



THE REALITY OF
KHILĀFAH



(Sirrul-Khilāfah)

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Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community

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The Reality of Khilāfah

English Translation of *Sirrul-Khilāfah*

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

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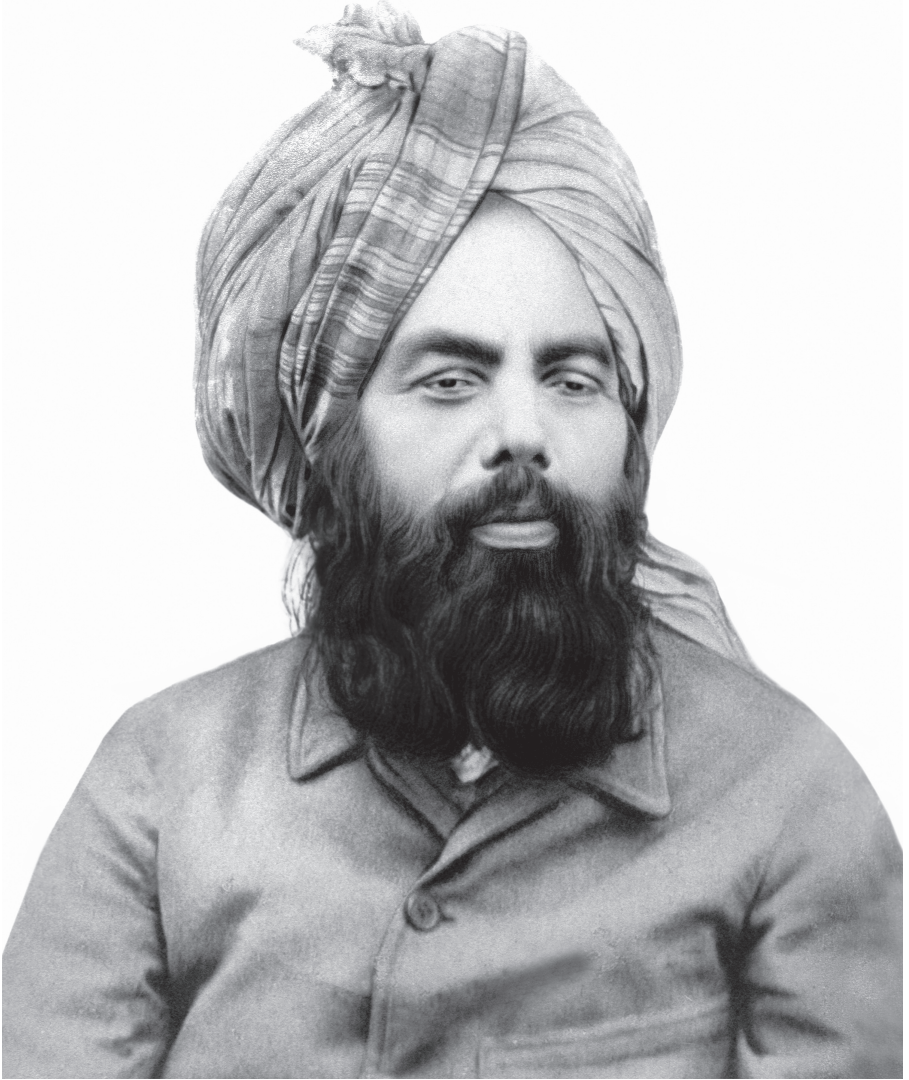
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Hadrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE AUTHOR

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

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

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

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

FOREWORD

Sirrul-Khilāfab is an Arabic treatise penned by the Promised Messiah^{as}—Ḥaḍrat Mirza Ghulam Ahmad of Qadian—and published in July 1894. The book unveils the mystery surrounding *Khilāfab* as the means by which the hidden hand of God dispels the darkness of an era and replaces fear with security for the Ummah. In such trying times, Allah raises a *Khalīfab* and breathes into him the spirit to revive a nation against the impending threat of spiritual death. The book illustrates this through the example of Ḥaḍrat Abū Bakr^{ra}, who the Promised Messiah^{as} refers to as the second Adam of Islam.

After the demise of the Holy Prophet^{sas}, when the darkness of dissension, hypocrisy and rebellion reared its ugly head, Allah placed the mantle of *Khilāfab* upon Abū Bakr^{ra}. He rose to the occasion and re-established the unity of the fledgling Muslim nation by reaffirming the commandments of the Holy Quran and the teachings of the Holy Prophet^{sas}. He defended Madinah against the attacks of the hypocrites and rebels, and pursued an offensive to eradicate the false prophets who had recently emerged in Arabia.

A parallel is drawn for the darkness of the Latter Days. The Promised Messiah^{as} would be crowned with *Khilāfab* as the last Adam for the last age. He would fight the forces of dissension and reunite the Muslim Ummah under the banner of Islam.

One of the ways he would accomplish this was by exonerating the Companions^{ra} who were maligned as a result of sectarian differences. Specifically, the Promised Messiah defends the honour and dignity of Abū Bakr^{ra}, ‘Umar^{ra}, and ‘Uthmān^{ra} from the unwarranted attacks of Shi‘ahs, while upholding the great status of ‘Alī^{ra} and the *Ahlul-Bait*. For those who persist to slander the Companions, the Promised Messiah challenges them to a Prayer Duel, stating that if the result goes against him, he will concede that he is false and he will also offer a prize of 5,000 rupees. None came forward.

Similarly, the book was written in the most elegant Arabic as a challenge to his critics to author a book of comparable degree. A twenty-seven day period was given to write a similar book, with a cash prize of 27 rupees—one rupee per day—but, again, all critics fell silent with no one rising to accept the challenge.

Al-Ḥāj Munir-ud-Din Shams

Additional Wakīlut-Taṣnīf, London

February 2022

*A Warner came unto the world, but the world accepted him not;
Yet God shall accept him and demonstrate his truthfulness with mighty assaults.*

*This book
arbitrates between the
Shiites & the Sunnis and leads
to the truth regarding to the issue of
Khilāfah. It also refutes the objections of the
opponents and exposes the lies of the maligners. He
alone denies this who dons the garb of shamelessness,
is bereft of truth and righteousness
and follows those who utter falsehood.*

*This is a powerful & incontrovertible work that
leaves the opponents dumbfounded;
We praise our Lord for granting us
the honour of writing it.*

I have named it

Sirrul-Khilāfah

*so that it might serve as guidance
for our objectives.*

**This Book *Sirrul-Khilāfah* is for everyone
who seeks the paths of guidance.**

Published at the Riyāḍ-e-Hind Press, Amritsar
in the blessed month of Muḥarram 1312 AH

This book has been published to make known the reality of the objections, power of understanding and level of religious scholarship of Sheikh Muḥammad Ḥusain of Batala and of other scholars who reject. It comes with a promised reward of 27 rupees. Twenty-seven days are being given to produce a treatise in competition to this book and these twenty-seven days shall begin to be counted from the day of publication of this book.

*Guidance
for Overzealous Critics & a*

STANDARD

for Recognizing an Actual Error

Ofentimes, overly zealous critics, especially Sheikh Muḥammad Ḥusain of Batala, who scrutinize my Arabic books with the intent of finding petty faults, include so much as a clerical oversight under the heading of an error out of the darkness of religious bigotry. Nevertheless, the fact of the matter is that a grammatical or syntactic error of mine is only the one in contrast to which it does not appear written correctly elsewhere in my books. However, when an error inadvertently transpires at one juncture, yet that same construction or word is found correctly written elsewhere in some ten (10), twenty (20), or fifty (50) places, then if there is impartiality and sincerity, it should be construed as a clerical inaccuracy, not an error [in the true sense]. Notwithstanding, if the rapid pace with which these books have been written is kept in view, they would confess their grave injustice and realize these books are miracles. Apart from the Holy Quran, the writing of no man is free from error or omission. The gentleman from Batala himself acknowledges that people have exposed errors even in the works of Imru' al-Qais and Ḥarīrī, but can such a person who perchance identified one error be considered to be of the stature of Imru' al-Qais and Ḥarīrī? Most certainly not. To bring fine points into being is a difficult thing but

to nitpick is easy and even a man of lowest competence—indeed, even a fool—can do it. I had set the end of June 1894 CE as the last date by which a treatise was to be written in competition with my *Ḥamāmatul-Bushrā* and *Nūrul-Ḥaqq*. That date came and went but no *maulawī* came forward with the intent to write a competing treatise and to demand the deposit of the promised reward money—and now that time has long gone. Notwithstanding—yes, indeed!—they exhausted every possible means to carry out nitpicking as is the wont of the unworthy and envious, while some simpletons, upon discovering some scribal inaccuracies or inadvertent errors, grew eager in anticipation of the reward, yet failed to open their eyes to the fundamental condition that the reward for every error found was contingent upon the person first writing a treatise in competition. Otherwise, greedy nitpickers who possess no treasure of personal knowledge are readily available throughout the world in the thousands; nay, rather in the *hundreds of thousands!* To which of them shall the prize be granted?! What is required is that, for example, first a treatise should be written to compete with this treatise *Sirrul-Khilāfab* and then, if their treatise is found free of error and equal to mine in stature from the perspective of eloquence and fluency, then they are entitled to claim from us—apart from the reward that we had already pledged for writing a competing treatise—an additional award of two rupees per error. Failing this and then proceeding to indulge in petty scrutiny far deviates from the demands of decorum. وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

Humbly,
Ghulam Ahmad



*The Reality
of
Khilāfah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹

O Bestower of faith, reason, and intellect! We present ourselves before Your Throne full of the highest praise and deepest gratitude. We approach Your presence with glorification, sanctification, and remembrance. We seek Your countenance, as this is our utmost desire. In happiness and in distress, we seek You alone. We hasten towards You with no complaint of fatigue. We believe in You without questioning how and why. We come before You having cut all ties asunder, burdened by sorrow for those who chase after mirages and are unaware of the clear fountain of Truth and the ways of righteousness, and the arrogant ones who treat the truthful as enemies and would rather swallow saliva than partake from the Divine cup. They discard facts for fictions. Their conjectures are akin to a camel they thought was pregnant while she was not, or like a cloud that bears no rain. They do not approach people of knowledge except slothfully, and do not examine the truth but mockingly. Their illusions attack them like a sudden calamity descending in the dark

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

night, so that their minds become like an injured hoof [causing the camel to fall], and they fall upon their faces in humiliation. Their fanaticism led them to denial. Their anger was aroused towards the very people who were their well-wishers, and so they fled like fugitives. They were full of rancour and hatred. They broke the covenant and pact [that they had made with God] and started cursing their well-wishers. They are full of nothing but foolishness and slander. They instigated disorder and enmity, weakening the land with a windstorm of wickedness. They became estranged from the truth and its delights, wandering away from the dwellings of honesty. There have been many evils caused by the duplicity of their nature, and many have been deceived by their treachery. O my Lord! Have mercy on the People of Muḥammad. Reform them, cleanse their minds, and remove their troubles. O Allah! Bless and prosper Your beloved Prophet Muḥammad, *Khātamun-Nabiyyīn* [the Seal of the Prophets] and *Khairul-Mursalīn* [the Best of Messengers], and bless his good and virtuous progeny, and his Companions who are **the pillars of the Ummah** and the faith and religion, and all Your righteous servants. *Āmīn.*

Furthermore, my wise brother, you must be aware that this an era tormented by afflictions just as a rotting carcass is devoured by maggots; it is a time when passions ignite like dry wood. The storm clouds of the age have amassed and a hurricane now confronts Islam. Times have changed and tribulations have intensified. Liars look upon the truthful with rage—their faces flushed red with anger towards the righteous. Their aggravation spews forth from the enmity they bear towards the truth and the truthful. This is because a truthful person will always expose a perfidious one and safeguard the rest of creation from his evil speech. He will not allow the words

and injustice of an unjust one to go unchecked but will refute him immediately. He will challenge all doubtful assertions, exposing every defect in them and revealing the deceit of the fabricator. I rank amongst those whose love of Truth inspires them to challenge the opponents of Truth, and who, by championing Truth, expose those who are ever so keen on excommunicating others when, in fact, they themselves are worthy of excommunication.

The detail of this matter is that Allah has commissioned me and given me the glad tidings that I am the Reformer of this century and **the Promised Messiah** for this Ummah. When I informed the Muslims about my claim, they reacted with outrage like the ignorant, jumping to conclusions on account of their suspicious nature and declaring me a liar and a fabricator. Whenever I presented the fruits of pious words before them, they rejected them like a man suffering from indigestion rejects food. They hurled filthy words upon me and attacked me with their poisonous fangs. I admonished them and preached the truth to them repeatedly. I counselled them publicly and privately but my advice was treated like clouds that bear no rain. My best admonitions incensed the miscreants even further until they crossed all limits in their cruelty and persecution. Allah has set a seal upon their hearts and so they continued to grow in meanness and malady, stubbornly entrenched within their position. They cursed me, accused me of lying, issued edicts of heresy against me, and slandered me, but Allah did as He had willed and demonstrated that those who rejected me were themselves liars. Every arrogant one rejected me, but the One who cared for me and guided me, guarded me with His protection and care, and raised me under His shelter, and kept me among the safeguarded.

As the arrows of calumny and curses rained down on me from the Sunni sect attempting to cause me injury, I received letters from some of the most respected **Shiites** and their scholars. They asked me about **the issue of *Khilāfab*** and the hallmarks of the true Imam. They sought truth and guidance, and some of them even entertained kind thoughts about me, understanding that I was their sincere well-wisher. They spoke about me honestly, without bias and with a pure heart. They wrote letters to me with great longing and eagerness, requesting that I confer upon them a book that would be a means of healing and satisfaction for them and would furnish them with the strongest arguments. Thereafter, they sent me a series of letters in which I saw signs of their hearts' restlessness, reminding me of my own former condition. I scrupled and hesitated until my Lord, the Self-Sufficient, strengthened me and instilled in my heart what He instilled, and so I rose to defend the truth, fearing none but Allah, the Most High. Indeed, Allah is sufficient for His servants who place their trust in Him.

Know that the Sunnis opposed me after I made my claim and the Shiites treated me as a liar, rejecting the time of my appearance. The former uttered many cruel words against me, and I will probably hear even worse from the latter. I will, however, remain steadfast, God willing, until victory comes to me. My Lord is with me wherever I may be. He sees me and has mercy on me. He is *Arḥamur-Rāḥimīn* [the One who is the most Merciful of all who show mercy]. I have observed that most Shiite groups unashamedly utter calumnies and do not even fear the Arbiter of the Hereafter. They do not try to gather the pearls of truth, nor have they tasted the fruits of the right path. They do not think like the righteous, nor do they favour the paths of guidance. Therefore, I

saw it as my obligation to try and help them understand, like an outstanding debt that needs to be paid. Accordingly, I wrote this urgent treatise—whilst praying that Allah may reform their condition and change their plight—to explain to them about those matters wherein they differ, and to inform them about **the reality of *Khilāfah***. Though this book of mine is like a son born to an ageing father, I composed it only as kindness towards neglectful men and women. **وَأِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** [And actions are judged by their intentions]. I am certain that this book will guide many who are eager to know the truth. However, the truth is often bitter, therefore, I am sure the Shiite scholars will hurl every kind of abuse at me, just as the Sunnis have done before them. O Lord! There is no one to trust except You. I plead before no one except You. There is no refuge except with You. There is no knowledge except through the verses of Your Quran. If You have sent me to reform Your people, grant me Your support and help me as You have helped the truthful. If You love me and have chosen me, do not humiliate me like the cursed and forsaken ones. If You were to abandon me, who then would be my protector after You? You are the Best of Protectors. Pray, avert misfortune from me, never let my enemies rejoice over me, **and help me against the disbelieving people.**

As for this book, it consists of a preface and two chapters, which contain guidance for the wise and the righteous. I ask Allah to fill it with blessings, and, out of His mercy, perfume it with the fragrance of potency. We have no knowledge except what He has taught us, and He is the Best of Teachers.

PREFACE

My dear people! May Allah have mercy on you! You should know that I have been taught by Allah, the Almighty, Himself, and He has facilitated for me the understanding of the deepest subtleties of things. He has saved me from tribulations and difficulties. He has protected me, loved me, and raised me from the lowly station of my self to His Grand House. I journeyed through the wilderness and crossed the oceans until I finally reached the True *Qiblah* and was honoured to circumnavigate His Chosen House. It was then that, out of His benevolence, my Lord granted me a new perception and an awareness of subtle truths. My Lord became my intimate Friend and Companion. I have entrusted Him with every particle of my being, have acquired from Him the knowledge of all subtleties and mysteries, and have applied His teachings to all my thoughts and beliefs. I have focussed my attention upon the conflicts that exist between people and between sects. In every case, I have searched for the root cause, leaving no stone unturned in my study and investigation until I uncovered the truth. I know that if people err in their judgement and fall into

sin, it is only because their negligence has caused them to gravitate to one side and to unwittingly give one aspect of the matter undue importance while belittling its opposite. The human self is so fashioned that when a person is attracted to something, he becomes oblivious to everything that is opposed to it. He then does not even heed the advice of well-meaning people and instead starts to oppose them and regards them as his enemy. A veil begins to envelop his heart, such that he becomes averse to attending their gatherings or even listening to their discourses. These maladies have multiple causes and means and methods. Some of the primary causes include hardness of the heart, indulgence in sin, lack of concern for the Hereafter, and keeping company with those who are stubborn, deceitful and liars. Furthermore, if people remain rooted in ignorance, their faults gradually become habitual and their selfish desires become their ultimate goal. We seek refuge in Allah lest our faults become habits and lest we be among those who are bound to perish.

At times, these habits become even more entrenched when one engages in debates. Egotistical debates are like deadly poison for those who seek truth and guidance. Those who indulge in needless debate and argumentation rarely escape these traps. Their corrupted habits and misguided ways often lie undetected and hidden from even their own sight. The sinner remains unaware of these weaknesses and considers himself to be right and fair-minded. He then becomes quarrelsome and hostile, falling under the illusion that his fanciful notions and ill-formed opinions are irrefutable truths, and rejoicing in this delusion. All this is due to the lack of contemplation and insight, the absence of true knowledge, an indulgence in falsehood, a complete relapse

into following one's basest desires, depriving the soul of its proper nourishment, an inclination towards the world, and the blind pursuit of this transient realm.

These are the causes that have segregated people and divided them into many sects. Many have chosen ruin and have completely rejected the truth and, like the transgressors, sent curses upon the truthful. They attack their benefactors like traitor rogues and look at the truthful ones with derision and anger. They consider themselves scholars and literary men, strutting about arrogantly, while they are certainly not among the knowledgeable. There are some among them whom God has blessed with insight and with the bounty of truth and wisdom. Allah has opened their eyes and removed their doubts in such a way that they see the facts with clarity and perception. However, there is another group that has transgressed at every step. They did not differentiate between the existent and the non-existent and were not sagacious. They held on to preconceived notions and walked the path of transgression, carrying the mantle of sin. They were, indeed, mischief-makers. When they were unable to fight and could no longer defend themselves, they immediately resorted to insulting and vilifying and fabricating lies. Whenever I speak to them kindly, they respond with cruelty and aggression. They would have indeed killed me if my Lord—who is my Protector and my Helper—had not safeguarded me.

Thus, when they deviated from the right course, Allah allowed them to deviate even further. He let them grow in transgression and left them to wander in pitch darkness. I have come by the command and permission of Allah, the Noble and Merciful, to remove delusions and to heal the sick, but they reacted with fury,

borne out of their ignorance, and persisted in abusing me with mockery and derision. They began issuing fatwas of heresy and labelled me a liar. They attacked me with all manner of false allegations and stung me with their serpent-like tongues and trod on me as they would tread on pebbles. I continued to admonish them but they would not listen. I beckoned them but they did not take heed. Whenever they tried to confront me, they took to their heels. Whenever they made an error, they insisted upon it and did not fear God. They openly committed acts of treachery, neither abandoning them nor making any excuses for them, so much so, that the truth disappeared, faith was forgotten, the sun of divine knowledge set, and the treasures of religion were left undiscovered. The time for natural disasters arrived and overwhelmed the land, the edifice of religion was left deserted, and people lost their peace and faith, which bolted like a frightened horse.

Seeing that darkness had spread and the face of the right path had become concealed, I started writing books in support of Islam, providing sublime proofs and arguments for its truth. Alas, they profited not from any of my sermons, believing them to be platitudes, and they did not desist. Whenever a debate neared its end and the opponents saw that the burning flames of passion had cooled and that the strength of my arguments had extinguished all doubt, they would hurl all manner of insults towards me. They declared that one of the signs of the Promised Reformer who would call people to Islam was that he would be from among the eminent scholars and noblemen of the age. While referring to me, they alleged that I knew not a word of Arabic, nor was I a literary or knowledgeable person. There was truth in what they said, therefore, I supplicated to my Lord to teach me, if He so pleased.

He answered my prayer and, by His grace, I became eloquent and fluent in Arabic. Then, under Divine directive, I wrote two books in Arabic and challenged my opponents: If indeed you are scholars and literary men, produce the like thereof! O you who hurl allegations and spread falsehood! Produce something similar if you are indeed truthful. However, they ran away, hiding like a spendthrift who borrows money and only realises the consequences after he has squandered everything. His debt hangs over him like a noose that cannot be loosened. The lender chases after him claiming his dues but the borrower has nothing to give except false promises. It is thus that Allah humiliates the arrogant.

Yet, what is so strange is that, despite enduring shame and humiliation and their weaknesses being exposed, they never once turned to repentance and humility, nor did they seek the path of righteousness and virtue or try to reform themselves, nor did they seek the truth with a penitent heart. They turned away from me in anger and fury and hastened towards evil. I saw that they were like prisoners bound by the chains of their own malice. Whenever I tried to counsel them, I returned without success, and it reminded me of the story of the apes and swine. When I saw sighted people behaving like the blind, tears welled up in my eyes, but even then I did not despair. It has been destined that their failings should be exposed and their wickedness punished, for they were antagonistic towards the truthful and cursed the virtuous. They considered sincerity to be of little worth and took the true to be false; thus they became of those who turned away from the truth. For years, I have seen them embroiled in enmity and dispute, and I have not observed any trace of penitence in them. I, therefore, decided to move away from them and avoided all dialogue. I wished to bring

all arguments to a close like the scribe who rolls up his scrolls, and instead to focus on teaching the righteous. If I had the power to guide them to the truth, I would have done so, but I held no sway in this matter. Whenever I called them, they stumbled backwards, and whenever I addressed them, they turned away mockingly.

However, during these days I have seen that some esteemed scholars have turned to me. The knots of their animosity have become unravelled, the clouds of darkness have partially dissipated, and they have denounced the statements of my opponents. They were frightened by their journey through a pitch dark night and came to me eagerly, and I congratulated them for having found true guidance. Their Lord guided them away from the glitter of the mirage towards the fountain of truth. They came to me sincerely, having drunk from the cup of certainty, and were offered the clear flowing water of Truth. I am hopeful that Allah will perfect their guidance and count them among those who recognise Him.

Similarly, I pray that Allah may grant the readers of this book the capacity to choose the right path. I pray that whoever among them has attained a high station in their spiritual journey should, through Divine grace, accept my message. I have perfected my words so that anyone who is willing to listen can benefit from my exhortations. Allah knows the purpose of these words and is well acquainted with those who seek them. Indeed, no soul escapes the confines of its nature, nor does any natural disposition deviate from its mould, nor can any man tread the right path unless he is guided.

Know, and may Allah have mercy on you, that some people from among those who claim to be followers of the *Ahlul-Bait*

and the Shiites have spoken ill about some of the most eminent Companions and *Khulafā'* of the Messenger of Allah, peace and blessings of Allah be upon him, and about other elders of Islam. They have been most dishonest in their discourse and false in their doctrines, having accused the Companions and the *Khulafā'* of blasphemy and heresy and attributing to them all manner of betrayal, cruelty, injustice, and transgression. To this day, they do not desist from uttering such vilifications. On the contrary, they consider their abuse to be lawful and permissible, deeming it the noblest of deeds. They curse profusely and think that they are performing a righteous act. To them, this is the highest kind of virtue. In fact, they think it is an act of worship and the key to gaining Allah's pleasure and salvation. I have spent a time among them during which my Lord eased for me every trial. I could feel that they were concealing something in these matters and I was alert to all their deceitful ways. In order to foster my knowledge and insight, Divine providence caused one of their scholars to be my teacher. I remained among them day and night, debating with them again and again, so that they could not conceal their secrets from me. I found them extremely hostile to the great Companions of the Prophet and to be content with the veils of doubt and ambiguity. I learnt that they were always trying to vilify the two Sheikhs [Abū Bakr^{ra} and 'Umar^{ra}], seeking to stigmatize them. Sometimes they made mention of **the story of the Qirṭās**, and at other times they referred to the issue of **al-Fadak**, weaving into their narratives numerous fabrications. They were very brash in exclaiming lies, exceeding all limits. I heard them insulting the Companions of the Prophet, the Holy Quran, the people of Allah, the righteous, and *Ummahāt-ul-Mo'minīn* [the Mothers of

the Believers]. When I discovered their true nature, I turned away from them and reclusion became dear to me. It weighed heavy on my heart and I supplicated before the One who bestows at the time of need that He may increase my knowledge regarding these issues. Thereupon, I was granted guidance by the Noble and Wise God, and the All-Knowing One guided me to the truth. I gained wisdom not from books or discourses but from the Lord of all Creation. Man can only achieve perfect knowledge and true belief if he receives wisdom from the Creator of the Heavens, and indeed nothing can protect him from error except the grace of Allah. No one, no matter how hard he tries, can fathom the truth of anything until Allah, the Gracious One, sends the breeze of spiritual enlightenment upon him. He is the Greatest Teacher, the All-Knowing, the Wise. He allows whomsoever He pleases to enter His Mercy and includes whomsoever He chooses among the knowledgeable.

