

THE OCEAN OF LIGHT

The Ocean of Light

(Lujjatun-Nūr)

by

Ḥaḍrat Mīrza Ghulam Ahmad of Qadian^{as}
The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Jamā'at

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The Ocean of Light

By Haḍrat Mirza Ghulam Ahmad of Qadian, Founder of the Ahmadiyya Muslim Community,
The Promised Messiah and Mahdī (peace be upon him)

The English rendering of *Lujjatun-Nūr* (Arabic)

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Hadrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdī^{as}

ABOUT 'THE PROMISED MESSIAH'^{AS}

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 Khilafat

(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 Ahmadiyya Muslim Community.

FOREWORD

Lujjatun-Nūr [The Ocean of Light] was written by Ḥaḍrat Mirza Ghulam Ahmad – the Founder of the Ahmadiyya Muslim Community and the Promised Messiah^{as} – in 1900, though it was posthumously published in 1910. Written in Arabic with Persian translation, its purpose was to convey the message of the revival of Islam – in the form of the Ahmadiyya Muslim Community – to the Arab and Persian world. It was the countless revelations and heavenly signs that moved the Promised Messiah^{as} to author this epistle to Muslim scholars around the world: For example, once in a dream the Promised Messiah^{as} was shown a group of kings from the Arab and Persian lands that would accept his message and enter into the fold of his Community; the dream moved towards a state of revelation at which point the words *Kings will seek blessings from thy garments* were received from On High.

Lujjatun-Nūr is a timeless writing. It depicts, in great detail, the condition of the Muslims and the religious, socio-economic and political turmoil the Muslim Ummah faces. The Promised Messiah^{as} explains that the issues in the Muslim world are due to a lack of following the true teachings of Islam. He outlines his claim and the need for a reformer, presenting arguments in support of his holy person being the Messiah of the Latter

Days. When we read this writing and reflect upon the Muslim world today, we find a robust analysis that holds true even after 120 years: events have unfolded exactly as the Promised Messiah^{as} foretold.

Lujjatun-Nūr is an excellent introduction to the beliefs of Ḥaḍrat Mirza Ghulam Ahmad^{as} especially for those who can speak Arabic and Persian, of course now it is being made available in English.

The Promised Messiah's Arabic contains a great amount of allusion to verses of the Holy Quran, Aḥādīth and other well-known phrases found in Islamic literature. In some cases the translation cannot always fully capture the meaning of the Arabic phrase; therefore, a brief footnote is given to assist the reader.

The English translation was carried out by Saeed-ur-Rahman and revised by Raja Ata-ul-Mannan. Valuable services were rendered by Reem Shraiky, Ibrahim Ikhlaḥ, Rubina Nasser and Nauman Ahmad Hadi. May Allah reward them all. *Āmīn*.

Al-Ḥāj Munir-ud-Din Shams
Additional Wakīl-ut-Taṣnīf
January 2022

PUBLISHER’S NOTE

Please note that words in the text in normal brackets () and in between the long dashes—are the words of the Promised Messiah^{as}. If any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [].

The name of Muhammad^{sas}, the Holy Prophet of Islam, has been followed by the symbol ^{sas}, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for ‘*Alaihis-Salām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the companions of the Holy Prophet^{sas} and those of the Promised Messiah^{as}, and it stands for *Raḍi Allāhu ‘anhu/ ‘anhā/ ‘anhum* (May Allah be pleased with him/with her/with them). Likewise, the symbol ^{rta} stands for *Raḥimabullāhu Ta‘ālā* (may Allah have mercy on him), and ^{aba} stands for *Ayyadabullāhu Ta‘ālā* (May Allah, the Mighty help him).

In transliterating Arabic words we have mainly followed the following system adopted by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *b* in the English word 'honour'.

ث *th*, pronounced like *th* in the English word 'thing'.

ح *h*, a guttural aspirate, stronger than *h*.

خ *kh*, pronounced like the Scotch *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 approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ئ 'a sort of catch in the voice.

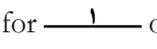
Short vowels are represented by:

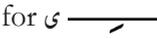
a for (like *u* in 'bud');

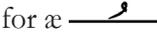
i for (like *i* in 'bid');

u for (like *oo* in 'wood');

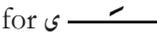
Long vowels by:

ā for  or  (like *a* in ‘father’);

ī for  or  (like *ee* in ‘deep’);

ū for  (like *oo* in ‘root’);

Other:

ai for  (like *i* in ‘site’);

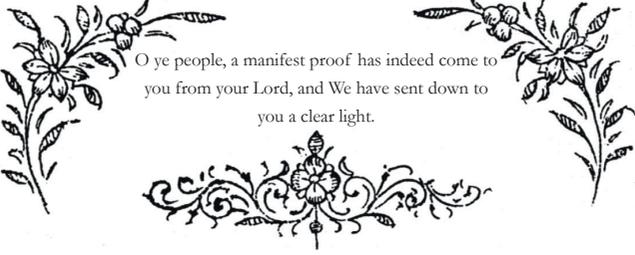
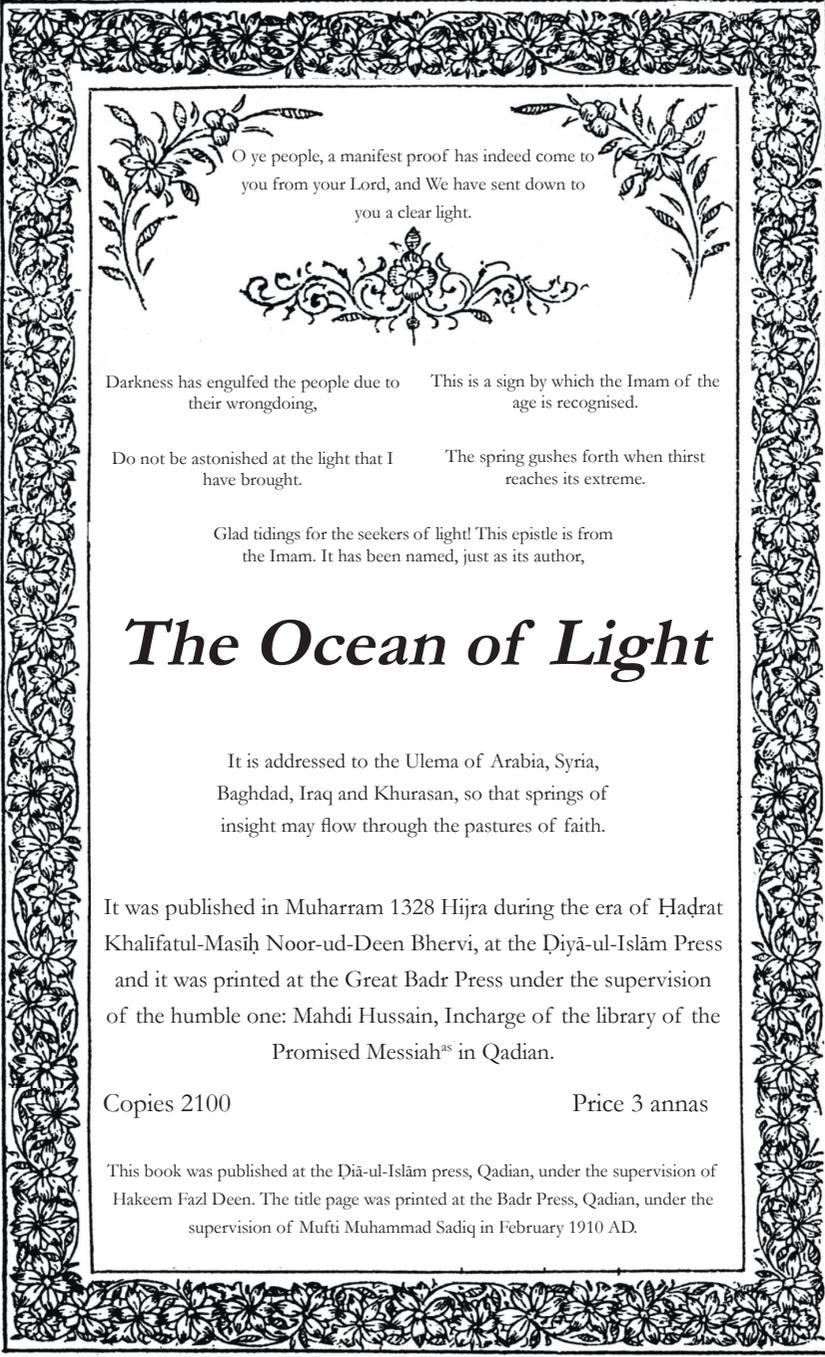
au for  (resembling *ou* in ‘sound’).

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

We have not transliterated Arabic words which have become part of English language, e.g. Islam, Mahdi, Quran, Hijra, Ulema, etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ξ , ’ for ε . Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

The Publishers



O ye people, a manifest proof has indeed come to
you from your Lord, and We have sent down to
you a clear light.

Darkness has engulfed the people due to
their wrongdoing.

This is a sign by which the Imam of the
age is recognised.

Do not be astonished at the light that I
have brought.

The spring gushes forth when thirst
reaches its extreme.

Glad tidings for the seekers of light! This epistle is from
the Imam. It has been named, just as its author,

The Ocean of Light

It is addressed to the Ulema of Arabia, Syria,
Baghdad, Iraq and Khurasan, so that springs of
insight may flow through the pastures of faith.

It was published in Muharram 1328 Hijra during the era of Ḥaḍrat
Khalifatul-Masīḥ Noor-ud-Deen Bhervi, at the Ḍiyā-ul-Islām Press
and it was printed at the Great Badr Press under the supervision
of the humble one: Mahdi Hussain, Incharge of the library of the
Promised Messiah^{as} in Qadian.

Copies 2100

Price 3 annas

This book was published at the Ḍiā-ul-Islām press, Qadian, under the supervision of
Hakeem Fazl Deen. The title page was printed at the Badr Press, Qadian, under the
supervision of Mufti Muhammad Sadiq in February 1910 AD.

All praise belongs to Allah, the Lord of the Earth and the lofty heavens; and peace be upon His chosen ones.

This epistle is from the one who is a manifestation of two *burūz*¹ and heir to two prophets², and a servant of the One God; Abu Mahmood Ahmad (May Allah protect and strengthen him). It is addressed towards God's righteous, pious and knowledgeable people who

1 Most scholars take the meaning of *burūz* to be that of *qadam* [footstep]. For instance, they say that this person is following along the footsteps of Moses (peace be on him), and that one is following along the footsteps of Abraham (may peace be on him). (Author)

2 "Two prophets" refers to Jesus, peace be on him, and the Holy Prophet Muhammad, peace and blessings of Allah be upon him. [Publisher]

reside in Arabia, Persia, the Levant, or the land of the Romans or any other land where there are Islamic scholars. Such people that when the truth reaches them and when divine knowledge and heavenly tidings are presented before them in all their grandeur and brilliance, their hearts become humbled for their acceptance, and, in the spirit of obedience and faith, they hasten towards these teachings. They do not pass them by, turning away like arrogant people.

And when news or words reach them regarding one whom God has ordained for the revival of faith and its succour, their faces radiate with joy and light shines forth from their foreheads. They praise Allah and are thankful that He showed mercy to the weak among the Muslims. They rejoice and fall down prostrate. You see their eyes overflow with tears because they have seen the mercy of the True God and are witness to the Days of Allah for they had spent their entire lives waiting for this. Having thus recognised the truth, they

set off on a journey to meet the one who has been ordained. They keep their intentions pure and purify their inner selves, freeing their intentions and their efforts of the desires of the self, hastening towards him, even if he is to be found in China. They are not like the one who is disrespectful towards godly people, and who, when he hears something from them that he thinks is new, within the blink of an eye, hastily carries his suspicions to the extreme, and attacks like an enemy, abusing, reviling and lying, labelling them as infidels, hurting them, igniting the fire of mischief, firing every arrow, and using all the means in his power against them. Such people attack the honour and lives of the men of God and do not fear the day when they will be held accountable and punished. They are the first among the deniers. Whereas the blessed ones are those who are respectful towards Allah the Exalted and towards His men, and who show patience, until the time when the countenance of the Exalted God is

revealed unto them. Thus, on account of this attribute, God has mercy on them. They do not lose anything good, nor are they among those who are deprived. They are a people whom God alone recognises. I do not know their names or their faces, other than the fact that I saw in a dream a group of pious believers and fair, righteous monarchs. Some of these belonged to this land while others were from Arabia, Persia, the Levant, Roman lands, and yet others from lands that I do not know of. I was informed by the One Who is Beyond the Beyond that they are the ones who shall testify to your truthfulness, shall believe in you, shall invoke salutations upon you, and shall pray for you; and I shall give you blessing upon blessing until even monarchs shall seek blessings from your garments; and I shall enter them among the chosen ones. This is what I saw in a vision and what was also revealed to me by the All-Knowing God. Thereafter, it was placed in my heart that I should write books which

contain everything that has been revealed to me from my Creator and that I should teach them the true facts and the high and pure verities that I have been taught. And that I should bring within their knowledge, all the physical signs, brilliant miracles, and arguments that lead to perfect certainty which my Lord has granted me, so that they may recognise me and become my helpers in the path of the Lord of all the Worlds.

Therefore, My dear people! May Allah have mercy on you! Know that this book of mine is one of the books that I have written to fulfil this purpose, and I present it as a gift to the noblemen of Arabia and the Levant. I convey whatever God has made obligatory upon me, so that the fortunate ones may attain their desire and that the argument may be completed upon those who turn away. I have prayed to God that He makes this book a blessing for the communities of Muslims, and draws peoples' hearts towards it, and grants his pious servants a great share of goodness

through it. He indeed has the power to do all that He wills and is the Most Merciful of those who show mercy. I hope that the knowledgeable and mindful ones will not be hasty in my regard, like some people from this land¹ who out of their haste demonstrated meanness and antagonism towards me. Indeed, there is no good in being hasty against men of God and those whom the Almighty Lord has ordained. This invariably results in loss and only increases the wrath of God in this world and on the Day of Judgement. The one who is hasty is never able to discern the path of righteousness and truth. He is honoured neither in this world nor in the next, and he dies an undignified death among the blind. Without doubt, the flesh of the godly ones is like a toxin, therefore anyone who consumes it by back-biting against them or abusing them shall die on the spot. And there are glad tidings

¹ "This land" refers to India. [Publisher]

for those who eschew and shun such acts.

I have divided this book into chapters so that it does not burden the seeker. At the same time, I have adopted the middle path: it is not so brief that it detracts from the subject, nor is it too long that it bores. O my Lord! Make this book blessed, so that it assuages the hearts of the seekers; and turn it into such a light that illuminates the hearts of those who reflect. Āmīn!

Chapter 1

This chapter concerns my life, the revelations I receive from my Lord, my time and my era, God's purpose in ordaining me, the disputes between nations, sects and creeds and the need for an arbiter to come from Allah, the All-Knowing and Wise.

O men of God! May the Lord have mercy on you! Know that I am a man from among the men of God who receive revelation and are ordained. My Lord

has ordained me so that I might establish the Shariah, revive the faith, and present the final argument against the deniers. Apart from other names that I have already mentioned in their appropriate places, I have also been given by Allah the Exalted, the name Ahmad. The name of my father was Mirza Ghulam Murtaza, his father was Mirza Ata Muhammad; Mirza Ata Muhammad son of Mirza Gul Muhammad, Mirza Gul Muhammad son of Mirza Faiz Muhammad, Mirza Faiz Muhammad son of Mirza Muhammad Qaim, Mirza Muhammad Qaim son of Mirza Muhammad Aslam, Mirza Muhammad Aslam son of Mirza Muhammad Dilawar, Mirza Muhammad Dilawar son of Mirza Ilaah Deen, Mirza Ilaah Deen son of Mirza Ja'far Baig, Mirza Ja'far Baig son of Mirza Muhammad Baig, Mirza Muhammad Baig son of Mirza Abdul Baqi, Mirza Abdul Baqi son of Mirza Muhammad Sultan, Mirza Muhammad Sultan son of Mirza Abdul Hadi Baig.

