

GUIDANCE FOR PERCEIVING MINDS

Al-Hudā Wat-Tabşiratu Liman Yarā

Ḥaḍrat Mirza Ghulam Ahmad^{as}

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community

Guidance For Perceiving Minds

*English Translation of
Al-Hudā Wat-Tabṣīratu Liman Yarā*

After witnessing the persistent bigotry and rejection of the truth by Indian scholars, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah, peace be upon him, diverted his attention towards the scholars of the Arab lands, in particular the Levant and Egypt, that perchance someone amongst them may support the truth.

Therefore, the Promised Messiah^{as} sent copies of his Arabic treatise *I'jāzul-Masīh* to some Egyptian scholars and editors of magazines, and sent a copy to Sheikh Muhammad Rashid Rida, the editor of *al-Manār* [The Lighthouse] for review.

Other editors of magazines wrote complimentary reviews on *I'jāzul-Masīh*, praising its eloquence and quality of language; however, Rashid Rida, without presenting testimonies from Arabic grammarians, criticised the book's composition, writing that its text was filled with forced fluency, and was against Arabic idiom. In order to reveal the truth, the Promised Messiah^{as} beseeched Allah the Exalted for guidance. Subsequently, it was placed in his heart to pen this Arabic treatise *Al-Hudā Wat-Tabṣīratu Liman Yarā* which was first published in 1902. This is the English translation of that book.





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The Promised Messiah and Mahdi^{as}

Founder of the Aḥmadiyya Muslim Jamā'at

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Written by Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, peace be upon him,
Founder of the Ahmadiyya Muslim Community

First published in Urdu in Qadian, India, 1902
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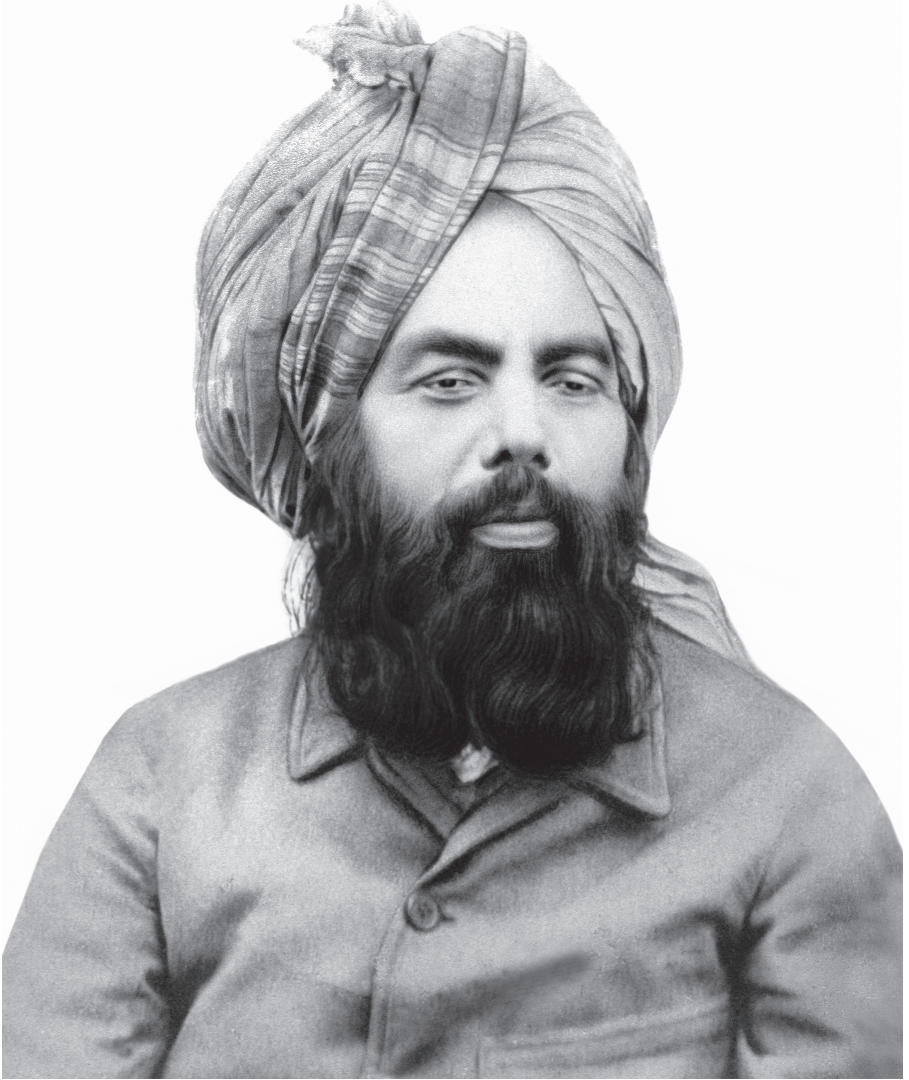
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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

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. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The

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

After his demise in 1908, the second manifestation of Divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the book of the Promised Messiah^{as}, *Al-Waṣīyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present Head of the worldwide Ahmadiyya Muslim Community.

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 'anhū/'anhā/'anhūm*, meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad^{ṣas} or of the Promised Messiah^{as}.

rtā *rahmatullāh ‘alaiḥ/‘alaiḥā/‘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 of the Promised Messiah^{as}.

aba *ayyadabullāhu Ta‘āla binaṣriḥil-‘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 *ṭ* – strongly articulated palatal *t*.
- ظ *ẓ* – 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.

Long vowels by:

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

Other vowels by:

- ai* for $\text{—}^{\bar{a}i}$ (like *i* in *site*).
au for $\text{—}^{\bar{a}u}$ (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 the 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.

FOREWORD

After witnessing the persistent bigotry and rejection of the truth by Indian scholars, Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be upon him, diverted his attention towards the scholars of the Arab lands, in particular the Levant and Egypt, that perchance someone amongst them may support the truth.

Therefore, the Promised Messiah^{as} sent copies of his Arabic treatise *I'jāzul-Masīḥ* to some Egyptian scholars and editors of magazines, and sent a copy to Sheikh Muhammad Rashid Rida, the editor of *al-Manār* [The Lighthouse] for review.

The editors of *Manāẓir* and *al-Hilāl* wrote complimentary reviews on *I'jāzul-Masīḥ*, praising its eloquence and quality of language; however, Rashid Rida, without presenting testimonies from Arabic grammarians, criticised the book's composition, writing that its text was filled with forced fluency, and was against Arabic idiom. When this review was published in Hindustan, the Indian scholars used it to reaffirm their opposition to the Promised Messiah^{as}.

In order to reveal the truth, refute the charges and clinch the argument, the Promised Messiah^{as} beseeched Allah the Exalted for guidance. Subsequently, it was placed in his heart to pen a treatise for this purpose and demand the like thereof from the editor of *al-Manār* and all those that were ready to oppose him from these lands. Therefore, the Promised Messiah^{as} supplicated with extreme devotion and sincerity, and this prayer was accepted. He writes,

I turned to Allah with utmost eagerness, dedicating myself to ardent supplication and prayer, until signs of a response became evident, uncertainty lifted, and I was given strength in writing that book. Once published and the chapters completed, I will send it to him. If he provides a good response and an excellent rebuttal, I will burn my books, kiss his feet, seek his assistance, and align myself with his standards in measuring people. And here, I swear by the Lord of Creation, reaffirming the covenant of this oath. (See page 11).

When *Al-Hudā wat-Tabṣīratu Liman Yarā* was published in June 1902, a copy was sent as a gift to Rashid Rada, who reproduced a portion of this book pertaining to the migration of Jesus^{as} to Kashmir in his magazine and commented that this notion was rationally and scripturally plausible. Nevertheless, he was unable to write a response to this book and disprove the prophecy of the Promised Messiah^{as}.

The present English rendering was meticulously prepared by Reem Shraiky. The review, formatting and indexing of the book was carried out by Abdul Quddus Arif. Valuable assistance was provided by Dr Ayman Odeh, Ibrahim Ikhlaḥ, Mirza Abdul Wahab and Labeed Ahmad Mirza. May Allah bless them all for their efforts.

Al-Hāj Munir-ud-Din Shams
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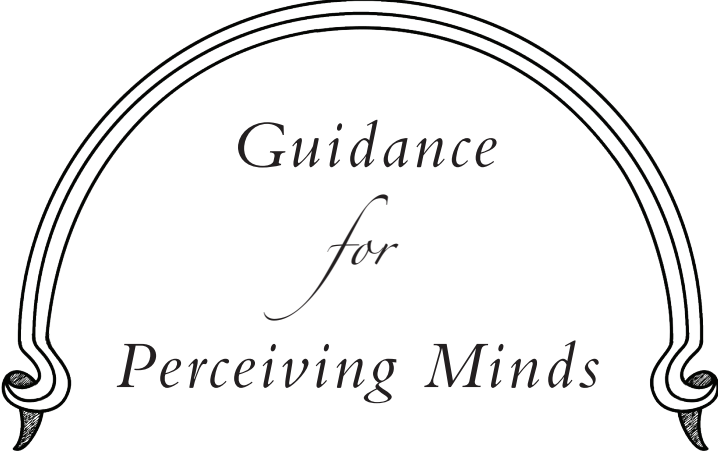
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

All praise be to Allah, Who disclosed a path to His saints—a path where even the sand-grouse are led astray. He illuminated for them a day so bright that even the bat cannot perceive it. He guided them along trails untrodden by camels, and for their sake, He made such springs gush forth that the birds of attainment were unable to reach them.

May peace and blessings be upon the Seal of the Messengers^{sas}, whose seal of prophethood necessitated that people like the prophets be sent from his Ummah; his trees continue to blossom and bear fruits until the end of time, and that his impact is indelible, and his remembrance shall never cease. For this reason, it is the practice of Allah to send forth chosen servants to rejuvenate this faith. He grants them the hidden knowledge of the Quran, and leads them to absolute certainty, so that they can reveal verities of the truth to all creation, along with its authority, strength, and brilliance; and so they can explain the essence, paths and signs of recognising these verities. They can safeguard people from innovations and the deluge of evil deeds. They establish the Shariah and spread it, while eradicating any form of extremity or the remissness of following it.

1. In the Name of Allah, the Gracious, the Merciful. [Publisher]

If Allah intends to reform the faith of the people on earth, enlighten their understanding, or aid them during times of horrors, calamities, and afflictions, He appoints one of these servants from among them. He supports him with conclusive arguments and miraculous signs, opening the hearts of the righteous to accept him. Simultaneously, he descends His wrath on those who lack fear. Some people will believe in him and testify to his truth, while others will disbelieve, reject, and become an obstruction for him, and cause harm to him. They stand as barriers, preventing anyone from approaching him.

Hereupon, Allah's jealousy ignites, seeking to eradicate them and shield His servant from their arrogance. He continues to destroy the disbelievers and drive them away, until the earth becomes purged of these vermin. Peace envelops these honoured righteous souls, and the Islamic community celebrates these elite who are like luminous stars piercing the darkness.

This phenomenon stands as one of the greatest signs of those who come from the Lord of Glory and Power, and descend upon humanity to draw them towards the Heavenly Kingdom and the realm of divinity. Allah, through them, dispels darkness, testing both the wicked and the good, revealing the victorious and the unsuccessful alike. So that one soul will be jubilant, while another wails in misery. Some are revived, while others are destroyed.

The one commissioned by Allah receives support on earth; he is granted respite until the enemy's sword becomes blunt, the darkness recedes, and the sun of guidance ascends.

In brief, the Friends of Allah will not perish like liars, nor will their fate be like fabricators. Rather, they will be protected, accepted, supported, and given preference over the worlds. They

will not be wasted or destroyed, and they will live before the eyes of their Lord as victorious. They are Allah's proof on earth and true mercy for the people of the earth. There is no misery in this world like the rejection of those commissioned by Allah, nor happiness like the acceptance of those who are accepted. They are the key to the fortress of security and safety, and the guard of those who enter [the religion]. So what would be the condition of the one who lost this key, did not enter the fortress and sit with those who are banished?

The most miserable people are two men. Their misery cannot be reached by any human or jinn: a man who disbelieved in the Seal of the Prophets^{sas}, and another man who did not believe in the Seal of the Caliphs^{as}. He refused him, was arrogant, treated him poorly, abandoned the path of modesty, and did not show respect to Allah and His promised one and reached the pinnacle of disrespect. If he had not been born, it would have been better for him than a bad outcome and discontent of the Lord of Majesty. He will surely taste from the cup of cursing, insult, and contempt. The hour is coming, of which there is no doubt. However, those whose hearts are sealed will not desist. When it is said to them, "Believe, reform, and do not corrupt," they will say, "Rather, you are the ones who create disorder." They consider wrongdoing to be goodness, and corruption to be righteousness, so they will not refrain. But what if their souls have departed and what they were concealing was revealed? And when it is said to them, "Did the head of the century not come?" They reply in the affirmative. So, say, "Will you not then be God-fearing?"

The similitude of believers and disbelievers is like the living

and the dead. Are the two similar? Indeed, there is glad tidings for those who prosper.

And they said, “You are not a Messenger.” In fact, they rejected that which was beyond their understanding. However, they will soon come to realise the truth. Those who testified to the truth are the ones that will be supported—no darkness or shame will shroud their faces, and fear will not haunt them. As for those who disbelieved, neither the solar and lunar eclipses, nor any other sign, brought them benefit. Instead, they persistently mock [the truth].

Indeed, they understand the knowledge bestowed by Allah, yet they are niggardly. The path of guidance stretches out before them, yet they wander astray. They are swept by the night of fanaticism and are trapped within it day and night. They witness the signs of Allah with their eyes, yet they choose to deny. I was not alone in this [struggle]. Rather, no Messenger came to the people except that they mocked him to the extent that you are now witnessing it yourself.

For a considerable period, I have witnessed the injustice perpetuated by the malevolent individuals of this land. I have observed their penchant for denial and contemptuous behaviour, experiencing first-hand their hearts encased in armour of hostility and rejection, their very essence defined by denial and accusation.

When I despaired of them, my heart turned towards other countries that perhaps I may find helpers or discover a more pious heart among them. At that moment, I remembered the scholars of the Levant and the honourable people there. I intended to reach out to them to establish evidence [of my call], hoping for a truthful and faithful response, and so that they could take the

truth from the abyss and place it in the heights. However, I was informed that debates there are forbidden, and laws are in place to prevent them. Consequently, I assumed that what was meant was to come from the land of Egypt and its people, who were contemplative, rich in knowledge, and fruitful. I believed that among them were individuals regarded as researchers and eloquent writers, presuming they belonged to the contemplative group, rather than the hasty and unjust.

This assumption led me to send my book *I'jāzul-Masīh* to the editor of *al-Manār* and his friends, hoping that they would extol its merits and give it the recognition it deserves. I chose to prioritise them over the scholars of the Two Holy Cities, the Levant, and the Ottoman Empire, hoping they would help me to unravel the complexities of thought and alleviate the concerns that burdened me. I sought their assistance in extinguishing the harm that was inflicted upon me, and I hoped they would help me in righteousness and piety. However, upon the book's arrival to the proprietor of *al-Manār*, along with other letters that needed responses, he failed to appreciate its value or benefit from its extraordinary vast knowledge. Instead, he chose to use his pen to wound and harm me, displaying traits of envious and arrogant people. He relentlessly began to harm and belittle me, showing no inclination towards respect, a trait befitting honourable individuals. His intention was to cause me pain and tarnish my reputation in the eyes of the common people who are like cattle. In doing so, he descended from the heights of an impenetrable lighthouse straight into countless pains. He trampled over me like pebbles, and after the flames of mischief had been extinguished, he rekindled them. He said, what he had to say, yet like those who

possess sound judgment, did not contemplate; he inclined to the earth and did not elevate himself like the righteous. He fell after behaving arrogantly, and such a descent holds great significance, especially when it is from the *Manār* [the lighthouse]. Indeed, he exchanged guidance for error. He thinks he has reached the heights of proficiency; he should know that he will be defeated and will never be seen. This tiding is from Allah who knows what is hidden and concealed. God is with people who fear Him and do good. He supports them in battlefields, so their word reigns supreme. All languages belong to Allah, and He gives a portion of them to whomever He wishes and decrees. His distinguished servants speak through His Spirit, and no one else is given this guidance. Every light descends from heaven, so O fools! What is in your hand? Are you arrogant because of your language? While a strong wind blew over it? Today, you are nothing more than a non-Arab, so do not be proud of your past. You have changed your language completely, so how can you claim to be of a higher position? Do you forget your conversations or are you deceiving the fools? The Messenger of Allah and the Chief of the People^{sas} did not declare your land as part of Arabia, so do not forge lies against Allah and His Messenger^{sas}, for he who forges a lie shall perish. So, O boastful one, enough of this and move along. Peace be upon whoever follows guidance.

I had hoped to find support in you, but instead, you began using hurtful words to humiliate and disgrace me. I had expected to receive words of belief and respect from you, yet, you attributed flaws in me; I had thought that your land was the safest as a refuge, but you wounded me like the one who strikes and punches. This

reminded me of the fights, brawls, and brutality that were characteristic of the days of Pharaoh.

I express this not as one filled with regret, for superiority belongs to the one who took the initiative. I had hoped that your friendship would ease my anxiety and the support of your host would alleviate my grief. Unfortunately, my expectations were misplaced, and my intuition proved wrong. Instead of your comforting presence, I felt the opposite. This serves as an illustration of some of your qualities, and from it, I have learned that this land is one from which the flames of pride and arrogance do not subside, continuing to rage to this day. May Allah have mercy on Moses^{as}; why did he depart without its destruction?

The crux of the matter is that you accused my book of being riddled with omissions and errors yet failed to provide any evidence from grammarians or writers. Thus, I turn to Allah to lament this injustice and slander on your part, for you have shown baseless animosity and resentment towards me. Have you made the language with which you communicate with your daughters and wives the standard of correctness?

Without even perusing my book, you attributed mistakes to its vocabulary, composition, styles, and methods. You have incurred the displeasure of [God] the Reckoner and showed no fear of His punishment. You attributed to others falsehood and error. You corrupted people succumbing to the insidious whispers of Satan. You claimed that the book is rife with reprehensible mistakes, alleging affectation and weakness in its rhyme, lacking in ornate words and wit, and has the deficiency of non-Arab foreigners. I believed you to be a beloved that grants me tranquillity like the morning breeze. Instead, you emerged as an adversary

wielding weapons. I expected your voice to be soothing, like the gentle coo of a dove, but instead, you revealed a repugnant visage akin to poison.

I was taken aback by your abrupt harshness and severity, without any prior investigation. I felt like the disorientated and confused lost traveller. Yet, I chose to keep the matter to myself, rationalising that perhaps it was merely an oversight in editing, and you did not intend to demean or insult me, after all, how can one commit such profound evil that cannot be excused, and how can a person of virtue like yourself utter unseemly speech in public? However, upon confirmation that the source was indeed you, I took up my weapons for Jihad, declaring, “In your stead, O obstinate one,” realising I must personally remove these thorns.

I knew that you did not speak these words out of anything but envy, lacking in factual basis. Therefore, I anticipated your intentions, aiming to thwart any belief in your envy. Scholars in our lands often seize upon any cunning situation to disparage me. Therefore, all that you have said will likely provoke and embolden them to scorn me. If it were not for the fear of their mischief, I would have remained silent, enduring patiently, and showing tolerance in this matter. However, now I am concerned for the people and apprehensive of the insidious whispers of deceit. Indeed, some testimonies are sharper than swords, and I fear that the flames of discord will be reignited by the words of *al-Manār*, and that its *mīm* letter [the sounds of *m*] will fall, and what will remain is *Nār* [fire].

We have defeated the enemy and concluded the war. In our archery competition, we had the upper hand; every participant exerted effort until all arrows were released from their quivers.

All disputes came to an end; those that were engaged in debate calmed down, disputes ceased, and Allah brought defeat upon anyone who confronted me, destroying those who wrangled with me. Now, the wicked have been revived after death, and *al-Manār* has bolstered them with false statements. I observe them growing arrogant and resuming their conflict; they seek to deceive the ignorant through combat. They have returned to their evil and intensified their opposition due to the monstrous action and perverse pursuit of *al-Manār*. A faction of blind individuals perceives its words as significant. Where are the great literary minds like those of the past?

Instead, they blindly follow whatever they hear from the envious and corrupt, lacking the ability to appreciate refined expressions or the desire to grasp the beauty of language. They are unfamiliar with the subtleties of rhyme and adorned speech. They claim to be scholars, yet they fail to understand the essence of true knowledge and artistry. There was no need for me to recount this tale or to express my anguish. The editor of *al-Manār* is not alone from among those who disdain and insult others. In fact, all opponents are accustomed to enmity so they can turn people away from the path of the rightly guided and include them with the transgressors. Many such individuals can be found in these lands, recognisable by the darkness veiling their faces, a result of their obstinate defiance.

They mention me in the same manner as he did, and they disdain me just as he did. However, I pay no heed to them or their words. I turn away from them, saying that they are ignorant people. They are screaming due to the lethal strike on the back of their heads. What good can be expected from them when they persist in

their misguidance? Yet, I noticed that the proprietor of *al-Manār* was revered in the eyes of these malevolent individuals, and his testimony was highly esteemed by some of the fire bearers. They would mention it fervently, both day and night. Their whispers reached me, I uncovered their secrets, and discerned their plots. I was informed that they ridiculed me, and their scorn grew daily.

When I saw that they were deceived by the luminaries of the seabed and the pebbles of the land, and had increased in stubbornness and corruption, I feared that their putridity would spread over this country. I observed as they looked at me distrustfully, clapping their hands, toying with me and bothering me for the sake of humour. They made the words of *al-Manār* a ploy for ignorance, transgression, and contempt. I prepared myself like someone devoted to Jihad; one who strikes an axe in the head of the enemy that throws stone.

By [God] the One whose mercy preceded His wrath, and Whose compassion escaped His Poignancy, I initially harboured good thoughts toward the proprietor of *al-Manār*. I believed that he spoke with utility in mind rather than intending harm. However, it became evident to me that he did not exercise restraint in his speech as expected of honourable individuals of good nature. He persisted in demeaning me in his newspaper, leading envious individuals to eagerly consume his words like one eating something delicious. They seized upon his words, reigniting their animosity after it had waned, a characteristic of the foolish. They treated his words as sharp weapons, publishing them in Indian newspapers. They wrote everything that was extremely difficult for innocent people to hear, causing harm to my heart, in accordance with the behaviour of the vile, the foolish, and the most

despicable enemies. They walked haughtily, displaying arrogance and pride, as though adorned with embroidered robes, and as if cities had opened their gates for them, or as though their dead had been resurrected. I perceived their mischiefs to be as damaging to the public as falsehoods, regarding these assertions as irrefutable evidence, sufficient to deceive some ignorant individuals and lead the simple-minded into error.

