



# A GIFT FOR BAGHDAD





# A Gift for Baghdad

*(Tuhfa-e-Baghdād)*

Ḥaḍrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi<sup>as</sup>*

*Founder of the Ahmadiyya Muslim Jamā'at*

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## **A Gift for Baghdad**

*(An English rendering of Tuhfa-e-Baghdād)*

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

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# CONTENTS

<i>About the Author</i> .....	<i>ix</i>
<i>Foreword</i> .....	<i>xi</i>

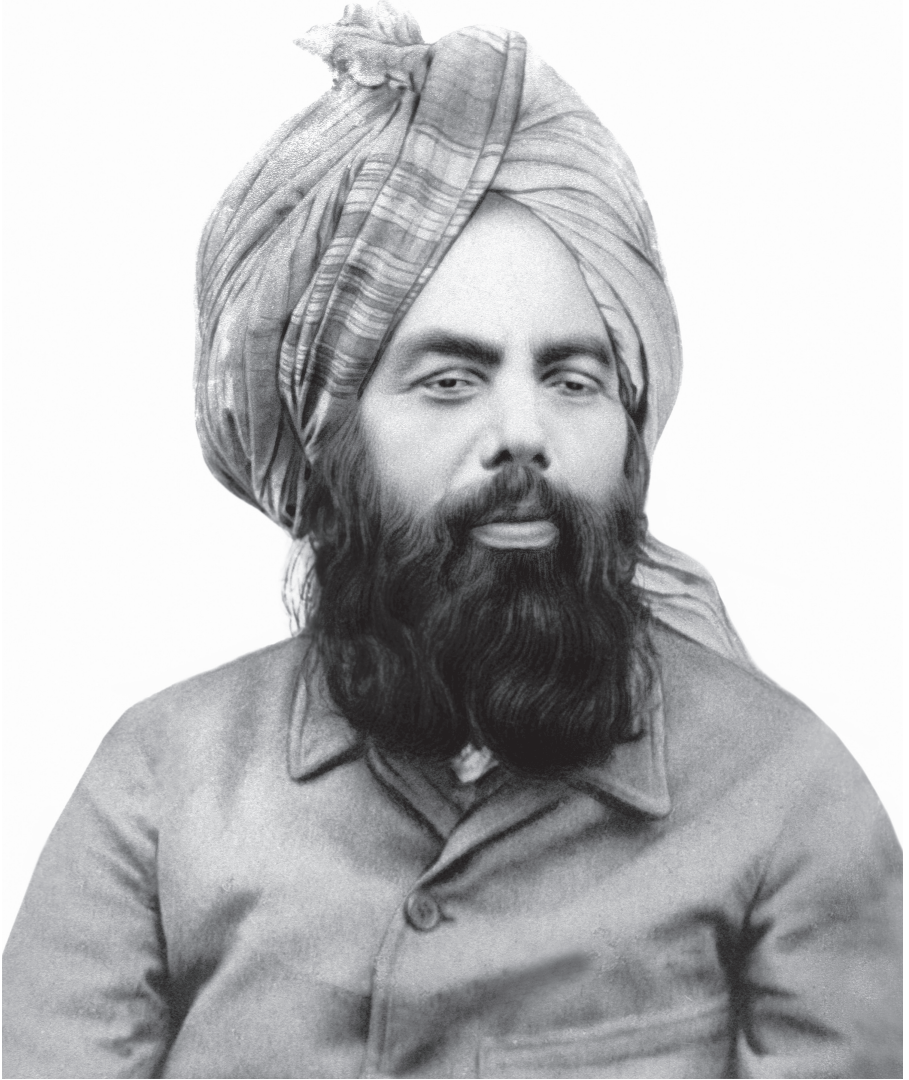
## A Gift for Baghdad

<b>Introduction</b> .....	<b>2</b>
<b>The Announcement from As-Sayyid al-Baghdādī</b> .....	<b>6</b>
<b>The Letter of As-Sayyid Al-Baghdādī</b> .....	<b>14</b>
<b>Reply to the Announcement &amp; Letter</b> .....	<b>18</b>

<i>Publisher's Note</i> .....	<i>123</i>
<i>Biblical and Quranic Names</i> .....	<i>127</i>
<i>Glossary</i> .....	<i>129</i>
<i>Index</i> .....	<i>131</i>







**Hadrat Mirza Ghulam Ahmad of Qadian**  
*The Promised Messiah & Mahdi<sup>as</sup>*



## ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad<sup>as</sup> 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 and achieve moral and spiritual perfection.

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

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

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

## FOREWORD

The Promised Messiah<sup>as</sup> wrote *A Gift for Baghdad* in Arabic in 1893 as a response to a poster and letter written in Arabic by As-Sayyid ‘Abdur Razzāq al-Qādirī of Baghdad (residing in Hyderabad, India at the time) maligning the Promised Messiah<sup>as</sup> and accusing him of disbelief (God forbid). In this book, the Promised Messiah<sup>as</sup> aims to dispel the misunderstandings and misconceptions of al-Qādirī by elucidating his claims and beliefs. Further, he advises al-Qādirī not to accept the edicts of disbelief issued against him without proper investigation and invites him to Qadian to discern the truth first-hand. The Promised Messiah<sup>as</sup> also says that if he is unable to undertake this journey, then he should perform the *Istikhārah* Prayer from one Friday to the next and to inform him so that the Promised Messiah<sup>as</sup> can accompany him in prayer. As such, the Promised Messiah<sup>as</sup> not only presents a clarification of his claims and beliefs but also extends a hand of kindness and affection towards al-Qādirī of Baghdad. He writes:

O righteous brother! May Allah gladden you, take care of you, protect you, and support you. May He also open your eyes and guide you. Do not attempt to frighten me with a sharp sword, spear, or fire; for, I have already been killed by a sword of which you have no knowledge, long before you had even drawn your sword. And I have tasted

a fire with which you are unacquainted. Verily, after this, God willing, I became amongst those who are especially blessed by God.

The English translation of this book was performed by Ibrahim Ikhlaḥ and reviewed by Reem Shraiky. Secondary reviews were performed by Qadhi Zafar Ahmad Bhatti, Adam Walker, Tooba Khokhar, Naveed Ahmed Malik, and Naser-ud-Din Shams. Valuable assistance was provided by Sabahat Ahmad Cheema, Mirza Abdul-Wahab, and Dawood Ahmad Abid. An earlier translation was drafted by Abid Haneef of USA. May Allah bless them all for their efforts.

**al-Ḥāj Munir-ud-Din Shams**  
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July 2022

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*A Gift for Baghdad*

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رسالة  
تُعَادِلُهُ  
حَفَاةً

ولا تقولوا لمن تلقى الأية للسلام أئست مؤمنا وما كان الله  
ليطلعكم على الغيب ولكن الله يجتبي من رسله  
من يشاء فآمنوا بالله ورسوله وان تؤمنوا  
وَتَتَّقُوا فَذَلِكَ جَزَاءُ عِبَادِهِ ع

سنة ١٣١٤ هـ  
في شهر المحرم الحرام

طبع في مطبع بنجار برلين الكون

باهتمام المشي غلام قادر الفصح

مال المطبع



*The Treatise*  
A GIFT  
FOR BAGHDAD



*And say not to anyone who greets you with the  
greeting of peace, 'Thou art not a believer.'  
Nor would Allah reveal to you the unseen.  
But Allah chooses of His Messengers whom He  
pleases. Believe, therefore, in Allah and His  
Messengers. If you believe and be righteous,  
you shall have a great reward.*

---

IN THE HOLY MONTH OF  
MUHARRAM, 1311 HIJRĪ

---

PUBLISHED IN PUNJAB PRESS, SIALKOT

by Munshi Ghulam Qādir Fasih,  
owner of the press

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والسلام على عباده الذين اصطفى، وبعد:

فإني رأيتُ في هذه الأيام اشتهاً ومكتوباً أرسل إليَّ السيدُ  
عبدُ الرزاق القادري البغدادي من حيدرآباد دکن. فلما قرأتُ  
الاشتهار إذا هو من أخٍ مؤمنٍ يُخوفني كما يخوفُ الملكُ  
المفتدِرُ المُرتدَّ الكافرَ العجَّارَ، ويسلُّ لقتلي السيفَ البتَّارَ،  
وقد صالَ عليَّ كرجلٍ يهجمُ على رجلٍ، فزفرَ زفرةَ الفيضِ،  
وكادَ يتميِّزُ من العَيْظِ، ونظرَ إليَّ كالمحملينِ.

ورأيتُ أنه ما مسَّ وسائلَ العرفانِ، وما دنا أواصرَ تحقيقِ  
البيانِ، وكفَّرني وسبَّني، وحسبني من الذين كفروا أو ارتدوا،  
فأرادَ أن يكونَ أوَّلَ اللاعنينِ والقاتلينِ. وإنَّه قد فتَنَ قلوبَ  
بعضِ الناسِ، وأذناهم من شرِّ الوسواسِ، فسَنح لي أن أكتبَ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

All praise belongs to Allah alone and peace be upon His chosen servants.

I will now proceed:

I recently came across an announcement and a letter addressed to me by As-Sayyid ‘Abdur Razzāq al-Qādirī al-Bagh-dādī from Hyderabad Deccan. Upon reading the announcement, I discovered it to be from a fellow believer who was attempting to intimidate me, as if he were a powerful king seeking to strike fear in an apostate, disbeliever, or transgressor. He has unsheathed his sword in an attempt to kill me—attacking aggressively, fuming with rage, bursting with fury, glaring with anger.

He appears to me like someone who is unaware of the means to acquire true knowledge and one who has not yet grasped the art of investigating and distinguishing the truth. He accuses me of disbelief and maligns me and counts me among those who have disbelieved or apostatized. He desires to be the foremost of those who curse me and attempt to annihilate me. Moreover, he has caused conflict and doubt to arise in the hearts of some, resulting in them falling prey to the machinations of the Whisperer.

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

فِي هَذِهِ الرَّسَالَةِ مَا يَنْفَعُهُ وَيَنْفَعُ عَرَبَ الْحَرَمَيْنِ وَيَسُرُّ النَّاطِرِينَ.  
 فَالآنَ نَكْتُبُ أَوْلَا إِشْتِهَارُهُ وَمَكْتُوبَهُ، ثُمَّ نَكْتُبُ جَوَابَهُ وَنَهْدَبُ  
 أُسْلُوبَهُ.

فَأَيُّهَا الْقَارِئُ! أَنْظِرْ فِيهِ بِنَظَرِ الْوِدَادِ، زَادَكَ اللَّهُ فِي الصَّلَاحِ  
 وَالسَّدَادِ، وَهَيَّبْتَ بِمَا أُوتِيتَ، وَمُلِّيتَ بِمَا أُوتِيتَ، وَمَا تَوَفَّقَنِي  
 إِلَّا بِاللَّهِ النَّصِيرِ الْمُعِينِ.

Therefore, it occurred to me that in this treatise I should write that which will benefit him and the Arabs of the two Holy Cities, and that which will delight the beholders. First, I shall copy out his announcement and letter, after which I shall reply to it in the best manner.

Dear reader, examine it with a favourable disposition; may Allah increase you in righteousness and integrity. Rejoice for that which has been bestowed upon you! May it prove to be a blessing for you. Indeed, my success comes from Allah alone, the Helper and the Ultimate Support.

## الِاشْتِهَارُ مِنَ السَّيِّدِ الْبَغْدَادِيِّ رَحِمَهُ اللَّهُ وَهَدَاهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَحْدَهُ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ،  
وَعَلَى آلِهِ وَصَحْبِهِ وَحِزْبِهِ، وَبَعْدُ:

فَمِمَّا لَا يَخْفَى عَلَى أَسَاطِينِ الدِّينِ الْمَتِينِ، وَعُلَمَاءِ أُمَّةِ  
الْمُسْلِمِينَ، مَا ظَهَرَ ظُهُورَ الشَّمْسِ، وَمَا بَانَ بَيَانَ الْأُمْسِ،  
مِنْ خُرَافَاتٍ وَكُفْرِيَّاتِ الْمُرْزَا غُلَامِ أَحْمَدِ الْقَادِيَانِيِّ الْبَنْجَابِيِّ،  
وَمَا ادَّعَاهُ مِنْ أَنَّهُ الْمَسِيحُ بْنُ مَرْيَمَ، وَأَنَّهُ يَلْقَى إِلَيْهِ الْإِلَهَامَاتُ  
مِنْ حَضْرَةِ الْحَقِّ ﷺ، وَيُوحِي إِلَيْهِ وَيُكَلِّمُهُ كِفَاحًا وَمُخَاطَبَةً  
شِفَاهًا، وَأَنَّ اللَّهَ أَرْسَلَهُ لِكَسْرِ الصَّلِيبِ وَقَتْلِ الْخِنْزِيرِ وَإِقَامَةِ  
الْحُدُودِ الشَّرْعِيَّةِ، وَاللَّهُ تَعَالَى يُخَاطِبُهُ وَيُنَاجِيهِ بِقَوْلِهِ: يَا عِيسَى  
بْنَ مَرْيَمَ إِنِّي أَرْسَلْتُكَ لِلنَّاسِ كَافَّةً فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ  
الْجَاهِلِينَ، وَأَنَّ بَيْعَتَهُ حَقٌّ، وَأَنَّ عِيسَى ﷺ تَوَقَّاهُ اللَّهُ وَيَسِّرْ  
بِحَيِّ، وَأَنَّهُ هُوَ عِيسَى بَدَاتِهِ، وَعَبَّرَ ذَلِكَ بِمَا تَرْتَجُّ مِنْهُ الْأَصَالِغُ،  
وَتَسْتَكُّ مِنْهُ الْمَسَامِغُ، كَمَا رَأَيْتُهُ مَسْطُورًا فِي كِتَابِهِ الْمُسَمَّى

## The Announcement from As-Sayyid al-Baghdādī May Allah have mercy on him and guide him aright!

[Announcement  
from As-Sayyid  
al-Baghdādī]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

All praise is due to Allah alone, and may peace and blessings be upon him after whom there is no Prophet, upon his household, his companions, and his party.

I will now proceed:

The lies and blasphemies of Mirza Ghulam Ahmad of Qadian, Punjab, are not unknown to the great masters and Muslim scholars of the Firm Religion. In fact, they are crystal clear and as plain as day. Among them are his claims that he is the Messiah, son of Mary; that revelations are conveyed to him from the True Lord, Holy is He and Exalted, and that He speaks to him face to face and addresses him verbally.

Furthermore, that Allah has sent him in order to break the cross, kill the swine, establish the Divine ordinances of the Shariah, and that Allah addressed him, saying: ‘O Jesus, the son of Mary, verily, I have sent you to the whole of mankind; therefore, proclaim publicly that with which you have been commanded and turn away from the ignorant.’

He further claims that it is to him that *bai‘ah* [oath of allegiance] is due, that Allah caused Jesus<sup>as</sup> to die and he is not alive, that he himself is Jesus, and other claims that cause the heart to tremble and compel us to cover our ears. I have read all this myself in his book entitled *Mir‘āt*

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

بِمِرَّةِ كَمَالَاتِ الْإِسْلَامِ، الَّذِي عَارَضَ بِهِ الْقُرْآنَ، وَهَتَكَ بِهِ  
 شَرِيعَةَ سَيِّدِ وُلْدِ عَدَنَانَ، عِلَاوَةً عَلَى مَا ذَكَرَهُ فِي كُتُبِهِ السَّابِقَةِ،  
 مِنْ أَسَاطِيرِهِ الْكَاذِبَةِ. وَهَذَا بِمَا لَا يُطِيقُ الصَّبْرَ عَلَيْهِ إِلَّا مَنْ  
 طَمَسَ اللَّهُ بَصَرَهُ وَطَبَعَ عَلَى بَصِيرَتِهِ.

وَالْعَجَبُ الْعَجَابُ أَنَّ فِي دِيَارِ الْهُنْدِ عَامَّةً، وَفِي رِيَاسَةِ  
 حَيْدَرَأَبَادِ خَاصَّةً، مِنْ فُحُولِ الْعُلَمَاءِ وَأَشْبَالِ الْفَضَلَاءِ مَا  
 يَضِيقُ عَنْ كَثْرَتِهِمْ نِطَاقَ الْحَضَرِ، هَذَا مَعَ كَوْنِهِمْ عُلَمَاءُ وَاطَّلَعُوا  
 عَلَى شَفَاشِقِ ذَلِكَ الدَّجَالِ الْمُضِلِّ الصَّالِّ الْبَطَّالِ، الَّذِي لَا  
 يُطَهِّرُهُ فِي الدُّنْيَا إِلَّا السَّيْفُ الْبَنَائِزِ، وَلَا فِي الْآخِرَةِ إِلَّا النَّارُ،  
 فَلَمْ أَرِ مَنْ سَمَّرَ عَنْ سَاعِدِ جِدِّهِ، وَأَرَوَى فِي مَجَالِ مِيدَانِ الْحَقِّ  
 فِرْنَدَهُ، وَكَفَحَهُ بِصَارِمِ هَمَّتِهِ وَبَيَانِهِ، وَطَعَنَهُ بِسِنَانِ قَلَمِهِ وَتَبْيَانِهِ،  
 وَرَدَّ أَقْوَالَهُ، وَأَوْقَفَهُ عَلَى سُؤْمِ أَفْعَالِهِ، وَأَتَقَدَّ عِبَادَ اللَّهِ الْمُؤْمِنِينَ  
 مِنْ سَرِّ فِتْنَتِهِ، وَنَصَرَ دِينَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرِيعَتَهُ. فَوَا  
 أَسْفَاهُ! وَوَا أَسْفَاهُ! ثُمَّ وََا أَسْفَاهُ، عَلَى أَهْلِ هِمَّةِ الْبُطُونِ، إِنَّا لِلَّهِ  
 وَإِنَّا إِلَيْهِ رَاجِعُونَ.

*Kamālātīl-Islām*<sup>1</sup> [*The Mirrors of the Excellences of Islam*], in which he opposed the Quran and debased the Shariah of the foremost son of Adnan [i.e. Muhammad<sup>sas</sup>],<sup>2</sup> in addition to the false fables which he has already mentioned in previous books. All this is intolerable except for one whose vision Allah has obliterated and upon whose insight Allah has set a seal.

[Announcement  
from As-Sayyid  
al-Baghdādī]

The strangest thing is that in the country of India, generally, and in the princely state of Hyderabad, particularly, there are outstanding and noble scholars who cannot be enumerated, but despite their being knowledgeable and informed about the nonsense of this misleading, errant, and idiotic imposter—who should not be chastened in this world except with a sharp sword or in the next with fire—I have not found anyone who has rolled up his sleeves with a firm resolve [to confront him], pulled out his sword [against him] in the battlefield of truth, struck him with the sabre of his determination and clear speech, pierced him with the sharp point of his pen and eloquence, rebutted his claims, and stopped his evil actions, in order to save the believers, the servants of Allah, from the wickedness of his dissensions and to help the religion and the Shariah of the Messenger of Allah, peace and blessings of Allah be upon him. Alas and woe to the people whose only concern is filling their stomachs! Verily, we belong to Allah and to Him shall be the return.

1. Initial title of the book *Ā'ina-e-Kamālāt-e-Islām* [*The Mirror of the Excellences of Islam*]. [Publisher]
2. Adnan is the ancestor of the Adnanite Arabs of Northern, Western, and Central Arabia. [Publisher]

وَحَيْثُ إِلَيَّ اطَّلَعْتُ عَلَى كُلِّ صَفْحَاتِ كِتَابِ ذَلِكَ  
الصَّالِّ، الْمَمْسُوحِ الدَّجَالِ، وَمَا هَتَكَ بِهِ شَرِيعَةَ سَيِّدِ الْأَنَامِ،  
وَمَا تَعَدَّى بِالْإِزْدِرَاءِ عَلَى سَيِّدِنَا عَيْسَى عَلَيْهِ السَّلَامُ، وَوَقَفْتُ عَلَى  
تَمَامِ عِبَارَاتِهِ الَّتِي لَا يَتَفَوَّهُ بِهَا إِلَّا كُفْلُ مُخْذُولٍ، أَوْ زَنْدِيْقًا شَاكًا  
فِي رِسَالَةِ الرَّسُولِ، مَعَ تَنَاقُضِ أَقْوَالِهِ عَنِ بَعْضِهَا بَعْضٍ،  
التَّرَمُّثِ، وَبِاللَّهِ أَسْتَعِينُ، إِذْ هُوَ النَّاصِرُ وَالْمُعِينُ، أَنْ أُرَدَّ كِتَابَهُ  
حَرْفًا بِحَرْفٍ، وَصَفًّا بِصَفٍّ، بِكِتَابِ أُسْمِيهِ ”كَشَفُ الصَّلَالِ  
وَالظَّلَامِ عَنْ مِرَاةِ كَمَالَاتِ الْإِسْلَامِ“، رَدًّا يَسُرُّ إِنْ شَاءَ اللَّهُ  
نَظَرَ النَّاطِرِ، وَيَسْرَحُ بِفَضْلِ اللَّهِ الْقَلْبَ وَالْحَاطِرِ.

ثُمَّ عَزَمْتُ أَنْ أُزِيلَ كِتَابَ الْمَرْدُودِ عَلَيْهِ إِلَى الْعِرَاقِ  
وَبُعْدَادِ، لِيَحْكُمُونَ الْعُلَمَاءُ الْأَعْلَامُ عَلَى مُصَنَّفِهِ كَوْنَهُ مِنْ  
أَهْلِ الزَّيْبِغِ وَالْإِلْحَادِ، فَأَكُونُ إِنْ شَاءَ اللَّهُ السَّبَبُ الْأَقْوَى لِحَسْمِ  
مَادَّةِ هَذَا الْفَسَادِ، وَجَلَاءِ تِلْكَ الْعَمَّةِ الْمُدْهَمَّةِ عَنِ سَائِرِ  
الْعِبَادِ، خِدْمَةِ مِثِّي لِلشَّرِيعَةِ الْأَحْمَدِيَّةِ، وَغَيْرَةٍ عَلَى نَامُوسِ الْمِلَّةِ  
الْمُحَمَّدِيَّةِ. وَأَوْمَلُ، وَالْأَمَلُ بِاللَّهِ قَوِيٌّ، أَنْ يَكُونَ إِكْتِمَالُ هَذَا  
الرَّدِّ عَلَى الْمَرْدُودِ بِظَرْفِ ثَلَاثَةِ أَشْهُرٍ، فَوَجِبَ أَوَّلًا شَهْرُ الْحَالِ  
بِوَجْهِ الْإِسْتِيْهَارِ لِكَافَةِ مَنْ وَقَفَ عَلَيْهِ، أَنْ يَعْلَمُوا عِلْمًا يَقِينًا



Since I have read in detail every page of the book that has been written by this errant and distorted imposter—who has dishonoured the Shariah of the Chief of Mankind—and have also read in detail what he has alleged against our master, Jesus, on whom be peace, and have deliberated upon his statements, which could only have been uttered by a forsaken one or a heretic who doubts the Messenger's teaching; and moreover, his statements are mutually contradictory; I resolve—seeking the help of Allah, as He alone is the Helper and the Ultimate Support—to refute his book, letter by letter and line by line, in a book which shall be entitled *Uncovering the Falsehood and Darkness in the Mirrors of the Excellences of Islam*—a refutation which should delight, God willing, the beholders' senses, and open the hearts and minds, through the grace of Allah.

Thereafter, I have resolved to send the refuted book to Iraq and Baghdad in order that the eminent ulama might condemn its author as a deviant and heretic. Consequently, I shall become, God willing, the principal means of removing this corruption that has cast its shadow over the people like a dark cloud. This will be my service to the law of Islam, born out of protective jealousy for the canon of the religion of Muhammad<sup>ṣas</sup>.

I hope, with high expectations of Allah, that this rebuttal of the refuted work will be completed within a period of three months. I felt that it was important to first declare my intention through this announcement, so that all who become apprised of it can rest assured there is no doubt that this distorted one and those of his ilk are repudiated

[Announcement  
from As-Sayyid  
al-Baghdādī]

لَا مَرِيَّةَ فِيهِ مِنْ أَنَّ هَذَا الْمَمْسُوحَ وَأَمْثَالَهُ يُطْلَقُ عَلَيْهِمْ قَوْلُ  
النَّبِيِّ ﷺ دَجَالُونَ كَذَّابُونَ يَأْتُونَكُمْ بِالْأَحَادِيثِ بِمَا لَمْ تَسْمَعُوا  
أَنْتُمْ وَلَا آبَاؤُكُمْ، فَإِيَّاكُمْ وَإِيَاهُمْ، لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ.  
هَذَا وَاللَّهُ الْهَادِي إِلَى سَوَاءِ السَّبِيلِ، فَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ  
فَقَطُّ.

المُشْتَهَرُ السَّيِّدُ عَبْدُ الرَّزَّاقِ الْقَادِرِيُّ النَّقْشَبَنْدِيُّ الرَّفَاعِيُّ  
البُغْدَادِيُّ، وَارْدُ حَالِ بَلَدَةِ حَيْدَرَأَبَادِ.

according to the statement of the Holy Prophet, peace and blessings of Allah be upon him: ‘There will come some impostors and liars who will bring narrations never heard by you and your forefathers, so beware of them lest they misguide you and afflict you with tribulation.’ Allah is the True Guide of the right path. He is sufficient for us and He alone is for us an excellent Guardian.

*[Announcement  
from As-Sayyid  
al-Baghdādī]*

The undersigned,  
As-Sayyid ‘Abdur Razzāq al-Qādirī  
an-Naqshbandī ar-Rifā‘ī of Baghdad,  
currently residing in the city of Hyderabad

# مَكْتُوبُ السَّيِّدِ الْبَغْدَادِيِّ رَحْمَةُ اللَّهِ وَهَدَاهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَآلِهِ وَصَحْبِهِ  
وَمَنْ وَآلِهِ. الْوَصِيَّةُ لِي وَلِإِخْوَانِي بِتَقْوَى اللَّهِ مِنَ الْعَبْدِ الْمُفْتَقِرِ  
إِلَى رَحْمَةِ الْمَلِكِ الْحَنَّانِ، الْمَدْعُوِّ بِالسَّيِّدِ عَبْدِ الرَّزَّاقِ الْقَادِرِيِّ  
التَّقْسُبَنْدِيِّ الْبَغْدَادِيِّ، أَنَالَهُ اللَّهُ شَفَاعَةَ نَبِيِّهِ الْهَادِي، وَحَفِظَهُ  
مِنْ كَيْدِ الشَّيَاطِينِ وَالْأَعَادِي، إِلَى خِدْمَةِ الْأَجَلِ وَالْمُطَاعِ  
الْمُبَجَّلِ الْعَالِمِ الْفَاضِلِ، وَالْمُجْتَهِدِ الْكَامِلِ، خَلَّالِ رُؤُوسِ  
الْمُشْكَلَاتِ بِالطَّفِ الْمَعَانِي، وَأَطْرَفِ التَّرْصِيفِ وَالْمَبَانِي،  
الْمَوْلِيِّ مِرْزَا غَلَامِ أَحْمَدِ الْقَادِيَانِيِّ، حَفِظَهُ اللَّهُ مِنْ زَلَّةِ الْقَدَمِ،  
وَعَشْرَةِ اللِّسَانِ وَالْقَلَمِ، بِخُرْمَةِ النَّبِيِّ الْأَكْرَمِ ﷺ، آمِينَ.

## The Letter of As-Sayyid Al-Baghdādī May Allah have mercy on him and guide him aright

[Letter of  
As-Sayyid  
al-Baghdādī]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

All praise belongs to Allah. May blessings and peace be upon the Messenger of Allah, his household, his Companions, and whoever supports him.

This is an admonition for me and my brothers to fear God, from a servant who is a beggar for the mercy of the Compassionate Sovereign, whose name is As-Sayyid ‘Abdur Razzāq al-Qādirī an-Naqshbandī of Baghdad, may Allah grant him the intercession of His Prophet, the true guide, and protect him against the stratagems of devils and adversaries, in order to serve the venerable and revered one, who is entitled to obedience, the eminent scholar and perfect thinker, who is able to resolve difficulties with subtlety of meaning and elegance in content and form. As for Maulawī Mirza Ghulam Ahmad of Qadian, may Allah—for the sake of His Exalted Prophet, peace and blessings of Allah be upon him—protect him from slipping into error or stumbling by means of his tongue or pen. *Āmīn!*

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

أَمَّا بَعْدُ فَالْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

لَا يَخْفَى أَنَّهُ قَدْ اطَّلَعْتُ عَلَى كِتَابِكُمُ الْمُسَمَّى بِمِرَاةِ  
كَمَالَاتِ الْإِسْلَامِ، وَعَلِمْتُ بِمَا فِيهِ، وَأَحْطْتُ فَهَمًّا بِمَعَانِيهِ  
وَفَحَاوِيهِ، وَنِكَاتِهِ وَمَبَانِيهِ، وَالْجَوَابُ مَا تَرَى لَا مَا تَسْمَعُ،  
وَلَوْ لَمْ تُقَسِّمُونَ<sup>١</sup> عَلَيَّ مَنْ اطَّلَعَ عَلَى ذَلِكَ الْكِتَابِ بَأَن يَرُدُّ  
حَطَّاءَهُ، وَيُوضِحَ لَفْظَهُ، لَمَا صَرَفْنَا عِنَانَ الْقَلَمِ إِلَى رَدِّهِ. وَقَدْ  
جَرَتْ سُنَّةُ أَهْلِ الْعِلْمِ مِنْ قَدِيمِ الزَّمَانِ وَحَادِثِهِ فِي الرَّدِّ عَلَى  
الْبَاطِلِ، وَبِالتَّزْيِيفِ عَلَى الْعَاطِلِ. وَلَعَلَّ وَرَدَّكُمْ الْإِشْتِهَارُ فِي  
هَذَا الْبَابِ، فَلَا تَكُونُوا بِالْوَجَلِ، وَارْفَعُوا عَنْكُمْ نِقَابَ الْحُجَلِ.  
فَلَعَلَّ أَنْ لَا يَتَسَرَّرَ طَبْعُ كِتَابِنَا لِقُرْبِ سَفَرِنَا إِلَى الْوَطَنِ، لَكِنْ  
أَرْجُو أَنْ تَتَحَفُّوَنِي بِنُسْخَةٍ مِنْ مِرَاتِكُمْ، فَإِنَّ النُّسْخَةَ الَّتِي هِيَ  
عِنْدِي غَارِبَةٌ، بِشَرْطِ أَنْ تُسْرِعُونَ<sup>٢</sup> بِإِرْسَالِهَا فِي الْبَرِيدِ، وَالسَّلَامُ  
حَيْمِرُ الْحِتَامِ.

مُلْتَمِسُهُ: السَّيِّدُ عَبْدُ الرَّزَّاقِ الْقَادِرِيُّ التَّقَشْبَنْدِيُّ  
الْبُعْدَادِيُّ، عَفَرَ اللَّهُ لَهُ.  
مُؤَرَّخَةٌ ٢٨ ذِي الْحِجَّةِ سَنَةِ ١٣١٠ هـ.

١. هَكَذَا فِي الْإِشْتِهَارِ الْبُعْدَادِيِّ. (التَّائِيْرُ)

٢. هَكَذَا فِي الْإِشْتِهَارِ الْبُعْدَادِيِّ. (التَّائِيْرُ)

After which I will proceed further: Peace be upon you as well as the mercy of Allah and His blessings.

[Letter of  
As-Sayyid  
al-Baghdādī]

It is obvious that I am acquainted with your book entitled *Mir'āt Kamālātil-Islām*, and that I am familiar with its contents. I have comprehended its meaning, tenor, points, and concepts. As the response [to any claim] is what you can see and not what you hear, had you not entreated the reader of that book to refute its errors and to critically examine its expressions, we would not have engaged our pen in its refutation. It has been the practice of learned people in both ancient and modern times to refute error and rebut the mistaken. Perhaps the announcement regarding this matter has reached you. Therefore, do not be timid; rather, lift the veil of shame from your face. It might not be straightforward to publish my book, as I will soon be returning to my homeland. Nevertheless, I do request that you present me with a copy of your book, *Mir'āt Kamālātil-Islām*, as the copy in my possession is a borrowed one—provided of course that you mail it promptly. Finally, peace is the best conclusion.

As-Sayyid 'Abdur Razzāq al-Qādirī  
an-Naqshbandī of Baghdad  
May Allah grant forgiveness to him!  
28 Dhil Hijjah 1310 A.H.