I do not know the names of my ancestors prior

to this, but I have read in certain books which contain information about my ancestors that they hailed from Samarkand and that they were a family of rulers and sovereigns. Then trials and tribulations befell them due to which they left their homeland, their neighbours and friends, and travelled until they reached this land where they settled along with their brothers, friends and servants. Then they went to meet Babur, the Emperor of India and requested him to include them among his courtiers. By the Grace of the Merciful God, they attained their purpose and became companions of the honourable Emperor's courtiers. Then they decided to make this land their home. They were awarded many villages, properties and estates by the Mughal Empire. Thus, they forgot their days of homelessness, adversity and tribulations. They were in this state when, suddenly, the affairs of the Mughal Dynasty were turned upside down and there was great upheaval at the borders. The Empire did not have the

strength to protect its people from the evils of the tyranny of mischief-makers, aggressors, thieves and rogues. Bloodshed, murder, looting and rape was rampant. It became impossible to run the affairs of the state, and pain and suffering increased. Thus, the Mughal Empire lost its status. The chiefs of this land freed themselves of its yoke and refusing to render obeisance to any government, became independent like the *Ṭawāʾifūl-Mulūk*¹ and became self-governing. In those days our lost state was temporarily returned to us, and so we targeted happiness with the bow of tranquillity and lived a joyous and comfortable life. We remained in this state as long as the Lord of Majesty and Generosity willed it.

Then the era of the idolaters of India, who are termed as the Khalsa [Sikh], dawned. Those were the days when we were battered by tempests of tribulation

¹ This refers to smaller territorial kingdoms that emerge at the decline of a larger state. [Publisher]

and the camps which we had pitched were blown away by the swift winds of their aggression. Peace became forbidden just as hunting is forbidden around the Holy Ka'bah. So, out of necessity, we had to leave our fine possessions and land, and as per the destiny of God the Subduer, the Sikhs looted them all. So, my ancestors put the bridle of perseverance upon the camels of their egos. They were not ones to be subdued by idolaters in their battles, but fate made them powerless. Herein is a lesson for those who possess insight. Thus, tribulations fell upon our ancestors and they were faced with calamities one after another, and things came to such a pass that they were dispossessed of their power and authority and turned out of the land they ruled. Then they spent almost sixty years as exiles, until their enemies who were the cause of this conflict had passed away and people had forgotten what had occurred. This is when they returned to their land under the veil of secrecy, for those Sikhs were an

ignorant and tyrannical people, prone to blood-shed even at the slightest provocation. There was no peace to be had from them during the day or the night. When the reign of the Sikhs passed and the British Empire took its place, we were freed of this great suffering and only tales remained of the oppressors. Through this just government, our dignity, our lives, and our wealth remained safe, and we forgot all that had befallen us in days gone by. Without a doubt, this government is a blessing for the Muslims of this country. Avoiding coercion and force, it has given freedom to all religions and peoples. We therefore offer gratitude to God Almighty, and also offer gratitude to this government, for on account of it we were delivered from the Fire into Paradise.

The Christian clergies, however, have thrown the truth behind their backs, and whatever they have compiled is mere fabrication. All their efforts are focused on destroying Islam and erasing the signs

of the greatest of human beings, our master, Ḥadrāt Muhammad Muṣṭafā^{as}. Having set traps of idolatry, they invite people towards the blazing fire and abyss, claiming that the Messiah has combined in himself the mysteries of [both] Godhead and mortality.¹ They only worship Satan. Those from the Muslims of this country who have accepted their religion and apostatised from the religion of our Master, the Best of Mankind, may peace and blessings of God be upon him, number around eighty-thousand. They abuse our Prophet and disrespect him and are planning to bring down the castle of Islam, to demolish it, to take over it by spreading chaos and make it subservient. Their missionaries have reached a number beyond

1 They surely assert that the Messiah was crucified and that through this sacrifice he brought salvation to the believers. They assert that when God desired to save people from hell, he sent His son and His word; thus Godhood took on a body and humanity took on the form of the Divine; and he was crucified and made accursed; and the son of God entered hell and dwelt in there for three days bearing the sins of the criminals. (Author)

imagination and are as numerous as the grains of sand. There is no city or village which they have not reached, and there is no strategy that they have not used, nor any machination that they have not employed. They have lit the flames of war and their onslaughts have increased. They have devised strategies the likes of which were not found in the past, nor is there anything like them anywhere in the world today. The Almighty God saw that the Muslims did not have the ability to counter these forces, and He observed the weakness that had afflicted them. So, He, out of His Grace, organised heavenly forces to combat these earthly troops and sent down His Promised Messiah¹ so that he may shatter the cross of the enemies to pieces. This

1 It is written in the Aḥādīth that the Promised Messiah will break the cross and this breaking will manifest in strange ways. And my Lord has made me understand that the breaking of the cross at the hands of the Messiah will not be through wars, rather he will come to put an end to wars. He will break, through these very signs, the doctrines that uphold the cross. (Author)

shattering of the Cross will not be through swords and spears—as a group of the blind perceives—rather this breaking of the cross will be entirely through arguments and proofs, and with heavenly signs and Divine succour. None of the earthly means shall be utilised, nor shall any weapons of this mortal realm be used. Truth shall descend so that falsehood is destroyed with weapons that creation has never seen before. This has been ordained since the beginning of time, and was written in the books of the Prophets, and he who denies this opposes the exhortations of the Prophets. The Messiah will not come to wage war brandishing spears, arrows and sharp swords; rather he will come with strange and wonderful signs and miracles.

Among his signs is that upon his advent you will hear news of wars, and then all the states will seek to accomplish their objectives in tending towards reconciliation. There shall remain on earth neither war nor the reign of chaos or false innovations. And

after sin has become widespread and people have become strongly inclined towards darkness and evil, the souls of men will bend towards righteousness. You see today how the forces of heresy are so evident and the banners of mischief have been raised, and the throne of Satan has taken hold over the hearts so that his followers are spreading falsehood and deception. His clarions are ringing loud and his trumpets are thundering all around. His cavalries are circling and the floodgates have opened. You can see how the sea of chaos is raging and earthly disasters are coming one after the other.

The ranks of transgressors have swelled while the ranks of the righteous have dwindled. Those who claim that they are undoubtedly steadfast on God's religion—Islam—their hearts have been deadened by the toxins of sins. There is nothing left in their hands except the mere name of religion and they have become like animals. They have taken filthy things in

exchange for the pure and shrouded their nature in darkness. They have disregarded the remembrance of Allah, for they are inclined towards the lower realm and sensual desires. So, as they turned away from the presence of God Almighty, their selves stagnated; and due to their relationship with unholy things, their natures inclined towards the luster of this world and material objects; hence, their greed, desire and craving for these grew manifold and their sensual desires landed them in sin. They inclined towards the mortal realm and its transient lustre. Whenever they desired abundance in this world and their greed for it grew, they always returned unsuccessful, humiliated and crushed, without having achieved their desires. These endeavours of theirs had no result except a decrease in provisions and repeated torture of their soul. Their lies, conspiracies and mischief in pursuit of this world did not benefit them in the least. God Almighty took away peace from their souls, removed tranquillity

and the feeling of security from their hearts as they neglected the faith and went astray, so they were left languishing, in sorrow and apprehension. They no longer felt passion in prayer, nor pleasure in worship.

In summary, the people of the present age have become divided into two groups, both of which have been afflicted with specific maladies, in accordance with the will of the Lord of both worlds. The first are the Christians. You can see that they are intoxicated with this world and are like prisoners in their worship of a mortal. The second are the Muslims, who claim that they are righteous, even though most of them possess neither the sweetness of faith nor the knowledge of the Book of God Almighty, the Quran. They have strayed far away from acts of righteousness, wisdom and piety, and have turned away from the paths of prosperity towards the paths of viciousness. Their embers have turned to ashes and their righteousness has turned into mischief. They are inclined towards this wretched

world, and, having previously tread the paths of piety for the sake of the Almighty Lord, have now stopped. They have abandoned the example of Abraham and instead adopted hellish paths. It is as if they have been shackled in the chains of Satan and drawn in his fetters. Having abandoned prayers, they have through their own hands, caused the mosques of God Almighty to become empty. The majesty of the call to prayer or the respect for the muezzin has evaporated from their eyes, for they do not hasten towards the mosques despite hearing the calls of the muezzin. They tell lies without any fear. They act dishonestly and do not fear God. They approach that which God has forbidden and do not shun it. They act immorally and do not stop. Their bellies are full of the unlawful and their tongues are polluted with falsehood. Their eyes fornicate and they do not fear the wrath of the All-Knowing God. Due to their evil deeds, they have become accomplices of the unbelievers, and have pleased Satan with their

misguided ways. Honesty has disappeared from among them and faith has evaporated. There is no sin left that they have not committed, nor any crime that they have not been guilty of. They have abandoned the Quran and the commandments toward which it beckons, and have followed the Devil and his enticements. Like the Jews, they have become humiliated apes, whereas they used to be ferocious lions. This is why they have tasted humiliation after honour, and following days of sovereignty have become smitten with destitution. This chastisement is from the Lord of the worlds due to closed hearts and constricted chests. Woe betide these Muslims who have abandoned their religion for the sake of this world, and have preferred this mortal realm over the final abode! They loved mischief and turned against truth and righteousness. They forgot the example of those people who, out of their utmost obedience, accepted martyrdom sacrificing their selves wholeheartedly. Those were the people who

watered the gardens of the religion with their blood, and, for the pleasure of their Maker, demolished the foundations of their very being. However, in this day and age, the world is filled with such people who have polluted themselves with the filth, garbage and refuse of the world. They have lost their piety and through a multitude of sins attracted the fury of their Lord. You can see that the hearts of most of them are enamoured with wealth, possessions and women. Their hearts have become hardened due to their love of silver and gold. They have wasted away their souls in anguish for this world, even after Islam and faith had illuminated their horizons. When they find some of their worldly matters in disarray, they are stricken with suppressed grief and anguish. Yet they do not care for their faith even if its pillars are demolished and its walls are torn down. They dislike adorning upon their bodies anything that may symbolise Islam and instead like to dress in the apparels of idolaters and infidels.

They have abandoned the obligations of prayer and fasting during Ramaḍān and despite hearing the call to prayer, do not attend the mosques. Indeed, many arrogant ones do not even like to leave their homes for the Eid Prayer; hence, apart from wearing new clothes, there is no practice left among them of the Islamic Eid. You will find that most of them have carried the water-skins of the heretics and follow the example of the infidels. They are under the illusion that the only way to get close to the government is through trickery, displays of pride and dissoluteness. After deliberation they have come to the conclusion that success lies in chicanery and deception. Therefore, they always remain in pursuit of this and like a hunter, lie in wait for an opportune moment.

Also among them are those who seek funds from people through their sermons and orations wearing the garb of scholars. They hunt for their prey. They exhort others to follow the path of piety and righteousness

but forget their own selves and think that this is the way of the wise. They do not consider the affairs of religion with a logical approach and never reflect on the basis of principles based on deep insight, nor do they follow the path of research. You will find them like animals, or even like inanimate objects. They make a show of piety and kindness as if they had been embellished with the traits of prophethood or saintliness, but whenever they see that their apparent gentle demeanour is not resulting in the desired outcome, they turn instead to uttering abuse and raising objections. They brand the godly men as sinful, excommunicating the pious. They label great saints as heretics and consider the enlightened to be ignorant, even though they themselves are ignorant and illiterate. They have no knowledge of what Islam is. They try to abase the learned people from their station, under the illusion that they themselves are great scholars. In their field of view, they seek only those who, after listening

to their words, will fill their saddle bags. They go out at daybreak with the firm intention of finding someone who will benefit them financially. They frighten the general public with their admonishing sermons, but despite their sermonising, they themselves do not fear God. Through their poetry they earn platitudes in multiple gatherings, but then end their recitals by presenting their needs and destitution before the people, assuaging their anxious preoccupation with dirhams and dinars. They saunter into the presence of noblemen and masquerade as great scholars blessed by the Almighty God with abundant knowledge of the Holy Quran and Hadith. People seek from them all kinds of guidance to counter the mischief and trickery of Christian missionaries. They present themselves as if they are protectors of the Faith: among those who spend their wealth and efforts in the way of religion for the sake of the Almighty Lord; as if they are among those whose only preoccupation is to deliver

sermons admonishing others to discharge their duties, guiding people and quenching their thirst. They say that it is not their habit to debase themselves in front of everyone by presenting their needs to them. In this manner it is they themselves who speak with trickery. Often-times a nobleman will set aside a stipend for them or, when he sees them crying like beggars, give them some money. There is no doubt that these ‘scholars’ have crossed all limits in their exaggerations and have become impudent due to their arrogant way of thinking. They insist on their ignorant ways, and they have coloured the people in the hue of their falsehoods. Their ignorance has crossed all limits and their arrogance has destroyed the people. When they make a promise, they break it; when they are angry, they use foul language; and when they speak, they lie. Their arrogance resulted in them setting an appalling example, and their frivolous behaviour has severely damaged the Faith. As people became aware of the inner

reality of these ‘scholars’ who are steeped in sins and debauchery, the hearts of the people hardened. They commit sin with such audacity as if they are invisible to God Who is All-Knowing, All-Seeing. Their steps have faltered, and their quills have ruined the people. They have become corrupted and their pure water has become polluted. Despite their excessive sins, they are not ashamed. They hope for a harvest without sowing any seeds, and they do not follow the paths of guidance. They do not show kindness to anyone except if it is for showing off. Although people of previous generations exhibited similar evil inclinations, none were as bitter in their persecution. Allah arouses them but they slumber on heedlessly. The truth tugs at them but they keep pulling away. They have built up prejudices due to various forms of ignorance, and they do not listen to the truth, as if they were isolated in a cave. They possess neither insight nor reason. They do not even realise that Satan has attacked them;

hence he has entered into their veins and arteries and incited his helpers against them. They cannot tolerate hearing even a word of the Truth. It causes them to go into a frenzy as though they will burst with rage, jumping about like a flea and breathing as though they are in sweltering heat. They stare angrily at anyone who dares disagree with them, even if he was a close friend of their elders. You will find that for the sake of this wretched world, their resolve is very high. And when it comes to the basest desires their eyes are razor sharp. However, when they are faced with the matter of guarding the Faith, their fire burns out and their fervour grows cold. They are very flattering towards the rich, even if they be engaged in false innovations and sin, associating with them in order to feast on roasted venison and bread made from refined flour; not a word escapes their lips in contradiction to these people; they mingle with them merrily, as water mingles with wine, and happily extend their hands to shake

theirs. In short, they try to please the government and its officials through various serpentine means, and bow down before everyone who is in a position of power, and do not take them to task. But as far as the poor and the weak are concerned, they are trampled under their feet and excommunicated by their pens. However, they remain oblivious to the heresy of anyone from whom they expect money or the removal of any difficulty. They do not ask who he is and just say, “Sir, you have surpassed all and sundry in terms of your countless abilities”. They seek ways to meet them and beseech that the closed doors be opened for them. And they do not leave that place until they have seen them. And when they do meet them, they bow down in greeting and speak humbly. These are the same evil religious scholars who were cursed by the tongue of the Holy Prophet^{sas}. They seek the goods of this world and do not care for the hereafter. They have preferred the worldly life and have despaired of

the Day of Judgement.

The long and short of it is that they are a people who employ every means to fill their vessel to the brim and dig every land wherein water may be found. In large gatherings they prey upon people through their lamentations. In fact, their poverty has further increased the effect of their lamentations. The only thing that ignites their eyes is greed which has melted them like wax, so they have wasted their lives away worrying about their livelihood and Satan has made them oblivious of the hereafter. Wherever they spy a prey, they set the trap of sermon and admonition. They only follow the agenda which they have hidden in their hearts, and that is to obtain money through fraud and deceit and fill the bellies of their children. They search for those who would cry and invite them to their gatherings so that they can use them like kindling. Even if a prostitute offers them money and presents to them the unlawful, and not the lawful, they

accept it, and due to their care for this carrion, they do not raise any questions about it being unlawful. You will observe that their sons follow in their path and relate the same tales. Their hearts have become similar to those of their astray ancestors, with the exception of a few godly ones. The piety of heart has not even touched them. Allah has taken away their knowledge, so nothing is left in their hearts except the darkness of sin. There are those among them who know nothing of being a dervish and are unaware of the station of sainthood, and yet they are convinced that they are godly men following the right path. You will see that most of them experiment in the path of asceticism and righteousness. They only seek to create disorder and to mix false innovations with the Shariah. They have nothing in their hands except their claims of belonging to a family chain of godly men. If we examine this state of affairs with justice, then we can only conclude these afflictions are like shackles. Satan

has stolen the light from their hearts and in its place deposited arrogance, pride and adulation. He has made their actions look virtuous in their own eyes, and hence they prefer pride and act impetuously. They are very happy when people come to them, and are beside themselves with glee when their companions shower praise upon them. They love to be praised for what they have not done, and desire that their sins are not called sins, even if they were to commit crimes. This is what has incited them to wilful blindness, barred them from accepting the truth, and made them lose their way in the wilderness. They show great zeal in matters of this wretched world, but fall down like the dead when faced with religious campaigns. They do not rise wholeheartedly for the tasks that have been ordained for them; whereas for their inciting self they stand firm like a clever and determined person. They devour anything that conforms to their base desires, even if it is from the hands of [Christian] missionaries; and

they do not accept that which runs counter to their desires even if it is from their own ancestors. They know nothing about truth and cognition and have introduced a plethora of innovations in their words and deeds.