In this manner, Allah has blessed me and bestowed upon me the epitome of knowledge. He blessed me with a light that chased away Satan like meteors. He took me out of the dark night into the clear light of a day whose brightness is not obscured by clouds. He chased away everyone who barred me from His path and, by His grace, I became among the protected. I was given an extraordinary understanding, a light that illuminated my entire being, revealing hidden mysteries that would enchant seekers of the Truth. Allah embellished my knowledge with deep insights and made it clear like pure nectar. I put every matter before my inner conscience and Allah showed me where its exposition lay in His Book. This increased my contentment and strengthened my faith. My eyes comprehended every aspect of these verses and

I was given the intuition of those whom God speaks to. My Lord disclosed to me new avenues of understanding so that I could benefit those who are pure and prosperous, reform the transgressors, and guide those of fortunate nature. No one can guide except He, and He is the Most Merciful. Allah saw and found that people were neglecting the Faith and giving preference to lies and calumny. When they were entrusted with something, they would betray it; when they spoke, they would lie. Considering all this, He revealed to me great mysteries and ancient insights and made me the heir of the Prophets. Allah said to me,

إِنَّكَ مِنَ الْمَأْمُورِينَ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ، وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ-

You are of the commissioned ones so that you may warn those whose forefathers were not warned and so that the way of the sinners becomes manifest.

CHAPTER ONE— KHILĀFAH

Know—and may Allah enable you to drink from the cup of wisdom—that my Lord has given me detailed knowledge about *Khilāfah*, and I have arrived at the truth in the manner of a meticulous researcher. My Lord has made it clear to me that **aṣ-Ṣiddīq [Abū Bakr]**, **al-Fārūq [‘Umar]**, and **‘Uthmān** were righteous and faithful, and that they were among those chosen by Allah and favoured with His bounties. Many of those endowed with spiritual insight had attested to their virtues. They left their homes for the sake of Allah and entered the battlefield in every campaign, paying no heed to the scorching heat of summer or the cold of winter nights. They rushed eagerly for the sake of the Faith like one in the prime of youth. They inclined neither towards relatives nor non-relatives and left them for the sake of Allah, the Lord of the worlds. Their deeds carry a sweet scent and their actions are fragrant. All this points to the verdant orchards of their high spiritual state and the blooming gardens of their good deeds. From the scent of this breeze we can understand their true character, and in its luminescence is reflected the light of their beings. Therefore, try to recognise their essence from the pleasant fragrance they have left behind. Do not hastily follow

mere conjecture and rely on some limited narratives, for they are full of venom and exaggeration and cannot be trusted. Many of these tales are like a strong gust of wind or a flash of lightning that blinds the eye. Fear Allah and do not follow these narratives. Do not be like those who love and cherish the world and forsake and deny the Hereafter. Do not abandon the path of piety and compassion. Do not follow that of which you have no knowledge and be not of the transgressors. Know that the Hour is nigh and the Master is watching. His measure will be set up for you and you shall reap what you have sown. Do not wrong yourself, and be of the righteous.

I will not debate with you today about the traditions as they are like a bottomless vast ocean; only those who are gifted with insight can seek out precious pearls from them. People often debate historical issues, yet very few noble souls benefit from them. I convey to you what I have learned from my Lord, hoping that He will guide you to the hidden truth. I have been informed that the rightly guided *Khulafā'* were of the righteous and that whoever offends them offends Allah and is counted among the transgressors; that whoever insults them and utters obscenities in a furious rage, and does not refrain from cursing and defaming them, and instead ascribes to them all manner of atrocity, cruelty and hostility, is only harming himself and wars against his Lord. The Companions^{ra} remain unblemished by their aspersions. Do not, therefore, dare to tread these paths for they lead to ruin. Everyone who has cursed them should repent of his sins and be fearful of Allah and the Day of Reckoning. They should dread the hour that will overtake the sinners and expose the transgressors. By Allah, He has made the two Sheikhs, and the third

who is known as *Dhun-Nūrain* [the Possessor of Two Lights; i.e. ‘Uthmān], the gates of Islam and the foremost amongst the army of *Khairul-Anām* [the Best of Mankind]. Whosoever rejects their status, and disregards the proof of their greatness, and attempts to disgrace them instead of honouring them, and insults and curses them, I fear for him a tragic end and the loss of his faith.

Those who insult and curse the *Khulafā’* and utter calumnies against them grow hard-hearted and become the target of **Divine wrath**. I have seen this happen on numerous occasions and I declare openly that bearing hatred towards these Chiefs [of faith] is a sure way of depriving oneself of divine blessings. Whoever harbours animosity towards them shuts upon himself the gates of mercy and forgiveness. The doors of knowledge and Divine realisation will not be open to him. Allah will leave him abandoned in the temptations of the world and its carnal passions. He will fall into the whims of the self and its pitfalls and Allah will include him among the outcast and the rejected. Indeed, they [the rightly guided *Khulafā’*] were persecuted in the same way as the Prophets were, and insulted in the same way as the Messengers, and thus they truly became the heirs of the Prophets. They deserve the reward of being the Imams of all Muslims on the Day of Judgement. This is because if a true believer is cursed and denounced as if he were a disbeliever, for no fault of his own, and is subjected to unjustified abuse and insult, he takes on the likeness of the Prophets and the elects of God. He is rewarded as the Prophets were rewarded and receives compensation as the Messengers did. There is no doubt that they [the *Khulafā’*] were the foremost in following *Khairul-Anbiyā’* [the Best of Prophets]. Allah, the Almighty, the High, has praised them as the ‘Exalted Nation’. He aided them with the Holy

Spirit as He aids all His chosen ones. The sign of their truthfulness and purity shone like the brightest of lights. It is abundantly clear that they were among the truthful. **Allah was pleased with them and they were pleased with Him.** He gave them what He did not give to any other. Were they then hypocrites? Certainly not. Their good deeds were clear for all to see and they were pure. Try as one might to search for any wrongdoing on their part, no blemish can be found to stain them, for he who attempts to find a fault or failing in them will be unsuccessful.

By Allah, they were among those forgiven by the Almighty. The Quran praises and lauds them, guaranteeing them the glad tidings of **gardens beneath which streams flow.** It declares that they are **‘those on the right hand’**, ‘the foremost’, ‘the chosen ones’, and ‘the righteous’. It invokes peace and blessings on them **and bears witness** that they were accepted by Allah. They were undoubtedly the people who abandoned their loved ones for the sake of Islam and courted the hostility of their people for the sake of the Best of Mankind. They rushed into danger to please their Lord, the All-Knowing. The Quran bears witness that they gave precedence to their Protector and cherished His Holy Book with the highest reverence. They spent their nights worshipping their Lord, prostrating and standing. So what decisive proof do you possess in opposition to the Quran? O ye who doubt! Doubt cannot be equal to certainty. Do you stand by what has been refuted by the Holy Quran? Provide us with proof if you have any and do not follow the suspicions of those who harbour doubts.

By Allah! They were men who courted the paths of death to help the Best of all Creatures. For the sake of Allah, they

abandoned their parents and progeny, and even fought them with the sword. They engaged in combat with their loved ones and cut off their heads. They surrendered their lives and properties to Allah. Despite these tremendous sacrifices, they wept and regretted that their deeds were not enough. They never knew deep or restful sleep. For the sake of necessity, they would rest with only their eyes closed for a short while. They never enjoyed the luxuries of life. How, then, is it possible to maintain that they perpetrated oppression, coercion and injustice? The fact is that they entirely forsook this mundane worldly existence and surrendered themselves to God. They were the ones who effaced themselves in the love of Allah.

O enemies! How dare you insult them! What is this conceited line of thinking which bares not even an iota of modesty? Fear Allah and seek clemency and forbearance from Him. You shall surely be questioned regarding that which you have accused them of without knowledge and without proof. Look not at whether my words are eloquent nor the bitterness of my tone, rather look at the proofs that I have presented before you and examine them thoroughly for yourselves. You have followed the conjectures of those who entertained ill will and abandoned the Book that grants truth and certainty. Surely, when one disregards the truth, one falls into manifest error. How is it possible to attribute to the Companions of the Prophet^{sas} things which contradict piety and its ways, and contravene purity and its paths, while the Quran bears witness to the fact that Allah had endeared the Faith to them and had made disbelief, wickedness and disobedience hateful to them. The Quran did not

brand a single one of them a disbeliever, not even when they were embroiled in disputes and conflicts. Rather, it called each party of them Muslims and stated:

وَإِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ ائْتَيْنَا فَاصْلِحُوا بَيْنَهُمَا ۚ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ
فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَنْفِقَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَ
أَقْسَطُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَّا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخْوِيكُمْ وَ
اتَّقُوا اللَّهَ ۗ اللَّهُ لَعَلَّكُمْ تُرْحَمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا
خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا
تَنَابَزُوا بِالْأَلْقَابِ ۗ بِئْسَ الْإِسْمُ الْفُسُوقِ بَعْدَ الْإِيمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَ
لَا يَغْتَابَ بَعْضُكُمُ بَعْضًا ۗ أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ وَاتَّقُوا اللَّهَ ۗ
إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ۝¹

Heed, therefore, the Word of Allah; He is indeed the Most

1. And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. Surely *all* believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you. O you who believe! Let not one people deride *another* people, who may be better than they, nor let women *deride other* women, who may be better than they. Do not slander your own people, nor taunt each other with nicknames. It is bad indeed to earn foul reputation after *professing* the faith; and those who repent not are the wrongdoers. O you who believe! Avoid too frequent indulgence in suspicion; for suspicions are certainly sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning *with compassion and* is Merciful (*Sūrah al-Hujurāt*, 49:10–13). [Publisher]

Truthful. You issue the edict of apostasy against the believers because you have some differences with them, whereas Allah has declared both parties to be believers even when they disputed and fought one another, and He called them brethren even when one of them transgressed against the other. He did not regard any of the parties as disbelievers. Contrarily, He expresses His displeasure towards those who badmouth and defame one another and do not cover each other's weaknesses as friends do. They ridicule, backbite, entertain evil thoughts, and pry on one another.

Allah calls the one who indulges in these vices as having an 'evil reputation after the profession of belief', and such a one incurs the wrath of Allah in the same way as a transgressor. Allah is not pleased with those of His servants who vilify Muslim believers. Although in these verses He labels one party of the believers as transgressors and oppressors and the other as oppressed, neither of them are called apostates. This guidance is sufficient for you if you are God-fearing. Therefore, do not behave in a manner that incurs Divine wrath implied in these Quranic verses. Do not rush towards ruin and do not keep company with the transgressors. On another occasion, Allah says in praise of the believers:

وَالَّذِينَ هُمْ كَلِمَةَ التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا¹

Hearken to the words of the Lord of all the worlds. Would you now call a people disobedient when they have been proclaimed righteous by Allah?

1. And made them cleave to the word of righteousness, and they were better entitled to it and more worthy of it (*Sūrah al-Fat'h*, 48:27).
[Publisher]

Then, in praise of the Companions of the Seal of the Prophets, Allah, the Lord of Glory and Majesty, says:

مُحَمَّدًا رَسُولَ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رِحَمَاءٌ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
 فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيِبَاهُمْ فِي وُجُوهِهِمْ مِنْ أَشْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ
 مَثَلُهُمْ فِي الْإِنْجِيلِ ۗ كَذَرَجَ أَخْرَجَ شَطْرَهُ فَازْرَدَهُ فَاسْتَعَاظَ فَاَسْتَوَىٰ عَلَىٰ سَوْقِهِ يَعْجِبُ الزُّرَّاعَ
 لِيَغِيظَ بِهِمُ الْكُفَّارَ¹

Observe how Allah denounces as disbelievers all those who harbour animosity towards a believer, and how His wrath falls upon them. Fear Allah who, for the sake of the Companions, causes the disbelievers to burn with rage. Ponder over these and other related verses; perchance, Allah will enable you to become among those who are rightly guided.

The Shiites who think that aṣ-Ṣiddīq [Ḥaḍrat Abū Bakr^{ra}] and al-Fārūq [Ḥaḍrat ‘Umar^{ra}] violated the rights of al-Murtaḍā [Ḥaḍrat ‘Alī^{ra}] and Az-Zahrā [Ḥaḍrat Fāṭimah^{ra}] and oppressed them, have in fact renounced fairness and embraced injustice and taken the approach of the wrongdoers; for, these were the people who left their homes, friends, wealth, and properties for the sake of Allah and His Messenger. They were persecuted by the disbelievers

1. Muḥammad^{sas} is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves. You see them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allah and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers that He may cause the disbelievers to burn with rage *at the sight* of them (*Sūrah al-Fat’h*, 48:30). [Publisher]

and driven out by the evildoers but remained steadfast in the manner of the most virtuous and righteous of men. When they became *Khulafā'*, they did not fill their homes with wealth and treasures and their sons and daughters did not inherit gold and silver. Instead, they returned everything they acquired to the Public Treasury. They did not appoint their sons as their successors, as is the way of the worldly and of those who go astray. They lived in this world in the raiment of poverty and want and did not incline towards lives of luxury like kings and lords. Is it then believable that they usurped people's property through wrongdoing and that they were in any way inclined towards usurping, looting and robbing? Was this the effect that the company of the Messenger of Allah, the Best of the Universe, had upon them? Could this be true when Allah, the Lord of all Creation, has praised and commended them! Certainly not! Allah had indeed purified their souls, cleansed their hearts, and illumined their beings. He made them models of righteousness for all pious people to come. We cannot find even the slightest hint of ill intention on their part, or the least indication of any evil act. Surely, no injustice can be attributed to them.

By Allah! They were men who acted justly. Had they been presented with a valley full of riches acquired by unfair means, they would not have cared the least for it. They would never be allured by wealth like those who follow their base desires, even if it was a mountain of gold. When they obtained money earned in a righteous way, they only spent it in the way of Allah, the Glorious, and for the obligations of the Faith. How then can it be imagined that they angered Az-Zahrā [Ḥaḍrat Fāṭimah^{ra}] for the sake of a few trees and distressed the daughter of the Holy Prophet^{sas} like

the mischief-makers? The fact is that noble people are pure in their intentions, firmly adhering to what is right, and the blessings of Allah descend upon them. Allah surely knows what is in the hearts of God-fearing people. If such deeds are considered as hurtful, then even the Lion of Allah [Ḥaḍrat ‘Alī^{ra}] cannot be free from such blame, for he betrothed the daughter of Abū Jahl and thus distressed Az-Zahrā. Beware, and do not transgress. Do not adopt the filth of those who deviated from the straight path and turned away from the truth after having seen the light of argument, and persisted in falsehood. I am guiding you to the path that will remove all doubts. Think carefully and do not rely upon ignorant notions. I hope and pray to God that you will turn to the truth. I do not mind if some of you reproach me. No one can be guided unless Allah chooses to guide him. None can be satiated but those who drink from His hand. God sees what is in my heart and what is in yours, and He sees your conduct and my conduct. He surely knows what is in the hearts of all people.

Dear people, know that some Shiite scholars say that the *Khilāfah* of the three Companions [Ḥaḍrat Abū Bakr, Ḥaḍrat ‘Umar and Ḥaḍrat ‘Uthmān] is not supported by the Quran and Sunnah, while the *Khilāfah* of al-Murtaḍā, the most pious one and the Lion of Allah, is established in all respects and with categorical proofs. Therefore, they say, the three *Khulafā’* are usurpers, oppressors and unjust, and that their *Khilāfah* was not according to the will of the Seal of the Prophets and the Best of Messengers.

The Reply: All fair-minded, discerning and pious servants of Allah should be aware that the claim that *Khilāfah* should have first been given to al-Murtaḍā is pure arrogance and bears not an iota of truth. There is no reference to it in the Holy Quran and the

Shiites have no clear evidence to substantiate their claim. Such a claim is undoubtedly without proof—it is like a destitute beggar whose poverty is all too evident—even if ‘Alī was a sea of light and beyond all praise and eulogy. Do not, therefore, argue unjustly, nor come to us strutting with your false articulateness, and do not follow the path of the unjust. By Allah! I have reflected deeply upon the *Qurān* and pondered over its verses. I have thoroughly studied the subject of *Khilāfah* and done everything required for proper scrutiny. I have searched every nook and cranny but I have not come across anything as decisive as the verse of *Istikhlāf*.¹ I realized that this is one of the most significant verses of the Holy *Qurān*. It contains clear proof and is a decisive argument from the Lord of the Universe for anyone who wishes to discern the truth like a fair judge. I am certain that one who is of pure nature and is unprejudiced will gratefully accept it and offer thanks to Allah for guiding him and saving him from error.

Verses of the Holy *Qurān* are definite and their commandments are final, whereas oral traditions and historical evidence are not beyond question. Even where the narrators are trustworthy and discerning, any edicts based on such evidence remain dubious. Do not be deceived by their pleasant outward appearance, for most of these narrations are shrouded in darkness as they have not

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1. Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious (*Sūrah an-Nūr*, 24:56). [Publisher]

been protected from the meddling of the unjust. Trying to discern the truth from them is as hard as extracting honey from a beehive, and yet people seem to take it so lightly. This is true of most *ahādīth*, as everyone is aware. What then, after rejecting Allah's Book and His Signs, will you believe? Where will you go when the truth comes to light? If you discard the truth, what will you be left with except for error? O Muslims! Save yourselves from going astray!

I said earlier that the Traditions do not necessarily provide certainty. They are rather a collection of conjectures, doubts, assumptions, and concoctions. Anyone who abandons the Quran and relies solely on them will fall into the abyss of destruction and will be ruined. The Traditions are like a trembling old man in a worn-out garb; they cannot stand up except by leaning on the firm support of the Quran. How can one expect to attain the treasures of knowledge and wisdom from the Traditions without this great Imam [the Quran]? The Holy Quran provides support to feeble Traditions, purifies those that contain some element of error and clarifies their intent with clear and categorical arguments. The Quran is indeed the embodiment of certainty and it brings comfort to the hearts. It is the most powerful in expression and most expansive in its breadth and scope. Those who turn away from it and attach themselves to anything else transgress the bounds of faith and honesty, like the arrow that arrogantly leaves the bow. Whoever abandons the Quran and looks down upon it and instead follows the Traditions, for whose veracity he has no clear proof, such a one surely goes astray. He shall soon be overcome by the blazing fire of regret and Allah will show him that he was in manifest error.

In summary, true peace and security rests in following the

Quran, while ruin and destruction come from abandoning it. In the eyes of those blessed with insight, there is no misfortune like the misfortune of turning away from the Book of Allah. Always remember the enormity of this tribulation, no matter how great the calamity of al-Husain may be in your eyes. Become seekers of truth, O heedless ones!

Let us now discuss the verses of the Holy Quran that provide magnificent arguments in support of the *Khilāfah* of Abū Bakr, the Truthful One. I will prove it categorically, leaving no shadow of a doubt, as the path of doubt only leads to ruin. Arguments cannot be resolved except by pursuing certainties. Therefore, pay heed to my words and do not turn away from me. I pray to Allah that He bestows clear vision upon you. Allah, the Honourable and Glorious One, says in His Holy Book:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
 مِن قَبْلِهِمْ ۖ وَبِمَسْجِدٍ لَّهُمْ دِينُهُمُ الَّذِي أَرْضَىٰ لَهُمْ وَلَيَبِيَّنَّ لَهُمْ ثُمَّ بَعْدَ خَوْفِهِمْ أَمْنًا
 يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ وَأَقِيمُوا الصَّلَاةَ وَ
 آتُوا الزَّكَاةَ وَاطِيعُوا الرِّسَالَ لَعَلَّكُمْ تُرْحَمُونَ ۝ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ
 مَا لَهُمُ مِنَ النَّارِ ۗ وَلَيَسَّ لِلَّذِينَ الْبَصِيرُ ۝¹

1. Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy. Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort (*Sūrah an-Nūr*, 24:56–58). [Publisher]

These are the glad tidings that our Lord has bestowed on the believers, and these are the signs that He has given us to recognise the *Khulafā'*. Therefore, anyone who approaches Allah seeking His forgiveness, without adopting the ways of insolence or covering the truth with deceit, must accept this evidence, abandon unreasonable excuses and hearsay, and adopt the paths of the righteous. The full breadth of its meaning will be made clear to you through convincing arguments.

O people of understanding! Know that in these verses Allah has promised Muslim men and women that some of the believers from among them will be made *Khulafā'* by His grace, and that He will remove the sense of fear in their hearts and replace it with security and peace. This promise was only perfectly fulfilled in the *Khilāfab* of aṣ-Ṣiddīq. Every scholar knows that his time of *Khilāfab* was a time of fear and tribulation. Upon the demise of the Messenger of Allah, may peace and blessings of Allah be upon him, countless calamities befell Islam. Many hypocrites turned apostate and grew in their hostility towards Islam. Some impostors claimed prophethood and many Bedouin joined them. Things came to such a pass that about one hundred thousand ignorant and wicked people started following Musailamah. Seditions and tribulations arose and the believers were severely shaken. Everyone was tested, and terrible situations emerged. The believers were distressed as if embers were burning their hearts or they were being cut to pieces with knives. At times, they shed tears over being parted from *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muḥammad^{sas}], and at times they wept for the mischief that had become an all-consuming fire. The absence of peace was conspicuous. The mischief-makers grew in

numbers like weeds growing out of the filth. The hearts of the believers were filled with terror and anguish. At this time, Abū Bakr, may Allah be pleased with him, was appointed ruler and the *Khalīfah* of *Khātamun-Nabiyyīn* [the Seal of the Prophets]. He was overwhelmed by grief and sorrow when he saw the conduct of the hypocrites, the disbelievers, and the apostates. Tears gushed from his eyes like heavy rainfall and he implored Allah to save Islam and the Muslims.

Ḥaḍrat ‘Āishah, may Allah be pleased with her, relates: When my father was appointed *Khalīfah* and Allah entrusted to him the leadership of the Muslims, he faced a storm of ordeals from all sides. He encountered the evil of the false prophets and the treachery of the apostates and hypocrites. The calamities that descended on him were such that if the like of them had descended on mountains, they would have broken asunder. However, he was given the patience of the Prophets until the help of Allah came and the false prophets were killed and the apostates destroyed. It was then that disorder disappeared and tribulations vanished. All obstacles crumbled into dust. The matter had been decreed and *Khilāfah* was established. Allah saved the believers from afflictions and changed their state of fear into a state of peace and security. He established for them their Religion, made a whole world stand firm on the truth, and disgraced those who had made mischief. Allah fulfilled His promise, supported His servant aṣ-Ṣiddīq, and destroyed the transgressors and the evil-doers. He struck terror into the hearts of the disbelievers. They were defeated and, therefore, retreated and repented. Such was the promise of Allah, the Most Supreme. He is indeed the Most Truthful.

Observe how the promise of *Khilāfah* with all its requirements and signs was fulfilled in aṣ-Ṣiddīq. I pray to Allah that He opens your bosom to this fact. Ponder the situation the Muslims found themselves in at the time when he became the *Khalīfah* and how Islam was almost overwhelmed by calamities, but then Allah made it supreme again and saved it from the pit of annihilation. The false claimants of prophethood met a humiliating and painful end, the apostates were destroyed like beasts, and Allah gave the Muslims security in place of the fear that had left them almost like the dead. The Muslims rejoiced after this calamity was averted. They congratulated aṣ-Ṣiddīq and joyously welcomed him. They honoured him and prayed for him. His love took deep root in their hearts. They followed him in all matters and offered him their gratitude. They prepared their spears and sharpened their swords for him. Their love for him continued to grow and they obeyed him with sincerity. They looked up to him as one who enjoyed Divine support like the Prophets. This was all achieved due to the truthfulness of aṣ-Ṣiddīq and his deep faith in Allah. By Allah, he was **the Second Adam** of Islam and the first manifestation of the radiance of the Best of Creations. He was not a Prophet but had been endowed with **the faculties** of Prophets. It was because of his truth and sincerity that Islam's garden flourished once again and its glory was restored after it had been stung by the arrows of misfortune. Its multitude of flowers blossomed once more and its boughs regained their freshness. Previously, Islam was like a corpse being wailed over or like a thirsty man who had lost his way in the desert. It was bleeding from the blows of misfortune. It was like a dead man whose body had been mutilated, or a weary person moaning

with pain, or one scorched by the sun. However, Allah came to its rescue and saved it from all these tribulations and delivered it from all calamities.