# جَوَابُ الِإِشْتِهَارِ وَالْمَكْتُوبِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ  
مُحَمَّدٍ سَيِّدِ النَّبِيِّينَ وَخَاتَمِ الْمُرْسَلِينَ، وَفَخِرَ الْأُولَى وَالْآخِرِينَ،  
وَمَنْبَعِ كُلِّ فَنٍّ وَحَزْمِ وَنُورٍ وَهُدَى وَسِرَاجٍ مُنِيرٍ لِلسَّالِكِينَ  
الْمُتَّبِعِينَ، وَعَلَى آلِهِ الْهَادِينَ، وَأَصْحَابِهِ الَّذِينَ شَادُوا الدِّينَ،  
وَعَلَى كُلِّ مَنْ تَبِعَهُ مِنَ الْأَوْلِيَاءِ وَالشُّهَدَاءِ وَالصُّلَحَاءِ أَجْمَعِينَ.  
السَّلَامُ عَلَيْكُمْ، أَيُّهَا الصُّلَحَاءُ الْمُعَزَّزُونَ الْمُؤَقَّرُونَ الْمُعْظَمُونَ،  
مِنْ إِخْوَانِكُمُ الْمُحَقَّرِينَ الْمُكْفَرِينَ الْمَطْرُودِينَ الْمَهْجُورِينَ.

وَبَعْدُ.. فَإِنَّهُ قَدْ بَلَغَنِي مَكْتُوبُكَ وَاشْتِهَارُكَ يَا أَحِي بِقَرَّتِي  
”قَادِيَانُ“، فَأَشْكُرُكَ وَأَدْعُو لَكَ، فَإِنَّكَ ذَكَرْتَنِي وَذَاكَرْتَنِي  
سُبُلًا تَحْسِبُهَا مُسْتَقِيمَةً، وَلَمْ تَنِي غَيْرَةً عَلَى دِينِ اللَّهِ وَرَسُولِهِ  
كَالْمُعْضِبِينَ، فَجَزَاكَ اللَّهُ أَحْسَنَ الْجَزَاءِ، وَأَحْسَنَ إِلَيْكَ وَهُوَ



# REPLY TO THE ANNOUNCEMENT & LETTER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>1</sup>

All praise belongs to Allah, Lord of all the worlds. Peace and blessings be upon His Messenger, Muhammad, the Master of the Prophets; the Seal of the Messengers; the Pride of the people of the early and latter days; the Fountainhead of all wisdom, light, and guidance; and a Bright Lamp that lights the path for spiritual travellers. Furthermore, may peace and blessings be upon his household, the ones who guide; his Companions, who fortify the True Religion; and upon everyone who follows him from among the Saints, the Martyrs, and the Righteous.

And peace be unto you—O righteous, honoured, and exalted ones—from your brothers who have been branded infidels, despised, ostracized from the Faith, and abandoned!

**I will now proceed.** O my brother! Your letter and announcement have reached me in my village of Qadian. I thank you and pray for you. You have reminded me and mentioned to me some points that you have deemed appropriate. You have harshly rebuked me as one consumed by anger out of his jealous regard for the religion of Allah and His Messenger—may Allah

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

خَيْرُ الْمُحْسِنِينَ. وَأَرَى أَنَّكَ رَجُلٌ صَالِحٌ طَيِّبٌ، فَإِنَّكَ مَا  
صَبَرْتَ عَلَى مَا حَاكَ فِي صَدْرِكَ، وَمَا تَأَلَّ نُصْحًا وَمَا تُدَاهِنُ  
قَوْلًا، وَكَذَلِكَ سِيرَ الصَّالِحِينَ.

وَلَكِنْ، أَيُّهَا الْخَلُّ الْوُدُودُ وَالْحُبُّ الْمَوْدُودُ! عَفَا اللَّهُ عَنْكَ،  
قَدْ اسْتَعْجَلْتَ وَحَسِبْتَ أَحَاكَ الْمُؤْمِنَ بِاللَّهِ وَرَسُولِهِ وَكِتَابِهِ مُرْتَدًّا  
وَمِنَ الْكَافِرِينَ. وَلَوْ مَنَّنِي وَرَمَيْتَنِي بِالسَّهَامِ قَبْلَ أَنْ تُفْتَشَ حَقِيقَةَ  
الْأَمْرِ وَتَفْهَمَ سِرَّ الْكَلَامِ، أَوْ تَسْتَفْسِرَ مِنِّي كَذَابَ الْمُحَقِّقِينَ.  
وَالْعَجَبُ مِنْكَ - وَمِنْ مِثْلِكَ رَجُلٍ صَالِحٍ، تَقِيَّ نَفِيَّ، حَلِيمٍ  
كَرِيمٍ - أَنَّكَ تَكْتُئِبُ فِي اسْتِهَارِكَ أَنَّ جَزَاءَ هَذَا الرَّجُلِ الْمُرْتَدِّ أَنْ  
يُقْتَلَ بِالسَّيْفِ الْبِتَّارِ، أَوْ يُلْقَى فِي النَّارِ، كَمَا هُوَ جَزَاءُ الْمُرْتَدِّينَ.

أَيُّهَا الْأَخُ الصَّالِحُ! أَسْرَكَ اللَّهُ وَرَعَاكَ، وَحَفِظَكَ وَحَمَاكَ،  
وَفَتَحَ عَيْنَكَ وَهَدَاكَ، لَا تُخَوِّفَنِي مِنْ سَيْفِ بِتَّارٍ وَلَا زُمْحٍ وَلَا  
نَارٍ، وَقَدْ قُتِلْنَا قَبْلَ سَيْفِكَ بِسَيْفٍ لَا تَعْلَمُهُ، وَدُقْنَا طَعْمَ نَارٍ  
لَا تَعْرِفُهَا، وَإِنَّا إِنْ شَاءَ اللَّهُ بَعْدَ ذَلِكَ مِنَ الْمُنْعَمِينَ.

أَيُّهَا الْعَزِيزُ! إِنَّ الَّذِينَ أَخْلَصُوا قُلُوبَهُمْ لِلَّهِ، وَأَسْلَمُوا  
وُجُوهَهُمْ لِلَّهِ، وَشَرِبُوا كَأْسًا مِنْ حُبِّ اللَّهِ، فَلَا يُضَيِّعُهُمُ اللَّهُ رَبَّهُمْ،

reward you with the best of rewards! May He be beneficent to you, for He is the Best Benefactor. I have observed that you are a righteous-natured person, because you have not concealed that which is troubling your mind. Neither have you refrained from offering your advice, nor have you offered false praise. This is the manner of the righteous.

Nevertheless—O affectionate friend and dear beloved—may Allah pardon you—you have been hasty in considering your brother, who is a believer in Allah, His Messenger, and His Book, as an apostate and one of the disbelievers. You have accused me and fired a volley of arrows in my direction, prior to investigating the truth of my claim and understanding the reality of my discourse, or prior to seeking an explanation from me, as one would expect a true scholar to undertake. It is astonishing that someone like you—who is righteous, God-fearing, pure, forbearing, and noble—should write in your announcement that the reward for this ‘apostate’ is that he should be killed with a sharp sword and hurled into the fire, for this is the recompense of the apostates.

O righteous brother! May Allah gladden you, take care of you, protect you, and support you. May He also open your eyes and guide you. Do not attempt to frighten me with a sharp sword, spear, or fire; for, I have already been killed by a sword of which you have no knowledge, long before you had even drawn your sword. And I have tasted a fire with which you are unacquainted. Verily, after this, God willing, I became amongst those who are especially blessed by God.

O dear one! Verily, those whose hearts are sincere in their obedience to Allah, who submit themselves completely to Allah, and drink from the chalice of the love of Allah, their Lord does not

وَلَا يَبْرُكُهُمْ مَوْلَاهُمْ، وَلَوْ عَادَاهُمْ كُلُّ وَرَقِ الْأَشْجَارِ، وَكُلُّ قَطْرَةِ  
 الْبِحَارِ، وَكُلُّ ذَرَّةِ الْأَحْجَارِ، وَكُلُّ مَا فِي الْعَالَمِينَ. بَلِ الَّذِينَ  
 يُطِيعُونَهُ وَلَا يَبْتَغُونَ إِلَّا مَرْضَاتَهُ، هُمْ قَوْمٌ لَا يَخْرُجُهُمْ إِلَّا فِرَاقُهُ،  
 وَإِذَا وَجَدُوا مَا ابْتَغَوْا فَلَا يَبْقَى لَهُمْ هَمٌّ وَلَا عَمٌّ بَعْدَ ذَلِكَ وَلَوْ  
 قُتِلُوا وَأُخْرِفُوا، وَلَا يَضُرُّهُمْ سَبُّ قَوْمٍ وَلَا لَعْنُ فِرْقَةٍ، وَيَجْعَلُ اللَّهُ كُلَّ  
 لَعْنَةٍ بَرَكَهً عَلَيْهِمْ، وَكُلَّ سَبِّ رَحْمَةً فِي حَقِّهِمْ. أَلَا يَعْلَمُ رَبَّنَا مَا فِي  
 صُدُورِنَا؟ أَنْتَ أَعْلَمُ مِنْهُ؟ فَلَا تُكُنْ مِنَ الْمُسْتَعْجِلِينَ.

يَا أَحْي! مَا تَرَكْتَ السَّبِيلَ، وَمَا عَاصَيْتَ الرَّبَّ الْجَلِيلَ،  
 وَلَيْسَ كِتَابُنَا إِلَّا الْفُرْقَانُ الْكَرِيمَ، وَلَيْسَ نَبِيُّنَا وَمُحَبُّوبُنَا إِلَّا  
 الْمُصْطَفَى الرَّحِيمَ، وَلَعْنَةُ اللَّهِ عَلَى الَّذِينَ يَخْرُجُونَ عَنْ دِينِهِ  
 مِتْقَالَ ذَرَّةٍ، فَهُمْ يَدْخُلُونَ جَهَنَّمَ مَلْعُونِينَ. وَلَكِنْ يَا أَحْي، إِنَّ  
 فِي كِتَابِ اللَّهِ نِكَاتًا وَمَعَارِفَ لَا يَرَاهُمَا عَقِيدَةٌ وَلَا يَبْأَقِضُهَا  
 حُكْمٌ، وَلَا يُلْفَاهَا مِنَ الْأُمَّمِ إِلَّا الَّذِي وَجَدَ وَقْتَ ظُهُورِهَا،  
 وَكَانَ مِنَ الْمُنْقَطِعِينَ الْمَبْعُوثِينَ. وَلِلَّهِ أَسْرَارٌ وَأَسْرَارٌ وَرَاءَ أَسْرَارٍ  
 لَا تَطَّلِعُ نُجُومُهَا إِلَّا فِي وَفْتِهَا، فَلَا تُجَادِلِ اللَّهَ فِي أَسْرَارِهِ. أَتَجْتَرِي  
 عَلَى رَبِّكَ وَتَقُولُ لِمَا فَعَلْتَ كَذَا وَمِمَّا فَعَلْتَ كَذَا؟

allow them to come to naught, nor does He abandon them as their Protector, even if every leaf on every tree, every drop in all the oceans, every granule from all the rocks, and everyone else in the world becomes their adversary. On the contrary, those who render obedience to Him and seek only His pleasure are a people whose grief lies only in separation from Him. When they find what they seek, neither anxiety nor affliction remain, even if they are killed or incinerated. Neither the insults of people nor the curses of any sect harm them. Allah makes every curse a source of blessing for them and every offense a source of mercy. Does not our Lord know what is in our hearts? Are you more knowledgeable than Him? Do not, therefore, be among those who are hasty.

O my brother! I have not abandoned the Path, nor have I disobeyed the Exalted Lord. Our Book is naught but the Noble *Furqān* [the Holy *Qurān*] and our Prophet and beloved is none but the Merciful Muṣṭafā [the Chosen One, i.e. the Holy Prophet Muhammad<sup>sas</sup>]. The curse of Allah is upon those who deviate from His religion by even one iota; they shall enter hell as accursed ones.

But—O my brother!—there are subtleties and insights in the Book of Allah which do not contradict any doctrine nor conflict with any commandment. They are not vouchsafed to anyone except he who is one of the devoted emissaries during the time destined for their revelation. And Allah has secrets, and secrets beyond secrets, whose stars do not rise except at their appointed time. So, do not argue with Allah regarding His secrets. Would you be so audacious as to question your Lord: ‘Why did You do this and why did You not do that?’

يَا أَخِي! فَوَضَّ عَيْبَ اللَّهِ إِلَى اللَّهِ وَلَا تَدْخُلْ فِي عُيُوبِهِ، وَلَا  
تُزَّحْ ذَقَائِقَ الْمَعَارِفِ الَّتِي دَقَّ مَأْخِذُهَا فِي ظَوَاهِرِ الشَّرْعِ، وَلَا  
تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ، وَتَبْتَ نَفْسَكَ عَلَى سَبِيلِ الْمُتَّقِينَ.

مَا كَانَ إِيْمَانُ الْأَخْيَارِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ بِتُرُولِ  
الْمَسِيحِ ﷺ إِلَّا إِجْمَالِيًّا، وَكَانُوا يُؤْمِنُونَ بِالتُّرُولِ مُجْمَلًا،  
وَيُفَوِّضُونَ تَفَاصِيلَهَا إِلَى اللَّهِ خَالِقِ السَّمَاوَاتِ وَالْأَرْضِينَ.  
وَكَيفَ يَجُورُ تُرُولُ الْمَسِيحِ ﷺ عَلَى الْمَعْنَى الْحَقِيقِيَّةِ، وَاللَّهُ قَدْ  
أَخْبَرَ فِي كِتَابِهِ الْعَزِيزِ أَنَّهُ مُؤَيَّدٌ وَمَاتَ؟

وَقَالَ:

﴿يَا عِيسَى ابْنِ مَرْيَمَ ارْقُطْ فِي السَّمَاءِ بِمَا كُنْتَ تَتَكَبَّرُ فِيهَا﴾<sup>١</sup>

وَقَالَ:

﴿قَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ﴾<sup>٢</sup>

وَقَالَ:

﴿فَبِمَنْ سَأَلْتَنِي قَضَىٰ عَلَيْهَا الْمَوْتَ﴾<sup>٣</sup>

١. آل عمران: ٥٦

٢. المائدة: ١١٨

٣. الزمر: ٤٣

O my brother! Leave the unseen to God and do not try to interfere in His domain, and do not ignore the subtleties of knowledge whose sources are to be found deeply rooted in the apparent meaning of the sacred law, and do not follow that of which you have no knowledge; rather, tread only upon the path of the righteous.

The eminent Companions of the Prophet<sup>sas</sup> and the *Tābi'īn*<sup>1</sup> were in agreement regarding the generalities of the descent of the Messiah, peace be on him, but they left the details for Allah, the Creator of heaven and earth, to reveal. Furthermore, how can the descent of the Messiah, peace be upon him, be taken literally while Allah has already declared in His Great Book that he has died and passed away?

He says:

يُجِيسِي إِنْ مَتَوَّقِيكَ وَرَافِعَكَ إِلَىٰ<sup>2</sup>

Then He says:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ<sup>3</sup>

And He states:

فِيهِسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ<sup>4</sup>

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1. The generation of Muslims who met or saw the blessed Companions<sup>ra</sup> of the Holy Prophet<sup>sas</sup> but not the Prophet<sup>sas</sup> himself. [Publisher]
  2. O Jesus, I will cause you to die a *natural death* and will exalt you to Myself (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
  3. But since You caused me to die, You have been the Watcher over them (*Sūrah al-Mā'idah*, 5:118). [Publisher]
  4. And then He retains those against which He has decreed death (*Sūrah az-Zumar*, 39:43). [Publisher]

وَقَالَ:

﴿وَحَرَّمَ عَلَى قَرِيْبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾<sup>١</sup>

وَقَالَ:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾<sup>٢</sup>

يَعْنِي مَاثُوا كُلُّهُمْ كَمَا اسْتَدَلَّ بِهِ الصِّدِّيقُ الْأَكْبَرُ عِنْدَ وِفَاةِ النَّبِيِّ ﷺ، فَمَا بَقِيَ شَيْءٌ بَعْدَ ذَلِكَ فِي وِفَاةِ الْمَسِيحِ وَامْتِنَاعِ رُجُوعِهِ إِنْ كُنْتُمْ بِاللَّهِ وَإِيَاتِهِ مُؤْمِنِينَ.

وَقَدْ حَتَمَ اللَّهُ بِرَسُولِنَا النَّبِيِّينَ، وَقَدْ انْقَطَعَ وَحْيُ النَّبُوَّةِ، فَكَيْفَ يَجِيءُ الْمَسِيحُ وَلَا نَبِيٍّ بَعْدَ رَسُولِنَا؟ أَيُّجِيءُ مُعْطَلًا مِنْ النَّبُوَّةِ كَالْمَعْرُولِينَ؟ وَقَدْ بَشَّرْنَا رَسُولُ اللَّهِ ﷺ أَنَّ الْمَسِيحَ الْأَيْ يَظْهَرُ مِنْ أُمَّتِهِ وَهُوَ أَحَدٌ مِنَ الْمُسْلِمِينَ. وَفِي الصِّحَاحِ أَحَادِيثٌ صَحِيحَةٌ مَرْفُوعَةٌ مُتَّصِلَةٌ شَاهِدَةٌ عَلَى وِفَاةِ عِيسَى ﷺ، خُصُوصًا فِي الْبُخَارِيِّ بَيَانٌ مُصَرِّحٌ فِي هَذَا الْأَمْرِ.

١. الأنبياء: ٩٦

٢. آل عمران: ١٤٥



Further, He says:

وَحَرَّمْ عَلَى قَرِيْبِيْ أَهْلَكُنْهَا أَنَّهُمْ لَا يَرْجِعُوْنَ<sup>1</sup>

Moreover, He states:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ<sup>2</sup>

Meaning that: All of them [i.e. the Messengers] have died, just as the Great Şiddîq [i.e. Abu Bakr] concluded upon the death of the Prophet, peace and blessings of Allah be upon him. Thereafter, no doubt can remain regarding the death of the Messiah and the impossibility of his return—if indeed you are believers in Allah and His holy verses.

Allah has set a seal upon Prophethood with our Messenger and prophetic revelation has ceased; how, then, can the Messiah come while there can be no Prophet after our Messenger? Will he turn up as one deposed and stripped of Prophethood? Our Messenger<sup>sas</sup> has given us the glad tidings that the future Messiah will appear from among his community and that he will be a Muslim.

In the authentic *aḥādīth*, there are ones that are *marfū*<sup>3</sup> and *muttaṣil*,<sup>4</sup> which bear witness to the death of Jesus, on whom be

1. And it is an inviolable law for a township which We have destroyed that they shall not return (*Sūrah al-Anbiyā*, 21:96). [Publisher]
2. *Sūrah Āl-e-Imrān*, 3:145 [Publisher]
3. Lit. 'elevated'. A hadith classification denoting that its chain of transmitters connects directly to the Holy Prophet<sup>sas</sup>. [Publisher]
4. Lit. 'connected'. A hadith classification denoting that there is no interruption in the chain of reporters. [Publisher]

فَالْعَجَبُ كُلُّ الْعَجَبِ عَلَىٰ فَهْمِ رَجُلٍ يَشْكُ فِي وَفَاتِهِ بَعْدَ  
كِتَابِ اللَّهِ وَرَسُولِهِ وَيَتَذَبَّدُ كَالْمُرْتَابِينَ. وَبِأَيِّ حَدِيثٍ بَعْدَ  
اللَّهِ وَآيَاتِهِ تَشْرُكُ مُتَوَاتِرَاتِ الْقُرْآنِ؟ أَتَوَثِّرُ الشَّكَّ عَلَى الْيَقِينِ؟

وَالْقَوْمُ لَا يَتَنَفَّقُ عَلَىٰ صُغُودِ الْمَسِيحِ حَيًّا إِلَى السَّمَاءِ، بَلْ  
لَهُمْ آرَاءٌ شَتَّى، بَعْضُهُمْ يَقُولُ بِالْوَفَاةِ وَبَعْضُهُمْ بِالْحَيَاةِ. وَلَنْ يَجِدَ  
مِنَ النَّصُوصِ الْفُرْقَانِيَّةِ وَالْأَحَادِيثِ النَّبَوِيَّةِ دَلِيلًا عَلَى حَيَاتِهِ،  
بَلْ تَسْمَعُ مِنَ الْأَحْبَارِ وَالْأَثَارِ وَمِنْ كُلِّ جِهَةٍ تَعْيِ الْمَوْتِ.  
وَقَدْ تَوَقَّي رَسُولَنَا ﷺ، أَهُوَ خَيْرٌ مِنْهُ، أَمْ هُوَ لَيْسَ مِنَ الْفَائِزِينَ؟  
وَرَأَهُ رَسُولُ اللَّهِ ﷺ فِي لَيْلَةِ الْمِعْرَاجِ فِي الْمَوْتَى مِنَ الْأَنْبِيَاءِ  
عَلَيْهِمُ السَّلَامُ، أَفَتَظُنُّ أَنَّ رَسُولَ اللَّهِ ﷺ أَحْطَأَ فِي رُؤْيَيْهِ، أَوْ  
قَالَ مَا يُخَالِفُ الْحَقَّ؟ حَاشَا! بَلْ إِنَّهُ أَصْدَقُ الصَّادِقِينَ.

فَهَذَا هُوَ السَّبَبُ الَّذِي الْجَأْنَا إِلَى اعْتِرَافِ وَفَاةِ الْمَسِيحِ،  
وَشَهَدَ عَلَيْهِ الْهَامِي الْمُنْتَابِعِ مِنَ اللَّهِ تَعَالَى. وَمَا تَرَى فِي  
هَذِهِ الْعَقِيدَةِ مُخَالَفَةً بِقَوْلِ رَسُولِ اللَّهِ ﷺ وَلَا بِعَقِيدَةِ الصَّحَابَةِ وَلَا

peace. Particularly in [*Ṣaḥīḥ*] *al-Bukhārī*, we find a clear explanation regarding this matter. It is a matter of great astonishment that a sensible man could entertain doubt concerning the death of Jesus—despite the statements of the Book of Allah and His Messenger—and waver distrustfully. After learning about these verses of Allah, which statement can then cause us to abandon the endless proofs of the *Quran*? Should we prefer doubt to certainty?

There is no consensus about the ascent of the Messiah into the heavens whilst still being alive; on the contrary, there are divergent opinions. Some believe in [his] death, while others insist he is alive. But you will never find in the texts of the *Quran* and the Hadith of the Holy Prophet<sup>sas</sup> any argument for his being alive. Rather, you will learn from reports, traditional sources, and from all sides, the declaration of death. Our Messenger, peace and blessings of Allah be upon him, has died. Is Jesus better than him or is he immortal? The Messenger of Allah, peace and blessings of Allah be upon him, saw him during the Night of the Ascension among the deceased Prophets, peace be on all of them. Do you think the Messenger of Allah, peace and blessings of Allah be upon him, made a mistake about his vision or said that which was contrary to the truth? God forbid! On the contrary, he was the most veracious of the truthful ones.

As such, these are the reasons which have compelled us to acknowledge the death of the Messiah. Furthermore, I have also received profuse and continuous revelations from God which confirm this. We do not see in this belief any conflict with the statements of the Messenger of Allah, peace and blessings of Allah be upon him, the belief of the Companions, or the *Tābiʿīn*

التَّابِعِينَ. وَالصَّحَابَةَ كُلَّهُمْ كَانُوا يُؤْمِنُونَ بِوَفَاةِ الْمَسِيحِ، وَكَذَلِكَ  
الَّذِينَ جَاءُواوَا بَعْدَهُمْ مِنْ عِبَادِ اللَّهِ الْمُتَّبِعِينَ. أَلَا تَنْظُرُ صَاحِبِ  
الْبُخَارِيِّ كَيْفَ فَسَّرَ فِيهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ   آيَةً:

﴿يَعِيسَى ابْنِي مَرْيَمَ وَرَافِعَكَ ابْنِي﴾<sup>١</sup>

فَقَالَ: مُتَوَفِّيكَ: مُمِيتُكَ. وَأَشَارَ الْإِمَامُ الْبُخَارِيُّ إِلَى صِحَّةِ  
هَذَا الْقَوْلِ بِإِيرَادِهِ آيَةَ: ﴿إِنِّي مُتَوَفِّيكَ﴾ فِي غَيْرِ مَحَلِّهِ، وَهَذِهِ  
عَادَةُ الْبُخَارِيِّ عِنْدَ الْإِجْتِهَادِ وَإِظْهَارِ مَذْهَبِهِ كَمَا لَا يَخْفَى  
عَلَى الْمَاهِرِينَ.

أَيُّهَا الْأَخُ الصَّالِحُ! انْظُرْ كَيْفَ أَشَارَ الْبُخَارِيُّ - رَحِمَهُ اللَّهُ  
- إِلَى مَذْهَبِهِ بِجَمْعِ الْآيَتَيْنِ فِي غَيْرِ الْمَحَلِّ وَإِرَاءَةَ تَطَاهُرِهِمَا.  
وَاعْتَرَفَ بِأَنَّ الْمَسِيحَ قَدْ مَاتَ، فَتَدَبَّرَ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَدَبِّرِينَ.  
وَمَا كَانَ لِي مَنَفَعَةٌ وَرَاحَةٌ فِي تَرْكِ كِتَابِ اللَّهِ وَسُنَنِ رَسُولِهِ وَحَمَلِ  
أَوْزَارِ حُسْرَانِ الدُّنْيَا وَالْآخِرَةِ، وَسَمَاعِ لَعْنِ اللَّاعِنِينَ.

أَيُّهَا الْأَخُ الْكَرِيمُ! لِلْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ، وَالصِّدْقُ حَقِيقٌ  
بِأَنْ يُقْبَلَ وَيُسْتَمَعَ، وَيَدُ الْحَقِّ تَصَدِّعُ رِذَاءَ الشُّكِّ، وَالْحَقُّ

[subsequent generation]. All of the Companions used to believe in the death of the Messiah; and, in like manner, those who came after them from among the perceptive servants of Allah. Have you not observed in *Ṣaḥīḥ al-Bukhārī* how Abdullah ibn Abbas<sup>ra</sup> explained the verse:

يُعِيسِي إِيَّاهُ مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ<sup>1</sup>

He stated: مُتَوَفِّيكَ [mutawaffika] means to cause you to die naturally. Imam Bukhari indicates the validity of this statement by quoting the verse إِيَّاهُ مُتَوَفِّيكَ [innī mutawaffika—I will cause you to die] in other places as well. This is the methodology employed by Bukhari in exercising independent judgement and presenting his viewpoints, which is well known to the learned.

O righteous brother! Observe how Bukhari, may Allah have mercy on him, indicated his viewpoint. Combining two verses from different locations and demonstrating their resemblance, he acknowledged that the Messiah had died. Reflect, therefore, upon what I have presented; verily, Allah loves those who reflect. I find no advantage or comfort in abandoning the Book of Allah and the *sunan* [practices] of His Messenger; and thereby not only having to bear loss in this world but also in the next; and further having to bear listening to the curses of the imprecators.

O noble brother! Truth is more worthy of being followed, and it is that which should be accepted and heeded; for, the hand

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1. O Jesus, I will cause thee to die a *natural death* and will exalt you to Myself (*Sūrah Āl-e-‘Imrān*, 3:56). [Publisher]

هُوَ الْجَوْهَرُ الَّذِي يَظْهَرُ عِنْدَ السَّبْكِ، وَيَتَلَأُّ فِي وَفِيهِ الَّذِي  
 قَدَّرَ اللَّهُ لَهُ، وَلِكُلِّ نَبِيٍّ مُسْتَقَرٌّ، وَلِكُلِّ نَجْمٍ مَطْلَعٌ، وَلَا تُعْرَفُ  
 الْأَسْرَارُ إِلَّا بَعْدَ وَفُوعِهَا. فَطُوبَى لِمَنْ فَهِمَ هَذَا السِّرَّ وَأَدْرَكَ  
 الْأَمْرَ كَالْعَاقِلِينَ. وَإِنِّي أَتَيْتُكَ أَنْ مِثْلَكَ - مَعَ كَمَالِ فَضْلِكَ  
 وَتَفْوَاكِ - لَوْ كَانَ مُطْلِعًا عَلَى مَعَارِفِ أُطْلِعْتُ عَلَيْهَا لَكَفَّ  
 لِسَانَهُ مِنْ لَعْنِي وَطَعْنِي، وَلَقَبِلَ مَا قُلْتُ مِنْ مَعَارِفِ الْمِلَّةِ  
 وَالِدِّينِ، وَلِكَيْتِي أَظْنُكَ مَا فَهَمْتَ حَقِيقَةَ مَقَالِي، وَمَا عَلِمْتَ  
 صُورَةَ مَحَالِي، وَمَا ظَنِّي فِيكَ إِلَّا الْحَيْرَ، وَأَسْأَلُ اللَّهَ لَكَ فَضْلَهُ  
 وَرَحْمَتَهُ وَهُوَ أَرْحَمُ الرَّاحِمِينَ.

يَا فِرَّةَ أَرْضٍ مُبَارَكَةٍ وَسَلَالَةَ أَهْلِهَا! أَنْتَ بِحَمْدِ اللَّهِ تَقِي  
 وَتَقِي وَرَكِي، وَإِنِّي أَحِبُّكَ وَأَصَافِيكَ كَالْمُخْلِصِينَ. وَأُوَيْتِكَ  
 مَوْثِقًا مِنَ اللَّهِ عَلَى أَلِيٍّ أَوْافِيكَ وَأَقْبِلْ قَوْلَكَ، إِنَّ تُرْبِي آيَاتِ  
 الْفُرْقَانِ عَلَى صِحَّةِ زَعْمِكَ، وَتَأْتِنِي بِسُلْطَانٍ مُبِينٍ. وَمَا  
 أَبْتَغِي إِلَّا الْحَقَّ، وَقَدْ شَقَقْتُ عَصَا الشِّتَاقِ، وَارْتَضَعْتُ  
 أَقَاوِيقَ الْوَفَاقِ، فَجَادِلْنِي بِالْحِكْمَةِ وَآيَاتِ كِتَابِ اللَّهِ السَّبَاقِ،  
 وَسَسْجِدِي إِنْ شَاءَ اللَّهُ مِنَ الْمُنْصِفِينَ. وَإِنْ كُنْتُ أَنْ تَسْتَهِي  
 أَنْ تَسْبِي أَوْ تَلْعَنِي أَوْ تُكَذِّبِي أَوْ تُفْتَلِي بِسَيْفٍ بِنَارٍ

of truth can easily rip the robe of doubt. Truth is that gem which emerges from the foundry and glitters at the time that Allah has decreed for it. There is an appointed time for every tiding and there is a time of ascension for every star. None become cognizant of the mysteries until after their occurrence. So, blessed is the one who understands this secret and perceives the matter in a sensible way.

I am thoroughly convinced that a person such as yourself, with your consummate excellence and piety, is someone who, if he were acquainted with the knowledge I have been acquainted with, would restrain his tongue from cursing and maligning me and would accept what I have said about the knowledge of religion and faith. But, I think you have not truly understood my statements nor truly know the nature of my claim. I think only well of you and I entreat Allah for His grace and mercy on your behalf, for He is the Most Merciful of those who show mercy.

O pleasure of a blessed land and its scion! You are, by the grace of Allah, a pious, immaculate, and pure person. Truly, I love you and am completely genuine, like a sincere friend. I swear by Allah that if you show me verses of the Quran in support of your position and produce clear authority, then I will agree with you and accept your point of view. I only desire the truth. I have resisted everything that may cause dissension or division, as I have drunk from the milk of unity. Therefore, argue with me with wisdom and the verses of the Book of Allah, which is the final authority. You will find me, God willing, among the fair-minded.

However, if instead you wish to abuse me, to curse me, to

أَوْ تَلْقِيَنِي فِي نَارٍ، فَاصْنَعْ مَا شِئْتِ، وَمَا أُرِدُّ عَلَيْكَ إِلَّا  
دُعَاءَ الْحَزِينِ وَالْعَافِيَةِ. يَا أَهْلَ الْبَيْتِ! يَرْحَمُكُمُ اللَّهُ فِي الدُّنْيَا  
وَالْآخِرَةِ، وَأَوَّكُم فِي الْمَرْحُومِينَ.