Thus, I viewed refuting them as a righteous duty, an obligation that could not be shirked without its fulfilment, and a debt owed that must be repaid in full. Dispelling public misconceptions is imperative in the current era and a responsibility of the Imam. So, I turned my face to the heavens and beseeched Allah's help through earnest and fervent supplications, asking to be guided to the path of conclusive argument, establishing truth, nullifying falsehood, and elucidating the right path. It was instilled in my heart that I should write a book for this purpose and challenge this editor, along with everyone else who stubbornly opposed me from that country, to produce a book of equal calibre.

I turned to Allah with utmost eagerness, dedicating myself to ardent supplication and prayer, until signs of a response became evident, uncertainty lifted, and I was given strength in writing that book. Once published and the chapters completed, I will send it to him. If he provides a good response and an excellent rebuttal, I will burn my books, kiss his feet, seek his assistance, and align myself with his standards in measuring people. And here, I swear by the Lord of Creation, reaffirming the covenant of this oath.

Indeed, injuring noble individuals with words is more severe than piercing them with arrows. It is even more grievous than

slaying them with blade and sword. The wounds inflicted by a blade can heal, but the wounds caused by words cannot be mended.

As for his claim of knowledge and eloquence, as is intuitively understood from his words, it is merely his assertion, and we cannot accept it without first establishing his eminence. I doubt that *al-Manār* will produce a work of knowledge comparable to my book or exhibit a brilliance akin to the brightness of my sheath. Despite this, I sometimes think to myself that it is possible the editor of *al-Manār* was free from these objections, and it is possible he did not intend to disdain or gore like horned animals, but rather aimed to safeguard the word of Allah from the ignominy of opposition.¹

Actions are judged by intentions. If this is the truth, then there is no doubt he has earned many degrees for himself with these articles, for love of the word of Allah will grant him entry to Paradise and protect him like a shield. What sin is upon the one who insulted me to protect the Furqān, not to disparage or demean, and took the path of supporting the religion, not the flame of insult and belittlement! Is he not among the defenders of Islam and those advocating for the glory of the word of Allah the All-Knowing, who is the Master of all Speech?

Allah knows the secrets and what is even more concealed, and

1. I think he was upset by the ban of Jihad, the cessation of war and sharp swords. This is the time to display signs, not the era of drawing swords. The only weapon now is the blade of arguments and clear proofs. It is undeniable that waging war to promote religion in these times is among the most egregious forms of ignorance. It is evident to those with reason that there is no compulsion in religion. (Author)

every individual will receive according to their intentions. But I am excused like him, for the mischiefs have spread from his words and newspaper, thus I had to roll up my sleeves to seek retribution, with no other choice than to unveil what he concealed. Allah knows the truth of his intention and the essence of his absolution and piety. If he intended goodness in his words, then he will apologise and refrain from further conflict. However, if his intention was to belittle and disdain, then Allah will judge between him and me, and whoever is unjust will perish. I will send a book to the editor of *al-Manār* for his due consideration. Then he will either respond with anger or an apology. [This book] will serve as a criterion for revealing the truth. If [the editor of] *al-Manār* repents from his offense and acknowledges his mistake, then we should not blame it for its fault. But if he fails to carefully examine the significance of his opponent and fails to recognise the discrepancy between my fine attire and his worn-out clothes, then he must write a book similar to mine, following the same pattern. In doing so, Allah will judge between us after secrets have been spread forth and news disseminated.

I pray that Allah will send individuals with insight, and the noble people of this land, to adjudicate with truth between me and the one who parades as a “lighthouse.” May they carefully ponder over my words and his words with profound insight, discerning the essence of the discourse and distinguishing between light and darkness.

I acknowledge that some newspaper writers possess a degree of eloquence and are endowed with a knack for using persuasive language. However, their talents are not employed for the purpose of promoting the word of Allah. Instead, they seek personal

gain and favour, resorting to deceit and impertinence. We do not deny their cunning ways and their tendency to distort the truth in pursuit of material gain, whether through flattery or disdain, all to escape financial constraints. Their language undoubtedly derives from satanic influence, not from divine dignity, and is motivated by the pursuit of wealth and possession, not by miraculous wonder.

My eloquence serves to remove the rust from minds and illuminate the path of truth through the light of evidence. I only speak under the guidance of the Most Gracious. How can someone whose gaze is fixated solely on the material world, is wholly inclined towards its pleasures, and is content with its adornments like women, dare to challenge me? Do they claim mastery over the [Arabic] language? They shall soon be defeated and retreat in disgrace from the battlefield.

Their likeness is like that of a lame person who wishes to attain the level of the strong. He takes one step forward and then falls on his shoulder. Or they are like a lone pedestrian who walks during a long night, whose blemishes are full, its darkness intensifies, and its insects multiply as he wanders from one valley to another, having no lamp with him, nor does he hear the voice of a guide. No companion accompanied him, nor did he have any provisions. He did not find a guard, nor did he see a herald, nor a shining lamp. And then there is another man who wishes to travel with the pedestrians and horse riders, so he mounted a horse like a gazelle, and left the town when the rays of the sun shone, with a company like a halo, saving him from losing his way. Are they alike in the eyes of those endowed with reason? This is a lesson for those who fear.

So, this is the truth and I tell you truly, the people of Allah are provided with provisions from the Lord of His servants, and they are directed to the correct path. All the necessities of guidance are provided for them. They are given all the necessary supplies and are sufficiently equipped to rise high. Thus, it is not for the people of this world to compete with them and have hearts like theirs, even if they ran actively like horses. How could it be if their hearts are scattered like the spread of locusts, and their tongues are on the plateau, and their souls are in valleys?

They say, “We are Arabs, nurtured by the milk of literature from our mothers, and endowed with the power of speech akin to the kings of Yemen, who, when they said something, it had to be followed.” They were arrogant with their proud souls and Arabic tongues. They claimed the most invulnerable place for themselves and boasted they could blunt the edge of every sword. Yet, out of ignorance, they failed to realise that the saints of the Most Gracious are granted gifts of knowledge and eloquence beyond those bestowed upon the people of language. No one can reach their proficiency even with great struggle and time. How can they claim a share in this matter, even if they were granted the eloquence of *Sahbān*¹? For they have not polished the mirror of faith, nor tasted from the divine fountain of knowledge. Thus, they have merged folly with deprivation, and are unable to return to the Most Gracious. Instead, their newspapers have become dry and foul, preserved as if they were obligatory prayers. They circulate newspapers seeking gifts and material possessions, save for

1. The name of a man from the *Wā'il* tribe who was set as an example for eloquence. [Publisher]

a few righteous individuals. Most of them are fluttering through their selfish desires. Their wings are clipped, unable to soar into the skies. They traverse in darkness; you see them restless for the world. Their pens scream for the hospitality of this world. They seek a female-camel during its lactation, brimming with milk and devoid of harm. They try to hunt on the coast, carrying traps on their shoulders; they roam forests, barren lands, the wilderness, and the deserts, yet you do not see any of them contented unless they have obtained material gains. So, they spend their entire night in these imaginations, and their entire day composing such phrases.

What relation do they have with the spiritual and divine servants of Allah who are granted the sweetness and fluency of the tongue; their hearts are given insight and their eyes are endowed with divine light; they receive from their Lord two shares and two booties [of this world and the hereafter]. They are a people who have dismounted from the conveyance of their worldly desires and landed in the realm of self-annihilation. Their intentions are clear, and their negligence is minimal. They do not encounter a path in the way of Allah but that they follow it, nor a wall but that they scale it, nor a valley but that they traverse it, nor a guide but that they inquire from him. They are the lovers of the Most Gracious, intoxicated in His path. Who can disturb their peace or match their characteristics? Whoever comes against them as an opponent will be trampled like a plant beneath the hooves of an animal. They seek God in times of trouble, shedding more tears than the one who has no living child. Their likeness is akin to a tree with sturdy branches and leafy limbs, abundant with the fruits of Paradise. Whoever approaches it shall be blessed with

fresh ripe dates falling upon them. How fortunate are the hungry! They are a people who have purified their souls and body shedding their carnal desires and forsaking their nests. They showed mercy to those that wronged them. They extinguished the fire of their souls and perfected their lights.

As for the worldly people, they resemble a day with extreme cold weather full of darkness and gloomy clouds. You find them stripped of the robes of piety, visibly exposed by the prevalence of indecency. They clad themselves with clothes of arrogance and wrap themselves in the cloak of vanity and pride. How can they then expect support from the Lord of the Worlds? Rather, behind them lies a stomach that endlessly craves, never satisfied, lead them to Satan. They weep, having been ravaged by poverty and deprivation of comfort, bearing only the burden of injustice and austerity, devoid of any semblance of solace. Then they proclaim themselves as chiefs of literature and guardians of the Arab language. Nay! Rather, their winds have stagnated, their lamps have faded, their land lies barren, and their prosperity and blessings dwindled away. The majesty of their status will not be restored until they return to God. He will not change their condition until they change their intentions. Even if all of humanity that is on earth stand by their side, they would not be able to frustrate the Messengers, even if they brought forth the first and the last, except for the righteous. Do they not reflect on those who passed away before them? Did they emerge victorious over the Messengers of Allah, or were they defeated?

Surely know! All pens belong to Allah, and this is one of the miracles of the illuminating Book. Then, those who are close to God will receive [the pens] proportionately to their obedience of

the Best of Messengers^{SAS}. For those that display signs require miracles so that their effect will remain until the Day of Judgment. Those who are the inheritors of their Prophet will be granted some of his blessings in a form of a reflection manner. If this were not the case, then the munificence of prophethood would have been nullified. They are like a trace of an old spring and like the visible reflection of an image in a mirror. They have coloured their eyes with the kohl of annihilation and have departed from the courtyard of hypocrisy, so nothing of themselves remains, and the image of the Seal of the Prophets^{SAS} appears. All the extraordinary actions and similar sayings to the pure Scriptures you find in them, are not from them, but are a reflective garb of our Master, the Best of Creation^{SAS}. If you are in doubt about the status of the Friends of the Most Gracious, then carefully read the verse,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

Are you surprised and not thankful? You see your selves in the mirrors and yet you do not reflect?

Beware! The curse of Allah is upon those who claim, “We can bring something like the Quran.” The Quran is a miracle the likes of no man or jinn can produce. It is a collection of divine verities and virtues that no human science can encompass. In fact, it is a revelation like no other, even if after there is another revelation from the Most Gracious. Allah has [various] manifestations in delivering His revelation; He did not manifest Himself before or after, like He manifested on the Seal of His Prophets^{SAS}.

1. The path of those on whom Thou hast bestowed Thy blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

The status of the revelation of the saints is not the same as that of the revelation of the Furqān. Even if a word was revealed to them like the words of the Qurān. Hence, the circle of Qurānic verities is the largest. It encompasses all sciences and collects within itself all types of hidden truths. Its subtleties are deeply profound and it precedes everything with clarification and proof, increasing our cognisance of the divine. It is the wondrous Word of Allah, the likes of which the ears have not heard, and the speech of jinn and man cannot reach its eminence. The similitude of the Qurān and anything other than it is like a vision seen by a just and high-minded king who is intellectual and wise. This same vision was seen by a common man of low intellect and low-spiritedness. There is no doubt that the king's vision and this man's vision, even if they are the same and apparently not distinct, are not the same for the prudent and expert interpreter of dreams. Rather, the vision of the just king has a higher, more general, and more beneficial interpretation. His dream is a source of goodness for the masses and is more correct and clearer. As for the vision of a man who is from among the common people, in most cases, the dream is not free from ambiguity nor blemish. Furthermore, its impact will not surpass his children, parents, or a group of his loved ones.

As for the contender, even if they begin to ride, they soon setup camp in a nearby land and move from their mounts and enter their nests. As for the horses of the Furqān, they roam the entire circle of verities. It is a Book under which the seas of knowledge flow, and no bird of explanation can fly above it. No one can speak without borrowing from its treasures and taking out of its gems. I see every speaker is empty-handed without burdening himself with this debt. Every debtor rushes in litigation and

resorts to the judge. As for the *Quran*, it gives alms to the destitute and removes burdens. Rather, it gives the bullion of salvation to the sincere and does not bestow favours upon the debtors when giving them respite. Instead, it encourages them to keep its pure gold for themselves, and it does not arrest a thief, even if he took things away.¹

Indeed, we are the disciples of the *Furqān*; we were filled to the brim from its sea after we were like empty cups. If the editor of *al-Manār* belittled me for this excuse, then I pray to Allah the Jealous and Forgiving, for his zeal. If I were in his place, I would say something similar to what he said. May the curse of Allah be upon whoever denies the miracle of the *Quran*, the jewel of its sword, the uniqueness of its word and the art of its composition. By Allah, we drink from its spring and embellish ourselves with its adornment. This is the reason why light and purity flow from our speech, and our discourses shine with brilliance and radiance, blessing and healing, eloquence and splendour. I do not owe favour to anyone other than the *Furqān*; it raised me with an upbringing that even parents cannot offer. Allah granted me a drink from its fountain. I found it to be luminous and helpful, so much so that I did not feel any thirst or heat [after it], and I drank from a cup, tempered with camphor.

These words of mine are not from my weak pen; rather, they are words that have manifested with the help of the Wise and All-Knowing God, through the blessings of the compassionate and

1. I mean whoever quotes a verse from the *Quran* with good intention, fearing Allah, there is no sin on him with God, the Knower of Intentions, the Generous and the Gracious. (Author)

merciful Prophet^{sas}. Therefore, do not deny them in pursuit of your livelihood, but rather ponder upon them like the one who is righteous and wise. Or did you think that Allah does not know what you know? Or that He is incapable of what you are capable of? Not at all! Rather, you do not recognise Him as He ought to be recognised, and you are arrogant. Allah grants an abundance of knowledge to whomever He wills. So then why do you not reflect? You were on the brink of a pit, but Allah showed mercy to you. Will you then not be grateful?

WHAT IS WRONG WITH THE MUSLIMS

& What is the Treatment for this Time?

Corruption has emerged among Muslims, and groups of righteous people have become as rare as red rubies. You do not see in them the morals of Islam nor the compassion of honourable individuals. They persist in wickedness with even those that are related to them. They offer boiling water to people, even if they were close friends. They do not give a tenth [to those in need], even if they are brothers or family members. They lack sincerity towards their friends and brothers. They diminish the abundance of those who console and fail to do good to those who do good. They deprive people of endowments, even if they are acquaintances. They are stingy with their resources, even towards their companions. Indeed, if you look steadily at them and observe their faces repeatedly, you will find that most of the sects within this religion have donned the garments of immorality, forsaking faith and chastity. Here, we recount some conditions of the rulers of our time and other individuals driven by their desires. Thereafter, we will elucidate what Allah desires in order to repel these evils and what has been decreed for the reformation of Islam and Muslims.

The Current State of the Muslim Kings

Know, may Allah have mercy on you, that most of the kings, rulers, and those in authority, who are considered stalwarts of this nation, have inclined wholly towards the adornments of the world with extreme enthusiasm. They have become accustomed to all manner of luxuries and earthly possessions. Their pursuits are nothing more than indulging in wine, music, and carnal desires. They spend lavishly on satisfying transient pleasures, openly drinking wine by the banks of cold rivers, amidst flowing waters, towering trees, ripe fruits, and radiant flowers, reclining on lavish carpets, oblivious to what is going on with their subjects and nation. They lack knowledge of political law and managing people's interests. They have not been equipped with the ability to take control of situations, nor with reasoning or logic. Moreover, those who are chosen to discipline them during their youth often encourage them to indulge in wine, music, and drinking parties in elevated lands, particularly during rainy weather and when the gentle breeze is blowing. Similarly, they approach the unlawful things of Allah and do not shun them. They do not fulfil the duties of guardianship and do not adopt righteousness. For this reason, they experience defeat after defeat. You witness their decline and diminishing every day; they have incurred the displeasure of the Lord of Heaven, as a duty was entrusted to them, yet they did not carry it out with justice.

Do you claim that they are the caliphs of Islam? Nay! Rather they were inclined to the earth, so how can they have any share of complete piety? Therefore, they are defeated by everyone who rises to oppose them, and they turn their backs despite the large

number of their soldiers, state, and power. This is nothing but the effect of the wrath that descended upon them from heaven because they gave preference to their carnal desires over the Lord of Majesty, and because they placed insignificant worldly interests above Allah, and were very voracious in its mortal pleasures and entertainments. Furthermore, they were captives in the obnoxiousness of pride, arrogance, and hypocrisy. They are lazy in religion and active in the paths of desires. How can greatness and noble qualities be given to a contemptible man? How can virtue and rank be granted to one of little value? They felt at ease with lust, forgot their subjects and their religion, and did not fulfil the right of responsibility and stewardship.

They consider the public treasury to be the reserves and revenue that they inherited from their fathers, and they do not spend money on the objects for which it should be spent, as per the condition of piety. They think that they will never be questioned and will not be returned to Allah. The time of their state passes like confused dreams and shades of darkness. If you come to know of their actions, your skins would creep, and you would be puzzled. So, think: Are these people establishing faith and standing up for it like helpers? Do they guide the lost and treat the blind? Nay, rather, they have other objectives that they work for morning and evening. They have no part in the Shariah. Rather, they want to escape from its shackles and live in freedom. How can they ever possess the strong determination like the truthful caliphs, and a heart full of truth and justice like that of the righteous and pious people?

Today, the thrones of the Caliphate are devoid of these qualities, and bodies have been cast upon them that are soulless; in fact,

they are more worthless than the dead. Their presence is the greatest calamity for Islam, and their era is the most unfortunate era for religion. They eat and enjoy themselves, but do not pay heed to the corruption nor feel grief. They do not see that the progress of religion has stagnated, its lamps have faded, its Messenger^{sas} has been rejected, and its truths have been declared wronged. You find most of them persisting in what is forbidden, daring to promote lustful and unlawful things, hastening to sins, turning to young women, songs, and all types of ignorance. In the morning, they lead luxurious lives, and in the evening, they indulge in all kinds of pleasures. With such heinous and disobedient acts, how can they expect to be supported by God?

In fact, the primary reason for Allah's wrath upon the Muslims is the presence of negligent and luxurious sultans, who inclined to the earth like worms, failing to provide for the servants of Allah as they should, and becoming like the lame leg unable to run as a proficient one does. Consequently, the assistance of heaven has departed from them, and these infidels show no fear, unlike the hallmark of pious kings who flee from the disbelievers like donkeys fleeing from a lion. In battle, it only takes two of them to defeat a thousand. What is the reason for this cowardice and retreat, except a life of luxury and affluence like the wicked? With this sin and treachery, how can they be supported with [divine] help and aid? Allah does not change His continuous law, and among His laws is that He supports the disbelievers, but does not aid the wicked. Hence, you see the Christian monarchs being supported and helped, taking control of their borders, possessing lands, and advancing from every height. Allah did not help them out of His mercy upon them, but rather He helped them because

of His wrath against the Muslims, if only they knew. How did their enemies prevail over them if they were pious? In fact, when they abandoned prayer and worship, their Lord stopped caring for them, so they were punished for what they had done. Surely, the worst of beasts are those who transgressed after they have believed, they do evil and do not fear.

Then, because they broke the covenant of Allah and violated the limits of the Furqān, the misfortunes of time overtook them, and they lost control of many countries. Their heedlessness turned them away from their rights, and the tents of the People of the Cross were set up in their lands, as an exemplary punishment from Allah and a seizure from [God] the One that compensates. They duelled with Allah by committing sin, and turned their backs in flight from the infidels. It is not their enemies who disgraced them, but it is Allah, for they disobeyed before His eyes, so He showed them what He showed, left them in calamities, and did not save them.

Their ministers are fraudulent people who devour their property and are insincere. They do not prevent them from turning a blind eye and acting immaturely like children. They overlook them as a clever person playing the fool, and they defend them like a hypocrite showing favouritism. They are of two types: a group like scorpions and a group like women, or in other words we can say: a group like inexperienced ignorant who have not been given a share of knowledge, and a group like someone deliberately acting like a fool, wishing only for the destruction of their kings, like Satan.

They see their sultans approaching the sacred and unlawful things of Allah and the Shariah, then they spread that they are

permissible and not contrary to the path of piety. They embellish something that is the ugliest of sins in their eyes, and they want to make them seem like animals or even inanimate objects. No word comes out of their mouths that is close to truth and correctness, and they seek nothing within themselves but destruction and ruin. They do not discuss with their kings what is best for them in this world and the hereafter. Instead, they leave them like predatory lions and snakes, and at all times they try their utmost for them not to hear the commands of Allah and the practices of the Best of Creation^{SAS}. They do not alarm them with the consequences of negligence, nor do they blame them for committing a sin. Hence, those possessing these characteristics are merely a hole in the path of their kings' weak legs; or they are fuel for a fire, or a covering for the eyes. They do not quench their thirst, but rather praise their shortcomings. For this reason, their kings became the target of people's abuse,

In Western newspapers, these individuals were labelled as lazy. In fact, scholars of Christianity, observing these circumstances, unanimously predicted that their days were numbered, and their government and kingdom would swiftly vanish. For instance, if the Ottoman Sultan were to pass away, according to their opinion, there would be no successor. However, only Allah knows the hidden realities of earthly and heavenly opinions and their potential consequences. Who can awaken these individuals from their slumber and alert them to this calamity?