Allah helped Islam with His miraculous help, so much so, that it attained supremacy and authority over other nations after it had almost disintegrated and been pummelled to dust. The tongues of the hypocrites were silenced and the faces of the believers were radiant like the moon. Every soul was filled with the praise of Allah and with a sincere sense of gratitude to aṣ-Ṣiddīq. They gravitated towards him and offered their wholehearted allegiance to him, except for the heretics and the rebellious ones. All this was a reward for the true servant of Allah whom He had chosen and purified, with whom He was pleased, and whom He had taken under His shelter. Surely, Allah does not deprive those who do good of their rewards.

In short, all the verses refer to the *Khilāfah* of Abū Bakr and not to anyone else. Ponder deeply over this matter, fear Allah, and be not of the prejudiced. Also, consider that these verses referred to future events so that the faith of the believers would increase when they witnessed their fulfilment and recognized that these were the promises Allah had made to them. In these verses, Allah foretold about the times of tribulation and hardship that would descend on Islam after the demise of the Best of Creation. Further, He promised that He would make some among the believers *Khulafā'* and would grant them peace after their state of fear, establish His religion which would be in a perilous state, and put an end to those who make mischief. There is no doubt, therefore, that this prophecy was fulfilled in Abū Bakr. Desist, then, from denying something that has become so evidently clear.

He [Abū Bakr] found Islam like a wall that was on the verge of collapse due to the onslaught of saboteurs, but through his hand Allah made it into an impregnable fortress built of iron walls and guarded by a dutiful army. Do you find any element of doubt in this? Can you point to anyone else to whom this prophecy could apply?

I know that some Shiites argue with the Sunnis regarding this matter and that this dispute has been going on for a very long time. At times, this argument goes beyond verbal altercation and ends up in physical fighting and even in court cases. I am surprised at the lack of understanding demonstrated by the Shiites and their giving in to conjecture. Many signs have been made manifest for them and conclusive evidence has been brought to light, but they turn away and flee and do not reflect in a fair and unprejudiced manner.

Let me now call them to a method which will open their eyes; a method which is fair to us and to them. Let us all assemble in an open space and supplicate before our Supreme Lord and invoke His curse upon the liars.

If the effect of my prayer is not evident within a year, I shall accept for myself every penalty and shall admit that they are the truthful ones. Apart from this, I shall also give them 5000 rupees in cash. If I fail in this, may the curse of Allah descend on me till the Day of Judgement. If the other party so prefers, I can deposit in advance the stipulated sum in the British Government Treasury or entrust it to some trustworthy person.

Bear in mind, however, that I do not here address the laity. I only address those who can produce a work like this one. I have chosen this criterion to be certain that whoever challenges me

is a man of knowledge and wisdom and not an uneducated person who has no knowledge of Arabic. Anyone who is at par with the unlettered is not worthy of being prioritised for the reward. One who is as graceless as a camel does not deserve a place in the assembly of the charming. Whoever comes forth in response to a challenge must be comparable to his opponent. Similarly, I do not address this challenge to anyone who is not as able an author as I am. By the grace of Allah, I have reached the highest level in this field, and as such, I desire to face someone who is equal to me. I do not wish to challenge all and sundry, as this would offend my dignity and status. I shall not enter a discussion with an uneducated person and shall turn away from those who are unqualified.

I have been vouchsafed knowledge that aṣ-Ṣiddīq was the greatest in rank and the highest in station among all the Companions. There is no doubt that **he is the first *Khalīfah*** and it is to him that the Qurānic verse regarding *Khilāfah* applies. O adversaries of civility! If you think otherwise and claim that the promise of *Khilāfah* referred to some other person who came later, then you must provide clear evidence for this if you are indeed truthful. If you fail to produce such evidence—as you most certainly shall—then do not become adversaries of the righteous. Instead, put an end to this vicious argumentation. It behoves not a believer to incline towards extremism and not to enter the door to the truth when it has been thrown wide open. How can you curse one whose truthfulness Allah has Himself established? He was the one who, when he sought Allah’s help, was granted signs in his support and the mischievous plans of the wicked were foiled. Ḥaḍrat Abū Bakr saved Islam from great calamities and adversities. He got rid of those who were like serpents. He restored peace

and tranquillity and, by the grace of Allah, the Lord of all the worlds, brought every mischief-maker to nought.

Aṣ-Ṣiddīq had innumerable virtues and blessings. All Muslims are indebted to him, and none can deny this but **the transgressors**. Allah enabled him to establish peace in the hearts of the believers and to extinguish the fire ignited by the heretics and apostates. He also made him the first champion and custodian of the Holy Quran. He was the first to compile the Quran after researching its true order as specified by the Holy Prophet^{ṣas}. Tears would flow from his eyes out of concern for the welfare of Islam. This is an established fact, but prejudice undermines the reasoning of the critics. If you wish to reach the truth, then rise above bigotry lest it cover your eyes, and avoid the paths of injustice, for justice is the key to all blessings. The light of impartiality and fairness alone can free the heart from the darkness. Indeed, the status of true knowledge and wisdom is as high as the Throne of the Almighty, and honesty is the ladder by which one can reach this spiritual elevation. Therefore, let he who hopes to solve his troubles and to reach the essence of truth, do good deeds and abstain from fanaticism and intolerance and steer clear of the path of injustice.

One of the special attributes and noble qualities of **aṣ-Ṣiddīq** was that he was chosen to accompany the Holy Prophet in his migration [from Makkah to Madinah]. He was appointed as the travelling companion of the Best of Creation and was his devoted friend right from the start of all the tribulations. This proves how close he was to the Beloved of Allah. This was because Allah knew that, of all the Companions, **aṣ-Ṣiddīq** was **the bravest**, most pious, and most beloved of the Messenger of Allah,

may peace and blessings of Allah be upon him. He was courageous and had effaced himself in his **love for the Chief of the Universe**, supporting and serving him from the very beginning. Through him, Allah comforted His Prophet^{sas} at times of sorrow and hardship. He was given the title aṣ-Ṣiddīq [the Truthful], he enjoyed the nearness of the Holy Prophet, and Allah bestowed upon him the title of '**one of the two**', thus counting him among the chosen ones.

Aṣ-Ṣiddīq was also a man of vast experience and deep insight. He had been through many hardships and tribulations. He had seen battles and their manoeuvres. He had traversed barren deserts and mountains and ventured fearlessly into perilous situations. Many were the crooked paths that he made straight, many the battles he fought, many the subversions that he overcame, and many the journeys he undertook, all of which enriched his experience and knowledge. He remained steadfast during the time of trials and submitted himself to the will of Allah. Hence, Allah chose him as the Companion who would fulfil His Signs. Allah praised his truthfulness and steadfastness and spoke of him as the one dearest to the Messenger of Allah, may peace and blessings of Allah be upon him. Virtue and fidelity were intrinsic in his nature, and it was for this reason that he was called upon at critical moments of fear and danger. Allah is All-Knowing, the Wise. He puts things in their appropriate places and causes the water to flow from its fountain. In accordance with His wisdom, His choice fell upon the son of Abū Quḥāfah and He graciously granted him a unique status. Allah, who is the Most Truthful, said of him:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
 لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
 كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ١٠

Ponder over these verses until you have properly understood them. Do not turn away from them deliberately and knowingly. Consider what the Lord of the worlds has said.

Do not be led into peril by your rancorous behaviour towards the righteous ones who have been chosen by Allah. Indeed, it is only by treading the path of virtue and keeping away from the path of ruin that one is drawn closer to Allah. Additionally, the best means of gaining refuge with Allah is to hold one's tongue and to refrain from abuse and backbiting, an evil that is likened to 'eating the flesh of a dead brother'. Reflect on the aforementioned verse. Does it praise aṣ-Ṣiddīq or subject him to rebuke and reproach? Do you know of any other Companion who has been so specifically and highly praised? Can you point towards any other who has been designated as 'one of the two', has been named a close companion of the Holy Prophet^{ṣas}, and has been made a recipient of the blessings enshrined in the words 'Allah is with us'? Can you name anyone else who has received Divine support in such a manner? Do you know of anyone who has been so praised in the Holy Quran, whose character has been secured

1. If you help him not, then *know that* Allah helped him *even* when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Allah is with us.' Then Allah sent down His peace on him and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allah alone which is supreme. And Allah is Mighty, Wise (*Sūrah at-Taubah*, 9:40). [Publisher]

against all doubts and suspicions, or of whom it has clearly been stated that he was among those accepted by God? By Allah, I cannot find anyone other than aṣ-Ṣiddīq who has received such special and clear mention in the Scripture of the Lord of the Ka‘bah. Therefore, if you are in doubt concerning that which I have said, or if you think that I have deviated from the truth, then, if you are indeed truthful, cite just one other individual who has been spoken of by the Holy Quran in such terms.

I swear in the name of Allah that aṣ-Ṣiddīq was the man whom Allah had blessed with many mantles of distinction. Allah Himself is witness to the fact that he was one of His chosen ones. He praised him and said that he was a man who could tolerate separation from his nearest ones but would not bear to be parted from the Chosen One of God. Ḥaḍrat Abū Bakr gave precedence to his Master and came hastening towards him. Allah safeguarded his soul against evil desires. When the Messenger asked him to accompany him on his migration, he did not hesitate for a second. When the Makkans resolved to drive the Holy Prophet out of his home, he came to Abū Bakr and said, ‘I have been commanded to migrate with you as my companion. We should leave this place together.’ Hearing this, aṣ-Ṣiddīq rendered thanks to Allah for choosing him as the companion of the Holy Prophet in this time of great danger. In fact, he had been waiting for the opportunity to be of service to the Prophet, and the moment had finally come. He stood by his Master, bearing every hardship and fearing not the murderous plot of the assassins. His superiority is a fact established by clear judgements and manifest verses. Indeed, all evidence points to his excellence. As to his truthfulness, it is as apparent as daylight. He earnestly sought the blessings of the

Hereafter and forsook the pleasures of this world. None after him can hope to match his excellent qualities.

If you wonder why Allah chose him to start the chain of *Khilāfah* and what the Divine wisdom was behind this, you should keep in mind that Allah saw how aṣ-Ṣiddīq, may Allah be pleased with him, had believed in the Messenger of Allah ^{sas} with a sincere heart at a time when no one else amongst his people had accepted Islam. He saw how he stood by the Prophet of Allah when he was all alone facing a deluge of persecution. After accepting Islam, aṣ-Ṣiddīq faced all kinds of abuse and persecution at the hands of his own nation, family, tribe, and friends. He was persecuted in the cause of Allah and was driven out of his home just as the Holy Prophet had been. He not only faced great persecution at the hands of his enemies but also bore insult and abuse from those dearest to him. Nonetheless, he strived with his life and possessions in the cause of Allah and chose a life of austerity even though he had been accustomed to one of ease and comfort. He was driven out and persecuted in the cause of Allah. He sacrificed his property in His cause and traded his wealth for a life of adversity and poverty. Allah, therefore, desired to reward him for all the suffering he had endured during those days, to bestow upon him something far better than what he had readily given up, and to recompense him for his endeavours in seeking the pleasure of Allah. Indeed, Allah never suffers the reward of the righteous to be lost. Thus, his Lord bestowed the mantle of *Khilāfah* on him and exalted his name. His Lord took away his distress, elevated his status through His blessings and grace, and made him the Commander of the Believers.

May Allah have mercy on you! You should know that the

Companions were like the limbs of the Messenger of Allah, the Pride of Mankind^{sas}. Some of them were like the eyes of the Messenger of the Gracious God, some like his ears, some like his hands, and some like his legs. In whatever they did, they sought only the pleasure of the Lord of the worlds. Anyone who says that the three Companions [Ḥaḍrat Abū Bakr, Ḥaḍrat ‘Umar and Ḥaḍrat ‘Uthmān, may Allah be pleased with them], were disbelievers, hypocrites or usurpers, such a person practically paints all the Companions with the same brush, because they had all sworn allegiance to Abū Bakr, then to ‘Umar, and then to ‘Uthmān, may Allah be pleased with them. Under their command, they participated in wars and campaigns and spread Islam and conquered the territories of the disbelievers. In my opinion, none would be more ignorant than one who claims that all the Muslims became apostates after the demise of the Messenger of Allah, may peace and blessings of Allah be upon him. Such a person denies all the Divine promises made by Allah, the All-Knowing, in the Holy Quran. Holy is our Lord, the Protector of this faith and religion. Yet, this is what most Shiites allege. They cross all limits in uttering calumnies and close their eyes to the truth. How can we reconcile with them? How can there be love among us when we stand on opposite ends? Allah knows that we are among the truthful.

Alas, prejudice has blinded their eyes. They cannot abstain from fabricating lies. Their attitude astonishes me and I cannot comprehend what kind of faith they hold. They call the three Companions disbelievers and deem them hypocrites and apostates, even though the Quran reached them through these Companions. If what they say is true, then they must also believe that the Quran that we have with us today is not the true Word

of God, rather it is the creation of some fabricators. After all, they claim that all the Companions were treacherous usurpers and that not a single one of them was honest or faithful. If this is the case, then what do they rely on for their religious guidance? What Book of Allah do they have in their hands to instruct them? This shows that they are a people deprived of everything. They have no religion and no Divine scripture. For, if they believe that the Companions turned infidels and hypocrites and became apostates, and were engrossed in idolatry and were blemished with the stain of disbelief, and did not purify themselves, then they must also maintain that the Quran is inauthentic and interpolated. They must maintain that words were added and removed from the Quran, that it is no longer in its original form, and that it has lost its pristine purity. They cannot avoid this conclusion after having insisted with such impudence that those who made the Quran available to the righteous believers were themselves a group of disbelievers, traitors and apostates. If they believe that the Quran is lost to us and that whoever collated it was a cursed disbeliever, then they must undoubtedly have lost faith in the Word that was revealed to **Abul-Qāsim, Khātamun-Nabiyyīn [the Seal of the Prophets]** and the doors of knowledge must have been closed upon them. Further, it becomes incumbent upon them to deny all Divine scriptures since they can no longer testify to the truth of the Prophets or believe in their Books. Let us for a moment assume that all the Companions apostatised after the departure of the Seal of the Prophets and only **‘Alī, may Allah be pleased with him**, and a few others alongside him adhered to the illuminating Shariah; and that even those few people, despite their faith, were inclined to hide the truth and their faith for fear of the enemy

or for the sake of this transitory world and its comforts. If this were true, it would be the greatest calamity to befall Islam and the religion of the Best of Mankind. How can you say that Allah broke His promises and failed to show His support? How can you believe that, after the demise of the Holy Prophet, Allah let His faith fall into the hands of the worst of the community and let the traitors conspire against His religion?

We call all people to witness that we are against all such beliefs. In our eyes, such notions lead to heresy and apostasy. They are against the nature of the righteous. How is it possible that the Companions renounced Islam after they had dedicated themselves to its cause and sacrificed their lives and belongings for the Best of Mankind until their hair grew grey and the time of death drew near? How could foul beliefs have found their way in their minds after they had abandoned them? How could the water gushing from the fountain of their faith have dried out? Woe unto those who are unmindful of the Day of Reckoning and do not fear the Lord of all masters, and who persist in insulting and cursing the righteous ones!

The strange thing is that the Shiites admit that **Abū Bakr aṣ-Ṣiddīq** accepted the Holy Prophet at a time when he had many enemies and that he accompanied the Chosen One of God amidst grave tribulations. If the Messenger of Allah^{sas} went to battle, Abū Bakr accompanied him with full loyalty and integrity and bore every hardship for his sake. He left behind everything, including his kith and kin, forsook his whole clan, and chose the Benevolent God. He took part in every battle, fought the disbelievers and helped the Holy Prophet. Then he was appointed *Khalīfah* at a critical time when a group of hypocrites had become apostates

and many impostors claimed prophethood. He fought them until the mischief-makers came to naught and security and peace were re-established in the land.

Then, when he died, he was buried next to the grave of the Chief of the Prophets and the Leader of the Holy. Thus, in death as in life, he was never separated from the Beloved of Allah and His Messenger. After a short time of separation, he went to join him with greetings of love. It is a matter of great astonishment that, in the eyes of these slanderers, Allah allowed ‘disbelievers, usurpers, and traitors’ to be buried next to *Khātamun-Nabiyyīn* [the Seal of the Prophets] and did not safeguard him from such unholy company. Instead, Allah permitted them to be his harmful companions in life and in death and did not distance him from the wicked. Holy is our Lord, far above that which they allege. The fact is that Allah had joined the two righteous ones with the Leader of the Righteous. Surely, in this are Signs for those with insight.

O you who have been gifted with understanding! Reflect and do not exchange certainty for illusions. Do not act with effrontery against the Imam of the Pious^{sas}. You know that the tomb of our Prophet, may peace and blessings of Allah be upon him, is a great garden among the gardens of Paradise. It reaches the height of grace and magnificence, encompassing all ranks of reverence and pride. How then could it have anything to do with the denizens of Hell? Think deeply and do not choose the ways of the losers. O you who possess sight and perception. It is an act of disrespect to the Messenger of Allah to say that his grave lies between the graves of two ‘apostates and usurpers’. Do not lose your faith for the sake of al-Murtaḍā or al-Ḥusain, as they are not in need of your praise.

Hold your tongue and strive to be of the righteous. Would you be pleased to be buried among **disbelievers** and flanked on either side by traitors and usurpers? How can you allow what you would not desire for **yourself** to happen to the Chief of the Righteous? You are surely attracting the wrath of the Mighty, the Supreme. How can you place *Khairur-Rusul* [the Best of Messengers] in a position which you cannot accept for yourself? Did you not even bring to mind the fact of his **infallibility**? Where have your morals, reasoning, and understanding gone? Were they abducted by the jinn of your illusion that has left you bewitched? In fact, as you abuse aṣ-Ṣiddīq, the most righteous one, you equally insult ‘Alī al-Murtaḍā, because you made him out to be—God forbid—a hypocrite: sitting, as it were, at the doorstep of ‘the disbelievers’ in order to regain his lost status. No doubt, such despicable conduct is contrary to piety and is the hallmark of hypocrites.

If the prejudiced Shiites are asked who the first adult was who parted from the disbelievers and accepted Islam, they are obliged to say that it was Abū Bakr. Again, if they are asked who migrated with the Seal of Prophets, leaving behind all those dear to him and following the Holy Prophet wherever he went, they have to admit that it was Abū Bakr. If they are asked who the first *Khalīfah* was, even though he was a usurper in their eyes, they acknowledge that it was Abū Bakr. If they are asked who collated the *Qurān* so that it could be spread to all nations, they must say it was Abū Bakr. If they are asked who were the people buried next to the Best of Messengers and the Chief of the Pious, they cannot but say that they were Abū Bakr and ‘Umar. It is astonishing that every honour was accorded to those whom the Shiites label as ‘hypocrites and disbelievers’. Moreover, the superiority of Islam was established at

the very hands of these ‘enemies’. Is it possible for a true believer to think that the foundation stone of Islam was laid by an infidel, and that the first to migrate with the Pride of the Messengers was an unbeliever and an apostate, and that while every excellence was granted to these ‘disbelievers’, including the proximity to the grave of the Chief of the Pious, ‘Alī was deprived of all these blessings and Allah did not pay any attention to him? It was as if He did not know him or recognize him and did not stand by his side. This is nothing but manifest falsehood.

The truth is that aṣ-Ṣiddīq and **al-Fārūq** were eminent Companions. They never usurped anyone’s rights. Piety was their rule and justice was their intent. They would scrutinize all matters, manifest and hidden, with a critical eye. They had no worldly ambitions and had devoted themselves to the service of Allah. I have seen no one equal to these two in their magnanimity and in their support for the religion of the Prophet of the two Realms. They were swifter than the moon in following the Sun of all mankind. They were completely engrossed in his love. They bore every hardship for the truth and happily accepted every humiliation for the matchless Prophet. They emerged like lions to face the armies of the unbelievers until Islam became victorious, the opposing armies were defeated, idolatry regressed, and the sun of faith and religion shone forth once more. Having thus rendered great services to Islam and having placed the Muslims under a debt of gratitude, they came to rest in the proximity of the Holy Prophet. This is the grace of Allah from whose vision the righteous are not hidden; indeed, all blessings are in the Hands of Allah and He bestows them on whomsoever He pleases. One who seeks God with all his heart is never lost even if the whole world turns against

him. A seeker of God never experiences loss or lack. Allah never leaves the truthful unaided.

Allah is the Greatest! How sublime was their sincerity and loyalty that they were buried alongside the Holy Prophet. Had Moses and Jesus been alive, they would have envied such a great honour. This high status does not come by mere longing or desire; it is an eternal blessing from the Lord of Glory, and it is only destined for those who are eternally under Divine grace. I cannot fathom how these people can give preference to ‘Alī over aṣ-Ṣiddīq and not pay attention to these facts. They keep praising al-Murtaḍā without looking at the status of aṣ-Ṣiddīq who was the most righteous. Those who ascribe infidelity to aṣ-Ṣiddīq and curse him should beware that the wrongdoers will soon come to know their place of return. Aṣ-Ṣiddīq and al-Fārūq were indeed the leaders of the caravan that surmounted high peaks for the sake of Allah. They called the people of cities and villages to the truth until the message reached far and wide. The fruits of Islam blossomed during their *Khilāfah*, the atmosphere was filled with their fragrance, and Islam achieved great victories. During the era of **aṣ-Ṣiddīq**, Islam underwent a period of great hardship and was the target of mighty onslaughts. Allah came to its rescue through Abū Bakr and revealed its lost and buried treasure. Islam thus moved from a vulnerable state to one of strength. If we are to be fair, we should be grateful to this guardian of faith and pay no heed to his opponents. Do not turn your back on the one who supported your Lord and Master and saved your religion and home, and who looked after your welfare for the sake of Allah without expecting any reward. It is amazing how anyone can deny his eminence. The truth is that his radiant attributes

shine brilliantly like the sun! Every believer reaps from the harvest that was sown by him and benefits from the knowledge taught by him. He preserved our faith by giving us the Holy Quran and bringing peace and security to our world. He who denies this is a liar and will end up ruined, with Satan as his company. Those who are confused about his true status are guilty of a deliberate error, as they see a drought in the place of abundant water. In their rage, they have insulted the most honourable one.

The personality of aṣ-Ṣiddīq was a combination of hope and fear, trepidation and longing, sympathy and love. His nature was perfect in sincerity and loyalty and was completely drawn towards the Almighty. He was empty of ego and all carnal desires. He was dedicated to God to the highest degree. Whatever he did was for the sake of the reformation and welfare of the believers. He was innocent of the charge of causing harm or grief, which some attribute to him.

Do not dwell on the internal conflicts, therefore, and look at them in a positive light. Reflect that this man, seeking Allah's pleasure, gave no precedence to his own sons and daughters to make them rich, nor did he assign to them high offices. He sought from this world only his basic needs. How can you think that such a person would **oppress the family** of the Messenger of Allah? Allah had conferred upon him superiority over all of them and granted him His help because of the sincerity of his intentions. Not every dispute is based upon ill intentions, as some ignorant ones claim, since some disagreements stem from differences of opinion. The most appropriate and correct approach is to say that the differences among some Companions of the Best of the Universe were mere differences of perspective and were not born

out of enmity or injustice. Those who sincerely hold an opinion, even though they might be in error, are to be forgiven. Sometimes righteous men, even the most honourable saints and holy men, have mutual disputes which may lead to envy and rancour. There is a divine purpose in all of this.

Therefore, all that was said between the Companions must be overlooked and not propagated. Their affairs should be left to Allah, for He alone is the Protector of the righteous. It is the way of Allah that He, in His Own determination, adjudicates between the pious in a way that is different from that of the transgressors, for the former are His beloved and are accepted by Him. It is for this reason that our Lord has informed us about the result of their dispute. He said, and He is indeed the Most Truthful:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَيْبٍ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ۝¹

This is the truth, but common people do not examine these matters as do those who are gifted with insight. Instead, they blindly believe in tales, and then one of them adds something to it and relates it to another, and he believes it and, in turn, adds something to it from himself and relates it to yet another, and so on, until the truth becomes completely obscured and is replaced by a new ‘truth’ that has nothing to do with the facts. Thus are nations destroyed by the dishonesty of the narrators.

So many truths have been lost, so many accounts obscured, so

1. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers reclining on couches, facing one another (*Sūrah al-Hijr*, 15:48). [Publisher]

many stories changed, and so many narratives fabricated that no one knows what actually happened. If the early Companions and members of the household of the Prophet and his relatives were restored to life and were shown these stories, they would be astonished by the fabrications and lies of the people who exaggerated those events due to the whisperings of Satan, turned a drop of water into an ocean, made a mountain out of a molehill, and lied in order to deceive the undiscerning.

In fact, these tribulations festered in the middle ages and soon became like a fierce, roaring wind. Many false and fabricated reports were accepted as if they had been conveyed by truthful people. Use your reason, therefore, and do not act in haste. If you reflect over what has been vouchsafed to me, you cannot help but accept what I am saying and will not turn away from it. It is now up to you to believe it or reject it. However, those whose **enmity towards the two Sheikhs** is the essence of their life and part of their nature and habit will not at all accept what I am saying until Allah's decree comes to be. They will not believe even if I present before them thousands of clear proofs. Let them wait until the time when Allah exposes what they harbour in their hearts.