As far as the laymen among the Muslims are concerned, the majority of them have followed various devils. You will find their old and young steeped in sinfulness and you will see that their anxiety is only for this world and for their sons and daughters. When arguing or debating, they steer clear of the truth. They petition tribunals in order to usurp the rights of their familial rivals. They wish to do away with their brothers so that they may become sole heirs of any inheritance. They never speak about the Day of Judgement, either seriously or in jest. If a worldly possession is lost, they are rendered senseless with grief and agony, but if like the unbelievers, their entire faith is lost, they do not grieve in the slightest. They would sacrifice

anything for this world. Their anguish never ends and their hidden grief never abates. However, they are not worried about the day when their Self-Sufficient Lord will show His wrath. The entire sum of their efforts has been lost in seeking things pertaining to the life of this world and they have lost all understanding. Their hearts have died, so that they cannot be roused from this stupor. They have brought their souls to the watering hole of God's Wrath. Moreover, they do not eschew the path of the sinful and tread only those paths which run counter to the ways of righteousness, even if it is made clear to them that such acts are forbidden by the Shariah. They see the Devil's urine as bountiful rain and the excrement of cattle as a blessing. They reach the end of their years, but the crookedness of their character, which entered them from their infancy does not seem to end. The moment talismans were taken away from them¹ sins besieged them. They gave value

1 This is an old Arabic expression which indicates reaching the age of maturity, as the Arabs used to attach talismans on their young

to the beauty and worth of this world; they thought its dry clouds were laden with rain; they perceived its drizzle to be a shower. They came to love the beauty of this world and were covetous for its camels and donkeys. They were beguiled by this world and its apparent beauty. They fell in love with its camels and mules. They were deceived by its sweet livelihood, the freshness of its rain, delicacy of its harvest and the seeming lustre of its countenance. They did not employ deep insight in identifying the reality of this mortal realm, nor did they use keen vision to recognise its true face. They congratulated their souls with lies and were hasty in kissing the hand of this deceitful beguiler. They were not able to recognise the reality by looking at the paint on its dilapidated walls and were instead seduced by its buildings, not remembering the anecdotes of its mowing down like grass. Their

children, thinking they would protect them from evil spirits.
[Publisher]

faith has changed from its initial character; the soul has been lost and only the skeleton remains. The innovations of their scholars have changed the face of Islam, and they have made it appear like a rabbit even though in reality it is like a lion. Therefore, you will see that today its thunder does not bring forth rain and time turns against it. Every adversary wants to gobble it up and every enemy wants to annihilate it. The sciences have caused it great grief, and astronomy has also stepped up its onslaughts. On one hand as night turned into day for the Hindus, so they attacked us due to their excessive wild imagination, and on the other hand the philosophers attacked us so ferociously that they exceeded even the storms brought on by the harshest of winds. Among them, you will observe an Islam which is unrecognisable, its countenance has been made to look grotesque: like someone on the battlefield, whose two hands have been amputated so that he cannot fight, and at the same time his feet

are crippled such that he cannot even escape, so at a time of such calamities and at a time when such battles have been forced upon Islam, what is there to protect it? Other than that God Almighty should send down His mercy from heaven and should manifest the true face of Islam with His luminous Hand. Moreover, you can see that external afflictions are befalling Islam one after another; the countenance of Islam has been distorted; its fountain-head has retracted deep into the ground, and its streams have dried up; the gatherings of faith have emptied and ended; the beds of the righteous have become hard and devoid of comfort; their affairs are in disarray; and a perpetual state of fear has descended upon them.

The swift steeds of their intellect have stumbled, the respected centres of learning lie empty of the learned, and due to an utter lack of the righteous, spring's rain has ceased. The animalistic among them have abounded, and those who could speak out have

perished. Islam has put on the shoes of misery and Muslims have become grief-stricken. Wretchedness, defeat and destitution visit them again and again; their intellect has been thrown into the abyss and nothing remains in their thoughts except for diabolical arrogance. Since the time God Almighty sent Islam down to this earth, it has never seen such humiliation and has never been disgraced before like it has today. Muslims have no remedy for this illness which is much discussed as if it was only a folk-tale with no way to treat this asphyxiation.

The state of the Muslims is like that of a traveller who becomes stranded in a barren land, having lost his steed. Devoid of provision or food, an enemy suddenly descends upon him like a storm, brandishing spears and keen swords. However, this traveller has a powerful friend who is the ruler of a nation and possesses an army. If news of the calamities that have befallen him reach his friend, he will immediately

come to his aid with the full retinue of his army and officials. So that his friend may be liberated, and the criminals punished for their crimes. In the same way God Almighty comes to the aid of His religion—a fact that every wise man is aware of. If you do not understand this, then reflect over the verse ¹ وَإِنَّا لَهُ لَحَافِظُونَ¹ for therein is a sign for those who reflect. Hence this is the time to reclaim your lost heritage and embrace the moment. Take pity on yourself and your family. Do not forget the days of Muslim glory, and do not despair of the promise of God, the Lord of all people, who, despite their blindness, is the Sustainer of their bodies and souls. Do you not observe that signs have come to pass, disasters are prevalent, hearts have become corrupt, and sins, both minor and major have increased manifold? Previously people did not openly commit debauchery, but these days if a person

1 And most surely We will be its Guardian. (Sūrah al-Hijr, 15:10)
[Publisher]

is fornicating and another even sees him do it, he does not consider it to be a sin. You see that gatherings are held with prostitutes, music and wine, but no objection is raised from anywhere. Rather people are pleased to look at these prostitutes, to kiss them, and to drink with them openly in public places without any shame or fear. Undoubtedly there is a sign in this for a people who contemplate. Without a doubt the edifice of Islam has fallen, its affairs are in disarray and the winds of antagonism blow ever harder. So how can they deny the need of a *Hakam* [arbiter] who shall come to the aid of faith and buttress that which has been weakened, with strength of argument. You can see that innumerable calamities have befallen Islam and darkness has besieged the hearts of men. How can your heart conclude that God Almighty observes all of these calamities, sees all the errors and ignorance, and yet does not have mercy on His servants and does not come to the aid of His desolate people? If you are

unaware of the unchanging practice of God Almighty, or if you are plagued by doubt; then just consider how you yourself behave and act. For example, you tend to your fields by regularly watering them at set times and, when required, would never discard the use of agricultural machinery. Similarly, if one of you were to be informed that the wall of his home is about to collapse, his face would turn pale and without a second thought, he would immediately get up to call a bricklayer; in this manner out of mercy towards his family and his own self, he would get the wall repaired. Therefore, how is it possible to think that the Most Gracious and Ever Merciful God, despite observing such immense damage, would not care about the vulnerability of His right religion? Verily, evil is that which You judge! You act unfairly and do not act with justice. If God were to punish this Ummah due to their injustices, He would treat them in the same way as the Jewish scholars before them. However, He

has given them respite till a set time—an appointed term—so that perhaps they will desist, contemplate and return to the Loving God. Do they not see that they perform no actions with the intention of earning the pleasure of God or perform any in preparation for the Day of the Judgement? Every one of them should reflect as to whether they walk with an upright stature or grovel upon their faces like animals? He should be circumspect, and consider whether an illusionary mirage or rainless clouds can satisfy him instead of fresh running water. Just think how many hardships are borne for the sake of worldly affairs, but is the same anxiety demonstrated in the way of your Lord? Everyone can testify that he has struggled tirelessly for his own self to achieve his desires. He fully accepts putting himself through harsh struggles and great pain for the sake of the world, but cannot even be bothered to simply bow down in prostration before God Almighty! He hastens before officials

with humility etched on his face, but does not hasten to pray and fast with the same degree of humility. He attends gatherings which are full of exultation, jubilation, debauchery and ostentation, even if he has to bear hardships to undertake such journeys, but does not come to offer the *Jumu'ah* prayer even at his neighbourhood mosque. If such a one is a clergyman, his own self will testify that he spent his entire life in utter hypocrisy. That whenever he ascended the pulpit to deliver a sermon, render advice or proselytise, or stood in a prominent position, or shed tears and cried in front of a packed congregation, or cried with such anguish like the rolling thunder of rainless clouds, or emerged as a masterful orator among the esteemed scholars, or said *Salām* to the audience at the start of a sermon: on all such occasions his own heart would be full of all kinds of worldly desires, to fulfil which he would exhort the audience to be generous.

He would recite phrases such as ¹ الحمد لله البعطي at the start of his speech encouraging the audience to spend. He would say ² الله الذى يقضى الحاجات أنواع الأواء encouraging the audience to be generous and magnanimous. And then he would say ³ إن الله يحب أهل السهام والجود والكرم، ويهدك البخيلين كما أهلك عادًا وإرم³ only to encourage the worshippers to spend and line his pockets with gold and silver. Furthermore, if such a person is from among the Sufis—to whom people pledge their allegiance so that God may enable them to remain steadfast on the path of repentance; may instil faith in their hearts and plant the seed of love in them and beautify righteousness in their eyes so that their hearts are opened to deeds of righteousness, piety, godliness

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- 1 All Praise belongs to Allah Who is the Bestower. [Publisher]
 - 2 Allah is the One Who fulfils the needs and safeguards from adversities. [Publisher]
 - 3 Undoubtedly, Allah loves the generous and the magnanimous and destroys the niggardly just as He destroyed Ād and Iram. [Publisher]

and virtue—there is no doubt that such an individual's own heart and innate faith will testify against him, berating and cursing him, because his outward appearance is contrary to his inner self. His heart will question him, O you! What kind of trap have you set? And what kind of idolatry are you committing? Do you not know that you are a simple layman who has not been bestowed even an iota of the knowledge of sages and the magnanimity of the righteous? None of the mysteries of faith have been disclosed to you, nor has your heart been touched by any of the rays of brilliance of the knowledge of faith. Your bosom has not been opened and your lote-tree has not borne any fruit. God has not granted you any esoteric knowledge and Has not sent down His blessings upon you, therefore you cannot be considered as one of the gallant in this field. You do not show any signs of perfection. Prayers of supplicants are not accepted through you and you are not one of those people who are helped

by God Almighty, when no other helper or supporter remains. Neither are you from among those who taught people the wonders of the faith, its principles and statutes; the ones who paved the way for Islam and established this religion; who exhorted others to follow the ways of the prophets; who guided the hearts of those who sought the truth; and who safeguarded nations from Satanic whisperings and upheld the ties of kinship through spiritual favours. Then his own self will question him as to what excellence he possesses which ranks him among the scholarly elite, so that people, by following him, may also benefit from that excellence! Have you been blessed with any such verity that other sages and scholars did not possess? Or did the Almighty and Omnipotent God bestow upon you greater knowledge of the unseen than others? Or does the spirit of holiness course through you to such an extent that just by following you, sensual desires are annihilated? Or that by becoming your heir

through the pledge of allegiance, spiritual wealth is inherited? Or that by pledging allegiance to you one becomes ready for the journey to the Hereafter like the righteous? Or that through this pledge God's mercy is attracted and one becomes one of the righteous, putting on the garb of piety, and saving oneself from falling and slipping, setting aright all shortcomings in one's actions, morals and beliefs, becoming free from the shackles and chains of the sensual self such that one may also be able to emancipate others? But if you have not been bestowed with any such quality or miraculous power and yet you claim to be true, then tell us what hidden power do you possess! Have you been granted a staff like that of Moses? Or have you been given the sign of blood for the ones who disobeyed? Or have you been granted the sign of the illuminated hand for all those who can see? Or have you been granted a miracle like the miracle of the Holy Quran? Or have you been granted eloquence like that of the

Prophet of the Last days, may peace and blessings of Allah be upon him? For, a saint always comes in the footsteps of a Prophet and partakes of the same miracles which were granted to the Prophet whom he accepts and follows. The pious are agreed upon the fact that the station of *Wilāyat* is a mirror image of Prophethood. Therefore, the various miraculous powers that are present in a true personage are also granted to the mirror image as a sign of his station. One of the miraculous powers of our Holy Prophet was the miracle of eloquence, as is portrayed through the lens of the Holy Quran. Therefore, eloquence is one of the prerequisites of the station of *Wilāyat* so that the station of being a mirror image is ascertained through perfect similitude. And you should not entertain the suspicion that this fact detracts from the miracle of the Book of the Almighty and Omnipotent God: for a mirror image is in itself nothing, rather the true object appears through its form, and in a mirror

only a reflection of the real object is manifested. This is not unknown to the knowledgeable. And if it were considered to be derogatory, then all great miracles would be rendered false by lesser miracles, for these lesser miracles are similar in their occurrence to the greater miracles due to their being extraordinary and supernatural. Therefore, this suspicion is undoubtedly false and borne of a misunderstanding. No one can entertain such a thought except such a thick-headed person whose intellect has been washed away by the torrents of prejudice. We have no answer for such a stagnated personality and wasted intellect and there is no need to refute their preposterous claims. If this objection is truly valid, then the Holy Prophet would have forbidden his companions from eloquent speeches and articulate statements, so as to close the door [of such objections]. But the Messenger, peace and blessings of Allah be upon him, did not forbid them, nor did he exhort them to eschew such a habit,

nor did he proclaim that such actions stink of idolatry and are therefore prohibited in the Shariah. Rather, he exhorted in their favour on many occasions, so that the Companions did not refrain from them on account of a so-called “preservation of the sanctity of Divine Word”. Instead they busied themselves in composing poetry and prose and became engrossed in it. There are verses, compositions and prosaic writings attributed to them which were composed with great articulation and then collected in famous tomes. It is quite well known that a group of skilled poets and eloquent writers used to remain in the presence of the Holy Prophet. I would like to inform you that the word of a *Walī* is a mirror image of the word of a Prophet, like a face and its reflection, or two mirrors placed in front of each other so that both flow from the same fountain-head. Therefore, that which is true for the real object is also unequivocally true for the reflection. The word of a *Walī* can never be truly recognised, save

for its perfect similarity to the word of the Prophet in all of its attributes and forms. Even if you have been given a little understanding, you should be able to accept this point.