Certainly, many of these monarchs have committed excesses against their own souls, surpassing the bounds of luxury and opulence, and made themselves hostages to immorality, idleness, and disobedience. They persist in pursuing alluring women,

resorting to deceitful means to make contact, even if it entails indecency, and they lavish large sums of money as if a full moon had descended from the sky. Their powers were depleted by debauchery and wrongdoing, and their vigour and attractiveness faded while consumed by thoughts of women and palaces. Many of them are now left with empty coffers, their happiness vanished, their abundant possessions replaced by peril, and their authority lost due to chasing after woman. After wealth and affluence, they are now stricken with poverty. Their eyes grew weary from sorrow, and their anguish persists, yet they remain enslaved to their desires. Their indulgences have left them with grey hair, diseases, and misfortune. They do not avoid excessive transgression and exceeding limits in attaining fortunes like the wicked, so that the matter leads to the declining of health and the imbalance of the body. They lose themselves wishing for the return of the days of fitness and strength. It is as if they devoted their bodies and strength to prostitutes and preferred their love over the protection of the self, honour, and religion.

These are people who have become the reflection of Satan and possess no goodness within themselves. You see their natures like rugged land with cracks, changing from morning to evening. You see their hearts darkened with arrogance and vanity, as if it were a part of the long dark night. They rejoice in stalls full of horses, mules, oxen, and camels, or women of splendour, beauty, and charm. They do not fulfil their obligations, nor do they fear the day of departing this world or the hour in which they will be held accountable. They spend their days adorning themselves, combing their hair, and applying kohl [to their eyes]. Nothing of the behaviour of men remains in them. If you see them, you

will despise them, thinking them to be escorts or slaves who have been adorned for sale after being enslaved. They do not pray regularly, and their desires have become a hurdle and obstacle in their paths. If they do pray, they pray at home like women, and they do not attend mosques like the pious. How can they come to the mosques if they do not part with the cup of wine, nor leave the filth of their drinking companions, nor bear to hear a word of exhortation? Pride incites them to arrogance and conceit, and they rage with anger and jealousy. The most honourable people in their eyes are those who make their condition beautiful and praise them and their deeds. Likewise, their morals became corrupted as a result of constant wine drinking, that the vine tree uprooted them from being sons of the nobles. What remained of their concerns was that they should have a lofty palace, pleasant food, and tangy drink. No sound of their troops can be heard, and for this reason calamity and loss befell them. They were skinned like sheep being sheared, and they were trimmed like branches. They were taken like animals, and cut down like twigs. They lost their state and emirate, just as a garment falls from a saddlebag.

When Allah saw their immorality and debauchery, their injustice and falsehood, and their ingratitude, He subdued them through a people that climbed over their walls and everything that was high, took possession of what their fathers had owned, and hastened forth from every height. And this decree was bound to be carried out. You read it in the *Qur'an*, but you do not ponder. Priests followed in their footsteps, misleading the people, and deceiving them, luring them into their false religion with money, women, and everything they embellish. So, the foolish people sell the faith of Allah for loaves of bread, women, and other desires,

as you see. And all the sin is on the kings because they did not improve the affairs of their subjects, they did not see their corruptions as a disaster, and they did not care. So, their worldly affairs were upended because they surrendered the piety of the hearts and were daring in sin. And Allah does not change the condition of a people until they change what is in themselves, nor are they shown mercy. Rather, Allah curses those homes in which people are immoral, and those countries in which sin is committed. Angels descend upon the house of immorality and injustice and say, "O abode! May Allah destroy you, and O wall! May He ruin you." And the command of Allah descends, and then they perish. Allah creates a reason for the demolition of those walls and the destruction of those countries, hence a people come and raze them from their foundations. This is why they do so. So do not curse the Christian monarchs, and do not remember what touched you at their hands, and do not blame anyone but yourselves, O transgressors.

Do you hear what I am telling you? Surely not, but you frown and curse. How can you have ears to hear and hearts to understand? Where do you find the time to transition from eating to reasoning, and to abandon the intoxication of liquor and pay attention to [God] the One that compensates? And where among you are the young people who remember? Do you curse your enemies while you have not attained anything except the reward for what you used to do?

And know, that if you had been righteous, then the kings would have also been made righteous for you. This is how the law of Allah has been implemented for the people who are pious. So stop praising the Muslim kings and ask forgiveness for them if you

are sincere advisors. Do not approach them with food containing poison, lest they eat and die, while you live with them in prosperity and draw from their waste. If harm befalls them, how can you be protected? They own your necks, your honour, and your wealth, so be sincere to those who own you. Allah has made them as equipment for you and made you as tools for them, so help one another in righteousness and piety if you are sincere. Alert them to their bad deeds and inform them of their lapses if you are not hypocrites.

By Allah, they are a people who do not fulfil the rights of those whom they have been appointed over, nor do they uphold their obligations or covenants. You can recognise the truth of this matter by their faces, which change more than their minds, and by their outfits, which are more wretched than their condition. It is as if their insides have been mutilated and as if they were created in a state that they do not know. By Allah, we see that their hearts are even harder than the stones of mountains, and their natures are fiercer than that of tigers and serpents. They are a people who do not supplicate. From these deeds and actions, it is evident that they have displeased their Lord and chosen the paths of misguidance. They have consumed lethal poison and distributed it among their subjects, thus bearing two shares of the evil consequences: they will enter Hell and also lead others into it.

Everything that has befallen Islam is a result of their evil deeds and corrupt actions. O theologians! Is there a man among you who can explain the consequences of these qualities to them? They are people who have forsaken their religion for evil inclinations and wasted deeds, resembling a cross-eyed person in all events. Indeed, I see them as blind and unable to see. I do not say to you to sever

your bonds with them and resort to the path of transgression and conflict. Instead, beseech Allah the Most Majestic for their reformation so that they may desist. Do not anticipate that they will rectify what the hands of the Antichrist has ruined or rebuild the nation after its collapse and evident imbalance. Remember, every field has its heroes. Is there hope of reviving people from the dead? Or seeking guidance from the misguided? Or rain from clear skies? Or for camels to pass through the eye of a needle? So, how can you expect these from them?

By Allah, we do not anticipate their reform until the approach of death awakens them. Yet, the duty of reminding has been entrusted to us. We regard them as a fleeting bird that cannot be captured, or as life irretrievably lost, or as bats whose presence brings ruin to the land, or as a town parched by drought, or as a shade offering no refuge to the people, or like poison that ruptures livers. The shock of their stumbling was profound, and I see no one capable of lifting them from their current state. They resemble firewood rather than fruit-bearing trees, fit only for the flames. They have lost their sense of intuition and the principles of governance. They sought to learn the strategies of their Christian neighbours, yet they failed to grasp the subtleties of intrigue and the art of defence. Their situation is akin to a rooster aspiring to match the eagle in flight, but in his attempt, he leaves his place and falls short of the eagle's prowess, ultimately becoming exhausted and vulnerable prey for a hawk in the field. This is the state of the Muslims kings in comparison to the People of the Cross. They turned away from what they had been taught of piety, failing to achieve the perfection in strategy exhibited by their enemies. Consequently, they found themselves neither here nor there.

Allah had decreed for the kings of His religion that He would always support them after they demonstrated piety, and He intended for the Christians to prevail through their ploys when the believers had incurred the displeasure of their Lord. Unfortunately, in these times, we witness Muslim kings straying from the boundaries set by the All-Knowing Allah, neither within themselves nor in their rules. Instead, what persists among them is an insatiable desire for twenty varieties of fried food and seventy alluring, virtuous women or concubines, while they remain ignorant of proper judgment. Do you think their throne is the haven of security, whereas all that remains is like ashes? Do you think they are protecting the borders of Islam from the infidels? Nay, rather, they invite them out of carelessness to take possession of what remains of the ruins of the religion. Do you claim that they are the refuge of Islam? Holy is Allah! What a big mistake this is! Instead, they uproot the religion of the Best of Creation^{sas} with their innovations. You may hold a good opinion of them and absolve them of their misdeeds, but what evidence supports this? Do you believe they safeguard the sanctity of Allah and His Messenger^{sas} as true servants would? No, rather, the sanctity [of Allah and His Messengers^{sas}] shields them as they profess to be Muslims and claim to love the Best of Creation^{sas}. Just punishment will be rightfully administered if they do not repent before Allah the All-Powerful and the All-Knowing. Who among you reminds them of the Days of Allah and warns them of the severe consequences?

Do you not see that Islam has been shattered by a long period of calamities and dire oppression? And that tribulations have rained down upon it with a weight heavier than heavy rain, and

hordes of enemies have risen up to hunt it down like a hunter? Nothing remains that pleases the hearts or averts distress. Muslims appear as thirsty wanderers in the wild, as sick individuals in the throes of illness, with hardly a speck of life, or a drop of sweet water, or a peel of fruit. They have been afflicted with all kinds of diseases and various types of symptoms. All that is apparent and what is hidden in them has been corrupted. Both their ignorant and wise have become weak. Blindness has struck those among them who left the homeland or stayed in it. Their prosperous days have disappeared and been replaced by tragic events. The religion has been changed and is almost ruined. Its sea has become dry, and people have preferred lies over truth, and a place of refuse over a spacious palace. As they strayed, the world parted ways with them, and they became accustomed to affectation. Upon forsaking justice and equality, they bid farewell to gold and silver. This truth is unveiled to those who have endured the twists of time, who witness the flames igniting among both the elite and the common.

Today, Muslim nights are bereft of moonlight, their watchers forming groups; some pass by them with laughter, while others observe with tears in their eyes. You witness hearts growing callous, sins multiplying, chests constricting, minds troubled, heedlessness, laziness, and disobedience rampant. Ignorance, misguidance, and tyranny prevail, while piety disappeared and is snatched away by Satan. There is no light left in the hearts from which faith can be strengthened. Eyes, tongues, and ears have become impure. Beliefs have been corrupted, and knowledge has been taken away, while ignorance and blindness have appeared. Ostentation has entered worship, and arrogance has entered asceticism. Misery

has appeared, and traces of happiness have vanished. Love and unity have not remained, and hatred and discord have manifested.

There remains no sin or ignorance that is not present among Muslims, and there is no humiliation or misguidance that is not present among their women, men, and children, especially since their leaders have deviated from the right path or have sat down or have walked like the lame. You see some of them the most unjust among those who are alive and dead, and the command of Allah was presented to them, yet they remained silent as if they were mute. They became the first to reject the truth and deceive. Therefore, the people were seized with the plague, and the animals with death. Signs appeared, but they did not accept them, so the wrath of the Most Gracious descended. And when they saw the punishment, they said, "Indeed, we augur evil fortune from you, and due to your lies, the plague came." It was said, "Your evil fortune is with your own selves. Do you say this because you have been admonished? Nay, you are a people transgressing all bounds." And Allah has not sent any Messenger except that a punishment from heaven and earth will be sent with him, so that they might return. Likewise, in the time of the Messiah, the bacterial neck disease was a temporary torment, and indeed, this is a sign for people who reflect.

Do they not see how Allah preserved this village [Qadian], fulfilled His promise, made it a peaceful land, while He seized the people around it? Surely, in that is a sign for those who contemplate. Do they not observe how the plague has borne its teeth in other villages, yet Allah has shielded this village, enabling the fulfilment of a promise whispered already among the people? And who is more truthful in words than Allah? Reflect, therefore, if

you possess piety. By Allah, it stands as a profound sign for those with insight. So, seek counsel from those who have witnessed it, and continue to witness it, if you are uncertain. Do not blindly follow your evil leaders, and turn to Allah in repentance, O deniers of truth. Have you not noticed how calamities have befallen you and your kings, O aggressors? Decadence has become evident, leaving no trace of vibrancy or vitality. You see most of them looking wretched, akin to shallow water or a man being raided. Then groups of priests attacked them on the ill-fated day, that many people entered the Christian religion and became enemies of Allah and His Messenger^{sas}, the Best of Creation. So show me which of your kings made an ark during this flood? Rather, they were drowned with those who were drowned. Their nails were clipped short by the clippers of time, their faces covered by darkness. Time has drained their vigour, leaving them bereft of dominance. They plotted, but their ploys availed them naught. Tribulations arose that eluded resolution through councils and forums, nor could they be resolved by assembling emissaries on the enemy's borders. Even if they take up arms and dispatch conscripted soldiers, their destiny will be naught but shame, defeat, and profound humiliation. Their existence did not benefit the noble Shariah. Instead, Islam rode a feeble steed across uneven, barren terrain, with its kings imprisoned by their desires, worshipping the fire of their own passions, like the Magians [who worship fire]. And what relation does one who grazes in the satanic land have with the gardens of the Gracious God? Thus, I perceive religion in their time as a body afflicted with measles, boils, and various pustules erupting from within. It is wounded from the outside by many knives, spears, and swords, with its fertile seed destroyed and its lofty

palm tree burned. While there was a time when its beauty used to please the beholders, and looking at its clouds cleared the minds. Today, it is like a tree in whose shade bats have roosted in, or a spring where not a drop of its pure water remains. All power and blessing that once resided within this religion began to depart, leaving behind only stories from the verses and the superficiality of the clear Book. It resembles a house whose owner has passed away, its mourners dispersed, its walls crumbled, and its structure shaken.

So, what are the methods of healing, O physicians? Do you find these leaders repelling this affliction? Do you expect these kings to cleanse the garden of religion from these thorns? Or do you think that these diseases can be cured within the Islamic countries through their known efforts? Surely not! It is a more difficult matter than expecting fresh dates from *Zaqqūm*. How can it be while they are in the grip of sombre silence? How can they raise their heads while burdened with thousands of worries? I tell you honestly that the truth is that these afflictions cannot be averted by the kings and leaders. Can a blind person guide another blind, O people of cunningness?

Moreover, these kings, even if they are Muslims or sincere ones who offer solace, their souls do not resemble those of the perfect and purified. They have not been bestowed with the light and attraction possessed by the sanctified ones. Surely light never descends from heaven except upon a heart that has been scorched by the fires of [divine] devotion; it is then endowed with true love, cleansed by the spring of pleasure, and adorned with the kohl of insight, honesty, and serenity. And then it is clothed with the robes of [spiritual] elevation and choice and granted the station

of *al-Baqā'* [eternal life]. How can someone shrouded in thick darkness dispel darkness itself? How can they rouse someone who slumbers upon the couches of pleasure?

The truth is that the kings of this time have no connection with spiritual matters. Allah has diverted their endeavours to physical policies, and under some divine wisdom has appointed them to support the superficial [matters] of religion and restricted their focus to political matters. So, what relation do they have with the essence and truth [of religion]? Their obligations are nothing more than that they should be well organised to protect the borders of Islam, guard the physical frontiers of the land and shield it from the clutches of vile enemies. As for the inner beings of the people, cleansing them from impurities, saving them from the evil of the deceitful whisperer, and protecting them from afflictions through determination and supplications, is a matter beyond the power and pursuits of the kings, as it is not hidden from those endowed with reason. The reins of sovereignty was not entrusted in the hands of the sultans except to protect the Islamic image from the oppression of the devils, and not to purify souls and enlighten the blind. The extent of their effort was to ensure taxes were paid to them, either by force or by consent, and such offices were established for calculating number of lands, and to establish a military force similar to the enemy, and to set up a regiment for internal political affairs, enforcing rules, judiciary matters, and executing orders. If you ask them to undertake the service of reforming souls, refining morals, and rescuing people from the delusions of the priests, then that surpasses their ambitions and intellects. This [service] is a lofty beacon far superior than their constructions.

Instead, they are absorbed in material and political reforms, so what role do they have in academic and practical reforms?

In essence, kings and officials possess no power to remove ill desires. How can they then guide others while stumbling like blind she-camels? How can a perverse heart be expected to straighten a hostile soul, to bring joy to the miserable, to extend a hand to the weary and lead the weak, to open the eyes of the blind, and unveil the veiled? Instead, the Muslim kings in these times resemble drunkards or prisoners, or like the eclipsed moon among the radiance of the Christians. How can actions, akin to those of warriors, emerge from their arms? Rather, they remain inactive like girls at home.

Among the flaws of these kings is their neglect in propagating Arabic, instead favouring Turkish or Persian. Yet, it was incumbent upon them to promote Arabic across Islamic lands, as it is the language of Allah, His Messenger^{sas}, and the Purified Scriptures. We do not look with reverence at those who fail to honour this language and neglect to disseminate it in their countries as a means to repel Satan. This is one of the primary causes of their affliction and the indicators of their misfortune. They have strayed from the path of a purified garden onto a heap of dung, squandering their riches, abandoning their wealth, and exchanging what is high and lofty for what is base, and resembled the people of Moses^{as}. If they had so desired, they could have made Arabic the language of the masses. By following this path, they would have shielded themselves from reproach, for Arabic is the mother of all tongues, containing within it a treasure of wonders and a repository of strength.

The conduct of a Muslim who forsakes Arabic in favour of

other languages is akin to a despised individual consuming pork while neglecting superior and sweeter sustenance. Undoubtedly, Turkish and Persian encroached upon them like thieves, diluting their faith and plundering their resources, akin to a wolf preying upon their necks, dismantling their authority, and damaging their worldly and spiritual destinies, leaving them crushed like kohl or flour. And we speak only the truth.

He has spoken a lie who extols them with praise or writes about them with words that fill his mouth, deems them Allah's successors on earth, and labels those who refute his assertion as disobedient. He shows no concern for the caliph of the country himself, but rather for his bountiful treasury. He endeavours to offer some words of praise, hoping for a reward, and turns a blind eye to the caliph's faults in pursuit of financial gain. The truth is that attributing the caliphate to them is against the truth, is a lie and an injustice.

This is the state of the sultans¹, O young men. Afterward, I will mention the scholars of this era, to whom virtue and knowledge are attributed. It is Allah alone whose help is to be sought, and there is no need for translation and translators, for they claim expertise in linguistics.

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1. When I am referring to the kings of Islam, I do not mean that all of them are unjust or corrupt. Rather some of them are virtuous, treating people fairly and with compassion, like the Ottoman Sultan, whom we commend for his known virtues. However, the concept of Khilāfah [Caliphate] is complex and it is entrusted only to those who possess discernment, not those who are blind. This arrow is not given to every quiver (this responsibility is not bestowed upon just anyone), regardless of their rank or status. (Author)

The Scholars of this Era

Given the evidence presented in the preceding statement, it is clear that the Muslim rulers in this era have been unable to rectify the widespread corruption that has spread like wildfire. Nevertheless, it remains valid for you to assert that these tribulations stem from the ignorance of the uninformed and can be eradicated through the guidance of scholars. They are the rightful inheritors of the Prophet's^{SAS} legacy and the champions in this domain. Enlightened by the radiance of knowledge, they are anticipated to rectify what the rulers of states have failed to address.

Know that I have always attended the gatherings of these scholars, often finding myself alone with them as a confidant. Sometimes, I approached them in the guise of a stranger or an ignorant individual, experiencing first-hand their love, resentment, hardship, and prosperity. Through these encounters, I learned about their character, determination, and piety. It has become apparent to me that many of them are more of a detriment to Islam than a remedy. They are like a severe attack or fierce storm to the religion rather than illuminating it like a bright lamp or light. They accumulate every defect in their behaviour and character, staining themselves with numerous flaws. They come up with all sorts of schemes, means, and tricks to seize people's wealth for themselves. They speak without practicing what they preach, teaching without learning. They desire to harvest without planting, exhibiting hard hearts, vulgar tongues, darkened chests, feeble opinions, inflexible dispositions, deficient minds, weak resolutions, and corrupt deeds. What you can observe is their intent towards those who dissent from their views: they resort to any

means to accuse them of disbelief or inflict harm upon them. They strive to seize their wealth through any method available. They are arrogant despite possessing only superficial knowledge, and they are nothing but like donkeys¹.

They instruct people to forsake the world and its allurements, yet they themselves covet it more than the average person, resorting to attaining in it, even through illicit means. They take advantage of the charity of the rich filling their pockets like strangers. They resort to begging, even enduring punches or blows in return. They attend funerals not for prayer but for alms. They do not accept the truth or understand it, even if it is a statement that makes the deaf hear and compels the stubborn to relinquish their opinions. Cowardice is one of their traits, and the bird of desire nests comfortably within them. Miserliness is imbued in their nature, envy serves as their religion, and distorting the Shariah is their way. When angered, they transform into wolves, and when they eat, they are like animals.

Their discontent and contentment are solely for their evil egos. Their remembrance and praise of Allah serve only for show. Observe them in public gatherings, and not in private, to witness them with prayer beads in hand, concealing actions that can ruin your perception of this group. They compel people to give them whatever money or clothing they possess, even if lying in the dust (pretending to be poor) leads them to the brink of death. They assert dominion over people's necks as if they were their masters. If they want, they label them as angels or brethren of the devil.

1. These words of mine are not regarding the noble among them, rather, they are about the wicked among them. (Author)

When required to testify, they withhold the truth; when asked for a fatwa, they conceal the truth and lie, driven by greed of a little gain.

They lead people in Prayers as if they were hired labourers. In fact, you will find some unlawfully exploit mosque endowments, depriving the poor of their rights. They adamantly refuse to relinquish their leadership, asserting, “This is my mosque, and I have led [the Prayers] for more than sixty [years],” even if another Imam is more qualified, knowledgeable, and pious. Despite being disliked by the congregation and perceived as sinful, they resort to pleading with rulers to retain their position, motivated solely by greed for the money allocated for the mosque.

And there are those among them who, upon seeing the wealth you have earned or the treasures you have acquired, would gather around you like flies, approaching you as if they were dear friends. They would not depart from your doorstep until they had eaten from your fruits. You will discover that the hearts of the majority among them resemble barren land, and among the most desolate patches of stony ground. They fail to produce any fruit; instead, all you witness is harm emanating from them. There is no hint of tolerance within them; instead, they resemble wild beasts with sharp teeth and harsh tongues. They approach you cloaked in sheepskins, yet they are beasts that devour through all manner of slander, as long as they are not offered an agate shield. They present themselves to the public adorned with hats, smocks, turbans, and mantles, carrying books and wearing cloaks. This is the facade they project, but their actions reveal otherwise. They have embarked on a quest for worldly pursuits, forsaking the abode of the Hereafter to which they are destined to return.

When asked if they consume questionable sustenance, they respond, “We have no issue; we are compelled by necessity.” Yet, they are not compelled; they are simply lying. They have forsaken the secure abode of righteousness and settled in a land where people are assassinated and kidnapped.

They trade religion for gaining bread, and eagerly seek what comes without cost. Their pens craft false fatwas and malicious accusations, and their faith can be bought with a mere coin or two. They obstruct others from the truth and whisper like demons. At the sight of a table set with diverse dishes, they fall on it like flies or descend upon it like vultures upon carrion. They solicit funds from people through emotional sermons, and they hunt their victims disguised as jurists. Their sole occupation is scheming; where can one find a hunter akin to them? Thus, the books of fables were penned to show their deeds, while the reality of their circumstances was elucidated in hypothetical tales. Some orators dubbed them *Abul-Fatḥ al-Iskandari*, while others named them *Abū Zayd al-Surūjī*; yet, they are naught but these scholars. So take a lesson, O people of discernment.