O people! Do not entertain evil thoughts concerning the Companions and do not cast yourselves into ruin with your suspicions. The Companions have passed away and you do not know what transpired between them. How could they have been misguided when Allah had illuminated their eyes? Do not follow that of which you have no knowledge, and fear Allah, if you are humble. Undoubtedly, the Companions of the Holy Prophet and the members of his household were spiritual and virtuous people. They had completely devoted themselves to Allah. I

can, therefore, never accept the accusation that they quarrelled for worldly gains or bore such rancour for one another that it resulted in fighting, estrangement, and all-out animosity. If we assume that the most truthful person [Abū Bakr] was one of those who prioritised the pleasures of this world and its temptations or that he was a usurper, then we are forced to admit that ‘Alī, the Lion of Allah, was also a hypocrite and not the ascetic whom we believe him to be, and that he was beguiled by the world, running after its ornaments and desiring its charms, and that this is why he did not turn away from the ‘apostates and disbelievers’ but cajoled them and chose to hide his faith for approximately thirty years. If aṣ-Ṣiddīq was a usurper and disbeliever in the eyes of ‘Alī al-Murtaḍā, may Allah be pleased with him, why did he agree to swear allegiance to him? Why did he not migrate from the land of oppression, tribulation and apostasy? Was not Allah’s earth vast enough for him to emigrate, as has been the practice of many righteous ones? Look at the example of **Ibrāhīm** [Abraham], who fulfilled the commandments. How **strong and powerful** he was in bearing witness to the truth, and how when he saw that his father had erred and had gone astray and his people worshipped idols instead of the Supreme Lord, he turned away from them. He was not afraid and did not care for the consequences. He was thrown into the fire and subjected to suffering at the hands of the wrongdoers, but he did not choose to conceal his faith out of fear. This is the way of the righteous. They do not fear swords or blades. They consider the hiding of their faith to be one of the great sins and a matter of shame and transgression. Even if they commit a minor mistake, they return to Allah seeking forgiveness.

We are amazed at how ‘**Ali**, may Allah be pleased with him, **swore allegiance** to aṣ-Ṣiddīq and al-Fārūq despite knowing that they had renounced Islam and had usurped the rights of others. Moreover, he lived among them a whole lifetime and followed them sincerely and devotedly. He did not tire or become weary, nor did he show any resentment, although he was supposedly aware of their corruption, disbelief and apostasy. He was free to go to the Arab tribes as the door was open for him and he was not a prisoner. Indeed, it was incumbent upon him to migrate to some other Arab lands to the east or the west to urge people to come out for battle. He should have aroused them **with his eloquent words** and led them against the ‘rebellious apostates’.

About one hundred thousand bedouin joined Musailamah the Impostor. ‘**Ali** was more deserving of their support than anyone else. On what basis, then, did he follow ‘the disbelievers’ and stay loyal to them? Why did he sit idly by like the indolent and not stand up in the manner of those who strive in the cause of Allah? What prevented him from rebelling against them when he possessed all the signs of being the chosen one of Allah and being honoured by Him? Why did he not go to war in support of the truth and summon people to it? Was he not the most eloquent among the people, the most articulate in delivering sermons, and one who could breathe life through his words? Surely, he could have gathered people around him within an hour or less by the strength of his rhetoric and oratory, which would have affected the listeners and motivated them with great zeal. If ‘the impostor’ could gather people around him, how is it that the Lion of Allah could not do the same while he was supported by Allah and was the beloved of the Lord of the worlds?

Stranger still, ‘Alī did not only swear allegiance to the two Sheikhs but observed every prayer behind them, never missing a single one or turning away like those who have misgivings. Moreover, he participated with them in mutual consultation and believed in their claims. He helped them in every matter with all his power and capacity and was not of those who remained behind. Is this how an oppressed one behaves? Look at how he followed the ‘liars’ despite his knowledge of their lies and slander, as if truth and falsehood were alike for him. Did he not know that those who trust in the Almighty never choose the way of cajolery even if they are coerced into it? Indeed, they do not leave the truth even if it brings ruin upon them.

Truth is like water for the friends of Allah and one of the qualities of the purified ones, and yet al-Murtaḍā supposedly left these traits and chose for himself the disgraceful path of *taqiyyah*. He attended the gatherings of the ‘disbelievers’ morning and evening and was among those who praised them! Why did he not follow the example of the Prophet of both Realms, or display the courage of al-Ḥusain instead of taking the path of the imposters? I ask you in the name of Allah, are these the qualities of those whose hearts are immune to the abomination of cowardliness and adulation, whose faith gives them heavenly power, who are free from all manner of hypocrisy and cajolery, and who fear none but God? Certainly not. Such attributes exist in people who give preference to their own desires over the Lord of Honour and give precedence to this world over the Hereafter. They do not give Allah the honour that is due to Him. They do not receive light from the Holy Prophet^{ṣas} and are not among the honest. I have met people of all levels of society and from all walks of life, yet I have never

heard about *taqiyyah* or the concealment of the truth, except from those who do not care about their relationship with the Lord of Honour. By Allah, even if I was cut to pieces with a knife, I could not compromise my faith for a split second. All those whom Allah has guided through His grace and mercy, and who possess sincerity, do not accept hypocrisy or the way of the hypocrites. Has not the story of those people reached you who chose death over a life of false praise and did not for even a moment follow the practice of *taqiyyah*? Instead, they kept praying:

رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا وَتَوَكَّلْنَا مُسْلِمِينَ ۝¹

Alas, for the Shiites! They dare to vilify al-Murtaḍā because of their enmity to aṣ-Ṣiddīq, the pious one. They have lost their minds due to their blind prejudice. They choose to remain blind even with the presence of light, and they do not reflect. I see that their words are a collection of conjecture and their sayings are based on suppositions. They do not even come close in rationale to a true researcher.

O you who read this book with full deliberation! If you love the truth and the right way, the verse of *Istikblāf* should be sufficient for you to be guided, for it contains a strong proof for those who are just. Do not equate good people with corrupt ones, do not join Hūd with ‘Ād, and just think for a moment like a researcher. You do know that news of the future that is given by

1. Our Lord, pour forth upon us steadfastness and cause us to die resigned to You (*Sūrah al-A’rāf*, 7:127). [Publisher]

Allah is binding on the people of truth and their opponents alike. They are like soldiers of Allah, set to conquer the land of transgression and tyranny and to transform hardship into ease.

These prophecies contain clear proofs that are like sharp spears vanquishing every challenger. They can lead every suspicious person to certainty and counter the opponents' objections. Such also is the status of the verse of *Istikhlāf* which can drive away every critic and compel him to stop his criticism and attack. It manifests the truth to the enemies even if they hate to see it. This verse gives people the glad tidings of security and safety after a period of fear from the unjust oppressors. It is only the *Khilāfab* of Ḥaḍrat Abū Bakr that completely fits this description. This is known to every scholar, for the *Khilāfab* of 'Alī al-Murtaḍā did not fulfil these prophecies of elevation, distinction and extraordinary success. His *Khilāfab*, in fact, teetered on the brink due to the attacks by the enemies of Islam. It was so weak that they caused it to fall into a bottomless pit without considering the rights of brotherhood. They had weakened his *Khilāfab* to the extent that it became weaker than a spider's web and left its followers devastated.

Undoubtedly, 'Alī was the best example of magnanimity and generosity. He was divine proof for the people and the best exemplar of the time. Allah had illuminated him so that he would spread light in the world. However, the era of his *Khilāfab* was not the time of security and peace but a time of tribulation and conflict. People were in dispute about his *Khilāfab* and that of [Mu'āwiyah] the son of Abū Sufyān. They were so confused about which one was right that some considered both to be

like binary stars or like two arms carrying a pot together. The truth, however, was on the side of al-Murtaḍā, and whoever fought against him was among the rebellious and the transgressors. Still, his *Khilāfab* did not fulfil the conditions of peace and harmony that had been promised by Allah, the Gracious. In fact, al-Murtaḍā suffered at the hands of his adversaries and his *Khilāfab* was subject to all kinds of trials and tribulations. Allah's grace upon him was great, but he lived a disconsolate and painful life because he was unable to spread the Faith as much or drive away Satanic forces as forcefully as the *Khulafā'* before him had done. Far from it, he could not even extricate himself from people's objections and condemnations and was deprived of achieving everything to which he had aspired. Rather than come together to support him, they were united in trying to undermine him. They did not desist from hurting him and actively opposing him. They placed obstacles in his path, but he was among the patient and the righteous. Nevertheless, it is not possible for us to say that his *Khilāfab* fulfils the prophecy contained in the verse of *Istikhlāf* because it was marked by turmoil, rebellion and loss, and peace was conspicuously absent. Peace had been replaced with fear and mischief and continuous trials and tribulations. There appeared cracks in the discipline and differences started to appear among the followers of the Holy Prophet. The doors of rebellion, hatred and rancour were thrown open. Each day brought with it a fresh conflict. **Disputes** multiplied and **the birds of peace** flew away. Conditions grew more and more tumultuous and it all culminated in **Husain**, the leader of the oppressed, being **martyred**.

Those who believe that *Khilāfab* was a **spiritual** gift of God and that **al-Murtaḍā** was the first and foremost manifestation of it, but that he was too shy to stand up against unjust usurpers, such people should know that this is a **vile excuse** that only an insolent person can utter. The undeniable truth is that the fulfilment of the prophecy of *Khilāfab* was manifested in the one who completely embodied all its conditions. He was the one about whom it has been proven that he opened the doors of peace and piety for the Muslims, saved them from rebellion and tribulation, broke the back of every assailant in defence of Islam, and worked tirelessly until he had brought things back to normality. It was through him that Allah restored the peace and harmony and dominance that had been lost. Thus did people regain their peace after a time of fear.

Once we have witnessed the literal fulfilment of prophecies pertaining to future events, it is sheer injustice and transgression to give them any other meaning. Their fulfilment grants peace of mind and certainty and softens even those hearts that have become hardened like rocks. It is a part of human nature to give precedence to the observable over mere suppositions. This is the criterion used to discern the truth by those who possess insight. Just consider, who was it that removed the obstacles from the paths of Islam, returned it to its former glory, overcame its adversities, and destroyed the wicked and the apostates? Who was it who called those who had run away back to the faith of Allah and showed them the light of truth so that the Mosques became filled with the penitent? Who was it that quickened the earth after its death by the command of the Lord of the worlds? Who

was it that healed the fever of the people, wiped away their sweat, and cleansed the dirt of transgression and pride with pure and fresh water?

May Allah have mercy on aṣ-Ṣiddīq as he revived Islam and put an end to the infidels. We are indebted to him till the Day of Judgement. He was inclined to shed tears frequently and was of the virtuous. He would supplicate and pray and prostrate before Allah, crying and humbling himself on His doorstep. He never left Allah's door and was ever eager to offer prayers in prostration. He would weep while reciting the Quran. He was undoubtedly **the pride of Islam** and the Messengers. His nature closely resembled the nature of the Best of Creation. He was among the first to partake of the fragrance of prophethood and to witness the great revival of the dead brought by the Holy Prophet that was akin to the Day of Resurrection. He was among the foremost to shed the dirty garbs of society and replace them with clean and pure ones. Many of his qualities were like those of the Prophets.

He [Ḥaḍrat Abū Bakr] is the only Companion who is clearly mentioned in the Holy Quran. Any allusion to others is a matter of conjecture, which avails nothing against the truth, nor does it satisfy those who seek the truth. Whoever **holds a grudge against him creates a barrier** between himself and the truth, and it will not be removed until he returns to **the Leader of the Truthful**. This is why we do not find any of the Shiites being among the *Auliya'* [friends of Allah] or among the righteous. The deeds they practice are surely displeasing to God, and all this is only because they harbour hostility towards the righteous ones.

**A Brief Description of
the Excellences & Exalted Status of Abū Bakr as-Ṣiddīq,**
may Allah be pleased with him and may he be pleased with Him

He [Abū Bakr], may Allah be pleased with him, enjoyed the fullness of knowledge. He was meek and compassionate in nature. He lived a life clothed in the mantle of humility and modesty. Forgiveness, kindness and compassion were his hallmarks. He was recognized by his luminous forehead. He was deeply attached to the Holy Prophet and his soul was united with the soul of the Best of Creation. He was surrounded by the same light that had been bestowed upon his Master, the beloved of the Lord. He was enveloped by the light of the Holy Prophet and his great bounties. He was distinguished from all other people in his understanding of the Quran and in his love for the Chief of the Messengers and the Pride of Mankind. When the life of the Hereafter and the subtleties of the Divine were made manifest to him, he forsook all worldly and physical attachments and acquired the complexion of his Beloved, giving up all objectives for the sake of the One sought after. He discarded all worldly impurities, took on the colour of the One True Lord, and surrendered completely to the will of the Lord of the worlds. When the love of God saturated his body and soul and its impact and light began to manifest itself in his words, deeds and actions, he was named aṣ-Ṣiddīq. He was invested with fresh and deep knowledge by the Best of Bestowers. Truthfulness became his well-established nature and characteristic, and its effects made themselves manifest in his action and word, movement and rest, body and soul. He was among those upon whom the Lord of the heavens and the earth had bestowed

His favours. There is no doubt that he was a comprehensive model of the teachings of the Holy Prophet. He was a leader of those who are the recipients of grace and perfection and had partaken of the characteristics of the Prophets.

Do not consider any of these statements as exaggerations, or think that I say them because I am being partial, or that I am ignoring some faults, or that I say them as an outpouring of love. The fact is that these words are based on the truth that the Lord of Honour has disclosed to me. It was inherent in his nature, [of Abū Bakr,] may Allah be pleased with him, that he placed all his trust in his Lord and cared not about the physical means and resources. He was like the shadow of our Prophet and Master, may peace and blessings of Allah be upon him, in every matter. He had a long relationship with the Best of Mankind; hence, through the munificence of the Holy Prophet, he was able to attain that which others could not attain even in so many years.

Do realize that Allah's munificence descends on people for a reason. This is the eternal practice of Allah. If Allah has not given a person any kind of affinity with His friends and chosen ones, then such a person is most unfortunate in His eyes. Fortunate was the one who absorbed all the traits of the Beloved of Allah to the degree that he reflected them in his words and deeds and manners. The unfortunate ones, on the other hand, cannot even fathom their perfection, just as the blind cannot conceive of colours or shapes. They see nothing but the manifestations of God's wrath and grandeur, for they are by nature unable to witness the signs of His grace and mercy. They can't smell the fragrance of love or sincerity or affection or affability or delight since they are filled with darkness. How then can they receive the light of blessings? Such a person's soul is rocking like waves in a storm and his

passions prevent him from seeing the truth; hence, he does not try to seek knowledge as the fortunate ones do.

As for aṣ-Ṣiddīq, he was always seeking the munificence of Allah and looking towards God's Messenger. Therefore, he was the most deserving of the qualities of Prophethood and most eligible to be the successor to the Best of Mankind. He was one with his leader and always in accord with him. He was the manifestation of his master in all his higher morals and in his conduct and in forsaking of the associations and the desires of the ego, so much so, that he did not waver even when attacked by swords and spears. He never faltered in the face of any calamity, intimidation, blame, or vilification. The essence of his soul was honesty, purity, steadfastness, and righteousness, such that even if the whole world turned apostate, he would not care or turn back, but would continue to march forward.

For this reason, Allah has mentioned the Truthful immediately after mentioning the Prophets, as He said:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ¹

In this verse, there is a reference to aṣ-Ṣiddīq and his excellence over others, because the Holy Prophet, may peace and blessings of Allah be upon him, did not call any other Companion 'the Truthful' except Abū Bakr, and he did so in order to highlight his lofty status. Reflect on this, like those are wont to reflect. In this verse, seekers of the truth can find a principle regarding the stations of spiritual excellence and the people who belong to them.

1. They shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous (*Sūrah an-Nisā'*, 4:70). [Publisher]

When I reflected on this verse, I realized that it is the greatest testimony to the perfection of aṣ-Ṣiddīq. In this verse, a deep secret has been revealed to every seeker of truth: Abū Bakr was named ‘aṣ-Ṣiddīq’ [the Truthful] by the Messenger of Allah, and in this verse, the Qurān has linked the Truthful to the Prophets, as is obvious to the discerning. We cannot find any other Companion who has been granted this title or addressed in a similar way. This proves the excellence of aṣ-Ṣiddīq as this title is mentioned immediately after the Prophets.

I urge you, therefore, to remove the veil of suspicion from your eyes and examine this matter by turning to God. Hidden secrets lie in the subtle hints of the Holy Qurān, and whoever recites the Holy Qurān will receive some share of these verities even though he may not be able to penetrate their full depth. However, these secrets are revealed unequivocally to the people of knowledge, for they fall prostrate in the presence of the Lord of Glory and their soul acquires subtleties of knowledge that no one else in the entire world can acquire. Their words are the true words and whatever contradicts them is no more than conjecture. Their expressions are so subtle and sublime that they are beyond the comprehension of the common beholder, and the ignorant one accuses them of imposture for lack of understanding. They are a distinct people; they are like no one else, and no one is like them. They worship only the One True God and do not pay any heed to those engrossed in frivolities. Allah becomes their Guardian like someone who has an orphan in his care: he first entrusts him to a nurse until he is weaned, then raises and educates him, and then makes him his own inheritor and bestows on him great favours. So blessed be Allah, the Best of Benefactors!

The Virtues of ‘Alī

may Allah be pleased with him

O Allah! Be the friend of his friend & be the enemy of his enemy!

‘Alī, may Allah be pleased with him, was a righteous man and was among those most beloved of the Gracious One. He was a chosen one among his people and a leader of his time. He was the Lion of Allah and the Champion of Allah, the Compassionate. He was generous and pure-hearted. He was unique in his bravery and could stand his ground on battle even if he was attacked by a horde of the enemy. He spent his life in austerity and attained the highest levels of piety and purity. He was foremost in giving of his wealth, consoling and helping the afflicted, and looking after the poor and the orphan and the neighbour. He showed great bravery in the battlefield and there are amazing stories about his feats with sword and spear.

At the same time, he was also very eloquent and soft-spoken. His words penetrated the hearts of the listeners and polished their rusty minds so that their faces would radiate with the light of truth. He was skilled at all manner of discourse and anyone who competed with him in this field would end up apologizing like the vanquished. He was perfect in all good traits as well as in speech and eloquence. Whoever denies his perfection would have to be shameless indeed. He would urge people to take care of the helpless and the needy and the feeding of the one who asked as well as the one who didn't. He was among the servants of Allah and had been granted His nearness.

Along with all this, he was also foremost in drinking from the fountain of the *Qurān*. He had been gifted with a deep

understanding of the subtleties of the Word of God. I have seen him in a waking vision, not in a dream, wherein he bestowed upon me the commentary of the Book of Allah, the All-Knowing, and said: ‘This is my commentary and it is now given to you. Rejoice over what has been given to you.’ I extended my hand and took the commentary and thanked the Almighty, the Bestower. I found Ḥaḍrat ‘Alī of upright character, possessing high moral excellence, courteous, humble, and enlightened. I affirm on oath that he met me with great affection and kindness. It was conveyed to me that he knew me and was aware of my doctrine and my stand in opposition to that of the Shiites but he did not express any kind of displeasure nor turn away from me. Instead, he showed me great affection like a true and intimate friend. He was accompanied by al-Ḥasan, al-Ḥusain and by *Sayyidur-Rusul* [the Chief of the Messengers], *Khātamun-Nabiyyīn* [the Seal of the Prophets], and by a handsome young, righteous woman of high status. She was good-natured and dignified. Her face shone with spiritual light. I found her filled with some sorrow that she was trying to suppress. It was conveyed to me that she was Fāṭimah Az-Zahrā. She approached me while I was lying down and sat down next to me and placed my head upon her thigh and was very affectionate. I noticed that she was sorrowful and anxious on account of my troubles, as mothers are anxious on account of the tribulations of their children. It was then conveyed to me that my relationship with her was like that of a spiritual son and it dawned on me that her sorrow was an indication of the persecution that I was to undergo at the hands of my people, my countrymen, and my opponents. Then, al-Ḥasan and al-Ḥusain approached me and showed me brotherly affection and comforted me. I experienced

this vision while I was in a wakeful state and it happened many years ago.

I have a subtle affinity with ‘Alī and al-Husain, the truth of which is only known to the Lord of the East and the West. In fact, I cherish a deep love for ‘Alī and his sons. I am an enemy of whoever is his enemy, but at the same time, I am not of the unjust and the prejudiced. It is not possible for me to turn away from that which Allah has revealed to me, and I am not of the transgressors. If you do not accept this, then for me are my deeds and for you are your deeds. Allah will judge between you and me; verily He is the Wisest of Judges.

CHAPTER TWO— ABOUT THE MAHDI

*The Mahdi is the Adam of this Ummah
& the Seal of the Imams*

Know, that it has been the eternal practice of God—who created the night and the day, and initiated the darkness and the light—that He does not set about reforming a people until He sees extreme deterioration. When the scourge reaches its climax and the calamity attains its peak, it is then that Divine providence is directed towards its removal and towards the creation of something that will bring this about. There are clear examples and evidence of this in the physical world for those who are ignorant or in doubt.

The greatest example of this Divine law is found in the rains that cause the plants and trees to grow. The beneficial rain does not fall but at a time of necessity, and its time is recognized when the need is severe and the danger is near. If the earth dried up and grew desolate and all that had grown and germinated in it became yellow and withered, and if poverty struck the people and calamities descended upon them, such that they thought they were going to perish, and catastrophes overcame them, such that not a drop of water was to be found in the rivers and the brooks grew polluted, it would be at such a time that they would be rescued.

Allah would quicken the earth after its death. You would see the earth stir and swell with verdure, with every seed sending forth its sprout, and the entire land blooming and turning green. Thus would people become safe after a great ordeal.

This is the eternal practice of Allah. Sometimes the disasters are much more severe and exceed all limits, so that a town may be hit by drought for an entire year, with no clouds appearing in the sky, not even those that bear no rain. The land becomes parched and the winter reservoirs dry up. There is not a single drop of rain and the days grow long. The signs of the wrath of the Most Supreme are manifested, fear becomes etched on the faces of people, and they become downcast and start to lose hold of their senses. The land that had been fertile becomes mere dust, the trees are left bare of leaves and fruit, and people become desperate and close to perishing. It is then that Divine attention turns towards them. The earth becomes verdant with rain and people's faces become radiant with the abundance of fruit. Thus, by the grace of Allah, they become prosperous once again. Such is the example of the people who were visited by the days of misguidance and overcome by erroneous notions until they completely lost the path of the Lord of Majesty. However, one morning, they suddenly received abundant spiritual rain from the clouds of Allah's mercy. A Reformer was sent to revive their faith and the sceptics who had entertained evil thoughts started to apologise to Allah, the Lord of all the worlds.

Some people then deny this and say that Allah has not revealed anything to you and you are but an impostor. Then, the spiritual rain falls in torrents, wiping out all doubts and misgivings, and they are forced to turn remorsefully to the right path. As for the

wretched, they do not benefit at all from Allah's merciful rain but increase in transgression and injustice, and they are an unjust people. They do not sip from the water of Allah's grace, do not wash with it or perform ablutions, nor do they irrigate their lands with it. They are indeed a deprived people. They do not see the truth because of their blindness. In this surely are signs for people who reflect.

Another example of what the Creator sends are the nights of the lunar month. It is evident to every observer how very dark and gloomy these nights can be. They come after the moonlit nights and seem very foreboding. When the darkness reaches its climax, such that not a glimmer of light remains, Allah turns His attention to removing the heavy darkness and makes manifest the moon whose sight had been obscured. The crescent then starts to fill the fearful nights with security and brightness. This is precisely the Law of Allah in matters of religion. Alas for the people of discord, they acknowledge the imminent appearance of the crescent after the dark night and wait for it with eagerness, but when darkness has engulfed the Faith, they do not look for signs of the crescent, even if the night has turned pitch black. The truth is, and it is the truth I speak, that they are a foolish people. They have not been given the slightest share of intelligence and are bereft of wisdom.

God's perpetual law for the benefit of mankind testifies that He reveals the paths of salvation after calamities and tribulations. If it is the practice of the Lord of Majesty that He does not leave His weak servants in distress in the face of famines and droughts that might cause their physical bodies to perish, how then could He allow the destruction of His spiritual realm without which the souls could not survive and would be consigned to Hell forever?

Furthermore, when we examine the Holy Quran, we find it supporting this statement. Allah says: ¹ **إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ**

There are surely glad tidings in this for those who purify themselves, and an indication that if people encounter a period of hardship and limitation, they will thereafter experience a time of ease and abundance. After facing the tribulations of the world and of the faith, they will see prosperity and ease. Likewise, Allah says of those who seek guidance:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝²

Ponder over this verse if indeed you can ponder.

It refers to the advent of a *Mujaddid* [Reformer] at a time when corruption has set in. This is a phenomenon well known to the men of knowledge. Safeguarding of the Quran is meaningless without protecting its fragrance at a time when the stench of injustice is widespread, and without keeping the Quran in the hearts of people when the furious wind of tyranny is blowing. This is a truth that is not hidden from the people of knowledge and insight.