I will now return to the original subject. We live in an age of tumultuous change. Wrongdoing is rampant and sympathy has diminished. Calamities, attacks of the enemy and various other burdens have descended, so much so that even the pious are treated with disdain. The enemy will not rest until he sees them suffering pangs of death and has consigned them to their graves and destroyed every last trace of their existence. On the other hand those from within [Islam], due to jealousy, also wish to destroy every last trace of their existence and ensure that life becomes difficult for them. Every fool and wretched urchin has grown bold and rude, and servant has overcome master. The disobedience of children has broken their parents' backs. Medicines have given birth to all kinds of

diseases. The majority of people are now in the habit of remaining engrossed in frivolities, while their egotism has made them habitual show-offs. The education of their children has led to results contrary to their expectations and has dried up faith and morality. [Their] Astrology has changed the very features of the incidents, while physics has ruined their dispositions. They have taken on the traits of heresy as if it was their inheritance and forgotten about God and His Grandeur and Majesty. They have made physical means their god and consider that to be what comes to their aid. They ridicule the believers and consider them to be ignorant and lacking in intellect, like women¹. They have come under the influence of philosophers like the dead enter the graves. Except for

1 Religious men at that time were considered uneducated and ignorant in secular terms in much the same way as the women of that age who had also not gained any formal secular education; as such it is not a comment targeted at women per say, but rather a description of the prevailing attitudes of the time. [Publisher]

a few servants of the Gracious God , there is no-one whose heart is open towards the faith, for the winds of debauchery have stirred up a tempest that has hardened the hearts. All praiseworthy qualities and high morals have come to a standstill in this age and their lamps have lost their flicker. Fear of the Almighty God and trust in the Omnipotent God has grown weak and people have exceeded all limits in seeking worldly means and strategies. They neither believe in the Omnipotence of God Almighty nor in the Day of Judgement, for had they been such believers, they would never have been bold enough to sin. No fear of God Almighty remains in their hearts, hence the deluge of sin has exceeded all limits and swift winds of disobedience have carried them away. Their entire life has become dedicated to their own selves and their satan. Their world has consigned them to distress and their quest for this world has cast them into fires of agony. They study many niche fields for the sake of

the world, such as astronomy, physics and the arts. But if they only attain a low position in their examination results as opposed to a high one, they become close to committing suicide and the cries of their distress are as loud as thunder claps. On the other hand if they are successful in their endeavours, they start to rock and dance at the fulfilment of their heart's desire. They find solace in wealth and tranquillity in money. All their efforts are aimed at attaining sensual desires and their life's goals are the fulfilment of their vain desires. They study books at the cost of great hardship and anguish, spend their nights learning by heart whatever they have read and pondering over its meanings. In this race some of them outpace others and their mounts are rendered sick in this pursuit to such a worrying degree that one fears for their very life. Every one of them wishes to become a rich nobleman who has hordes of gold and silver. And to this end he makes his best effort, working day and night, studying books and

destroying his body. You will see that many of them have become afflicted by either tuberculosis or epilepsy due to their extreme efforts. Their life is wasted away in the pursuit of wealth and when they die, their very skeletal remains quickly disappear like bubbles in water. All of their stratagems come to an end, death overtakes them, and annihilation whisks away their souls. In the end, this is the conclusion of this world and the result of making extreme efforts to attain it. Indeed, it is only one example of the various branches of worldly striving. Alas, for those who are bewitched by its sweetness and sparkle and forget about the bitterness of death and doom. When it is said to them, fear Allah and do not forsake your share of the Hereafter, they ask, “What is the Hereafter except tales fabricated by Arabs and non-Arabs alike?” Most of them have exceeded all limits due to their sinful nature. They have grown vile and their brains have become devoid of intellect. They incline towards wretchedness, meanness,

niggardliness, jealousy, arrogance, debauchery, disobedience and a myriad of innovations, all the while being predisposed towards back-biting, telling tall tales and malice. You will not find a single person among them who has turned his attention towards God, except a few pious ones who form only a small minority in their large groups and gatherings. You will find thousands of youngsters and adolescents who have studied the modern sciences and learned the expertise of the Christians, but their hearts do not render obeisance to the Lord of all the Worlds. They have wronged their own selves by denying the existence of the Creator of the Heavens and the Earth. They did not keep to the limits prescribed by the Shariah and Islamic morals, and threw away the honourable mantle of Islamic identity, becoming like animals. Their belief in the Almighty is not like one who is part of the Islamic community. Rather they have gone outside the pale of the Godly order and come under the influence

of the norms of the philosophers, placing their reins into the hands of western heretics. They have turned away from the sagacity of the Yemenites and the mystic knowledge of the believing Arabs. So, wherever the heretics find them, they drag them away. They have fallen far from the Mercy of Allah and incurred His wrath. Their inner devils have destroyed them. Their own wolves have torn them to pieces. Their evil leaders have led them astray. They were attacked from every quarter and the rubies [of their faith] were taken away from them. The attackers targeted the water skins [of their faith] and spilt all of it on the ground, leaving nothing inside save air. So, the Almighty God sent a Reformer to them, from among themselves, so that he may return to them the wealth [of their faith]. There will now be an abundance of [spiritual] wealth, and he will turn their fear into tranquillity. The enemies are a people who will never desist unless countered with a perfect argument and a mind-shattering blow, for in

their dark upbringing they have now reached diabolical levels. Hence, they need a shattering staff. They followed whatever the philosophers had spoken or written down. They joined their fold and considered their hypothetical statements to be facts. They regarded their works too highly and chose the bitter *Zaqqūm*¹ in exchange for the heavenly gift. They threw away their matchless pearl necklaces and replaced it with earthenware. They said that, without the books of the philosophers, they could neither solve their problems nor could the truth become apparent to them. These are mere lame excuses and statements full of both lies and fabrications. The truth is that the desires of their sensual selves cannot be met until they are totally free of the limitations of faith and religion. They do not

1 This is a wrathful expression used in the Holy Quran meaning that if they had not been arrogant and had not turned away from the truth out of pride and a false notion of their dignity, they would not have suffered in this fashion. See *The Philosophy of the Teachings of Islam* written by the author. [Publisher]

realise that the laws brought by a Prophet, guide towards that One Being, regarding whom the intellect of the philosophers is unaware. They reveal those mysteries about which the philosophers have always been in the dark. These people are not aware of the paths of guidance. The key to understanding all this is that the Prophets are bestowed knowledge from a Wise and All-Knowing God, and Allah never leads away from the path of true guidance. Rather through His Word He establishes such true knowledge and intellectual arguments as lead towards the path of guidance. It is so, for His Station is not worthy of ignorance. He is the Most Perfect Light, and His Station is free from the darkness of ignorant opinions. However, as far as mortals are concerned, it is unavoidable that if they concentrate on one thing they will ignore another, and when doing one thing will forget the other, and there is no law which saves them from forgetfulness and error. As far as logic is

concerned, it is mere junk and it cannot safeguard against this raging tempest. The wise philosophers were led astray after they took this science of logic as their ultimate guide; incongruities, inconsistencies and suspicions abound in their statements and they do not possess the prowess to resolve their own disagreements through it. It is due to this that you find the philosophers contradicting one another in their statements, with each of them claiming to possess the perfect intellect. This is where Prophets and their followers stand distinct from the philosophers. Hence, save yourself from ignorance in these matters and save yourself from becoming estranged from the Omnipotent God. You are aware of the fact that this is the age of heresies, innovations, trials and tribulations. The world is brimming over with tyranny and oppression, while the number of righteous men and women has dwindled. The greatest calamity to befall Islam is that the new generation, who are the heirs of their Muslim ancestors,

consider all Muslims to be ignorant and hold the philosophers to be true. They have become completely consumed with the elixir of these philosophers and state that they are at a high rank in research, whilst Prophets, on the other hand, may have made some true statements, but have erred in others; and that their word is a hodgepodge of truth and fiction; and that they were thick-skulled and obtuse in matters of wisdom. Therefore, reflect how far Islam is being undermined. Undoubtedly this is a clear trial and one of the great calamities. This situation requires that light descend from heaven, just as this hellish darkness has arisen from the hearts of the blind and ignorant. So that God gives this situation the attention it deserves and comes to the aid of those who are on the verge of destruction. This is the perpetual practice of God which is not hidden from the wise.

Undoubtedly these poisons have spread to such a degree that, let alone the intellect of the wise and

sagacious, they have even affected the hearts of women and children. The matter of these poisons is not trivial, for nothing like it can be found from the time of the first creation till the present day. These poisons have destroyed more than the poisons of the past ages. Not even in the deepest recesses of their heart does the fear of God remain. Their hearts have become smitten with the love of this world and its affairs, like the love of a beloved. Thus, whatever was created in the hearts of mankind, its remedy was created in the heavens, so that it may become manifest that all authority belongs to the One God, the Subduer, and so that He may tear to shreds all that which the hands of Satan have woven, for the Jealousy of the Almighty God does not allow error to survive for long. The weapon of truth descends from His Presence and it kills with arguments and evidence all those who have subdued the truth. Never entertain any doubt that perhaps God does not keep the promises that He made with His

Prophets, or that He forgets His perpetual practice and His way, for He is Gracious and Beneficent, and He has mercy on His people in times of tribulations. He sends down His mercy when calamity after calamity overtakes them. This has been His perpetual practice since the dawn of creation and He has warned those who deny this practice. Therefore, seek the Reformer and find out where he is in this time of tribulations. Many years have now passed since the start of this century, and Islam has been riddled with the spears of its enemies. The Almighty God does not let the city of His faith remain like ruins with crumbling walls; rather He repairs its fortifications and aids those who seek refuge therein. He turns away the onslaught of enemies, and whosoever lights the fire of disruption, He extinguishes it, until not even a single Muslim is afraid of the opponents, and the disbelievers despair of bringing down the house of faith. This has been the decree of the Almighty God, in place since the

beginning of time. The appearance of these tribulations was a prerequisite to the advent of this light. If you are not aware of this perpetual Divine practice, then read in the Holy Quran what was said to Moses:

إِذْ هَبُّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ¹

Consider how the transgression of the Pharaoh demanded the appearance of a *Kalīm*², and how God sent His Prophet when that accursed one transgressed. And then, when disorder reared its head during the time of Ḥadrat *Khātam-un-Nabiyyīn*, and groups of mischief mongers grew in numbers; and people began to worship idols; and the All-Knowing and All-Powerful God was forsaken; and when all nations engaged themselves in wars and battles; and when the wretched ones deemed debauchery and sin as lawful;

1 Go thou to Pharaoh, for indeed he has transgressed all bounds. (Sūrah Ṭā Hā, 20:25) [Publisher]

2 *Kalīm* refers to Prophet Moses^{as} who was favoured with special and frequent converse with God. [Publisher]

and when no occupation remained for them except eating and drinking, and it was as if they had become mere animals, at that time the Almighty God raised His Holy Prophet among the unlettered people and sent him towards the whole of mankind. He said:

قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ¹

In a nutshell, our Holy Prophet^{sas} was sent from the Lord of Mankind for this very purpose. Every Prophet is raised at the appearance of a specific form of mischief, and every form of mischief had come together at the time of our Holy Prophet^{sas}, who was the foremost in praising the Almighty God and worshipping Him.

Then our age has dawned, Oh do not ask what we have witnessed in this age! By the Almighty God! Debauchery, fornication, idolatry and injustice have

1 Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun! (Sūrah Al-Muddaththir, 74:3-6) [Publisher]

reached their zenith in this age and people have exceeded all limits in committing lesser and greater sins. How great is their endurance of the Fire! They consider sins to be righteous deeds, the bitter to be sweet, and consume the poison of disobedience. Only a few believing and righteous gentlemen remain, whereas the wretched ones have grown in number. Sprouting like a wretched weed which has been nurtured in gatherings of heresy, apostasy and ingratitude. Transferring what was considered the prerogative of Almighty God to others, following the path of transgression. Not a single attribute or power remains which is not attributed to beings other than the Master of the Day of Judgement. For example, love is a high moral and great quality in man and the Almighty God has blessed man with the feeling of love so that he may immerse himself in contemplating the Divine beauty of his Beloved God; consigning himself to God with all his heart and soul; ascending the path of His love so much so that no

sign of his separate self remains, rather his being melts in the fire of the Love of God. However, the blind have wasted this great and praiseworthy attribute of love in useless places and wasted the essence of faith. The faculty of love that was due for God, is instead focussed on sensual desires, which have sprouted and proliferated. They have forsaken Allah and His Love, becoming infatuated instead with women and young boys. They have disappeared from the presence of God and forgotten His Divine beauty. Woe to such blind ones who possess eyes but do not see, and who have hearts but do not understand! These hearts have fallen in love with beings other than the Gracious God, and so, unclean thoughts have taken a complete hold of them, not leaving them even for a second, committing sins freely and blatantly. So much so, that one cannot discern whether they even believe in Allah or the Day of Judgement! Observing their actions, one cannot imagine that they have the slightest fear of the

Almighty God. These state of affairs demand that a Reformer should come down to them from heaven. This perpetual practice of God has been the same even for transgressors and rebellious people of the past. Undoubtedly this is the reason that the Almighty God has recorded the narratives of the people of Noah, Abraham, Lot and Saleh in the Quran, explaining that they were all sent at times of rampant disorder, debauchery, and all kinds of disobedience. This perpetual practice has never ceased nor changed; and Allah is not forgetful like mortal men. If you require any proof, this statement should suffice for you to understand the perpetual practice of Allah:

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا¹

Know, and may God have mercy on you, that I am a person to whom my Lord has granted all the attributes of a Reformer. He has shown me His signs and made

1 And thou wilt never find a change in the way of Allah. (Sūrah Al-Aḥzāb, 33:63) [Publisher]

me one of His men who have firm faith. He has showered me with blessings, and illuminated my abode, and there remains no wish of mine which He has not fulfilled. A man desires to be born to an affluent and landed family and to have a great ancestry; hence God has granted me this honour in all its perfection. Similarly, man wishes to be honoured in the physical and spiritual realms and to be revered among the dwellers of the heaven and earth; hence my Lord has bestowed upon me the respect of both realms and granted me reverence in both worlds. Sometimes people do not leave behind heirs and they do not have any children who may be their heirs after their death, and having no sons, they are beset by sadness, restlessness and anxiety. They spend their days in sorrow, weeping day and night. By the Grace of God, this kind of sorrow has not touched me in the slightest, for God has bestowed upon me sons who serve His faith. Often people wish that they be bestowed with

pearls of wisdom and knowledge of special subjects, and that they may have money, gold, property, land and wealth. Hence, my Lord, with His perfect favour and kindness, has bestowed upon me all of these and given me a great share of the good things in this world and the Hereafter. He has showered me with blessings in all their perfection and granted me the best of both worlds without me even asking for it. Sometimes people wish that they may love God like an ardent lover loves his beloved; that he may be granted a drink from the goblet of the ones lost in divine love. And sometimes a person wishes that the doors of visions, revelations, knowledge of the unseen and miracles are opened unto him, and that his prayers are heard at once, and extraordinary signs and miracles occur at his hand, and that his God should converse with him and grant him the station of Divine Conversation and Divine Communion. All praise belongs to the Almighty God, for He has granted me all of this and bestowed

upon me all the favours that I have ever read in books or heard of. He has made me among those that are granted closeness to the Almighty, and bestowed upon me the knowledge of the ones who came before and the ones who came after. He has granted me fluency and imbued my speech with the nectar of eloquence. He has adorned my speech with the mantle of articulation and strengthened my arguments. By God! My words have more effect on the hearts of men than a hundred-thousand swords. And these are the words by which I have ended the war and captured the castles, without any tyranny or oppression. Not a single enemy has been bold enough to challenge me in this field, apart from those who came forward and instantly perished from my rebuttal. In a nutshell, God has honoured me with all kinds of favours and has granted me both worldly and religious excellences. He has, through His Perfect Grace, overlooked my shortcomings in all matters, and through His Kindness

and Grace has perfected my abode. He has given me the glad tidings that He will watch over me in all circumstances, whether I am alone or in the open, and that He will shower me with His Mercy in times of fear, granting me hope and conviction. I firmly believe that whatever is His is, as it were, mine; and that He is my Refuge, my Sanctuary, my Shield, and my Helper. He has permeated my heart, my veins, and my blood. To Him, I have such status that no one, Arab or non-Arab, can fathom. He created me and created all of my faculties, and with this convoy I travelled towards Him, and I moved towards Him just as water gushes forth from the peaks of mountains towards the valleys. He took me into His protection, and I took refuge under His cloak. He allowed me to glimpse the brilliance of His Beauty. Hence I turned away from my enemies and His enemies. He removed all my dirty clothes and dressed me in the mantle of Light. He chose me for Himself in this age, and I have no one except Him.

This was indeed His greatest favour. One of His blessings is that He opened my heart and transformed me into the full moon, therefore I was not afflicted by any of the worldly anxieties, grief or problems, and no one ever saw my forehead furrowed with worldly anxiety and sorrow. He made me the Promised Messiah and the Mahdi whose advent had been promised, upon which the religious scholars attacked me, assaulting me from every angle and claiming that I was a liar and deceiver. They refuted me, branded me as ignorant and misguided, and demonstrated no fear for the Day of Judgement. They inclined towards one extreme and reflected neither on the Hadith nor on the Quran. People gravitated towards these men who had raised such a hue and cry and had not sought the straight path. They established for them a portion from their alms and their wealth so that they could persevere in refuting my books and write their counter arguments. However, their rebuttals contained nothing but vile

abuse and name calling of the worst kind. I challenged them to step into the field with their cavalry and counter me, and question me regarding whatever doubts they had in their hearts and whatever opinions they entertained about me. However, they did not step out of their doors and did not leave their home. It would have been better for them, that at the time this debate was announced, their faces lit up and their foreheads brightened hurrying towards me, so that they could render me speechless in the face of arguments from the Holy Quran and Sunnah. Without a doubt, truth can give courage even to an apprehensive heart and can open closed doors. Whereas, since their speech was based on falsehood, they ran away with their staves and their ropes.¹ I offered to debate them on the basis of the Quran and the Sunnah; or if this

1 The simile of “staves and ropes” presented here is in reference to the magicians of the Pharaoh who confronted Prophet Moses^{as} with what appeared to be snakes, but was nothing more than ropes. [Publisher]

was not acceptable, then on the basis of logical arguments; or if even that was not acceptable, then through heavenly signs. But not a single one of these three avenues was accepted. Some apologised to me like true sages and sought forgiveness and took the *Bai'at*. God saved them from the doubt-inducing Satan. But others were recalcitrant in their denial and sought to expose me. Stating that I was false in my claim, and that my lie had been grave, and asking that I bring a credible sign if I was indeed truthful in my claim. They persisted in their demands and pressured me, causing me grief and pain. God then demonstrated manifest signs from heaven, but, as is the habit of the wretched, they denied them and turned away. Stubbornly rejecting these signs even though their hearts found them to be true, choosing not to follow the path of guidance. It has to be said, however, that having witnessed the signs of God, the Creator, they desisted from hurting me and the ferocity of their attacks abated somewhat.