Those who crafted such narratives did so only after their hearts trembled upon witnessing the actions of these scholars, and their skin crawled at the sight of the manipulations of these deceitful individuals. They perceived them as people whose words profess belief while their hearts harbour disbelief. Thus, they composed rhythmic tales as a cautionary message to the unaware, attributing their creation and narration to others out of fear of retribution from the malevolent.

Similarly, they bore witness to their grievances against the scholars. Had they lived in our era, they would have exposed their

deceitfulness, but they were not deemed as writers. The scholars of yore possessed eloquent speech, even if their faith was lacking. As for the haughty individuals prevalent in our time, scattered throughout every township like a herd of sheep, they are merely worshippers of material sustenance, not of literature nor of the scholarly pursuits. They were not nurtured on the milk of eloquence, nor did they imbibe the cup of reasoned argument. They often remain silent for thousand times, only to engage in contentious dialogue thereafter. They lack deep knowledge of Arabic sciences and are not refined in literary discernment. Their pride swells, while their contemplation wanes.

They are incapable of speaking words that benefit others; instead, their speech just fosters suspicion and doubt. When they remain silent, it signifies neglect of duty and leads to misinformation; when they speak, their words lack impact and effect. Their resolve has weakened, and their determination has waned. They are acquainted only with wishes like the Jews, and their prayers are merely [customary] standing and sitting.

They have nothing to do with the intricacies of the Shariah, nor with the subtleties of the religion. If you were to critique them, you would find that most of them are vile and behave like animals, and it will lead you to believe that their existence is a calamity for Islam. They resemble vicious individuals in their obscenity and behave like dogs in conflict. They seem to believe they can be left unbridled, living as if there is no tomorrow beyond today. The truth is not covered with a veil, but misery overcame them. For them, declaring people as infidels is an easy matter - and the belief in the death of Jesus^{as} is a clear proof—and by Allah, they do not desire for the victory of Islam, but rather for the victory of the priests like the mean enemies.

They leave the religion [of Islam] in darkness, and support the Christian doctrine with their nonsense, and the errors and ignorance of their forefathers. They were commanded to follow the Arbiter that is to descend from heaven, and not to oppose him with arguments. They did not obey the command of Allah the Most Loving. Rather, when the Promised Messiah appeared among them, they disbelieved in him as if they were Jews. That Promise One has descended at the time of the dominance of the Cross, and when Islam had fully overturned. So, did the scholars follow this Messiah? No, on the contrary, they labelled him as a disbeliever and displayed hateful disbelief. They insisted on falsehoods and served the priests, so the priests seized them, cut their heads, and made them taste what the prisoner tastes, so they saw the unfortunate day.

The foolish among the people will say that the British Government helped the priests and supported them with schemes like a steep mountain, in order to evangelise the Muslims, so what is the crime that scholars did? This is not the case, and the scholars are not excused. As the state did not support the priests with its wealth or with fighting soldiers and did not give them more freedom than the freedom given to you, in this case the doubters would have doubted. Rather, it spread a law that is equal between us and them, and it has a right over you if you were grateful.

Do you want to do evil to a people who have done good to you while Allah does not like the ungrateful and unthankful? A part of their benevolence is that you live in security and safety, while you used to be snatched away in these countries before this state. But today, no fly, bug, or any of your neighbours can harm you, and your night is safer than the day you spent during the era of the previous people. And from the state, there are guardians over

you so that you are protected from thieves and aggressors. Is the reward for goodness other than goodness?

Indeed, we saw before it a painful time, during which destruction loomed. Today, with its shield, paradise has been offered to us. We pick from its fruits and take refuge in its trees. That is why I have said more than once that Jihad and raising the sword against the Government is a great sin, how can a benefactor harm someone who is generous? Whoever harms their benefactor is wretched. The denial of good that befalls you from a person or an animal is nothing but the denial of the blessing of the Most Gracious. The cruellest of hearts in the eyes of Allah the Gracious, is a heart that forgets the benevolence of the merciful benefactor and injures a person who sheltered them as a beloved and saved them from distress.

And whoever harms the benefactor has a cursed heart or he is akin to a mad dog. Therefore, it does not behove the believers to kill the priests, for they did not carry weapons, and did not kill a Muslim man or Muslim woman for the sake of religion. So, it is not righteousness to draw swords on them, or to sharpen spears to harm them, but rather, prepare for them what is equivalent to what they have prepared for you, that is the commandment of the Quran. Thus, understand and be diligent, and do not transgress. Indeed, Allah does not like the transgressors.

Certainly, an evil or blind person will attack me and say: Woe to you, do you forbid Jihad, while we are waiting for the Mahdi who will shed blood, conquer countries, and capture everyone who shows disbelief and stubbornness? The answer is that these stories are not proven in the Quran. Rather, the Mahdi will come with dignity and tranquillity, not like a madman with sword and spear. How can a sound mind and clear understanding accept

that the Mahdi would emerge with a drawn sword and kill the unmindful? Allah would not punish a nation before making it understand with signs and proofs.

This is an action that we cannot find anything similar to in the practices of the Messengers. Such an act would only be carried out by those lacking sound mind. Therefore, balance your reasoning and do not solely rely on traditional narratives. Be cautious of the criticism of the wise and reject the sharp sword, do not favour stabbing and striking, and do not forget the Hadith, *يَضَعُ الْحَرْبَ*.¹

Why do you not take a share of love, like the honest and trustworthy brothers? Do you have nothing except swords, lances and spears, or have you abandoned the ways of reason?

Indeed, the Mahdi has come, and those who recognise him have acknowledged his presence. He is the one who speaks to you, O those who slumber. You found him, only to lose him, as if you never knew him. These scholars have labelled me a disbeliever through forgery and deception. How could they not, when the sheikh, who serves as the mufti, is Satan?

The priests were delighted and excited by the presence of these scholars, drawing them close to foster friendship, as they chose to lie in order to make Jesus^{as} alive, adorning falsehoods. They forgot that the resting place of the son of Mary^{as} is in Kashmir. So, when the priests saw, after practice and experience, that they had supported them by taking Jesus^{as} as a god, they told us that the Muslims have a testimony to the greatness of our Lord Christ, for they acknowledge his divine attributes openly.

1. He will put an end to war (*Fathul-Bārī bi Sharḥi Ṣaḥīḥil-Bukhārī, lil Īmāmil-Hāfiẓ Aḥmad bin ‘Ālī bin Ḥajar al-‘Asqalānī, vol. 7, Dārul-Ma‘rifah, Beirut, Lebanon, Hadith no. 3448*). [Publisher]

They did not lie in this statement, even if they were liars in the eyes of the Most Gracious, as you know that these scholars have uttered such words about Jesus^{as}, the meaning of which is nothing other than that they attributed him to Allah as someone who was adopted. The Islamic State will not return to its former glory, unless they fear Allah, unite, and trample this doctrine under their feet. They will face degradation and be brought low every day unless they fear God and count Jesus^{as} among the dead.

By Allah, I see that the life of Islam lies in the death of the son of Mary^{as}, so blessed is the one who comprehends this reality and enables others to understand it. Do you not see how the priests insist on his being alive, and prove his divinity from his attributes? For the sake of Allah and His pleasure, is there not among you a man who refutes [this claim]? Who can prove that Jesus^{as} is among the dead, and prove his words true from all angles, straightening his arrow and grasping it tightly, and vanquishing adversaries with flawless aim? No! Instead, you aid and support them, celebrating the tolling of their bells, yet veiling your faces.

Are you priests or Muslims? Do you revolve around them, hoping for sustenance from them? Do you hold them in reverence and honour? By Allah, all honour belongs to Him, and to Him belongs the treasures of the heavens and the earth, and everything you aspire to attain. What has befallen you that you do not believe in Allah and do not place your trust in Him?

The scholars are not all alike; some are righteous, while others are disobedient. Those who fear Allah, I speak of them with goodness alone, Allah will guide them, and they will perceive the truth. When prompted to denounce the man proclaiming, "I am the Messiah" as a disbeliever, they respond, "Why should we

speaking without knowledge? We indeed fear Allah.” [They further say], “Anyone who hastily rejects Moses^{as}, Jesus^{as}, and our chosen Prophet^{sas} has erred, so why do you hasten? If he is a liar, the sin of his falsehood will be upon him. But if he speaks the truth, then we fear disobeying Allah and those He sends.”

And there are others among them who believed in the truth, endured persecution with steadfastness. They were expelled from their homes and mosques, and were scorned after being once revered. Witnessing signs and lights descending from the heavens, their faith strengthened, knowledge illuminated, and due to the truth, which they have recognised, they were content despite every trial. They abandoned this world and draw closer to Allah each day. You see their eyes overflow with tears, “Our Lord, we heard a caller and saw a guide, and believed in him. Our Lord, forgive us, remove our sins, and let not death overtake us except when we are steadfast in faith.”

Those are the ones who pleased their Lord and abandoned their friends for Him. Some of them were attacked and killed. It is these on whom are blessings from Allah, and it is these who are rightly guided. Those who received the glad tidings of the coming of the Messiah, yet refused to accept it—they are the ones deprived. They imitate the Christians with their beliefs while they are unaware. They say that the priests are closer to the truth than you. It is these whom Allah, the angels, and all the righteous have cursed. No one befriended these unfortunate ones except those who turned away, and no heart shared mutual love with them except that which became like a dog and had forsaken the light, growing in ignorance, devoid of knowledge. They will realise when Allah manifests His glory.

Do they not see the plague? Do they not see the arrows of the wicked, blazing like flames of fire? The enemy has descended upon their domain, ready to attack, yet they fail to confront the foes and remain unprepared, forgetting the deceitful schemes with which they destroyed and distorted the faith.

Behold these scholars, who did not enter the house of truth through its white door, but instead climbed its walls with audacity. Out of the mercy of Allah the Lord of Wonders, the Messiah came to them with the finest knowledge, yet, they did not trouble themselves to approach him. The fire of temptation blazed, causing the waters of heaven to rain, and Allah's Messiah descended after all kinds of calamities had befallen the people.

You can see how priests became powerful, and Christianity spread. The lights of faith dimmed, and religious studies waned in this era. Faith-related issues became locked doors, only to be opened by the Most Gracious. Today, if the reins of religion are in the hands of these scholars, the fate of the noble Shariah is uncertain. When called to debate, they falter like a dumbfounded and retreat, becoming a source of Islam's disdain. How can one go to war without training to stab and strike?

By Allah, they are a people whose words lack strength, nor do their pens hold any power. Yet, within their words lies the poison of hypocrisy; they do not speak out of sincerity and piety. Instead, their words reek of ignorance, prejudice, and thoughtlessness. They bear no trace of spirituality nor any scent of faith; their outcome is but a hoard of doubt and mistrust. No knowledge of the unseen trickles into their hearts, thus they cannot appease the doubters or refute the objectors. Instead, they themselves dwell in doubt and are among those who waver [in their faith].

From many of them, we detect the scent of atheism. Their words are mere dung, or like a corpse buried without shroud. They are nothing but a disgrace to Islam and a perdition to Muslims, particularly at this time as people seek someone to lead them from the darkness of doubt into the light of certainty. They need words to soothe the soul, dispel confusion, manifest the hidden truth, and clarify the veiled.

Where among them is a man possessing such qualities? How can a rock be broken without iron? Where is the eloquent whose words can draw people to his gatherings? Is there an orator whose utterances can captivate people with its beauty? Among them, is there a purifier who can revive hearts, bestow tranquillity and dispel distress?

Where are the words that resemble stranded pearls? Where is the statement akin to clustered fruits easily within reach? Instead, they incline to the earth with ardent desire. How then can [faith] be attained by them from such a distant position? No one can offer a sound answer, a decisive judgment, or speak closer to the truth without the Lord of lords breathing His words into them.

So look, do you find among them someone who rebukes opponents in every matter and silences defamers with every word uttered? Do you find among them a pioneer in the arts of literature and eloquence, unashamed to display knowledge of the Furqan, while upholding truth, honesty, and avoiding nonsense? Have you seen among them someone who can daunt his counterpart with eloquence? Or melt souls with flowing words, as if his word were scattered pearls? You will not find among them a warrior nor one that can express their knowledge. Yet, you see in them waves of arrogance and vanity, devoid of intelligence or wit.

Despite ignorance, their heads reach the sky, walking proudly, unabashed by arrogance, haughtiness, foolishness, hypocrisy, contempt, and disdain.

How many signs have been sent down by Allah, yet they paid no attention towards it, passing by with laughter, mocking Allah and His messengers. They worship only their desires and fail to contemplate. They demand, "Show us a sign from Allah!" While signs have already manifested in the heavens and on earth for those who are righteous. And it was said, "If you doubt my words, then produce something similar to it." Yet they failed to produce anything and persisted in their doubt, thereby leading to their own destruction.

The position of scholars is both profound and perilous. Only one to whom the gates of profound proof have been opened, endowed with a refined vision from the Lord of the Unseen, possessing knowledge free from doubt and scepticism, yet graced with the sweetness of eloquence and mastery of literary arts to reveal what lies within the heart, is worthy of this service. Such a scholar is shielded from the embarrassment of the stumbling of the tongue, bestowed with the gift of eloquence

For those who claim the title of scholars, Allah has rendered them no share but noise. They recite the *Qurān*, yet it is merely lip-service. The *Furqān* does not reach their hearts, and their hearts do not reach it. Their actions bring shame even to Satan himself. You perceive a knot on their tongue, a gripe in their hearts, and deception in their speech. Their utterances lack evidence, and their statements are devoid of eloquence. You view them as foolish, inexperienced, lacking knowledge, and it is unclear whether their tongues are knotted or afflicted with stutter. They seem

trapped in a narrow space with no way out, their dates eaten by worms of their desire, leaving only a small thread of a date-stone behind.

Their tongues go too far in disputes, and they do not prepare arguments to refute their adversaries during debates. They fail to reveal the essence of Islam; instead, they speak deceitfully, like one who staggers, making Islam vulnerable to attack. These individuals resemble animals; it is not natural for animals to speak, and associating with the silent is more difficult than facing death. They pursue wealth avidly but neglect to seek enlightenment. They present their barren clouds as rain-bearing and their unsold goods as precious gems, akin to a deceptive hunter.

I do not speak out of envy or hastiness; I seek refuge in Allah from envy, falsehood, and accusation. Rather, everything I express stems from genuine encounters and experiences, with exception of the individuals who have virtuous dispositions and pure intentions, as they are far above such criticism.

I do not label anyone as immoral unless their actions truly reflect it, nor do I deem anyone as ignorant unless they lack knowledge. The majority of grains lie within this pile, and if doubt arises, scrutinise closely, examine repeatedly, and reflect with prudence and respect. Do you perceive them as supports of Islam and servants of faith? Do you discern within them the traits of righteousness and intellect?

Instead, they resemble barren clouds. They are akin to haughty and sly individuals. You will not find in them the scent of the truthful, nor the fragrance of the wise. They mould themselves as scholars, yet they lack the heart of the pious. They are only like animals. They have neither been nourished by the milk of

knowledge nor have they tasted from the cup of honour bestowed to the noble individuals.

They deceive people with the guise of scholars, adorned in the splendour of their appearance and the beauty of their attire. However, to the discerning wise, they are mere whitewashed tombs. They possess naught but overgrown beards, bloated noses, frowned faces, corrupted hearts, sharp tongues, and rotted words. They accuse innocent people and declare Muslims as infidels. Many of their characteristics resemble the barbaric, their deeds mimic the actions of fools, and they inflict pain with a ferocity surpassing that of the desert serpents and spears of wars. They claim to follow the morals of *Idrīs* [Enoch^{as}], yet their actions resemble the character of *Iblīs* [Satan].

In brief, their behaviour suggests they are not suited for this field; instead, they seem to be individuals gripped by weakness and laziness like women. They find contentment and reassurance in the lowly world, inclining daily into the valley of disobedience. With harsh tongues, they accuse others of sins and disobedience, while their own souls are tainted by the filth of disobedience.

They rush into the places of covetousness and voraciousness, yet hesitate in supporting the religion. They yearn for the perishable good of this world, deceived by fleeting little delights. They deliver sermons from the pulpit, appearing pious and patient; once they have offered their Prayer, they swiftly depart and forget their own advice, akin to lifeless souls. Who among them truly serves the religion, enduring hardship for the sake of the robust Shariah law? Who among them has sacrificed themselves for the cause of the religion of the Chosen One^{sas}, forsaking sleep out of

fervour, with bones worn defending it? Yet, laziness and neglect thrive among them, while insight dwindles.

Are there any among them willing to journey to the distant, uncharted realms, diving into springs or plunging into the depths of the sea to extract pearls of knowledge sorely needed in this time? Instead, you see them wander like drunkards in the desires of the self and are ensnared like captives by its lusts. They are unable to confront problems head-on or revive what has been left behind and forgotten. They lack the ability to reassess matters, discerning what is right and good to avoid futile endeavours.

They do not dedicate their lives to seeking truth or sacrificing their bodies to grasp sublime knowledge tirelessly until their path becomes clear and the secrets of religion are absorbed into their chests and the knowledge of certainty is placed in their hearts. Surely not! Instead their labour is all lost in search after things pertaining to the life of this world, and they think that they are among the doers of good. Their words lack spirituality, and you will find them collecting worthless things.

In our time, Islam is in dire need of sound opinions, well-developed ideas, fervent spirits, pure hearts, steadfast aspirations, accepted supplications, continuous blessings from Allah, and ongoing efforts toward His guidance. The window for reforming the Ummah is narrowing, and all that remains is one final breath of life. So, what is the use of seeking knowledge of the past if the eye has lost sight?

O honourable ones of Islam, take a look at the present time! One-fifth of the century has elapsed since its inception, and now its full moon has set. Who among us has stepped forward during this period? Who has risen to mend the shattered throne [of

Islam] and unveil its obscured radiant countenance? Know that this gateway will not be opened by ordinary weaponry, but rather demands irrefutable evidence, clear signs, and learned minds delving into the subtleties of the Shariah and its concealed nuances. Those who serve Islam both visibly and internally are required, so that hearts can find solace, the unseen becomes unveiled, and the concealed treasures emerge into view.

O esteemed stalwarts of Islam, the trials and tribulations that have beset you loom large. Show me, then, what provisions you have mustered to stand against these massed adversaries? Do you offer us the in of theses scholars, sheikhs, or the Sufis? [I declare:] Indeed, unto Allah we belong, and unto Him is our return, in this hour of trial and in the face of the calamity that has descended upon our noble Shariah.

Islam now requires a man endowed with the hand of the unseen, a privilege not bestowed upon any other. Allah has unveiled to him what others cannot see, rendering him among the successful, triumphant and heir to the Prophets. God has bestowed him with the gift of distinctive knowledge, discernment, courage, cognisance, exceptional opinion and fortified with unyielding will. His knowledge transcends the ordinary, defying convention, and bearing fruit aplenty. He did not leave him akin to a chameleon, clinging to the boughs of trees. Rather, the seekers find with him the truths they wished for and the knowledge that had faded away. He became their source of wonders and marvels, drawing people to him like the famished and downtrodden seeking refuge, reminiscent of the Children of Israel seeking solace with Moses^{as}. From him, they taste the mysteries, grazing in the verdant pasture-lands of enlightenment.

However, a prerequisite for a reformer of this age is to excel in comprehension of religion and the art of rhetoric. He must possess the ability to articulate conclusive arguments surpassing even the most skilled artisans of speech, narrating with brilliance, while safeguarding against errors in judgment.

The reformer perceives truth and falsehood as distinct as day and dark night, so that through him people may gain insight of the correct matters and gather the pearls of knowledge with a robust memory. One of his distinctive signs lies in his capacity to revise compositions, shaping them according to his vision, shunning weak expressions, and fortifying his statements with irrefutable evidence.

It is evident that these standards are absent within this group [of scholars], possessing only a few of the most basic human virtues. Rather, they remain unmoved by sermons and fail to embrace the path of wisdom and rectitude.

I perceive them akin to inanimate objects or newly hatched chicks, barely emerged from their shells. So, do you think that these people will nullify the weapons designed by the priests for destruction and annihilation? No, by Allah, they are akin to the lifeless, lacking the fortitude of true men.

They have no trace of will or volition. Instead, they inflated the world's value and significance, perceiving its waters as boundless and its skies teeming with rain clouds. They were deceived by its deceptive allure and superficial beauty, their desires warped their humanity, blinding them to acts of compassion. How then can they be relied upon to advocate Islam? Can a corpse, wrapped and shrouded, be expected to spring back to life? Supporting religion

is not an easy mission; it is only achieved through experiencing mortality.

Victory shall not be bestowed upon the masses and their sheer numbers, nor will the enemy be vanquished by mere sticks and spears. It is folly to rejoice in their presence or to expect any good to emerge from their ranks.

So, seek out a Joseph^{AS} amidst the drought, even if it means embarking on a lengthy and arduous journey. Pay no heed to the attire of these scholars, for it betrays naught but miserliness, hypocrisy, and other traits unbefitting the righteous.

I preached to them as dutifully as I could, yet they only hardened in their rejection. Despite the numerous books, letters, and newspapers I have penned, and the unparalleled gems I have disseminated, neither my efforts nor my works have benefited them. Instead, they seem most eager to harm me and inflict suffering upon me. When Allah observed their persistent malice, He led their hearts astray and veiled their minds. They are perverse, they do not repent of their falsehoods or desist of rationalising their dishonesty. Despite witnessing Islam's dwindling waters and crumbling fortifications, they make no plea for rain from the heavens, nor do they yearn for a chosen emissary from the Lord of Majesty. It is as if they do not believe in *Sūrah an-Nūr* and fail to utter *Āmīn* after reciting *al-Fātiḥah*.

Allah has sealed their hearts, rendering them deaf to guidance and blind to the compassionate counsellor, unwilling to lower for him the wing of kindness. None among them seeks to tend to their wounds, feather their wings, heal their hearts, or alleviate their distress.