It is not possible to preserve the Holy Quran in the hearts of people without the mediation of a man who is free from all impurity, gifted with heightened senses, and enlightened with the spirit that is breathed into him by the Lord of all people. Such a

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1. Surely there is ease after hardship. *Aye*, surely there is ease after hardship (*Sūrah al-Inshirāh*, 94:6–7). [Publisher]
 2. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]

person is the Mahdi [Guided One], who is guided by the Lord of the worlds, gains knowledge from Him, and invites people to the spiritual banquet that brings salvation to them. His likeness is that of a table laid out with all kinds of foods, such as milk which is pleasant to drink and meat that is well roasted; or like a winter fire for one stricken with cold; or like a large, golden dish laden with sugar and pure honey, so that whoever comes to him will partake of the delicious food and whoever turns away will be seized and thrown into a blazing fire, despite all his excuses. Thus, it has been established that the Mahdis are the pillars of the Religion. Their light appears when the darkness of Satan has spread, and they are surrounded by many groups of people, like the corona encircling the moon. Since the advent of the Mahdis, for the most part, occurs only when the wrongdoers and those who have gone astray are in the majority, they are given this name as a sign that Allah, the Lord of Glory and Generosity, has exonerated them of the objections of those who disobeyed and disbelieved, and has delivered them, by His own Hand, from every kind of darkness into light, and out of falsehood into perfect truth. He has made them the inheritors of prophetic knowledge and bestowed upon them a good portion of it. He has expanded their perception and has Himself taught them, guiding them to possibilities beyond their comprehension and showing them paths that would be inconceivable to them without Allah's guidance. Therefore, these people are called Mahdi.

As for the Promised Mahdi—the Imam of the Latter Days and whose advent is expected at the time when the winds of transgression rage—do understand that the term 'Mahdi' carries

subtle indications regarding the misguided state of humankind at the time of his coming. It is as though by using the word Mahdi, which denotes one who is entrusted with guidance, Allah is indicating a time when the light of faith would have become extinguished and hearts would yearn only for this transient world, abandoning the ways of the Gracious One. People would be confronted by an age of polytheism, sinfulness, immorality and permissiveness, such that even the blessings that are found in the most beneficial sources would have vanished and people would revert to ways of ignorance and apostasy. Along with their longing for straying in wildernesses, they would incline towards the paths that lead them astray, turning away from guidance and integrity, in favour of infidelity and corruption. The locusts of misfortune would swarm upon the tree of mankind, leaving neither fruit nor soft branch intact. You will see that the time of righteousness has gone by, faith and piety have fled, and the source of guidance is hanging far high on the Pleiades.

Then, in this tumultuous time, Allah remembers His promises of old. When He sees the religion weakened from every angle, He responds by extinguishing the fire of rebellion. A man is then created, like the creation of Adam, by the Hands of the Lord of Majesty and Beauty, who then perfectly breathes into him the spirit of guidance. At times, He calls him 'Īsā [Jesus] because He created him like He created the Son of Mary, and sometimes He names him Mahdi, for he has come from His Lord in order to guide Muslims who have gone astray. He is sent to the Muslims whose eyes are veiled so that he may lead them to the Lord of the worlds. This is the truth regarding which you argue. Surely, Allah knows and you know not. He gave life to one among His servants

so that he may call people to the paths of guidance. Whether you accept it or not, he has done what He has willed of him. Do you laugh rather than weep, and do you look without seeing?

O people! Do not go to extremes in your desires. Fear Allah to whom you will be returned. Why do you not accept the judgment of Allah when you have waited for it so long? The sky bore witness to the truth but you heeded it not, and the earth spoke out but you would not ponder. They proclaim that they would only accept that which they have read in their chronicles. Would they do that even if these chronicles were fictitious and fabricated by others? O people! Look around you and let go of all rancour and accept what has been made evident. O righteous ones! Do not follow conjecture. Surely, Allah has dealt justly between us, so do not deviate from His justice and do not throw yourselves into misery. O sons of righteousness! Do not be like hostages in the hands of Satan. Why do you not purify yourselves? Know that all nearness and all fragrance belongs to God. When the time of His nearness arrives, people suddenly start to awaken. Every soul wakes up with its coming, except those who are disobedient. His descent has a meaning that becomes known to the godly. The greatest of God's descent comes with knowledge that is appropriate for the people of the time so that they are able to recognize the fire of the transgressors. Those who are devoted to their idols will reject it. Hence, they insult and disbelieve, not knowing that these people are a heavenly bounty and are a cure for all those who have been alienated by the words of the hesitant and the ignorant and the sinners. Allah sends down to them knowledge that is in keeping with the travails of the time and it reassures them. That knowledge is like

fresh fruit or an overflowing spring of sweet water from which they drink.

In conclusion, the Mahdi who has been appointed as the reformer of an age that is drowning in the floods of unrighteousness, and who is the propagator of the commandments of the Lord of Mankind to the fullest extent, is named the Promised Mahdi, the Promised Imam, and the *Khalīfah* of Allah, Lord of the worlds. The secret behind this is that Allah has decreed in the Holy Quran that calamities will befall Islam in the Latter Days and that people who create disorder will emerge.

وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ¹

This means that those people will be masters of lands and dwellings and will surround all countries and lands and will create disorder in nations and tribes, both the good and the evil ones. They will mislead people using all kinds of mischief and lethal deception. They will defame Islam by all manner of slander and calumny, and darkness will become dominant. Consequently, Islam will come close to annihilation. Misguidance, falsity and deception will increase and faith will be lost, leaving behind only verbal claims and pretensions, so much so that the right path will be lost, the eternal straight path will become dubious, and people will be unable to follow the guidance. They will lose their step and become overwhelmed by carnal desires. Muslims will be divided into many sects and will disperse like locusts. They will no longer

1. They shall hasten forth from every height (*Sūrah al-Anbiyāʾ*, 21:97).
[Publisher]

possess the light of faith and the benefits of knowledge. Rather, most of them will behave like animals, wolves or serpents, paying no heed to the Faith. All of this will be due to the influence of Gog and Magog. They will become like a paralysed organ and will be like the dead.

In those same days, when the sea of spiritual death and misguidance will engulf all, and people will be craving after the temporal world and turning away from Allah, the Lord of Majesty, He will create a servant of His in the same way as He created Adam: using the perfection of His Divine power and providence and without the aid of any visible means. For this reason, He will call him **Adam**. For, Allah created Adam with His Hand, taught him all the names, vouchsafed him with great favours, guided him, and made him of the insightful ones.

In the same way, He clearly named him ‘Īsā ibn Maryam [‘Jesus son of Mary’] because his creation and upbringing was similar to that of Jesus^{as}. They both possess the same secret reality and the reasons for their advent are the same. Their respective times were marked by similar tribulations and methods of reform. The hearts of the enemies of the religion, too, were alike. The greatest sign of **the time** of the Mahdi is that it will be a time of great darkness brought on by the people of Gog and Magog who will completely dominate the earth and come charging down from every height.¹

1. ☆ **Footnote:** This is the indicative Sign of the Last Days and of the nearness of the Hour, in keeping with the saying of the Best of Mankind^{sas} recorded in [*Ṣaḥīḥ*] *Muslim*. It is mentioned that the Messenger of Allah^{sas} said, تقوم القيامة والروم اكثر من سائر الناس, [‘The Hour will come when the Romans will be in the majority’]. By the word ‘Romans’ he meant the Christians, as is acknowledged by the people of knowledge and understanding and the *Muḥaddithīn*.—Author

Also, for those given to reflection, there are indications of these tribulations in the name ‘Mahdi’. This name indicates that this person will be raised among a people who will have gone astray and that he will find guidance from Allah who will save him from the transgressors.

Undoubtedly, this name inherently points to a time of darkness and vices, dangers and tribulations, and speaks of the extraordinary things God would do to help the weak and helpless. It provides categorical proof that the Mahdi would appear only upon the emergence of great tribulations and deep darkness, when righteous deeds would have become extinct and mere verbal claims would abound. All this would necessitate that God should bestow His guidance upon someone from among the people, and that darkness itself should fall in supplication before Allah and seek His light to illuminate the straight path. Then, by the command of the Almighty, angels and the Holy Spirit would descend upon that darkness and a man would be ordained as the Mahdi. The Spirit would be vouchsafed upon him and his heart and his vision would be illumined. He would be given honour and ascendancy as a gift; piety would be his inherent attribute, and he would be counted among the succoured servants of Allah. When transgression would reach its climax, it would be the day of arbitration and decree upon which Allah’s help and His bounties arrive. If Allah did not repel the evil-doers by means of the righteous, the earth would indeed have been filled with chaos, the doors of salvation would have been forever closed, and people would have been destroyed.

For this reason, it is Allah’s eternal practice that He does not

bring about dark nights without causing the moonlit night to follow them. Also, He has decreed ease after every hardship and light after every darkness. Ponder, therefore, upon this system so that the reality of what is sought might become apparent to you. There are indeed many signs in this for the wise. Know that the darkness of this age has exceeded all others with the spread of all kinds of transgression. Fearful signs and tribulations that make the heart shudder have appeared before us. The infidels are charging down from every height ravaging everything. Therefore, it is time for the Muslims to be aided, for the weak to be strengthened, and for the designs of the imposters to be frustrated. Is the earth not filled with darkness? Indeed, people have lost their reasoning faculties and have taken up idols, and disbelief prevails. The greatest and filthiest lies have been made to look beautiful. They have attacked with all the means at their disposal and resorted to every machination. All the evil-doers came together and became one, like water and wine. The hordes of the ignorant started to tread in the footsteps of the *Dajjāl* [Antichrist]. Whoever accepts their frivolous talk is allowed into the inner circle of their friendship. By Allah, their vileness is severe and their superficial conviviality is but a ruse; indeed, it is a trap that has become more effective as people have become more divided. Soon you will recognize their falsehood with regret.

They are a people whose evil designs are evident from their tongues, eyes, noses, ears, hands, chests, feet, and every part of their bodies. People have become corrupted and sin and debauchery prevail. Town upon town and country upon country has turned Christian. Only Allah's help can be sought. People are

walking in darkness and turning away from the sun and the light. They deliberately neglect their faith for the sake of their desires. I see the missionaries like hunters whose prey is close at hand and they see a great opportunity. I see them hunting using every device at their disposal.

One of their devices is that they lend support to those who are hurt and broken and thus entrap those in need. They draw to themselves the most corrupt of people and give them stipends so as to ensnare them and trap them in the pit of ruin. They show haste in bandaging the injured, releasing the prisoner and comforting the poor, on the condition that these people embrace their religion, which is the fuel of fire. They entice people through their daughters and other kinds of pleasures so that the ignorant ones fall into their trap and can be used for nefarious purposes. People do not turn to them because of the Gospels that they read to them, rather they are beguiled by the charms of their women and the free gifts they offer. They do not become Christians for the sake of God; they do so to gain material benefits and to become affluent. It is thus that the Christians have been able to spread their misguided beliefs and strengthen their hold. They cater to the temptations of the flesh and invite everyone who craves them. If one of them is then provided with matrimony or is given money and saved from destitution, they are satisfied in their intent. Such are their strategies for ensnaring people and such are the tricks that cause hordes of indolent people who only care for eating and drinking and luxury to line up at their door. They while away their time drinking alcohol or

in the company of women while feasting on opulent food, and thus they are satisfied with women and wealth.

Likewise, the missionaries spare no effort in misleading the common folk. They confer their favours on these people who are like barbarians, and grant them abodes in safe localities. You will find such people smitten with worldly things, just like a flock of sheep or camels. The Christians are, thus, the awaited *Dajjāl* [Antichrist]. Desist, therefore, from your unholy denial. These are the days of the onslaught of darkness and they are a reflection of Doomsday. We have undoubtedly entered this dark night and this torrent blindly, and we have paths to travel where even the guides lose their way and even the most experienced are frustrated. This arduous time has made us fearful and we have seen that which we would rather avoid. For us, there is none other than the Lord of the worlds who can grant courage to the fearful heart and strength to the enfeebled self.

People are on the brink of destruction; they are filled with grief and sorrow. They have forgotten all past calamities and tribulations. They cry out for the fragrance of help but receive only stink and stench. Can there be an evil greater than that which is called the *Dajjāl*, the signs of whose coming have become evident and the dangers associated with whom have become manifest? We have seen the ‘donkey’ roaming the countries, striking the surface of the earth with its hooves, causing the year to appear as a month for those who have eyes, and the month as one or two days. It attracts travellers and is a vehicle that can traverse the globe at a speed that no other vehicle or animal can match. Roads are being renewed for it. The time has grown shorter with its appearance,

camels have been abandoned, books have spread abroad,¹ moun-

1. **Footnote:** Know that the Quran is full of prophecies about the future and news of the great events to come, and that it guides people to tranquillity and certainty. Its camels are always ready to carry the seekers of truth, and its stream gushes forth to feed the thirsty at all times. It is a blessed tree that brings forth fresh fruit at all times. Its clustered fruits are always brought within easy reach of the harvester. Never is there a time when it is empty of fruit or when its grape and date trees are barren, rather it bears fruit in all seasons. It nourishes those who seek nourishment. Its greatest miracle is that it leaves nothing out, whether it is what benefits people or harms them, provided that it is of great significance. Allah says: فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ [In it all wise things are decided—(*Sūrah ad-Dukhān*, 44:5)] Here, the All-Knowing Lord indicates that everything that is decided on the Night of Destiny is written in the Quran, the Book of Allah, the Lord of Majesty. It was sent down fully on the Night of Destiny and that night was blessed with it by the command of the All-Knowing One. All the miracles of those Nights are caused by the blessings of the coming down of this blessed scripture. The Quran is the worthiest of these qualities, for it is the starting point of these blessings, and the Night is only blessed by the Lord of all beings because of the Quran. Therefore, the Quran ascribes to itself the qualities that are found in the Night of Destiny. Indeed, the Night is like a crescent while the Quran is the full moon. This is something for Muslims to be grateful for and proud of.

I have pondered again and again and found the Quran to be a shoreless ocean. Allah has blessed it with every degree of honour. What, then, is the matter with our opponents that they do not want to glorify it? They rely on *aḥādīth* that have no authenticity. They abandon the pure truth in favour of hearsay and do not fear the Lord of the worlds. When they are asked to come to the word that is equal between us and them and to get rid of the darkness that covers their eyes, they say: ‘Sufficient for us is what we have heard from our forefathers.’ What! Even though their fathers had no knowledge of the facts of religion? In fact, having reflected on the Quran thoroughly, I have found in it all kinds of reminders, there is nothing great or small, but it is recorded

tains have been quarried, rivers have been made to flow forth into canals, people have been brought closer to one another, the earth

in this clear Book. Amongst its prophecies, it foretells the widespread publication of books in the Latter Days of the world, which has been fulfilled in this age. Furthermore, it foretells that people would recover books that had been lost or even buried in such numbers as would delight the readers. Accordingly, all means of writing and publication have emerged and we have no choice but to accept these facts without any hesitation. If you are in doubt about this, then show us such an example from earlier times.

One of the tidings foretold by the All-Knowing, the Subduer, was that camels would be abandoned, rivers and oceans would be made to flow forth, and countries would be brought closer together. As God had foretold, so it came to be. Blessed is He who has knowledge of all things concealed in heaven and earth. He told us about the people of fertile lands who would descend from every height and become excessively overbearing and create mischief in the land. We have seen these people exceeding all limits with our own eyes, and we have seen that they have dominated the earth, in the east and the west. The heavens may well-nigh be rent asunder on account of their ill deeds. They confound the truth with falsehood and are a deceitful people. They use kindness, enticement, and fabrication as the means to ensnare people. Through this 'trinity' they have caused the ruin of many of God's creatures. Whoever among them adopts the way of treachery and misguidance must use these three methods. They destroy some people by deceiving them through their deceitful kindness and all manner of enticements, and others through their distortions that keep the light away. Thus do they deliberately mislead people. They have never derived any benefit from their doctrine of the Father, the Son, and the Holy Spirit, for that is a mere concoction. On the other hand, this trinity [kindness, enticement, and fabrication] has definitely benefited them. Hence, they have succeeded in their unholy and malignant machinations. I wonder how the Holy Spirit could have aided them, and how they have progressed so quickly, crossing every barrier. The fact is that everything has a term, and when it comes to an end, no plot will benefit the deceivers, nor will they have the power to stand before the truthful.—Author

seems to have been folded at its corners and brought closer, and camels have been abandoned and are no longer used for transport. There are no two opinions about any of this. In fact, Allah has brought these changes about for the benefit of the people, even if it was at the hands of the *Dajjāl*. These modes of transport have been in operation for some time and there is nothing [i.e., donkey of the *Dajjāl*] aside from these. In this are many signs for people of understanding.

This discourse shows that this is the time for the advent of the Mahdi and the Messiah of the age. The earth has indeed become corrupted, all kinds of tribulations have emerged, the evil of the mischief-makers has multiplied, and all the signs of the end of time mentioned in the *Qurān* have come to pass for those who have eyes to see.

Those who are waiting for the Mahdi to come from the lands of the Arabs or from some country towards the west have made a great error because the Arab lands have been protected by Allah from evils, seditions, and the mischief of the unbelievers of the age. The advent of the Mahdi can only take place in a country deluged with misguidance, and such has been the eternal practice of Allah. We see that the land of India is beset by all kinds of corruption. The doors of apostasy have been thrown open and all manner of immorality, injustice and falsehood has multiplied. There is no doubt that it is in urgent need of the support of Allah, the Lord of Honour, and of the coming of the Mahdi from Him. By Allah, we do not see any other place that has been as corrupted as India, nor do we see any affliction like the one wrought by the Christians. The authentic *abādīth* mention that the *Dajjāl* will emerge from somewhere in the East, as is also clearly mentioned

in the Quran. We must judge according to these clear signs and not pay any heed to those who have rejected the truth.

Those who are waiting for the Mahdi to appear in Makkah or Madinah have clearly gone astray. How can this be when Allah, by His special grace, has taken it upon himself to safeguard those blessed lands. The terror of the *Dajjāl* shall not enter those places, nor shall the dwellers therein get even a whiff of this tribulation. On the other hand, the lands where the *Dajjāl* will have the most impact are more deserving of being blessed by His grace and that He causes the harbinger of heavenly lights to appear among them, just as the *Dajjāl* has appeared with earthly powers in the manner of Satan. As for the claim that the Mahdi is hiding in the cave, this is just as baseless as to say that Jesus did not die and was raised bodily to heaven and will descend in the tumultuous times when the *Dajjāl* appears. They hold onto this belief even though the Quran informs us of Jesus' death in categorical terms.

The truth is that both 'Īsā and Imam Muḥammad cast off their material bodies and their Lord caused them to die and placed them alongside the righteous. Allah did not grant everlasting life to any of His servants as they were all mortals. Do not be impressed by the narratives that describe Jesus as being still alive and do not pay heed to the sayings which speak similarly of the Imam, even if they seem to be so elaborate. The truth is that they are metaphors for the benefit of the discerning.

The truth which reveals these secrets and clarifies this ambiguity is that Allah has always described righteous ones who have passed away as 'living', and He does this to send a message to their enemies, or as glad tidings to His friends, or to honour His righteous servants. Allah says of the martyrs: 'Do not think of them

as dead. Nay, they are living.’ This was directed to the disbelievers who were rejoicing at the killing of the believers and saying, ‘We killed them, and we are of the victorious.’

Likewise, some Muslims were grieving the death of their brothers, friends, parents and children, even though they were killed in the path of the Lord of the worlds. Allah, therefore, silenced the disbelievers by speaking of the martyrs as living. He also gave glad tidings to the sorrowful believers that their relatives are living, not dead, nor will they ever be dead. What He mentioned in His Book is that their life is a spiritual life and not like the life of this world. He further confirmed that they are alive by saying:

عِنْدَ رَبِّهِمْ يُرْزَقُونَ¹

Thus does He refute the opponents.

How can you be pleased by the statements that Jesus is not dead, whereas these same words have also been used for those who have unquestionably joined the dead and have been buried? Is it not proof enough for you that martyrs have been described in the Book of Allah as ‘living’? What then is so unique about Jesus if he is said to be ‘alive’ even though the Quran counts him among the deceased? Think carefully because you will be held accountable for every deception and hypocrisy on the Day of Judgement. On that day, the fabricator will regret what he insisted on and that which he turned away from. When the time has passed, no remorse will avail. Thus does the fire of Allah penetrate the hearts

1. In the presence of their Lord, being well provided (*Sūrah Āl ‘Imrān*, 3:170). [Publisher]

of the liars. Woe unto the impostors who do not desist from lying but grow in their falsehood with every passing day and moment. It is enough proof of your dishonesty that you believe blindly everything that reaches your ears. You do not purify your heart of ignorance and blindness and instead pluck the flowers that grow in filth, like those engrossed in their carnal passion and lovers of mischief. You do not seek that which is good and pure, as pure and good people do.

You have learned that using the word ‘living’ for the dead and the word ‘life’ for death is established in the Quranic text and jurisprudence. This is not unknown to the scholars who recite the Quran with deliberation and knock on its door so that it may be opened for them. This is the clear truth that illuminates for you the night that had become so pitch dark for some scholars that they ended up going astray after having found the right path.

You may now say that you have understood the reality of ‘life’ like the discerning, but want to know the precise meaning of *nuzūl* [descent] that can reassure the hearts of the seekers. Know, then, that this term is widely used in the Quran. Allah has said in various places of the Holy Book that every beauty and splendour descends from Heaven, and it is in Heaven that everything attains perfection by His command. The earth can only receive that which Heaven sends down, and dispositions only acquire the complexion that is bestowed by Heaven. Those who benefit from it are the fortunate ones, while those who do not are the unfortunate and deprived ones.

Soon, however, the fortunate and the unfortunate start to resemble one another, and they become more alike with each passing day until they are thought to be one. This is the way of

Allah, the Best of Creators, and this is what He points to in the verse:

شَآبَهُت قُلُوبِهِم¹

Let those who have been given the power of reasoning reflect on this.

In addition to this similarity, something else might happen by the command of Allah, who is the Greatest and Most Powerful. He may despoil the people who follow a Prophet with such corruption that they open the doors of apostasy on themselves. However, Allah's wisdom demands that He does not torment or destroy them but instead calls them to the truth and has mercy on them. He is indeed *Arḥamur-Rāḥimīn* [the One who is the most Merciful of all who show mercy]. Allah will then awaken a deceased Prophet who was previously sent to those people and direct this Prophet's attention to them as if he had awoken from a slumber. He will find them steeped in injustice and corruption, exceeding all limits, and in a state of woeful misguidance. He will see their hearts filled with prejudice, falsity, transgression, and evil. Upon this, his heart and soul will become distressed and full of apprehension. He will wish to come down to reform his people and to convince them through evidence, but he will not find any way to do this. Allah's plan then comes to his help and makes him succeed in his desire. Allah creates someone like him, whose heart and nature are similar to his heart and nature, and causes his will to descend on his peer, and the former will rejoice at this for he

1. Their hearts are alike (*Sūrah al-Baqarah*, 2:119). [Publisher]

will think that he has personally been sent back to his people. He becomes completely certain that he has descended among them and has achieved his goal. Thus, he sorrows no more and is well pleased.

This is the reality of **the descent** of Jesus^{as} regarding which they differ. Allah has sealed their hearts **so that they do not know the reality** nor ask anyone else about it. Anyone who gets rid of the dust of prejudice and becomes enlightened through research and investigation will have no doubt regarding these hidden signs. He will never doubt them and will understand that **the people** who have passed away will never return to the world and will never taste another death after the first one. You will find that the Quran and the Sunnah bear witness to this statement, but you must investigate and reflect in an unbiased manner.

It is narrated in some **Traditions** that the Prophet of Allah said: **لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ رَجُلًا مِنِّي أَوْ مِنْ أَهْلِ** **بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَأَسْمُ أَبِيهِ اسْمُ أَبِي-**¹ [Even if there was only one day left in the world, Allah would extend it until He has sent someone from me or from my progeny. His name shall be like mine, and the name of his father shall be like my father's]. This is narrated by Abū Dāwūd, one of the great Imams of Hadith. The words 'from me' and 'his name shall be like my name' indicate what I have explained previously. Think like a seeker of the light. If you desire that the mysteries of the truth be revealed to you, do not overlook this point and do not restrain your eyes like the wrongdoers. **Know** that the similarity in names is a spiritual likeness and not a transient or physical one. Every person has a name in the eye of

1. *Sunan Abū Dāwūd*, Kitābul al-Mahdī, Hadith 4282 [Publisher]

Allah and he does not die until the secret of his name has become manifest as to whether he was among the fortunate ones or the unfortunate and misguided ones. Sometimes, two persons can have the same names, such as ‘Ahmad’ and ‘Ahmad’,¹ but what I have found more correct and acceptable is that the union of the two names is spiritual. This is well known to those with spiritual insight. This was revealed to me by the Lord of Glory and I have recorded it in my book² that my Lord spoke to me and said:

يَا أَحْمَدُ يَتِمُّ اسْمُكَ، وَلَا يَتِمُّ اسْمِي-

O Ahmad! Your name will come to an end, but My name will not come to an end.

This is the name that is given to spiritual people and there is a reference to it in the verse, وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا³ which means He taught him the reality of all things, and in this manner made him so completely knowledgeable as to be reflective of the whole universe.