أَيُّهَا الشَّيْخُ! دَعِ النَّزَاعَ، وَمَا يَبْغِي النَّزَاعَ، فَاتَّقِ اللَّهَ  
وَأَدْرِكْ فُرْصَةً لَا تُضَاعُ، وَارْتَحِلْ إِلَيَّ رِحْلَةَ الصَّادِقِ الْمُعَدِّ،  
وَسِرْ نَحْوِي سِرَّ الْمُجَدِّ، وَتَفَضَّلْ وَحَسَنَّمْ إِلَى بَيْتِي، وَكُلْ  
إِلَى شَهْرَيْنِ مِنْ فُرْصِي وَرَيْتِي، سُبْرِيكَ اللَّهُ حَالًا لَا يَنْكَشِفُ  
عَنْ يَدِ غَيْرِي مِنْ أَهْلِ الْبُلْدَانِ وَجَوَابِيهَا، وَلَا مِنْ تَأْلِيفَاتِ  
مَحْدُودَةِ الْبَيَانِ، فَتَعْرِفُنِي بِعَيْنِ الْيَقِينِ. وَإِنْ تَقْصِدُنِي مُخْلِصًا  
فَأَذْعُو لَكَ فِي آتَاءِ اللَّيْلِ وَأَطْرَافِ النَّهَارِ، وَأَرْجُو أَنْ يَطْمَئِنَّ  
قَلْبُكَ وَأَرَى آثَارَ الْإِسْتِجَابَةِ، وَتَنْجَابَ غِشَاوَةِ الْإِسْتِرَابَةِ،  
وَاللَّهُ قَدِيرٌ وَنَصِيرٌ وَمُعِينٌ.

أَيُّهَا الْأَخُ الشَّرِيفُ الصَّالِحُ! لَا تَنْظُرْ إِلَى تَكْفِيرِ الْعُلَمَاءِ  
وَتَكْذِيبِهِمْ، فَإِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا يَعْلَمُونَ، وَقَدْ عَلِمْتُ  
حَقِيقَةَ الْأَمْرِ مِنْ رَبِّي وَهُمْ مِنَ الْعَافِلِينَ. وَلَا تَنْظُرْ إِلَى ذِلَّتِي  
وَهَوَانِي، وَحَقَارَتِي فِي أَعْيُنِ إِخْوَانِي، فَإِنَّ لِي مِنَ اللَّهِ تَعَالَى فِي كُلِّ



brand me a liar, to execute me with a sharp sword, or to hurl me into the fire, then do as you please. I will respond only with prayers for your well-being and beneficence. O people of the sacred household! May Allah have mercy on you in this world and the next and grant you refuge among those who are shown mercy.

O Respected Sheikh! Abstain from conflict as it ought not to arise; fear Allah and take advantage of an opportunity which should not be lost; embark upon a journey to me as an honest and well-prepared man and come to me diligently. Come hither and take upon yourself the trouble to reach my home, be my guest, and break bread with me for two months. Allah will demonstrate a phenomenon which cannot be shown by anyone else in the entire world, nor can it be found in books which do not have the power to clearly discern the truth. Then you will come to know me with the eye of certainty. Should you come to me in sincerity, I will pray for you night and day and I hope that your heart will be softened during your stay and that I will begin to see signs of the acceptance of my prayer and that the veil of your suspicion will be lifted, for Allah is All-Powerful, the Helper, and the Ultimate Support.

O noble and righteous brother! Do not pay any attention to the edicts of disbelief or to my rejection by the ulama. I have learned from Allah that which they do not know. I have been taught the reality of the matter by my Lord; however, they are among the heedless. Do not look upon me through the eyes of my brethren who see me as insignificant, contemptible and wretched; for, Allah continually looks upon me with mercy. I

يَوْمٍ نَظْرَةً. أَقْلَبُ نَحْوَ الشِّمَالِ وَنَحْوَ الْيَمِينِ، وَأَتَقَلَّبُ فِي الْحَالَيْنِ  
بُؤْسِ وَرَحَاءِ، وَأَتَقَلُّ مَعَ الرِّيحَيْنِ رُزْجَاءَ، وَالْعَاقِبَةُ خَيْرٌ  
لِي إِنْ شَاءَ اللَّهُ، وَإِنِّي مِنَ الْمُبَشِّرِينَ. الْيَوْمَ يُحْجَرُونَ وَيُكَدِّبُونَ  
وَيُكْفَرُونَ، وَأَرَاهُمْ عَلَيَّ حَرِيصِينَ لَوْ كَانُوا قَادِرِينَ، وَسَيَأْتِي زَمَانٌ  
يُظْهِرُ صِدْقِي فِيهِ وَيُرِي اللَّهُ عِبَادَهُ آيَاتِ فَضْلِهِ عَلَيَّ، فَيَجْتَلُونَ  
أَنْوَارَ عِنَايَاتِهِ وَمَطَارِفَ تَفَضُّلَاتِهِ، فَيَأْتُونَنِي مُنْكَسِرِينَ.

فَطُوبَى لِعَيْنٍ رَأَتْني قَبْلَ وَفِي، وَطُوبَى لِسَعِيدٍ جَاءَنِي  
كَالْمُخْلِصِينَ. أَيُّهَا الشَّيْخُ! الْوَقْتُ قَدْ دَنَا، وَمُعْظَمُ الْعُمْرِ قَدْ  
فَتَى، فَأَتِنِّي عَلَى شَرِيبَةِ الصَّبْرِ وَالتَّوَقُّفِ وَقَبُولِ الْهُدَى، وَعُدْ إِلَى  
الْحَقِّ وَدَعِ الْعِدَاءَ، وَلَا تَنْسَ حَقَّكَ فِي الْعُقْبَى، وَلَا تَبَارِزِ الْمَوْلَى،  
وَسَارِعْ إِلَيَّ مُزْتَدِعًا، لِيَعْفَرَ لَكَ اللَّهُ مَا سَلَفَ وَمَا مَضَى، وَطَاوِعِ  
الْحَقَّ وَكُنْ مِنَ الْمُطَاوِعِينَ.

وَإِنْ كُنْتَ لَا تَقْدِرُ عَلَيَّ هَذَا السَّقَمِ الْبَعِيدِ، فَلَكَ طَرِيقٌ  
أُخْرَى. فَإِنْ كُنْتَ فَاعِلَهَا، فَأَخْرِجْ أَوَّلًا مِنْ صَدْرِكَ كُلَّ مَا  
دَخَلَ فِيهِ مِنْ سُوءِ الظَّنِّ، ثُمَّ فُتِّمْ وَتَوَضَّأْ وَصَلِّ رَكْعَتَيْنِ، وَصَلِّ  
وَسَلِّمْ وَاسْتَغْفِرِ اسْتَغْفَارَ التَّائِبِينَ، ثُمَّ اضْطَجِعْ مُسْتَنْقِبًا عَلَيَّ

am pushed left and right. I am scrutinized under conditions of misery and prosperity and I am shifted by winds both violent and comforting.

However, God willing, I will meet a good end, as I am one who has been given the glad tidings of victory. Today they despise, calumniate, and reject me; and I see that they ardently desire [to kill] me were they capable of doing so. The time will come when my truth becomes manifest and Allah will demonstrate to His servants the Signs of His grace upon me. Thereupon, the brilliance of His Providence and the extent of His grace will become manifest. They will then come to me full of remorse.

Blessed, indeed, is the eye that has seen me before the time [of my victory], and blessed, indeed, will be the fortunate one who comes to me in sincerity.

O Sheikh! The time has drawn nigh and the major part of the time allocated for the life of this world has passed. So come to me, providing you are patient and willing to reflect and accept guidance. Return to truth and eschew enmity. Do not forget the consequences and engage not in a duel with the Lord. Hasten to me and restrain yourself in order that Allah might grant you forgiveness for that which has preceded, as well as that which has passed. So accept the truth and be among the obedient.

If you are not able to undertake such a long journey, there is an alternative method if you wish to take it. First, expel from your heart every evil thought that has entered it. Next, arise, perform *wuḍū'* [ritual ablution] and offer two *rak'āt* [units of prayer]. Invoke blessings on the Holy Prophet and ask for forgiveness sincerely as one who truly repents. Then, lie on your side, turn your face towards the *Qiblah* [in Makkah] and focus your entire

مُصَلَّأَكَ، وَتَحَلَّ بِمُنَاجَاةِ مَوْلَاكَ، وَاسْأَلِ اللَّهَ لِاسْتِبْكَشَافِ حَالِي،  
 وَحَقِيقَةِ مَقَالِي، ثُمَّ تَمَّ قَائِلًا: يَا خَيْرَ أَخْبِرْنِي فِي أَمْرِ أَحْمَدَ بْنِ  
 عَلَامٍ مُرْتَضَى الْقَادِيَانِيِّ، أَهُوَ مُرْدُودٌ عِنْدَكَ أَوْ مَقْبُولٌ؟ أَهُوَ  
 مَلْعُونٌ عِنْدَكَ أَوْ مَقْرُونٌ؟ إِنَّكَ تَعْلَمُ مَا فِي قُلُوبِ عِبَادِكَ، وَلَا  
 تُحْطِي عَيْشُكَ، وَأَنْتَ خَيْرَ الشَّاهِدِينَ.

رَبَّنَا آتِنَا مِنْ لَدُنْكَ عِلْمًا جَادِبًا إِلَى الْحَقِّ، وَنَظْرًا حَافِظًا  
 مِنْ ثِقَلِ الْخَطُوبَاتِ إِلَى حُطُوطِ الْخَطِيئَاتِ، وَأَدْخِلْنَا فِي الْمُؤَقِّفِينَ.  
 مَا كَانَ لَنَا أَنْ نَقْدِمَ بَيْنَ يَدَيْكَ، أَوْ نَتَصَرَّفَ فِي سَرَائِرِ عِبَادِكَ،  
 رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا، وَافْتَحْ عُيُونَنَا، وَلَا  
 تَجْعَلْنَا مِنَ الَّذِينَ يُعَادُونَ أَوْلِيَاءَكَ، أَوْ يُحِبُّونَ الْمُفْسِدِينَ. آمِينَ.  
 ثُمَّ آمِينَ.

وَاسْتَعِزْ يَا أَخِي مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ أُخْرَى، وَعَقِّبْ  
 تَهَجُّدَكَ بِهَذِهِ الرَّكْعَتَيْنِ، وَأَخْبِرْنِي إِذَا أَرَدْتَ أَنْ تَشْرَعَ فِي هَذَا  
 لِأَرَأَيْتَكَ فِي دُعَائِكَ، وَأَدْعُو لَكَ فِي إِبْتِعَائِكَ، وَأَرْجُو أَنْ يَسْمَعَ

concentration on your Lord, supplicating silently. Ask Allah to unveil to you the truth about my claim and the reality of my statements. Then, go to sleep while saying:

O All-Aware One! Inform me about the claim of Ahmad, son of Ghulām Murtaḍā of Qadian. Is he accepted by you or rejected? Is he accursed or beloved? Verily, You know what is in the hearts of Your servants; nothing is veiled from Your purview. You are the Best of Witnesses.

O Our Lord! Grant us from Yourself knowledge that leads us towards the truth, grant us insight in order that we may avoid stepping into the path of error, and count us among those who are granted success.

It is unbecoming that we should become audacious in Your presence or judge ignorantly the secrets of Your servants. Our Lord, grant us forgiveness for our sins and excesses in our affairs and open our eyes. Do not let us be among those who oppose Your *Auliya'* [Friends] or among those who incline towards wrongdoers. *Āmīn*, again *Āmīn*.

O my brother! Recite the *Istikhārah* Prayer<sup>1</sup> from one Friday until the next and follow your *Tabajjud* [optional prayer offered at night] with these two *rak'āt*. Inform me when you intend to commence this [supplication] so that I may join you in fellowship with your prayer. I will pray for you in your endeavour because I anticipate that my Lord will hear my plea and accept my supplication.

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1. A special prayer to seek divine guidance in important affairs. [Publisher]

رَبِّي نِدَائِي، وَيَقْبَلُ دُعَائِي، إِنَّهُ كَانَ بِي حَفِيًّا، وَإِنَّهُ نُورٌ عَيْنِي  
 وَفَوْهُ أَعْضَائِي، وَاللَّهُ إِلَيَّ لَمِنَ الْمُقْبِلِينَ.  
 أَيُّهَا الْعَزِيزُ! أَرَاكَ فَيَّ صَالِحًا، فَأَرْجُو أَنْ تَقْبَلَ مَا  
 قُلْتُ لَكَ، وَأَرْجُو أَنْ تُدْرِكَ رِقَّةً عَلَيَّ دِينِ سَيِّدِي وَسَيِّدِكَ  
 وَجَدِّكَ ﷺ، وَتَسْلِكَ مَسَلَكَ الْعَارِفِينَ.

تَدْرِكُ يَا أَخِي يَوْمَ التَّنَادِي      وَتُبُّ قَبْلَ الرَّحِيلِ إِلَى الْمَعَادِ

فَأَخْرِجْ كُلَّ حِقْدِكَ مِنْ جَنَانٍ      وَزَكِّ النَّفْسَ مِنْ سَمِّ الْعِنَادِ

وَحَفِّ قَهْرِ الْمُهَيَّبِينَ عِنْدَ ذَنْبٍ      وَقِفْ نَمَّ انْتِهَجِ سُبُلِ الرَّشَادِ

وَأُقْسِمُ أَنِّي يَا ابْنَ الْكِرَامِ      لَقَدْ أُرْسِلْتُ مِنْ رَبِّ الْعِبَادِ

وَقَدْ أُعْطِيتُ عِلْمًا بَعْدَ عِلْمٍ      وَكَأَسَا بَعْدَ كَأَسٍ مِنْ جَوَادِي

Assuredly, He is indeed gracious to me. He is the light of my eyes and the strength of my body. By Allah, I am one of those who have achieved nearness to Him.

O revered one! I see you as a righteous young man; therefore, I sincerely hope that you will accept what I have said to you. Moreover, I hope that your heart will be filled with compassion for the religion of my master and yours and your grandfather, peace and blessings of Allah be upon him. May you tread the path of knowledge.

*Remember, O my brother, the day of mutual calling and  
wailing,*

*And repent before the journey to the hereafter.*

*Hence, let all rancour be expelled from thy heart,*

*And purify thy soul from the venom of obstinacy.*

*At the time of wrongdoing, fear the vanquishing power of the  
Protector;*

*Halt! Then, pursue the path of rectitude.*

*I swear that verily I—O son of the honourable ones—*

*Have been sent by the Lord of humanity.*

*I have been conferred knowledge upon knowledge,*

*And chalice after chalice of magnanimity.*

وَحَيِّ كُلَّ حِينٍ يَجْتَبِينِي وَيُدْنِينِي وَيُعْطِينِي مُرَادِي

فَمَا أَشْقَى بَلْعَنِ اللَّاعِنِينَا وَصِدْقِي سَوْفَ يُدَكَّرُ فِي الْبِلَادِ

وَكَأْسٍ قَدْ شَرِبْنَا فِي وَهَادٍ وَأُخْرَى نَشْرَبُنْ فَوْقَ الْمَصَادِ

وَلَسْتُ أَخَافُ مِنْ مَوْتِي وَقَتْلِي إِذَا مَا كَانَ مَوْتِي فِي الْجِهَادِ

وَأَثَرْنَا الْحَبِيبَ عَلَى حَيَاةٍ وَقَمْنَا لِلشَّهَادَةِ بِالْعِتَادِ

وَمَا الْحُسْرَانُ فِي مَوْتٍ بِتَقْوَى وَحُسْرُ الْمَرْءِ فِي سُبُلِ الْفَسَادِ

وَإِنِّي قَدْ خَرَجْتُ إِلَى دُكَّاءٍ فَقَارَتْ عَيْنُ نُورٍ مِنْ فَوَادِي

بِحَمْدِ اللَّهِ إِنَّ الْحَبَّ مَعَنَا وَمَا يَزِمِي مَتَاعِي بِالْكَسَادِ

وَيُدْنِينِي بِحَضْرَتِهِ بِلُطْفِ وَيَسْقِينِي مَدَامَ الْإِتِّحَادِ



*At all times, my Beloved exalts me, draws me close, and grants  
my desire.*

*How can I be aggrieved by the curses of imprecators,  
When my truth will soon be proclaimed throughout the  
world?*

*We have drunk a goblet in the ravines,  
And another we shall drink in the high plateau.*

*I fear not my death nor my murder,  
Since my death would have been expended in the course of  
Jihad.*

*We have cherished the Beloved over life itself;  
And we stand ready for martyrdom with open arms.*

*What is to be lamented in a pious death?  
The loss is in taking the road to perdition.*

*Indeed, I came out into the sun,  
And a fountain of light sprang forth from my heart.*

*By the grace of Allah, verily, the Beloved is with us;  
He does not cause my goods to be unsaleable.*

*He gently draws me close to His Presence,  
And makes me drink the wine of Unity.*

وَأَدْعُوكُمْ إِلَى نَهْجِ السَّادِدِ      وَإِنَّ هِدَايَةَ الْفُرْقَانِ دِينِي

فَقُمْ إِنْ شِئْتَ كَالْأَخْبَابِ طَوْعًا      وَإِنَّمَا شِئْتَ فَاجْلِسْ فِي الْأَعَادِي

وَقَدْ بَارَى الْعَدُوَّ بِعَزْمِ حَرْبٍ      وَبَارَزْنَا، قَبَا قَوْمِي بَدَادِ

وَكَانَ نَصِيحَةً لِلَّهِ فَرَضِي      فَقَدْ بَلَّغْتُ فَرَضِي بِالْوُدَادِ

أَيُّهَا الْأَخُ الْعَزِيزُ! مَا جِئْتُ كَطَارِقِ لَيْلٍ، أَوْ عُثَايَ سَيْلٍ،  
 إِنْ جِئْتُ إِلَّا فِي وَقْتِ الضَّرُورَةِ وَعَلَى رَأْسِ الْمِائَةِ، وَجَعَلَنِي  
 اللَّهُ هَذِهِ الْمِائَةَ مُجَدِّدًا لِأَجْدَدِ الدِّينِ، وَقَدْ جَاءَ فِي الْأَخْبَارِ  
 الصَّحِيحَةِ أَنَّ اللَّهَ يَبْعَثُ هَذِهِ الْأُمَّةَ عَلَى رَأْسِ كُلِّ مِائَةٍ مِنْ  
 مُجَدِّدٍ دِينِهَا، فَتَحَسِّنْ مِنْ مُجَدِّدِ هَذِهِ الْمِائَةِ وَتَفَكَّرْ فَإِنَّ اللَّهَ  
 يُؤَيِّدُ الْمُتَفَكِّرِينَ.

وَقَدْ جَاءَ فِي أَخْبَارِ أُخْرَى أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا مَثُورِي

*Truly, the guidance of the Furqān is my creed,  
And I invite you to the right path.*

*Arise, therefore, if you please, like an obedient lover;  
If not, then sit among the enemy.*

*The enemy competes with me, determined to wage war;  
I have repulsed the attacks; therefore—O my people—come  
to the duel!*

*My duty was to give you this sincere admonition for the sake  
of Allah;  
Thus, I have discharged my obligation with love!*

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O distinguished brother! I have not come like an unexpected visitor during the hours of the night, nor like the sudden waters of a flood; rather, I have come only during the time of dire necessity and at the beginning of the century. Allah has made me a *Mujaddid* [Reformer] for this century to revitalise the religion. In the authentic narrations it is related: ‘Verily, Allah will raise up for this ummah, at the beginning of each century, a person who will revitalise their religion.’ Therefore, search for him, [inquiring] who is the *Mujaddid* of this century? So reflect, for verily Allah supports those who reflect.

In other narrations it is related: ‘When the Messenger of Allah, peace and blessings of Allah be upon him, died, the earth

صَحَّتِ الْأَرْضُ فَقَالَتْ: يَا رَبِّ بَقَيْتُ خَالِيَةً إِلَى يَوْمِ الْقِيَامَةِ  
 مِنْ أَقْدَامِ الْأَنْبِيَاءِ صَلَاةَ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. فَأَوْحَى اللَّهُ تَعَالَى  
 إِلَيْهَا وَقَالَ: إِنِّي أَخْلَقْتُ عَلَيْكَ أَنْسًا فُلُوبُهُمْ كَفُلُوبِ الْأَنْبِيَاءِ،  
 مِنْهُمْ الْأَقْطَابُ، وَمِنْهُمْ الْأَبْدَالُ، وَمِنْهُمْ الْعَوْتُ، وَمِنْهُمْ دُونَ  
 ذَلِكَ، وَكُلٌّ مِنْ الْمُكَلَّمِينَ الْمُلْهَمِينَ، وَمِنْهُمْ مَنْ يَكُونُ قَلْبُهُ  
 كَقَلْبِ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى، وَمِنْهُمْ الَّذِي كَانَ قَلْبُهُ كَقَلْبِ  
 عِيسَى، وَيَجِيئُونَ عَلَى أَقْدَامِ النَّبِيِّينَ.

فَانظُرْ، يَا أُخِي، آثَارَ رَحْمَةِ اللَّهِ كَيْفَ أَكْرَمَ هَذِهِ الْأُمَّةَ  
 وَجَعَلَهُمْ بِأَنْبِيَاءِ بَنِي إِسْرَائِيلَ مُشَابِهِينَ. وَإِنْ تَعَجَّبْتَ فَعَجَبْتُ  
 قَوْلَ الَّذِينَ يَقُولُونَ: كَيْفَ جَاءَ مَثِيلُ الْمَسِيحِ، وَإِنْ هَذِهِ  
 إِلَّا كَلِمَةُ الْكُفْرِ؟ وَلَا يَنْظُرُونَ إِلَى مَا قَالَ اللَّهُ وَرَسُولُهُ، وَلَا  
 يَتَفَكَّرُونَ فِي الْآيَاتِ وَالْآثَارِ وَيَعِيشُونَ كَالنَّائِمِينَ.

يَا أُخِي، انظُرْ فِي الْبُخَارِيِّ وَغَيْرِهِ مِنَ الصَّحَاحِ، كَيْفَ بَشَّرَ  
 نَبِيُّنَا وَرَسُولُنَا ﷺ وَقَالَ: إِنَّهُ سَيَكُونُ فِي أُمَّتِهِ قَوْمٌ يُكَلِّمُونَ مِنْ  
 غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ وَيُسَمَّوْنَ مُحَدِّثِينَ. وَقَالَ اللَّهُ جَلَّ شَأْنُهُ:

cried out: “O Lord, I have become bereft of the footsteps of the Prophets, may peace and blessings be on all of them till the Day of Judgement!” Thereupon, Allah revealed to it: “Verily I will create upon you persons whose hearts will be like those of the Prophets; among them will be *Aqtāb* and *Abdāl*, and among them will be the *Ghauth*,<sup>1</sup> and among them are those that are otherwise. Each one will be a recipient of verbal revelation and inspiration. Among them will be one whose heart is like that of Noah, Abraham, and Moses. Also, among them will be he whose heart is like Jesus; and they will tread the footsteps of the Prophets.”

Observe, O my brother, evidence of the mercy of Allah, how He has honoured this ummah and has made them analogous to the Prophets of Israel. If this astonishes you, equally astonishing is the statement of those who say: ‘How can a likeness of the Messiah come?’ This is nothing but a statement of disbelief. They do not reflect upon what Allah and His Messenger have said, nor do they deliberate upon the verses and traditions—passing their lives in indolence.

O my brother! Observe in *al-Bukhārī* and other authentic books of Hadith how our Prophet and Messenger, peace and blessings of Allah be upon him, gave us glad tidings and said that there would be within his ummah a people who, despite not being Prophets, Allah would speak to. They would be called *Muḥaddathīn* [recipients of divine revelation]. Allah, Glorified is He, says:

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1. *Ghauth* (saint), *quṭb* (spiritual guiding stars), and *abdāl* (saints, substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya’ullāh*—i.e. the Friends of God. [Publisher]

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ \* وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾<sup>١</sup>

وَحَثَّ عِبَادَهُ عَلَى دُعَاةٍ:

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾<sup>٢</sup>

فَمَا مَعْنَى الدُّعَاءِ لَوْ كُنَّا مِنَ الْمُحْرُومِينَ؟ وَأَنْتَ تَعْلَمُ أَنَّ الَّذِينَ  
أَنْعَمَ اللَّهُ عَلَيْهِمْ أَوْلَا هُمْ الْأَنْبِيَاءُ وَالرُّسُلُ، وَمَا كَانَ الْإِنْعَامُ مِنْ  
قِسْمِ دِرْهَمٍ وَدِينَارٍ، بَلْ مِنْ قِسْمِ عُلُومٍ وَمَعَارِفٍ، وَتُرُوقِ بَرَكَاتٍ  
وَأَنْوَارٍ، كَمَا تَقَرَّرَ عِنْدَ الْعَارِفِينَ.

وَإِذَا أَمَرْنَا بِحَذِهِ الدُّعَاءِ فِي كُلِّ صَلَاةٍ فَمَا أَمَرْنَا رَبُّنَا  
إِلَّا لِيُسْتَجَابَ دُعَاؤُنَا، وَنُعْطَى مَا أُعْطِيَ مِنَ الْإِنْعَامَاتِ  
لِلْمُرْسَلِينَ. وَقَدْ بَشَّرْنَا - عَزَّ إِسْمُهُ - بِعِطَاءِ إِنْعَامَاتٍ أَنْعَمَ  
عَلَى الْأَنْبِيَاءِ وَالرُّسُلِ مِنْ قَبْلِنَا وَجَعَلْنَا لَهُمْ وَارِثِينَ. فَكَيْفَ  
نَكْفُرُ بِحَذِهِ الْإِنْعَامَاتِ وَنَكُونُ كَقَوْمٍ عَمِينَ؟ وَكَيْفَ يُمَكِّنُ أَنْ  
يُخْلِفَ اللَّهُ مَوَاعِيدَهُ بَعْدَ تَوْكِيدِهَا وَيَجْعَلَنَا مِنَ الْمُخَيَّبِينَ؟

أَنْتَ تَعْلَمُ يَا أَخِي أَنَّ سُرَاةَ الْمُنْعَمِينَ عَلَيْهِمْ هُمْ الْأَنْبِيَاءُ

١ . الواقعة: ٤١-٤٠

٢ . الفاتحة: ٧-٦

ثُمَّ لَكُمْ مِنْ الْاَوْلِيَّيْنَ ۝ وَثُمَّ لَكُمْ مِنَ الْاٰخِرِيْنَ ۝<sup>1</sup>

And He enjoins His servants to pray:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۝<sup>2</sup>

So, what is the meaning of this prayer if we are meant to be among those who have been excluded [from these blessings]? And you know that the foremost of those upon whom Allah has bestowed blessings are the Prophets and the Messengers. The blessing is not dirhams or dinars, but knowledge, gnosis, and the descent of grace and light, as is well established among the wise.

Moreover, if we have been commanded to recite this prayer in every *Ṣalāh* [obligatory Prayer], then our Lord has only commanded us so that our prayers may be answered and that we might be bestowed those blessings that He bestowed upon the Messengers.

He has given us the glad tidings—Exalted be His name—that we have been made the heirs of those blessings that were bestowed upon the Prophets and Messengers before us. How, then, can we deny these blessings and become like blind people? How can it be possible for Allah to leave us disappointed by failing to fulfil His promises after having assured us?

O my brother, you know that the best among those upon

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1. A large party from among the early *Muslims*, and a large party from the later ones (*Sūrah al-Wāqī'ah*, 56:40–41). [Publisher]
  2. Guide us in the right path—the path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:6–7). [Publisher]

وَالرُّسُلُ، وَقَدْ بَشَّرَنَا اللَّهُ بِعَطَاءِ هُدَاهُمْ وَبَصِيرَتِهِمُ الْكَامِلَةِ الَّتِي لَا تَحْصُلُ إِلَّا بَعْدَ مُكَالَمَةِ اللَّهِ تَعَالَى أَوْ رُؤْيَةِ آيَاتِهِ. عَفَا اللَّهُ عَنْكَ! كَيْفَ زَعَمْتَ أَنَّ أَوْلِيَاءَ اللَّهِ مُحْرَمُونَ مِنْ مُكَالَمَةِ اللَّهِ وَمُخَاطَبَاتِهِ وَلَيْسُوا مِنَ الْمُكَلَّمِينَ؟

يَا أَحْيَى أَنْتَ تَعْلَمُ أَنَّ كُتُبَ الْقَوْمِ تَمْلُؤُ مِنْ ذِكْرِ مُكَالَمَاتِ اللَّهِ بِأَوْلِيَائِهِ، وَمُخَاطَبَاتِ حَضْرَةِ الْحَقِّ بِعِبَادِهِ الْمُفْرَيْنِ، وَهُوَ الْكَرِيمُ الَّذِي يُلْقِي الرُّوحَ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَرِيدُ مَنْ يَشَاءُ فِي الْإِيمَانِ وَالْيَقِينِ. أَمَا قَرَأْتَ فِي "فَتْوحِ الْعَيْبِ" الَّذِي لِسَيِّدِي الشَّيْخِ عَبْدِ الْقَادِرِ الْجِيلَانِيِّ ﷺ كَيْفَ ذَكَرَ حَقِيقَةَ الْمُكَالَمَاتِ؟ وَقَالَ: إِنَّ اللَّهَ تَعَالَى يُكَلِّمُ أَوْلِيَاءَهُ بِكَلَامٍ بَلِيغٍ لَدِيدٍ، وَيُنَبِّئُهُمْ مِنْ أَسْرَارِهِ، وَيُخْبِرُهُمْ مِنْ أَخْبَارِهِ، وَيُعْطِيهِمْ عِلْمَ الْأَنْبِيَاءِ، وَنُورَ الْأَنْبِيَاءِ، وَبَصِيرَةَ الْأَنْبِيَاءِ، وَمُعْجَزَاتِ الْأَنْبِيَاءِ، وَلَكِنْ وَرَائَهُ لَا أَصَالَهَ، وَجَعَلَهُمْ مُتَصَرِّفِينَ فِي الْأَرْضِ وَالسَّمَاوَاتِ وَفِي حَمِيعِ مَلَكُوتِ اللَّهِ. فَانْظُرْ إِلَى مَرَاتِبِهِمْ وَلَا تَتَعَجَّبْ، فَإِنَّ اللَّهَ قَيَّاضٌ يُعْطِي عِبَادَهُ مَا يَشَاءُ وَلَيْسَ بِضَيِّقٍ.



whom blessings have been bestowed are the Prophets and Messengers. Allah has given us glad tidings of the bestowal of their guidance and their perfect perspicacity, which is unattainable except after verbal communication with Allah the Exalted or witnessing His Signs. May Allah forgive you. How can it be alleged that the *Auliya'* [Friends] of Allah are debarred from verbal communication with Him, His conversation, and are not among those addressed by Him?

O my brother, you are aware that our peoples' books are full of accounts of the conversations between Allah and His *Auliya'*, as well as communication between the True [God] and His close servants. He is the Generous One who causes His word to descend by His command upon whomsoever of His servants He pleases, and strengthens thereby whomsoever He pleases in faith and certainty. Have you not read in the book *Futūḥ al-Ghaib* [Revelations of the Unseen], composed by my master Sheikh Abdul Qadir al-Jilani<sup>ra</sup>, how he mentions the true nature of verbal communication? He states:

Verily, Allah speaks to His *Auliya'* in the most eloquent and delightful manner, reveals unto them secrets, and informs them of future events. He bestows upon them the knowledge of Prophets, their light, their insight, and their miracles, but as a heritage and not as the owner. He makes them His representatives in the earth and the heavens and in the entire kingdom of God.

Observe, therefore, their status and do not be surprised; for, surely, Allah is overflowing with munificence, which He bestows upon His servants as He pleases—and He is not miserly.