If a man was sent to lead them, they would say, "He is a

fabricator and a great liar,” yet they shall come to recognise who the imposter is. The days of Allah will inevitably arrive, and they shall return to [God] the All-Powerful and Severe in Punishment.

O scholars, think of Allah’s promise and fear the Almighty, to whom you will be returned. He established prophethood and caliphate among the Children of Israel, then He destroyed them because of their transgression, and sent our Prophet^{sas} after them and made him like Moses^{as}, so read *Sūrah al-Muzzammil* if you are in doubt.

Indeed, He has promised *Khilāfah* [Caliphate] for those who believe. Reflect on *Sūrah an-Nūr* if you harbour doubts. These are two assurances from Allah, thus refrain from distorting His words if you are righteous.

Hence, the chain of our Prophet^{sas} commenced with one akin to Moses^{as} and concluded with one resembling Jesus^{as}, fulfilling Allah’s promise faithfully and unequivocally. Verily, therein lies a sign for those who contemplate.

It was imperative for the two chains to be equal: the former mirroring the first and the latter mirroring the last. Do you not read the *Quran*, or do you harbour disbelief in its teachings? If your desire is for Jesus^{as} himself to descend, then you have contradicted *Quranic* teachings, failing to glean any illumination from *Sūrah an-Nūr*, and despite the light, you remained unable to see.

Would you seek to distort the truth after the equality of the two chains has been established? Fear Allah and uphold justice. What justification do you have for your lack of understanding? Allah has promised to appoint a successor from among you, not from among the Children of Israel.

Do not follow the dark age and come to the Arbiter sent by

your Lord if you are seeking guidance. Do you want to prefer the chain of Moses^{as} over the one of your Prophet^{sas}? That indeed is an unfair division! Why do you not desist?

Do you not recite *Sūrah an-Nūr*? Or is it that the hearts are sealed? Or do you think that you will not return to Allah? The Quran had indeed adjusted the balance, and gave our Prophet^{sas} everything that was given to the one that vanquished Pharaoh and *Hāmān*, so why do you not do justice? While the Quran has conveyed its command, so whoever disbelieves after that, those are the transgressors.

Do you give preference to your desires over the Book of Allah, or do you claim to possess knowledge equal to the Quran? If so, present it to us if you are truthful. Surely not! Indeed this is what they found their greatest people follow, so they hurried on in their footsteps. Allah has fashioned both chains alike, yet they increase and decrease in it. And who is more unjust than he who takes a path other than the path of the Quran? Surely, the curse of Allah is on the unjust. Alas for them! Will they not, then, ponder over the Quran, or are they blind?

And when it is said to them, “Do you abandon the Book of Allah?” They say, “We found our fathers doing it,” even if their fathers knew nothing and did not understand. Do you leave the words of your Lord for the sake of your fathers? Fie on you and on that which you do!

They said, “We have seen it in the Hadith.” In fact, they did not understand the words of the Messenger of Allah^{sas}, they do nothing but wander blindly. They want to differentiate between the Book of Allah and the words of His Messenger^{sas}. They are forgers of lies.

Allah has made the truth clear in the Furqān, then in what thing will they believe thereafter? They opt for doubt over certainty, a trait befitting those destined for ruin.

O people, this was a promise from Allah, and He indeed fulfilled it by fashioning the two chains. Why then do you entertain the notion that Allah could create disparity without apprehension? Do you attribute to Allah the violation of His covenant and promise? Holy is He and exalted far above what you claim!

Did you think that the chain of the Chosen One^{sas} is not akin to the chain of Moses^{as}? This is nothing but a denial of the Quran, if you understand. Are their two beginnings not similar, and their two ends the same? Evil is what you judge.

Have you exalted Moses^{as} and debased the Chosen One^{sas}? Shame on you and your deeds! Have you failed to maintain balance even after adjusting the scales, neglecting to uphold justice?

Allah showed the virtue of this chain by sealing the matter [of Islam] by it, and then you bring Jesus^{as} to it while you know! What is the matter with you that you do not give someone his due virtue and do wrong?

Would you cut off the leg of this chain and keep its head? This is nothing but the action of a madman. Do you distort the Word of Allah as you perverted it before and said what you have said about the verse,

فَلَمَّا تَوَفَّيْتَنِي¹

1. But since Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118).
[Publisher]

And you did not fear your Lord to whom you will be driven to.

The reward for those who distort Allah's words is nothing but fire, so why do you not repent? Those who deliberately pervert the word of Allah, their abode is hell, and they will be burned therein. Except those who sinned before this time of mine and before the command of Allah and His arbiter reached them. These are people who will be forgiven for what they did not know.

And those who insist on it after they have been warned and disobey their Lord are the transgressors. Whoever distorts the Word of Allah has shed the blood of all people, and they are the cursed. They are blind and have never been bestowed sight. Between the truth and them, there is a wall, and their Satan gave them a drink; they consumed it without realising it was poisoned. So do not think that they are alive, for they are dead, and they will remember what they did yesterday when they see a day that has might.

They denied the truth that was established, and you see them as bats that hate the light and hide themselves. A caller to Allah came to them, but they did not welcome him. The morning light dawned on them, but they did not wake up. The door of mercy was opened for them, but they did not enter and remained negligent. They laugh at a man whose tears do not stop out of compassion for their condition, and his tears flow down out of anguish for their fate. They saw signs, but they did not accept. I swore by Allah to them, but they did not believe. I presented the Quran to them, but they did not pay attention. So I complain to Allah, the Lord of Creation, about the difficulty of these issues that were not solved, neither by testimony nor by swearing.

I have called them since I was young and wasted a lot of time

for their sake. I was a man strutting along in the cloak of youth, resembling an archer, but now you see that the young man has become old. This is a place of contemplation for those who reflect. Can someone like me attribute false sayings to Allah and given a respite until he is sixty years old?

There is no covering of the truth, O seekers, but rather it was sealed on their hearts by what they used to earn. The sun has risen, but only the eyes of the pious will be opened, and Allah's wrath will descend on those who are disobedient. They look at the signs of Allah and how they shine, yet they do not see. They see the afflictions surrounding them, yet they do not care.

And when it is said to them that signs have appeared from the earth and the heavens, they say, "We disbelieve in all." Are they waiting for Allah's punishment while the plague has come? Do they not look at the head of the century while nearly a fifth of it has passed, and the earth is filled with oppression and injustice? Do they not know? Have they forgotten what their Lord said,

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

Did Allah break this promise while He saw how people were destroyed by the hands of the priests? They have weak eyes, feeble hearts, and aspirations devoted to thinking of their stomachs, like chicks whose sight is sharpened by seeing food. For this reason, they incline fully to the earth and keep on telling lies upon lies. Fanaticism has brought them to the position of wild beasts,

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Ḥijr*, 15:10). [Publisher]

preventing them from accepting or even hearing the truth. So, who among them would say, “Your mouth is speaking the truth, and you and your father belong to Allah?” Rather, they insist on denying, cursing, and insulting. And the wrongdoers will soon know to what place of return they shall return.

Their religion is nothing but desires, food, and money. Do you claim that they are believers? Surely not! In fact, they are hypocrites and liars. They abandoned their Prophet^{sas} and took the people of the world as companions, thinking their courtyard is spacious. They see that the enemies are attacking the Muslims like rain falling for years. On the other hand, there is not a single drop of water that falls out of zeal for religion. A host of people apostatised from Islam, and I saw no trace of distress on their faces. They took Satan as an intimate friend, followed him, and included him in their worship, so what more is there to remain?

They do not know what religion or faith is. Fresh meat and loaves of bread are sufficient for them. They waste their lives in idleness, while I do not see any of them as a champion in this field. Rather, they have thoughts beside that, which make them miserable with sorrow. They tremble at the sight of rulers, yet they do not fear Allah, the Lord of Glory and Honour. They walk in the dark night, far from the everlasting light, and they neglectfully wander off to each other, their meetings producing nothing but strife. How many Christian books have spread harm among the people, and Islam has become the object of laughter and blame, but they live like ignorant, or blind people, and they listen to the words of the Christians and then sit like laggards.

They have forgotten the commandments that were affirmed to support Islam, and their hearts have hardened, believing that

destruction through death is slow. They are not afraid of the spread of misguidance and witness the emergence of temptations and the arrival of horrors. They know that the priests ruined our lives with lies, and wanted to erase all traces of Islam, yet they turned away from their allegations, as if they had finished their duties and performed the obligations of their services.

Among [the scholars] are people who, during their entire lives, did not stand up to the opponents and spent their lives charging believers of infidelity and calling the truthful as liars. I was proud to honour these scholars, thinking they were pious, but when I noticed their hidden characteristics and inner traits, I knew that they were among the traitors, not the good and righteous. They are hypocrites in the paths of Allah, not among the sincere chosen ones. I saw that everything they knew and did was tainted with hypocrisy, and their hearts were as black as the long dark night. So, I retracted my thoughts, saying, "Surely, to Allah we belong and to Him shall we return," and changed my mind in pain. I became certain that my foresight had been wrong and that the matter was the opposite. They are a people who preferred the lowly world and sought prestige and affluence.

They see the corruption in towns and lands, then lower their eyes like one who is blind. The wound has developed an infection, but they do not see its spread. They did not respond to Allah's Summoner, even if he sobbed and cried, yet they would respond to an invitation of a meal of fine sheep's trotters. They do not think to themselves: What are they doing for religion? Were they created to eat delicious food and beautify themselves?

The land has been tainted by their corruption, and the plague has spread throughout their countries. It is an affliction that

knows no bounds, sparing neither valley nor peak. Wherever it settles, it transforms towns into barren wastelands. Yet, for those who sought sanctuary in my village with sincerity and obedience, I am hopeful that Allah will shield them from its grasp. This is a divine promise from the Lord of Glory and Power, even if the eyes that have not been given insight choose to deny it.

Alas for the scholars who fail to perceive what Allah has shown them from heavens. They consumed the essence of the head of the century as though it were a head of a goat, heedless of the promises of the Most Gracious. Though the sun and moon emerged following the eclipse during Ramadan, their hearts were not cleared of darkness that would put Satan to shame. Did they not witness these two celestial signs? Once in our own land, and again in the territories of the adversaries who are the People of the Cross?

Why do they persist [in disbelief], ignoring the signs of Allah? Do I seek a reward from them, so they are burdened by its weight? Let them run away from the signs of Allah; they will come to know. Do they not perceive the rampant corruption, the prevailing temptations, the erosion of morality, and the weakening of faith? People are engulfed in a fire akin to Hell. Who can bring about reform when corruption and deception reigns?

How can it be thought that these corruptions have not reached their ears, nor has news of them reached their men and women? For this is a shrewd, majestic, and devastating calamity, and not a day nor a month passes without these tribulations increasing and these temptations occurring. Yet, despite that, the scholars chose a hideous state, and they left a trace that might reflect adversely upon their honour.

And the priests have planted their crops like locust nymphs, leaving no trace of piety and making the country a barren, dry land. So look, is there any protected land or town not attacked? They spread all kinds of evil whispers and contrived a plot beyond measure. They misled Muslim youth, ignorant and educated, and attracted them with all kinds of tricks and enticements, causing them to apostatise and become like fish taken out of water.

Similarly, they concealed their intentions and displayed their softness in this country, multiplying everywhere, even more than locusts. So ask these scholars: what did they do during these calamities? Did they support the cause of Islam, fulfil their duty of providing solace, and strive for healing? Or did they hide away in their rooms, shrouded in the veils of the deceased?

Islam faced a period of drought, a calamitous and miserable time. Who among them feels their heart melt for these sorrows, and whose heart weeps over the widespread corruption caused by the People of the Cross?

Surely not! Rather, those who claim, “We are the scholars of the Ummah and the inheritors of the religion of the Gracious [God],” have satisfied the offspring of Satan with their deeds. They engage in nothing but immorality, labelling others as immoral and disbelievers, and misleading the Ummah with falsehoods. Their wickedness has led them to issue fatwas proclaiming that victory lies in plotting, and that it brings down tables spread with food. They monitor these opportunities like hunters, even through the mediation of rulers and chiefs.

They resembled the Jews in all their characteristics, and matched their conditions, adding ignorance to their ignorance. They love to be praised for what they have not done, and they

get angry if they are not glorified. They are arrogant like sultans, but they are nothing but worms of the earth. They expect obedience from people, yet they possess neither reason nor ingenuity. Whoever disagrees with them is treated as if they have fallen from a great height or abandoned as a divorcee. They prohibit people from their wives if their desires are not fulfilled. There is no type of lie that does not come out of their mouths, and there is no evil that does not exist within them.

A group of them have their hearts enamoured with the passion of Jihad, they tempt the ignorant to smite the necks by sharp swords and assassinate every stranger and wayfarer. They do not have mercy on the weak, nor do they listen to screams and wailing, or fear Allah.

So woe to them and what they do! Will they slay people while they do good? Will they kill those who do not kill people for religion, spread benevolence, establish discretion, and do not use sword and spear for religion? Rather, they are the resort of the hopeless and the shelter at the sudden calamity. Their endowments come upon request heavier than rain lashes from clouds. They support those who fear the attack of disasters, fight those who confront them at war, repel what have subjected you to distress, and prepare for you reasons for joy. Will you strike the necks of these protectors?

I do not understand the secret of these invaders. Is this supporting religion or desires? What is this Jihad that modesty refuses to accept? It is also not accepted by sound reason and intelligence. What is the matter with the people who is lead these scholars? Nay, their likeness is like wolves or tigers or dogs. By Allah, they

are nothing but preachers of the lowly world, even if they appear wearing a turban or a hat.

This Jihad is nothing but a trap of destruction, which makes them laugh today and cry tomorrow. Will they slaughter the doers of good deeds with knives? Where is this commandment and in which guidance? Is this action permissible by the sound mind? Is it acceptable by the good nature? Rather, they clothed themselves with impudence, stripped of friendship, and supported the infidels in disdaining Islam, and helped them raising allegations and throw arrows [at it]. Islam will not [be irrigated by] the running water due the presence of these mujāhids. Rather, their presence is a disgrace to Islam and Muslims. All goodness lies in their death or they should be among the repentant.

Will they kill people because they turn away from the judgement of the Gracious [God]? Even though, turning aside exists in themselves as they commit indecency, immorality and disobedience. So, how is it permissible for them to strike the necks of infidels, when they deserve to have their necks struck by a sharp sword, because they have been immoral and have chosen the life of the ungodly?

If this type of Jihad was a religious necessity, then what is the meaning of saving these immoral ones? Why are their heads not cut off with sharp swords? Why are their flesh not torn with slicing knives? For they became disobedient after believing, so let muftis give a fatwa. Should these people be killed by the sword or spear? As the primary target of this jihad is the people who became disobedient after they converted to Islam, showed signs of apostasy, went beyond the limits of the commandments of the Furqān, and broke a covenant they made before the Lord.

There is no need for the Lord of the Worlds to take the groups of those that corrupt as helpers, for He can send down torment from the sky if He wants to destroy the unbelievers. Why does the Holy One need the sinner? He has no need for the Jihad of the transgressors. It the practice of Allah that He may support the disbeliever, but He never supports the sinner and the unjust, and likewise the jealousy of the Lord of the Worlds requires this.

By Allah, whoever assays these scholars will find that most of them are like those who manufacture counterfeit dirhams, plating them with silver and presenting them to people as refined, solid, high-quality, newly minted, authentic coins made of pure silver bars. Indeed, this is the condition of most scholars: they fear people and do not fear their Lord, and you find most of them blind. Had they feared their Lord, their eyes would have been opened, and they would have seen matters rightly. They were destroyed by relentless stinginess and extreme cowardice. No sound mind or upright character is left in them, and they became like madmen. They say, "We will not believe in you," they are divided into sects and are not in agreement. While Allah has sent a servant, so they can make him a judge in all that is in dispute between them and to make him one of the conquerors, to submit to him with full submission and then find not in their hearts any demur concerning that which he decided. That is the arbiter that came. Those who followed him during times of persecution, came to him with pious hearts, enduring people's curses and fearing a curse descending from the highest heavens. These are the truly righteous, and they are among the forgiven.

O people, you were waiting for the Messiah, and Allah manifested him as He wished. Therefore, submit yourself to your Lord

and do not follow your desires. You do not consider game to be lawful while you are in a state of pilgrimage, so how can you assert your opinions when you have an arbiter?¹ The arbiter is a mercy sent down to the believers, without him, they would still be in disagreement.

The Mahdi appeared when the misguided people prevailed, and the supplication of “Guide us” was heard after two hundred years, fulfilling what your Lord said in *al-Fātiḥah* and the clear Furqan. Allah took the covenant of the Muslims in this chapter, and He warned them of the Jews and Christians until the Day of Judgment. So where is the mention of the Antichrist and where is its deafening temptation mentioned? Did Allah forget to mention it when teaching this prayer? Those who are firmly grounded in knowledge know that the name of the Antichrist is not mentioned in, the Discrimination, i.e. the *Qurān*, while it is full of mentions of the temptation of the People of the Cross, which is the greatest trial in the Eyes of Allah that heavens may well-nigh rend asunder because of it.

And they lived for a thousand years after the first three centuries, O you who are endowed with reason. Their presence was initially felt like the rustling of a snake as it moves and stretches. Then, the awareness of their existence intensified until the sneaking

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1. Different opinions are like birds flying in the air, and the arbiter is akin to a safe sanctuary that safeguards from mistakes. Just as hunting is forbidden in the Sacred Mosque out of respect for Allah’s holy land, likewise, following different opinions is forbidden in the presence of the arbiter, who is infallible and has from the Lord of Glory the status of a Sacred Mosque. Rather, the position of etiquette requires that every matter be presented to him, and nothing is taken except from his hands. (Author)

whisperer appeared. It was like a foetus in a sac for six thousand years, then it was born after nine hundred years. By “years,” I mean the years that came after the first three centuries. So, calculate the time if you are among the doubters.

There are people who spend mountains of gold to propagate misguidance. Have you ever seen anyone as persistent as them in insisting on ignorance? They have established a stronghold in your land, which they seized by force. They aim to strip you of your piety and tarnish you with disgrace. However, what was evident from Allah has manifested, and the news of trials and tribulations has come to pass. So, what darkness remains after these dark times?

The Antichrist you perceive is merely an illusion in your minds, while time has only revealed these tribulations and the affliction of these evil deeds. This is a great trial in the sight of Allah, and it almost caused the heavens to burst open and the steadfast mountains to fall. They lived for a thousand years after the first three centuries. Their existence was initially felt like the rustling of a snake as it moves and stretches.

Then, the awareness of their presence increased until the sneaking whisperer appeared. Misguidance and evil whispering became widespread, and filth and impurities increased. Nine hundred years have passed since he was in the womb like a foetus. And nothing was heard from him, not even a whisper, hissing, buzzing, or any trace of a response to Islam in writing and composition.

Those nine are the days of the Antichrist’s gestation period, and nine is typically the duration of pregnancy in most cases. If you wish, count from the end of the three centuries to a time that completes the number nine. Then the Antichrist was born at the

beginning of the tenth century. By “tenth century,” I mean the beginning of the hundred years that follow the first three centuries. Before that, it was like a foetus in the womb, silent and unresponsive to Islam, neither with a word nor a paragraph. After its birth, it became like a torrent originating from mountain water, heading towards the valley, lowland, and chasm. Then it grew strong and powerful, inciting tribulations the likes of which have not been seen from the time of Adam^{as} until the end of days. It completely disrupted the affairs of Islam and consumed many of its followers, as you can see, O discerning people. It spread corruption and misguidance throughout the earth, both right and left, leading our religion towards destruction.

Then the Messiah appeared, at the head of a thousand full moons, and descended from Allah with a spear. He began to track and hunt him down as one would hunt in a thicket. Then he cast it at the Gate of *Ludd* and ended all disputes with a single blow.¹

So, do not slacken or grieve, for Allah is with you if you are with Him in honesty and obedience. And Allah had already helped you at *Badr*² when you were weak, and now the full moon has been returned to you the second time, surely, victory is near, but it will not be achieved by the sword or fierce battle, but by

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1. The first town in which people pledged their allegiance to me was called Ludhiana, and it was the first land where evil people rose to insult me. Since the pledge of allegiance of the sincere people was a spear to kill the accursed Antichrist, by spreading the clear truth, it was indicated in the Hadith that the Messiah would kill the Antichrist at the Gate of *Ludd* with one blow. So, *Ludd* is an abbreviation for the word Ludhiana, and this is obvious to discerning people. (Author)
 2. The literal meaning of *Badr* is full moon. [Publisher]

supplications, resolve, and prayers. So, do not harbour evil thoughts. Come to me like the Companions and let not death overtake you except when you are in a state of submission. Invoke blessings upon Muhammad, the Best of Creation^{SAS}. This century is like the night of a full moon in reckoning, and like the Night of Destiny in status. So, receive glad tidings of your full moon and await the days of victory.

The Editors of Magazines & Newspapers

Perhaps you might suggest that those involved in magazines and newspapers are deserving of reforming the corruption of countries and homes. However, I say, may Allah have mercy on you, this is a misguided notion. Can those individuals truly be absolved [of spreading] the diseases of souls and whisperings of priests? Indeed, there is no doubt that these industries can benefit our people if they are managed properly. They can serve as a guide to uncharted territories, lead to sources of sustenance, and support religious matters.

Newspapers are a mirror that show the absent as if it were present, and the past as if it were the present. They serve as a link to some hidden things. Indeed, they may assist in adjudicating cases. They reveal both what is near and far, much like mirrors, and prepare lessons for those with understanding. They show the paths to both salvation and ruin, and inform you every day about the changes. It narrates how assemblies grow stronger and how great water sources diminish. It tells of how stables become deserted and how sovereignty is taken away from leaders, following their

wealth and affluence. It recounts the stories of victorious warriors and those who are defeated, those who dominate and those who fail.

If there were no newspapers, reports would be cut off, countries would remain ignorant, and no one would know about the righteous and the good. The chain of ideas and the completion of insights would be severed, leading to the loss of many opinions and experiences from people of reason and wisdom. There would be no way to understand the people involved in politics or to recognise those who are reasonable and diligent.