As for the likeness in the names of **the fathers** which is mentioned in the ḥadīth, you must realise that this points to a subtle affinity with *Khātamun-Nabiyyīn* [the Seal of the Prophets]

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1. The first ‘Ahmad’ refers to the Holy Prophet^{ṣas}, and the second to the Promised Messiah^{as}. [Publisher]
 2. Please see the reference text in *Barāhīn-e-Aḥmadiyya*, Part 3, p. 267, Rūḥānī Khazā’in, vol. 1, p. 267 Sub-Footnote Number One, see also *Barāhīn-e-Aḥmadiyya*, Part 3 (English translation), Sub-Footnote Number One, p. 212, published by Islam International Publication Ltd. 2014 [Publisher]
 3. And He taught Adam all the names (*Sūrah al-Baqarah*, 2:32). [Publisher]

in two respects. The first is that the father of our Prophet, may peace and blessings of Allah be upon him, was ready to receive the light of faith but left this world before he was able to do so. As such, **the light of our Prophet**^{sas} was imbued in his nature but it did not appear in his actual experience, and only Allah knows the reality of his true nature since he departed in obscurity. In this respect, the father of the Mahdi resembles the father of the beloved Prophet^{sas}. Ponder over these matters like a rational person and do not turn away in haste.

In my opinion, some of the Imams of the household of the Holy Prophet^{sas} received a revelation from Allah that Imam **Muhammad** was concealed in a **cave** and that he would come out of it at the end of time to kill the infidels and to uphold the religion of the Holy Prophet^{sas}. This concept is very similar to the one regarding **the ascension of Jesus** to heaven and his descent at a time of great turmoil. The key that reveals the truth behind these phenomena is that these and other similar words are revealed to people in the form of metaphors and that they are full of subtle indications. In this context, the tomb that becomes the home of the righteous after their passing way is termed as a ‘cave’ and the advent of someone who is like the Imam in his nature and disposition is portrayed as the Imam emerging from the cave. All these expressions are metaphors that abound in the Word of God, and this is not unknown to the knowledgeable.

Do you not know how Allah admonished the Israelites at the time of the Seal of the Prophets and said to them in categorical terms:

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ۝ وَإِذْ وَعَدْنَا مُوسَىٰ
أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ۝ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ
لَعَلَّكُمْ تَشْكُرُونَ ۝ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ¹

وَإِذْ قُلْنَا لِمُوسَىٰ كُنْ نُوْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الضُّعْفَةُ وَأَنْتُمْ
تَنْظُرُونَ ۝ ثُمَّ بَعَدْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۝ وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ وَآتَيْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَىٰ كُلًّا مِنْ طَيْبَاتِ مَا رَزَقْنَاهُمْ ۝ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يُظِلُّونَ ²

This is what was revealed in **the Holy Quran** and this is what you read therein. If we take these statements on face value, they would be contrary to the facts, for Allah did not divide any sea for the Jews at the time of our Prophet^{sas}, nor did He drown the household of Pharaoh before the eyes of evildoers, nor were these Jews present at the time of these perils. They did not take to worshipping the calf, nor were they even alive at that time. They did not say, ‘O Moses, we will by no means believe you until we see Allah

1. And *remember the time* when We divided the sea for you and saved you and drowned Pharaoh’s people, while you looked on. And *remember the time* when We made Moses a promise of forty nights; then you took the calf *for worship* in his absence and you were transgressors. Then We forgave you thereafter, that you might be grateful. And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided (*Sūrah al-Baqarah*, 2:51–54). [Publisher]
2. And *remember* when you said: ‘O Moses, we will by no means believe you until we see Allah face to face;’ then the thunderbolt overtook you, while you gazed. Then We raised you up after your death, that you might be grateful. And We caused the clouds to be a shade over you and sent down on you Manna and Salwa, *saying*: ‘Eat of the good things We have provided for you.’ And they wronged Us not, but it was themselves that they wronged (*Sūrah al-Baqarah*, 2:56–58). [Publisher]

face to face,' because they did not even exist in the time of Moses. How then did **the thunderbolt overtake them?** How were they raised **after death?** How did they escape the fate of death? How could Allah have caused the clouds to provide shade for them and sent down on them Manna and Salwa? How was He to save them from the calamity while they did not even exist and were born many centuries later? No one bears the burden of another. Allah does not judge a man in place of another, for He is the Most Just. The reality is that Allah considered them to be similar to their forefathers due to their beliefs, and so He called them by the name of their ancestors, making them the inheritors of their traits. This is the eternal practice of Allah.

If, like the ignorant, you claim that the descent of Jesus, peace be upon him, is to be taken literally, then you are in grave error because the death of Jesus is confirmed by the words of the Quran. The meaning of the word تَوَفَّى [*tawaffi*] has been explained by the Holy Prophet^{sas}; hence, there is no room for misinterpretation in this regard. The word *nuzūl* [descent] was also categorically interpreted by the Seal of the Prophets. It is also used in the Quran and Hadith in various contexts. How could anyone challenge the meaning of *tawaffi* that has become evident from the words of the Holy Prophet and Ibn 'Abbās, which clearly indicate that *tawaffi* means that **he died** and nothing else. No doubt should now remain for the believers as to its meaning. Can verses that are susceptible to different interpretations be the same as categorical and unequivocal verses of the Holy Quran? Nay, they can never be the same. No one clings to the verses that are not categorical except those whose hearts are diseased and they are not among the righteous. *Tawaffi* is a decisive word whose meaning is clearly

given as ‘death’, while *nuzūl* [descent] is a term that allows various interpretations, and it was never interpreted by the *Khātāmul-Anbiyā*’ [the Seal of the Prophets] in the sense that these people propose. Rather, he used it even when referring to travellers. If it is still difficult for you to understand why the Reformer of the Latter Days is called ‘Īsā in the hadith, and the general meaning evades you, then you should know that the name ‘Īsā is mentioned in the works of numerous ancient scholars in many different contexts. It should be sufficient for you to note the hadith narrated by Bukhārī and explained by Allāmah **Zamakhsharī**, which says: ‘Every son of Adam will be touched by Satan at his birth, except Maryam and her son.’¹ This apparently contradicts the Qurānic verses, such as:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ²

Zamakhsharī provides the following commentary: ‘This means that every pious man is ‘Īsā and his mother, and follows in their footsteps, being among the pious and righteous.’

Reflect on how he called every pious man ‘Īsā and then see how the deniers turn away! If you say that this is but one testimony and that we must bring forth testimonies of more people, then you are not of those who pay heed. Read the book *Taysīr bi-Sharḥ al-Jāmi‘ aṣ-Ṣaghīr* by the renowned Imam, Sheikh, *Muḥaddith* [Scholar of Hadith], and *Faqīh al-Kāmil* [Theology

1. *Ṣaḥīḥ al-Bukhārī*, Kitāb Tafsīr al-Quran, Hadith 4548 [Publisher]

2. Surely, you shall have no power over My servants (*Sūrah al-Hijr*, 15:43). [Publisher]

expert] ‘Abdur-Ra‘ūf al-Munāwī, may Allah have mercy on him. He mentions this hadith in the aforementioned book and says: ‘The mention of ‘Īsā and his mother in this hadith **refers to both of them as well as to all those who share their attributes.**’ Consider how he defined the general nature of these two names. Why then do you not accept the words of the scholars?

You are aware that **Imam Mālik, Ibn Qayyim, Ibn Taymiyyah, Imam Bukhārī** and many other Muslim Imams and eminent scholars have acknowledged the death of Jesus while at the same time believing in his descent in the Latter Days, as foretold by the Holy Prophet^{sas}. They denied neither of these statements nor objected to them. They left the details of these matters to Allah, the Lord of the worlds, and did not argue about them. However, they were followed by unworthy descendants who were ignorant and devious and empty. They argued without knowledge, created discord, were not inclined towards reconciliation, and would declare believers to be apostates.

The conclusion of this matter rests with Allah, who in His eternal knowledge, was well aware that in the Latter Days of the world, the Christians would become the enemies of the True Faith and hinder people from the path of God, and spread a manifest lie. At the same time, He knew that the Muslims would abandon the treasures of the teachings of the Holy *Qurān*, follow the ideologies of innovation which have no basis in the *Qurān*, and reject that which supports the religion and embellishes the raiment of the believers. They would fall prey to the charm of innovations in religion and become entangled in all types of carnal desires and sinfulness. No truth, religion, or faith would be left in them. It had been decreed by Allah’s grace and mercy that

He would send a man in this age who would reform transgressors and present comprehensive and convincing proofs to counter those who utter falsehood. God's plan required that He name this Messenger as 'Īsā, for he would come to reform the Christians, and also to name him Ahmad after the Holy Prophet^{sas}, for he was also to reform the Muslims. He thus caused him to follow in the footsteps of 'Īsā and Ahmad. This is why He gave him these two names and caused him to drink from both their hands. He made him such that he would **shoulder** the pain and agony of the believers and **put an end** to the onslaught of the Christians. In the eyes of Allah, he is 'Īsā from one perspective and **Ahmad** from another. Forego, therefore, the ways of dissent and avoid discord and misguidance. Accept the truth and do not try to conceal it. **The Holy Prophet^{sas}** described him as having the attributes of the Messiah and thus called him 'Īsā, but he also described him as having some of his own blessed attributes and named him Ahmad in his own likeness. **You must know** that he acquired these two names because of his complete focus upon these two groups of people. The people of heaven called him 'Īsā due to his inclination towards and concern for **the reform** of the Christians, and they also called him Ahmad due to his greater inclination towards the followers of the Holy Prophet^{sas} and his anguish over their dissension and destitution. **You must know** that the Promised 'Īsā is Ahmad, and the Promised Ahmad is 'Īsā. Do not, then, ignore this great secret. **Do you not see** the ills that have befallen us due to the Christian nations? Do you not see that our people have tarnished the path of virtue and faith, with most of them embracing the ways of Satan until their light became as feeble as a firefly's and their divines became akin to a

mirage in a barren land. They became innately inclined towards evil and mischief and went to every trouble in its pursuit. They hankered after the material world while fighting one another.

They stung each other like scorpions even if the one they persecuted was amongst their own kin. No truth remained in their speech. No pure love remained in their hearts. They bartered good for evil. They set about following the flaws of their brethren and neglected reforming themselves and fulfilling their obligations towards the believers. They would attack their brothers as if they were attacking their enemies. They rebuffed all cordiality and lost all goodwill. They spread immorality and aggression among themselves. They sought after people's weaknesses and tried to defame them. The fragrance of love was gone, while the fumes of hypocrisy and controversy grew stronger. Purity of heart and the spirit of tolerance vanished, for impurity had entered their faith. They trespassed all the limits of piety and virtue and overlooked the rights of their brethren and believing men and women. They did not avoid ingratitude and did not fulfil their obligations. Most of them knew nothing except disobedience and mischief-making. Time changed and there remained neither piety nor righteousness, neither fasting nor prayer. They preferred this world to the Hereafter and the desires of the baser self to the Lord of Honour and Glory. I see them ensnared in their world. They do not care about the afterlife or for the right path. Loyalty has vanished and modesty is lost. They do not know what piety is and I see treachery on their faces. They love the dark of night and curse the moon. They read the *Quran* but turn away from the Gracious God. Their neighbour receives nothing but injustice from them, and meanness is their only partner. They devour the weak and always hunger

for more. The world has become abounds with liars, slanderers, defamers, backbiters, transgressors, evildoers, adulterers, fornicators, drinkers, betrayers, and bribers. People's hearts have become hardened. They do not fear Allah or keep in mind the inevitability of death, and they eat as cattle eat. **They do not realize the true essence of Islam.** They are inundated by carnal desires and their every action or inaction is aimed at their fulfilment. This is how they sleep and this is how they wake up. The rich among them drown in wealth and eat like cattle, while the destitute cry out for want of necessities and the hounding of the lender. We complain only to the Gracious God. There is no power beside Him that can enable anyone to do good or avoid evil.

As for **the harm** caused by the Christians, it is beyond measure, as I have mentioned in my previous books. When Allah observed how, in this age, evil gushes forth from within and without, His wisdom and mercy required that He should reform these people through a man who walks in two footsteps: the footsteps of 'Īsā and the footsteps of Ahmad al-Muṣṭafā [the Chosen One]. This person would be so fully immersed in the attributes of the two that he would be given both their names. Do understand this subtle point of spiritual wisdom; do not oppose it, and do not be the first of its deniers. By the Lord of the Ka'bah, this is the manifest truth, and vain is what the Shiites and Sunnis claim. Hasten not to reject me. Seek the guidance of the Lord of Honour, then come to me as seekers of the Truth. However, if you turn away and choose not to accept me, then come forth and let us call our sons and your sons, our women and your women, and let us pray fervently and invoke the curse of Allah upon the liar.

This is the truth that Allah revealed to me with His great and

eternal grace. Jesus died **and God knows that he is dead**. Your Imam Muḥammad, whose arrival you await, also passed away. I have received a revelation from my Lord that I am the Promised Messiah and the Promised Ahmad. Do you wonder at this and think not of God's eternal practice? Do you deny and fear not? Truth has so clearly become manifest, yet you are averse to it. The promised time has come but you turn away from it. One of the perpetual practices of God, which is denied neither by the ignorant nor the intellectual, is that in His prophecies He may name a particular person or a thing, but the name in fact applies to some other person or thing. For instance, in a dream, **we may see the arrival of someone, but he is not the one who comes** in real life. The one who comes only bears some of his attributes. Let me illustrate this point with an extraordinary story.

I had a son named **Bashīr** whom Allah caused to die in infancy. God is indeed the best and most abiding support for those who cultivate piety and righteousness. At that time, I received a revelation from my Lord:

إِنَّا نَرُدُّهُ إِلَيْكَ تَفَضُّلاً عَلَيْنَا.

We shall return him to you out of Our grace.

Likewise, **his mother** also saw in a dream that Bashīr had come and he said to her, 'I want to embrace you, and I will not part from you soon.' After him, Allah gave me **another son**, and He is the Best of Bestowers, and I realized that he was indeed the same Bashīr and that the All-Knowing One had told the truth. So I named him Bashīr and I see in him the same characteristics as in the Bashīr who passed away. Thus was demonstrated the Divine

law that He creates two people with a common name. As for making someone a namesake of another, it is a Divine secret that serves a purpose that only the hearts of those blessed with true knowledge can understand.

I have a friend who is very dear to me and is the most loyal of all my near and dear ones. He is an eminent scholar and a man of great knowledge. He fathoms the subtleties of the Holy Quran and garners a profound understanding of the Faith. His name, like his attributes, is Maulawī Ḥakīm Nūr-ud-Deen [Light of the Faith]. Allah the Wise, the All-Knowing, caused his young and only son, whose name was Muḥammad Ahmad, to die of measles. The father, however, showed great patience and submitted to the will of his Compassionate Lord. On the night of the death, someone saw the child in his dream and he seemed to be saying to him, ‘Grieve not for my passing, for I am going out of necessity and will soon return.’ This dream indicates that he [Nūr-ud-Deen] will be given another son who will have the same qualities as the deceased one. Allah has power over all things, but most are unacquainted with the ways of the Greatest of Creators.

There are many similar stories and testimonies in this regard. I have foregone mentioning them all so as not to prolong this discourse, but many of them are recorded in books on the interpretation of dreams. Refer to them if you are one of those who harbour doubts. Yet, how can you persist in doubt when there are consistent testimonies for it? In fact, you yourself might have been a witness to such phenomena. If someone saw a dead person in a dream and was told in a revelation that the deceased would return to the world and meet his kinsmen, would this mean that he would actually and physically come back to life, or would it

require a different interpretation that is known to men of insight? If you allow for interpretations in such a matter, why then do you not allow for interpretations in the case of similar prophecies? O heedless people! Are you differentiating between the laws of Allah? I urge you to reflect, even though I do not think you will do so unless my Lord has so willed, for He is the Guide of those who have lost their way.

You know that the signs of **the advent of the Messiah**, who is the Mahdi, have come to pass. Tribulations have multiplied and prevailed. Evil has erupted and spread. The Best of Mankind is being insulted on the roadsides and in the marketplaces. Life is ebbing away and the hour of parting has come. Therefore, have mercy on this affronted Religion. I appeal to you in the name of Allah, do you not see this evil with your own eyes? Would you abandon the fountain of pure faith for the sake of material things? Tell me, in the name of Allah, if this is true or false? We have not faced plots as severe as those being hatched by the Christians today and we are like captives in their hands. When they plan their deceptions, they put even Satan to shame. Calamity has become evident and despair is all too widespread. People's hearts are hardened and they follow the whisperings of Satan. They have forsaken righteousness, they do not fear Allah, the Most High, they have grown hostile to good deeds, and have become like something discarded. I have mentioned only a little of what I have seen and investigated. By God, calamities have reached their climax. Nothing remains of religion except its words and claims. Darkness has spread everywhere, extinguishing the light of religion. Beasts have invaded our green lands such that no water or pasture remains. People were about to perish from the torrent of

transgression and rebellion, so I was given an ark from my Lord. In the name of Allah be its course and its mooring.

To elaborate, Allah has observed in this age that the misguidance of the Christians along with their onslaught, so that not only are they themselves misguided but they are also misleading very many others. They have wrought much havoc and have spread apostasy and attacked the beautiful Shariah. They have opened the doors to sin and transgression. All this has caused the protective jealousy of Allah, the Lord of Majesty, to be roused. However, there was also internal strife among the Muslims as they had divided the religion of the Holy Prophet^{sas} due to their differences and turned against each other like the mischievous. Allah, then, chose me to put an end to remove this discord. He made me a just arbiter to judge fairly among them, for I am the Imam who has come to the believers in the footsteps of al-Muṣṭafā, and I am the Messiah who will utterly disprove the Christians and those who have converted to Christianity.

In my person, Allah has combined these two names, just as **the fire of the two temptations** has come together in my time. By Allah, the Creator of both worlds, this is the truth. I have come to spread the light of His blessings. My Lord has chosen me for His appointed time. I cannot prevent the grace of Allah, nor can I do what might displease the Merciful Lord. I am nothing but a mere corpse in the hands of the *ghassāl*,¹ and I move not but when Allah quickens me. I came when the innovations of Muslims and the evils of Christians had greatly escalated. If you are in doubt

1. The person who bathes the body of the deceased in preparation for burial in accordance with Islamic practice. [Publisher]

about this, then please examine carefully the seditious innovations of Muslims and the ignorance of the worshippers of the Cross. Do you not see these twofold afflictions? Have you ever heard of such occurrences in past centuries? Why do you not think like the wise or discern like the just? Allah appoints at the beginning of every century a Reformer to restore the Faith, and such is the way of Allah, the Helper. Do you think that He would not send a person with spiritual perception at the time of this deluge? Do you not fear Allah who seizes the transgressors?

Eleven years have passed since the start of the century but you reflect not. **The sun and the moon have eclipsed** but you give them no thought. Signs have appeared but you do not take heed. All the indications have become manifest but you fail to appreciate them. Are you asleep, are you from among those who turn away, or are you asking why God did not do as you had thought? The Israelites before you thought the same thoughts and ended up refusing to believe in the Best of Messengers and the beloved of God. They said: ‘The promised Seal of the Prophets would be raised from among us, for this is what our Lord had promised to **Dāwūd [David]**.’ They also said: ‘The Messiah will not come unless **Elijah** descends from heaven first.’ Thus, they refused to believe in **Muḥammad**, the Best of Messengers, and in ‘**Īsā** who was one of the Prophets. Allah sealed their hearts such that they could not comprehend the truth, nor could they reflect. Their hearts became hardened and they fabricated lies till they resembled monkeys and apes. This is the consequence of rejecting the truthful ones. These were the sages of their people and they led crowds of devoted followers. They were jurists, scholars of their traditions and scriptures, and many of them were ascetics, but

when they strayed from the right path, Allah caused their hearts to go astray. Their knowledge and understanding were of no use to them; they were indeed a disobedient people.

Do not, therefore, be negligent in your duty to Allah, and let there be in you compassion and tolerance. Follow not that of which you have no knowledge, exceed not the limits, and transgress not. Commit not iniquity upon the earth, nor cause disorder, and fear Allah if you are indeed righteous. You have heard of the practice of naming a person after another; do not, therefore, ignore this immutable practice of the Almighty and choose ambiguities for which you have no proof. However, if you insist on them and do not turn away from them, then—if you are indeed of the truthful—show us another example where the practice Allah has conformed to your fancies? You will not be able to produce such an example. Do not, therefore, stand up against the Powerful Lord and do not reject His favour after it has been bestowed. Do not drive away His grace after it has come to you and do not be the first to reject it.

If you are in any doubt concerning my claim and do not see the light of my moon and think that the Promised Mahdi **and Imam**, who was to come to extinguish the fire of tribulations, would only be from among **the sons of Fāṭimah**^{ra} and from none other, then know that this is an illusion that has no basis; it is like an arrow without a tip. There is, in fact, no consensus regarding this matter. This is well known to the people of knowledge and to the foremost scholars of Hadith. According to some accounts, the Mahdi, who will be supported with heavenly signs, will be among **‘the sons of al-‘Abbās’**, while others say that he shall be **‘from among us’**, i.e. from among the Muslims. Another group claim that he shall be

‘of the sons of Ḥasan or Ḥusain.’ Thus, the difference of opinion is all too evident. Furthermore, the Messenger of Allah, may peace and blessings of Allah be upon him, **proclaimed**, verily: **سَلْمَانٌ مِنَّا**: **أَهْلُ الْبَيْتِ**¹ [‘**Salmān** is a member of our household’], even though he was not of his household; in fact, he was of Persian origin.

Be aware that no one can determine the matter of lineage save Allah, the All-Knowing. The vision that I related regarding **Az-Zahrā** points to my perfect affinity with her. Allah alone knows the truth of things. In the book *al-Taisir*, **Abū Hurairah** is reported as saying: **مَنْ أَسْلَمَ مِنْ أَهْلِ فَارِسٍ فَهُوَ قَوْشِيٌّ**² [‘Whoever from among the people of Persia has accepted Islam is counted among the Quraish.’] I myself am of Persian descent. Ponder over this and do not act in haste like the prejudiced.

One of the fundamental principles is to examine the signs in depth and to give precedence to evidence over conjecture. When following these principles, you must take a logical approach so that Allah can guide you to the manifest truth. This approach is in line with the Quranic teachings and the *Aḥādīth*, both of which agree that the Almighty, out of His wisdom and mercy, has divided the history of this Ummah into three periods, as is acknowledged by all scholars without reservation. The first period corresponds to the first three centuries after the advent of *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muḥammad^{sas}]. This is followed by a second period, that of religious innovations and of the spread of heresies. The third period is similar to that of the Best

1. *Al-Muʿjam al-Kabīr Ṭabrānī*, Part VI, p. 213, Hadith 6040 [Publisher]

2. *At-Taisir bi-Sharāḥ aṣ-Ṣaghīr*, Zain ad-Dīn Muḥammad ‘Abdur-Ra’ūf, Part 2, p. 398 [Publisher]

of Creation, marked by a return to the precepts of prophethood and purified of harmful innovations and corrupt traditions. This period bears a likeness to the time of *Khātamun-Nabiyyīn* [the Seal of the Prophets] who called it ‘**the Latter Days**’ because it comes at the end of the first two periods. Allah praised the believers of the ‘Latter Days’ as He praised the ‘early ones’, and said:

ثُمَّ مِنَ الْآوَلِينَ ○ وَثُمَّ مِنَ الْآخِرِينَ ○¹

No doubt, each party must have its **Imam**, and this is an indication that the Seal of the Imams, **the Promised Mahdi**, will be joined with the Companions of the Holy Prophet^{sas}, as the Almighty has said:

وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ²

The Messenger of Allah, may peace and blessings of Allah be upon him, was asked about the meaning of ‘others’ in this verse, and he responded by placing his hand on the shoulder of Salmān [who was a Persian] and saying lovingly, ‘if faith were to ascend to the Pleiades’—that is, to disappear from this world—‘a man from among these [of Persian people] shall surely find it.’³

This is a subtle indication by the Best of Creation that

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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. And *among* others from among them who have not yet joined them. He is the Mighty, the Wise (*Sūrah al-Jumu‘ah*, 62:4). [Publisher]
 3. *Ṣaḥīḥ al-Bukhārī*, Kitāb Tafsīr al-Quran, Ḥadīth 4897. [Publisher]

the Imam who would come at the end of time and bring back the light of faith to the earth would be from among **the sons of Persia**. This is decreed by Allah, the Gracious. Ponder and reflect! This hadith is of great importance and **Bukhārī** has mentioned it very clearly in his authentic compilation. Since it is now proven that the Imam who is to come at the end of time shall be **of Persian descent** and of none other, anyone who does not meet this criterion cannot make such a claim. This is the truth from Allah, the Sovereign. Do not fight Allah and do not argue like the transgressors. Our last prayer is: Glorified be Allah, the Lord of the worlds!