وَاللَّهُ قَصَّ عَلَيْنَا قِصَصَ الْمُتْلِهِمِينَ فِي كِتَابِهِ الْعَزِيزِ، وَأَتْبَانًا  
 أَنَّهُ كَلَّمَ أُمَّ مُوسَى  ، وَكَلَّمَ ذَا الْقُرْتَيْنِ، وَكَلَّمَ الْحَوَارِيَّةِينَ.  
 وَمَا كَانَ أَحَدٌ مِنْهُمْ نَبِيًّا وَلَا رَسُولًا، وَلَكِنْ كَانُوا مِنْ عِبَادِهِ  
 الْمُحِبُّوبِينَ. أَلَيْسَ مِنْ أَعْجَبِ الْعَجَائِبِ أَنْ يُكَلِّمَ اللَّهُ نِسَاءَ  
 بَنِي إِسْرَائِيلَ وَيُعْطِيَهُنَّ هُنَّ عِزَّةً مُكَالِمَاتِهِ وَشَرَفَ مُخَاطَبَاتِهِ، وَمَا  
 يُعْطِي لِرِجَالِ هَذِهِ الْأُمَّةِ نَصِيبًا مِنْهَا وَهِيَ أُمَّةٌ خَيْرَ الْمُرْسَلِينَ؟  
 وَقَدْ سَمَّاهَا خَيْرَ الْأُمَّمِ، وَحَتَمَ بِهَا الْأُمَّمَ كُلَّهَا، وَقَالَ:

﴿ثُلَّةٌ مِنَ الْآخِرِينَ﴾<sup>١</sup>

يَعْنِي فِيهَا كَثِيرٌ مِنَ الْمُكَمَّلَاتِ وَالْمُكَمَّلِينَ.<sup>٢</sup>

وَأَنْتَ تَرَى يَا أَخِي - عَافَاكَ اللَّهُ فِي الدَّارَيْنِ - كَيْفَ  
 اسْتَدَّتِ الْحَاجَةُ فِي هَذِهِ الْأَيَّامِ إِلَى ظُهُورِ مُجَدِّدِ يُؤَيِّدِ الدِّينَ،  
 وَيُؤَيِّمُ الْبَرَاهِينَ، وَيَرْجُمُ الشَّيَاطِينَ. أَلَا تَرَى أَنَّ الضَّلَالَةَ قَدْ  
 غَلَبَتْ، وَعَارَازَاتِ الْكَافِرِينَ عَمَّتْ وَأَخَاطَطَتْ، وَكَمْ مِنْ أُمَّةٍ تَبَّتْ  
 وَهَلَكَتْ؟ أَلَا تَنْظُرُ هَذِهِ الْمَفَاسِدَ؟ أَلَسْتَ مِنَ الْمُتَأَلِّمِينَ عَلَى  
 مَصَائِبِ الْإِسْلَامِ؟ أَلَمْ تَأْتِكَ أَحْبَابُهَا أَوْ أَنْتَ مِنَ الْعَافِلِينَ؟ أَمَا

١. الواقعة: ٤١

٢. هكذا ورد في الأصل وربما حصل هنا سهو من الناسخ، والصحيح: المكملات والمكملين.

Allah has narrated to us the accounts of those who were the recipients of revelation in His magnificent Book. He has informed us that He spoke to the mother of Moses, peace be on him; Dhul-Qarnain; and the Disciples [of Jesus]—none of whom were a Prophet or Messenger, but they were among His beloved servants. Is it not a source of great wonder that Allah spoke to the women of the Children of Israel, bestowing upon them the privilege of speaking with Him and the honour of conversing with Him, but He did not bestow upon men of this ummah a share thereof, despite it being the ummah of the Best of Messengers? And [despite] naming it *Khairul-Umam* [the Best of Communities], sealing thereby all communities, and saying:

ثُمَّ لَقِّنَّا هُرَيْرَةَ ۝١

Meaning that: Among them will be many male and female recipients of revelation.

O my brother—may Allah grant you forgiveness in both abodes—you are a witness to the increasing need for the advent of a *Mujaddid* in the current age, who should strengthen the true religion, establish arguments, and stone satanic forces. Do you not see that aberrance has prevailed? Do you not see that the attacks of the disbelievers have engulfed and encompassed us? How many communities have been doomed to perdition and perished? Do you not see these evils?

Are you not among those who are sorely distressed by the misfortune that has befallen Islam? Have you not heard this

1. *Sūrah al-Wāqī'ah*, 56:40–41, [Publisher]

تَكَاثَّرَتْ فِيئُ الْكُفَّارِ؟ أَمَا جَاءَ وَقْتُ ظُهُورِ الْأَثَارِ؟ أَمَا عَمَّتِ  
 الْفِتْنُ فِي الْبَرَارِيِّ وَالْبِلَادِ وَالْدِّيَارِ؟ أَمَا جَاءَ وَقْتُ رَحْمَةِ أَرْحَمِ  
 الرَّاحِمِينَ؟ أَمَا عَنَّ لَنَا فِي زَمَنِنَا هَذَا قَبْلَ الدِّيَابِ، فِي لَيْلَةٍ فَيَّيَّةِ  
 الشُّبَابِ، غُدَا فَيَّيَّةِ الْإِهَابِ، وَصِرْنَا كَالْمَحْضُورِينَ؟

أَنْظُرْ يَا أُخِي كَيْفَ أَحَاطَ بِالنَّاسِ ظِلَامٌ وَظَلَمٌ وَمَظْلَمَةٌ،  
 وَخُوفٌ مِّنْ كُلِّ طَرَفٍ بِأَشْوَاعِ الشُّبَّاحِ، وَارْتَفَعَتْ الْأَصْوَاتُ  
 بِالْأَزْنَانِ وَالنِّيَّاحِ، وَضُرِبَتْ عَلَيْنَا الْمَسْكَنَةُ بِالْإِكْتِسَاحِ، وَصَالَ  
 الْكُفَّارُ كَالْحَيِّينِ الْمُجْتَنِحِ، وَعَفَّتْ آثَارُ التَّقْوَى وَالصَّلَاحِ،  
 وَصُبَّتْ عَلَيْنَا مَصَائِبٌ لَوْ صُبَّتْ عَلَى الْجِبَالِ لَدَكَّتْهَا وَكَسَّرَتْهَا  
 كَالرِّدَاحِ، وَامْتَلَأَتِ الْأَرْضُ شِرْكَاءَ وَكَذِبًا وَزُورًا وَمِنَ الْأَفْعَالِ  
 الْقَبَاحِ، وَتَرَاءَتْ صُفُوفُ الطَّالِحِينَ.

وَكُنْتُ أَبْكِي بُكَاءَ الْمَاخِضِ عَلَى ضَعْفِ الْإِسْلَامِ فِي  
 تِلْكَ الْأَيَّامِ، وَأَرَى مَسَالِكَ الْهَلْكِ، وَأَنْظُرُ إِلَى عَوْنِ اللَّهِ الْعَلَامِ،  
 فَإِذَا الْعِنَابَةُ تَرَاءَتْ وَهَبَّتْ نَسِيمُ الطَّافِ اللَّهُ الْقَسَامِ، وَبُشِّرْتُ  
 بِأَعْلَى مَرَاتِبِ الْإِلْهَامِ، وَأَصْفَى كَأْسِ الْمُدَامِ، كَمَا تَبَشَّرَ الْحَامِلُ  
 عِنْدَ مَخَاضِهَا بِالْعَلَامِ، فَصِرْتُ مِنَ الْمَسْرُورِينَ. فَأُمِرْتُ أَنْ  
 أُفَرِّقَ حَبِيرِي عَلَى رَفِيقِي، وَكَانَ عَلَى اللَّهِ ثِقَتِي، فَكَفَّرُونِي وَلَعَنُوا

news, or are you among the indolent? Has the mischief of the disbelievers not intensified? Has the time not come for the fulfilment of the [prophetic] narrations? Has disorder not become widespread throughout villages, countries, and continents? Has the time not come for the mercy of the Most Merciful One? Has the might of the wicked not become manifest in this time of darkness, leaving us beleaguered?

Observe, O brother of mine, how mankind has become enveloped by darkness, injustice, and oppression. We are frightened on all sides by a clamour of sharp sounds and voices wailing and lamenting all around us. We have been afflicted by wretchedness. The disbelievers' assault has been like a sweeping destruction, obliterating all traces of godliness and righteousness. Such calamities have befallen us that would make the mountains crumble. The earth has become filled with polytheism, falsehood, lies, and repulsive deeds. The ranks of the wicked appear as far as the eye can see.

On observing the weakness of Islam during these times, I shed tears of agony like a woman in labour. I could see the paths leading to destruction and I waited for the help of Allah, the Omniscient, to arrive. It was at this time that Divine providence was manifested for me and I felt the breeze of the Provider's grace. I was given glad tidings through revelations of the highest degree, like the glad tidings of a son given to an expectant mother. At this I rejoiced and became delighted, following which I was commanded to distribute these blessings to my associates, placing my complete trust in Allah alone. However, they accused me of disbelief, cursed me, abused me, hurt me,

وَسَبُّوْا وَأَصْرَوْا بِيِ الْخَطُوبِ وَالْبُؤَا، وَأُوذِيْتُ مِنْ أَلْسِنَةِ الْقَاطِنِيْنَ  
وَالْمُعَرَّبِيْنَ.

وَرَأَيْتُ أَكْثَرَ الْعُلَمَاءِ أُسَارَى فِي أَيِّدِي أَنْفُسِهِمْ وَأَهْوَائِهِمْ،  
وَرَأَيْتُهُمْ كَعُلَامٍ عَلَيْهِ سَمَلٌ، وَفِي مِشْيِهِ قَزَلٌ، وَفِي آذَانِهِ وَفَرْ، وَعَلَى  
عَيْنِهِ غِشَاوَةٌ، وَفِي قَلْبِهِ مَرَضٌ، وَهُوَ كَلٌّ عَلَى مَوْلَاهُ، وَلَيْسَ فِيهِ  
حَيَّرٌ يَسُرُّ الْمَشْتَرِيْنَ. يُظْهِرُونَ عَلَى الْإِخْوَانِ شَبَاءَةً اعْتَدَائِهِمْ،  
وَيَسْتَوْنَ صَوْلَةَ أَعْدَائِهِمْ، وَارَى قُلُوبَهُمْ مَائِلَةً إِلَى الصَّلَاتِ لَا  
إِلَى الصَّلَاةِ، وَيَسْتَعْجِلُونَ لِإِسْتِهْدَاءِ لَا لِإِسْتِهْدَاءِ، وَيُؤْتِرُونَ  
ثَوْبَ الْخِيَلَاءِ عَلَى ثَوَابِ مُوَاَسَاةِ الْأَخِلَاءِ، وَيَأْبُرُونَ إِخْوَانَهُمْ  
كَالْعَقَارِبِ، وَلَوْ كَانُوا مِنَ الْأَقَارِبِ، لَا يَخَافُونَ رَبَّ الْأَرْزَابِ،  
وَلَا يَتَّقُونَ فِي أَسَالِبِ الْإِكْتِسَابِ، وَيَسْعَوْنَ إِلَى بَابِ الْأُمْرَاءِ،  
وَيَسْتَوْنَ حَضْرَةَ الْكِبْرِيَاءِ، ثُمَّ يَكْفُرُونَ إِخْوَانَهُمْ وَيَحْسَبُونَ أَنَّهُمْ  
مِنَ الْمُحْسِنِيْنَ.

وَالَّذِيْنَ يُؤْتِرُونَ اللَّهَ عَلَى نُفُوسِهِمْ وَأَعْرَاضِهِمْ وَأَمْوَالِهِمْ لَا  
يَضُرُّهُمْ إِكْفَارُ الْمُكْفِرِيْنَ وَلَا تَكْذِيبُ الْمُكْذِبِيْنَ. أَلَيْسَ اللَّهُ  
بِكَافٍ عَبْدَهُ؟ وَمَنْ يُصَافِي مِثْلَهُ بِالْمُصَافِيْنَ؟ سَبَقَتْ رَحْمَتُهُ  
حَسَنَاتِ الْعَامِلِيْنَ، وَلَا يُضْبِعُ فَضْلُهُ سَعْيَ الْمُجَاهِدِيْنَ.

أَيُّهَا الْأَخُ الْمُكْرَمُ! أَرْفُقْ فَإِنَّ الرَّفْقَ رَأْسُ الْحَيَّرَاتِ، وَمِنْ

and turned people against me. I have been maligned both at home and abroad.

I have observed that most Muslim scholars are enslaved by their own evil inclinations. I perceive them to be like a bondsman in tattered clothes, limping in his gait, with deafness in his ears, a covering over his eyes, and a disease in his heart—both a burden for his master and with no redeeming features so that he may be sold.

They direct their venom towards their own brethren, forgetting the attacks of their enemies. I see that their hearts are inclined towards gifts, not prayer. They hasten to request endowments, not guidance. They prefer the raiment of conceit rather than the raiment of comfort as between bosom friends. They strike their brethren like scorpions, even if they are their own relatives.

They neither fear the Lord of lords nor show regard for Him in the way in which they earn their livelihood. They hasten to the gates of rulers, forgetting the Majestic Presence. Despite all this, they accuse their brethren of disbelief and regard themselves as benefactors!

But accusations of disbelief and falsehood cannot harm those who prefer Allah more than their own souls, their own honour, and their own wealth. Is not Allah sufficient for His servant? Who is comparable to Him in love and sincerity towards those who love Him? His beneficence far surpasses what is due to those who do good, and He does not withhold His grace from those who strive in His cause.

O honoured brother! Be kind, for verily, kindness is the

عَلَامَاتِ الصَّالِحِينَ. وَعَلَيْكَ أَنْ تَعْرِضَ عَلَيَّ شُبُهَاتِكَ لِكَيْ  
أَعْطَيْكَ مَا فَاتَكَ، وَسَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَدِيقًا صَادِقًا وَرَفِيقًا  
الطَّرِيقِ كَالْحَادِمِينَ. وَقَدْ أَعْطَانِي اللَّهُ مِنْ لَدُنْهُ قُوَّةً فَأَدْرَأُ بِهَا عَنْ  
قُلُوبِ النَّاسِ شُبُهَةً، وَفَتَحَ عَلَيَّ أَبْوَابَ تَعْلِيمِ الْخَلْقِ وَإِتْمَامِ  
الْحُجَّةِ وَإِرَاءَةِ الْحَقِّ، وَإِنِّي مِنْ فَضْلِهِ لِمِنَ الْمُؤَيَّدِينَ. وَلَكِنَّ  
الَّذِينَ لَا يَبْتَغُونَ الْحَقَّ فَهُمْ لَا يَعْرِفُونِي، وَقَدْ رَأَوْا آيَاتٍ مِنَ اللَّهِ  
تَعَالَى ثُمَّ هُمُ مِنَ الْمُنْكَرِينَ. يَصُولُونَ وَيَسُبُّونَ وَيُحْمِلُونَ وَكَادُوا  
بِتَمْيِزُونَ مِنَ الْعَيْظِ، وَلَا يُفَكِّرُونَ كَالْمُسْتَرَشِدِينَ. وَوَاللَّهِ إِنِّي  
صَادِقٌ وَلَسْتُ مِنَ الْمُفْتَرِينَ. وَوَاللَّهِ إِنِّي لَسْتُ خَاطِبَ الدُّنْيَا  
الدُّنْيَا وَجِيفَتِهَا، فَيَا حَسْرَةً عَلَى الظَّالِمِينَ ظَنَّ السَّوَاءَ، وَيَا  
حَسْرَةً عَلَى الْمُسْرِفِينَ!

إِنَّمَا مَثَلِي كَمَثَلِ رَجُلٍ أَثْرَ حَبًّا عَلَى كُلِّ شَيْءٍ، وَتَبَتَّلَ إِلَيْهِ  
وَسَعَى فِي مَيَادِينِ الْإِفْتِرَابِ، وَاقْتَعَدَ لِلْقَائِمِ غَارِبِ الْإِعْتِرَابِ،  
وَتَرَكَ ثَرَابَ الْوَطَنِ وَصُحْبَةَ الْأَثْرَابِ، وَقَصَدَ مَدِينَةَ حَبِيبِهِ  
وَدَهَبَ، وَتَرَكَ لِحْيَةَ الْبَيْتِ وَالْفِضَّةَ وَالذَّهَبَ، وَتَرَكَ النَّفْسَ  
لِمَحْبُوبِهِ حَتَّى صَارَ كَالْفَانِينَ. وَبِعِزَّةِ اللَّهِ وَجَلَالِهِ إِنِّي أَثْرْتُ وَجْهَ  
رَبِّي عَلَى كُلِّ وَجْهِ، وَبَابَهُ عَلَى كُلِّ بَابٍ، وَرِضَاءَهُ عَلَى كُلِّ



foundation of goodness and one of the signs of the righteous. You should present to me your misgivings in order that I might give you that which has evaded you and is lost to you. You will find me—God willing—a sincere friend and a good companion along the path of the servants [of God].

Allah has bestowed upon me power from Himself to dispel suspicions from the hearts of people. He has opened unto me the doors of educating mankind, completing the argument, and demonstrating the truth. I am, by His grace, among those who are supported by divine help.

But those who do not aspire to truth cannot recognize me. Although they perceive the Signs from Allah, they are nevertheless among the deniers. They attack, insult, glare, and are bursting with fury. They do not ponder or reflect like those in search of guidance. I swear by Allah that I am truthful and not of those who invent lies. I swear by Allah that I am not a suitor of this mundane world and its carrion. So, woe to those who entertain evil thoughts about me! Pity on those who exceed the bounds.

My case is like the case of a man who has fallen in love with someone, preferring that love over everything else. Like one who has fully devoted himself to his beloved, continuously seeking their nearness, and for the sake of meeting them, he has forsaken his own homeland. Like one who has left the soil of his native land, the comradeship of his friends and proceeded to the city of his beloved. Like one who has abandoned his house, silver, and gold for the sake of his beloved. Like one who has lost himself for the sake of his beloved to the extent that he has become annihilated.

رَضَاءٍ. وَبِعَزَّتِهِ إِنَّهُ مَعِيَ فِي كُلِّ وَقْتِي، وَأَنَا مَعَهُ فِي كُلِّ حِينٍ.  
وَأَثَرْتُ ذَوْلَةَ الدِّينِ وَهِيَ تَكْفِينِي، وَلَوْ لَمْ يَكُنْ حَبَّةً لِتَجْهِيزِي  
وَتَكْفِينِي. وَإِنِّي مُنْعَمٌ مَعَ يَدِ الْإِمْلَاقِ، وَفَارِغٌ مِنَ الْأَنْفُسِ  
وَالْأَفَاقِ، وَسَعَفَنِي رَبِّي حُبًّا، وَأَشْرَبَ فِي قَلْبِي وَجْهَهُ، وَأَنَا مِنْهُ  
بِمَنْزِلَةٍ لَا يَعْلَمُهَا أَحَدٌ مِنَ الْعَالَمِينَ.

أَيُّهَا الْعَزِيزُ! كَانَ بَعْضُ الْأَسْرَارِ فِي أَوَائِلِ الزَّمَانِ مَسْتُورًا،  
وَكَذَلِكَ كَانَ قَدْرًا مَقْدُورًا، ثُمَّ فِي زَمَانِنَا تَبَيَّنَ الْقَضَاءُ، وَبَرِحَ  
الْحَقَّاءُ، وَظَهَرَ حَطُّ الْعَاسِفِينَ.

وَكَذَلِكَ فَعَلُ رَبَّنَا لِيُثْمَ الْمُتَكَبِّرِينَ مِنْ عُلَمَاءِ السُّوءِ وَيُظَهِّرَ  
قُدْرَتَهُ عَلَى رَعْمِ أَنْفِ الْمُتَعَصِّبِينَ. وَإِنَّ مَثَلَ ثُرُولِ الْمَسِيحِ  
كَمَثَلِ ثُرُولِ إِبْلِيسَ قَدْ وَعَدَ اللَّهُ لِنُثْرُولِهِ، ثُمَّ جَاءَ يَحْيَى مَقَامَهُ، إِنَّ  
فِي ذَلِكَ لَهُدًى لِلْمُتَفَكِّرِينَ. وَإِنْ كُنْتَ لَا تَعْلَمُ فَاسْأَلِ الْيَهُودَ  
وَالنَّصَارَى، وَقَدْ تَوَاتَرَتْ هَذِهِ الْقِصَّةُ عِنْدَهُمْ وَمَا اخْتَلَفَ فِيهَا  
إِثْنَانٍ، فَفَتِّشْ وَلَا تَكُنْ مِنَ الْمُتَقَاعِسِينَ.

أَيُّهَا الْأَخُ الْعَزِيزُ! إِنَّ قِصَّةَ إِبْلِيسَ مِنَ الْمُتَوَاتِرَاتِ الْقِطْعِيَّةِ  
الْيَقِينِيَّةِ فِي أَهْلِ الْكِتَابِ، وَكَشَفَ اللَّهُ تِلْكَ الْحَقِيقَةَ عَلَى

I swear by the might of Allah and His majesty that I have preferred the face of my Lord over every other face, His door over every other door, and His pleasure over every other pleasure. I swear by His might that He is with me at all times and I am with Him at all times. I have chosen the wealth of religion as it is sufficient for me, even if I do not possess anything at all, not even to prepare my coffin. Truly, I am blessed with favours in spite of my poverty and am devoid of selfish desires and worldly aspirations. My Lord has filled me with an ardent passion and my heart is infused with His Countenance. I have a standing with Him of which no one in the entire world has any knowledge.

O noble one! Some of the mysteries of the former times were concealed. This was in accordance with a determinate decree. Then, during our time their fulfilment has become evident, the ambiguity has been removed, and the errors of the fanatics have become manifest.

Thus, my Lord acted in order to expose the haughtiness of the evil ulama and to show His power in the face of the bigots.

The case of the descent of the Messiah is like the case of Elijah's descent. Allah had promised his [Elijah's] descent, then John came in his place. In that surely is guidance for those who reflect. If you are uninformed, then ask the Jews and Christians, as this narrative is well known among them and all of them agree to its veracity. Therefore, investigate and be not among the indolent.

O revered brother! Certainly, the narrative of Elijah is one of the established truths recurring among the People of the Book, and Allah has revealed the reality of that matter to their Prophets.

أَنْبِيَائِهِمْ، فَيَهْدَاهُمْ اقْتِدَاهُ وَلَا تُكُنْ مِنَ الْمُبْدَعِينَ. ثُمَّ اعْلَمْنَا أَنَّنَا  
 قَدْ اعْتَصَمْنَا وَتَمَسَّكْنَا بِمِثَالِ قَدِ انْجَلَى مِنْ قَبْلُ، وَلَا مِثَالَ لَكُمْ،  
 فَأَيُّ فَرِيقٍ أَحَقُّ بِالْأَمْنِ؟ فَلَا تَحْتَرِثُوا عَلَيَّ الْمُحَدَّثَاتِ وَاسْأَلُوا  
 أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ سُنَنَ اللَّهِ إِنْ كُنْتُمْ مِنَ الطَّالِبِينَ.  
 وَإِنَّا أَرَيْتُكُمْ سَنَةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ، وَمَا بَيَّضْتُ مِنْ  
 سَنَةٍ عَلَى دَعْوَاكُمْ، وَلَنْ تَجِدُوا لِسَانَ اللَّهِ تَبْدِيلًا، فَلَا تُخَالِفُوا  
 كَالْمُجْتَرِثِينَ.

وَأَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ قَدْ رَدَّ عَلَيَّ أَقْوَالَكُمْ فِي كِتَابِهِ،  
 وَذَكَرَ مَوْتَ الْمَسِيحِ بِلَفْظِ التَّوْبِيِّ كَمَا ذَكَرَ مَوْتَ نَبِيِّنَا بِذَلِكَ  
 اللَّفْظِ، فَأَنْتُمْ تَتَوَوَّلُونَ ذَلِكَ اللَّفْظَ فِي الْمَسِيحِ، وَأَمَّا فِي سَيِّدِنَا  
 فَلَا تَتَوَوَّلُونَهُ، فَتِلْكَ إِذَا قِسْمَةٌ ضَيْرَى وَخِيَانَةٌ فِي دِينِ اللَّهِ،  
 وَلَكِنَّكُمْ لَا تَتَّقُونَهُ، وَلَا تُجِيبُونَ تَدْبِيرًا بَلْ تَدْرِفُونَ كَطَائِرٍ فِي  
 وَقْتِ طَيْرَانِهِ وَلَا تَنْزِلُونَ لِتَصْفِيَةٍ، وَلَا تَخَافُونَ حَبْضَ قِيَاسِ  
 الصَّادِقِينَ. وَإِنْ كُنْتُمْ عَلَى حَقِّ مُبِينٍ فَلِمَ لَا تَأْتُونَنِي بِآيَةٍ شَاهِدَةٍ  
 عَلَى حَيَاةِ الْمَسِيحِ وَتَرْوِيهِ وَعَلَى سَنَةِ خَلْتِ مِنْ قَبْلُ؟ وَكَيْفَ  
 تَقْبَلُ بَدْعَاتِكُمْ الَّتِي تُخَالِفُ كِتَابَ اللَّهِ وَسُنَنَ رَسُولِهِ وَسُنَنَ

Therefore, follow their guidance and do not become one of the innovators. Thus, you should understand that we have held fast and adhered to the example which has previously been made clear, but there is no such precedent in support of your argument. So which side has a greater claim to be trusted? Thus, do not venture into the realm of that which has no precedent. Rather, if you are unsure of the past practice of Allah, then enquire from those who possess the Reminder, if you are truly a seeker after truth. Verily, I have shown to you the practice of Allah with reference to those who have passed away before, but you have not shown from the practice of Allah any evidence in support of your claim and you will never find any change in the practice of Allah. So, do not dispute like an insolent one.

You know that Allah has rebutted your statement in His Book and has mentioned the death of the Messiah with the word تَوَفَّى [tawaffî], as He has mentioned the death of our Prophet with that identical word. Yet, you interpret that word in one way regarding the Messiah and in a different way regarding our Master. That indeed is an unfair division and treason in the religion of Allah. But, you neither fear Him nor do you reply thoughtfully; rather, you drop excrement like birds flying high, without descending to reach any understanding. You do not fear the powerful arches of the honest ones.

If your position is clearly true, then why do you not produce a verse testifying to the life of the Messiah and his descent; produce a similar precedent which has operated in the past. How can we accept your innovations which contradict the Book of Allah, the practice of His Messenger, and the practice of the Truthful who

الصَّادِقِينَ الَّذِينَ خَلَوْا مِنْ قَبْلِهِ؟ أَتَقْبَلُ قَوْلَكُمْ وَتَنْدُرُ قَوْلَ  
أَصْدَقِ الْمُعَلِّمِينَ؟

فَأَيُّهَا السَّبِيحُ الصَّالِحُ! لَا تُكَذِّبُوا آيَاتِ اللَّهِ، وَلَا تَعْمِطُوا  
نِعْمَهُ بَعْدَ تَرْوِهَا، وَلَا تَزْدُوهَا الْمَأْمُورِينَ. وَإِنَّ الَّذِينَ يُؤْتِرُونَ  
مِنْ نُورِ رَبِّهِمْ لَا يَخَافُونَ أَحَدًا إِلَّا اللَّهَ، فَلَا تُسَمِّ أَحَدًا مِنْهُمْ  
وَجَلًّا وَلَا حَسِجًا، وَلَا تَبَارِزِ اللَّهَ وَلَا تَجْتَرِئْ عَلَى رَبِّ السَّمَاوَاتِ  
وَالْأَرْضِ، وَلَا تَتَّفُ ظُنُونًا لَا تَعْلَمُ حَقِيقَتَهَا، وَإِنَّ الظَّنَّ لَا يُعِينِي  
مِنَ الْحَقِّ شَيْئًا، فَيُظْهِرُ الْحَقُّ وَتَكُونُ مِنَ الْمُتَسَدِّمِينَ. إِنْ أَكُ  
كَاذِبًا فَعَلَيَّْ وَيَا لَكُذِيبِي، وَإِنْ أَكُ صَادِقًا فَاللَّهُ يُعِينِي وَيَنْصُرُنِي  
وَيُرِي الخَلْقَ صِدْقِي وَتُورِي، وَاللَّهُ لَا يُضَيِّعُ عِبَادَهُ الصَّادِقِينَ.

وَقَدْ كُفِرَ مِثْلِي كَثِيرٌ مِنَ الْأَوْلِيَاءِ وَالْأَقْطَابِ وَالْأَيْمَةِ،  
فَبَعْضُهُمْ صُلِبُوا وَقُتِلُوا، وَبَعْضُهُمْ أُخْرِجُوا مِنْ أوطَانِهِمْ وَدِيَارِهِمْ  
وَأُودُوا، حَتَّى جَاءَهُمْ نَصْرُ اللَّهِ، فَمَا أُضِيعُوا وَمَا حُجِبُوا،  
وَرَادَهُمُ اللَّهُ بَرَكَهً وَعِزَّةً وَجَعَلَ كَثِيرًا مِنْ أَقْنَدَةِ تَهْوِي إِلَيْهِمْ،  
وَبَلَغَ آثارَ بَرَكَاتِهِمْ إِلَى قَرْنِ آخِرِينَ، وَكَذَلِكَ بَشَّرَنِي رَبِّي وَقَالَ:

have passed away? Shall we accept your statement and repudiate the statement of the most veracious teacher?

O righteous sheikh! Do not deny the Signs of Allah. Do not repudiate His blessings after their descent and do not be contemptuous towards His appointed ones. Those illumined with the light of their Lord do not fear anyone except Allah. So, do not call any of them timorous or humiliated. Do not fight with Allah nor become emboldened against the Lord of heaven and earth.

Do not follow conjectures of whose true reality you are ignorant; for, conjecture cannot stand against truth. The truth will ultimately become manifest, and then you will be among the remorseful. If I am a liar, then the penalty of my lie will be upon me, but if I am truthful, Allah will support me and demonstrate to all creation my truth and my light. Allah does not cause His truthful servants to come to naught.

Like myself, many of the *Auliya'*, *Aqtāb*, and Imams<sup>1</sup> had been accused of disbelief. Some of them were even crucified and slain and some of them were driven from their homelands and dwellings and persecuted until the help of Allah came to them. Thus, they did not perish, nor were they unsuccessful. Allah augmented them with His blessing and might. He made many hearts incline towards them and caused the effects of their blessings to reach subsequent generations. In a similar manner, my Lord gave me glad tidings and said:

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1. In this context, the term refers to the Imam of the Age, the one for whose spiritual training God Almighty Himself assumes charge. [Publisher]

”إِنِّي سَأُؤْتِيكَ بَرَكَهً وَأُجَلِّي أَشْوَارَهَا حَتَّى يَتَبَرَّكَ بِبَيْتَابِكَ الْمُلُوكُ  
وَالسَّلَاطِينُ.“

١ حَاشِيَةٌ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَأَيَاتِهِ، فَقَدْ وَجِبَ عَلَيْهِ أَنْ يُؤْمِنَ بِأَنَّ اللَّهَ  
يُوحِي إِلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ، رَسُولًا كَانَ أَوْ غَيْرَ رَسُولٍ، وَيُكَلِّمُ مَنْ يَشَاءُ،  
نَبِيًّا كَانَ أَوْ مِنَ الْمُحَدَّثِينَ. أَلَا تَرَى أَنَّ اللَّهَ تَعَالَى قَدْ أَخْبَرَ فِي كِتَابِهِ أَنَّهُ  
كَلَّمَ أُمَّ مُوسَى وَقَالَ:

﴿لَا تَخَافِي وَلَا تَحْزَنِي إِنَّا زَادُوهُ إِيَّاكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ﴾<sup>١</sup>.

وَكَذَلِكَ أَوْحَى إِلَى الْمُحَاوِرِيِّينَ وَكَلَّمَ ذَا الْقُرَيْنَيْنِ وَأَخْبَرَنَا بِهِ فِي كِتَابِهِ، ثُمَّ بَشَّرَ  
لَنَا وَقَالَ:

﴿ثُلَّةٌ مِنَ الْأُولَى \* وَثُلَّةٌ مِنَ الْآخِرِينَ﴾<sup>٢</sup>.

١ . القصص: ٢٨:٨

٢ . الواقعة: ٤١-٤٠



إِنِّي سَأُؤْتِيكَ<sup>1</sup> بَرَكَهً وَأُجَلِّي أَنْوَارَهَا حَتَّى يَتَّبِعَكَ بِثِيَابِكَ الْمُلُوكُ وَالسَّلَاطِينُ

[I shall bestow My blessing on you and shall illumine its light, so much so that kings and rulers will seek blessings from your garments.]