Without history, people would regress to a primitive state, losing the sequence of days and years. Its necessity has been recognised since swords were drawn from their sheaths and pens were sharpened to record it. We cannot compare the firsts and the lasts except through the work of historians; they carry the traces of the builders of glory and disseminate the memories of our most eminent forebears. History is indeed an adornment of religion, reflecting the practice of Allah in His Books and the clear Furqān. A religion that does not embrace history and does not dwell in its fortress, is akin to a house built in a flood-prone area, vulnerable to losing its possessions and reduced to mere dust under horse hooves. Whoever forsakes the staff of history walks as if lame, stumbling with each step, inviting plunder due to profound ignorance. Those who dwell within, risk squandering the pearls they amassed in their affluence. Perhaps Satan make them forget what the pillars of faith are, leaving their house bereft of treasures. Thus, the fate of such a religion may be stagnation, tainted by various corruptions.

A religion supported by history, newspapers, and records

ensures its remembrance will endure. It is akin to a towering palm tree, bearing fruit of all kinds throughout the seasons, yielding bars of silver and pure gold from the metals of truthfulness. Its news soothes troubled hearts in times of worry and anguish, sharing the stories of the afflicted with those in despair, fortifying resolve to confront great challenges. By recounting the tales of honourable young men, it imbues hesitant hearts with courage, for the example of valorous youth strengthens resolve and emboldens the spirit.

It is necessary to thank those who uncover the traits of past times or the characteristics of the people from those eras, revealing both the weaknesses of Islam and the strengths of the People of the Cross. How much ignorance has befallen our people due to their lack of attention to history and the news of different times and places. The Christians presented some stories to them, distorting and altering them, as is the custom of the wicked. This led to their destruction and brought their affairs to ruin and disgrace. They undermined their faith, and even attracted a group of them to their crosses. This situation exacerbates the troubles of rational people and incites regret over the actions of the corrupt.

Despite these virtues, most editors in our time have succumbed to vices, accumulating faults that erase all their good qualities. They have abandoned religion, sincerity, and honesty. A torrent of lies flows from their pens, and they shed the blood of truth when swayed by encouragement or intimidation. They praise with ulterior motives and curse with hidden agendas, making their desires their compass at every turn. They turn away, disdain, and obscure the truth, avoiding direct confrontation but attacking for the sake of corruption. They lie frequently and rarely speak the truth, wandering aimlessly in every direction. They offer

nothing but deceptive smiles and nonsensical talk in opposition. They cannot achieve eloquence without lying, joking, and abandoning justice. They do not utter precious words without mixing in falsehood and ignorance. They want to distract the crowds with comedies, tempting them with both humorous and tear-jerking scenes. They aim to steal hearts, even if it leads to sin. They speak with hypocrisy or for the sake of winning support, hoping to receive favour from the wealthy and prosperous. Their goal is to amass tons of money, elevate their status, and increase their influence. For this reason, they carefully observe their gatherings and places of association. If they are disappointed, they curse the places they frequented. Many of them live as atheists and naturalists, viewing religion with disdain. Their eyes are veiled from the beauty of faith, and their hearts harbour aversion towards it. They see lying as trivial, magnifying insignificant matters. Their acts will never stay unchecked, as there is tomorrow beyond today.

I perceive that the fumes of arrogance have stifled their breath and eroded their foundation. Many appear as shells devoid of pearls, and ears of corn void of wheat. They rise to despise honourable individuals at the slightest difference in opinion. Among them are those who exhibit cruelty, treating benefactors badly. If they witness a neighbour's misfortune, they respond with hurtfulness, harshness, and ingratitude, showing no mercy or assistance.

How can Islam be supported by those content with such qualities? How can good be expected from them while they harbour these vices? Except for those who are righteous and inclined towards virtuous deeds. It is hoped that a day will dawn upon them, making them followers of the religion, aiding it with honesty and steadfastness.

The Philosophers & Logicians

Perhaps you might say after that philosophers and logicians are able to reform the corruptions of this time, because they speak with argument and proof, and reach correct conclusions after providing evidence. So, confusion will not exist after the presentation of clear evidences.

So, we say that these sciences are useful, as you claim, without a doubt. At times, they reveal the betrayal of those who lied and deceived, clearing away suspicions. Whoever learns them will speak with prestige and eloquence, and their writing will flow smoothly. They will command respect among disbelievers and recognise the treachery of the corrupt.

With these sciences, one can enhance their narration, explore every matter thoroughly, critically assess their understanding, and rebuke the opponent with evidence. Their words will captivate, as their speech will be like pearls and gems. With these sciences, they will not suffer hardships, nor fear obstacles in speaking. They will present ideas that are refined and mature. They will navigate the paths of difficulty, seeking solutions. Perhaps they will devote themselves to thinking and enduring hardships to save souls from the burden of calamity.

This is your opinion and the opinion of those with similar hearts, but the truth is that these philosophers, wise men, and people of reason and knowledge are unable to ward off this affliction. Rather, they are a great affliction to the followers of Islam and the seekers of truth. Everything they feed Muslim children is nothing but poison. They have taken them out of the fair breeze

and left them in scorching winds. Evil indeed is what they have taught and what they have learned.

The Sheikhs of this Age

Perhaps you might say that the Sheikhs of this time, who are considered among the friends of the Gracious [God], are reformers. Therefore, let the Muslims hasten to them, for they are effacing themselves in the love of the Lord of Majesty. They do not waste time in arrogance and vanity. Instead, they want people to follow the path of guidance and to be transferred from the courtyard of desires to the position of annihilation. They preferred reciting the Quran over playing with friends. You see them sitting in rooms, retreated for the worship of the Lord of the Creations.

So listen to me, we believe that there is a group of righteous people in this Ummah, even if people consider them disbelievers and harm them with all kinds of slander and accusation, but we find that most of the sheikhs of this age are arrogant hypocrites, far from the paths of the Gracious [God]. They show themselves in gatherings like an ordinary ram, but they are in fact like a wolf or a tiger.

They praise themselves in competition, and say, “We are the people of Allah. Since our youth we have obeyed none but the Lord of the Worlds. Indeed, our souls are purified, our cups are full, and we are among the poor and those who submit to Allah, the Most High and the Lord of Honour.” There is no dignity left in them without shedding tears, and no tenderness in their hearts. There is no innovation they did not invent, and no conspiracy

they do not adopt. In their gatherings, there is nothing but dancing, tearing garments, and causing napes to bleed.

Despite the vastness of the world for them, their dispositions changed; they transformed prayer rooms into places for their couches [to rest]. This is the reason for their deficiency in prudence and wisdom, as well as their permissiveness and lack of modesty.

If Allah deprives a soul of piety, which is the most honourable of blessings, He makes that soul like an animal. If He seals a heart, He removes from it the subtleties of knowledge and makes it cowardly, placing a barrier between it and the courage of faith, so they become like women, not like men, and nothing remains of them other than women's adornments, with some pride and chivalry. They will be stripped of the garment of brilliant wisdom, eloquent and wonderful words, and they will not be given a share of the fragrance of knowledge and the scent of *Sūrah al-Fātiḥah*.

The lamp of Islam is dimmed by the dirt of their oil, and they act like pack animals, dedicated only to supplying food for their households. The burden of their children breaks their backs, and they consider their worries to be like heavy mountains. They contrive with all kinds of deceit, so what do they have to do with the religion of Allah, the Most Majestic? You can discern their thoughts by seeing their appearance and their minds by their arrogance. It has become clear from the veracity of the signs and successive observations that most of these mystics have no share of piety, nor a hint of wisdom.

They see a violation of the sanctity of religion, but they do not leave their rooms, and their hearts do not ache like the protectors of faith. Rather, they are preoccupied with songs, singers, and musical instruments while reciting poetry. They do not know

what has happened to the Ummah of the Best of Creations^{sas}, and what they read from their sheikhs comes before consolation. They collect everything that is given, even if it is Zakāt money and alms

You think they are alive, but they are like the dead, except for a few of Allah’s servants who are like grains of sand in the desert. You find most of them drowning in innovations and evil deeds. Alas for them! What will they say to Allah after death? As the responsibility for the sin of the audacity of Christians and the Christianised [against Islam] is no doubt on these heedless sheikhs and scholars, for all the temptations did not occur except through the negligence of the scholars, the mystics, and the leaders. They will be asked about them on the Day of Recompense. They said, “We are a community of scholars and mystics.” However, they engaged in unrighteous deeds through audacity and sought their livelihood through machinations and hypocrisy. You can observe that some of their scholars abandoned the pursuit of knowledge and instead turned to farming the earth. They failed to honour their position and neglected seeking Allah’s grace through supplications. They mistakenly believed there was pride in agriculture, forgetting the Hadith that explicitly mentioned “disgrace.”¹

The crux of the matter is that they chose other occupations, such as farming. How can they shift their focus to debt and support the religion? How can the thoughts of a heap of wheat and

1. The Holy Prophet^{sas} said, “If you sell anything on credit to anyone, on the condition that you will buy it back for a lower price, take hold of the tails of cattle, become pleased with agriculture, and give up Jihad, Allah will make disgrace prevail over you and will not remove it till you return to your religion” (*Sunan Abī Dāwūd, Kitābul-Buyūʿ*, Hadith no. 3003). [Publisher]

the thoughts of the Ummah coexist in one heart? Whoever falls upon dry plants will find the door to the state closed.

They beg people like female mourners. They lose subsistence, thinking only of food. You see some of them pawning the graves of their fathers to pay off their creditors, in order to spend what the charitable fund entrusted to them and to eat what was offered to the bodies of their ancestors. And if you say, "O ye, may Allah protect you, do you think that your father's grave is something that could be bought and sold?" He would say, "Be quiet, you curious one. You do not know what we know and see." Then he recounts a thousand miracles of his ancestors, claiming that no milk comes out of the breasts of their camels without their succession.

They go around with a pot under their arms, a stick in their hands, a rosary to go through its beads, beards they have lengthened and drawn out, garments they have greened, and skin they have freshened, as if they were saints or spiritual guiding stars, then after a while it appears that they are dogs or wolves, and their ultimate concern is a sack, in which dirhams, dry date or raisins is filled.

You will not find in them any sign of their poverty other than the braids falling under their ears, just like the scholars who know nothing except leading prayers and the call to prayer. You do not find a trace of blessings in their rooms, rather, you find everyone behaving as if he is the father of *Abū Zayd*¹, lying and engaging in evil behaviour. They devour people's money by claiming to be

1. *Abū Zayd as-Surūjī*, a fictional character in *Ḥarīrī's Maqāmāt* who possesses eloquence and good speech, which he uses to deceive people to obtain money from them. [Publisher]

Qutbs or *Abdāl*, yet they know nothing other than circumambulating graves and engaging in satanic innovations.

Some of them sing in meetings, and dance like the courtesan in assemblies, and to renew heresies, they gather at the beginning of each year. You find in them the machinations of the cat and the mouse, and the poison of the snake and the scorpion. There is nothing in them of the religion except its name, nor of the Shariah except its text.

They abandoned the commandments of Allah, the Lord of Majesty, and fabricated another law like an impostor, and fabricated themselves various types of acts of worship, the traces of which are not to be found in the Book of Allah nor in the narrations of the Master of the Prophets and the Best of Men^{sas}. Then they say, “We believe in the Seal of the Prophets^{sas},” while they have departed from the religion like their fellow innovators. Was a revelation sent down to them from heaven, and by it the *Quran* and the *Sunnah* of the Master of the Prophets^{sas} were abrogated? Of course not. Rather, they followed the devils and preferred making lawful what is forbidden and the desires of the soul over what was revealed by the Most Merciful. They brought innovations from outside the religion and introduced heresies after our established and trustworthy Prophet^{sas}. They wore garments other than those of the Muslims and overturned most matters as if they were not among the believers

Musical instruments are more beloved to them than the recitation of the *Quran*. The lies of poets appear prettier in their eyes than the verses of Allah, the Most Gracious. They have departed from religion as an arrow departs from a bow, and they have trampled upon Allah’s commands completely. You do not see in them

an ounce of adherence to the Sunnah, nor a wick of the Prophet's^{SAS} life. Many of them have opened the doors to making things lawful and have resorted to the doctrine of pantheism in order to be gods and find relief from the burdens of worship.

They say that the desires of many people were fulfilled through their supplications, in order to let them believe that this is the case and that they are among the saints, and so that people should seek them in their homes as they seek the righteous. When the Book of Allah or the words of His Messenger^{SAS} are read to them, it brings them no joy. However, if a stanza of poetry is read, they begin dancing. Whoever Allah curses, who will open his eyes? Let them do as they please.

The Other Sects of Muslims

You have previously heard mention of the notables and honourable Muslims, so perhaps you think that their common people are immune from committing sins. Know that, like their chiefs, they have never refrained from committing sins or prohibitions. You see them deprived of enthusiasm, overly gluttonous, and perishing from the poison of heedlessness. They eat each other like worms of excrement. They abandon Allah's commands without excuse. Lying, immorality, indecency, miserliness, deceit, meanness and hatred have spread among them. They drink an overflowing cup of wine, and wake up to gambling and singing, abandoning modesty. They say, "We are Muslims," but they do not repent of the impurity of the wine jars, as if they do not believe in [God] the One that compensates. They lie when giving testimonies out of

greed for the least reward, and exceed the limit of fairness when they treat with hostility.

They forgot the conditions of piety, and overlooked the rights of brotherhood. They have fallen ill with a disease that cannot be treated by a doctor or philosopher. Neither the wise nor the foolish were spared by them, until the time of pre-Islamic ignorance returned after it had passed. Thus, [Spiritual] water was lost, and every person was deceived by its mirage. Their betrayal appeared in their eyes, tongues, asceticism, and worship.

There is no crime left that does not exist among Muslims, they combined in their actions the destruction of the rights of Allah and the rights of His creation. Among them are thieves, murderers, forgers, liars, adulterers, prisoners of immoral habits, unjust traitors, grave worshippers, idolaters, and those who live in the clothing of permissiveness and atheism. There is no crime in which they do not have a share, as you know. If you doubt, ask a prison blacksmith.

The External Trials

The greatest trial in this country is that of atheism and apostasy. You see apostates walk in our country like spreading locusts. Muslims are trampled under the feet of priests, their hearts are overturned and their dispositions are like an inside-out garment. They became passionate about the machinations of the People of the Cross, and the issues of infallibility, atonement, and sacrifice. You see that they lure people into their religion with every tool and means, even if it is a girl. They attract everyone who is

famished and miserable, to a god carved after Moses^{as}, so everyone who seeks a host comes to them to take a loaf of bread. They drive the ignorant and hungry people to the churches, which are the root of destruction and riots. They made them desirous of a life of luxury. Before that, they were like wanderers in a way that had no provision, hunger increased the pain in their stomachs, so they preferred bread over religion, as you can see. They drank from their cup and were stained with their filth. Indeed, they entered our lands as someone knocking on doors at night, stripped of his clothes, and they put the miserable to sleep while keeping the happy away from rest. Many went astray because of their instructions and were stung by their serpents until they were imbued with their characteristics and entered the courtyard of their religion.

There was not a man among them who would deny what had befallen them or pull out the arrow that struck them. They embraced freedom completely, and separated between the mother and the infant. A group of Muslims apostatised, lied and insulted the Chief of the Messengers^{sas}. And you see that others have risen to bid farewell to Islam and reject the Best of Men^{sas}. As if the saddle was prepared, and the journey was about to start. They displayed the symbol of Christianity, and took off all garments of faith. Those who converted to Christianity did not spare a minute without using it for humiliation and belittlement. They misled Allah's creation like the accursed Satan. Those who were sons of Muslims and their descendants became their soldiers and helpers, they mastered all arts of plotting to gather every kind of hunting for themselves.

There is no doubt that they created a great disorder and made decayed bones a god, deceiving the ignorant people of India with the beauty of openness and the maliciousness of the intent. They wasted the pearls of Islam for dung plated with silver and a white-wash shelter. They turned people from guidance to going astray, and from right to left. They sharpen their tongues like an incisive sword and deliberately abandon the path of glorification and honour. Their churches are a place for camels to kneel and rest after a long journey. You do not see a town in the country without finding in it a group of apostates, they converted to Christianity due to a share of money, not by arrows. Likewise, a third of Islam was raided, our loved ones were taken away from us, and our brothers became hostile to us. It rained until the ground turned into slippery mud. They invaded our country, burned our livers, and corrupted our children.

Those who are involved in corruption and apostasy are of three groups: one group openly abandoned the religion of their ancestors.

The second group are those who look as Muslims, but their hearts are leprous from atheism. They studied new sciences, ate from its porridge, and became like atheists. They do not fast or pray, rather you see them laughing at those who fast and worship, for they are closer to atheism than to faith, and to Satan than to the Most Gracious. They do not believe in the Resurrection, Heaven, Hell, angels, or the revelations which are the focal points of our Prophet's teachings, the Chief of all Good^{sas}. They entered the party of the Christian philosophers and came out of it in the clothes of atheists. They trusted in their lightning, yet it

only came from barren clouds, and they were deceived by their apparent sincerity, while in reality, they are swindlers. Their hearts turned black as if it were a dark night or skin. They lost their ears and eyes, and arrogance of philosophy overwhelmed them like madness. They say that we drink fresh water, while the common people drink only dirt.

And a people other than them wore the clothes of Christians, they say, "We are Muslims," and yet they do not pray or fast, even if they were not mocking Islam. You do not find any garments of faith clothing them, rather you see their emblem like that of the People of the Cross. They only marry their daughters, and praise their wisdom. They sold the Shariah and piety, for the world, like a man who sold his crops before they ripened. If you look carefully at their characteristics and reflect on their traits, you will not see traces of the light of believers on their faces, nor the appearance of the righteous. Are these the youngsters of our people who will be relied upon in the coming days, and will be remembered with praise and exaltation?

You see Islam in our time as a prisoner who is locked up, or an animal which is hunted. Most of the boys who study in the priests' schools, resemble the People of the Cross. They abandoned what is clean, preferring carrion. They chose the dung of misguidance, just as they chose the popular sciences, and they did not leave the schools until they left their religion. They crowded on the filth, and gathered for the dirt. The evil and the influence of the Christians teachers are greater than that of the priests. Most of the Muslim children are studying in the schools of these misguided

people, so “to Allah we belong and to Him shall we return” on the condition of Muslims.

Their liberated women come to the homes of Muslim women, whispering in their hearts all kinds of tricks and care. Some Muslim women may apostatise, so they take them out like thieves, [So, you can imagine] what happens to the hearts of those who are attached to the religion [as a result of this]. Many orphans of this religion may come to them, so they evangelise them. They number in the thousands and increase every day, composed of desolate people and those whose parents died from the plague or other accidents. Then the priests gather them from different places, they remained as hostages with them until they became Christians. Swine was offered to them and they ate it. They were requested to curse the Chosen One^{sas}, so they cursed him, and became the first of the unbelievers.

REMEDY TO THESE TRIALS

It has been proven from the above that none of these groups are capable of reforming people or repelling the evil whisperers. So far, the ultimate goal has not been reached through them, and people have not risen to the heights of honesty and integrity by these arguments.

You have not seen any of them reform those that corrupt, or have their words touch the hearts of the criminals, or have their admonition stop the evil and make men and women repentant. How can one expect righteousness from them when their hearts have become corrupted? They are like a water-skin that has rotted. Can the blind guide the blind? Can someone whose fever does not stop cure the sick? Is there a man among them who can reach the light of certainty? Can the blind show others the way? Is it possible for a camel to go through the eye of a needle, or for wolves to graze sheep?

We accept that scholars preach, but we do not accept that they learn from it. We accept that they speak, but we do not accept that they act. Is there a more shameful defect than preaching without practice? Can the pessimist be expected to embody optimism? So leave all of these groups with their scheming and toil, and wait; perhaps Allah will bring about His decree.

By Allah, these are trials that will not be resolved by arguments, consultations, forums, gathering of hosts on the borders of

the enemy, or by any other helpers. They are nothing but among the arrogant ones. The example of an ignorant person who flaunts his knowledge is like a puppy that opens its eyes before its time, or like a wolf racing against a goshawk in flight.

Know, O comforters of Muslims and healers of the afflicted, that the people's remedy lies in heaven, not in the hands of the rational. Read the stories of the past people in the Clear Book, for Allah's practice remained unchanged for the later generations.

Do you appeal to your kings, scholars, sheikhs, and wise men to tend to the sick? May Allah forgive you! I fail to grasp the purpose of your perspectives. Glory to Allah! What path have you chosen? Through which valleys have you traversed? Do you believe it is not yet time for the Imam, that he remains distant from these days? Yet, you witness first-hand the prevalence of misguidance and the deluge of ignorance. So, why do you not recognise the signs of the times and feel anguish over what has transpired?

When you are informed that someone has reached twenty years with the vigour of youth, you readily understand their maturity. Then, why do you not grasp the opportune moments to uphold the faith and discard doubt, despite witnessing the radiance of certainty.

You see the appearance of Islam as a sick person trampled under pain, and you see the retreat of the religion of Islam to complete humiliation. Faults were attributed to it after it was described with virtues, then the calamities that have befallen you are continuous. We do not see among you servants of religion when this misguidance floods, even if you were requested to do this for a reward. Rather, every soul went to its desires and claimed that goodness lies in fulfilling them. They forgot the commandments

of the Gracious [God], which they had been taught in the Quran, and it became clear that they had weakened the mediation of the accepted Messenger^{sas}, felt that the Book of Allah is false, and rejected everything that had transmitted to them.

They took seriousness as futile and considered pure gold to be an alloy. By Allah, I have always thought about their conditions and delved into the jungle of their imagination, but I did not find in them anything but the beasts of desires and the beasts of oppression and darkness. They roam the lands without the accompaniment of a guard and fight the enemy without a quiver. Their words do not negate the suspicions of the doubters or pull out the arrow of the objectors. Rather, they agree with the Christians in many misguidances, and accompany them in most cases. However, the Christians openly speak what is in their hearts, and whatever they conceal or screen became clear.

As for these people, they do not acknowledge the beliefs they hold, and they are like a trap for the hunter. They meet the priests with a cheerful face, like a lover and companion, not with a sharp tongue nor a free heart. They are displeased with inference from the Quran, but are pleased when it is said that so-and-so narrated from so-and-so. They want to acquire wealth through speeches, to fill the stomachs of their little ones. They prefer food over unique gems [of knowledge] and do not care about those who disobey Allah's religion after eating scrumptious food. They cry over their miserable life in the morning and evening and do not stop crying. They are not shy, do not follow the paths of guidance, do not mention the imminence of destruction, and when they are called to food, they want to devour entire villages.