Indeed, some became polite in their speech and adopted the course of civility and humility. From the time I have been appointed by God, the Master of all miracles, I have aspired to treat people with patience and kindness and to be cordial with whoever comes to me abandoning his habit of attacking. I have made this my practice and hence expected the same from my enemies. However, their arrogance became manifest, just as mountains become visible after the snow has melted away. None of the established decorum was found in them. I marvel at my heart as to how I feel pity for these opponents despite the fact that I get nothing from them except torment. They sought to humiliate and kill me, and wound me with words that were like spears. They took up the mantle of shamelessness and discarded the robe of truth and attacked me like wild animals, apart from those who repented, made amends, gave up abuse, and made a firm pact to eschew sins and never leave righteousness.

I do not seek any recompense from them lest some may think I am indebted to them, nor do I stand before them so that they should give me something. This is because my Gracious Lord looks after me in every single moment, and I hope that I move on from this world before I ever have to depend on anyone else. By God Almighty! I have come to the people so that I may guide them away from drought towards rain-bearing clouds; away from ignorance towards higher forms of knowledge; away from indolence towards diligence; away from humiliating defeat towards victory and bliss; away from Satan towards the God of Miracles. I wanted to apply the *Marham-e-ʿĪsā*¹ on their itching wounds, but they did not choose reconciliation

1 The *Marham-e-ʿĪsā* [The Ointment of Jesus] is, without a doubt, effective for all kinds of itching, pruritus, plague, wounds, scratches and many other diseases which are the result of disorders of the blood. The disciples had prepared it for those wounds that ʿĪsā had received while on the cross. In this context the itching is the itching of doubts and suspicions, as is not hidden from men of understanding. (Author)

and instead chose to quarrel, dispute and target me with arrows of reproach. Except for a few revered personages among them, they turned into beasts from the cattle they were before. I brought to them miracles and took the lectern of missionaries among them and gave them as much advice as I could. Before this, they would pray for the arrival of these days and would seek the heavenly kingdom so as to come under its shade. But when the truth arrived in their land and heavenly blessings descended upon their homes, due to the long period of waiting, their chests had grown constrained and their light had faded. Indeed, I found most of them to be interned in the dungeon of ignorance, away from the path of justice. They do not desire to be free from this dungeon and to adopt the straight path; rather, the door of this dungeon is crafted from the iron of prejudice, animosity and rejection. This is the very reason that they increasingly abuse me and cause me grief through their rage. Their

example is like that of a person who spent his entire life grieving because he had no son. He visited fakirs and fortune tellers seeking a solution through both medicine and prayer to have a son. But when, through the Grace of Allah, his wife became pregnant and that which he had sought was about to come to fruition, he sought to abort the foetus before it could be delivered. Wanting to abort the baby because of some desires that he had, and then destroying the baby like the shattering of glass into pieces. The truth is—and the truth I speak—that this is the example of those who seek to hurt me with their animosity. They tread difficult paths and refuse to tread the easiest and well-established path of cognition, even though they had previously been in search of it and used to pray to God like one thirsting for water. Then, upon my advent in keeping with God's destiny, their faces grew dark. There were many who used to cry in their prayers like a woman in labour, such that their cries reached the

heavens. Due to these prayers, my advent was hastened, and due to these emotions, I was brought into existence.

I was invisible and unknown, not even capable of laying claim to the word *I*. It was their own prayers that made me come to light and beckoned me. And when I did come, it behoved that they should have been jubilant and should have glorified God at my advent and should have congratulated one another. On the contrary, however, they rejected me, abused me, hurtled down the paths of trying to excommunicate me, showed such infidelity that it became apparent that they were among the enemies and not among the seekers of truth. When I observed their dishonesty, much like that of people who adulterate food, I gave up hope and turned away. A time shall soon come when an entire world shall become attached to me, and kings shall receive blessings by touching my clothes. This has been destined by God and there is no one who can overturn His destiny. I do not say this from

my own self; rather this is a revelation from the Lord of the High Heavens. My Lord has revealed to me and has promised me that He shall certainly help me until my mission has spread throughout the east and west. The oceans of truth shall surge forth and onlookers will be astounded by the ferociousness of the foaming waves.

It was my intention to write about some of the evils of this age; and I have kept this book free of any disrespect for righteous people following any other religion. I seek refuge with God from debasing pious scholars and vilification of courteous, honourable people, be they from the Muslims, Christians or the Aryas. Indeed, I do not even mention the foolish among these people, with the exception of those among them who are notorious for balderdash and spreading evil. Any person who is impeccable and has a pure tongue, I speak of him with due praise and respect and honour him and love him like a brother. In this regard

I consider the rights of the three peoples [Muslims, Christians and Aryas] to be equal, and I lower the wing of kindness and tenderness. I, out of courtesy, will not criticise these noble people, implicitly or explicitly, for indirect speech accords ample scope to avoid lying. I will not backbite against those people who are outwardly pious. We do not speak ill of the foolish, but of those sick ones who have given themselves to every kind of evil and announce it openly before men and women. They are always out to dishonour people and use their faith as a shield when expressing such evil. You will find no shortage of such people from among every group. If you are not aware of this, then ask different people and enquire about its veracity from anyone. Such people are from among the masses and have no value in the eyes of decent people. They hurl abuse at their superiors and raise a hue and cry at the slightest suspicion. You will find them bawling on account of their wretchedness and poverty, for

their religion revolves around money, and even for a little money they might change their religion. In a nutshell, in this book I have only condemned those who openly commit sin, and, like prostitutes, boldly indulge in all kinds of debauchery, and openly reveal their sinful and evil habits. They uncover what God has covered for them, and propagate their sins to the ends of the earth. To condemn a debauchee who himself showcases his sins cannot be considered by the wise as back-biting. Such people have destroyed their own homes with their own hands like a mad man. Hence, all that I have related in this book with regard to such mischievous people, refers only to them; I am completely absolved of reviling any of those people whose inner condition is veiled, for I leave their fate to God who has knowledge of all the worlds. I only condemn those who openly commit sin. Who can doubt that sin, along with corrupted beliefs, has become common in this age of ours; and there is none

among us who will not attest to this. Ask anyone, high or low!

Misguided sects have mushroomed, depravity is rampant, the bigoted consume filth like animals feeding on dung. This reality of the latter days was foretold by our Lord and Master, the Best of Mankind, the Best of Prophets [Ḥadrāt Muhammad^{as}]. He said that surely, you will follow the ways of those who were before you just like one footstep follows another. Here the Holy Prophet was explaining that the extent of falsehood and deception amongst the Muslims would become similar to the previous peoples. Explaining that inch by inch, centimetre by centimetre every habit would be adopted, so much so that if they were to enter the burrow of a lizard, you would enter after them. The scholars of Islam are aware that the Israelites splintered into seventy-one sects; therefore, based on these Hadith we can conclude that the sects of the Ummah of our Lord and Master, the Seal of the Prophets will

also be similar to them in number. This dissension was absent during the first three centuries, from the first century of Prophethood till the century of the *Taba' at-Tābi'ūn*¹; rather it raised its head after many years and then grew day by day until it reached its zenith in this age. Prejudice has grown, knowledge has left the hearts of men and women, and people have chosen ignorant ones as their leaders, who have neither been given knowledge, nor granted any special spiritual status like the men of God. As such, they have gone astray, and advocate depravity. We see that the glory of faith and the honour of the Magnificence of our Lord God, is withdrawing back towards the Ḥijāz², just as a serpent shrinks back to its burrow at the time of danger. The glory of faith and the respect for the boundaries it

1 *Tābi'ūn* refers to those who saw and met the Companions of the Holy Prophet^{sas}, while *Taba' at-Tābi'ūn* refers to those who saw and met the *Tābi'ūn*. [Publisher]

2 Ḥijāz refers to the Holy lands of Mecca and Medina and their environs. [Publisher]

specifics have vanished everywhere, except in Mecca and Medina; and even in these two cities you can only observe the ruins of faith like a leftover nugget of gold from a once vast treasure. Even in these cities we are beginning to find innovations among some of the people and in other nations they are spreading like wildfire. Nonetheless, nowhere except in the Holy Land do we still smell the aroma of faith and feel its strength. As far as other countries are concerned, we see them filled with depravity.

In summary, sin and shamelessness have become common in this age, so much so that they have infiltrated into beliefs and doctrines and people commit them openly. This age now resembles a dark night, and on top of this you can observe the Christian clergymen leading people astray by distorting the truth through their writings and speeches. They attract people through their wealth and women and try to draw them into their faith by enticing them with

property and wealth. They portray their freedom and licentiousness in a beautiful light and offer the best intoxicants. Thus, the apostates think that fasting, prayer and righteousness are a burden upon them. In short, this is the type of war that faithlessness is waging. However in a war, victory and defeat alternates between the warring parties. Now God's anger has been provoked to come to the aid of His religion, how can He overlook all this. Not a day passes without a new innovation being made. The enemy sometimes interpolates the words [of God] or redacts them. The Ummah of Islam has splintered into sects and each of them has taken a different path [in the matters of faith]. Some of them have blindly followed the laws of nature and became Naturists, saying that they do not recognise the miracles and supernatural acts of the Prophets, for they are mere tales that are not validated by the laws of nature, nor do they find anything like it in the observable realm. Others have followed the

majority opinion of the Muslim Ummah, even if that opinion was formed by a group of wicked people; and they say that whoever follows the path of *Ijmā'* [consensus] is saved from stumbling.¹ They do not realise that the concept of *Ijmā'* was applicable to the time of the Companions [of the Holy Prophet]; then the great period of darkness came and many turned away from the straight path. This is why the need for an arbiter from God became so urgent, and this was also promised by the Bountiful God. People have split the Holy Quran into parts, some claiming that they are

1 There is an anecdote from the Time of Ignorance which is used to inspire obedience and its aim is to praise unity. It is said that the person who adopts an individual path and cuts himself off from the majority is like a person who sits in a deep valley and is unable to climb upwards due to fatigue. A flood then comes and sweeps him away with all his possessions. This denotes that man is always in danger in solitude and in low-lying places. This is an anecdote, but I say that it is not applicable in every situation. They did not understand the proper place for this and spoke like the ignorant. They did not believe in the true Prophets who, in the beginning, were solitary and attacked them like predators. (Author)

of the Ahlul-Hadīth, rolling up their sleeves to vilify the followers of the four Imams. The other group of people [i.e. Naturists] claim that the Shariah of Islam has been rendered impractical in this age and that her breasts have dried up. They claim that these are all tall tales of the bygone ages, which are not balms but themselves cause wounds. They propagate this opinion extensively and promote these ideas. Observe how the hardships of this serpentine path have grown exponentially, and this belief has infiltrated most people, from prince to pauper.

The Shariah, in the eyes of the rulers, has become like an abandoned well or a ruined city. Islamic governments have been unable to garner fruit from the branch of the Shariah. When punishing crimes, there is not a single ruler from the Islamic realm who, in enforcing the law, keeps in mind the edicts of the Shariah. Rather, when they are exhorted to follow this path, they become angry and do not fear the wrath of

the Majestic God. They cut off the noses and gouge out the eyes; burn and drown at even the smallest of the crimes. And still they do not seek the truth and follow mere suspicions. They slaughter many out of fury, but in comparison reward few. They put people to death at the merest slight, even the poorest of people. When they suspect someone of dishonesty, there is no other punishment for him except bloodshed and death. They cause grief to innocent people and do not fear God and the day when calamity shall descend. They do not consider justice when meting out punishment; and do not incline towards love and kindness when they are waging war. They are not even aware of the prerequisites of being rulers and politicians, nor have they been granted any share of wisdom. They claim to be Muslims, but their actions are contrary to the commandments of Islam, and they fear not. They continue to follow habits that are contrary to righteousness and piety. They do not care

about fasting nor come near the Salat. They do not tread the path of justice when witnessing people's weaknesses. They do not take necessary measures when vices are widespread, and they put their trust in diabolical courtiers. Most of them waste the money of their subjects on their own pleasures. They acquire this wealth unjustly and then spend it on sinful endeavours. They do not care about righteous endeavours and lean towards extravagance. You will find them frequenting places of useless entertainment, rather than sitting on the throne of justice. Undoubtedly, the sins of kings are the kings of evil, for their effect reaches the weak, the orphans, and righteous men and women. Many noble people who rejected these kings, were consigned to obscurity due to injustice and were humiliated after having been honoured. You will see that such kings make it hard for the subjects to meet them, keeping them away by employing guards. Many fawners try to find a way to become the courtiers of these rulers, and

present themselves for service claiming that they have full evidence and have fully investigated matters. Whereas, all the while their intention is to usurp the rights of the poor among the subjects. They concoct deceit and stitch together a pack of lies. Then they annihilate the poor and weak people and cause pain to those who are already in anguish. The kings take wives upon wives, but do not give them their due rights, and slaughter them like sheep. They do not even look at their kingdom, as to how it has fallen into ruin and chaos, nor on the abject condition of their subjects, and how their affairs have fallen into disarray. Nor do they look at their military as to how pitiful a condition it is in, nor even at their horses as to how they are ignored and put down. They do not forego even a penny from the tax levied on their subjects, even if their subjects have suffered from the loss of livestock through heavenly or earthly calamities and their farms have been ruined. Even if due to drought a famine

rages through the country, causing the people to grow thin from hunger, the fodder to all but disappear and the food to grow scarce, they will continue to demand tribute from their subjects on pain of punishment. They do not care in the least as to whether their subjects live or die, or are even forced to migrate from one country to another due to the harsh conditions or whether, despite their debilitation, they wander about with their children asking for alms and do not even own a speck and have no means to acquire anything, not even having such provisions as to last them through harsh times. Famine, hunger that assails them like a ferocious tiger, lack of arable land, and the total ban on the purchase of property by the authorities has annihilated them. The calamity has become so severe that women suffer miscarriages, children cry and bawl but get no food. But, despite all this, the king's soldiers are always on the lookout to collect tribute from them, and treat them severely. They shackle them and ask:

“Where are you running to while you still owe this much in tribute?” They cry and wish that death could bring an end to their life. But the rulers do not give ear to any of their supplications, no matter how much they grovel. This is the life of their subjects, while they themselves sit happily on thrones. They drink and dance and frolic with young wenches. They commit adultery at night and perpetrate injustice during the day. And if anyone from the calamity stricken people comes to them, they abuse him and shove him away. And when the stories of these tribulations are related before them with due respect, they turn away mutely and do not even answer. They do not give heed to any of their statements, nor care for their beseeching and the calamities that have befallen them. Thus, injustice is continuing to grow, and people are being hunted down. So much so that the populace is being wiped out and cities lie in ruins. And these are the people who claim that they are the monarchs of the Muslims;

and I do not speak to you about other peoples. O Divine Decree! We call upon Thee, how far are Ye from these affluent men! The common populace takes great pains in tilling the earth and making it fit for cultivation, and when it has been prepared for cultivation, their rulers levy taxes upon them, even though they themselves are not adequately discharging the duties of government. We know that subjects pay tribute to their rulers so that they can provide them protection and succour. But when the condition of guardianship, succour and support are not being met, then they lose this right. In other words, the subjects are no longer true subjects of that government. The tax that is levied on farmers, in that case, is no longer a tax, but a tribute that is enforced upon the conquered. In short, they take their tribute whether or not it rains on the farmers' fields, and this is their 'justice'. Therefore, observe and wonder! Similarly, they have other traits that cannot be detailed here, nor are their

wounds such as can be cured. Their nights are filled with wine and music, and their days are spent playing backgammon games and gambling. On top of this, every one of them desires that people should be overawed by him and that he should be seen to be victorious in the field of battle. You will find them lusting after the sensual objects of this world and its pleasures, and engrossed in its vain pursuits and ignorance. They do not give up their goblets of wine, nor the filth of their cronies. They cannot bear to hear even a single word of advice or exhortation; they are hindered by their honour and flare up with anger and indignation. The most honourable to them is the one who portrays them and their condition in the most beguiling terms and praises their actions. They ascend the throne at a young age, when they have just passed adolescence, so their sensual desires and their cronies pull them towards the paths of destruction. They do not know how to solve people's problems and manage

their affairs; nor are they aware of the thoughts and hidden condition of their people; nor are they granted the wisdom through which they could act with balance, justice and moderation—hence, they indulge in excess and their worldly treasures and reserves of wealth become a trial for them. And if they are afflicted by sorrow, they are unable to act with patience and perseverance. Often they are propelled towards death and destruction with their own two feet, such that God's wrath befalls them and they meet their own downfall. They are never satisfied with the wise who strengthen the affairs of their government; rather, they keep mean people as secret friends like a man who takes secret mistresses. Hence, their end is suicide, insanity or humiliation and death. They have not been granted true wisdom or a nature like those of sages.