- 1 **Footnote:** Whoever believes in Allah and His Signs should believe that Allah sends revelation unto whomsoever He pleases among His servants, whether he is an apostle or not, and speaks to whomsoever He pleases, whether he is a Prophet or one of the *Muḥaddathīn* [recipients of divine revelation]. Have you not observed that Allah has informed [us] in His Book that He spoke to the mother of Moses? He said:

لَا تَخَافِي وَلَا تَحْزَنِي<sup>2</sup> إِنَّا رَأَوُوهُ إِلَيْكَ وَجَاءَهُ مِنَ الْمُرْسَلِينَ<sup>1</sup>

Similarly, He sent revelation to the Disciples and He spoke to Dhul-Qarnain. He has informed us of this in His Book; then, He gave us glad tidings by saying:

نُفِئُكَ مِنَ الْأَوَّلِينَ<sup>2</sup> وَنُفِئُكَ مِنَ الْآخِرِينَ<sup>1</sup>

1. ‘...Fear not, nor grieve; for We shall restore him to thee, and shall make him one of the Messengers’ (*Sūrah al-Qaṣaṣ*, 28:8). [Publisher]  
 2. ‘A large party from among the earlier people. And a large party from the later ones.’ (*Sūrah al-Wāqī‘ah*, 56:40–41) [Publisher]

وَقَالَ: ”إِنِّي مُهَيِّنٌ مَنْ أَرَادَ إِهَاتَتَكَ، وَإِنَّا كَفِينَاكَ

وَفِي هَذِهِ الْآيَةِ أَشَارَ إِلَى أَنَّ هَذِهِ الْأُمَّةَ يُكَلِّمُ كَمَا كَلِّمَتِ الْأُمَّمَ مِنْ قَبْلُ،  
فَمَنْ كَانَ لَهُ صِدْقٌ رَغْبَةٍ فِي الْإِتْعَاطِ بِالْقُرْآنِ فَلَا يَتَرَدَّدُ بَعْدَ بَيَانِ كِتَابِ اللَّهِ  
وَلَا يَكُونُ مِنَ الْمُرْتَابِينَ. وَمَنْ لَمْ يُبَالِ امْتِثَالَ أَوْامِرِهِ وَانْتِهَاءِ تَوَاهِيهِ فَمَا آمَنَ  
بِهِ وَمَا كَانَ مِنَ الْمُؤْمِنِينَ.

وَقَدْ اتَّفَقَ الْأَوْلِيَاءُ كُلُّهُمْ عَلَى أَنَّ لِلَّهِ تَعَالَى مُخَاطَبَاتٍ وَمُكَالِمَاتٍ  
بِالْمُحَدِّثِينَ، كَمَا قَالَ سَيِّدِي وَحَبِيبِي الشَّيْخُ عَبْدُ الْقَادِرِ الْجِيلَانِيُّ رحمته الله  
فِي كِتَابِهِ ”الْفُتُوحَ“ تَغْلِيمًا لِلسَّالِكِينَ. وَمِنْ مُلْحَصَاتِ كَلَامِهِ أَنَّهُ قَالَ:

إِنَّ لِأَهْلِ اللَّهِ عِلْمَاتٍ يُعْرَفُونَ بِهَا، فَمِنْهَا الْحَوَارِثُ وَالْكَشُوفُ، وَمُكَالِمَاتُ  
اللَّهِ تَعَالَى، وَخَوْفُ اللَّهِ وَخَشْيَتُهُ، وَإِثَارُهُ عَلَى غَيْرِهِ، وَكُلُّ مَا يَجِبُ لِلْمُتَّقِينَ.

وَقَالَ: إِذَا مِتَّ عَنِ الْخَلْقِ قِيلَ لَكَ: رَحِمَكَ اللَّهُ وَأَمَاتَكَ عَنْ إِزَادَتِكَ  
وَمَنَّاكَ، وَإِذَا مِتَّ عَنِ الْإِزَادَةِ وَمَنَّاكَ قِيلَ لَكَ: رَحِمَكَ اللَّهُ وَأَخْيَاكَ، فَكُنْتَ  
مِنَ الْمَرْحُومِينَ. فَحَيْثُ نَحْيَى حَيَاةً لَا مَوْتَ بَعْدَهَا، وَتَعْنَى غِنَاءً لَا فَقْرَ  
بَعْدَهُ، وَتُعْطَى عَطَاءً لَا مَنَعَ بَعْدَهُ، وَتُرَاحَ بِرَاحَةٍ لَا شَقَاءَ بَعْدَهَا، وَتُسْعَمُ  
بِنَعِيمٍ لَا بُؤْسَ بَعْدَهُ، وَتُعَلَّمُ عِلْمًا لَا جَهْلَ بَعْدَهُ، وَتُؤْمَنُ أَمْنًا لَا تَخَافَ  
بَعْدَهُ، وَتُسْعَدُ فَلَا تَشْقَى، وَتَعْرُ فَلَا تُذَلُّ، وَتُقَرَّبُ فَلَا تُبْعَدُ، وَتُرْفَعُ فَلَا

And He said: I shall humiliate him who designs to humiliate you. Verily, We shall suffice against those who

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In this verse, He indicates that this ummah will be spoken to [by God] just as the previous ummahs were. Therefore, he who sincerely desires to seek guidance from the Quran will not remain in a state of confusion, nor will he be among those who entertain doubts once he has heard the explanation provided by the Book of Allah. However, he who does not adhere to the commandments of the Book nor refrains from its prohibitions is one who neither believes in it nor can he be considered to be among the believers.

All *Auliya'* are in agreement that Almighty Allah addresses and engages the *Muḥaddathin* in conversation, just as my respected and beloved Sheikh Abdul-Qādir al-Jilānī, may Allah be pleased with him, has stated in his book *Futūḥ al-Ghaib*, to teach the spiritual wayfarer. Summarizing his statement, He said: The people of Allah possess Signs through which they are recognised. Of them are: preternatural phenomena, visions, communication with Allah, true fear and reverence for Allah and holding Him above everything else. They manifest all that which behoves the righteous.

He also said:

When you are dead to creation, it will be said to you, 'May Allah have mercy on you,' and He will put to death your will and desire, and when you are dead in your will and desire, it will be said to you, 'May Allah have mercy on you,' and He will restore you to [a new] life, then you will be among those who are shown mercy. At that time you will be given a life after which there is no death and you will be enriched with a wealth after which there is no poverty, you will be given a gift after which there will be no obstruction, you will be blessed with a comfort after which there will be no misery, you will be blessed with a blessing after which there will be no distress, you will be taught a knowledge after which there will be no ignorance, you will be granted security after which there is no fear, you will be made to prosper so as not to be unfortunate, you will be honoured so as not to be dishonoured, you will be brought near

المُسْتَهْزِئِينَ. يَا أَحْمَدُ بَارَكَ اللَّهُ فِيكَ، مَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ

تَوَضَّعَ، وَتَعَطَّظَ فَلَا تُحَفِّرْ، وَتُطَهِّرْ فَلَا تُدَنَّسْ، وَنَجِّاكَ اللَّهُ وَطَهَّرَكَ مِنْ  
أَذْناسِ طُرُقِ الْفَاسِقِينَ.

فَيَتَحَقَّقُ فِيكَ الْأَمَانِيُّ، وَتَصْدُقُ فِيكَ الْأَقَاوِيلُ، فَتَكُونُ كِبْرِيئًا أَحْمَرَ  
فَلَا تَكْأَدُ تَرَى، وَعَزِيْرًا فَلَا تُمَاتِلُ، وَفَرِيْدًا فَلَا تُشَارِكُ، وَوَحِيْدًا فَلَا تُجَانِسُ،  
وَتَكُونُ عِنْدَ رَبِّكَ مِنْ أَهْلِ السَّمَاءِ لَا مِنْ أَهْلِ الْأَرْضِينَ، فَتَرِدُ الْفَرْدَ، وَتُرِ الْوَتْرَ،  
غَيْبَ الْعَيْبِ، سِرَّ السِّرِّ، فَحَبِيْبِيْدُ تَكُونُ وَارِثَ كُلِّ رَسُوْلٍ وَنَبِيٍّ وَصِدِيْقٍ،  
فَتُعْطَى كُلَّ مَا أُعْطُوا مِنَ الْأَثْوَارِ وَالْأَسْرَارِ، وَالْبَرَكَاتِ وَالْمُخاطَبَاتِ، وَالْوَحْيِ  
وَالْمُكالمَاتِ، وَغَيْرِهَا مِنْ آيَاتِ رَبِّ الْعَالَمِينَ. وَبِكَ تُحْتَمُّ الْوَلَايَةُ، وَالْيَكُ  
تَصْدُرُ الْأَبْدَالُ، وَبِكَ تَتَكشِفُ الْكُروْبُ، وَبِكَ تُسْقَى الْغُيُوْثُ، وَبِكَ  
تَثْبُتُ الرُّزُوْعُ، وَبِكَ تُدْفَعُ الْبَلَايَا وَالْمِحْضُ مِنَ الْخَاصِّ وَالْعَامِّ وَأَهْلِ الثُّغُوْرِ،  
وَالرَّاعِي وَالرَّعَايَا، وَالْأَيْمَةُ وَالْأُمَّةُ، وَسَائِرِ الْبَرَايَا، فَتَكُونُ شِخْنَةَ الْبِلَادِ وَالْعِبَادِ  
وَمِنْ الْمَأْمُوْرِينَ. فَيَنْطَلِقُ إِلَيْكَ الْأَرْجُلُ بِالسَّعْيِ وَالنَّحَالِ، وَالْأَيْدِي بِالْبَدْلِ  
وَالْعَطَاءِ وَالْخِدْمَةِ بِأَذْنِ خَالِقِ الْأَشْيَاءِ فِي سَائِرِ الْأَحْوَالِ، وَاللُّسُنُ بِالذِّكْرِ  
الطَّيِّبِ وَالْحَمْدِ وَالنِّشَاءِ فِي جَمِيْعِ الْمَحَالِّ، وَلَا يَحْتَلِفُ إِلَيْكَ إِثْنَانٌ مِنْ أَهْلِ  
الْإِيْمَانِ، وَتَهْوِي إِلَيْكَ أَقْبِدَةُ مِنَ الْعُلَمَاءِ وَالْأَيْتِيْنِ، وَتَدْعُوْكَ لِسَانُ الْأَزَلِ،

mock you. Allah has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah

[to Allah] so as not to be kept away, you will be exalted so as not to be abased, you will be honoured so as not to be humiliated, and you will be purified so as not to be defiled.

Allah will deliver you and purify you from the defilements of the ways of the sinful. Then you will be the fulfilment of all hopes, and all testimonies will assume a reality in you. Then you will become the philosopher's stone, so much so that you will be hardly recognizable. You will be exalted to a state such that there will be none like yourself, you will be unique in that you will have no equal, and you will be singular without peer. Thereupon, you will become, in the sight of your Lord, one of the inhabitants of heaven, not an inhabitant of the earth; you will become the most unique and peerless, the most hidden and the most secret. At that time, you will become heir to every Messenger, Prophet, and Truthful one. You will be granted everything that they have been given of illumination, mysteries, blessings, verbal communication, revelation, discourses, and other Signs from the Lord of all the worlds. You will bear the seal of *Wilāyah* [Friendship with God], and the living Saints will flock towards you. Difficulties will be removed through you; through you, clouds of nourishing rain will be sent and crops will grow. Through you will be removed the afflictions of the rank and file of the people [of the country] including the inhabitants of the seashores and frontiers, even rulers, subjects, leaders, and followers, and all other creatures. Thus, you will become the fort of your country and people and you will be one who is commissioned. People will flock towards you from afar, their hands bearing gifts and donations and rendering service in every condition by the permission of the Creator of all things. Tongues will be engaged in compliment and praise for you in every situation. And no two persons of the people of faith will differ with regard to you. The hearts of scholars as well as illiterates will incline towards you. The tongue of eternity will be calling you and the Lord of the universe will be

اللَّهُ رَمَى، لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ، وَلِتَسْتَيْبِنَ سَبِيلَ الْمُجْرِمِينَ.

وَيُعَلِّمَكَ رَبُّ الْمُلْكِ، وَيَكْسُوكَ أَثْوَارًا مِنْهُ وَالْحَلَالَ، وَيُنزِلُكَ مَنَازِلَ مَنْ سَلَفَ  
مِنْ أُولِي الْعِلْمِ الْأُولِ، مِنْ الْأَنْبِيَاءِ وَالصِّدِّيقِينَ.

فَحِينَئِذٍ يُضَافُ إِلَيْكَ التَّكْوِينُ وَخُرْقُ الْعَادَاتِ، فَيُرَى ذَلِكَ مِنْكَ فِي  
ظَاهِرِ الْعَقْلِ وَالْحُكْمِ، وَهُوَ فِعْلُ اللَّهِ وَإِزَادَتُهُ حَقًّا فِي الْعِلْمِ، فَتَدْخُلُ حِينِيذٍ  
فِي قَوْمٍ مُوجِعٍ، وَفِي زُمْرَةِ الْمُنْكَسِرِينَ الَّذِينَ انْكَسَرَتْ قُلُوبُهُمْ، وَكُسِرَتْ  
إِرَادَتُهُمْ الْبَشَرِيَّةُ، وَأُرِيَلَتْ شَهَوَاتُهُمْ الطَّبِيعِيَّةُ، فَاسْتَوْنَقَتْ لَهُمْ إِزَادَةُ رَبَّانِيَّةٍ،  
وَشَهَوَاتٍ وَطِيفِيَّةٍ، وَكَانُوا مِنَ الْمُبْتَلِينَ. وَيُكْشَفُ لِلْأَوْلِيَاءِ وَالْأَبْدَالِ مِنْ  
أَفْعَالِ اللَّهِ مَا يَبْهَرُ الْعُقُولَ، وَيَخْرِقُ الْعَادَاتِ وَالرُّسُومَ، وَيُكَلِّمُهُمُ اللَّهُ تَعَالَى  
بِالْكَلَامِ اللَّذِيذِ، وَالْحَدِيثِ الْأُنَيْسِ، وَالْبِشَارَةِ بِالْمَوَاهِبِ الْجَسَامِ، وَالْمَنَازِلِ  
الْعَالِيَةِ، وَالْقُرْبِ مِنْهُ مِمَّا سَيُؤُولُ أَمْرُهُمْ إِلَيْهِ وَجَفَّ بِهِ الْقَلَمُ مِنْ أَقْسَامِهِمْ فِي  
سَابِقِ الدُّهُورِ فَضْلًا مِنْهُ وَرَحْمَةً وَإِتِّبَاتًا مِنْهُ لَهُمْ فِي الدُّنْيَا إِلَى بُلُوغِ الْأَجْلِ،  
وَهُوَ الْوَقْتُ الْمُقَدَّرُ لَهُمْ مِنْ أَرْحَمِ الرَّاحِمِينَ.

وَقَالَ اللَّهُ تَعَالَى فِي بَعْضِ كُتُبِهِ: يَا بَنَ آدَمَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا.  
أَقُولُ لِشَيْءٍ: كُنْ، فَيَكُونُ. أُطِيعُنِي أَجْعَلُكَ تَقُولُ لِلشَّيْءِ: كُنْ، فَيَكُونُ.  
قَدْ جَعَلَ اللَّهُ أَوْلِيَاءَهُ أَوْلَادَ الْأَرْضِ، وَجَعَلَ الدُّنْيَا لَهُمْ جَنَّةَ الْمَأْوَى، فَلَهُمْ  
جَنَّاتُ: الدُّنْيَا وَالْآخِرَةُ. وَهُمْ كَالْجَبَلِ الَّذِي رَسَا، وَتَفَرَّدُوا فِي الصِّدْقِ

who let it loose so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. Say: 'I have been

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teaching you and will clothe you with light and [spiritual] vestments from Himself. He will install you to the ranks of your predecessors from among the first possessors of knowledge; namely, the Prophets and the Truthful.

After this, you will be granted the power of creation and the ability to perform miracles. These supernatural phenomena will be observed to be proceeding from you, whereas, in fact, they will be the acts of Allah and His will. Then you will be caused to become among people who are anguished [in the love of God] and among the group of those who are fully submissive [to Him] and whose hearts have become humble—whose natural passions and carnal desires have been shattered and obliterated and in their place has been placed Divine will, such that even their daily desires and needs function under the command of God—and who have become completely transformed. Some of Allah's workings are revealed to His *Auliya'* [Friends] and to the *Abdāl* in a way that astounds the minds and breaks normal customs and conventions. Further, Allah—Exalted is He—will speak to them pleasant words; grant them intimate conversation; bestow glad tidings of immense gifts, lofty ranks, and nearness to Himself, so that all their affairs will end up with Him; they will achieve the goal that He has already decreed for them as a favour and mercy from Himself and by way of a Sign from Himself to them in this world, and this will continue till the end of time as predetermined by the Most Merciful of those who show mercy.

Allah the Exalted has said in some of His Books: O son of Adam, I am Allah; there is no other deity besides Me. I say to a thing, 'Be', and it comes into being! Obey Me and I will enable you to say to a thing, 'Be', and it will likewise come into existence! Allah has made His *Auliya'* like pegs for the earth and has made this world for them as the Garden of Eternal Abode. Thus, they have two paradises: this world and the next. They are like mountains which stand firm; they are unique with respect to truth,

قُلْ إِنِّي أُمِرْتُ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ، قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

وَالْوَفَاءُ وَالْتِقَاؤُ، فَتَنَحَّ عَنْ طَرِيقِهِمْ وَلَا تَرَاخِمَ يَا مَسْكِينُ. الرِّجَالُ الَّذِينَ  
مَا قَيَّدَهُمْ أَحَدٌ عَنْ قَصْدِ الْحَقِّ مِنَ الْآبَاءِ وَالْأُمَّهَاتِ وَالْبَنَاتِ وَالْبَنِينَ، فَهُمْ  
خَيْرٌ مَنْ خَلَقَ رَبِّي وَبَتَّ فِي الْأَرْضِ وَذَرَأَ، فَعَلَيْهِمْ سَلَامُ اللَّهِ وَتَحِيَّاتُهُ وَبَرَكَاتُهُ  
أَجْمَعِينَ.

أَيُّهَا السَّالِكُ! إِذَا قَوِيَ عِلْمُكَ وَبَقِيَئِكَ، وَشَرِحَ صَدْرُكَ وَقَوِيَ نُورُ قَلْبِكَ،  
وَزَادَ قُرْبُكَ مِنْ مَوْلَاكَ، وَمَكَانُكَ لَدَيْهِ، وَأَمَاتُكَ عِنْدَهُ وَأَهْلِيئُكَ لِحِفْظِ  
الْأَسْرَارِ، فَعَلِمْتَ مِنْ لَدُنْهِ، وَيَأْتِيكَ فَسَمَكَ قَبْلَ حَيْنٍ. وَتِلْكَ كِرَامَةٌ لَكَ  
وَإِحْلَالٌ لِحُرْمَتِكَ، فَضَلًا مِنْهُ وَمِنَّةً وَمَوْهَبَةً، ثُمَّ يَرُدُّ عَلَيْكَ التَّكْوِينُ، فَتُكْوِنُ  
بِالْإِذْنِ الصَّرِيحِ الَّذِي لَا غُبَارَ عَلَيْهِ، وَالِدَّلَالَاتِ اللَّامِيحَةِ كَالشَّمْسِ الْمُنِيرَةِ،  
وَبِكَلَامِ لَدِيدِ الْأَدِّ مِنْ كُلِّ لَدِيدٍ، وَالْهَامِ صِدْقٍ مِنْ غَيْرِ تَلْبُسٍ، مُصَمًّى مِنْ  
هُوَاجِسِ النَّفْسِ وَوَسَاوِسِ الشَّيْطَانِ اللَّعِينِ.

تَمَّ كَلَامُ السَّيِّدِ الْجَلِيلِ فُطْبِ الْوَقْتِ إِمَامِ الزَّمَانِ ﷺ، وَقَدْ كَتَبْتَاهُ بِتَلْخِيصٍ  
مِنَّا، فَارْجِعْ إِلَى كِتَابِهِ: "فَتْوحُ الْعَيْبِ" إِنْ كُنْتَ مِنَ الْمُرْتَابِينَ. وَقَدْ ظَهَرَ  
مِنْ كَلَامِ الْإِمَامِ الْمُؤْصُوفِ أَنَّ الْوَحْيَ كَمَا يَنْزِلُ عَلَى الْأَنْبِيَاءِ كَذَلِكَ يَنْزِلُ  
عَلَى الْأَوْلِيَاءِ، وَلَا فَرْقَ فِي ثُرُولِ الْوَحْيِ بَيْنَ أَنْ يَكُونَ إِلَى نَبِيٍّ أَوْ وَلِيِّ،  
وَلِكُلِّ حَظٍّ مِنْ مَكَالِمَاتِ اللَّهِ تَعَالَى وَمُخَاطَبَاتِهِ عَلَى حَسَبِ الْمَدَارِجِ.  
تَعَمَّ! لَوْحِي الْأَنْبِيَاءِ شَأْنُكُمْ وَأَكْمَلُ. وَأَفْوَى أَفْسَامِ الْوَحْيِ وَحْيِ رَسُولِنَا  
خَاتَمِ النَّبِيِّينَ.



commissioned and I am the first of the believers.' Say: 'The truth has come and falsehood has vanished away; and

loyalty, and piety. O ye helpless man, step aside from their path and do not stand in the way of these men whom no one can divert from seeking the truth, whether they be fathers, mothers, daughters, or sons; for, they are the best among those whom my Lord has created and spread throughout the earth. May the peace of Allah, His salutation, and His blessings be upon them all.

O spiritual wayfarer! When your knowledge and certainty have been strengthened, your heart has been expanded and illumined, your nearness to your Master, your position in His Sight, and your trustworthiness with Him have increased, and your worthiness to be the custodian of His secrets is enhanced, then you will be given knowledge from Him, and you will be bestowed your reward prior to your death as a Sign in your support and as exaltation of your dignity. This is a favour from Him, a grace, and a gift. Then you will be granted a new being, which you will be with a clear permission that has no ambiguity, with crystal clear arguments, with pleasant words that are more pleasing than any pleasantry and with true, unequivocal revelation, purified from all premonitions of the inner self or whispers of the accursed Satan.

The discourse of the Revered Master, the *Quṭb* of his time, Imam of his age, may Allah be pleased with him, is completed and we have recorded it concisely. Refer, therefore, to his book *Futūḥ al-Ghaib* if you are in doubt. It is obvious from the aforementioned words of this Imam that the revelation that descends upon the Prophets similarly descends upon the *Auliya'* and that there is no difference in the descent of revelation whether it is to a Prophet or *Walī*, and each is given a share of Allah's revelation and conversations according to his own station. However, the revelation of the Prophets is more comprehensive and perfect. The most intensive type of revelation was the one revealed to our Messenger, the Seal of the Prophets.

إِنَّ الْبَاطِلَ كَانَ زَهُوقًا. كُلُّ بَرَكَةٍ مِّنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ الْمُجَدِّدُ الْإِمَامُ السَّرْهَنْدِيُّ الشَّيْخُ أَحْمَدُ رحمه الله فِي مَكْتُوبٍ يَكْتُبُ فِيهِ بَعْضَ الْوَصَايَا إِلَى مُرِيدِهِ مُحَمَّدَ صَدِيقٍ: :

إِغْلَمْ أَيُّهَا الصِّدِّيقُ، أَنَّ كَلَامَهُ سُبْحَانَهُ مَعَ الْبَشَرِ قَدْ يَكُونُ شِفَاهَا، وَذَلِكَ لِأَفْرَادٍ مِنَ الْأَنْبِيَاءِ، وَقَدْ يَكُونُ ذَلِكَ لِبَعْضِ الْكُمَّلِ مِنْ مُتَابِعِيهِمْ، وَإِذَا كَثُرَ هَذَا الْفِسْمُ مِنَ الْكَلَامِ مَعَ وَاحِدٍ مِنْهُمْ يُسَمَّى مُحَدَّثًا، وَهَذَا غَيْرُ الْإِلْهَامِ وَغَيْرُ الْإِلْقَاءِ فِي الرُّوعِ وَغَيْرِ الْكَلَامِ الَّذِي مَعَ الْمَلِكِ، إِنَّمَا يُخَاطَبُ بِهِذَا الْكَلَامِ الْإِنْسَانُ الْكَامِلُ، وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ.

تَمَّ كَلَامُهُ، فَارْجِعْ إِلَى كَلَامِهِ إِنْ كُنْتَ مِنَ الْمُتَنَكِّرِينَ.

وَأَدْرُكُ قِصَّةَ مَنْ قَالَ: ﴿ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ﴾<sup>1</sup> وَمَا كَانَ مِنَ الْمُرْسَلِينَ.

وَأَدْرُكُ مَا قَالَ اللَّهُ تَعَالَى:

﴿ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا \* قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا \* قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ﴾<sup>2</sup>

١. الكهف: ٨٣

٢. مريم: ٢٠-١٨

falsehood was bound to vanish.’ Every blessing is from Muhammad, peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been

The Mujaddid, Imam as-Sirhindi ash-Sheikh Ahmad, may Allah be pleased with him, stated in a letter in which he wrote some of his admonitions to his disciple, Muhammad Siddiq:

Know, O Siddiq, that His discourse—Holy is He—with men can be oral and that it is bestowed upon some of the Prophets; it can also be bestowed upon some of their perfect followers. When this type of discourse with one of them is copious, he is designated a *Muhaddath*. This discourse is different from revelation or the impression upon the mind and heart or speech, which is through the agency of an angel. This speech is addressed only to the Perfect Man, and Allah chooses for His mercy whomsoever He pleases.

His words end here, but you can refer to his discourses if you are in doubt regarding what I have quoted.

Furthermore, consider the story of the one who said: <sup>1</sup> وَمَا عَلَّمْتَنِي مِنْ أَمْرِي . Yet he was not one of the Messengers.

Consider also when Allah the Exalted said:

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۖ قَالَتْ إِنَّيْۤ ائْتِيْتُ بِالرَّحْمٰنِ مِنْكَ إِن كُنْتُتَ تَوَقِّئًا ۖ قَالَ إِنْ مَأَا أَنَا رَسُولُ رَبِّكَ ۗ لِأَهَبَ لِكَ عُلْمًا زَكِيًّا ۗ<sup>2</sup>

1. ...and I did it not of my own accord (*Sūrah al-Kahf*, 18:83). [Publisher]
2. ...then We sent Our angel to her, and he appeared to her in the form of a perfect man. She said, ‘I seek refuge with the Gracious *God* from you if indeed you do fear *Him*’. He replied, ‘I am only a Messenger of your Lord, that I may bestow on you a righteous son.’ (*Sūrah Maryam*, 19:18–20) [Publisher]

فَتَبَارَكَ مَنْ عَلَّمَ وَتَعَلَّمَ، وَقُلْ إِنْ افْتَرَيْتُهُ فَعَلَيْ إِجْرَامِي. وَيَمَكُرُونَ

فَانظُرْ كَيْفَ كَلَّمَ مَلِكُ اللَّهِ مَرِيَمَ وَمَا كَانَتْ نَبِيَّةً، فَانْقِ اللَّهُ وَلَا تُكِنُّ مِنَ  
الْمُعْتَدِينَ.

وَقَدْ جَاءَ فِي الْحَدِيثِ الصَّحِيحِ عَنْ عَمْرِو بْنِ الْخَارِثِ قَالَ: بَيْنَمَا عُمَرُ  
يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذَا تَرَكَ الْخُطْبَةَ وَنَادَى يَا سَارِيَةَ الْجَبَلِ مَرَّتَيْنِ أَوْ  
ثَلَاثًا، ثُمَّ أَقْبَلَ عَلَى حُطْبَتِهِ. فَقَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: إِنَّهُ  
لَمَخْنُونٌ، تَرَكَ حُطْبَةَ وَنَادَى "يَا سَارِيَةَ الْجَبَلِ". فَدَخَلَ عَلَيْهِ عَبْدُ الرَّحْمَنِ  
بْنِ عَوْفٍ وَكَانَ يَنْبَسِطُ عَلَيْهِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! تَجْعَلُ لِلنَّاسِ عَلَيْكَ  
مَقَالًا؟ بَيْنَمَا أَنْتَ فِي حُطْبَتِكَ إِذْ نَادَيْتَ: "يَا سَارِيَةَ الْجَبَلِ". أَيُّ شَيْءٍ  
هَذَا؟ قَالَ: وَاللَّهِ، مَا مَلَكَتْ ذَلِكَ حِينَ رَأَيْتُ سَارِيَةَ وَأَصْحَابَهُ يُقَاتِلُونَ  
عِنْدَ جَبَلٍ وَيُؤْتُونَ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ، فَلَمْ أَفْلِكَ أَنْ قُلْتُ: "يَا  
سَارِيَةَ الْجَبَلِ"، لِيَلْحَقُوا بِالْجَبَلِ. فَلَمْ تَمُضِ الْأَيَّامُ حَتَّى جَاءَ رَسُولُ سَارِيَةَ  
بِكِتَابِهِ أَنَّ الْقَوْمَ أَقْبَلُوا يَوْمَ الْجُمُعَةِ، فَقَاتَلْنَاهُمْ مِنْ حِينِ صَلَاتِنَا الصُّبْحِ إِلَى  
أَنْ حَضَرَتِ الْجُمُعَةُ، فَسَمِعْنَا صَوْتَ مُنَادٍ يُبَادِي: الْجَبَلِ مَرَّتَيْنِ، فَلِحَقْنَا  
بِالْجَبَلِ، فَلَمْ تَزَلْ لِعُدْوَتِنَا قَاهِرِينَ حَتَّى هَزَمَهُمُ اللَّهُ تَعَالَى وَتَرَأَى فَتْحَ مِيسِينَ.  
(الْمَوْلُفُ)

taught. And say: 'If I have invented it of myself, the sin thereof is on me.' These people will devise their plans and

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Observe how the angel of Allah spoke to Maryam though she was not a prophetess. So, fear Allah and be not of the transgressors.

Moreover, a report appears in an authentic hadith from Amr bin al-Ḥārith, who said: 'While Umar was delivering the sermon on Friday, he digressed from his sermon and cried out two or three times, "O Sāriyah, the mountain!", then he reverted to the sermon. So, some people from among the Companions of the Messenger of Allah, peace and blessings of Allah be upon him, said: "He is, indeed, an insane person to depart from his sermon and cry out, 'O Sāriyah, the mountain!'" So, 'Abdur-Raḥmān bin Auf went to him and inquired about the incident. He said: "O Commander of the Faithful, why have you behaved in such a manner that people spoke about you? During your sermon you cried out: 'O Sāriyah, the mountain!' What does this mean?" He [Umar] replied: "I swear by Allah I could not help it, for I saw at that time Sāriyah and his companions fighting near the mountain and [the enemy] was advancing from the front and the rear. That is why I was compelled to say: 'O Sāriyah, the mountain!,' in order that they might seek cover at the mountain." Subsequently, when some days had passed, Sāriyah's courier brought a letter which stated: "We encountered the enemy on Friday and we fought them after the morning Prayer until the arrival of the time for *al-Jumu'ah* [the Friday Prayer]. Then we heard a voice advising us, 'The mountain!', twice. Therefore, we sought refuge at the mountain, and thereafter we became victorious over our enemy in a way that Allah vanquished them and manifested a clear victory.'" (Author)

وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ، لَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ. إِنِّي  
مَعَكَ وَكُنْ مَعِيَ أَيُّمَا كُنْتَ، كُنْ مَعَ اللَّهِ حَيْثُمَا كُنْتَ. أَيُّمَا تَوَلَّوْا  
فَتَمَّ وَجْهَ اللَّهِ. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ وَفَخَرًا لِلْمُؤْمِنِينَ. وَلَا  
تَيَسَّسْ مِنْ رُوحِ اللَّهِ إِلَّا إِنْ رُوحَ اللَّهِ قَرِيبٌ. إِلَّا إِنْ نَصَرَ اللَّهُ قَرِيبٌ.  
يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ، يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ، يَنْصُرُكَ رِجَالٌ  
تُوجِي إِلَيْهِمْ مِنَ السَّمَاءِ. لَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ. وَإِنَّكَ الْيَوْمَ لَدَيْنَا  
مَكِينٌ أَمِينٌ. وَقَالُوا إِنْ هَذَا إِلَّا إِخْتِلَاقٌ. قُلِ اللَّهُ تَمَّ ذَرْهُمْ فِي  
خَوْضِهِمْ يَلْعَبُونَ. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا. وَإِنَّ  
عَلَيْكَ رَحْمَتِي فِي الدُّنْيَا وَالْآخِرَةِ وَإِنَّكَ مِنَ الْمُنصُورِينَ. بُشْرَى لَكَ  
يَا أَحْمَدِي. أَنْتَ مُرَادِي وَمَعِي. غَرَسْتَ كَرَامَتَكَ بِيَدِي. أَكَانَ  
لِلنَّاسِ عَجَبًا. قُلِ هُوَ اللَّهُ عَجِيبٌ. يَجْتَبِي مَنْ يَشَاءُ مِنْ عِبَادِهِ، لَا  
يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ. وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ-

Allah will devise His plan and Allah is the Best of planners. Allah is the God who has sent His Messenger and His Appointed One with guidance and the True Faith so that He should make this faith prevail over all diverse faiths. No one can avert the words of Allah. I am with you; so be with Me wherever you might be. Be with Allah wherever you are. In whatever direction you turn there will be the countenance of Allah. You are the best people who have been raised for the benefit of mankind and as a source of pride for the believers. Despair not of the mercy of Allah. Hearken, indeed the mercy of Allah is near. Hearken, the help of Allah is near. Help will come to you by every distant track. Allah will help you from Himself. Such people will help you whom We shall inspire from Ourselves. No one can change the words of Allah. Today you are in a position of high standing and trust with Us. They will say: 'This is all his own invention.' Say, 'Allah is the Source of all this,' and then leave them being beguiled by their sport. And who is guilty of greater wrong than one who invents a lie and utters falsehood against Allah? My mercy is upon you in [matters of] the world and the Faith and you are among the people who have been granted the succour of Allah. Good news for you, O My Ahmad! You are My purpose and are with Me. I have planted your honour with My own hand. Is this a matter of wonder for people? Tell them, 'Allah is the Possessor of Wonders. He chooses whom He wills from among His creatures. He is not questioned about that which He does, but people are

وَإِذَا نَصَرَ اللَّهُ الْمُؤْمِنَ جَعَلَ لَهُ الْحَاسِدِينَ- تَلَطَّفَ بِالنَّاسِ وَتَرَحَّمْ عَلَيْهِمْ- أَنْتَ فِيهِمْ بِمَنْزِلَةِ مُوسَى- فَاصْبِرْ عَلَى جَوْرِ الْجَائِرِينَ.