They say with their tongues, "Do not think of me as a burden,

and do not make food for me,” while their hearts desire sweets, deserts, and all that is sweeter, everything that runs down the throat and passes through the veins, tender meat, and Syrian kebab, with water sparkling with ice to suppress this need and cool down the hot morsels.

Then, despite this, they feel that a farewell should not be paid to them except with two dinars, or that whatever is in the house should be given to them blindly. And if food is presented to them that they find displeasing while eating, they curse the one who invited them ten times, mentioning him every hour and insulting him out of arrogance and pride, for not fulfilling their wish and not satisfying their desire. Likewise, their harms increased and their damage spread. So, how could the reformation of religion be hoped for from these people? Can the trait of angels be hoped for from Satan? Rather, they are enemies of religion in the guise of a friend, with the face of a monotheist and the heart of a heretic. They insist that Jesus^{as} is among the living^t, and they send him down from heaven, while they know that he died and joined the dead. The news of his death is present in the Furqān, so in what testimony do they believe after the Qurān? They say that he is infallible from the touch of Satan, and they have forgotten what our Lord said,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ²

1. They also claim that birds are not only Allah’s creation, but some of them are of Allah, and some are Jesus’ creation. So think about what is the difference between them and the Christians. [Author]
2. Surely, thou shalt have no power over My servants (*Sūrah al-Hijr*, 15:143). [Publisher]

I do not know what this baseness and negligence is. Is the Master of the Messengers^{sas} not among the infallible ones? Indeed, he is and the curse of Allah is upon liars.

O heedless people! Till when will you wait for Jesus^{as} while the Day of Judgment is near? Do you claim that he is one of the living? Rather, he is among the dead. And I know his grave, so do not be among the ignorant. Gather together around me, and I will guide you if you are seekers of truth. There is no greater sin under heaven than claiming the life of Jesus^{as}, and the heavens might well-nigh burst thereat. Rather, he is one of those who perished.

By Allah, it is the truth, and I was informed of this from the Quran and then by the revelation of the Lord of the Worlds. Whoever says that he is alive has slandered Allah and contradicted the words of the Clear Book. You have been waiting for his descent for a long time, so is there a happy soul among you?

Look, O extremists who wait, did you find what you wanted and what you had asked for? Are you confident about the thing you believe in? Are your hearts at peace with it, O aggressors? Rather, you help the Christians and support them. Many people have turned away because of your words, so will you not abandon these words and stop?

Then you say that we are making every effort for Islam. O honourable people, which Islam do you mean? Do you mean the Shiite or Ibadi Islam, for whom there is no salvation without spewing curses? Or do you mean the Wahhabi sect, or the Muqallids or the Mutazilites? Or do you mean the Islam of the innovator mystics and those who follow the path of permissibility and immorality? Or the Islam of naturalists who deny the angels, heaven, hell, resurrection, miracles of the prophets, and the acceptance of

prayers? Those who mock fasting and praying and prefer the paths of desires? Or another Islam in your heart that you not reveal to any of your loved ones or enemies?

O dear ones! Reflect on the state of this time, where the Ummah is divided into so many groups that its unity seems unlikely except by the Hand of the Gracious God. They accuse each other of disbelief, and conflicts may escalate from mere argument to fighting. Therefore, contemplate: Can you reconcile them and unite them in one open land after removing these mountains? Of course not! These are tasks beyond your capacity. Can you perform an act that is solely the prerogative of Allah, the Lord of Majesty? Allah will not gather these people until the trumpet is blown from heaven. When the trumpet is blown, they will all gather. Let whoever can hear, listen. By “trumpet” here, I do not mean what is commonly imagined, but rather the Promised Messiah who rose for this call. There are no dearer and greater trumpets than the hearts of the Messengers of Allah. The true trumpets are their hearts, breathed into to unite people upon one word without division. It has been the practice of Allah to send someone from the Ummah to reform it, attracting people through him to His pleasing paths. Allah does not leave truth as a vague matter.

Yet, alongside this, there is another scourge and a great catastrophe: the remedy that Allah intended to rectify these scourges and avert these calamities is something that the people and their scholars are not satisfied with, and which the common people and their elders regard with disdain. Allah sent His Promised Messiah during the trials of the cross, just as He sent Jesus son of Mary^{as}, when the Mosaic chain was disrupted. It was indeed necessary for Him to equalise the two chains so that there would be no superiority

of the first one, making them identical like two sandals. Thus, he sent our Prophet and Master Muhammad, peace and blessings of Allah be upon him, and made him like Moses^{as}, He spoke to him and taught him what He taught.

Then, when a period of time had passed since the migration of the Holy Prophet^{sas}, similar to the period that had passed between Jesus^{as} and Moses^{as}, the Ummah was divided into sects, and calamities and misery were poured upon Islam, just as the Jews were divided and went astray in the time of Jesus^{as} after Moses^{as}, Allah sent the likeness of the son of Mary^{as} in this era, so that the two chains would be identical. The first like the first, and the last like the last in all qualities and traits.

This is something to be grateful for, not to deny or show ingratitude. It was the duty of Muslims to receive this news with great eagerness, like a thirsty person [receiving water], and to consider it one of the greatest blessings of the Most Gracious. However, they chose to follow the words of people and disbelieved in the Quran. They did not believe in the likeness of Jesus^{as}, just as the Jews did not believe in Jesus^{as} before. Rather, they rejected him just like what happened in the past.

So, today, they are in the same state of disobedience; two groups of rejecters, with similar dispositions, fulfilling what the Best of Men and Jinn^{sas} said about them. They would only be pleased if Jesus son of Mary^{as}, were to descend from the second heaven, placing his palms on the wings of the angels, adorned in two garments dyed with saffron. They are distressed that Allah will send His Promised Messiah from this Ummah, as He promised in chapters *an-Nūr*, *at-Taḥrīm*, and *al-Fāṭihah* [of the Quran], and who can be more truthful than Allah in word, O people of discernment?

They say that Allah will bring down Jesus^{as} from his position, disturb the purity of his days, and return him to the abode of trials without sins. This is nothing but slander, and they have no proof for it. Rather, Allah caused him to die and placed him in Paradise, as mentioned in the Quran. His grave is close to these countries. If you seek further explanation, let me tell you his story that is proven among Muslims and the People of the Cross. It is not a postulate held by just one group, but rather something agreed upon by everyone endowed with reason. It is not a fabrication; we witnessed it with the utmost clarity, and the eye neither deviated nor wandered.

It is proven conclusively that Jesus^{as} migrated to the land of Kashmir, after Allah had saved him from the cross with His immense grace¹, and he remained there for a long time until he died and joined the dead. His grave is still present in the town of Srinagar, one of the greatest cities of this land.

The residents of that area unanimously agreed and repeatedly said that it is the grave of a prophet who was a prince from the Children of Israel, and his name was *Yūz Āsaf* so let those who seek evidence ask them. It is known among their common people that his original name was *Īsā Ṣāhib* and that he was a prophet who migrated to Kashmir about 1900 years ago.

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1. We have examined close to a thousand volumes of medical books and found a blessed remedy called *Marham-e-Īsā* [Ointment of Jesus^{as}]. It has been proven by the testimonies of Roman, Greek, Jewish, Christian, and other expert physicians that this ointment was composed by the disciples. They all wrote in their books that it was made for the wounds of Jesus^{as}, and it was also mentioned in the book *The Canon of Medicine* [*al-Qānūn fiṭ-Ṭibb*] by Avicenna. So, consider this, O people of enlightenment: is this the one who was raised to the highest heavens? (Author)

They agreed on this news, and in fact they have old books in which these stories are found in Arabic and Persian, including a book called *Ikmāluddīn* and other famous books.

I have seen in the books of the Christians that they claim that *Yūz Āsaf* was a disciple of Jesus^{as} and wrote this explicitly. There are no people among them who did not translate this story into their language, and built a church in his name in some of their countries. There is no doubt that the claim that he was a disciple is self-evidently false, as none of Jesus' disciples was the son of a king and the claim of prophethood was not heard from them.

Then, despite this, *Yūz Āsaf* called his book the Gospel, and the Prophet of the Gospel was none other than Jesus^{as}. So, take what has become clear from the truth and leave the hearsay. If you are looking for details, read a book called *Ikmāluddīn*, and you will find in it everything that cools the burning thirst.

This fact is further supported by this that many of the cities in Kashmir were named after ancient cities, I mean cities that were in the land of Jesus' advent and their nearby villages, such as Homs, Gilgit, Skardu, and others that we left out of brevity. This is something you cannot overlook; it is the source of hidden truth for which the Christians were called *ad-Dāllīn* [those that have gone astray.] Allah gave them this name in *Sūrah al-Fātiḥah* to highlight their misguidance and to emphasise that the doctrine of Jesus' life is the mother of their misguidance, akin to the mother of the Book of the Purified Scriptures. If they had not raised him to heaven with his physical body, they would not have made him one of the gods, and it would not be possible for them to return to monotheism without abandoning this belief. So, Allah revealed this matter out of mercy for this Ummah, and proved with clear

evidence that Jesus^{as} was not crucified and was not raised to heaven. His exaltation was not something new or unique to him; rather, the elevation of his soul was similar to the elevation of his fellow prophets.

As for the specific mention of his being raised in the Quran, it was to refute what the Jews and the People of the Cross claimed, for they thought that he was crucified and cursed according to the Torah's judgment, and cursing is incompatible with being exalted; in fact, it is the opposite, as is well known to the wise. Allah responded to these two groups by saying,

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ¹

What is meant by this is that Jesus^{as} is not cursed, but rather one of those who are exalted and honoured before God's eyes.

The rejection of the Jews was merely about the spiritual elevation that the crucified person did not deserve, and they do not consider the elevation of the body to be the path of salvation. Thus, searching for it is idle talk that does not involve cursing and sin. For Abraham^{as}, Isaac^{as}, Jacob^{as}, and Moses^{as}, none of them were raised to heaven with their physical body, as is no secret, and there is no doubt that they were saved from the curse and made close to Allah and were saved by His grace. Indeed, they were the Chiefs of the Survivors.

So, if raising the body to the heavens was one of the conditions for salvation, then the Jewish belief would be that their Prophets

1. On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:159).
[Publisher]

were raised with their bodies to the heavens. In short, the raising of the body was not a sign of the people of faith among the Jews, and their rejection was nothing but raising the soul of Jesus^{as}, and that is what they say to this day.

If we assume that the Almighty's saying,

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ¹

Was to explain the raising of Jesus' body to heaven, then where is the mention of the raising of his soul, which would purify him from the curse and testify to his exoneration? As mentioning it was necessary to refute what the Jews and Christians wrongly claimed, and that is sufficient for you if you are of people of maturity and intelligence. Do you think that Allah has left out the explanation of raising the soul that saves Jesus^{as} from what was adjudicated to him by the Mosaic law, while He was concerned with mentioning the raising of the body, which is not related to something that entails a curse according to this group?

Rather, it is a nonsensical matter that became well-known among the Christians and the common people, and there is no truth in it. The only thing that motivated the Christians to do that was the insistent attack of the Jews, and their saying that Jesus^{as} is cursed because he was crucified, like the wicked, and the one who is crucified is cursed according to the Torah, and there is no room for escape here, so the land became too strait for the Christians because of these attacks, and they became in the hands of the Jews

1. On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:159).
[Publisher]

like captives. So, they invented the trick of Jesus' ascension to heaven, hoping to purify him from the curse by this slander.

There was no escape from that famous incident that became known among the elite and the common people. The cross necessitates a curse as per the agreement of all the Jewish groups and their great scholars. Therefore, the story of Jesus' ascension with his body was invented as a ploy to exonerate him. It was not accepted due to the lack of witnesses, so they returned, forced to accept the obligation of the curse, and they said that Jesus^{as} bore it to save his community.

These excuses were nothing but an act at random; then, after a while, they followed their desires, and intentionally made the son of Mary^{as} as a partner to Allah. So, the ascension of Jesus^{as} and his bearing of the curse became a belief among the Christians after three hundred years. Then Muslims followed some of their ideologies during the dark age after passing of the [first] three centuries [of Islam].

And know, may Allah guide you, that our Messenger, peace and blessings of Allah be upon him, did see Jesus^{as} on the night of the *Mi'rāj* among the souls of dead. Indeed, there is a sign in this for those endowed with reason. Every believer's soul is raised after death, and the gates of heaven are opened for him. So, how did Jesus^{as} reach the dead and their places even though he was alive? Know that it is false and has no truth in it. It was fabricated when the Jews mocked and cursed him based on the text of the Torah.

It is not said that Jesus^{as} met the dead as our Prophet^{sas} met them on the night of *Mi'rāj*. According to the correct doctrine, the *Mi'rāj* was a sublime vision with spiritual awakening, as is not hidden from the enlightened mind. Only the spirit of our Master

and Prophet^{sas} had ascended to heaven with a luminous body and not his physical body created from dust. It is not possible for an earthly body to be raised to heaven; this is a promise from Allah, the Lord of Power and Glory. If you are in doubt, read,

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَآمَوَاتًا¹

So ponder, do you deny the Quran for the sake of the son of Mary^{as}? Fear Allah out of piety, and look at His saying,

فَلَمَّا تَوَقَّيْتَنِي²

And do not harm your Lord as you harmed me.

The idolaters asked our Master, peace and blessings of Allah be upon him, to ascend to the heaven if he was truthful and accepted [by God]. It was said,

قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا³

So, what do you think, is not the son of Mary^{as} a human being like the Best of Messengers^{sas}? Or do you forge lies against Allah and give Jesus^{as} precedence over the Best of the Prophets^{sas}?

Indeed, Jesus^{as} did not ascend to heaven. Surely, the curse of

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1. Have We not made the earth so as to hold, the living and the dead? (*Sūrah al-Mursalāt*, 77:25–26) [Publisher]
 2. But since Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]
 3. Say, 'Holy is my Lord! I am not but a man *sent as a Messenger*' (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]

Allah is upon liars. Allah bore witness that he had died, and who is more truthful than Allah, Lord of the Worlds? Do you not reflect upon God's saying, Glory be to Him,

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

Or is there a lock on your heart?

Consensus was reached on it before by the Companions, and [Umar] al-Farūq^{ra} retracted his statement after hearing this verse, so why do you not retract your statement when we have presented many verses before you? Do you disbelieve in the Quran or have you forgotten the Day of Recompense? While Allah said,

فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ²

So how did Jesus^{as} live to the age of two thousand in heaven? Why do you not think?

The truth is, and I only speak the truth, that Jesus^{as} died, and his soul was raised and he joined the dead. While the Promised Messiah is from you, as Allah promised in *Sūrah an-Nūr*. This is a clear matter and not like a hidden secret. As stated in the Hadith of al-Bukhārī and Muslim, he is,

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1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]
 2. Therein shall you live, and therein shall you die (*Sūrah al-A'raf*, 7:26). [Publisher]

إِمَامُكُمْ مِنْكُمْ¹

And whoever disbelieves in the testimony of the Quran and Hadith is not a Muslim.

Authentic and proven history has informed us that Jesus^{as} did not die on the cross, and this is something the likes of which have been found before and it is not a miracle, and all the Gospels testify that the disciples saw him after he came out of the grave, went home and joined his brethren. They walked with him for seventy leagues, spent the night with him and ate meat and bread with him.

What a pity for you if after that you ask for proof. Do you think that the ladder to heaven was only seventy miles from the place of the Cross? So, Jesus^{as} was forced to flee and reach its strange staircase? Rather, he fled, migrating in accordance with the practice of the Prophets, for fear of the enemies. He was afraid that his news would be investigated, and his secret would be exposed, so he chose an unknown and remote route, which was between the Samaritan villages.

The Jews used to abandon them and did not walk through them out of pessimism and bad omens. So, look at the map of the paths of the lands that he went through out of fear, and I will draw its map here so that you will increase your insight, and will know that Jesus' ascension to heaven is an accusation against him and one of the most heinous slanders.

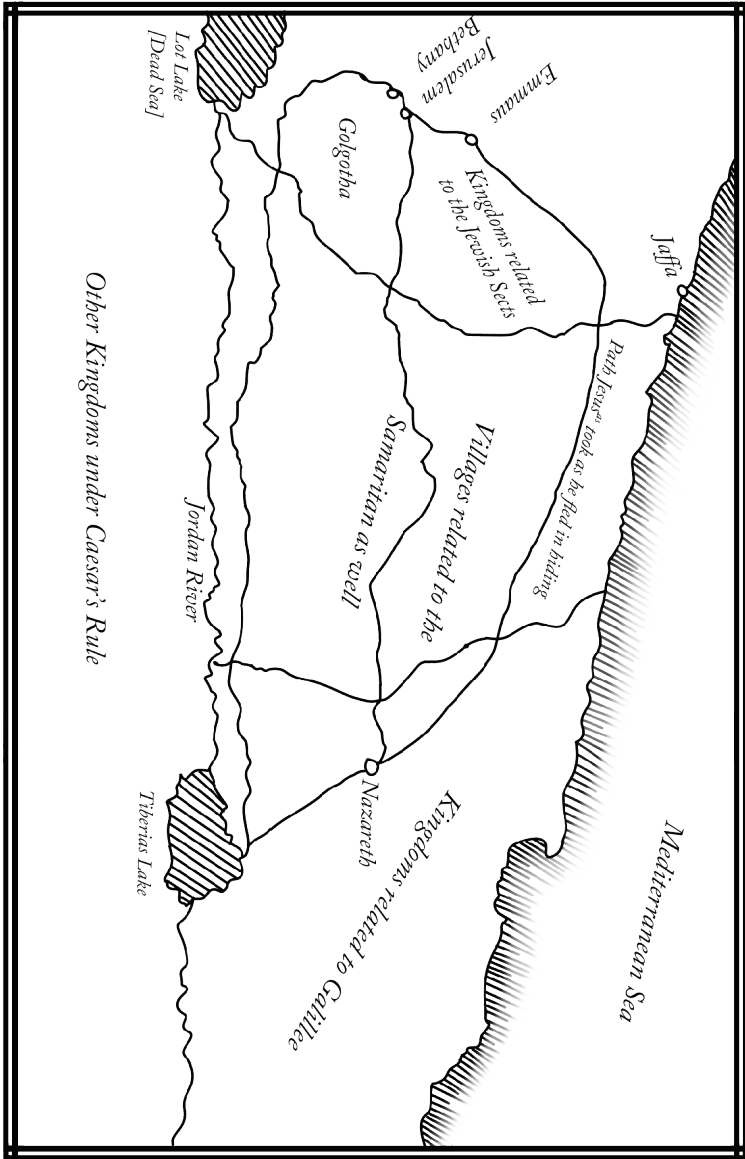
1. Your Imam from among you (*Ṣaḥīḥ al-Bukhārī, Kitābu Aḥādīthil-Anbiyā', Bābu Nuzūli 'Isabini Maryama, 'Alaybimas-Salām*, Hadith no. 3449; see also *Ṣaḥīḥ Muslim, Kitābul-Īmān*, Hadith no. 244). [Publisher]

Was there a tribe of the Children of Israel in heaven, so he went to them to show the convincing proof? If this was not the case, what necessity led his feet to heaven? What is his excuse for not conveying his message to his people who are spread throughout the country and in need of guidance?

What is most astonishing is that people named Jesus^{as} a *Nabī Sayyāḥ* [traveling prophet] and say that he travelled paths that were not trodden upon, nor were birds guided to them. He covered all or most of the earth, walked the secure and insecure lands and saw everything that existed in that time. Yet, they say that at the time of crucifixion, he was raised to heaven immediately, and he did not leave his homeland until he was invited to the Lord of Majesty. What is this contradiction? Do you understand? What are these differences? Can you reconcile them?

So, the truth is, and I only speak the truth, that the other saying is correct, and as for the saying that Jesus^{as} was raised to heaven, it is rejected. Because ascending to heaven before completing the mission of conveying the message to all tribes was a clear disobedience and an ugly crime. It is known that the Children of Israel during the time of Jesus, peace be upon him, were dispersed and spread across the countries of India, Persia and Kashmir, so it was his duty to reach them, meet them, and guide them to the path of the Almighty Lord.

Abandoning an obligation is a disobedience, and turning away from an astray people who are awaiting guidance is a great crime. Infallible prophets are indeed exalted from such crimes, which are the most heinous of sins. Then after that I will map the path that Jesus^{as} chose when migrating, which is this:



In summary, there is no doubt, suspicion, or question that when Allah graciously saved Jesus^{as} from the trial of the cross, he migrated with his mother and some of his companions to Kashmir, which was an elevated land with meadows, springs of running water, and a collection of marvels. Our Lord, the Supporter of the Prophets and the Helper of the Oppressed, referred to him in His saying,

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ
وَمَعِينٍ¹

There is no doubt that *al-Īwā'* [granting refuge] is sought only after calamity, fatigue, and anguish, and this word is used exclusively in this sense. This is the truth without any doubt or suspicion², and this disturbing state in the events of the Messiah's life can only be attributed to the event of the Crucifixion.

1. And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of green valleys and springs of running water (*Sūrah al-Mu'minūn*, 23:51). [Publisher]
2. Know that the word *al-Īwā'* and its derivatives appear in many places of the Quran, all of which are mentioned in the sense of protection from calamity out of gratitude. As Allah the Exalted said,

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

[Did He not find thee an orphan and give thee shelter? (*Sūrah ad-Duḥā*, 93:7)]

This means that God granted relief after difficulty. And Allah said in another place,

إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ

[And remember the time when you were few and deemed weak in the land, and were in fear lest people should snatch you away, but He sheltered you (*Sūrah al-Anfāl*, 8:27)].

There is no land in the entire world, near or far, that matches the height of the mountains and valleys of Kashmir in the eyes of the All-Knowing and All-Seeing. You cannot disprove nor discredit this statement.

As for the word *Qarār* [meadows] in the verse, it indicates stability in that land with security and well-being, without the hindrance of disbelievers and evildoers. There is no doubt that Jesus, peace be upon him, did not have a settlement in the land of the Levant, and he was expelled from one land to another by the wretched and mean Jews. He did not see a settlement except in the Kashmir plan, and this is what our Lord, the All-Knowing, referred to in this verse. As for *al-Mā'ul-Ma'īn*, it is a reference to clear and gushing springs found in this region, and that is why people likened that land to paradise.