You are aware that for one to be a great leader it is necessary that he be granted deep wisdom and such intellect that he is able to reach the root of the most

intricate matters; and that he should possess many talents; and that he should be granted such insight as encompasses every high and low matter. It is also necessary that he should be able to discern the intent of the speaker and have the capacity to distinguish between the true and false petitioners; and that he should have such deep insight as to be virtually aware of the secrets of the hearts, or that he should be skilled at figuring out these hidden secrets. It is also essential for a leader to be able to tell the difference between swelling and corpulence; and that he should be able to fathom the intricacies of political affairs; and that his opinion should have greater weight than the opinions of all the members of his cabinet. He should have an awe-inspiring and commanding presence, and he should be able to enforce his commands by a mere flick of a finger. Furthermore, he should have the ability to fulfil his responsibilities in a disciplined and confident manner; and he should discharge his duties

with thought and consideration and have the firm resolve to do this with true insight; and in traversing serpentine paths he should have the light of ingrained wisdom; and when treading dangerous paths he should have his plans set out to the last detail. But how can they attain such a status when they do not fear God, the Knower of the Unseen, nor do they speak with a smiling face, rather their brows are ever furrowed and their tongues sharp. This is why they remain oblivious to the hidden conditions of common people. They do not have the ability to judge the character of people, like one measures weights on a scale. Hence, they show wrath towards one who deserves mercy, and show mercy to the satanic. They breathe fire on those who deserve compassion and bestow gold upon the unworthy. Their hearts battle against God and their sins please the devils. Those who are employed to teach them manners and etiquette in childhood exhort them to drink and listen to music and to hold drinking

parties on mountain tops. They find excuses to engage in such frivolities, such as when the morning breeze is blowing or when rain is falling. They begin by drinking a little but then increase it and make it a habit; such are the practices in which they are brought up. In drinking parties, they ask for more, and run about to satisfy their sensual desires. Thus, they blacken the record of their deeds even before attaining puberty or acquiring facial hair. Day by day they grow more set in these habits. They pay no heed to reproach or damnation, and think that wine will strengthen their bodies and awaken their carnal desires. Their inner Satan makes them lust after sinful women, and they imagine that wine will alleviate the burden of their grief and cast away the mantle of their pains. They say that wine refreshes the heart and dispels weakness and exhaustion. And after they have drunk, they spend the day blabbering senselessly. If any of their companions or helpers do not drink, they present to him the goblet with their

own hands and insist that he drink; so, out of necessity, he drinks whatever is presented to him. But he then gets addicted and drinks wine every night until he falls down like a locust. They dedicate their days to dressing and beautification, and their nights are for drinking. On some nights prostitutes also visit them. These women are then honoured and presented with goblets of night wine. They consume goblet upon goblet and are never away from wine. They laugh and celebrate, and their talk revolves around praising their means of entertainment and all kinds of pleasure. Often, they start discussing which is the finest of wines and every so often speak in praise of singing girls. While one says that he has sworn to marry a certain woman of ill repute, another says that if he were to succeed in this it would be like capturing a bright star.

They marry prostitutes whose character then permeates into their progeny, so they commit immoral actions by reflex rather than by intention. Like their

mothers, even the scent of morality, righteousness and piety does not reach them. But, like prostitutes, they are quick of temper and have a kind of cunning and love for luxurious life as well as lust for authority and power; therefore, they become arrogant and are destroyed. Rare it is for any one of them to die honourably. Most of them are fault-finders and backbiters. Like the young prostitutes, they are, haughty, quick to anger and inclined to indulge in the dance of arrogance. Their bellies contain nothing but the putrefaction of meanness, jealousy and prejudice. They are satiated only by causing division and mischief. They mistreat God's creatures and hide evil in their hearts. Despite their claims to monasticism, they take pride on the successes of this wretched world. They are against truth and the truthful, and are close to those who oppose the truth. Even if they are admonished about their shortcomings, they show no remorse in their habit of finding faults in others. And whosoever tries

to tame their fiery nature and to sharpen their sword-like ability finds them devoid of any good of this world and the hereafter, the most niggardly of men, and among the slaves of Satan and one of the mischief mongers. How can one who comes from a prostitute's womb attain true guidance? There is no doubt that prostitutes have destroyed our nation and misguided our youth. Due to these women and their progeny, the words of our Holy Prophet^{sas} came true. As you know and witness, the signs of the last age which our Holy Prophet had foretold have come true, and the essence of these prostitutes has entered many a child and many parts of the country are now full of them. Nor are such women decreasing, rather they are growing in numbers, in wretchedness, and in their evil—this situation is continuing and increasing day by day. This is something that was decreed for us in this age. Fortunate is the one who turned away from them, and unfortunate is the lot of those who, with no thought

for the Hereafter, incline towards these sensual desires and became inclined towards this debauched group. They lust after sensual pleasure to the point that they are ready to die for it. They pursue prostitutes like drunkards in a pub and hanker after them like fawns and puppies. They dance around them in circles, just as these women revolve around the desires of the self that incites to evil. The Holy Prophet has named these women ظبيّة الدجال [doe of the Antichrist]. He said that the appearance of these women was destined before the arrival of the deceiving Antichrist so that they act as harbinger for the Antichrist, just as an increase in rodents signifies the arrival of plague. The subtle point in all this is that, in reality, these prostitutes are unclean people, while they try to present themselves as clean and pure through a variety of adornments, dresses, rouges and endearing ways. This deception on their part is akin to the deception of the Antichrist; hence, they hold perfect similarity to each other and,

on account of this similarity, they have been deemed as the harbingers of the Antichrist. Furthermore, the acts of the Antichrist are not manly, rather he hides his false facade like women; and, in order to prey upon the ignorant, takes on the appearance of a truthful person. He veils his deceits like the prostitute who tries to hide her years with massages of oil, hair colour, and other such machinations. Herein is a suggestion that, in essence, the habits of the Antichrist and the prostitutes are the same, and that they are similar in their tactics and deceits, as well as in their ability to draw people towards themselves with lies and soft talk. You will observe that some old prostitutes apply various creams to their faces and wear adornments to beautify themselves to look younger, and so the ignorant thinks he sees the full moon in her ugly face. Therefore, whatever the prostitute accomplishes through deceit, with her cunningness like that of a doe, the same is the tactic of the Antichrist; he puts on a facade of

righteousness and piety even when wine froths in his belly. His outward appearance is that of a truthful person and he hides his true self from the people with the adornment of polished conversation and deceitful words. Hence both [the prostitute and the Antichrist] are like mirror images of each other. Another sign given in this matter by the Holy Prophet is that when sin abounds and reaches its zenith and gushes forth in torrents, it then gives birth to a different kind of evil, one which is similar in characteristics to the first. I have often observed that if the women of a household are promiscuous, then the men of that household will also become cuckolds and deceivers. Thus, from the first to the last, both go hand in hand together. Ponder over this if you are among the wise and knowledgeable.

Let us return to sovereigns and monarchs¹. I would

1 This is what I have seen in some of the Muslim kings, and princes who have become like cattle. They restrict their diligence to the worldly pleasures and forsake protecting the Caliphate as if it were wasteland. All they are concerned with is drinking alcohol

like to say that the state of the rulers of this age is

in the morning. They only find comfort in drinking wine. They drink headstrong ruddy wine when the Sun is concealed by the rain clouds—a sight so pleasant to their hearts. Their countries are corrupted with all kinds of disorders, and their people are exposed to all kinds of calamities and tribulations. Their roads are deserted, and their tribes in mutual dispute. No one can travel across their country alone, in case he will be looted or killed, and no one will come forward for his aid. These monarchs do not see the system of the British rulers, their good qualities, the clear-thinking of their minds, the methods of their policy and the marvels of their insight. They treat all the ailments leaving no disease behind. They help everyone who is in a desperate state and every lamented person. They try to reach all those who have difficulty. They solve all matters themselves and have mercy on all the oppressed. They begin with an act of kindness, in the knowledge that they will reap the reward. They spend a lot of money on political affairs. Then this money ultimately returns back to them. By planting one stalk, they will get an orchard, and by alluring hearts, they will get gardens. Look at how they spent a lot of money when the plague broke out, despite the fact that the ignorant doubted their intention, they continued without any self-pride until they had completed all necessary measures and fulfilled what was required. I see the Ottoman Sultan also behave in a similar manner, and I hope that my opinion about him is true. There is no doubt that mentioning his merits is common among the Arabs and his praise is on every tongue. That is why I pray for him and I think good of him. His country is protected from harm, and he is doing well from what we hear of people's narrations. As for what we do

no longer hidden; hence there is no need to recount their sins. They have divided themselves into various factions in our age, with each of them trying to outdo the other in debauchery and crime. You will find some to be infatuated with women and wine, others with

not understand regarding his affairs, we interpret them positively — acts are but by intentions, and the rewards of deeds depend on intentions. We see that he had performed many good deeds, and he is the Custodian of the Two Holy Mosques, and God enlightened his eyes with the blessing of these two places. The protectors of religion have many functions in the departments of his state, this is the reason for his greatness and honour. However, we have seen and witnessed that some staff of his state are traitors of which there is no doubt, and all the calamities which afflicted him, were caused mainly by these parties. Thus, I do not cast any blame at the Sultan, and I do not mention him except with praise and commendation, I pray that Allah gives him more knowledge of the Sultanate's minutes, removes the negligence of his staff and infuses them with the spirit of vigilance and sturdiness, and gives him determination and zeal that befits this position which is the shadow of God. It was the practice of Allah that His wrath is brought down on the heedless as well as the criminals, and they will be made to drink from one cup by the Lord of the worlds. I do not want to talk more than this about this Sultan, I have heard news about some of the staff of his country, but I hide them under the seal of secrecy. (Author)

fine food, and still others you will find under the spell of the notes of a violin and songs sung by beautiful women. They are completely smitten by the voices of these glamorous women. There are some among them who enjoy travelling, even though it is akin to hell, only to drink with European women, and to refresh their eyes at their sight, and to enjoy their youth to its fullest. Thus, like the raven, they sometimes head to the west and sometimes to the east. Due to their intense desire for these sensual pleasures, they forsake their own domains. When their ministers require them to give a decision about certain important ventures, they make all sorts of excuses due to their heedlessness. They spend their lives like drunkards, not caring about what is right or wrong. They do not pay any attention to matters that need to be resolved, nor do they leave the side of women for even an instant. They do not venture out of their dens, even if the enemy kills them finding them unaware. They will not

be destroyed but because of prostitutes, meat, mutton and drunkenness. They pay no attention to their subjects and in resolving their disputes. It is due to the wretchedness of people these days, that prostitutes have grown in number and the tradition of veiling has declined. Hence, these prostitutes have become the bane of youngsters' lives, for they have taken off the veil from their faces and removed all barriers from their speech. You will observe people drinking in their company openly, passing goblets around to each other like lovers. Sometimes these prostitutes, after having drunk too much, will pass out drunk in the middle of a bazaar and in thoroughfares, and then her lover will pick her up like a donkey and carry her across the market while bystanders laugh at him and reproach him. He, however, does not care about their reproaches, and passes through every alley with a strange and humiliated expression. He has drink in his gut and a young maiden on his back; he works like

a physician to alleviate her anguish. He is infatuated by her and becomes her slave as he is totally drawn towards her. Seeing the rosiness of her cheeks, he finds pleasure in every hardship he suffers for her. Fearing lest she might turn away from him, he testifies even to her lies. In her company he comes close to ruin and does not tread the paths of guidance. His health deteriorates and his personality is tarnished. He ignores his wife for the sake of the prostitute, even if her gut is burning with hunger. This increase in the number of prostitutes, the dearth of righteous women, openly committing sins and debauchery, then not caring at all, are among the signs of Doomsday. Undoubtedly, this is the age of these sins. People have not learnt any lesson from the plagues, famine and other calamities that have befallen them; nor do they remember the variety of trials and afflictions that have descended upon them. It is strange that they were visited with many signs of admonishment and yet they did not

learn any lessons from them. They fight against God and do not turn towards peace; they do not tread the paths of righteousness, perseverance and kindness. The reason that these sins and wrongs are committed is that people are ignorant of God, Who possesses all majestic attributes and they have forgotten about the Day of Judgement, and have denied the existence of the Lord of the Universe. Also, on account of the diversity of means and causes, sins have taken on different forms. Every sin is born in keeping with its cause and reason. Thus, whosoever is caught in the ordeal of hunger shall be forced to pick pockets or to steal; and the one whose back is almost broken by the burden of a large family and loans shall be forced to break promises, swear false oaths and lie; and the one whose heart is enticed by the beauty of some fair maiden shall be forced into the sin of ogling and leering and of breaking the oath of repentance and breaking promises. Similarly, due to any one of these

evil motivations, every sinful man and woman deviates from Divine commandments. Then there are also the effects of the company one keeps and one's social circle. Evil companionship is poisonous and deadly, and anyone who becomes deeply involved in such companionships can have no hope for his reformation until the time of his death. The person who grows weak and old in sin, his evil becomes entrenched, his old age is one of great disobedience, and his heart can never be cured by physician or philosopher. He dies in sin but does not give up sin. The scroll of his evil deeds is never folded, for the worst kind of old age has overtaken him and there is no one to warn him. Happy life has turned away from him, and what little of life is left for him, he does not care for it, rather he is ever more inclined towards the wealth of this mortal world, its property, its estates, its gold, its orchards, its fruits, homes, abodes, flowers, and beauty. Even though death is at his door and the time for his eternal sleep is nigh,

he seeks the knowledge of all the treasures buried in the earth, its sciences, arts, cities, castles, rivers, springs, thoroughbreds, cattle, titles, as well as all the hidden and obscure mysteries of the world. Furthermore, he wishes that the knowledge of all creations, all of their wisdom and their location and their hidden secrets are revealed to him, as well as the ability to know hidden facts, the cure for old age, alchemy, the ability to kill his enemies, medicines that prolong human life, love potions, and the ability to ensnare supernatural beings.

Then there are some beliefs that give rise to sinfulness and strengthen evil habits. For example, the idolaters of India took the unchaste route of making adultery legal in case one does not have any male issue. So they themselves ask their wives to have secret paramours so that they can get a child through them, even if this occurs after a long period of committing such adultery;

and they give this act the name of Niyoga.¹

However, it would have been better if they had named it *bog* [intercourse between donkeys]. In the present age this evil act is being emphasised and publicly advocated. As these evils have become included in their beliefs, they are now bound to make them common and to wait for these opportunities like the new moon of the Eid.

Similarly, some evil beliefs have seeped into some Muslims as well, and they have become common among them, such as striving madly after unwanted wealth. One of these is that the Mahdi will come out of a cave and suddenly appear before the people, catching the deniers unaware; and that the Messiah shall descend from the sky and the angels of the Almighty God shall accompany him. Then, the *Sheikhain* [i.e.

1 It should be clear that the word *neog* has been derived from the word *nā'ik* which points to excessive sexual intercourse, as *nego* is the plural of *nā'ik* and a plural always indicates excess. [Author]

Ḥaḍrat Abu Bakr Ṣiddīq and Ḥaḍrat Umar Fārūq] and others who were antagonists towards the Ahlul-Bai‘at will be resurrected. Then, the Messiah and the Mahdi shall inflict on them a painful death. And on that day, all who belong to the Imāmiyyah sect shall be granted two wings like those of the falcon, in reward for their consumption of the flesh of the Companions of the Holy Prophet by way of back biting. Then they shall take to the skies, like the angels, in order to welcome the Messiah, and then they shall behead all those who belong to the sect of Ahlus-Sunnah, for committing the ‘error’ of glorifying the Companions of the Best of Mankind, and being against the Shiites, and not joining that innocent and pious sect. That day no one shall be safe from their hands and none shall remain alive on the face of the earth except those who glorified Ali above all people, accepted him as the *Wasīyy* and the healer of people’s ailments; and believed in him as the true Khalifah directly after the Holy Prophet;

and cursed all the Companions of the Holy Prophet except five of them.