أَحْسِبَ النَّاسُ أَنْ يَشْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. الْفِتْنَةُ هَهُنَا- فَاصْبِرْ كَمَا صَبَرَ أَوْلُو الْعَرْمِ- أَلَا إِنَّهَا فِتْنَةٌ مِّنَ اللَّهِ- لِيَجَبَّ حُبًّا جَمًّا- وَفَى اللَّهُ أَجْرَكَ وَيَرْضَى عَنكَ رَبُّكَ وَيَتِيمُ اسْمَكَ. وَإِنْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا، قُلْ: إِنِّي مِنَ الصَّادِقِينَ، فَانْتَظِرُوا آيَاتِي حَتَّىٰ حِينٍ- أَلْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ- قُلْ هَذَا فَضْلُ رَبِّي وَإِنِّي أُجْرِدُ نَفْسِي مِنْ صُرُوبِ الْحِطَابِ، وَإِنِّي أَحَدٌ مِّنَ الْمُسْلِمِينَ. يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ يُنِيرُ نُورَهُ وَيُحْيِي الدِّينَ. تُرِيدُ أَنْ تُنَزِّلَ عَلَيْكَ آيَاتٍ مِّنَ السَّمَاءِ وَتُمْزِقَ الْأَعْدَاءَ كُلَّ مُمْزِقٍ. حُكْمُ اللَّهِ الرَّحْمَانِ لِخَلِيفَةِ اللَّهِ السُّلْطَانِ.

فَتَوَكَّلْ عَلَى اللَّهِ وَاصْصِعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا، إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، وَأَمَّمْ حَقَّ عَلَيْهِمُ الْعَذَابُ.



questioned. And such days We cause to alternate among men. When Allah the Almighty helps a believer He makes many in the earth jealous of him. Deal kindly with people and be compassionate towards them. You are to me like Mūsā [Moses]. Then be steadfast under the oppression of the oppressors. Do people imagine that they should be left alone to say: 'We have believed'; and that they should not be tried? A trial will arise here, then be steadfast as Prophets of high resolve were steadfast. Hearken! This tribulation is from God Almighty so that He might love you—the love of God. God will bestow your reward in full and will be pleased with you and will perfect your name. They only mock you. Say: 'I am of the truthful ones. So wait a while for My Signs.' All praise belongs to Allah who has made you Masīḥ Ibn-e-Maryam [the Messiah, Son of Mary]. Announce: This is the grace of Allah and I eschew every kind of title. I am one of the Muslims. They desire to put out the light of Allah with the breath of their mouths but Allah will perfect His light and will revive the Faith. We intend to send down to you Signs from heaven and to scatter your enemies completely. The command of Allah, the Gracious, for the vicegerent of Allah who is invested with authority. Then put your trust in Allah and construct the ark under Our supervision and direction. Those who enter into a covenant with you enter into a covenant with Allah; Allah's hand is above their hands. There are many groups who have become deserving of punishment. They plan and Allah is the Best of planners.

وَيَمْكُرُونَ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ  
 أَنْتُمْ مُؤْمِنُونَ؟ قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ؟ إِنَّ  
 مَعِيَ رَبِّي سَيَهْدِينِ، رَبِّ أَرِنِي كَيْفَ تُخَيِّرُ الْمُؤْتَى. رَبِّ اغْفِرْ  
 وَارْحَمْ مَنَ السَّمَاءِ. رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ. رَبِّ  
 أَصْلِحْ أُمَّةَ مُحَمَّدٍ. رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
 الْفَاتِحِينَ. وَيُخَوِّفُونَكَ مِنْ دُونِهِ. إِنَّكَ بِأَعْيُنِنَا. سَمِعْنَاكَ الْمُتَوَكِّلَ.  
 يَحْمَدُكَ اللَّهُ مِنْ عَرْشِهِ. نَحْمَدُكَ وَنُصَلِّي. يَا أَحْمَدُ يَتِيْمُ اسْمِكَ وَلَا  
 يَتِيْمُ اسْمِي. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ، وَكُنْ مَنَ  
 الصَّالِحِينَ الصَّادِقِينَ، أَنَا احْتَرْتُكَ وَالْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي.  
 خُذُوا التَّوْحِيدَ التَّوْحِيدَ يَا أَبْنَاءَ الْفَارِسِ. وَيُشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ  
 قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ. وَلَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا تَسْأَمْ مَنَ النَّاسِ،  
 وَاحْفَظْ جَنَاحَكَ لِلْمُسْلِمِينَ. أَصْحَابُ الصُّفَّةِ وَمَا أَدْرَاكَ مَا  
 أَصْحَابُ الصُّفَّةِ، تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ. يُصَلُّونَ عَلَيْكَ.

Say: 'I have with me proof from Allah, then will you believe or not?' Say: 'I have with me proof from Allah, then will you accept it or not?' My Lord is with me; He will soon open for me the way. Lord, show me how You bring the dead to life. Lord, forgive and send mercy from heaven. Lord, do not leave me alone and You are the Best of inheritors. Lord, reform the people of Muhammad. Our Lord, judge between us and our people with truth; You are the Best of judges. They frighten you by someone other than Allah. You are in Our sight [under Our watchful care]. I have named you *Mutawakkil* [the one trusting in God]. Allah praises you from His Throne. Your name will come to an end O Ahmad, but My name will not come to an end. Be in the world like a stranger or a traveller and be of the righteous and the faithful. I have chosen you and have poured My love over you. Hold fast to *Tauhid* [the Oneness of God], hold fast to *Tauhid*, O sons of Persia. Give glad tidings to those who have believed that they have the station of righteousness before your Lord. Do not turn away from Allah's creatures and be not tired of people and deal kindly with the Muslims. They are *Ashābus-Şuffah*<sup>1</sup> in the eyes of Allah. Do you realize how magnificent in status the *Ashābus-Şuffah* will be? You will see their eyes shedding tears;

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1. In one corner of the Prophet's mosque in Madinah, a covered platform was prepared which was known as 'Şuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet<sup>sas</sup>, and recitation of the Holy Quran. They became known as *Ashābus-Şuffah*. [Publisher]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ  
الشَّاهِدِينَ. شَأْنُكَ عَجِيبٌ، وَأَجْرُكَ قَرِيبٌ، وَمَعَكَ جُنْدُ  
السَّمَاوَاتِ وَالْأَرْضِينَ. أَنْتَ مِنِّي بِمَنْزِلَةٍ تُوْحِيْدِي وَتَفْرِيْدِي، فَحَانَ  
أَنْ تُعَانَ وَتُعْرِفَ بَيْنَ النَّاسِ. بُورِكْتَ يَا أَحْمَدَ وَكَانَ مَا بَارَكَ  
اللَّهُ فِيكَ حَقًّا فِيكَ. أَنْتَ وَجِيهٌ فِي حَضْرَتِي. اخْتَرْتُكَ لِنَفْسِي،  
وَأَنْتَ مِنِّي بِمَنْزِلَةٍ لَا يَعْلَمُهَا الْخَلْقُ. وَمَا كَانَ اللَّهُ لِيُشْرَكَ حَتَّى  
يَمِيْزَ الْحَبِيْبَتِ مِنَ الطَّيِّبِ. أَنْظُرْ إِلَى يُوسُفَ وَإِقْبَالَهِ، وَاللَّهُ غَالِبٌ  
عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ. أَرَدْتُ أَنْ أَسْتَخْلِفَ  
فَخَلَقْتُ آدَمَ لِيُقِيْمَ الشَّرِيْعَةَ وَيُحْيِيَ الدِّيْنَ. كِتَابُ الْوَلِيِّ ذُو الْفِقَارِ  
عَلِيٍّ، وَلَوْ كَانَ الْإِيْمَانُ مُعْلَقًا بِالشَّرِيَا لَنَالَهُ رَجُلٌ مِنْ أَبْنَاءِ  
الْفَارِسِ. يَكَادُ زَيْتُهُ يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ. جَرِيُّ اللَّهِ فِي حُلَلِ  
الْمُرْسَلِينَ. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ. وَصَلَّ  
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ سَيِّدِ وُلْدِ آدَمَ وَخَاتِمِ النَّبِيِّينَ. يَزْحَمُكَ

they will call down blessings on you. They will supplicate: 'Our Lord we have heard a Caller, calling people unto faith and a Summoner to Allah. Our Lord, we have believed, then write us down among the witnesses. Your rank is wonderful and your reward is near. With you are the hosts of the heavens and of the earth. You are to Me as My *Tauhīd* and *Tafrīd* [Uniqueness]. The time has come that you should be helped and be made well known among people. You have been blessed, O Ahmad, and you alone deserved the blessing that Allah has bestowed upon you. You have a high station in My Presence. I have chosen you for Myself and you have a standing with Me of which people have no notion. Allah would not leave you till He separates the unclean from the clean. Look at Yūsuf [Joseph] and his glory. Allah is supreme over His commands, but most people know it not. I willed that I should create My Vicegerent, so I created Adam; so that he might establish the law and revive the Faith. The book of [My] friend is the *dhulfiqār* [sword] of Ali. Had faith ascended to the Pleiades, a man from among the Persians would have brought it down. Its oil would well-nigh glow forth even though fire touched it not. The Champion of Allah in the mantle of Messengers. Say: If you love Allah, then follow me, Allah will then love you. Call down blessings on Muhammad and the people of Muhammad, the Chief of all mankind and the Seal of the Prophets. Your Lord will have mercy on you and will safeguard you Himself even if men will not safeguard

رَبُّكَ وَيَعْصِمُكَ مِنْ عُنْدِهِ وَإِنْ لَمْ يَعِصْمَكَ النَّاسُ. يَعِصْمَكَ اللَّهُ  
مِنْ عُنْدِهِ وَإِنْ لَمْ يَعِصْمَكَ أَحَدٌ مِّنْ أَهْلِ الْأَرْضِينَ. تَبَّتْ يَدَا أَبِي  
لَهَبٍ وَتَبَّ، مَا كَانَ لَهُ أَنْ يَدْخُلَ فِيهَا إِلَّا حَارًّا. وَمَا أَصَابَكَ فَمِنَ  
اللَّهِ، وَاعْلَمْ أَنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ. وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ، إِنَّا  
سَنُرِيهِمْ آيَةً مِّنْ آيَاتِنَا فِي النَّبِيِّ وَنَرُدُّهَا إِلَيْكَ، أَمْرٌ مِّنْ لَّدُنَّا إِنَّا كُنَّا  
فَاعِلِينَ. إِنَّهُمْ كَانُوا يُكْذِبُونَ بِآيَاتِي وَكَانُوا بَيْنَ مِنَ الْمُسْتَهْزِئِينَ.  
فَبَشِّرْهُ لَكَ فِي النِّكَاحِ، الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.  
إِنَّا رَوَّجْنَاكَهَا، لَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ، وَإِنَّا رَادُّوْهَا إِلَيْكَ، إِنَّ رَبَّكَ  
فَعَالٌ لِّمَا يُرِيدُ، فَضَلُّ مِّنْ لَّدُنَّا لِيَكُونَ آيَةً لِلنَّاطِرِينَ. شَاتَانِ  
تُدْبِحَانِ- وَكُلُّ مَنْ عَلَيْهَا فَانٍ- وَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ- وَنُرِيهِمْ جَزَاءَ الْفَاسِقِينَ. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ،  
وَأَنْتَهِى أَمْرَ الزَّمَانِ إِلَيْنَا، أَلَيْسَ هَذَا بِالْحَقِّ، بَلِ الَّذِينَ كَفَرُوا فِي  
صَلَاحٍ مُّبِينٍ. كُنْتُ كَنْزًا مَّخْفِيًّا فَأَحْبَبْتُ أَنْ أُعْرَفَ. إِنَّ السَّمَاوَاتِ

you. Allah will safeguard you Himself even if no one from the dwellers of the earth will safeguard you. Perished be the two hands of Abu Lahab; he too has perished. It did not behove him to interfere in this matter except with extreme caution. Whatever befalls you is from Allah and know that the end is for the righteous. Warn your near relatives. We shall show them a Sign from among our Signs in the matter of the widow and shall return her to you. This has been settled from Our side and We shall certainly do it. They used to reject Our Signs as false and were of the scoffers. Good tidings to you on the marriage. The truth is from your Lord, then be not of the doubters. We have married her to you. No one can avert the words of Allah. We shall return her to you. Your Lord is All-Powerful and does whatever He determines. This is grace from Us so that it should be a Sign for the beholders. Two goats will be slaughtered and everyone upon the earth will ultimately perish. And We will show them Our Signs in all corners of the inhabited world, and Our Signs shall appear among themselves and shall show them the punishment of the disobedient. When the help of Allah comes, and victory, and the hosts turn to us, it will be asked: 'Was this not true?' Those who have disbelieved are in patent error. I was a hidden treasure and I willed to be recognized. The heavens and the earth were a solid mass and We split them asunder. Reply to them: I am but a mortal like you. It is revealed to me that your God is One God, and that

وَالْأَرْضَ كَانْتَا رَتْقَا فَفَتَقْتَنَا هُمَا. قُلْ إِنَّمَا أَنَا بَشَرٌ مُّؤْتَىٰ إِلَيَّ أَنْمَأ إِلَهُكُمْ  
 إِلَهٌ وَاحِدٌ، وَالْخَيْرُ كُلُّهُ فِي الْقُرْآنِ، لَا يَمْسُهُ إِلَّا الْمُطَهَّرُونَ. وَلَقَدْ  
 لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ. قُلْ إِنَّ هُدَى اللَّهِ هُوَ  
 الْهُدَىٰ، وَإِنَّ مَعِيَ رَبِّي سَيَهْدِينِ. رَبِّ اغْفِرْ وَارْحَمْ مِّن السَّمَاءِ.  
 رَبِّ إِنِّي مَغْلُوبٌ فَانْتَصِرْ- إِنِّي لِنَبِيٍّ لِّمَا سَبَقْتَنِي- يَا عَبْدَ الْقَادِرِ  
 إِنِّي مَعَكَ، أَسْمَعُ وَأَرَى. غَرَسْتُ لَكَ يَدَيْ رَحْمَتِي وَقُدْرَتِي، وَإِنَّكَ  
 الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ. أَنَا بَدُوكَ اللَّارِمُ، أَنَا مُحْيِيكَ نَفْسِكَ فِيكَ  
 مِنْ لَدُنِّي رُوحَ الصِّدْقِ- وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي. وَلِتُصْنَعْ عَلَيَّ  
 عَيْنِي كَرَزِعٍ أُخْرِجَ شَطْهُ فَارْزُهُ فَاسْتَعْلَظَ فَاسْتَوَىٰ عَلَيَّ سُوْقِهِ. إِنَّا  
 فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ،  
 فَكُنْ مِنَ الشَّاكِرِينَ. أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ. أَلَيْسَ اللَّهُ عَلِيمًا  
 بِالشَّاكِرِينَ. فَقَبِلَ اللَّهُ عَبْدَهُ وَبَرَّأَهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا.  
 فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَاللَّهُ مُّهِينٌ كَنِيدَ الْكَافِرِينَ.



all goodness and virtue is contained in the Quran. The verities of the Quran are only disclosed to those whom Allah has cleansed and purified with His own hand. I have been living among you for a lifetime, will you not then understand? Say: Therefore, the guidance of Allah alone is True Guidance. And indeed my Lord is with me. He will show me the way.

**Lord, forgive and send mercy from heaven. O God! I am overcome; do Ye avenge me. O my Lord, my Lord, why have You forsaken me? O ‘Abdul-Qādir I am with you,** I hear and I see. I have planted the tree of My mercy and omnipotence for you with My own hand and today you have with Us a high rank and a position of trust. I am your inevitable support. **I am the One who brings you to life. I have breathed into you the Spirit of truth.** And I have conferred My own love upon you so that you might be treated well in My presence, like a seed that sends forth its sprout, then it grows stronger until it stands firmly on its stem. We will bestow upon you a manifest victory so that God Almighty may forgive your shortcomings, past and future. Then be of the grateful. Is God not sufficient for His servant? Is not Allah aware of those who are grateful? Allah has accepted His servant and cleared him of what they spoke of him. And he was honourable in the sight of Allah. So when God manifested Himself on the mountain, He shattered it into pieces and God Almighty will frustrate the design of the disbelievers, so that We might make him a Sign for the

وَلِتَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَلِنُعْطِيَهُ مَجْدًا مِّن لَّدُنَّا وَكَذَلِكَ  
 نَجْزِي الْمُحْسِنِينَ. أَنْتَ مَعِي وَأَنَا مَعَكَ. سِرُّكَ سِرِّي. لَا تُحَاطَ  
 أَسْرَارُ الْأَوْلِيَاءِ، إِنَّكَ عَلَى حَقِّ مُبِينٍ. وَجِئَهَا فِي الدُّنْيَا وَالْآخِرَةِ  
 وَمِنَ الْمُفْرَبِينَ. لَا يُصَدَّقُ السَّفِينَةُ إِلَّا صَرِيحَةَ الْإِهْلَاكِ. عَدُوٌّ لِّي  
 وَعَدُوٌّ لَّكَ، عَجَلٌ جَسَدٌ لَهُ حُورٌ- قُلْ أَتَى أَمْرُ اللَّهِ فَلَا تَكُنْ مِّنَ  
 الْمُسْتَعْجِلِينَ. يَا أَيُّهَا قَمَرُ الْأَنْبِيَاءِ وَأَمْرُكَ يَتَأْتِي، وَكَانَ حَقًّا عَلَيْنَا  
 ٣٠ جُولَاي ١٨٩٣ء  
 نَصْرُ الْمُؤْمِنِينَ. يَوْمَ يَجِيءُ الْحَقُّ وَيُنْكَشِفُ الصِّدْقُ وَيُخَسِّرُ  
 الْخَاسِرُونَ. وَتَرَى الْعَافِلِينَ يَخْرُونَ عَلَى الْمَسَاجِدِ،  
 رَبَّنَا اغْفِرْ لَنَا إِنَّكَ خَاطِبُنَا- لَا تُثْرِبْ عَلَيْنَا الْيَوْمَ، يَغْفِرُ اللَّهُ لَكُمْ  
 وَهُوَ أَرْحَمُ الرَّاحِمِينَ. تَمُوتُ وَأَنَا رَاضٍ مِنْكَ. سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
 فَادْخُلُوهَا آمِنِينَ.

people and a mercy from Ourselves and so that We might bestow upon him glory from Ourselves and thus do We reward those who do good. You are with Me and I am with you. Your secret is My secret. The mysteries that God Almighty has granted to His *Auliya'* [Friends of Allah] cannot be encompassed. You are based on clear truth, of high standing in the world and in the hereafter, and of those who are close to Allah. A foolish one does not confirm anything except the stroke of destruction. My enemy and your enemy. He is just a lifeless body of a calf out of which issues a disagreeable sound. Say: The command of Allah is approaching, so do not be of those who are in a hurry. The Moon of the Prophets will come and your affair will be completed. And, from the beginning, it is binding upon Us to help the believers.<sup>1</sup> So on the day the truth arrives and is laid open and the losers suffer loss and see the neglectful fallen into prostration and supplicating, 'Lord, forgive us, we were in error', there will be no blame on you this day, for you have believed. God will forgive your sins for He is the Most Merciful of those who show mercy. You will die when Allah will be pleased with you. Peace be upon you! You have been cleansed of idolatry, so enter Paradise in peace.

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1. The Promised Messiah<sup>as</sup> has identified 30 July 1893 as the date of this revelation. [Publisher]

وَأَمَّا عَقَائِدُنَا الَّتِي ثَبَّتْنَا اللَّهُ عَلَيْهَا، فَاعْلَمْ يَا أَخِي أَنَّا أَمْنَا بِاللَّهِ  
رَبًّا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، وَأَمْنَا بِأَنَّهُ خَاتَمُ النَّبِيِّينَ. وَأَمْنَا بِالْفُرْقَانِ  
أَنَّهُ مِنَ اللَّهِ الرَّحْمَنِ، وَلَا تَقْبَلُ كُلَّ مَا يُعَارِضُ الْفُرْقَانَ وَيُخَالِفُ  
بَيِّنَاتِهِ وَمُحْكَمَاتِهِ وَقَصَصَهُ وَلَوْ كَانَ أَمْرًا عَقْلِيًّا، أَوْ كَانَ مِنَ  
الْأَثَارِ الَّتِي سَمَّاها أَهْلُ الْحَدِيثِ حَدِيثًا، أَوْ كَانَ مِنْ أَقْوَالِ  
الصَّحَابَةِ أَوْ التَّابِعِينَ؛ لِأَنَّ الْفُرْقَانَ الْكَرِيمَ كِتَابٌ قَدْ ثَبَتَ  
تَوَاتُرُهُ لَفْظًا لَفْظًا، وَهُوَ وَحْيٌ مَثَلُوهُ قَطْعِيٌّ يَقِينٌ، وَمَنْ شَكَّ  
فِي قَطْعِيَّتِهِ فَهُوَ كَافِرٌ مَرْدُودٌ عِنْدَنَا وَمِنَ الْفَاسِقِينَ. وَالْفُرْقَانُ  
مَخْصُوصٌ بِالْقَطْعِيَّةِ التَّامَّةِ، وَلَهُ مَرْتَبَةٌ فَوْقَ مَرْتَبَةِ كُلِّ كِتَابٍ  
وَكُلِّ وَحْيٍ، مَا مَسَّهُ أَيْدِي النَّاسِ، وَأَمَّا غَيْرُهُ مِنَ الْكُتُبِ  
وَالْأَثَارِ فَلَا يَبْلُغُ هَذَا الْمَقَامَ، وَمَنْ آثَرَ غَيْرَهُ عَلَيْهِ فَقَدْ آثَرَ  
الشُّكَّ عَلَى الْيَقِينِ.

وَكَمْ مِنْ فِرْقِ الْإِسْلَامِ يُخَالِفُ بَعْضُهُمْ بَعْضًا فِي أَخْذِ بَعْضِ  
الْأَحَادِيثِ أَوْ تَرْكِهَا، فَأَلْأَحَادِيثُ الَّتِي يَقْبَلُهَا الشَّافِعِيَّةُ لَا  
يَقْبَلُ أَكْثَرُهَا الْحَنْفِيَّةُ، وَالَّتِي يَقْبَلُهَا الْحَنْفِيَّةُ لَا يَقْبَلُهَا الشَّافِعِيَّةُ،  
وَكَذَلِكَ حَالُ فِرْقِ أُخْرَى مِنَ الْمُسْلِمِينَ. وَكَمْ مِنْ حَدِيثٍ  
ذَكَرَهُ الْإِمَامُ الْبُخَارِيُّ فِي صَحِيحِهِ - وَهُوَ أَصَحُّ الْكُتُبِ عِنْدَ

As for our beliefs, which Allah has established for us, know, O my brother, that we believe in Allah as Lord; in Muhammad, peace and blessings of Allah be upon him, as a Prophet; and we believe that he is *Khātamun-Nabiyyīn* [the Seal of the Prophets]. We believe in the *Furqān* [Holy Quran] to be from Allah the Most Gracious. We do not accept anything that opposes the *Furqān* and differs with its indisputable evidence, its decisive verses, and its narratives, whether it is an intellectual matter from one of the traditions that the Ahlul-Hadith considered to be a true hadith, or whether it is from one of the statements of the Companions or their Subsequent Generation, because the Noble *Furqān* is a Book whose being *tawātur* has been proved word by word, and it is recitable, doubtless, and certain revelation. He who doubts its decisiveness is in our opinion a renegade disbeliever and is among the disobedient.

The Quran is characterized, specifically, by consummate perfection, and it has a status which is superior to the status of every Book and every revelation. The hand of man has not tampered with it. As far as other Books and traditions are concerned, they cannot approach this sublime position; and whoever prefers anything else over it, indeed prefers doubt over certainty.

How many sects in Islam have differed with each other in accepting some *ahādīth* whilst rejecting others! For instance, most of the *ahādīth* which the Shāfi'ī sect accept are rejected by the Ḥanafīs, and those accepted by the Ḥanafī sect are rejected by the Shāfi'īs, and so it is with other Muslim sects. How many *ahādīth* are mentioned by Imam Bukhari in his *Ṣaḥīḥ*, which is the most authentic book after the Book of Allah in the opinion of the Ahlul-Hadith . On the other hand, however, the Ḥanafī sect

أَهْلِ الْحَدِيثِ بَعْدَ كِتَابِ اللَّهِ - وَلَكِنْ لَا يَقْبَلُ الْفِرْقَةُ الْحَنَفِيَّةُ  
 أَكْثَرَ أَحَادِيثِهِ، كَحَدِيثِ قِرَاءَةِ الْقَائِمَةِ خَلْفَ الْإِمَامِ وَالتَّامِينَ  
 بِالْجَهْرِ وَغَيْرِهِ، وَلَا يَكُونُونَ إِلَى تِلْكَ الْأَحَادِيثِ مِنَ الْمُتَلَفِتِينَ.  
 وَلَكِنْ مَا كَانَ لِأَحَدٍ أَنْ يُسَمِّيَهُمْ كَافِرِينَ أَوْ يَحْسِبَهُمْ مِنَ الَّذِينَ  
 أَضَاعُوا الصَّلَاةَ وَمِنَ الْمُشْبِدَعِينَ.

فَالْحَقُّ أَنَّ الْأَحَادِيثَ أَكْثَرَهَا آخَاذٌ وَلَوْ كَانَتْ فِي الْبُخَارِيِّ  
 أَوْ فِي غَيْرِهِ، وَلَا يَجِبُ قَبُولُهَا إِلَّا بَعْدَ التَّحْقِيقِ وَالتَّشْفِيقِ وَشَهَادَةِ  
 كِتَابِ اللَّهِ بِأَنَّ لَا يُخَالَفُهَا فِي بَيِّنَاتِهِ وَمُحْكَمَاتِهِ، وَبَعْدَ النَّظَرِ إِلَى  
 تَعَامُلِ الْقَوْمِ وَعِدَّةِ الْعَامِلِينَ. فَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَكَيْفَ  
 يُكْفَرُ أَحَدٌ لِيَتْرَكَ حَدِيثَ يُعَارِضُ الْقُرْآنَ أَوْ لِأَجْلِ تَأْوِيلٍ  
 يَجْعَلُ الْحَدِيثَ مُطَابِقًا بِالْقُرْآنِ وَيَسْجِي الْمُسْلِمِينَ مِنْ أَيْدِي  
 الْمُعْتَرِضِينَ؟ وَكَيْفَ تُكْفَرُونَ الْمُؤْمِنَ بِاللَّهِ وَرَسُولِهِ وَكِتَابِهِ لِأَجْلِ  
 حَدِيثٍ مِنَ الْأَحَادِ الَّذِي يُحْتَمَلُ فِيهِ شَائِبَةٌ كَذِبِ الْكَاذِبِينَ؟

فَانظُرْ مَثَلًا إِلَى مَسْأَلَةِ وَفَاةِ الْمَسِيحِ ﷺ، فَإِنَّهَا قَدْ ثَبَتَتْ  
 بِبَيِّنَاتِ كِتَابِ اللَّهِ الْمُتَوَاتِرِ الصَّحِيحِ، وَتَشْهَدُ عَلَيَّ وَفَاتِهِ قَرِيبًا  
 مِنْ ثَلَاثِينَ آيَةً بِالتَّصْرِيحِ قَدْ كَتَبْنَاهَا فِي كِتَابِنَا: "إِزَالَةُ الْأَوْهَامِ"

do not accept most of his *ahādīth*, such as the hadith concerning the recitation of *Sūrah al-Fātiḥah* after the Imam and saying ‘*Āmīn*’ in a loud voice, and so forth. They pay no heed to these *ahādīth*. However, no one designates them as disbelievers or considers them from among those who have abandoned Prayer or as innovators.

In fact, most of the *ahādīth* are *ahād*,<sup>1</sup> whether they are in *al-Bukhārī* or other [collections], so they should not be accepted until after verification, appraisal, confirmation from the Quran that they do not violate its clear statements and decisive verses, and after considering who and how many narrated it consecutively. Therefore, how can anyone be accused of disbelief for abandoning a hadith that opposes the Quran, or for presenting an interpretation which makes the hadith congruent with the Quran, while by doing so he delivers the Muslims from the critics’ attacks? How can you accuse a believer in Allah, His Messenger, and His Book of disbelief, for the sake of denying one hadith which was reported by a single narrator and which may suffer from the blemish of man’s prevarications?

Consider, for example, the subject of the death of the Messiah, peace be on him. It has been confirmed by indisputable evidence in the authentic and *mutawātir* Book of Allah. His death is clearly attested to in approximately thirty verses, which I have recorded in my book entitled *Izāla-e-Auhām* [*The Removal of Misconceptions*] for the benefit of the seekers after truth. Should

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1. A tradition in which there is only one chain of narrators connected to the same, single source. Such a tradition may nevertheless be authentic and reliable; however, it cannot be regarded as reliable as those traditions that have more than one chain of reliable narrators. [Publisher]

إِفَادَةً لِلطَّالِبِينَ. فَإِنْ تَذَكَّرْتَ بَعْدَ ذَلِكَ حَدِيثًا دِمَشْقِيًّا الَّذِي  
 ذُكِرَ فِي "مُسْلِمٍ"، فَاعْلَمْ أَنَّهُ فُسِّرَ عَلَى ظَاهِرِهِ، وَلَا شَكَّ أَنَّهُ  
 يُعَارِضُ الْفُرْقَانَ عَلَى تَفْسِيرِهِ الظَّاهِرِ وَيُخَالِفُ بَيِّنَاتِهِ وَيُخَالِفُ  
 أَحَادِيثَ أُخْرَى قَدْ ذَكَرْنَاهَا فِي "الْإِزَالَةَ"، وَلَا يَرْضَى مُسْلِمٌ أَنْ  
 يَتْرَكَ الْقُرْآنَ الْيَقِينِيَّ الْمُطْعَمِيَّ بِحَدِيثٍ وَاحِدٍ لَا يَبْلُغُ إِلَى مَرْتَبَةِ  
 الْيَقِينِ. وَلَوْ فَعَلْنَا كَذَلِكَ وَآثَرْنَا الْأَحَادَ عَلَى كِتَابِ اللَّهِ لَفَسَدَ  
 الدِّينُ، وَبَطَلَتِ الْمِلَّةُ، وَرُفِعَ الْأَمَانُ، وَتَزَلَزَلَ الْإِيمَانُ، وَاشْتَدَّ  
 عَلَيْنَا صَوْلَةُ الْكَافِرِينَ. نَعَمْ! تَوْمُنُ بِالْقَدْرِ الْمُشْتَرَكِ الَّذِي لَا  
 يُخَالِفُ الْقُرْآنَ، وَهُوَ أَنَّهُ يَجِيءُ الْمَسِيحُ الْمَوْعُودُ مُجَدِّدًا عَلَى  
 رَأْسِ الْمِائَةِ عِنْدَ غَلْبَةِ النَّصَارَى عَلَى ظَهْرِ الْأَرْضِ، وَيُخْرِجُ  
 فِي أَرْضٍ أَفْسَدُوهَا وَجَعَلُوا مُسْلِمِي أَهْلِهَا مُتَنَصِّرِينَ، فَيَكْسِرُ  
 صَلْبَهُمْ وَيَقْتُلُ حَنَازِيرَهُمْ، وَيُدْخِلُ السَّعَادَةَ فِي الْبَاقِينَ.