There is no word about the Messiah's ascension to heaven in the Gospels of Matthew or John, and there is a mention of his journey to Galilee after the Crucifixion. This is the truth in which we believe. The disciples hid this travel for fear of being pursued by the Jews, and they expressed that he was raised to heaven as an

So see how God explained the truth of *al-Īwā'* and treated you thereof. He narrated through the words of Noah's son,

سَأُوْنِيْ إِلَىٰ جَبَلٍ يَّخْتَصِمُنِيْ مِنَ الْمَاءِ

[I shall soon betake myself to a mountain which will shelter me from the water (*Sūrah Hūd*, 11:44)].

The son was meant to seek refuge in a high mountain after seeing the affliction. So, explain to us what affliction descended upon the son of Mary^{as} and his mother more severe than the affliction of the Crucifixion? Then, what place did Allah give them refuge in other than the hills of Kashmir after that difficult day? Do you disbelieve in what Allah has revealed, even though the Day of Judgment is near? (Author)

answer to the verdict of the curse and to distract the imagination of the envious enemy. Then there came an evil generation after them who were very sycophantic and slow-witted. They considered this concealment to be true, as is the behaviour of the ignorant, and they deified the son of Mary^{as}, and even seated him on the throne of the Lord of Majesty.

While it was just a way to conceal the truth, and there was not even an inch of physical ascension. You have heard that Jesus^{as} died in the land of Kashmir, and his grave is known to the young and old. So do not deify the dead; ask forgiveness for them and declare the unity of your Majestic and Mighty Lord. The heavens are almost bursting from this falsehood. By Allah, he is dead, so fear Him and the Day of Resurrection. Pray and invoke blessings on Muhammad^{sas}, who brought you divine light, was the embodiment of this light and came from [God] the Light.

I have mentioned that Muslims believe the aforementioned grave is the grave of Jesus^{as}, while Christians claim it is the grave of one of his disciples. The matter is limited to these two options, but there is no evidence supporting the second option. It seems to be based on whims and desires, for the disciples were nothing but Jesus' special companions and chosen supporters. None of them was considered a prince or a prophet; they were merely servants of the Messiah. Therefore, it is proven that this is the grave of Jesus^{as}, the Prophet of Allah. What more evidence do you require after this clear proof?

Ask those who raised him to heaven and are waiting for his return like fools. Death is better than clear ignorance. Today, the truth of the words of Allah Almighty has become apparent,

فَلَمَّا تَوَفَّيْتَنِي¹

What they were fabricating has been invalidated. Glory be to God who established the truth, nullified falsehood, and revealed what they were concealing. Repent to Allah, O aggressors. To which statement after this do you cling?

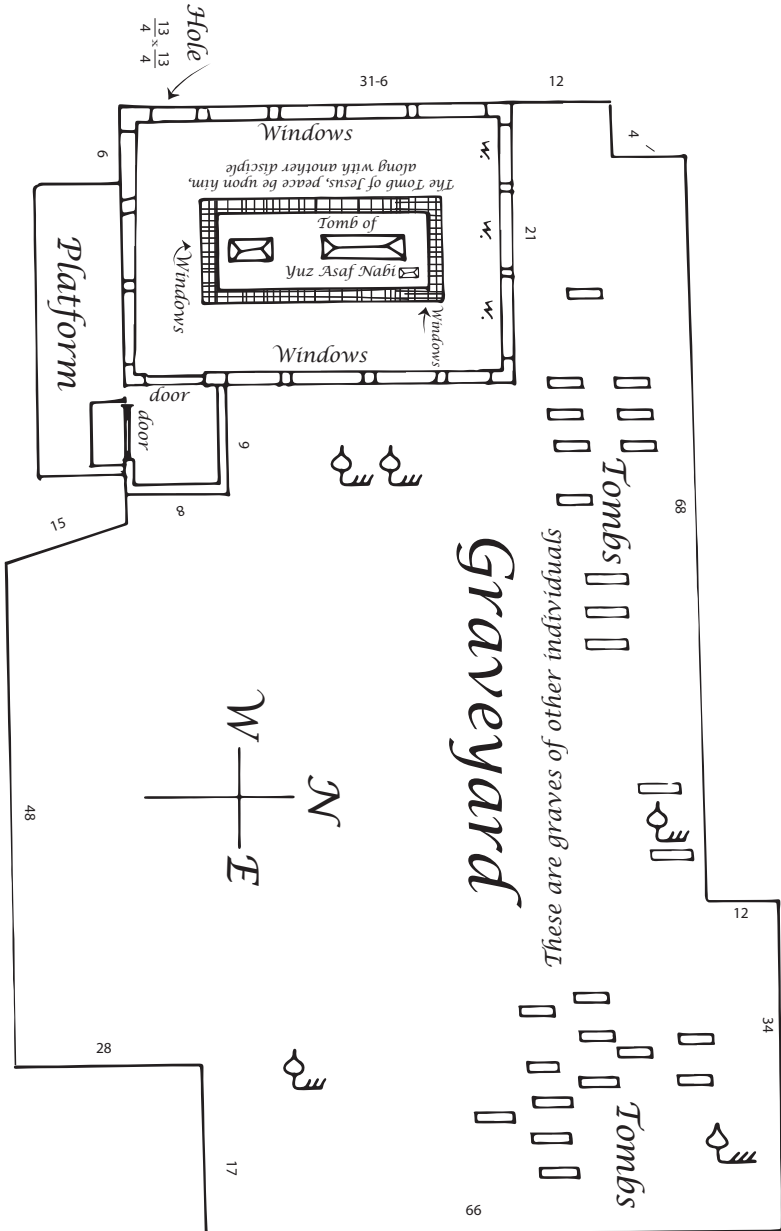
I do not wish to prolong the research in this brief treatise, as I have written sufficiently. If you wish, you may read my more extensive books in Arabic. However, I would like to enhance your knowledge about the meaning of the name *Yūz Āsaf* which is considered a second name for the one buried in this grave according to the residents of this area and all Christians without exception. Know that it is a Hebrew compound composed of the word *Yasū'* [Jesus^{as}] and the word *Āsaf*; the meaning of *Yasū'* is salvation.² It is used for those who have survived accidents and storms. As for the word *Āsaf*, it means the one who gathers together widespread groups, and it is the name of the Messiah in the Gospel, as is well known to those with knowledge and experience, and it was

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1. But since Thou didst cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]
 2. It was customary for the Jews to name their children *Yasū'*, meaning salvation, as a matter of optimism and to seek protection from diseases such as smallpox, tooth decay, and measles, fearing their children might die from these frightening illnesses. Likewise, Mary^{as} named her son *Yasū'*, meaning Jesus, hoping he would live and not succumb to smallpox or other diseases. Those who claim that the meaning of Jesus is "the saviour" are liars and charlatans. They conceal the truth, forge lies, mislead people, and deceive them. So, ask the people who speak this language if you are among those who doubt. (Author)

also mentioned in some of the scriptures of the Prophets of the Children of Israel, and this is something that is accepted by the Christians, so there is no need for me to mention this in detail.

From this point, it is proven that Jesus^{as} did not die on the cross, instead, Allah saved him from it and did not let him face reproach. Then Jesus^{as} migrated to locate and reunite the dispersed tribes and peoples of the Children of Israel. He reached Kashmir and settled in that land, where he remained until his death. He was buried in Mohalla Khanyar alongside his loved ones. If it were proven that to recognise graves, tombstones were scribed at the time of the Messiah, peace be upon him, (I believe this to be the case with correct knowledge) then logic would dictate that his grave would also have these inscriptions. If examined, many evidences and clear secrets would emerge. We pray to Allah to make it so and to eliminate the last remnant of the disbelievers. I have prepared a description of the tomb of the Messiah^{as}, and whosoever reads about this, it is as if he saw the tomb of Jesus^{as}.

Shrine of a Prophet in Khanyar, Srinagar, Kashmir



Thereafter, I list the names of trustworthy men from among the citizens of this town who testified, without doubt or suspicion, that this was the grave of Jesus^{as} *Yūz Āsaf* the Prophet of Allah, and they are as follows:¹

[1] Maulawī Wā'iz Rasool Šāhib Mir, Wā'iz Kashmir, son of the late Muhammad Yahya Šāhib.	[9] Mehr Abdul-Jabbar, <i>Khan-yar</i> .
[2] Maulawī Ahmadullah Wā'iz, brother of Wā'iz Rasool Mir, Wā'iz Kashmir.	[10] Mehr Ahmad Khan, Merchant, <i>Islamabad</i> .
[3] Wā'iz Muhammad Sa'duddin Ateeq, may Allah forgive him, brother of Mir Wā'iz.	[11] Mehr Muhammad Sultan Mir, <i>Rajuori Kadal</i> .
[4] Azizullah Shah, <i>Mohalla Kāch Garī</i> .	[12] Mammah Jiyo, <i>Saraf Kadal</i> .
[5] Ḥājī Nuruddin, Advocate, <i>'Urf 'Īd Gāhī</i> .	[13] Hakeem Mahdi Šāhib Amāmiyah, <i>Resident Baghbanpura, District Sangeen Darwaza</i> .
[6] Aziz Mir Numbardar, <i>Qasbah Pānpūr, Dhaildār</i> .	[14] Hakeem Ja'far Šāhib Amāmiyah, <i>Same as above</i> .
[7] Mehr Munshi Abdus-Samad, Public Prosecutor, <i>Resident Fateh Kadal</i> .	[15] Muhammad Azeem Šāhib Amāmiyah, <i>Same as above</i> .
[8] Mehr Ḥājī Ghulam Rasool, Merchant, <i>Resident Mohalla Malak Purah, Zaina Kadal</i> .	[16] Mirza Muhammad Beg Šāhib Contractor, Imamia, <i>Resident Mohalla Madinah Šāhib</i> .

1. These witnesses were thousands, but these names are sufficient, as all of them are pillars of the people, their known and righteous ones. (Author)

[17] Ahmad, <i>Kalla Mandibal, District Nowshera, Amāmiyah.</i>	[28] Habib Beg Numbardar, Fruit Seller, <i>Habba Kadal, Srinagar.</i>
[18] Ḥakīm Ali Naqī Šāhib Amāmiyah.	[29] Ahmad Jiyo, <i>Zainah Kadal, Kashmir.</i>
[19] Ḥakīm Abdur-Raḥīm Šāhib Amāmiyah, Tehsildar.	[30] Mehri Ghulam Muhyuddin Zargar, <i>Mohalla Kachcha Bal Qila, Khanyar.</i>
[20] Maulawī Haidar Ali Šāhib son of Mustafa Šāhib, Amāmiyah, Graduate of Karbala Mu‘allā, Mujtahid Imami Sect.	[31] Abdullah Jiyo, Fruit Merchant, State Owned Lands, <i>Srinagar.</i>
[21] Mehr Mufti Maulawī Shari-fuddin Šāhib, son of the late Maulawī Mufti Azizuddin.	[32] Muhammad Khizr, <i>Resident Ali Kadal, Srinagar.</i>
[22] Mehr Mufti Maulawī Ziauddin Šāhib.	[33] Abdul-Ghaffar son of Musa Jiyo Hindu, <i>Narwara.</i>
[23] Maulawī Sadruddin, <i>Hamadaniya School Teacher, Imam of Wāzah Pūrah Mosque.</i>	[34] Mehr Abli Wani son of Siddiq Wani, <i>Buta Kadal.</i>
[24] Mehr Abdul-Ghani of Kailashpur, Imam of a Mosque.	[35] Mehr Ghulam Nabi Shah Husseini.
[25] Habibullah, Bookbinder, Adjacent to the Central Mosque.	[36] Mehr Abdur-Raḥīm, Imam of <i>Kahanmo Mosque, Tehsil Tral.</i>
[26] Abdul-Khāliq, <i>Khandi Pora, Tehsil Hari Por.</i>	[37] Mehr Ahmad Shah, <i>Srinagar.</i>
[27] Mehri Abdullah Sheikh, <i>Mohalla Wadi Kadal, Aṣl Tarkah Wān Gāmi.</i>	[38] Yousuf Shah, <i>Narwara, Srinagar.</i>

[39] Mehr Amīr Bābā, <i>Mohalla Gargārī, Srinagar.</i>	[52] Mehr Pir Majeed Baba Andarwadi.
[40] Abdul-Ali Wā'iz, <i>Chama Dori, Srinagar.</i>	[53] Isma'āl Jiyo Doobi, <i>Same as above.</i>
[41] Mir Raj Muhammad, <i>Kar-nāh Wazārat Pahār.</i>	[54] Saifullah Shah, Servant of Dargah Andarwadi.
[42] Lisah Jiyo, <i>Ḥāfiḡ Tainkī Pūrah, Srinagar.</i>	[55] Qadir Doobi, <i>Same as above.</i>
[43] Khizr Jiyo, <i>Tār Frosh.</i>	[56] Mehr Maulawī Ghulam Muhyuddin Kimoh, <i>Tehsil Haripur.</i>
[44] Mehr Abdullah Jiyo, Eldest son of Ṣāhib-e-Darwesh, <i>Khawja Bazaar.</i>	[57] Muhammad Siddiq, Shoe Seller, <i>Mohalla Shamswari.</i>
[45] Muhammad Shah son of Umar Shah, <i>Mohalla Dīdī Kadal.</i>	[58] Muhammad Iskandar, <i>Same as above.</i>
[46] Nabah Shah, Imam of <i>Gaw Kadal Mosque.</i>	[59] Muhammad Umar, <i>Same as above.</i>
[47] Mahdi Khaliq Shah, Servant of <i>Dargah Ḥaḍrat Sheikh Nooruddin Noorani, Charar-i-Sharief.</i>	[60] Lisa Butt, <i>Same as above.</i>
[48] Ghulam Muhammad Ha-keem, Adjacent to <i>Mohalla Dil Hasan.</i>	[61] Maulawī Abdullah Shah, <i>Same as above.</i>
[49] Abdul-Ghani, <i>Naid Kadal.</i>	[62] Ḥāji Muhammad, <i>Kalal Doori.</i>
[50] Mehr Qamaruddin, Shop-keeper, <i>Zainah Kadal.</i>	[63] Muhammad Ismail, Mir Mis-ghar, <i>Mohalla Daribal.</i>
[51] Mehr Majeed Shah Pir Andarwadi.	[64] Abdul-Qādir Kimoh, <i>Tehsil Haripur.</i>

[65] Ahmad Jiyo Chitgar, <i>Mohalla Kalal Dori</i> .	[69] Muhammad Jiyo Mir, <i>Mohalla Daribal</i> .
[66] Muhammad Jiyo Zargar son of Rasool Jiyo, <i>Fateh Kadal</i> .	[70] Asad Jiyo Mir, <i>Mohalla Zainah Kadal</i> .
[67] Abdul-Aziz Misghar son of Abdul-Ghani, <i>Mohalla Andarwari</i> .	[71] Pir Nuruddin Qureshi, <i>Mohalla Batamaloo Sahib</i> , Imam of a Mosque.
[68] Ahmad Jiyo Misghar son of Ramadan Jiyo, <i>Daribal</i> .	[72] Mehr Ghulam Hasan son of Nuruddin Marjanpuri, <i>Safa Kadal</i> .

The author: Mirza Ghulam Ahmad of Qadian,

5 June 1902

When the death of Jesus^{as} was proven and the necessity of a Messiah breaking the cross was proven in this time, what do you think, O youngsters? Will Allah destroy this Ummah at the hands of the People of the Cross, or send a man to rejuvenate the religion and protect its walls?

By Allah, I am that Promised Messiah, a bounty from Allah, the Compassionate and the Most Loving. I am the fulfilment of the prophecy of *Fuṣūṣul-Hikam*,¹ the guard during the raids of thieves, and the shield of religion from the Gracious when it is attacked.

Do you not ponder over the two chains: the chain of Moses^{as} and the chain of the Master of the Universe^{sas}? You have affirmed that Muhammad, peace and blessings of Allah be upon him, was made at the beginning of the chain like Moses^{as}. So why do you not see at the end of the chain the likeness of Jesus^{as}? You know the necessity of the advent of someone from Allah, yet you ignore it, while you see the corruptions of the time but turn a blind eye. You watch what [afflictions] were poured on Islam and then you sleep, and you were called to be supporters of Islam, instead you argue in favour of the Christians. Do you fight Allah to make Him powerless?

Allah has full power over His decree, but you do not know. Your appointed time has drawn near, so what is the matter with you that you do not fear? Do you think that I have forged a lie against Allah while you know the fate of people who forge lies against Him? Indeed, the curse of Allah is upon those who forge

1. *Fuṣūṣul-Hikam* [The Seals of Wisdom] is a book written by Ibn Arabi where he mentioned the signs of the Mahdi. [Publisher]

lies against Allah, and likewise, the curse of Allah is upon those who deny the truth when it has come to them and turn away. Do you not look at the time, or is it that on the hearts are the locks of tyranny? Do you aspire to correct with your own hands what has been corrupted in terms of deed and faith?

A blind person cannot guide another blind person, and the Way of the Gracious [God] has passed. Know that the tranquility that purifies from sins, descends into the hearts, transports to the abode of the Beloved, removes from darkness, and saves from ignorance is not generated except through the intercession of people sent from heaven by the Lord of Glory. This is how Allah's practice has been established to reform people of desires.

Those masters will be rejected at the beginning and will be harmed at the hands of the wretched. Things will be said about them that harm them, such as slander, accusation, and falsehood. Then power will be given back to them, and it will be placed in their hearts that they should return to their Lord with supplication, invocation, and prayers. They will turn to Allah, praying for victory, supplicating and invoking.

Then Allah will look at them as He does to His loved ones, and they will be helped, so that every haughty enemy of truth, transgressor, and doubter will be ruined. Allah will make the end of the matter favourable for His friends who were laughed at and reckoned weak. The matter will be decreed, their status will be exalted, and a people who were spreading disorder will be destroyed. Such indeed is the way of Allah with the people who obey His command, do not slander, seek nothing but the Glory and Majesty of Allah, and annihilate themselves [in Him].

Then Allah, who sees what is in their chests, will help them, and they will not be abandoned. They are Allah's trustees on earth, His mercy from heaven, and the rain of grace upon mankind. They do not utter words except with the Holy Spirit, and they do not speak except with wisdom and good exhortation.

They come with an antidote that is not available to anyone among the people of logic or philosophy, nor in the words of the so-called scholars who are deprived of spirituality, nor through any of the rational tricks. Indeed, no one can be revived except through the mediation of these living by the Hand of Allah, and this is what the Way of Allah, the Lord of Majesty and Glory, necessitated.

What Allah has locked cannot be opened except with these keys, and His command is not revealed except through the mediation of these chiefs. Earth has never been reformed or brought forth except with the water of heaven, and water is the revelation of Allah which descends through the prophets' clouds. This is sufficient for you if you possess intelligence.

If you do not accept the truth and do not seek it, then seek light from bats and fruits from grass. We have warned you in the past and pointed to a servant whom Allah has chosen and selected for this matter. No one can see him except those whom Allah has guided and allowed to see. So, pray to Allah to open your eyes to see the spring that made running for mankind. For people are about to perish in the desert of misguidance, like Ishmael^{as} when he suffered from thirst in the foreign land. So, Allah had mercy on them at the head of this century and caused a spring to flow for the pious people, to quench their and their children's thirst and to

save them from ruin. Is there anyone among you who is asking for purer water?

This is the last thing we said in this book to those who take advice and lesson, and peace be upon those who follow guidance.

This treatise was composed as a conclusive argument in fulfilment of the command of the Lord of Majesty, by the Promised Messiah and Mahdi, the awaited Imam, supported by Allah, the Self-subsisting—Mirza Ghulam Ahmad of Qadian, Punjab, India, may Allah grant him victory and strength. It was completed in the blessed month of Rabī‘ul-Awwal in the year 1320 after the Hijra of the Prophet (peace, prosperity, and pleasing blessings be upon him).

NAMES OF PROPHETS

Qurānic with Diacritical Marks	Biblical Equivalent	Qurānic without Diacritical Marks
Ādam	Adam	Adam
Ibrāhīm	Abraham	Ibrahim
Dāwūd	David	Dawud
Ilyās	Elijah	Ilyas
Al-Yasa‘	Elisha	Al-Yasa
Yā‘qūb	Jacob	Yā‘qub
‘Īsā	Jesus	Isa
Yūsuf	Joseph	Yusuf
Muḥammad		Muhammad
Mūsā	Moses	Musa
Sulaimān	Solomon	Sulaiman

GLOSSARY

Abjad A numerological system that assigns a specific numerical value to each letter in the Arabic alphabet. (Also known as *Ḥisābul-Jumal*.)

Āmīn Let it be so. Arabic equivalent 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 *auliyā'ul-lāb*.

Bai'at Oath of allegiance to a religious leader.

Dajjāl A term in Arabic that literally means, 'the great deceiver.' In Islamic terminology 'Dajjāl' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imām al-Mahdī. A similar prophecy in the Christian faith about the appearance of the

Antichrist refers to the same approach phenomenon, and we have therefore used the terms 'Dajjāl' and 'Antichrist' and synonyms.

Furqān Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.

Hadith A saying of the Holy Prophet Muḥammad^{sa}. 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.

Hijrah Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muḥammad^{sas} in the year 623 CE, which marks the beginning of the lunar calendar of Islam.

- Holy Prophet**^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad^{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 Muḥammad^{sas} over a period of twenty-three years.
- Istighfār** Seeking Allah's forgiveness.
- Khātamun-Nabiyyīn** The Seal of the Prophets. A title accorded by God to the Holy Prophet Muḥammad^{sas} in the Holy Quran. A variant is **Khātamul-Anbiyā'**.
- Maulawī** A Muslim religious cleric.
- Mi'raj** The spiritual ascension of the Holy Prophet Muḥammad^{sas} to Heavens, described in the Holy Quran and related in detail in hadith literature.
- Mubāhalah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.
- Muḥammad**^{sas} Founder of Islam. *see* Holy Prophet^{sas}.
- Ramadan** The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.
- Ṣiḥāḥ** Plural of *Ṣaḥīḥ*, meaning 'authentic'. Refers to *Ṣiḥāḥ Sittah*, six Hadith collections regarded as among the most authentic.
- Shariah** Religious law of Islam. The term is also used in the general sense of any revealed law.
- Shirk** Associating partners with Allah.
- Sūrah** A chapter of the Holy Quran.
- Taqwā** Righteousness. Fear of God.

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