Similarly, the Ahlul-Ḥadīth have also started finding fault with the Hanafites, Shafītes, Malikites, and Hanbalites. They call each other ignorant and stood up to prove them to be wrongdoers. The Christians claim that they stand on manifest truth and that none shall be granted salvation except those who believe in the blood sacrifice of the Messiah, and that soon the Messiah shall descend in the company of elite angels. Then the Messiah will take hold of all those who denied his godhead and shall slaughter them like a butcher. That day none shall be given reprieve except those who have believed in the doctrine of Atonement. But whosoever believes in it shall be delivered even if he was a slave to his own evil self. And the idolatrous Hindus of this country claim that their faith is the true faith; and all others are fuel of the Fire. Therefore, to summarise, all of these people are experimenting with

their boughs to create bows, and are fighting against each other, killing each other on the heights and in the valleys, and are dragging and spearing one another. They have rolled up their sleeves ready to bring down and humiliate one another. A tempest is raging the like of which has never been seen from the time of Adam to the present age. Thus, will you find these people like wrestlers, wrestling one another in this field. They have penned so many magazines and books as are beyond counting and are as innumerable as the droplets in the rivers and pebbles and rocks on the land. They have united against Islam and have joined forces to destroy it. They have fired arrows from the same bow in order to wound the religion of the Best of Mankind, for it is only Islam that opposes their religious beliefs and commandments. There was no help left for our religion except for the help of the All-knowing and Beneficent God, and the earth became confined for us due to these tribulations. Hence the jealousy of God

demanded that He shall Himself decide the matter between us, and send down His verdict with the Truth, and show miracles to repair the torn crescent, put an end to war, and aid His religion with His light, and muster the legions of His signs at the border. Since all the nations have joined together to attack as a single unit, you will find them drunk and intoxicated with greed even though they are not drunk. Religion has become a prisoner in their hands. God saw that its enemies were formidable and strong, helped each other and were severe in their onslaughts, and that they were wealthy, cunning, scheming, capable of industrious inventions, battle hardened, experts in war, patient, persevering, far-sighted and agile in their thinking. And then He found the Muslims to be ignorant. He found within them laziness, lethargy, lack of knowledge, engrossment with the world, ignorance, lack of will, and led by ill intentions. He found the faith alone like a stranger in a foreign land. Hence, He prepared such

knowledge and miracles in the heavens as would aid the faith. Just as schemes and machinations had been hatched on the earth that were mixed with mortal greed, in the same way, having mercy on the weak, He sent down a man from Himself and glorified him from His Throne and breathed His spirit into him. Do you just look on in astonishment and are not grateful? Do you not see the situation of the world and do you not contemplate the statements of God and His Messenger? You mock, and you are not afraid, you see the miracles of the Almighty God but you pass by as if you are not even aware of them. Were the moon and the sun not eclipsed, and were these eclipses not gathered together in the month of Ramaḍān? Has not a fifth of the time passed from the start of the century? The Holy Prophet^{sas} spoke the truth and he did not lie. If there is any other Reformer except me then show him to me. Do you deny the words of God and His Holy Prophet instead of attesting to their truth? Do

you not fear the Almighty God Who has the power to reward or punish?

Dear people! This age has been corrupted in all forms and every possible manner, all kinds of sins and evil have surrounded people, evil innovations and wretched deeds have multiplied, high morals and excellences have decreased, truthfulness has become as rare as red Sulphur, and giving good and sincere advice is now the most difficult of the moral values. Trying to find faults with others, hiding their excellences and good qualities, being thankless for favours, breaking up friendships, and disobedience to parents have now become common habits of people. Their hearts are now inclined towards battle instead of sincere friendship, so they have broken the oath of love and brotherly conduct, taking in its stead the habit that is against the precepts of virtue and piety. They are ever inclined towards women with animalistic lust and they do not love God Who is the Best of all beloveds. They

love adulterous girls and are infatuated with song and singing girls. You can see that the Mosques are now empty of praying men and women. They seek delight and pleasure in the faces of young boys, and they have forsaken our Lord. They bear hardships for this wretched world and its pretentious affairs. It is easy for them to spend money in order to get their heart's desire. You will find that many among them have constrained chests. Their arrogance and haughtiness have grown to such an extent that they beat up their servants and wives for trivial things like extra salt in food or thinness of the flour. They come close to splitting open their heads just because they did not serve fresh and cool water with their food. Sometimes they will slap them just because they did not clean the house, or did not lay down the carpet, or did not place the cushions in neat rows. They constantly wear a frown. Their face is sullen, teeth are gnashed and they wail and scream as if they are about to die. They raise their

voices and they shake with anger. They shove aside the weak and drive them away. And if for some reason they need the favour of the weak, they act cunningly and without any sincerity. And if their servant is late, they beat him to within an inch of his life, questioning him as to where he had been. If their servants do not serve them food on time, they reproach them severely; they smell the meat that they are served and if it has any unwanted aroma they would break the ribs of the servant. If a servant is intelligent and not used to this kind of torturous reproach, they verbally abuse him. They side with the oppressor even if he is like a bull. They oppress the widows, even if they are their close relatives, neighbours, one of their close acquaintances, or even if they are their own nieces. If one or more of their brothers are hungry, they do not feed them even a morsel, even if they see that they are close to death and hunger has bitten them like a serpent. If an adulterous woman arrives, they rush to open the door, welcome

her with kind words, but his own neighbour cannot even dare to alight in his courtyard to be entertained by his hospitality even if hunger is cutting him up like knives. He goes to great lengths to prepare meals, when dining with the elite of society, making sure all types of food are available and he does not consider this any kind of burden. Rather he will prepare a wide variety of dishes for them, even if the person being served ends up having indigestion. He will bear pains while showing off but will not give away the food from the past night to any beggar, nor cast a hospitable glance towards the hungry. Rather, if the beggar stays even for a moment, he will beat him and verbally abuse him. He does not realise that the beggar has come to him in the dead of the night and has gone through considerable hardship just to get to him, as the beggar considers him to be a hospitable host who will offer him some food out of the fear of a Merciful God. He turns the beggar away from his home, and does not have mercy

on him even though he knows that the beggar has nowhere to go and may not have tasted food for more than two days. He does not even give a single thought to where the poor man will go in the dead of night and what he will do at such a torturous and painful time. In a nutshell, compassion has become scarce and the problems that face the weak have multiplied, because everyone whether they live in the east or west have forsaken compassion and friendship. Even near relatives have become like scorpions, so anyone who is driven by hunger ends up leaving his home and family and follows poverty wherever poverty may lead him. He follows poverty no matter how it turns him round and round. He leaves his loved ones with teary eyes and a broken heart, and it is not even known whether he is alive, so that they should wait for his return, or that he has been consigned to an empty grave. He may be screaming in a strange land, “O my Wife! O My Son! Where art Thou! Being away from you has killed me

but how can I return to you empty handed!” He says “O my grief for my country!” And his heart is broken. [Out of shame] he keeps silent. There is no one close to him who may write his story and then take his news to his country like a swift steed. No one asks about the hidden pain of his heart and no one makes any effort to reunite him with his family, and neither is he given any money to start looking after his family. Sometimes he has a daughter who has matured and has become like the spinster whose youth has been spent in the home of her parents and the time is close when she will not be considered a young girl anymore. Hence, such a person becomes consumed by thoughts such as these and dies before his time. Sweet water becomes bitter in his throat, he is overtaken by severe torment, and he walks around as if bereft of his senses and deranged. He begs for a loan, but no one gives him any portion of their wealth, even if he is willing to provide a written guarantee of repayment. He tries various

means but does not even get enough sustenance to survive on, as if he were living in a famished land. He does not get any kind of sympathy from any group of people no matter whether he spends all of his efforts in praising them. He does not find any compassion no matter how long he talks. He does not find the cure to hunger for these people, no matter how colourfully he embellishes his tale or how concisely he tells it. Thus, the long dark night is prolonged and the bright morning does not dawn. The night of never-ending woes, whose black hair never turns grey, traps him in its wings. This is his state of affairs.

On the other hand, his brother who was brought up in ease and comfort prances about like a deer, sleeps till sunrise and his hand never rises to give alms, and his back does not bend for prayer. He runs amok like a freight train indulging in evils, and covering up his ignorance with the garb of arrogance. He has no idea how a person's heart can break into a thousand pieces

yearning to return to his native country and be reunited with his son. He continues to hoard his wealth in his sack and the features of his happy face shine bright from this. Thus, his success is made a trial for him and he is given an abundance of everything. And so the way of finding true guidance becomes hidden from him and his wretchedness drives him towards ignorance and disobedience. He entertains the false notion that his wealth is due to his own knowledge and cunningness, and not from God Almighty, Bestower of both spiritual and worldly wealth. He sings praises of his intelligence and claims that he achieved his heart's desire through it, and his brothers were not able to amass the wealth that he was able to, even though he does not believe in the Prophets, rather he loathes them. He says that if he has indeed committed a sin or crime, why then is he not punished?

One of the crimes that is common among the Muslims is arrogance and haughtiness like that of

Satan. The one among them who considers himself to be a scholar showcases the greatness of his knowledge through arrogance and hubris and speaks of others as if they were lowlife wretches. If it is mentioned that they too are scholars, he flares up in anger. He furrows his brows at the mention of others and says that their mention should be shunned as they are like donkeys or onagers. Then, like an arrogant one, he embellishes and sings praises of his own self so that people may cling to him like lovers. He takes on various personas and concocts various shams. Sometimes he claims that he is a writer and none from the eloquent can match his excellence. He starts asking his companions about matters of grammar and declensions as if they were children. He interrupts others mid-sentence to catch their mistakes, and bares his teeth like a dog on disagreement upon a single word, and claims that he is always right and true. Similarly, sometimes such a person claims that he is one of the learned physicians and has

surpassed everyone in diagnosing and treating illness. At other times he assumes the role of a jurist, and sometimes he hints that he has succeeded in learning the recipe of the philosopher's stone. However, once the riders of the pen and excellent artisans test him in the arena, it is brought to light that he does not even have the ability to write error-free statements and changes them as he pleases. Rather it becomes manifest that he is dumb and is like an animal as he does not even know what literature is and is completely ignorant of its luminous ways. Then, if patients are brought before him to be cured, as per his claims, he does not even have the ability to distinguish between a coma and common sleep. He sometimes misidentifies a fever brought on by tuberculosis with normal fever, angina with heartburn, conjunctivitis with blepharitis, and thinks that asthma is diphtheria. He prescribes medicines that lower the body temperature and cool the stomach when the body needs to be heated, saying

that the patient should consume lettuce, camphor and coriander in copious amounts and thinks that barley water is the best food for him. He prescribes complete abstinence from meat and spices and says that the patient should not even approach any hot foods. The final result is that the patient is afflicted with a cold swelling from his head to the urethra. Some countenances are such that their belly swells up, or the patient dies due to severe cough, or the heart stops and the patient dies at once. It is because of physicians like this, that the number of graves are increasing and the liveliness of settlements is decreasing. Anyone who remains under their care for long cannot escape from death. How many eyes have they poked? How many legs have they crippled? And how many children are there who suffered from measles or smallpox and they consigned them to the grave due to their own incompetence? And by these deaths, they were saved from the hands of these physicians. Their patients

serve them tasty meals even if their own land grows only dry shrubs, and they drink so much milk from their goats and cows that their milk production dwindles and their udders go dry. Eventually these patients die in abject dejection. Cursing their so called physicians on their deathbed as they bid farewell to their sons and daughters. Sometimes these charlatans make the false claims that they are able to make infertile women bear lots of children and that they can transform arid land, such that crops will grow quicker and produce lush vegetation. They claim that they will give sons and daughters to people even if they have reached eighty years of age. They say that although this child is the last child of the parents, he will get to see more brothers and sisters, thanks to their medicine. Similarly, they claim that they can stop a disease from spreading and that they can make a patient stand up-right like a date palm after he has become hunchbacked. They say that whoever wants to better digest food and make his

bones grow stronger should use their ‘great elixir’ and he will see its effects within a week. However, when people use their medicine, they only find adverse effects and come to the conclusion that this person had lied to them, after which they begin to curse him. These charlatans unashamedly tell lies and their fraudulent activities pile high like a mountain.

Similarly, when one of them claims that he is a religious scholar and of those who have been given knowledge of the Hadith, at the end his ignorance comes to light and it becomes apparent that he knows nothing about religion. The difference between the scholars and the ignorant is just like the difference between the healthy and those afflicted with tuberculosis—it cannot remain hidden. And I have experience in this regard, for I tested them and found them to be like the dead. They are unique in telling abominable lies and their body is full of pustules of plague like a camel. They gorge on so much food that

their stomach is about to burst, and then they vomit it out on the floor. They have become far removed from truth and seeking it, so today they are neither like the flame nor the moth. They have forsaken the Islamic beliefs and the commandments of the beautiful and immaculate Prophet and have fallen like flies on a festering wound. When their filth is removed from them, their hearts grow constrained and then they have neither patience nor virtue. By God! They have obeyed their self and its power over them, and they have cultivated the habits of their lust and its Satan. They are routine visitors to the gates of the wealthy, the well off, the fortunate and the landowner. There are many among them who are drawn to the morning wine instead of the morning prayer and towards the wine flutes in the evening instead of the 'Ishā prayer. Instead of reciting *Sharḥ-ul-Wiqāyah* and *Hidāyah*,¹ they

1 There was a preacher in our country who people thought was one of the virtuous and the monotheists. By sheer coincidence a person

are engrossed with adulterous women and fine wine and mutton kebabs. They became keen on listening to songs sung by beautiful, famous and talented singers. And when their wealth dwindled, their money was lost, their low-life friends abandoned them, their pockets became empty, and doors were closed unto them, then they created a trap using the verses of Sufi poets and began delivering sermons and exhortation so that the

paid him a surprise visit like someone visiting a holy personage and found him consuming wine along with his debauched friends. So that person exclaimed, “Accursed one! These are your actions while that was your word?” But he gave an answer that perplexed the questioner. He said show me any religious leader who does not drink wine and who eschews adultery and singing. Similarly, there used to be a religious leader in a village close to mine and he used to deny my status. One day he consumed wine in the company of a disbeliever who was inclined towards Islam. The disbeliever cursed him and said, “If the leaders of Islam are like this person, then my disbelief is better for my world instead of me becoming one of these wretched ones.” (Author)

Sharḥul-Wiqāyah and *al-Hidāyah [fī Sharḥ Bidāyat al-Mubtadī]* are among the most influential compendia of Hanafite jurisprudence. [Publisher]

days of ease and wealth may return to them. You will find them wailing and screaming like a plagued camel in their sermons, while in their hearts they are lamenting about the easy life that they had lost, and their tears will wound their cheeks. However, the laymen think that they are crying from the fear of the Day of Judgement, as is the habit of the righteous, even though they are crying because they have had to part ways with nubile maidens who used to be their drinking partners. They grieve because their happiness has lessened, and wine has become a dream for them. The horror that the lack of means of earning has inflicted upon them forces them to cry, and on top of this they lament having lost all of their friends and fellows who used to be part of their social drinking circle. Despite all this they think of themselves as the full moon and like to be the centre of attention in all gatherings. They give themselves titles such as Maulawi or *Faqīh* or *Muḥaddith*, and yell at those who refuse to call them by

these titles and are wroth with them, even though they themselves are not eloquent in Arabic and do not possess any literary tastes. I have called them out repeatedly and have tested them in every way possible. I have presented my poetry before them, showed them my beautiful verses and how beautifully they are laid out, and told them that it is a proof of my truthfulness, my argument and my sword, so if you deny my status then bring forth any example like this. But they ran away as a serpent runs away from the weapons of a warrior. They have inculcated feminine habits, such as applying kohl to the eyes, using perfume, combing the hair, and making subtle schemes to hoard wealth. Some of them curl their hair like women and make buns, so they oil their hair and keep curls. They run away from intellectual gatherings like a fugitive slave. Yet, you will not find even an iota of compassion in them. When a stranger enters their mosque who, for example dyes his hair and blackens it with something, they assault him like hounds or like the onslaught of

the disbelievers during the Battle of the Trench, and they tear at him like beasts unless he presents some offering to them, or he retaliates by using force against force. These are a people who consume the weak with their tongues and flee from the strong like cowards. And if someone gathers his forces to counter them, showing them his quivers, arrows and strength, they flee and run away faster than donkeys; and that single person whom they attack is able to overpower entire hosts. To summarise, they assault the weak like a literal tempest, and their little snake is terrified of even looking at a panther. They show compassion only when they get bread and strips of meat. They glorify decomposed bones and deny the one who was appointed by God and resurrected the dead. Do they not know that this is the age of aiding religion and driving away the mischievous ones, for the sun of Islam has all but set? However, they have been hostile towards the truth just for the sake of the love of their friends and worldly pleasure, so they have given

preference to this mortal realm and their relations. They seek this mortal world and its high status and seek to get whatever morsels of food are leftover on its tablecloth. Alas! Alas! After the death of the great elders they have been left as headless corpses, for there was no heir after the elders. They claim that they have surpassed all others in jurisprudence, hadith and literature and now hasten forth from all manner of heights, even though they are unaware of the realities of the faith and have not even looked upon the orchards of Islamic teachings, nor have they been given the prowess to pen illuminating writings or the power to bring forth any unique booklet. I did not find a single one from among them who could face me in writing or match me in eloquent composition. I have told them multiple times that I am unique among the literary figures of this age. I am unique in the knowledge of the verities of the Holy Quran. In this regard for me is victory over all those who came before and those

who shall come after, even if Saḥbān Wā'īl¹ seeks to compete against me.² So when I called out anyone who