وَإِنْ حَاكَ فِي صَدْرِكَ شَيْءٌ مِنْ لَفْظِ نُرُولٍ عِنْدَ مَنْارَةِ  
 دِمَشْقٍ، فَقَدْ أَتَيْتَنَا أَنَّ النُّرُولَ مِنَ السَّمَاءِ مُحَالٌ بَاطِلٌ لَا  
 يُصَدِّقُهُ الْقُرْآنُ بَلْ يُكَذِّبُهُ بِقَوْلِ مُبِينٍ.

فَإِنْ كُنْتَ تَوْمِنُ بِالْفُرْقَانِ وَتَوَثِّرُهُ عَلَى غَيْرِهِ، فَا مِنْ بَوَاقَةِ  
 الْمَسِيحِ وَعَدَمِ نُرُولِهِ مِنَ السَّمَاءِ، كَمَا تَقْرَأُ فِي كَلَامِ رَبِّ  
 الْعَالَمِينَ. وَالْعَجَبُ أَنَّ لَفْظَ النُّرُولِ مِنَ السَّمَاءِ لَا يُوجَدُ



you mention a hadith pertaining to Damascus, cited in [*Ṣaḥīḥ Muslim*], then know it has been interpreted literally. There is no doubt that its literal interpretation opposes the Quran, conflicts with its indisputable evidence, as well as other *ahādīth* which we have mentioned in *Izāla-e-Auhām*. A Muslim could never be content with abandoning the absolute certainty of the Quran for the sake of a single hadith which does not even have a high degree of certainty.

Had we acted in this manner, preferring a single narrated hadith to the Book of Allah, then the Religion would have been corrupted, the Islamic creed would have been destroyed, the impregnability of the Faith would have disappeared, belief would have been violently shaken, and the attack of the disbelievers against us would have intensified. Yes, we believe in that part of the hadith which does not conflict with the Quran; i.e. the part that states that the Promised Messiah will appear as a *Mujaddid* at the beginning of the century during the time of the Christians' dominance over the earth. He will appear in a land that they have corrupted and whose inhabitants they have converted from Islam to Christianity. Then, he will break the cross, kill the swine, and will bring happiness to the rest.

If the expression '*nuzūl* [descent] near a minaret in Damascus' agitates you, we have established that descent from heaven is preposterous and untenable. The *Furqān* does not confirm it; on the contrary, it denies it in a clear statement.

If you believe in the *Furqān* and prefer it to everything else, then you should believe in the death of the Messiah and the implausibility of his descent from the skies, as you read in the words of the Lord of all the worlds. The surprising thing is that

فِي حَدِيثٍ وَإِنْ هُوَ إِلَّا فُرْيَةُ الْمُفْتَرِينَ. وَالْأَحَادِيثُ كُلُّهَا قَدْ اتَّفَقَتْ عَلَى أَنَّ الْمَسِيحَ الْمُوعُودَ مِنْ هَذِهِ الْأُمَّةِ، فَإِنَّ النُّبُوَّةَ قَدْ حُتِمَتْ وَإِنَّ رَسُولَنَا خَاتَمَ النَّبِيِّينَ.

وَالنُّزُولُ فِي الْحَدِيثِ بِمَعْنَى تَرْوُلِ الْمُسَافِرِ مِنْ مَكَانٍ إِلَى مَكَانٍ، فَإِنَّ النَّزِيلَ هُوَ الْمُسَافِرُ، فَلَوْ سَلِمَ صِحَّةُ الْحَدِيثِ فَيَبْتُثُ أَنَّ الْمَسِيحَ الْمُوعُودَ أَوْ أَحَدًا مِنْ خُلَفَائِهِ يُسَافِرُ مِنْ أَرْضٍ وَيَنْزِلُ بِدِمَشْقَ فِي وَقْتٍ مِنَ الْأَوْقَاتِ، فَلِمَ يَبْكَو النَّاسُ عَلَى لَفْظِ دِمَشْقَ؟ بَلْ يَبْتُثُ مِنْ لَفْظِ النُّزُولِ عِنْدَ مَنَارَةِ دِمَشْقَ أَنَّ وَطَنَ الْمَسِيحِ الْمُوعُودِ الَّذِي يَخْرُجُ فِيهِ هُوَ مُلْكُ آخَرَ، وَإِنَّمَا يَنْزِلُ بِدِمَشْقَ بِطَرِيقِ الْمُسَافِرِينَ. هَذَا إِذَا سَلَّمْنَا الْحَدِيثَ بِأَلْفَاظِهِ، وَفِيهِ كَلَامٌ، لِأَنَّ الْأَحَادِيثَ مِنَ الظَّنِّيَّاتِ إِلَّا الْحِصَّةَ الَّتِي ثَبَّتَتْ مِنْ تَعَامُلِ الْمُؤْمِنِينَ.

وَلَوْ كَانَتْ الْأَثَارُ الْمُدَوَّنَةُ فِي الْبُحَارِيِّ وَعَیْرِهِ مِنَ الْبَقِيئِيَّاتِ كَالْقُرْآنِ الْكَرِيمِ لَلَزِمَ مِنْ إِنْكَارِهَا الْكُفْرُ كُلُّوْمِ الْكُفْرِ مِنْ إِنْكَارِ آيَاتِ الْقُرْآنِ كَمَا لَا يَخْفَى عَلَى الْمَاهِرِينَ فِي الشَّرْحِ الْمَبِينِ. فَحِينَئِذٍ يَلْزِمُ أَنْ يَكُونَ الْمُسْلِمُونَ كُلُّهُمْ كَافِرِينَ، وَيَلْزِمُ أَنْ لَا يَنْجُو مِنْ وَرَطَةِ الْكُفْرِ أَحَدٌ مِنَ أَكْبَارِ الْمُسْلِمِينَ وَأَصَاغِرِهِمْ بَلْ مِنَ الْأُمَّةِ السَّابِقِينَ الْمُتَقَدِّمِينَ؛ لِأَنَّ تَرْكَ بَعْضِ الْأَحَادِيثِ

the expression ‘descent from the skies’ is not found in any hadith and is only a perversion of the fabricators. All *ahādīth* agree that the Promised Messiah will be from this ummah, for Prophethood has been terminated and our Messenger is *Khātamun-Nabiyyīn*.

The word *nuzūl*, which is mentioned in the hadith, has the meaning of a traveller alighting from place to place, because *nazīl* [in Arabic] means a traveller. Even if we do accept the authenticity of this hadith, then it only establishes that the Promised Messiah or one of his Caliphs will travel from a certain place and will alight in Damascus. So, why should people bemoan the use of the word ‘Damascus’? Nay, it is confirmed, by using the phrase *nuzūl* near a minaret in Damascus, that the homeland from where the Promised Messiah will come forth is in another dominion and he will only alight in Damascus in his travels. This is if we accept the hadith in the literal sense, although that in itself is debatable, because the Hadith in general are speculative except that portion which is confirmed by the continuous practice of the believers.

Had the *ahādīth* that are recorded in *al-Bukhārī* and other books been certain, like the Holy Quran, then whoever would reject them would become liable to disbelief, just as denying the verses of the Quran makes one liable to disbelief, as is known by those who are well acquainted with the Firm Shariah. If this was the case, then it would necessarily mean that all Muslims should be deemed disbelievers, and it would be unavoidable for any of the Muslims, whether distinguished or ordinary, to escape from the dilemma of disbelief; nay, not even the foremost among our imams would be safe from this predicament. Because it is a general affliction which all *fuqahā* [jurists], imams, and *muhaddithīn*

وَأِنْكَارَ بَعْضِهَا بِبَلَاءِ عَامٍ أَحَاطَتْ الْفُقَهَاءُ وَالْأئِمَّةُ وَالْمُحَدِّثِينَ  
أَجْمَعِينَ.

وَمَعَ ذَلِكَ، إِذَا كَانَ نَبِيًّا ﷺ خَاتَمَ الْأَنْبِيَاءِ، فَلَا شَكَّ أَنَّهُ  
مَنْ آمَنَ بِرَسُولِ الْمَسِيحِ الَّذِي هُوَ نَبِيٌّ مِنْ نَبِيِّ إِسْرَائِيلَ فَقَدْ  
كَفَرَ بِخَاتَمِ النَّبِيِّينَ. فَيَا حَسْرَةً عَلَى قَوْمٍ يُقُولُونَ إِنَّ الْمَسِيحَ  
عِيسَى بْنُ مَرْيَمَ نَازَلَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ، وَيَقُولُونَ إِنَّهُ يَجِيءُ  
وَيَسْخُحُ مِنْ بَعْضِ أَحْكَامِ الْفُرْقَانِ وَيَزِيدُ عَلَيْهَا، وَيَنْزِلُ عَلَيْهِ  
الْوَحْيُ أَرْبَعِينَ سَنَةً، وَهُوَ خَاتَمُ الْمُرْسَلِينَ. وَقَدْ قَالَ رَسُولُ  
اللَّهِ ﷺ: "لَا نَبِيَّ بَعْدِي"، وَسَمَّاهُ اللَّهُ تَعَالَى خَاتَمَ الْأَنْبِيَاءِ،  
فَمِنْ أَيْنَ يَظْهَرُ نَبِيٌّ بَعْدَهُ؟ أَلَا تَتَفَكَّرُونَ يَا مَعْشَرَ الْمُسْلِمِينَ؟  
تَتَّبِعُونَ الْأَوْهَامَ ظُلْمًا وَزُورًا، وَتَتَّخِذُونَ الْقُرْآنَ مَهْجُورًا، وَصِرْتُمْ  
مِنَ الْبَاطِلِينَ.

وَإِنَّا نُوْمِنُ بِمَلَائِكَةِ اللَّهِ وَمَقَامَاتِهِمْ وَصُفُوفِهِمْ، وَنُوْمِنُ أَنَّ  
تُرُوسَهُمْ كَثُرُوا الْأَنْوَارِ، لَا كَثُرَتْ حُلُ الْإِنْسَانِ مِنَ الدِّيَارِ إِلَى الدِّيَارِ،  
لَا يَبْرَحُونَ مَقَامَاتِهِمْ وَمَعَ ذَلِكَ كَانُوا نَازِلِينَ وَصَاعِدِينَ. وَهُمْ  
جُنْدُ اللَّهِ وَجِيهَةُ السَّمَاوَاتِ وَخُلَطَاؤُهَا، لَا يُفَارِقُونَ مَقَامَاتِهِمْ،  
وَإِنْ مِنْهُمْ إِلَّا لَهُ مَقَامٌ مَعْلُومٌ، يُفْعَلُونَ مَا يُؤْمَرُونَ، وَلَا يَسْأَلُهُمْ  
شَأْنٌ عَنِ شَأْنٍ وَيُؤَدُّونَ طَاعَةَ رَبِّ الْعَالَمِينَ.

[Hadith scholars] suffer from—that they abandon and reject some of the *ahādīth*.

However, since our Prophet, peace and blessings of Allah be upon him, is *Khātamul-Anbiyā'* [the Seal of the Prophets], there can be no doubt that whoever believes in the descent of a Messiah who is a Prophet of the Children of Israel, has indeed denied *Khātaman-Nabiyyīn*. Woe to people who say that the Messiah, Jesus Son of Mary, is to descend after the death of the Messenger of Allah, and say that he will appear and abrogate some of the commandments of the Holy Quran and add others, that revelation will descend upon him for forty years, and that he will be the last of the Messengers! The Messenger of Allah, peace and blessings of Allah be upon him, has said: لَا نَبِيَّ بَعْدِي [There will be no Prophet after me]; and Allah has called him *Khātamul-Anbiyā'*. Therefore, wherefrom shall a Prophet appear after him? Will you not then reflect, O Muslims? You are following delusions borne out of injustice and untruth, and you treat the Quran as a discarded thing, and thus you have become slothful.

We believe in the Angels of Allah and in their stations and ranks. We believe that their descent is like the descent of rays of light, not like the travel of human beings from one abode to another. They do not depart from their fixed stations; nevertheless, they do descend and ascend. They are the army of Allah, inhabitants of the heavens and their fellow dwellers; they do not become separated from their positions. There is none that does not possess an assigned station. They do what they are commanded. No one issue can distract them from other issues and they duly obey the Lord of all the worlds.

وَلَوْ كَانَ مَدَارُ انْصِرَامِ مُهَمَاتِهِمْ تَبَاعُدُهُمْ مِنْ مَقَامَاتِهِمْ، لَمَا جَازَ أَنْ تَتَوَقَّى الْأَنْفُسُ فِي آنٍ وَاحِدٍ، بَلْ وَجِبَ أَنْ لَا يَمُوتَ مَيِّتٌ فِي الْمَشْرِقِ فِي الْآنِ الَّذِي قَدَّرَ اللَّهُ لَهُ قَبْلَ أَنْ يَفْرَغَ مَلَكَ الْمَوْتِ مِنْ قَبْضِ نَفْسِ رَجُلٍ فِي الْمَغْرِبِ الَّذِي هُوَ شَرِيكَ بِالْمَائِتِ الْأَوَّلِ فِي الْآنِ الْمَذْكُورِ وَقَبْلَ أَنْ يَرْحَلَ إِلَى الْمَشْرِقِ، وَإِنْ هَذَا إِلَّا كَذِبٌ مُبِينٌ. إِنَّمَا أَمْرُهُمْ إِذَا أَرَادُوا شَيْئًا بِحُكْمِ اللَّهِ أَنْ يَقُولُوا لَهُ كُنْ فَيَكُونُ، وَمَا كَانَ لَهُمْ أَنْ يَنْزِلُوا بِشِقِّ الْأَنْفُسِ وَصَرَفِ الْوَقْتِ وَتَقَلِّ الْحُطُوتِ وَتَتَرَكَ مَكَانَ كَسْكَانِ الْأَرْضِينَ.

وَتَوْمُنٍ بِأَنَّ حَسْرَةَ الْأَجْسَادِ حَقٌّ، وَالْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، وَكُلَّ مَا جَاءَ فِي الْقُرْآنِ حَقٌّ، وَكُلَّ مَا عَلَّمَنَا رَسُولُ اللَّهِ ﷺ حَقٌّ، وَهُوَ خَيْرُ الْأَنْبِيَاءِ وَحَتَمَ الْمُرْسَلِينَ. وَمَنْ عَزَا إِلَيْنَا مَا يُخَالِفُ الشَّرْعَ وَالْفُرْقَانَ مِثْقَالَ ذَرَّةٍ فَقَدْ افْتَرَى عَلَيْنَا وَأَتَى بِيَهْتَانٍ صَرِيحٍ كَالْمُفْتَرِينَ. أَلَا إِنَّا بَرِيءُونَ مِنْ كُلِّ أَمْرٍ يَنَابِي قَوْلِ رَسُولِنَا ﷺ، وَإِنَّا مُؤْمِنُونَ بِجَمِيعِ أُمُورِ أَخْبَرَ بِهَا سَيِّدُنَا وَنَبِيُّنَا، وَإِنْ لَمْ تَعْلَمْ حَقِيقَتَهَا أَوْ تَوَدَّعَ مَعَارِفَهَا بِالْهَامِ مُبِينٍ.

وَإِنَّا بَرِيءُونَ مِنْ كُلِّ حَقِيقَةٍ لَا يَشْهَدُهَا الشَّرْعُ، وَاعْتَصَمْنَا بِحُجْلِ اللَّهِ بِجَمِيعِ قَلْبِنَا، وَجَمِيعِ قُوَّتِنَا، وَجَمِيعِ فَهْمِنَا، وَأَسْلَمْنَا الْوَجْهَ لَكَ رَبَّنَا فَاجْعَلْنَا مِنَ الْمُحْسِنِينَ. رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا عَلَى مَا تُؤَدِّي وَتَوْفِقًا مُسْلِمِينَ.

Had it been necessary to be separated from their stations in order to execute their tasks, then it would not be possible for some souls to die at the same moment. It would be mandatory that a person in the East should not die at the time Allah had decreed for him, before the Angel of Death had finished taking the soul of a man in the West who was destined to die at the same moment as the other man, and before travelling to the East. This is nothing except a clear lie. Their only command, when they intend a thing by the permission of Allah, is to say to it 'Be!', and it is. They do not have to descend with great hardship to their selves, nor to expend time, walk away, or leave their station, like the dwellers of the earth.

We believe that the assembly of the bodies [i.e. the Resurrection] is true; that Heaven is true; that Hell is true; that everything that is mentioned in the *Qur'an* is true; that everything that the Messenger of Allah, peace and blessings of Allah be upon him, has taught us is true; and that he is the Best of the Prophets and the Seal of the Messengers. He who imputes to us even one iota that differs with the Shariah and the *Furqān* has lied against us and has slanderously produced a manifest calumny. Hearken! We are innocent of every matter that contradicts a statement of our Messenger, peace and blessings of Allah be upon him, and we believe in all matters which our Master and our Prophet has mentioned, even if we do not know their true nature or have not been taught further information about them through clear revelation.

We are innocent from every reality which the Shariah does not support, and we cling to the Rope of Allah with all our heart, all our might, and all our understanding. We have submitted ourselves to You, our Lord—make us among the doers of good. Our Lord, pour forth upon us steadfastness for what we have suffered

وَمَا أَفْضِلُ رُوحِي عَلَى أَرْوَاحِ إِخْوَانِي، وَلَكِنَّ اللَّهَ قَدْ  
 مَنَّ عَلَيَّ وَجَعَلَنِي مِنَ الْمُتَمَعِّمِينَ. فَمِنْ آيَاتِهِ أَنَّهُ أَتَعَمَّ عَلَيَّ  
 بِالْمُكَالِمَاتِ وَالْمُحَاطَبَاتِ، وَعَلَّمَنِي مِنْ أَسْرَارِ مَا كُنْتُ أَنْ  
 أَعْلَمَهَا لَوْلَا أَنْ يُعَلِّمَنِي اللَّهُ، وَجَعَلَنِي لِلْأَنْبِيَاءِ مِنَ الْوَارِثِينَ.

وَمِنْ آيَاتِهِ عَلَيَّ أَنَّهُ وَجَدَ قَوْمَ النَّصَارَى يُفْسِدُونَ فِي  
 الْأَرْضِ وَيَتَّخِذُونَ الْعِبَادَةَ إِلَهًا بَعْدَ الْحَقِّ، وَيُضِلُّونَ عِبَادَ اللَّهِ،  
 فَبَعَثَنِي لِأَكْسِرَ صَلِيبَهُمْ وَأَمْزِقَ بَعِيدَهُمْ وَقَرِيبَهُمْ وَأَجِدَّ هَامَ  
 الْمُجْرِمِينَ.

وَمِنْ آيَاتِهِ أَنَّهُ آتَانِي آيَاتٍ مِنَ السَّمَاءِ، وَأَتَمُّ الْحُجَّةَ  
 عَلَى الْأَعْدَاءِ، وَحَجَّلَ كُلَّ بَخِيلٍ وَضَنِينٍ. فَوَعِزَّتِهِ وَجَلَالِهِ إِلَيَّ  
 عَلَى حَقِّ مُبِينٍ. وَتَرَى كَالْوَابِلِ آيَاتِ صِدْقِي إِنْ تُصَاحِبَنِي  
 كَالطَّالِبِينَ. وَوَاللَّهِ، ثُمَّ تَاللَّهِ، إِنْ جَاءَنِي أَحَدٌ عَلَى قَدَمِ الصِّدْقِ  
 وَالطَّلَبِ، لَرَأَى شَيْئًا مِنْ آيَاتِ رَبِّي إِلَى أَرْبَعِينَ. وَأَكْفَرَنِي  
 الْحُسَدَاءَ قَبْلَ أَنْ يُبَارُونِي لِلنِّضَالِ، وَيَتَوَارَظُوا فِي الْكَمَالِ،  
 وَيَتَحَادَثُوا فِي الْفِعَالِ، وَعَبَّرُونِي طَاطِعِينَ. وَلَمَّا رَأَوْا الْآيَاتِ قَالُوا  
 إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ أَوْ جَفْرٌ وَجُومٌ، فَمَسَّوْا حَبْطَ عَشَوَاءَ،  
 وَكَانُوا قَوْمًا عَمِينَ. أَشْرَقَتِ الشَّمْسُ وَمَا كَانَ مَعَهَا غَيْمٌ،  
 وَلَكِنَّ لَا يَنْفَعُ الْعَمِي نُورٌ وَلَا ضَوْءٌ، وَاسْتَخْلَصَهُمُ الشَّيْطَانُ  
 لِنَفْسِهِ، فَهُوَ لَهُمْ قَرِينٌ.



and cause us to die resigned unto You. My soul possesses no precedence over the souls of my brethren; however, Allah has conferred favours upon me and has made me among the blessed. Among the favours that He has bestowed upon me are His conversation and discourse. He has taught me secrets that I would have been unable to decipher had He not been my Teacher, and He has made me one of the heirs of the Prophets.

Another blessing that He has conferred upon me was that [when] He found the Christian people creating disorder in the earth, taking a human being as God without any justification, and leading the servants of Allah astray, He sent me to break their cross, to tear asunder their stratagems, distant and near, and to cut off the roots of the sinners.

Also among the blessings that He has conferred upon me are Signs from heaven, completion of the argument against the enemies, and disgrace for every miserly and greedy person [who opposes me]. Therefore, I swear by His might and glory that I stand on manifest truth. You would see the Signs of my truth like showers were you to accompany me like seekers of truth.

I swear by Allah, repeatedly, that should anyone come to visit me for forty days, committed to the acquisition of truth and the quest for knowledge, he will see some of the Signs of my Lord. The envious accused me of disbelief before contending with me, equaling my excellences, and matching my deeds, but they rebuked me as transgressors. Yet, when they witness the Signs they say, 'This is nothing but clear deception or numerology or astrology.' So, they walk about blundering and are indeed a blind people. The sun has risen and the sky is clear, but neither its light nor its radiance benefits the blind, as Satan has chosen them for himself, for he is their companion.

يَا أَحْي، تَحْسَبُنِي كَافِرًا، وَإِنِّي مُؤْمِنٌ مُوَحَّدٌ، أَتَّبِعُ رَسُولِي  
 وَسَيِّدِي ﷺ، وَجَعَلَنِي اللَّهُ وَارِثًا لِعُلُومِهِ وَبَاعِهِ وَبِعَاغِهِ، وَأَرْجُو  
 أَنْ يُشَيِّعَ تَعَشِي فِي اتِّبَاعِهِ، وَمَعَ ذَلِكَ أَحْضَعُ لَكَ بِالْكَلامِ  
 وَأَسْتَنْزِلُ مِنْكَ رَفَقَ الْكِرَامِ، فَلَا تُعْلِظْ عَلَيَّ وَلَا تُشْمِثْ بِي  
 الْكُفْرَارَ، وَلَا تُرِينِي النَّارَ، وَلَا تَسْأَلْ سَيْفَكَ الْبِتَّارَ، وَالْمُؤْمِنُ  
 هَيْئٌ لَيْسَ، وَالصَّالِحُونَ يَحْمِلُونَ أَوْزَارَ إِخْوَانِهِمْ، وَيُسَارِعُونَ إِلَى  
 تَسْلِيَةِ فُلُوجِهِمْ، وَتَسْرِيَةِ كُرُوبِهِمْ، وَلَا يُرِيدُونَ أَنْ يُقْتَلُوهُمْ تَقْتِيلًا،  
 وَأَنْ يَجْعَلُوهُمْ عَضِينَ.

وَالِاخْتِلَافُ فِي فِرْقِ الْإِسْلَامِ كَثِيرَةٌ، وَلَكِنْ لَا تَنْهَضُ فِرْقَةٌ  
 لِقَتْلِ فِرْقَةٍ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْاِخْتِلَافَ أَمْرِي رَحْمَةٌ.  
 فَأَطْفِئِي يَا أَحْي نَارَكَ، وَأَعْمِدِي بِتَّارَكَ، وَاقْتَدِي بِسُنَنِ الصَّالِحِينَ.  
 لَمْ تُؤْذِي مَنْ يُحِبُّ خَيْرَ الْوَرَى؟ أَسْتُرُّ بِهِ رُوحَ الْمُصْطَفَى؟ أَوْ  
 تُرْضِي بِهِ رَبَّنَا الْأَعْلَى؟ فَاعْلَمِي أَنَّ اللَّهَ وَرَسُولَهُ بَرِيَانٌ مِنَ الَّذِينَ  
 يُعَادُونَ أَوْلِيَاءَهُمَا، فَإِنْ كُنْتِ تَرَجُو شَفَاعَةَ رَسُولِنَا فَلَا تُؤْذِي  
 الْمُحِبِّينَ الْمُصَافِينَ، وَاتَّقِي اللَّهَ، ثُمَّ اتَّقِي اللَّهَ، ثُمَّ اتَّقِي اللَّهَ، لِيَعْفَرَ  
 ذُنُوبَكَ وَيُحِلِّكَ مَقْعَدَ الْمُتَنَعِمِينَ.

أَيُّهَا الْإِنْسَانُ الضَّعِيفُ الْمُخْتَاخُ، إِنَّ مَقْعَدَ اللَّهِ أَكْبَرُ مِنْ  
 مَقْعَدِكَ، فَحَفِّ فِأَسُهُ وَكُنْ مِنَ الْمُتَنَعِمِينَ.

O my brother! You think me to be a disbeliever but I am a believer who professes the Oneness of Allah; I follow my Messenger and Master, peace and blessings of Allah be upon him. Allah has made me the heir to his knowledge, his noble capacity, and his excellences. I hope to die as one of his followers. However, I am so soft with you in my words and I request you to soften your words with me. So, do not be rough with me and do not make the disbelievers rejoice over me. You should neither show me the fire, nor unsheathe your sharp sword, for the believer is gentle and kind. The righteous bear the heavy burdens of their brethren, hasten to console their hearts and alleviate their distress, and they do not desire to kill them and cut them into pieces nor to pronounce them to be liars.

Differences between the sects in Islam are numerous, but notwithstanding, one sect does not advocate the murder of another. The Messenger of Allah, peace and blessings of Allah be upon him, said: اِخْتِلَافُ أُمَّتِي رَحْمَةٌ [Differences of opinion among my followers are a blessing.]

So, extinguish your fire, O my brother, sheathe your sword, and follow the practice of the righteous.

Why do you vex the one who loves the Best of All Mankind? Is this the way to console the soul of Muṣṭafā [the Chosen One] or to please our Lord, the Most High? Know that Allah and His Messenger have disavowed those who oppose their *Auliya'*. If you hope for the intercession of our Messenger, you should not harass the beloveds who are at peace with their Lord. Fear Allah. Fear Allah. Fear Allah so that He might forgive your sins and allow you to take a seat among the blessed ones.

O frail, destitute human being! Truly the abhorrence of Allah is greater than your repugnance, so fear His axe and be among those who tremble!

هَذَاكَ اللهُ هَلْ فَتْلِي بِيَاخُ      وَهَلْ مِنْبِي يُدَمَّرُ أَوْ يُجَاخُ

وَهَلْ فِي مَذْهَبِ الْإِسْلَامِ أَنِّي      أَرَى خِرْيَا وَمَ يَبْتُ جَنَاخُ

وَصِدْقِي بَيْنَ لِلنَّاطِرِينَا      كِتَابُ اللهِ يَشْهَدُ وَالصَّحَاخُ

وَمَا كَانَ الْأَذَى خَلَقَ الْكِرَامِ      وَلَكِنْ هَكَذَا هَبَّتْ رِيَاخُ

وَأَنَّ الْحَرْ يُفْهَمُ قَوْلَ خُرٍ      وَتَشْفِي صَدْرَهُ الْكَلِمُ الْفِصَاخُ

وَلَا أَحْشَى الْعِدَا فِي سُبُلِ رَبِّي      وَأَرْضُ اللهِ وَاسِعَةٌ بَدَاخُ

لَنَا عِنْدَ الْمَصَابِي يَا حَبِيبِي      رِضَاءَ مُمْ ذَوْقُ وَارْتِيَاخُ

فَلَا تَقْفُ الْهَوَى وَانظُرْ مَالِي      وَرَبِّي إِنَّهُ نُصَحَ قَرَاخُ

وَمَنْ عَجِبَ، أَشْرِفُكُمْ وَأَدْعُو      وَمِنْكَ الْمَشْرِفِيَّةُ وَالرِّمَاحُ

*May Allah guide thee aright!*

*Is my murder permissible or should a person like me be  
destroyed and swept away?*

*Is it consistent with the Religion of Islam,*

*That I be disgraced without any proven fault?*

*My truth is evident for the beholders;*

*The Book of Allah and the Şihāḥ also bear witness to it.*

*Insulting and inflicting harm is uncharacteristic of a noble  
person,*

*But thus do winds rage.*

*The pure will understand the words of the pure,*

*And their heart will be healed by eloquent discourse.*

*I fear not the enemy in the cause of my Lord,*

*For, the land of Allah is extensive and ever widening.*

*In the face of misfortune, O my Beloved,*

*We are content, we are grateful no matter what, and we are  
in a state of serenity.*

*Follow not the desires of the self, and reflect upon my intention;*

*I swear by my Lord, this is only sincere advice.*

*How strange! On my part, I honour and pray for you,*

*But on your part, there is naught but swords and piercing  
lances.*

وَبَلَدَتْكُمْ حَدِيقَهُ كُلِّ حَبِيرٍ      فَمِنْكُمْ سَيِّدِي يُرْحَى الصَّلَاحُ

كَمِثْلِكَ سَيِّدٌ يُؤَدِّينِ، عَجَبٌ!      وَفِي بَغْدَادَ خَيْرَاتٍ كِفَاحُ

أَرَى يَا حَبُّ! تَذَكُّرِي بِسَبِّ      فَمَا هَذَا؟ وَسِيرَتُكُمْ سَمَاحُ

أَخَذْنَا كُلَّ مَا أُعْطِيتْ نُحْفَا      وَصَافِيْنَا وَزَادَ الْإِنْشِرَاحُ

فَخُذْ مِنِّي جَوَابِي كَالْمَدَايَا      وَلَكِنْ كَانَ مِنْكَ الْإِفْتِيَا حُ

إِذَا اعْتَلَقْتُ أَطَافِيرِي بِحِصْمِ      فَمَرْجِعُهُ نَكَالٌ أَوْ طَلَا حُ

وَإِنْ وَاقِيتِي حُبًّا وَسَلْمًا      فَلِلرُّوَارِ بُشْرَى وَالنَّجَاحُ

وَإِنْ لَمْ تَقْرَبِي أَنْهَارَ مَاءٍ      فَلَا تُعْطِيكَ مِنْ مَاءِ رِيَا حُ

وَرَشْحُ الصَّلْدِ سَهْلٌ عِنْدَ جَهْدٍ      وَيُؤَيِّقُكُمْ فُعُودٌ وَانْسِطَا حُ

*Your country is a garden of beneficence;  
Accordingly, Sir, godliness is expected from you.*

*How strange that a gentleman like you would inflict harm  
on me,  
While in Baghdad many blessings are encountered.*

*I have observed, O beloved, that you have mentioned me with  
insult;  
Why is this so, when your normal behaviour is characterized  
by kindness?*

*We have taken everything that you have offered as a precious gift,  
And acted with sincerity towards you and have become  
exceedingly delighted.*

*So, accept my response as a gift from me,  
But remember the initial step was taken by you.*

*When my talons clutch the opponent;  
Then, his only recourse is exemplary punishment or submission.*

*However, if you approach me amicably and peacefully,  
Then there will be glad tidings and success for the visitors.*

*If you approach not the flowing rivers,  
You cannot expect to be given water from the wind.*

*Extracting water from solid ground is easy if you dig hard,  
But you will perish if you remain sitting or supine.*

