
خاطئين، ومن يرحم إلا هو وهو
أرحم الراحمين- هذا مآل الذين
سعدوا وفتحت أعينهم وجذبوا،
وأما الذين شقوا فلا يرون حتى
يُردّون إلى عذاب مهين- رب
أرنا أيامك، وصدّق كلامك، وفرّج
كرباتنا، واغفر زلاتنا، وارض عنا
وتعال على ميقاتنا، وانصرنا على
القوم الكافرين- وصلّ وسلّم
وبارك على رسولك خاتم النبيين-
آمين ربنا آمين-



GLOSSARY

- Aḥād** Those *ahādīth* that have a solitary chain of narration. after the three blessed centuries after the Holy Prophet^{sas}.
- Aḥādīth** Plural of Ḥadīth
- Ahl al-Bait** Members of the progeny of the Holy Prophet^{sas}
- Āmīn** A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.
- Auliya'** Literally means 'Friends' and is the plural of *walī*, which is generally used to refer to a saintly person. Shorter version of *Auliya'ul-lāh*.
- Bayyināt** Arabic word meaning 'clear proofs'.
- Dajjāl** Lit. 'the great deceiver'. In Islamic terminology, refers to those satanic forces that will be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi^{as}.
- Fajj-e-A'waj** Reference to a crooked group to rise during the period
- Furqān** Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.
- Hadith** A saying of the Holy Prophet Muhammad^{sas}. The plural is *ahādīth*.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Ḥakam** Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.
- Holy Prophet^{sas}** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sas}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by

word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.

Imam Mahdi A title meaning ‘Guided Leader’, given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sas}; *see also About the Author* on p. v.

Jinn Derived from the root *Janna*, i.e. he concealed, the term describes a class of men, powerful people, who remain aloof or hidden from the common folk. It has been used to describe kings, and those who exploit the weak, as well as strangers, such as a tribe of Iraqi Jews that converted to Islam while visiting the Holy Prophet^{sas}. In its wider significance the term can extend to angels and other hidden creatures.

Kāfir Infidels, disbelievers; *see also Kufri*.

Khalifah Literally means ‘Caliph or Successor’. Pl. *Khulafā’*. In many divine revelations someone commissioned by God Almighty is referred to as His Khalifah. In Islamic terminology, the title ‘*Khalifa-e-Rāshid*’ [righteous Khalifah] is applied to each of the first four *Khulafā’* who continued the mission of the Holy Prophet

Muhammad^{sas}. Ahmadi Muslims refer to each successor of the Promised Messiah^{as} as Khalifatul-Masih.

Khalifatul-Masih *see* Khalifah.

Khātamun-Nabiyyīn ‘The Seal of the Prophets’, a title exclusive to the Holy Prophet Muhammad^{sas}.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam; *see also Takfir*.

Madinah The ancient Arabian city to which the Holy Prophet^{sas} emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet^{sas}, the second holiest site in Islam.

Mahdi Literally means ‘Guided One’. *see* Imam Mahdi.

Makkah The ancient Arabian city of the Holy Prophet Muhammad^{sas}’s birth, settled by Prophet Abraham^{as}, and home to the Ka‘bah, the holiest site in Islam.

Maulawī A Muslim religious cleric.

Muḥaddath A recipient of divine revelation. (Pl. *Muḥaddathin*)

Muhammad^{sas} Founder of Islam. *see* Holy Prophet^{sas}.

- Muḥkamāt** One of two categories into which the Holy Qurān's verses are divided. Refers to verses that are explicit and decisive. The majority of verses fall into this category.
- Mujaddid** Reformer. Holy personages within Islam who appeared in every century.
- Mutashābihāt** One of two categories into which the Holy Qurān's verses are divided. Refers to verses that are susceptible to different interpretations.
- Mu'tazilah** A school of Islamic thought that dates back to the 8th century CE.
- Muttaṣil** A hadith for which there is no interruption in the chain of reporters.
- Qiblah** Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers.
- The first Qiblah in Islam was Baitul-Muqaddas in Jerusalem.
- Rabbul-'ālamīn** An attribute of Allah, meaning 'the Lord of the worlds.'
- Ṣāhib** A title of respect similar to diverse English terms like Mister, Honourable, and Reverend.
- Sayyadul-Kā'ināt** A title meaning 'Noblest of the Universe' used for the Holy Prophet^{ṣas}.
- Shariah** Religious law of Islam. The term is also used in the general sense for any revealed law.
- Shirk** The act of associating partners with God.
- Sūrah** A chapter of the Holy Qurān.
- Sulūk** A spiritual journey.
- Takfir** The practice of adjudging Muslims as non-Muslims, used chiefly by Muslims.

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam*, meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *'alaihis-salām*, meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

ra *raḍiyallāhu 'anhu/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them', is written after the names of

the Companions of the Holy Prophet Muhammad^{sas} and the Promised Messiah^{as}.

رِثَا *rahmatullāh ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or the Promised Messiah^{as}.

أَبَا *ayyadahullāhu Ta‘āla binaşribil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{aba}, Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *ḥ* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *ṣ* – strongly articulated *s*.
- ض *ḍ* – similar to the English *th* in *this*.

- ط *t* – strongly articulated palatal *t*.
 ظ *z* – strongly articulated *z*.
 ع ' – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ' – a sort of catch in the voice.

Short vowels are represented by:

- a* for $\overset{\text{—}}{\text{—}}$ (like *u* in *bud*).
i for $\overset{\text{—}}{\text{—}}$ (like *i* in *bid*).
u for $\overset{\text{و}}{\text{—}}$ (like *oo* in *wood*).

Long vowels by:

- \bar{a} for $\overset{\text{ا}}{\text{—}}$ or $\bar{\text{ا}}$ (like *a* in *father*).
 \bar{i} for $\overset{\text{ي}}{\text{—}}$ or $\bar{\text{ي}}$ (like *ee* in *deep*).
 \bar{u} for $\overset{\text{و}}{\text{—}}$ (like *oo* in *root*).

Other vowels by:

- ai* for $\overset{\text{ي}}{\text{—}}$ (like *i* in *site*).
au for $\overset{\text{و}}{\text{—}}$ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted

above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society’s rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

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