AL-QAṢĪDAH

*In Praise of Abū Bakr aṣ-Ṣiddīq, ‘Umar al-Fārūq,
& other Companions of the Prophet,
may Allah be pleased with them all*

رُوَيْدَكَ لَا تَهْجُ الصَّحَابَةَ وَاحْذِرْ وَلَا تَقْفُ كُلَّ مُزَوِّرٍ وَتَبَصَّرْ
*Refrain—do not mock the Companions and beware;
Do not follow the forgers, and ponder.*

وَلَا تَتَّخِيزِ سُبُلَ غَيِّ وَشَقْوَةٍ وَلَا تَلْعَنَنَّ قَوْمًا أَنَارُوا كَثِيرًا
*Do not choose the way of error and misery;
Do not curse those who illuminated [the world] like the sun.*

أُولَئِكَ أَهْلُ اللَّهِ فَاحْشَ فِتْنَاءَهُمْ وَلَا تَقْدَحَنَّ فِي عِزِّهِمْ بِتَهَوُّرٍ
*These are the people of Allah, so realize of their status!
Do not offend their honour recklessly!*

وَأُولَئِكَ حِزْبُ اللَّهِ حُفَاظُ دِينِهِ وَإِنْدَاءَهُمْ إِيْدَاءُ مَوْلَى مُؤْتَبِرٍ
*They are the party of Allah, the protectors of His religion.
Offending them is exactly like offending Allah who chose them.*

تَصَدَّقُوا لِذَيْنِ اللَّهِ صِدْقًا وَطَاعَةً لِكُلِّ عَذَابٍ مُّحْرَقٍ أَوْ مُدْمَرٍ
*For the sake of the religion of Allah, out of loyalty and
obedience,
They stopped anything which could cause destruction.*

وَطَهَّرَ وَادِيَ الْعَشَقِ بِخَرِّ قُلُوبِهِمْ فَمَا الرَّيْدُ وَالْعُتَاءُ بَعْدَ التَّطَهُّرِ
Spiritual love had purified their hearts,
How could they then care about the rubbish [of the world]?

وَجَاءُوا نَبِيَّ اللَّهِ صِدْقًا فَنُورُوا وَلَمْ يَبْقَ أَتْرُ مِنْ ظَلَامٍ مُكَدَّرٍ
They came to the Prophet of Allah sincerely, and were
illuminated,
Such that no trace of darkness was left within them.

بِأَجْنِحَةِ الْأَسْوَاقِ طَارُوا إِطَاعَةً وَصَارُوا جَوَارِحَ لِلنَّبِيِّ الْمُوقَّرِ
They flew eagerly to the most respected Prophet,
With such obedience to him that they became his limbs.

وَنَحْنُ وَأَنْتُمْ فِي الْبَسَاتِينِ نَزَعُ وَهُمْ حَضَرُوا مَيْدَانَ قَتْلِ كَمَحْشَرٍ
We and you are enjoying our lives,
But they presented themselves and engaged in every deadly
battle.

وَتَرَكُوا هَوَى الْأَوْطَانِ لِلَّهِ خَالِصًا وَجَاءُوا الرَّسُولَ كَعَاشِقٍ مُتَخَيِّرٍ
They abandoned their homes, merely for the sake of Allah
And came to the Messenger like true lovers.

عَلَى الضُّعْفِ صَوَّالُونَ مِنْ قُوَّةِ الْهُدَى عَلَى الْجُرْحِ سَلَالُونَ سَيْفِ التَّشْدِيدِ
They overcame weakness with the force of guidance,
And healed the wounds by unsheathing the sword of bravery.

أَتَلَعْنُ مَنْ هُوَ مِثْلُ بَدْرِ مُنَوَّرٍ أَتُكْفِرُ خُلَفَاءَ النَّبِيِّ تَجَاسُرًا
*Are you charging the Successors of the Prophet with infidelity
 without any fear?*

*Are you cursing those who are like **the shining moon**?*

وَإِنْ كُنْتَ قَدْ سَاءَتْكَ أَمْرُ خِلَافَةٍ فَحَارِبِ مَلِيكًا اجْتَبَاهُمْ كَمُشْتَرِي
*If you are annoyed with their Khilāfah,
 Then fight the Sovereign who chose them like a discerning
 buyer [selecting what he likes].*

فِيَاذِنِهِ قَدْ وَقَعَ مَا كَانَ وَاقِعًا فَلَا تَبْكِي بَعْدَ ظُهُورِ قَدْرِ مُقَدَّرٍ
*By His command, what was decreed to happen happened,
 So do not weep after the fulfilment of events which were des-
 tined to take place.*

وَمَا اسْتَخْلَفَ اللَّهُ الْعَلِيمُ كَذَاهِلٍ وَمَا كَانَ رَبُّ الْكَائِنَاتِ كُمْهَرٍ
*Allah, the All-Knowing, did not make them Successors while
 He was **unaware**,
 Nor was He, the Lord of All Creations, mistaken.*

وَقُضِيَتْ أُمُورُ خِلَافَةٍ مَوْعُودَةٍ وَفِي ذَاكَ آيَاتٍ لِقَلْبٍ مُفَكَّرٍ
*What happened was a **fulfilment of the promised Khilāfah**.
 In this, there are signs for those who reflect.*

وَإِنِّي أَرَى الصُّدِّيقَ كَالشَّمْسِ فِي الصُّحَى مَا تَرَاهُ مَقْبُولَةٌ عِنْدَ هُوجِرٍ
*I see **aş-Şiddiq** like the sun at forenoon,
 His good deeds in the face of adversity are undisputed.*

وَكَانَ لِذَاتِ الْمُصْطَفَىٰ مِثْلَ ظِلِّهِ ۖ وَمَهْمَا أَسَارَ الْمُصْطَفَىٰ قَامَ كَالْجُرِيِّ
*He was like **the shadow** of the Chosen Prophets.*

*Whatever the Prophet asked for, he came forward **bravely**.*

وَأَعْطَىٰ لِنَصْرِ الدِّينِ أَمْوَالَ بَيْتِهِ ۖ جَمِيعًا سِوَى السَّيِّئِ الْحَقِيرِ الْمُحَقَّرِ
*For the sake of supporting Islam, he gave **all his wealth**.*

He kept nothing but the very minimal for himself.

وَلَمَّا دَعَاهُ رَبُّنَا لِرِفَاقِهِ ۖ عَلَى الْمَوْتِ أَقْبَلَ شَائِقًا غَيْرَ مُدْبِرِ
When our Prophet called him to accompany him,

He rushed headlong into the jaws of death and never once looked back.

وَلَيْسَ مَحَلَّ الطَّعْنِ حُسْنُ صِفَاتِهِ ۖ وَإِنْ كُنْتَ قَدْ أَزْمَعْتَ جَوْرًا فَعَبِّرِ
His good qualities cannot be challenged.

If you are unjustly challenging them then check and reflect.

أَبَادَ هَوَى الدُّنْيَا لِإِحْيَاءِ دِينِهِ ۖ وَجَاءَ رَسُولَ اللَّهِ مِنْ كُلِّ مَعْبَرِ
*He killed every worldly desire **to revive** the Faith.*

He came to the Messenger of Allah by all means.

عَلَيْكَ بِصُخْفِ اللَّهِ يَا طَالِبَ الْهُدَىٰ ۖ لِتَنْظُرَ أَوْصَافَ الْمُتَّقِ النَّظِيرِ
O seeker of guidance, you must read the Scriptures of Allah

*To see **the descriptions** of such a purified nobleman.*

وَمَا إِنَّ أَرَى وَاللَّهِ فِي الصَّحْبِ كُلِّهِمْ كَمِثْلِ أَبِي بَكْرٍ بِقَلْبٍ مُعْطَرٍ
 By Allah, I do not find among all the Companions of the
 Prophet anyone

Like Abū Bakr or like his redolent heart.

تَخَيَّرَهُ الْأَصْحَابُ طَوْعًا لِفَضْلِهِ وَلِلْبَحْرِ سُلْطَانًا عَلَى كُلِّ جُغْفَرٍ
 The Prophet's Companions, out of their free will chose him
 because of his merit.

The sea has certainly power over all rivers.

وَيُبَيِّنِي عَلَى الصِّدِّيقِ رَبِّ مُهَيِّبٍ فَمَا أَنْتَ يَا مُسْكِينُ إِنْ كُنْتَ تَزْدَرِي
 The Protector Lord is **praising aṣ-Ṣiddiq**,

So, who are you to despise him, O poor man!

لَهُ بَاقِيَاتٌ صَالِحَاتٌ كَشَارِقِ لَهُ عَيْنِ آيَاتٍ لِهَذَا النَّظْهُرِ
 His good works are clear like the sun,

*There are many signs **demonstrating** his purity.*

تَصَدَّقَ لِنَصْرِ الدِّينِ فِي وَقْتِ عُسْرِهِ تَبَدَّى بِغَارٍ بِالرُّسُولِ الْمُؤَزَّرِ
 He applied himself to help the Religion at the time of hardship

*And was foremost in accompanying **the Messenger to the cave.***

مَكِينٌ أَمِينٌ زَاهِدٌ عِنْدَ رَبِّهِ مُخْلِصٌ دِينَ الْحَقِّ مِنْ كُلِّ مُهَجِّرٍ
 He was **an ascetic** and a man of established position and
 trust with His Lord.

*He rescued the **True** Faith from every frivolous one,*

وَمِنْ فِتْنٍ يُخْشَى عَلَى الدِّينِ شَرُّهَا وَمِنْ مَّحْنٍ كَانَتْ كَصَخْرٍ مُكْسَّرٍ
*And from every tribulation whose evil could harm the Faith;
 And from trials which are so majestic like strong rocks.*

وَلَوْ كَانَ هَذَا الرَّجُلُ رَجُلًا مُتَنَافِقًا فَمَنْ لِلنَّبِيِّ الْمُصْطَفَى مِنْ مُعَزِّرٍ
*If this man was a hypocrite,
 Then who was the helper of **the Chosen Prophet**?*

أَتَحْسَبُ صِدِّيقَ الْمُهَيَّبِينَ كَافِرًا لِقَوْلِ غَرِيقٍ فِي الصَّلَاةِ أَكْفَرِ
*Do you consider God's Truthful One [Abū Bakr] to be an
 infidel
 Because of the words of someone drowning in misguidance?*

وَكَانَ كَقَلْبِ الْأَنْبِيَاءِ جِنَانُهُ وَهَمَّتُهُ صَوَالَةُ كَالْعَصْفَرِ
*His heart was like the hearts of the Prophets,
 And his mettle was solid like the fortitude of a lion.*

أَرَى نُورَ وَجْهِ اللَّهِ فِي عَادَاتِهِ وَجَلْوَاتِهِ كَأَنَّهُ قِطْعُ نَيْرٍ
*I see the light of Allah's countenance in his character,
 As if he is a fragment of a shining star.*

وَإِنَّ لَهُ فِي حَضْرَةِ الْقُدْسِ دَرَجَةً فَوَيْلٌ لِأَلْسِنَةِ حِدَادٍ كَخَنْجَرٍ
*He wields a lofty rank with Allah the Almighty—
 Woe be unto those with tongues as sharp as daggers!*

وَخِدْمَاتُهُ مِثْلُ الْبُدُورِ مُنِيرَةٌ وَتَعْمَرَاتُهُ مِثْلُ الْجَنَّا الْمُسْتَكْتَرِ
*His services are like the illuminating moon,
 And his fruits are so abundant.*

وَجَاءَ لِتَنْضِيرِ الرِّيَاضِ مُبَشِّرًا فَلَهُ دُرٌّ مُنْضَرٌّ وَمُبَشِّرٌ*
He came as a bearer of good news to let the verdant lands flourish.

May Allah reward him for all of this.¹

وَشَابَهُهُ الْفَارُوقُ فَبِنِ كُلِّ حُطَّةٍ وَسَاسَ الْبَرَايَا كَالْمَلِيكِ الْمُدَبِّرِ
*He possessed every quality of al-Fārūq,
 Ruling the people like a masterful king.*

سَعَى سَعَى إِخْلَاصٍ فَظَهَرَتْ عِزَّةٌ وَسَأْنٌ عَظِيمٌ لِلْخِلَافَةِ فَاَنْظُرْ
*He ruled the people with such sincerity that
 The institution of Khilāfah acquired great respect and dig-
 nity; so reflect over this.*

وَصَبَّغَ وَجْهَ الْأَرْضِ مِنْ قَتْلِ كَفْرَةٍ فَيَا عَجَبًا مِنْ عَزْمِهِ الْمُتَشَمِّرِ
*He turned the face of the earth red with the blood of the
 infidels.*

How awestruck am I by the strength of his fortitude!

وَصَارَ دُكَّاءً كَوَكْبٍ فِي وَقْتِهِ فَوَاهَا لَهُ وَلَوْ قَتَبَهُ الْمُتَطَهَّرِ
He became like the sun in his time;

How amazing was he and his time!

وَبَارَى مُلُوكَ الْكُفْرِ فَبِنِ كُلِّ مَعْرِكٍ وَأَهْلَكَ كُلَّ مُبَارِزٍ مُتَكَبِّرِ
*He challenged the kings of disbelief in every battle
 And destroyed every arrogant challenger.*

1. ☆ See footnote given by the author on pages 133–144. [Publisher]

أَرَىٰ آيَةً عَظْمَىٰ بِأَيْدِي قَوِيَّةٍ فَوَاهَا لِهَذَا الْعَنْقَرِيِّ الضُّفْرَ
He demonstrated a mighty sign with his mighty hand.

What a great genius conqueror he was!

إِمَامٌ أَنَاسٍ فِي بِيحَادٍ مُّرْتَعٍ مَلِيكَ دِيَارٍ فِي كِسَاءٍ مُّعَبَّرٍ
A leader of the people donned in patched clothing;

A king wearing a dusty garment.

وَأُعْطِيَ أَنْوَارًا فَضَارَ مُحَدَّثًا وَكَلَّمَهُ الرَّخْمُنُ كَالْمُنْتَصِرِ
He was illuminated till he became a Muḥaddath;

Allah spoke to him as He does to His elect.

مَا تَرَهُ مَحْمُودَةً فِي دَفَاتِرِ فَصَائِلِهِ أَجْلَىٰ كَبِيرِ أَنْوَارِ
His good deeds could fill volumes;

His virtues were brighter than the shining moon.

فَوَاهَا لَهُ وَلسَعْيِهِ وَلِجُهْدِهِ وَكَانَ لِدِينِ مُحَمَّدٍ خَيْرَ مَغْفَرِ
How amazing was he, his endeavour and effort!

He was the best shield for the religion of Muḥammad^{sas}.

وَفِي وَقْتِهِ أَفْرَاسُ حَيْلِ مُحَمَّدٍ أَتْرَنَ غُبَارًا فِي بِلَادِ النَّصْرِ
In his era did the horses of Muḥammad^{sas}

Stir up clouds of dust in the lands of the Christians.

وَكَسَّرَ كِسْرَىٰ عَسْكَرُ الدِّينِ شَوْكَةً فَلَمْ يَبْقَ مِنْهُمْ غَيْرُ صُورِ النَّصُورِ
The soldiers of the Religion broke the might of Khosrow,

Such that nothing remained of it except an illusion.

وَكَانَ بِشَوْكَتِهِ سُلَيْمَانُ وَقْتِهِ وَجُعِلَتْ لَهُ جُنُودُ الْعَدَا كَالْمُسَخَّرِ
In his strength he was the Solomon of his time;
The jinns of the enemy were subjected to him like servants.

رَأَيْتُ جَلَالَهٗ شَانِهٖ فَذَكَرْتُهُ وَمَا أَمْدَحُ الْمَخْلُوقَ إِلَّا لِجَوْهَرِ
I commend him because I have seen his great status;
I do not praise anyone except for their good qualities.

وَمَا إِنِّ أَخَافُ الْخَلْقَ عِنْدَ نَصَاحَةٍ وَإِنَّ الْمَرَاةَ يَلْزَمُنِ قَوْلَ مُنْذِرِ
I am not afraid of what people think when I offer advice;
There has to be an element of severity when one comes as a
warner.

فَلَمَّا أَجَارَتْ حُلُلُ قَوْلِي لُدُونَهُ وَغَارَتْ دَقَائِقُهُ كَبِيرٌ مُتَعَرِّ
When my words exceeded the bounds of lenience
And the subtleties of my sayings became deeper than a well;

فَأَفْتَوْا جَمِيعًا أَنَّ كُفْرَكَ تَابِتٌ وَقَتْلَكَ عَمَلٌ صَالِحٌ لِلْمُكْفَرِ
They all initiated a fatwa against me, declaring that I was,
without doubt, a disbeliever,
And that killing me would be a righteous act.

لَقَدْ زَيَّنَ الشَّيْطَانُ أَوْهَامَهُمْ لَهُمْ فَتَرَكُوا الصَّلَاحَ لِأَجْلِ عَيْ مُدْخِرِ
Satan made their illusions seem fair to them,
So they abandoned righteousness for the sake of a humiliating
error.

وَقَدْ مَسَخَ الْقَهَّارُ صُورَ قُلُوبِهِمْ وَقَفَدُوا مِنْ الْأَهْوَاءِ قَلْبَ التَّدْبِيرِ
*Allah, the Subduer, has caused their hearts to become twisted,
 And they have lost the ability to reason due to their evil desires.*

وَمَا بَقِيََتْ فِي طِينِهِمْ رِيحٌ عَفِيفَةٌ فَذَرَهُمْ يَسْبُوا كُلَّ بَرٍّ مُوقَّرٍ
*Not an iota of righteousness remains in them;
 So, leave them alone to ridicule every revered truthful one.*

وَقَدْ كَفَّرَتْ قَبْلِي صَحَابَةُ سَيِّدِي وَقَدْ جَاءَكَ الْأَخْبَارُ مِنْ كُلِّ مُخْبِرٍ
*The Companions were declared infidels before me,
 And you have learnt of this from every source.*

يُسْرُونَ إِيدَائِي لِجُبْنِ قُلُوبِهِمْ وَمَا إِنْ أَرَى فِيهِمْ حَصِينًا يَنْبِرِي
*They conceal their plans to harm me out of their cowardice,
 But when the disputants come forth to debate me,*

يَفْرُونَ مِنِّي كَالْتَّلْعَالِبِ خَشِيَةً يَخَافُونَ أَسْيَافِي وَرُمَحِي وَخَنْجَرِي
*They run away like foxes,
 Fearing my [spiritual] sword, bayonet and dagger.*

وَمِنْهُمْ جِرَاصٌ لِلنِّصَالِ عِدَاوَةٌ غَلَاظٌ شِدَادٌ لَوْ يُطِيقُونَ عَسْكَرِي
*Some of them are keen to fight out of enmity;
 They are stern and severe, but they cannot endure my rigour.*

قَدِ اسْتَسْرَتْ أَنْوَارُهُمْ مِّنْ تَعَصُّبٍ وَإِنِّي أَرَاهُمْ كَالدَّمَالِ الْمُعْفَرِّ
*Their light has been concealed by fanaticism;
 I see them covered in dirt.*

فَأَعْرَضْنَا عَنْهُمْ وَعَنْ أَرْجَائِهِمْ كَأَنَّا دَفَنَّاهُمْ بِقَبْرِ مُتَعَرِّ
*Hence, we have turned away from them and their environs,
 As if we had buried them in a very deep grave.*

وَاللَّهِ إِنَّا لَا نَخَافُ شُرُورَهُمْ تَقَلَّنَا وَصَيْنَيْتَنَا إِلَى بَيْتِ أَقْدَرِ
*By Allah, we are not afraid of their evil designs,
 For we have entrusted all our affairs to the Most Powerful
 One.*

وَمَا إِنِّ أَخَافُ الْحَلْقَ فِي حُكْمِ خَالِقِنِ وَقَدْ خَوَّفُوا وَاللَّهُ كَهْفِنِ وَمَأْزُرِي
*I fear no one in the cause of my Creator.
 If they attempt to frighten me, Allah is sufficient for me and
 He is my Protector.*

وَإِنَّ الْمُهَيِّمِينَ يَغْلَمُنْ كُلُّ مُضْمَرِي فَدَعْنِي وَرَبِّي يَا خَصِيصِي وَمُكْفِرِي
*The Protector knows my innermost secrets;
 Let my Lord deal with me, O my adversary who accuses me
 with disbelief.*

وَلَوْ كُنْتُ مُفْتَرِيًا كَذُوبًا لَضَرَّتْنِي عَدَاوَةُ قَوْمٍ جَرَدُوا كُلَّ خَنْجَرِي
*If I were a forger and liar,
 The enmity of those who raised their daggers against me would
 have surely caused me harm.*

بِوَجْهِ الْمُهَيِّمِينَ لَسْتُ رَجُلًا كَافِرًا وَإِنَّ الْمُهَيِّمِينَ يَغْلَمُنْ كُلُّ مُضْمَرِي
*I swear by the Countenance of the Protector, I am not a
 disbeliever.*

The Protector knows all that I conceal and carry.

وَلَسْتُ بِكَذَّابٍ وَرَبِّي شَاهِدٌ وَيَعْلَمُ رَبِّي كُلَّ مَا فِي تَصَوُّرِي

Allah is my witness that I am not a liar.

My Lord knows all that is in my mind.

وَأُعْطِيتُ أَسْرَارًا فَلَا يَعْرِفُونَهَا وَلِلنَّاسِ أَرْءَاءٌ بِقَدْرِ النَّبْصِ

I have been taught secrets that had been unknown,

But people have rushed to judgement as if they had the power of sight.

فَسُبْحَانَ رَبِّ الْعَرْشِ عَمَّا تَقُولُوا عَلَيْهِ بِأَقْوَالِ الضَّلَالِ كَمُفْتَرِي

Glorified then be Allah, the Lord of the Throne,

Above what they attributed falsely to Him like forgers.

وَمَا أَنَا إِلَّا مُسْلِمٌ تَابِعُ الْهُدَى فَيَاصِحٌ لَا تَعْجَلْ هَوَى وَتَدَبَّرْ

I am only a Muslim and a follower of the guidance.

So, my friend, do not rush headlong out of passion, and reflect!

وَلَكِنْ عُلُومِي قَدْ بَدَأَ لُبُّ لُبِّهَا لَمَّا رَدِّفْتَهَا ظَفُرٌ كَشَفِ مُقَشَّرِ

The greatness of my knowledge had become clear,

Especially when my visions and prophecies were fulfilled.

لَقَدْ ضَلَّ سَعْيًا مَنْ آتَانِي مَخَالِفًا وَرَبِّي مَعِي وَاللَّهُ جِبِّي وَمُؤْتِرِي

Whosoever comes opposing me, his labour is lost.

My Lord is with me, He is my Beloved and preferred above everything else.

وَيَعْلُو أُولُو الطَّغْوَى بِأَوَّلِ أَمْرِهِمْ وَأَهْلُ السَّعَادَةِ فِي الزَّمَانِ الْمُؤَخَّرِ
*The persecutors always hold more power in the beginning,
 But the fortunate ones prevail in the end.*

وَلَوْ كُنْتَ مِنْ أَهْلِ الْمَعَارِفِ وَالْهُدَى لَصَدَّقْتَ أَقْوَالِنِ بِغَيْرِ تَحِيرٍ
*If you were of those people with knowledge and guidance,
 You would have believed my words without any hesitation.*

وَلَوْ جِئْتَنِي مِنْ خَوْفِ رَبِّ مُخَاسِبٍ لِأَصْبَحْتَ فِي نِعْمَائِهِ الْمُسْتَكْتَرِ
*If you had come to me with the fear of the Lord of Reckoning,
 You would have become a recipient of His abundant favours.*

أَلَا لَا تُضِعْ وَتَّ الْإِنَابَةَ وَالْهُدَى صُدُّوْكَ سَمٌ يَأْقَلِيلُ التَّمَكُّرِ
*Do not, therefore, waste this time of repentance and guidance.
 Your turning away is a poison, O you who reflect but little!*

وَإِنْ كُنْتَ تَزْعَمُ صَبْرَ جَسْمِكَ فِي اللَّظَنِ فَجَرِّبْهُ تَمَرِنًا بِحَرِّقِ مُسَعَّرِ
*If you claim that your body can tolerate the Fire,
 Then try burning it in a flaming flame.*

وَمَا لَكَ لَا تَبْغِي الْمَعَالِجَ حَائِفًا وَإِنَّكَ فِي دَاءٍ عُضَالٍ كُمُخْصَرِ
*Why do you turn away afraid of the healer
 When you are suffering from a chronic and incurable disease?*

فِيَا أَيُّهَا الْمُرْجِي عَنَانَ تَعْصِبِ خَفِ اللَّهَ وَأَقْبِلْ تُخَفَ وَعَظِ الْمُدَكِّرِ
*O ye who released the rein of fanaticism!
 Fear Allah, and accept the exhortations of the admonisher.*

وَحَفَ نَارَ يَوْمٍ لَا يُرَدُّ عَذَابُهَا تَدُلُّ شَيْخٍ أَوْ تَقَاهُ مَغْشَرٍ
Fear the Day whose punishment shall not be repealed
Either by the intercession of an official or the help of
family.

سَبِمْنَا تَكَالِيفَ التَّطَاوُلِ مِنْ عَدَا تَمَادَتْ لِيَالِي الْجَوْرِ يَا رَبِّ فَأَنْصُرِ
We are tired of the hardships caused by the enemy's aggression.
The nights of injustice have exceeded all limits. O my Lord!
Grant us victory!