وَمَا نَأْلُوكَ نُصْحًا يَا حَبِيبِي      وَجَاهِدْنَا لِيَرْتَبَطَ الصَّاحُ  
 وَنُصْحِي خَالِصٌ لَا تَوَعُّ هَزَلٍ      وَجِدُّ لَا يُخَالِطُهُ الْمِرَاخُ  
 قِيَا حَيٍّ! تَفَكَّرْ فِي كَلَامِي      فَإِنَّ الْفِكْرَ لِلتَّقْوَى وَسَاخُ  
 وَبِي وَجِدٌ لِقَوْمِي فَوْقَ وَجِدِ      وَمَا وَجِدُ التَّوَاكُلِ وَالنَّبَاخُ  
 إِلَيْكُمْ يَا أَوْلِيَّ مَجِدِ إِلَيْكُمْ      وَإِنْ لَمْ تَنْتَهُوا فَالْوَقْتُ لَأَخُ  
 وَبِي قَدْرٌ عَظِيمٌ عِنْدَ رَبِّي      وَسُوِّي لَا يَرُدُّ وَلَا يَزَاخُ  
 وَمَثَلِي حِينَ يَبْكِي فِي دُعَاءِ      فَيَسْعَى نَحْوَهُ فَضْلٌ مُتَاخُ  
 وَكَادَتْ تَلْمَعُنْ أَنْوَارُ شَمْسِي      فَيَتَّبِعُهَا الْوَرَى إِلَّا الْوَقَاخُ  
 وَيَأْتِي يَوْمَ رَبِّي مِثْلَ بَرَقِ      فَلَا تَبْقَى الْكِلَابُ وَلَا النَّبَاخُ



*O my beloved, we have spared no effort in offering our advice  
to you,*

*And we have struggled in order that you might heed these  
important counsels.*

*My advice is sincere, not frivolous;*

*Serious and significant, not corrupted with jest.*

*So, O my beloved, reflect upon my statements;*

*For, verily, reflection is an ornament of piety.*

*My grief for my people exceeds every other grief—*

*Even more than bereaved mothers or lamenting mourners.*

*Come on, O possessor of nobility, come on;*

*But if you desist not, the time of punishment is near.*

*I have great worth in the sight of my Lord;*

*My entreaties are not rejected or refused.*

*When a person like me cries during supplication,*

*A destined grace hastens towards him.*

*And the light of my sun will soon shine forth;*

*And mortals will follow it, except the insolent.*

*And the Day of my Lord will come like lightning;*

*Then, neither the dogs nor their yelps will remain.*

وَوَلِيٍّ مِنْ لَطْفِ رَبِّي كُلِّ يَوْمٍ      مَرَانِبُ لُئْلَعَا فِيهَا افْتِصَاحُ  
 وَنُورٍ كَامِلٍ كَالْبَدْرِ نَامٌ      وَوَجْهٌ يَسْتَبِيرُ وَلَا يُلَاحُ  
 وَتَحْنُ الْيَوْمِ نُسْقَى مِنْ غَبُوقِ      وَبَعْدَ اللَّيْلِ عَيْدٌ وَاصْطِبَاحُ  
 وَأَعْطَانِي الْمُهَيَّمِينَ كُلِّ نُورٍ      وَوَلِيٍّ مِنْ فَضْلِهِ رَوْحٌ وَرَاحُ  
 أَتَقْتُلُنِي بِغَيْرِ ثَبُوتِ جُرْمٍ      فَقُلْ مَا يَصْدُرُنِي مِنِّي جُنَاحُ؟  
 قَتَلْنَا الْكَافِرِينَ بِسَيْفِ حُجْحٍ      فَلَا يَرْجَى لِقَاتِلَنَا فَلَاحُ  
 وَوَلَيْسَ لَنَا سِوَى الْبَارِي مَلَاذُ      وَلَا تَرْسٌ يَصُونُ وَلَا السِّبَاحُ  
 أَتَعْلَمُ كَيْفَ يَسْمَعُ بِالتَّوَاصِي      مَلِيكَ لَا يَتَاوَحُّهُ الطَّنَاحُ  
 يَهْدُ الرَّبُّ ذُرْوَةَ كُلِّ طَوْدٍ      وَتَتَّبَعُهُ الْأَسِنَّةُ وَالصَّفَاحُ  
 أَتَقْتُلُنِي بِسَيْفٍ يَا خَصِيمِي؟      وَقَتْلِي عِنْدَكُمْ أَمْرٌ مُبَاحُ

*Every day, I have from my Lord's grace,  
Spiritual ranks in which there is ignominy for the enemies.*

*I have been granted a perfect light like the full moon,  
And a face which is illumined and never fading.*

*Today we are drinking the evening drink,  
But after the night there will be a festive morning.*

*The Protector has given me every kind of light,  
And I have received—by His grace—comfort and serenity.*

*Would you kill me without any proof of the crime?  
Tell me, then, what is the offence that I have committed?*

*We have slain the disbelievers with the sword of arguments;  
Our supposed killer will never meet any success.*

*We have no refuge except in the Originator,  
As no shield or weapon can protect [us].*

*Do you know how He drags one by the forelocks?  
A Sovereign such that even those who reach a great height will  
not be able to confront.*

*The Lord demolishes the summit of every towering mountain;  
Every bayonet and sword are subservient to Him.*

*O my adversary, do you seek to kill me with a sword?  
And my murder, in your opinion, is a legitimate thing.*

وَقَدْ مِثْنَا بِسَيْفٍ مِنْ حَبِيبٍ      عَلَى ذُرَاتِنَا تَسْفِي الرِّيحَ  
 وَأَيْنَ سُيُوفُكُمْ؟ يَا شَيْخَ قَوْمِ      وَحَلَّ بِقَاعِكُمْ حِزْبٌ شِحَاحُ  
 وَصَالَ الحِزْبُ وَاخْتَلَسُوا كَدِيبٍ      وَلَمْ يَكْ أَمْرُهُمْ إِلَّا اكْتِسَاحُ  
 وَقَدْ صَبَّتْ عَلَيْكُمْ كُلُّ رُزْءٍ      فَمَا فِي بَيْتِكُمْ إِلَّا الرِّدَاحُ  
 وَكَمْ مِنْ مُسْلِمٍ ذَانُوا بِجُوعٍ      وَعَاشُوا جَائِعِينَ وَمَا اسْتَرَاحُوا  
 وَبِحُرِّ العِلْمِ يَعْرِفُ مَوْجَ بَحْرِي      وَلَكِنْ عِنْدَكُمْ مَاءٌ وَجَاحُ  
 نَطَمْتُ قَصِيدَتِي مِنْ اِرْتِحَالٍ      وَأَيْنَ الفُضْلُ لَوْلَا الإِقْتِرَاحُ  
 فَخُذْ مِنِّي بِعَفْوٍ كَالكِرَامِ      وَذُونَكَ مَا هُوَ الحَقُّ الصُّرَاحُ

وَإِنْ بَارَزْتَنِي مِنْ بَعْدِ نُصْحِي  
 فَتَعَلَّمْ أَنِّي بَطَلٌ شِنَاحُ

*We have [already] been slain by the sword of our Beloved,  
And the wind has blown away our particles.*

*But O chieftain of the people, where is your sword?  
A ravenous party has settled in your land.*

*That party has assaulted you, sneaking up like a wolf;  
Their case was nothing short of a raging flood.*

*Every misfortune has befallen you;  
There is nothing left in your homes but calamities.*

*Yet, how many Muslims suffer the pangs of hunger,  
And spend their lives in hunger without repose?*

*The ocean of knowledge knows the waves of my ocean,  
But you possess only stagnant water.*

*I have composed my poem extemporaneously;  
Where lies its excellence if it was not improvised?*

*So, take my advice kindly, like the noble ones;  
You have been offered a pure truth.*

*If you still wish to engage me in combat, notwithstanding my  
sincere advice,  
Then know for sure that I am a stalwart champion.*

يَا أَخِي، حَفِظَكَ اللهُ! إِنِّي قَدْ كَتَبْتُ هَذَا الْمَكْتُوبَ، تَرْحُمًا  
عَلَى حَالِكَ، وَإِصْلَاحًا لِحَيَاتِكَ، فَاسْتَشِفْ لَأَلِيهِ، وَالْمَحِ السِّرِّ  
الْمُودَعِ فِيهِ، وَقَدْ أَسْمَعُ أَنَّ أَحْلَاقَكَ نُحْبُ، وَبِعُقُوتِكَ يُلْبُ،  
وَأَنْتَ بَادِلُ خِرْقِ دُو سَمَاحَةٍ وَفِئْوَةٍ مِنَ الْمُحْسِنِينَ. فَلَا أَظُنُّ  
فِيكَ أَنْ تَرِدَ مَوْرِدَ مَأْتَمَةٍ، وَتَقِفَ مَوْقِفَ مَنْدَمَةٍ، وَتَتَّبِعَ سُبُلَ  
تَبَعَةٍ وَمَعْتَبَةٍ، بَلْ أَظُنُّ أَنْ تَمِيلَ إِلَى مَعْدِرَةٍ عَنِ بَادِرَةٍ. وَطَنِي  
فِيكَ جَلِيلٌ، فَحَقِّقْ حُسْنَ ظَنِّي، وَاتَّقِ اللهُ إِلَيَّ أَرَاكَ مِنْ وُلْدِ  
الصَّالِحِينَ.

وَإِنْ كُنْتُ فِي شَكِّ مِمَّا كَتَبْنَا فِي كُتُبِنَا، فَأَيُّ حَرْجٍ عَلَيْكَ  
مِنْ أَنْ تَسْأَلَنِي كُلَّ مَا لَا تَعْرِفُ حَقِيقَتَهُ، وَلَا تَفْهَمُ مَا هَيْئَتَهُ،  
وَعَسَى أَنْ تَحْسَبَ كَلِمَةً مِنَ الْكُفْرِ وَهُوَ مِنْ مَعَارِفِ كِتَابِ  
اللهِ وَحَقَائِقِ الدِّينِ. وَالْعَاقِلُ يَتَأَهَّبُ دَائِمًا لِمُرَابَلَةِ مَرْكَزِهِ عِنْدَ  
وَجْدَانِ الْحَقِّ الْمُبِينِ. فَتُمْ وَأَفْعِمَ لَكَ سَجَلًا مِنْ مَائِنَا الْمَعِينِ.  
وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O my brother, may Allah protect you! I have written this treatise out of compassion for your condition and as a means of reformation and to rid you of your delusions; so, marvel at its pearls and take notice of the deep secrets that lie within it. I have heard that your natural disposition is amicable, it is pleasant to be in your company, and that you sacrifice yourself for the sake of others, are generous, have tolerance, chivalry, and are one of the beneficent ones.

I do not think that you would take up an erroneous position or one which leads to regret and remorse or that you should follow blindly the paths that end in censure and blame. On the contrary, I think you will be inclined to seek pardon for the blunder. My opinion of you is sublime, so prove true to my good estimation and fear Allah. Verily, I regard you as a son of the righteous.

If you are in doubt about anything which I have written in my book, you are at liberty to ask me about any point, the true nature of which you do not know or whose essence you do not understand. May you be cautious regarding the statement of disbelief as it [my book] is a portion of the knowledge of the Book of Allah and the essence of the Religion. The wise one is always ready to give up his position when confronted with clear truth. Arise, therefore, and fill your cup with our clear-flowing water.

Our last supplication is:  
*All praise belongs to Allah,  
Lord of all the worlds.*





## PUBLISHER'S NOTE

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

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

The following abbreviations have been used:

ṣas *ṣallallāhu 'alaihi wa sallam* ( ﷺ / صلعم / ء ), meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad<sup>ṣas</sup>.

as *'alaihis-salām* ( ﷺ / ء ), meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad<sup>ṣas</sup>.

ra *raḍiyallāhu ‘anhu/‘anhā/‘anhum* ( ﷺ / ﷺ ), meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.

rta *rahmatullāh ‘alaiḥ/‘alaiḥā/‘alaiḥim* ( ﷻ / ﷻ ), meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad<sup>sas</sup> or of the Promised Messiah<sup>as</sup>.

aba *ayyadahullāhu Ta‘āla binaṣribil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad<sup>aba</sup>, Khalīfatul-Masīḥ V.

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

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

ث *th* – pronounced like *th* in the English word *thing*.

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

خ *kh* – pronounced like the Scottish *ch* in *loch*.

- ذ *dh* – pronounced like the English *th* in *that*.  
ص *ṣ* – strongly articulated *s*.  
ض *ḍ* – similar to the English *th* in *this*.  
ط *ṭ* – strongly articulated palatal *t*.  
ظ *ẓ* – strongly articulated *z*.  
ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.  
غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*: It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.  
ق *q* – a deep guttural *k* sound.  
ء ’ – a sort of catch in the voice.

Long vowels by:

- ā* for  $\text{—}^{\text{ا}}$  or  $\bar{\text{ا}}$  (like *a* in *father*).  
*ī* for  $\text{ى}^{\text{ي}}$  or  $\text{—}^{\text{ي}}$  (like *ee* in *deep*).  
*ū* for  $\text{و}^{\text{و}}$  (like *oo* in *root*).

Other vowels by:

- ai* for  $\text{ى}^{\text{ا}}$  (like *i* in *site*).  
*au* for  $\text{و}^{\text{ا}}$  (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. As noted above, the single quotation mark ‘ is used for transliterating ع which is distinct from the apostrophe ’ used for ء.

We have not transliterated some Arabic words which have

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

# BIBLICAL AND QURANIC NAMES

## *Names of Prophets*

**Adam**—Ādam

**Abraham**—Ibrāhīm

**Son of Mary**—Ibn Maryam

**Elijah**—Ilyās

**Jesus**—‘Īsā

**Messiah**—Masīḥ

**Muhammad**—Muhammad

**Moses**—Mūsā

**Christ**—Yasū‘

**Joseph**—Yūsuf



## GLOSSARY

**Aḥād** (pl. *Āḥād*), refers to those *ahādīth* that have a solitary chain of narration and are not related by others.

**Aḥādīth** Plural of hadith. Reported statements of the Holy Prophet Muhammad<sup>sas</sup>.

**Āmīn** A term which literally means, ‘may it be so’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.

**Aṣ-Ṣiḥāḥ as-Sittah** The title given to the six authentic books of *ahādīth*.

**Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

**Holy Prophet<sup>sas</sup>** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad, may peace and blessings of Allah be upon him.

**Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad<sup>sas</sup> over a period of twenty-three years.

**Istikhārah** A special Prayer to seek guidance from Allah before making an important decision.

**Maghrib** Refers to the evening Prayer, immediately after sunset (one of the five daily Prayers in Islam).

**Marfū‘** Applied to those *ahādīth* whose chain of narrators reaches up to the Holy Prophet<sup>sas</sup> himself.

- Muḥaddath** A recipient of divine revelation who is not a Prophet. Plural is *muḥaddathīn*.
- Mujaddid** Reformer. Holy personages within Islam who appeared at the head of every century.
- Mutawātir** See **Tawātur**.
- Muttaṣil** Lit. 'Continuous' or 'uninterrupted'. Applied to those *ahādīth* where there is no break in the chain of narrators.
- Qiblah** Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers.
- Rak'āt** Plural of *rak'ah*, which refers to one cycle of the formal Prayer, consisting of standing, bowing, sitting, and prostration.
- Ṣaḥīḥ** Lit. 'Correct or authentic.' A grade applied to *ahādīth* that are deemed authentic.
- Sūrah** A chapter of the Holy Quran.
- Tahajjud** Optional Prayer of great merit offered in the latter part of the night.
- Tawātur**—Lit. Recurrence. Refers to information that is transmitted by such a multiplicity of sources that it leaves no doubt as its authenticity.



# INDEX



*Index of the Verses of the Holy Quran*

- Chapter 1, al-Fātiḥah**  
 verses 6–7 ..... 48, 49
- Chapter 3, Āl-e-‘Imrān**  
 verse 56 ..... 24, 25, 30, 31  
 verse 145 ..... 26, 27
- Chapter 5, al-Mā’idah**  
 verse 118 ..... 24, 25
- Chapter 18, al-Kahf**  
 verse 83 ..... 76, 77, 92
- Chapter 19, Maryam**  
 verses 18–20 ..... 76, 77, 92
- Chapter 21, al-Anbiyā’**  
 verse 96 ..... 26, 27
- Chapter 28, al-Qaṣaṣ**  
 verse 8 ..... 66, 67
- Chapter 39, az-Zumar**  
 verse 43 ..... 24, 25
- Chapter 56, al-Wāqī‘ah**  
 verses 40–41 .....  
 ..... 48, 49, 52, 53, 66, 67



*Index of Revelations of the Promised Messiah*

- Allah** has accepted His servant and cleared him of what they spoke of him. And he was honourable in the sight of Allah. 91
- Allah** has placed blessing in you, O Ahmad. Whatever you did let loose, it was not you but it was Allah who let it loose so that you should warn the people whose ancestors have not been warned, and that the way of the guilty ones might become manifest. 71
- Allah** is supreme over His commands, but most people know it not. 87
- Allah** is the God who has sent His Messenger and His Appointed One with guidance and the True Faith so that He should make this faith prevail over all diverse faiths. 81
- Allah** praises you from His Throne. 85
- Allah** will help you from Himself. 81
- Allah** will safeguard you Himself even if no one from the dwellers of the earth will safeguard you. 89
- Allah** would not leave you till He separates the unclean from the clean. 87
- All** praise belongs to Allah, Who has made you Masih Ibn-e-Maryam. 83
- Announce:** This is the grace of Allah and I eschew every kind of title. I am one of the Muslims. 83
- A** trial will arise here, then be steadfast as Prophets of high resolve were steadfast. Hearken! This tribulation is from God Almighty so that He might love you—the love of God. 83
- Be** in the world like a stranger or a traveller and be of the righteous and the faithful. 85
- Be** with Allah wherever you are. 81
- Call** down blessings on Muhammad and the people of Muhammad, the Chief of all mankind and the Seal of the Prophets. 87
- Despair** not of the mercy of Allah. 81
- Do** not turn away from Allah's creatures and be not tired of people and deal kindly with the Muslims. 85
- Do** people imagine that they should be left alone to say: 'We have believed'; and that they should not be tried? 83

- Every** blessing is from Muhammad, peace and blessings of Allah be upon him; so, highly blessed is he who taught and he who has been taught. 77
- Give** glad tidings to those who have believed that they have the station of righteousness before your Lord. 85
- God** will bestow your reward in full and will be pleased with you and will perfect your name. 83
- God** will forgive your sins for He is the Most Merciful of those who show mercy. 93
- Had** faith ascended to the Pleiades, a man from among the Persians would have brought it down. 87
- Good** news for you, O My Ahmad! You are My purpose and are with Me. I have planted your honour with My own hand. 81
- Hearken**, indeed the mercy of Allah is near. 81
- Hearken**, the help of Allah is near. 81
- Help** will come to you by every distant track. 81
- Hold** fast to *Tauhīd* [the Oneness of God], hold fast to *Tauhīd*, O sons of Persia. 85
- I have named you *Mutawakkil* [the one trusting in God]. 85
- I am the One who brings you to life. 91
- I am with you; so be with Me wherever you might be. 81
- I am your inevitable support. 91
- I have breathed into you the Spirit of truth. And I have conferred My own love upon you so that you might be treated well in My presence like a seed that sends forth its sprout then it grows stronger until it stands firmly on its stem. 91
- I have chosen you and have poured My love over you. 85
- I have chosen you for Myself and you have a standing with Me of which people have no notion. 87
- In** whatever direction you turn there will be the countenance of Allah. 81
- Is** God not sufficient for His servant? 91
- I shall humiliate him who designs to humiliate you. 69
- Is** not Allah aware of those who are grateful? 91
- Is** this a matter of wonder for people? Tell them, 'Allah is the Possessor of Wonders. He chooses whom He wills from among His creatures. He is not questioned about that which He does, but people are questioned. 81

- Its** oil would well-nigh glow  
forth even though fire touched  
it not. 87
- I** willed that I should create My  
Vicegerent, so I created Adam;  
so that he might establish the  
law and revive the Faith. 87
- Look** at Yusuf [Joseph] and his  
glory. 87
- Lord**, do not leave me alone and  
You are the Best of inheritors.  
85
- Lord**, forgive and send mercy  
from heaven. 85
- Lord**, forgive and send mercy  
from heaven. O God! I am  
overcome; do Ye avenge me. O  
my Lord, my Lord, why have  
you forsaken me? 91
- Lord**, reform the people of  
Muhammad. 85
- Lord**, show me how You bring  
the dead to life. 85
- My** enemy and your enemy. He is  
just a lifeless body of a calf out  
of which issues a disagreeable  
sound. 93
- My** Lord is with me; He will  
soon open for me the way. 85
- My** mercy is upon you in  
[matters of] the world and the  
Faith and you are among the  
people who have been granted  
the succour of Allah. 81
- No** one can avert the words of  
Allah. 81
- No** one can avert the words of  
Allah. We shall return her to  
you. Your Lord is All-Powerful  
and does whatever He  
determines. This is grace from  
Us so that it should be a Sign  
for the beholders. 89
- No** one can change the words of  
Allah. 81
- O** 'Abdul-Qādir I am with you,  
I hear and I see. I have planted  
the tree of My mercy and  
omnipotence for you, with  
My own hand and today you  
have with Us a high rank and a  
position of trust. 91
- Our** Lord, judge between us and  
our people with truth; You are  
the Best of judges. 85
- Peace** be upon you! 93
- Perished** be the two hands  
of Abu Lahab he too has  
perished. It did not behove  
him to interfere in this matter  
except with extreme caution.  
89
- Say**: 'If I have invented it of  
myself, the sin thereof is on  
me.' 79
- Say**: 'If you love Allah, then  
follow me, Allah will then love  
you.' 87
- Say**: 'I have been commissioned  
and I am the first of the  
believers.' 73

**Say:** ‘I have with me proof from Allah, then will you accept it or not?’ 85

**Say:** ‘I have with me proof from Allah, then will you believe or not?’ 85

**Say:** ‘The command of Allah is approaching, so do not be of those who are in a hurry.’ 93

**Say:** ‘Therefore, the guidance of Allah alone is True Guidance. And indeed my Lord is with me. He will show me the way.’ 91

**Say:** ‘The truth has come and falsehood has vanished away; and falsehood was bound to vanish.’ 75

**So** on the day the truth arrives and will be laid open and the losers will suffer loss and will see the neglectful fallen into prostration and supplicating: Lord, forgive us, we were in error. 93

**Such** people will help you whom We shall inspire from Ourselves. 81

**The** book of [My] friend is the *dhulfiqār* [sword] of Ali. 87

**The** Champion of Allah in the mantle of Messengers. 87

**The** command of Allah the Gracious, for the vicegerent of Allah who is invested with authority. 83

**The** heavens and the earth were a solid mass and We split them asunder. Reply to them:

‘I am but a mortal like you.

It is revealed to me that your God is One God, and that all goodness and virtue is contained in the Quran. 89

**The** moon of the Prophets will come and your affair will be completed. And, from the beginning, it is binding upon Us to help the believers. 93

**The** mysteries that God Almighty has granted to His *auliyā*’ [friends of Allah] cannot be encompassed. 93

**Then** put your trust in Allah and construct the ark under Our supervision and direction. 83

**There** are many groups who have become deserving of punishment. 83

**There** is no blame on you this day, for you have believed. 93

**These** people will devise their plans and Allah will devise His plan and Allah is the Best of planners. 79

**The** time has come that you should be helped and be made well known among people. 87

**The** verities of the Quran are only disclosed to those whom Allah has cleansed and purified with His own hand, and I have been living among you for a long time, then do you not understand? 91



- They** are *Ashābus-Ṣuffah* in the eyes of Allah. Do you realize how magnificent in status *Ashābus-Ṣuffah* will be? You will see their eyes shedding tears; they will call down blessings on you. 85
- They** desire to put out the light of Allah with the breath of their mouths but Allah will perfect His light and will revive the faith. 83
- They** frighten you by someone other than Allah. 85
- They** only mock you. Say: 'I am of the truthful ones. So wait a while for My Signs.' 83
- They** plan and Allah is the Best of planners. 83
- They** will say: 'This is all his own invention.' Say: 'Allah is the Source of all this; and then leave them being beguiled by their sport. And who is guilty of greater wrong than one who invents a lie and utters falsehood against Allah?' 81
- They** will supplicate: 'Our Lord we have heard a Caller, calling people unto faith and a Summoner to Allah. Our Lord, we have believed, then write us down among the witnesses. 87
- This** has been settled from Our side and We shall certainly do it. They used to reject Our Signs as false and were of the scoffers. Good tidings to you on the marriage. The truth is from your Lord, then be not of the doubters. We have married her to you. 89
- Those** who enter into a covenant with you enter into a covenant with Allah; Allah's hand is above their hands. 83
- Today** you are in a position of high standing and trust with Us 81
- Two** goats will be slaughtered and everyone upon the earth will ultimately perish. And We will show them Our Signs in all corners of the inhabited world, and Our Signs shall appear among themselves and shall show them the punishment of the disobedient. 89
- Verily**, We shall suffice against those who mock you. 69
- Warn** your near relatives. We shall show them a Sign from among our Signs in the matter of the widow and shall return her to you. 89
- We** intend to send down to you Signs from heaven and to scatter your enemies completely. 83
- We** will bestow upon you a manifest victory so that God Almighty may forgive your shortcomings, past and future. Then be of the grateful. 91

- Whatever** befalls you is from Allah and know that the end is for the righteous. 89
- When** Allah the Almighty helps a believer He makes many in the earth jealous of him. Deal kindly with people and be compassionate towards them. 83
- When** the help of Allah comes, and victory, and the hosts turn to us, it will be asked: 'Was this not true?' Those who have disbelieved are in patent error. I was a hidden treasure and I willed to be recognized. 89
- With** you are the hosts of the heavens and of the earth. 87
- You** are based on clear truth, of high standing in the world and in the hereafter and of those who are close to Allah. A foolish one does not confirm anything except the stroke of destruction. 93
- You** are in Our sight. 85
- You** are the best people who have been raised for the benefit of mankind and as a source of pride for the believers. 81
- You** are to Me as My *Tauhid* [Oneness] and *Tafriid* [Uniqueness]. 87
- You** are to me like Musā [Moses]. Then be steadfast under the oppression of the oppressors. 83
- You** are with Me and I am with you. 93
- You** have a high station in My Presence. 87
- You** have been blessed, O Ahmad, and you alone deserved the blessing that Allah has bestowed upon you. 87
- You** have been cleansed of idolatry, so enter Paradise in peace. 93
- Your** Lord will have mercy on you and will safeguard you Himself even if men will not safeguard you. 87
- Your** name will come to an end O Ahmad, but My name will not come to an end. 85
- Your** rank is wonderful and your reward is near. 87
- Your** secret is My secret. 93
- You** will die when Allah will be pleased with you. 93

## *Index of Topics*

### **Abū Lahab**

likened to writers of edict of apostasy against Promised Messiah 89

### **Allah**

addresses and engages *muhaddathin* 69  
 belief in Angels of, 103  
 beneficence of, 57  
 champion of, 87  
 commandments of, 91  
 converses with His dear ones 51, 53  
 doesn't abandon the obedient 21  
 favours of, upon Promised Messiah 107  
 gave Promised Messiah glad tidings 65  
 signs of, for those committed to acquisition of truth 107  
 signs of Grace upon Promised Messiah 37  
 spoke to women among Children of Israel 53  
 subtleties and insights in Book of, 23

### **Angels**

belief in, 103  
 of death 105

### **Announcement**

Promised Messiah's answer to, of As-Sayyid 'Abdur Razzāq al-Qādirī of Baghdad 19

### **Ascent**

of Messiah 29

### **As-Sayyid 'Abdur Razzāq al-Qādirī of Baghdad**

announcement of, v, 3, 7  
 attitude towards Promised Messiah 3

### **Believer**

qualities of, 109

### **Children of Israel**

Allah spoke to women among, 53

### **Christians**

time of, dominance over earth 99

### **Companions (of Holy Prophet Muhammad)**

agreement on descent of Messiah 25  
 believed in death of Jesus 31

### **Cross**

Promised Messiah to break, 107

### **Damascus**

hadith pertaining to, 99

### **Disbelief**

edicts of, 35

### **Elijah, Prophet**

descent of, 61

### **Furqān see Quran**

### **God Almighty see Allah**

### **Hadith**

absolute certainty of Quran above, 97

- bear witness to death of Jesus 27  
 classification of, 27  
 pertaining to Damascus 99  
 sects in Islam have differed in accepting some, 95,97, 99, 101
- Holy Prophet Muhammad**  
 aftermath of death of, 45
- Imam as-Sirhindi ash-Sheikh Ahmad** 77  
 letter of, about revelation of Allah 77
- Imam Bukhari**  
 on death of Jesus 31
- Islam**  
 misfortune has befallen, 53  
 sects in, have differed in accepting some Hadith 95
- Istikhārah**  
 advice of Promised Messiah to recite, 39
- Jesus' *see also* Messiah**  
*ahādīth* which bear witness to death of, 27  
 descent of, 103  
 has passed away 25
- Letter**  
 answer to, of As-Sayyid 'Abdur Razzāq al-Qādirī of Baghdad 19  
 of As-Sayyid 'Abdur Razzāq al-Qādirī of Baghdad 15
- Mankind**  
 enveloped by darkness 55
- Marriage**  
 good tidings to Promised Messiah on, 89
- Messenger(s)**  
 champion of Allah in mantle of, 87  
 gave us glad tidings 47  
 blessings bestowed upon, also on Ummah 49
- Messiah**  
 death of, 27, 29, 63, 97
- Muḥaddathīn**  
 Allah addresses and engages, 67, 69  
 recipients of divine revelations in Ummah 47
- Mujaddid (Reformer)**  
 need for advent of, 53  
 of this century 45  
 Promised Messiah will appear as, 99
- Muslim(s)**  
 can never abandon *Qurān* for hadith 99  
 Messiah will appear from among, 27  
 most, enslaved by their own evil inclinations 57  
 sects rejecting other sects 95
- Mutawaffika**  
 meaning of, 31
- Nuzūl**  
 meaning of, 101
- Polytheism**  
 earth has become filled with, 55
- Promised Messiah**  
 advice of, 41  
 advice to As-Sayyid 'Abdur Razzāq al-Qādirī of Baghdad 37, 61, 65, 109  
 ascent of, 29

- attitude towards As-Sayyid  
 ‘Abdur Razzāq al-Qādirī of  
 Baghdad 21, 33, 41, 59  
 beliefs of, 95, 105  
 claims of, 107  
 descent of, 25, 61, 99, 103  
 enmity against, 55  
 fallen in love with God 59  
 favours of Allah upon, 35, 107  
 future, will appear from  
   among his community 27  
 has received revelations from  
   God confirming death of  
   Jesus 29  
 is supported by divine help 59  
 sorrow at weakness of Islam  
   55  
 will appear as Mujaddid 99
- Prophethood**  
 seal has been set upon, 27
- Prophets**  
 are never unsuccessful 65  
 foremost of those upon whom  
   Allah has bestowed blessings  
   49  
 gave us glad tidings 47  
 guide us 51
- Quran**  
 benefits for one who sincerely  
   seeks guidance from, 69  
 characterized by consummate  
   perfection 95  
 does not confirm Messiah’s  
   descent from heaven 99  
 subtleties and insights in, of  
   Allah 23
- Religion**  
 Allah will revitalise, 45
- Revelation(s)**  
 accounts of recipients of, 53  
 Promised Messiah given glad  
   tidings through, 55  
 that descends upon Prophets  
   similarly descends upon  
   *auliyā’* 75
- Saints**  
 Allah and His Messengers  
   have disavowed those who  
   oppose their, 109
- Sariyah**  
 incident of, 79
- Scholars**  
 Muslim, enslaved by their own  
   evil inclinations 57  
 reject some *ahādīth* 103
- Sects**  
 in Islam have differed in  
   accepting some Hadith 95  
 numerous differences in, 109
- Sheikh Abdul-Qadir al-Jilānī**  
 advice in *Futūh al-Ghaib* 69  
 mentions true nature of  
   verbal communication 51
- Truth**  
 significance of 31
- Ulama**  
 haughtiness of, 61
- Umar**  
 while delivering sermon on  
   Friday 79
- Ummah**  
 is *Khairul-Umam* (the Best of  
   Communities) 53  
 Allah has honoured this, 47