- 1 Saḥbān Wā'īl is the name of an Arab poet (d. 674 A.D) whose speech and eloquence has become proverb. According to the French Orientalist Albert Kazimirski de Biberstein "Whilst addressing an assembly for half-a-day, [he] never used the same word twice." [Publisher]
- 2 The claim about my eloquence that I have made is inferior to the book of God, the Holy Quran. For without a doubt it is a magnificent and glorious miracle full of brilliance and powerful arguments. Moreover, it has surpassed everyone else in subtle statements, vast meanings and in the twofold brilliances of [articulation and expression of verities]. Some people have a difference of opinion in this but they have been unable to show any verdant tree like this that has this sweetness and verdure. No other greenery can compare to its beauty and lushness no matter how perfect in freshness and verdure it may be. Anyone who seeks this same brilliance from any other book in the universe is like the one who seeks to procure flesh from the decayed bones buried in graves. The truth of the matter is, and I always speak the truth, that no manuscript exists that is like the Book of our Lord God. So just as perfection in all attributes is unique to the Almighty God, so is beauty in all its aspects unique to this brilliant book. So, all that exists other than this is not free from error and shortcomings be it the poetry of An-Nābighah or Saḥbān. For if you find one of their sentences to be like a soft and bright cheek, you will see that the other is like a short blunt nose, if one word is like a beautiful eye with brilliant white and dark blackness,

could compete against me in this field from among them, no one stepped forward and they hid away like women. They did not dare show their bravery. They could not even draw forth a single good date from their pouch, or even a bad one, [i.e. they could not present any example of their poetry, be it good or bad]. In a nutshell, they have become the personification of Satan in their evil, not even an iota of good remains in them, and they know nothing but ignorance. They are similar to beasts in their enmity. They have wasted

then the other is like a night-blind she camel. If you will find their rhyming to be balanced like a perfectly proportioned woman, then conversely, you will find that the other is like a person with wobbly legs who cannot walk straight. The Holy Quran is like that beautiful person whose teeth you will always find to be beautifully bright and his cheeks to be rosy red. You will find the beauty of his fingers to be their daintiness, his waist will be slimmer than a belt and his brows will be bright and wide and his teeth will be pearly white. His eye lashes shall be long and alluring, his nose straight and high, his forehead will imprison you in his locks and his eyes shall enslave you with their contrasting white and black. So these are the ten organs whose beauty is found in the Holy Quran without any doubt whatsoever. (Author)

away the essence of compassion and sympathy, so it is as if they have made the forest their home. If they see that someone is committing even a small act of ignorance, it is not often that they forgive him, rather they verbally abuse him on account of his mistake or count him among the disbelievers. So just as landowners fight over villages and the branches of trees, these Ulema battle over food and bowls of gravy. They break friendships over grain and prefer juice over their Lord. They fight over dead bodies and dishonestly take away the clothes of the corpses. Every one of them shows his tongue to his foe like a sabre and gnashes his teeth. Alongside this, their profession is an accursed one. The misery of failure and bouts of depression never leave their side and poverty is their lot for as long as they live. Hence, their courtyards remain empty. Just like the farmer who flares up in anger even if a single sugar-cane is plucked from his field and grabs the one who took the sugar-cane and breaks his bones. If

someone does not consider them to be absolved of the sins that they committed in their arrogance and gives evidence against them due to his honesty and goes against them in his statements, they beat him up. So, they assault him together in groups and also individually. If they are vanquished in these battles, then they call on their leaders during these calamities, even though they had been taught that oppression should be met with forgiveness and evil with kindness. These are the people who had been commanded to show exemplary moral values, and they displayed nothing but the traits of antagonism and evil. So, these are the people who tried their best to torment me and crossed all limits of enmity. I wish that savage beasts had been my enemies instead of these people, for these people consume the flesh of those who are absent and do not come out to fight themselves. It is as if they are deer; afraid of sharp swords. Woe betide this age! The rich are inclined towards wine, music,

women and gambling, and the Ulema towards lies and telling tall tales. They have left Yemenite wisdom and are satisfied by the date stone instead of the date flesh, and nothing remains of them except their prancing, strutting, and swagger. They are no longer interested in glorifying the faith and killing the grass and weeds of ignorance, rather they desire herds of camels, fields of wheat, rice and chickpeas, and a life free of worry. The goblets of their mind are brimming over with arrogance and they have sworn oaths to preserve their preference of this mortal realm and their love for it. They consider me to be one of the enemies of God Almighty as if they are privy to the secrets of my heart or they have come to know exactly what is hidden in my heart. I have had to suffer from them that which allowed me to fully understand the meaning of جهنم البلاء [severe torment]. They dragged me to the authorities and placed me in fire and all through the summers and the winters I walked with their shackles. They brought

out every fool and ruffian to malign me and to cause discord among my people like the accursed Satan. And they do not even apologise for it nor express remorse, rather they continue to grow in their ignorance and have stepped forth in open hostility and war. They eschewed reconciliation and peace, denigrated me, and labelled me as worthless. They said that I was ignorant and did not know Arabic; rather that I was illiterate and did not know a single verb of Arabic. However, when I took solid steps to counter them, they turned tail and ran, like donkeys run from lions and cowards from arrows. They saw in me that which toddlers see when they are stricken with terror, which the sparrows see in the hawk when it swoops down on them from mountain peaks. They thought that I was a goat without horns, but when they were struck by my horns, they shouted that this is a horned bull. Whosoever from among them came towards me armed, I turned him into a bald tree. Since they had set their hounds on

the flesh of innocents and harmed the faith with their lies, their punishment was that they should have been the target of whips and should have been flogged, or that they should have been targeted with spears and injured with harsh words. They want to threaten me, but why should I be afraid of them? They are my prey. They call others corrupt but forget about their own selves and deny the truthful without fear. They do not stand in the field of battle; rather, like a rat, they have prepared seventy little holes for their escape. They had made God Almighty a witness to their pledge of remaining silent and had taken an oath with Him, but how quickly have they forgotten it. Truly arrogance has seeped into them and their veins are saturated with it, hence they cannot stop even if they take oaths that they will. They have mustered their armies at the borders to wage war against the heavenly ones. They oppressed us and mocked us. They pretended to be ignorant after knowledge and they feigned blindness

despite being sighted as if they had been cast down from some high place or they were dying of hunger despite the abundance of fruits. This is the very reason why the Seal of the Prophets called them mean and wretched; rather the Holy Prophet said that, as far as evil is concerned, there is no one under the heavens who can be compared to them. They are a people who have adopted sin in all of its forms, and you will not find any debauch in the world whose evil is not exemplified in them, rather they possess the evil attributes of savage beasts and cattle. They prefer wheat to righteousness. They leave the love of God for the sake of a single grain of wheat or for milk, like cats. When they are angry you will find symptoms of madness in them and they die a variety of deaths for their desires. Their days are spent in back-biting, verbal abuse, lying, and in making libellous statements, so their hearts are full of enmity, spite and hatred. You will find their tongues to be like swaying spears,

unsheathed swords, drawn arrows, sharpened knives and heavenly calamities. They prostrate before the rich and eat victuals of the poor. If it is mentioned before them that a certain person spends on the Ulema and that when someone approaches him he fills his pockets and is one of the rich and noble people, they rush towards him with humility and call out, “O Master! You are the best of creation! So please give us alms and cleanse us from the filth of poverty”. But when it comes to the poor, they drink their blood and curse their forefathers. If one of these so called Ulema is given a position of authority, he oppresses his neighbour and torments him. He does not have any mercy on him, nor does he give him any protection. On the contrary, if he finds the opportunity, he will make him drink from scalding water, even if he is his bosom friend. He does not keep away from acting hypocritically even with his friends and colleagues. To satisfy his heart’s desire, he will find a way and will not

care for friend or brother. The one who favours him with all kinds of boons and gives him the goblet of blessings and favours to drink, he will not repay him with even a fraction of it, even if he is his friend or a near relative. He does not do anyone any favours, even if it is as little as a pail of water, rather he will downplay the favours of others through his arrogance and selfishness. He will not say thank you, as is the habit of the righteous, if he is shown any favour by his friend or receives a gift from a guest, rather he receives it with furrowed brows and goes away ignoring the person, as is the habit of the wretched and mean ones. When a guest comes to him in the summer or winter, he does not serve him hospitably and does not honour him with hospitality and respect. He will not even ask him where he spent the night or what he ate, rather his heart is constrained and he becomes like the devil. If he gets wealthy, he deprives people of his boons even if they are his acquaintances.

Such is their situation, but the time is nigh for their ignorant practices to be snuffed out, for I am the death of falsehood and a talisman for the ones who are fearful. I am an assault from the Gracious God and argument from the Master of the Day of Judgement. I am the day, I am the Sun. I am the path, and in my person all the written prophecies have been fulfilled, and through me all falsehood has been exposed. I am the one who praises and I am the one who is praised. I am the bare leg¹ of the Almighty Lord and I am that step of the Holy Prophet^{sas} through which the dead shall be raised and errors shall be dispelled. The day has dawned and so those with sight can now see. Without a doubt, God Almighty is on our side and His

1 This expression is used in the Holy Quran—“On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so.” (Sūrah Al-Qalam, 68:43)—as well as in Ahādīth to indicate that the truth will be laid bare, and the punishment of Allah to the non-believers will be clear. [Publisher]

Shade is vast. Whichever mantle we wear looks good on us and we have been granted success. Pens favour me as if they are spears. Whosoever opposes me shall be vanquished, for he has no argument to support his claim. My provisions shall never be considered to be miserly for they are from the brilliance of insight. I can never be dishonoured, for my honour is the honour of the Almighty God, and it is a reflection of Divine honour. O sons of my nation! I admonish you to let go of spite, for you do not have the power to fight the Almighty. Truly, my miracles have shone forth and my signs have manifested themselves. God Almighty has rubbed their noses in dust through heavenly signs and has broken in the recalcitrant horses with the bright whip of the miraculous bright hand. You observe how our riders assault the enemies just like a hawk pounces on a sparrow or a falcon on a terror-stricken crow. So, they have been forced to retreat and flee and to hold their tongues from dishonouring the Holy Prophet^ﷺ.

Roam about in the world, do you see any Christian priest who is demanding miracles? Or is there anyone who stands in the field denying the miracles of the best of mankind, the Holy Prophet^{SAS}? Of course not! This is because the deniers have died and those who refused have been interned in graves. The Almighty showed a hundred or perhaps even more of His miracles and gave Muslims the key to conquer the castle of disbelief. Today the ones who used to attack Islam have been frustrated. The assaults from God Almighty have destroyed their flesh and their chiefs are now only skin and bones. The Christian priests had so much wealth that it made them arrogant and their scheming used to incite them. And the people used to present to them whatever they had ready to hand and whatever they had left in their homes. The Muslims had become helpless against philosophical criticisms, doubts of the Naturists, nit-picking of the Christian scholars, and the habitual efforts of Christian priests

to dishonour the Holy Prophet^{sas}, to find faults in the Holy Prophet^{sas} and to dishonour the scriptures of the Gracious God. It was like a deluge that sweeps away everything, and it destroyed many a people. Everyone gave birth to a variety of suspicions, hearts became fearful, restlessness grew, and Satan encircled the faith of Muslims and was determined to remove from their hearts the light that is peculiar to the believers. He assaulted them with his silver, his clear and bright water, his spear and his sabres, his long term and short term monetary gains, his riders and his footmen, his weak and his strongmen, and his spearmen and archers. His legion attacked them vehemently and every brave rider rode towards them. The Muslims were close to being decimated and were about to be crunched under their teeth and were close to being torn apart by their spears. In these circumstances, the Muslims were dumbfounded and suffering from indecision. They stood at the brink of a pit, terrified, and it was at that

time that God Almighty looked upon them and the hand of mercy grasped them. The Earth was changed for a different earth; it was turned upside down while its slaves were made masters. All the rumours of the Christians were proven to be lies and the birds of the disbelievers were slaughtered with their wings being cut off. We completed our arguments again and again, and rendered them speechless time and again, until the field of battle was in our hand and there was no way left for the enemies but to retreat.

GLOSSARY

‘Ād—The name of an ancient tribe mentioned in the Holy Quran. In Islamic tradition, the Adites are believed to be among the first inhabitants of Arabia who were destroyed by God. The town they lived in was called Iram. (See 89:6-14)

Ahlul-Ḥadīth—A sect in Islam which believes in the superiority of the Aḥadīth to the Holy Quran.

Ahlus-Sunnah—A branch of Islam that consists of the majority

of its adherents. Sunni Muslims regard their denomination as the mainstream and traditionalist branch of Islam—as distinguished from Shiites.

Āmīn—A term which means “May Allah make it so” and is used at the end of a supplication. It is similar in meaning to “Amen”.

Bai‘at—To pledge one’s allegiance to someone. The word literally means to sell oneself.

Burūz—Refers to a spiritual manifestation and is used to

denote a reformer being the personification of a former prophet.

Eid—The Muslim festival celebrated at the end of Ramaḍān and to commemorate the sacrifice of the Prophet Abraham^{as}.

Faqīh—Literally means “one who understands” and is used for Muslim jurisprudence scholars.

Ḥadrat—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.

Ḥakam—Literally means an arbitrator, but refers to the Promised Messiah^{as} as a judge between countless disputes in the latter days.

Ijmāʿ—Consensus upon a matter. In Islamic tradition Ijmāʿ is limited to the Companions of the Holy Prophet Muhammad^{sa}.

Kḥātam-un-Nabiyyīn—Literally

means “Seal of the Prophets” and refers to the Holy Prophet Muhammad^{sas} as the most superior prophet.

Jumuʿah—The Muslim holy day of the week which is celebrated on Friday.

Kalīm—Literally means “the one who is spoken to abundantly” and is used for the Prophet Moses^{as} to demonstrate that he was honoured with frequent Divine discourse.

Muṣṭafā—Means the “Chosen One” and is used for the Holy Prophet Muhammad^{sas}.

Marham-e-ʿĪsā—The Ointment of Jesus. Historical records indicate the use of this ointment to treat the wounds of Jesus after he was taken down from the cross.

Muezzin—the one who recites the Adhan [call to Prayer] prior to the congregational Prayer.

Muḥaddith—A scholar of Ḥadīth.

Niyoga—The ancient Hindu practice of a wife taking partners outside of wedlock for the purpose of conceiving male issue if she cannot conceive with her husband.

who renounces the world and becomes friends with God Almighty and enjoys His nearness.

Ramaḍān—The holy month for Muslims in which they fast for the whole month.

Salām—The Islamic greeting of peace. Literally means “peace”.

Shariah—The Islamic law which is taken from the Holy Quran, the practice of the Holy Prophet Muhammad^{ṣas} and his sayings.

Sheikhain—A term that means “The Two Elders” and refers to the first two Caliphs of Islam: Ḥaḍrat Abū Bakr Ṣiddīq and Ḥaḍrat Umar Fārūq^{ra}.

Sufi—Literally means “the one who cleanses” and refers to an individual who actively seeks to better his life through religious practice.

Wilāyat—Friendship. In Islamic tradition a Walī is someone

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