وَأَنْتَ رَحِيمٌ ذُوْحَنَانٍ وَرَحْمَةٍ فَتَنْجِ عِبَادَكَ مِنْ وَبَالٍ مُدْمِرٍ
You are Merciful, the Lord of compassion and mercy;
Deliver Your servants from a destructive calamity.

رَأَيْتَ الْخَطَايَا فِي أُمُورٍ كَثِيرَةٍ وَأَسْرَافَنَا فَأَعْفِرْ وَابْدُ وَعَزِّرْ
You have seen [our] wrongdoings in many things as well as
our extravagance;
Forgive, support and help us!

وَأَنْتَ كَرِيمٌ الْوَجْهِ مَوْلَى مُجَابِلٍ فَلَا تَطْرُدِ الْعِلْمَانَ بَعْدَ التَّخْيِيرِ
You are Kind and Gracious and Benevolent;
Do not turn away Your servants after You have chosen them.

وَجِئْنَاكَ كَالْمَوْتَى فَآخِيْ أُمُورِنَا وَنَسْتَغْفِرُكَ مُسْتَعِيفِينَ فَأَعْفِرْ
We came to You like the dead—bestow life upon our affairs!
We beg for Your forgiveness while beseeching Your help—
forgive us, therefore.

إِلَى أَيِّ بَابٍ يَا إِلَهِي يَبُذُّنِي أَتَشْرِكُنِي فِي كَفِّ خَضَمِ مُخَسَّرِي
Through which door—O my God—will You suffer me to pass?

Will You forsake me in the grip of the bloodthirsty enemy?

إِلَهِي فَدَتَكَ النَّفْسُ أَنْتَ مَقَاصِدِي تَعَالَى بِفَضْلِ مَنْ لَدُنْكَ وَبَشَّرِي
O my God! May my life be sacrificed for You—You are my ultimate pursuit.

Come with Your grace and give us glad tidings.

أَغْرَضْتَ عَنِّي لَا تُكَلِّمُ رَحْمَةً وَقَدْ كُنْتَ مِنْ قَبْلِ الْمَصَائِبِ مُخْبِرِي
Have You turned away from me and stopped speaking mercifully to me?

Did you not tell me about the calamities beforehand?

وَكَيْفَ أَظُنُّ زَوَالَ حُبِّكَ طَرَفَةً وَيَأْطُرُ قَلْبِي حُبُّكَ الْمُتَكَثِّرَ
How can I even imagine losing your affection, When Your abundant love is forever drawing my heart to itself?

وَجَدْتُ السَّعَادَةَ كُلَّهَا فِي إِطَاعَةٍ فَوْقَ لِأَخْرَجَ مِنْ خُلُوصٍ وَيَسَّرَ
I found all happiness in obedience; So grant me the best of sincerity and facility.

إِلَهِي بِوَجْهِكَ اذْرِكِ الْعَبْدَ رَحْمَةً تَعَالَى إِلَى عَبْدٍ ذَلِيلٍ مُكْفَرٍ
O my Allah, support Your servant with Your mercy; Come near this humble servant who has been accused of blasphemy.

وَمِن قَبْلِ هَذَا كُنْتَ تَسْمَعُ دَعْوَتِي وَقَدْ كُنْتَ فِي الْبِضْمَارِ تُرْسِي وَمَأْرِي
Before this, You were hearing my supplication;
And You were on the battlefield as my Shield and Protector.

إِلَهِي أَعِثْنِي يَا إِلَهِي أَمِدَّنِي وَبَشِّرْ بِمَقْصُودِي حَنَانًا وَحَبْرٍ
My God, help and support me and give me out of Your
tenderness
Glad tidings and good news about my mission.

أَتَزِينُ بِنُورِكَ يَا مَلَاذِي وَمَلْجَأِي نَعُوذُ بِوَجْهِكَ مِنْ ظَلَامٍ مُدْغَبٍ
Let me see by Your light, O my Refuge and Haven!
We seek refuge in Your Face from destructive darkness.

وَأَخْذَرْتُ مَنْ عَادَى الصَّلَاحَ وَمُفْسِدًا وَنَزَّلَ عَلَيْهِ الرِّجْزَ حَقًّا وَدَمْرٍ
Seize O my Lord whoever has initiated hostility against
righteousness
And caused disorder, and send down upon him punishment
and destroy him.

وَكَانَ رَبِّي حَنَانًا كَمَا كُنْتُ دَائِمًا وَإِنْ كُنْتُ قَدْ غَادَرْتُ عَهْدًا فَذَكِّرْ
My Lord, be merciful to me as You have always been;
If I have neglected any covenant, then please remind me.

وَإِنَّكَ مَوْلَى رَاحِمٍ ذُكْرَامَةٍ فَبِعَدِّ عَنِ الْعِلْمَانِ يَوْمَ التَّشْوِيرِ
You are the Merciful Protector and Lord of Honour;
Safeguard Your servants from the day of humiliation.

أَرَى لَيْلَةً لَيْلَاءَ ذَاتَ مَخَافَةٍ فَهَتَّى وَبَشِّرْنَا بِيَوْمٍ عَتَقَرِي
*I perceive a deep dark fearful night;
 Delight us, therefore, with the glad tidings of a **glorious** day.*

وَفَرِّجْ كُرُوبِي يَا كَرِيمِ وَيَجِّنِي وَمَزِقْ حَصِينِي يَا إِلَهِي وَعَقِّرْ
*O my Benevolent Lord! Relieve my distress, save me,
 Shatter my adversary, and humiliate him.*

وَلَيْسَتْ عَلَيْكَ رُمُوزُ أَمْرِي بِعُمَّةٍ وَتَعْرِفُ مَسْتُورِي وَتَدْرِي مُقَعَّرِي
*My state and condition are not ambiguous to You;
 You are aware of my innermost state.*

رُؤَالُكَ مَطْلُوبٌ فَأَخْرِجْ عَيْونَهُ جَلَالُكَ مَقْصُودٌ فَأَيِّدْ وَأُظْهِرْ
*We are in need of Your pure water, so let its spring come forth;
 You are our goal, so help and assist us.*

وَجَدْنَاكَ رَحْمَانًا فَمَا لَهُمْ بَعْدَهُ نَعُوذُ بِنُورِكَ مِنْ زَمَانٍ مُكْوَرٍ
*We have found You the Most Merciful; we do not care about
 anything except You.
 We seek refuge in Your light from the darkness of the age.*

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ كُلُّهُ
 لِرَبِّ كَرِيمٍ قَادِرٍ وَمُيسِّرٍ
*At the end we pray: All Praise belongs to the Lord,
 The Most Honourable, Powerful, and the Facilitator of all things.*

THE WILL

It is evident that insulting someone results in the insult being returned, whereas offering compliment results in the compliment being reciprocated. Thus, if you tell a man that his father is a noble and righteous person, he will never respond by calling your father wicked or evil. Instead, he will please you with the choicest words and praise your father in the same manner as you praised his. In fact, he will praise him even more highly. However, if you use insults, he will respond to you in the same fashion.

Likewise, those who insult aṣ-Ṣiddīq and al-Fāruq are in fact insulting ‘Alī and injuring him. They are also disregarding the truth. For, if you call Abū Bakr an infidel, you are provoking those who love him to say that ‘Alī was a greater infidel. Thus, you do not merely insult Abū Bakr, you insult ‘Alī as well, and exceed all limits. While you would not insult a person’s father lest he insult your father, nor would you insult the mother of your enemy, you do not seem to care about the honour of the household of the Prophet^{ṣas}, nor do you try to prevent it from being the target of retaliatory attacks. You do not consider these terrible consequences, despite calling yourself Shiite and claiming to love them. O enemy of the household of Allah’s Messenger! O hypocrite! It is you who bear the sin for this offence.

[AL-QAŞĪDAH]
FROM THE AUTHOR

[In Praise of the Companions of the Prophet]

إِنَّ الصَّحَابَةَ كُلَّهُمْ كَذُكَاةٍ قَدْ نَوَّرُوا وَجْهَ الْوَرَى بِضِيَاءِ
All the Companions are like the Sun;
They illuminated the world with their light.

تَرَكُوا أَقَارِبَهُمْ وَحُبَّ عِيَالِهِمْ جَاءُوا رَسُولَ اللَّهِ كَالْفُقَرَاءِ
They left their relatives and beloved children
And came to the Messenger of Allah like one who is destitute.

ذُبِحُوا وَمَا خَافُوا الْوَرَى مِنْ صَدَقِهِمْ بَلْ أَتَوْا الرَّحْمَانَ عِنْدَ بَلَاءِ
They faced slaughter without fear, such was their sincerity;
They gave preference to the Gracious God even at the time of
the greatest tribulation.

تَحْتَ السُّيُوفِ تَشْهَدُوا لِخُلُوصِهِمْ شَهِدُوا بِصِدْقِ الْقَلْبِ فِي الْأَمَلَاءِ
They recited the Shahādah despite the sword bearing down on
their necks; such was their devotion.
They testified to the truth publicly with the sincerity of their
hearts.

حَضَرُوا الْمَوَاطِنَ كُلَّهَا مِنْ صِدْقِهِمْ حَفَدُوا لَهَا فِي حَرَّةِ رَجُلَاءِ
*They presented themselves for every battle; such was their
sincerity.*

They hastened forth even if they had to cross the wilderness.

الصَّالِحُونَ الْخَاشِعُونَ لِرَبِّهِمْ الْبَائِثُونَ بِذِكْرِهِ وَبُكَاءِ
They were righteous and humble before their Lord.

*They spent their nights remembering Allah and crying before
Him.*

قَوْمٌ كِرَامٌ لَا نُفَرِّقُ بَيْنَهُمْ كَانُوا لِخَيْرِ الرُّسُلِ كَالْأَغْضَاءِ
*They were all noble people; we do not differentiate between
them.*

*They were like the limbs of Khairur-Rusul [the Best of
Messengers].*

مَا كَانَ طَعْنُ النَّاسِ فِيهِمْ صَادِقًا بَلْ حِشْنَةٌ نَشَأَتْ مِنَ الْأَهْوَاءِ
People speaking ill of them is not just;

It is rancour which is born out of their low desires.

إِنِّي أَرَى صَحْبَ الرَّسُولِ جَمِيعَهُمْ عِنْدَ الْمَلِيكَ بِعِزَّةِ قَعَسَاءِ
When I observe the Companions of the Messenger,

*I realise that all of them have been favoured by Allah with
everlasting honour.*

تَبِعُوا الرَّسُولَ بِرَحْلِهِ وَتَوَاءَ صَارُوا بِسَبِيلِ حَبِيبِهِمْ كَعَفَاءٍ
They followed the Messenger wherever he travelled and wherever he dwelled;

They became like dust in their beloved's path.

نَهَضُوا لِنَصْرِ نَبِيِّنَا بِوَفَاءٍ عِنْدَ الصَّلَالِ وَفِتْنَةِ صَمَاءِ
*They rose to help our Prophet faithfully at a time
 When misguidance and rebellion were rampant.*

وَتَحَيَّرُوا لِلَّهِ كُلِّ مُصِيبَةٍ وَتَهَلَّلُوا بِالْقَتْلِ وَالْإِجْلَاءِ
*For the sake of Allah, they faced every calamity;
 They smiled in the face of death and exile.*

أَنْوَارُهُمْ فَاقَتْ بَيَانَ مُبِينٍ يَسُودُ مِنْهَا وَجْهُ ذِي الشَّخْنَاءِ
*Their brightness is beyond description;
 The intensity of their light burns the faces of the spiteful.*

فَانظُرْ إِلَى خِدْمَاتِهِمْ وَتَبَاتِهِمْ وَدَعِ الْعِدَا فِي غُصَّةٍ وَصَلَاءِ
*Look at their services and steadfastness
 And leave the enemy alone in his pain and anguish.*

يَا رَبِّ فَارْحَمْنَا بِصَحْبِ نَبِيِّنَا وَاعْفِرْ وَأَنْتَ اللَّهُ ذُو الْآلَاءِ
*O our Lord, for the sake of the Companions of the Holy
 Prophet, have mercy on us,
 And forgive us, O Allah the Bestower of favours!*

وَاللَّهُ يَعْلَمُ لَوْ قَدَرْتُ وَلَمْ أُمِتْ لَأَشَعْتُ مَدْحَ الصَّحْبِ فِي الْأَعْدَاءِ

Allah knows that if I live longer, I will do whatever I can

To propagate this eulogy of the Companions among the enemies.

إِنْ كُنْتَ تَلْعَنُهُمْ وَتَضْحَكُ خِسَةً فَارْقُبْ لِنَفْسِكَ كُلَّ اسْتِهْزَاءِ

If you abuse them and laugh at them callously,

Prepare yourself to face every kind of humiliation.

مَنْ سَبَّ أَصْحَابَ النَّبِيِّ فَقَدْ رَدَى حَقٌّ فَمَا فِي الْحَقِّ مِنْ إِخْفَاءِ

Whoever insults the Companions of the Prophet shall be destroyed;

This is the truth which cannot be denied.

FOOTNOTE FROM PAGE 115

I have laid out how Abū Bakr was a genius and a godly person. He manifested the light of Islam after it had become encroached by darkness. He did his utmost to challenge those who left Islam, and to debate with those who denied the truth. On the other hand, he was soft-hearted and lenient with those who entered its fold. He forbade compulsion in order to spread Islam. He gave mankind a precious and matchless treasure. He led the Arabs with fortitude, and he disciplined these camels in their pastures and places of rest by reasoning with them or by chastising them. He chose war only when he saw no ray of hope elsewhere. He challenged every disputer and did not give in to doubt like the weak. In every trial and ordeal, he proved to be more steadfast than a mountain. He forsook the desires of the world for the sake of Allah, the Most High. The only thing that pleased him was to uphold the word of Islam and follow *Khairul-Anām* [the Best of Mankind]. Therefore, hold fast to the protector of your religion and leave aside your objections and doubts. I do not say this out of my own desires or in imitation of my forefathers, rather this

matter has intrigued me as far back as I can remember, and I had long resolved to thoroughly investigate its every aspect and to think over it deeply. Therefore, I was keen to seek out every piece of information and to enquire about every authentic account regarding this issue.

I found aṣ-Ṣiddīq to be truthful, as was made clear to me after my research. When I found him to be the leader of Imams and the lamp of the Religion and Ummah, I held fast to him and entered his fortress. I attracted the mercy of my Lord by loving the righteous. He thus had mercy on me, gave me refuge, assisted me, nourished me and made me one of the honoured ones. He made me out of His mercy the Reformer of this century, the Promised Messiah, and of those whom He blesses with His discourse. He removed grief from me and gave me what no one in the world was ever given. All this is owing to the blessing of following the Holy Prophet, the unlettered one, and loving those who are granted nearness to Allah. **O Allah, bless and prosper the Best of the Messengers and *Khātamul-Anbiyā'* [the Seal of the Prophets], Muḥammad, who is the Best of all Mankind.**

By Allah, Abū Bakr was the Holy Prophet's constant companion in the two holy cities and in the two tombs as well. Here I refer, firstly, to the 'tomb' of the cave wherein he concealed himself as if he were dead, and, secondly, to the tomb that is in Madinah, which is adjacent to the tomb of *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muḥammad^{sas}]. Think, therefore, **of the [high] status of aṣ-Ṣiddīq** if you are a people who reflect. Allah has praised him and his *Khilāfah* in the Quran and praised him in the highest terms. There is no

doubt that he is accepted and loved by Allah. Foolish is the one who begrudges his status. The impurity which infected Islam was wiped away by his *Khilāfab*. The felicity of Muslims became complete due to his compassion. The pillar of Islam would well have crumbled, had aṣ-Ṣiddīq, the friend of the Best of Mankind, not been present. He found Islam like a weak person—sick and emaciated and barely in his senses, so he rose to restore its beauty and splendour in a masterful way and hastened to revive the lost Islam until it had regained the agility of its body, the softness of its cheeks, the charm of its beauty, and the sweetness of its pure water. All this came to pass because of the truth of this honest servant of God. He defeated the enemy and turned the situation around. He never sought any reward for this; his reward was only with Allah. No day or night rose upon him except that he was engaged in this service. He restored the broken remains, put a stop to the sufferings, and protected the land. The victory was always his because of the grace and mercy of Allah. I will now put forward some evidence, placing my trust in the one God, to show you how Ḥaḍrat Abū Bakr ended the terrible seditions and the dangerous tribulations and how he put an end to the warmongers. His hidden inner self was made manifest for all to see through his actions, and his actions bore witness to his high qualities. May Allah reward him for this with the best reward and resurrect him along with the most pious ones. May He have mercy on us through the intercession of those beloved ones. O Allah, Lord of favours and bounties, accept this from me. You are the Most Merciful of those who show mercy.

The Turmoil of Apostasy following the Death of the Best of Messengers & the Leader of the Righteous^{sas}

When the Messenger of Allah, may peace and blessings of Allah be upon him, passed away, the Arabs apostatized as whole tribes or factions of them, and hypocrisy resurfaced. On account of their small numbers and the large numbers of enemies, and also because of their grief and sadness on account of the passing away of the Holy Prophet^{sas}, the Muslims were like sheep out on a rainy night. (*History of Ibn Khaldūn*, Part II, p. 65)

IBN KHALDŪN ALSO WROTE—‘The common and elite of Arabs apostatized. The public of Ṭāyī’ and Asad gathered around Ṭulayḥah. Ghaṭfān apostatized, and Hawāzin withheld the payment of alms. The elite of Banū Sulaim renounced Islam and people everywhere did likewise.’ ([*History of Ibn Khaldūn*, Part II,] p. 65)

Ibn Athīr writes in his chronicles: ‘When the news of the demise of the Messenger of Allah, peace and blessings of Allah be upon him, reached Makkah, its Governor, ‘Itāb ibn Usaīd, went into hiding and Makkah was shaken to the core, and it seemed imminent that its people would renounce Islam.’ ([*al-Kāmil fit-Tārikh*, *Tārikh ibn al-Athīr*,] Part I, p. 134)

HE ALSO RECORDS—The common and elite of every tribe apostatized. Hypocrisy came out in the open, and Jews and Christians started looking for favourable opportunities. Muslims were like sheep on a rainy night due to the loss of their Prophet, their small number and the multitude of their enemy. It was at such a time that the people said to Ḥaḍrat Abū Bakr: ‘These people

only consider the army of Usāmah to be the Muslim army, and, as you can see, the Arabs have rebelled against you. It is, therefore, not prudent to separate yourself from these soldiers.' Upon this, Ḥaḍrat Abū Bakr said: 'By the One who has my soul in His Hand, had I thought that wild, predatory animals would snatch me away, I would still send out Usāmah's army in accordance with what the Messenger of Allah had commanded. I will never go against a decision taken by the Messenger of Allah, peace and blessings of Allah be upon him.' Ḥaḍrat 'Abdullah bin Mas'ūd says: 'We had reached a stage where we were about to perish if Allah had not conferred his special favour on us in the form of Abū Bakr who gathered us together to fight by all possible means the rebellious tribes and to continue worshipping Allah till death came to us.' ([*al-Kāmil fit-Tārīkh*, *Tārīkh ibn al-Athīr*,] p. 142)

The Emergence of False Claimants to Prophethood

Al-Aswad appeared in Yemen, Musailamah in Yamamah, and Ṭulayḥah son of Khawailid in Banū Asad. All of them claimed prophethood. ([*History of*] *Ibn Khaldūn*, Part II, p. 60)¹

Sajāḥ bint al-Ḥārith from Banu 'Aqfān claimed prophethood. Al-Hudhail bin 'Imrān of Banu Taghlab, 'Uqbah bin Hilāl of an-Nimr, as-Sulail bin Qais in Shaybān, and Ziyād bin Bilāl followed her. She marched with masses from Arabia towards Madinah to attack Abū Bakr, may Allah be pleased with him. (p. 65)

1. **Note:** The Promised Messiah, peace be upon him, has given this, and the other references that follow, in summary form. [Publisher]

**The Appointment of Abū Bakr^{ra}
as his Deputy in Leading Prayers
by the Holy Prophet**

may peace and blessings of Allah be upon him

Ibn Khaldūn writes: When his sickness grew severe, and he started losing consciousness, his wives, members of his household, ‘Abbās and ‘Alī gathered around him. When the time of prayer was due, he said: Order Abū Bakr to lead the people in Prayer. ([*History of Ibn Khaldūn*,] Part II, p. 62)



**The Status of Abū Bakr^{ra}
in the Eyes of the Holy Prophet**

may peace and blessings of Allah be upon him

IBN KHALDŪN WRITES—Then, the Messenger of Allah, peace and blessings of Allah be upon him, after making three recommendations, said: All the doors which open onto the Mosque should be closed except the door of Abū Bakr as I do not know anyone more beneficent than Abū Bakr. ([*History of Ibn Khaldūn*,] Part II, p. 62)



Abū Bakr's Great Love for the Holy Prophet

may peace and blessings of Allah be upon him

IBN KHALDŪN WRITES—When Abū Bakr entered the room in which the body of the Messenger of Allah, may peace and blessings of Allah be upon him, lay, he uncovered his face and kissed his forehead and said: ‘Let my mother and father be sacrificed for you; you have tasted the death which Allah decreed for you, and you will never taste death ever again.’ ([*History of Ibn Khaldūn*, Part II,] p. 63)

ACCORDING TO IBN KHALDŪN¹—one of the favours Allah bestowed on Ḥaḍrat Abū Bakr in terms of his complete nearness to the Holy Prophet, may peace and blessings of Allah be upon him, was that he, may Allah be pleased with him, was carried in the same coffin that had carried the Messenger of Allah, may peace and blessings of Allah be upon him, his tomb was made flat like the tomb of the Prophet, his grave was adjacent to the grave of the Prophet, may peace and blessings of Allah be upon him, and his head was laid level with the shoulder of the Prophet^{sas}. The last words he spoke were: ‘Let death come to me in a state of being a Muslim and join me with the righteous.’ ([*al-Kāmil fit-Tārikh, Tārikh ibn al-Athīr*, Dhikr Wafāt Abū Bakr] Part II,] p. 176)

1. Scribal error. It should be Ibn al-Athīr. [Publisher]

[Letter of Abū Bakr^{ra} to the Arab Tribes]

It would be appropriate here to quote what Abū Bakr wrote to the Arab tribes that had apostatized so that the readers may grow in their understanding and appreciation of his steadfastness in promoting the rights that are due to Allah and in defending all that which the Messenger of Allah, peace and blessings of Allah be upon him, had established.

In the name of Allah, the Gracious, the Merciful. From Abū Bakr, the *Khalīfah* of the Messenger of Allah, peace and blessings of Allah be upon him, to whomsoever this letter of mine may reach: amongst the commoners or the gentry, those who hold fast to Islam or those who have turned away from it. Peace be upon those who follow guidance, and who after having received guidance have not returned to error and blindness. I praise You, O Allah, who alone are worthy of worship. I bear witness that there is no God but Allah. He is One and without partner. Muḥammad^{sas} is His Servant and Messenger. We acknowledge that which he brought and disbelieve in that which he rejected, and we strive against it. Verily, Allah, the Exalted, sent Muḥammad^{sas} to His creation with the Truth and as a bearer of glad tidings and as a warner, like a bright lamp calling people to Allah with His authority,

that he may warn everyone alive, and that the Word may prove true against the disbelievers. Allah guides with the truth whoever turns to Him, and the Messenger of Allah ^{sas} confronted whoever turned his back to Him until he came to Islam willingly or reluctantly. Then the Messenger of Allah ^{sas} passed away after having completed teaching the commandments of Allah, counselling his Ummah, and fulfilling the obligation that had been upon him. In the revealed Book, Allah had made this clear both to him and to the people of Islam, that:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ¹

And that:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمُ الْخَالِدُونَ²

And to the believers He said:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ³ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ³

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1. Surely, you will die, and surely they *too* will die (*Sūrah az-Zumar*, 39:31).
[Publisher]
 2. We granted not everlasting life to any human being before you. If then you should die, shall they live *here* forever? (*Sūrah al-Anbiyā'*, 21:35)
[Publisher]
 3. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all.

Therefore, whoever worshipped Muḥammad should know that Muḥammad has died. But he who worshipped Allah alone, who has no partner, Allah continues to watch over him. He is Living, Self-Subsisting, and shall never die. Slumber seizes Him not, nor does He sleep. He guards His purpose and takes revenge on His enemy and punishes him. I counsel you to fear Allah, to pay your dues to Him, to be mindful of that which was brought by your Prophet^{sas}, to let yourselves be guided by his guidance, and to hold fast to the religion of Allah. For, indeed, whoever Allah has not guided is astray, and whoever He has not made safe is afflicted, and whoever He has not helped is forsaken. Thus, whomsoever Allah guides is rightly guided, and whomsoever Allah allows to go astray is lost. Allah has said:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْبَهِتِيُّ ۚ وَمَنْ يُضِلَّهُ فَكُنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝١

Nor will any deed of his in this world be accepted until he acknowledges Him. Neither repentance nor ransom will be accepted from him on the Day of Judgement. I have learned that some of you, endeavouring to deceive Allah and being heedless towards Him and listening to the words of Satan, have turned your back on Islam after

And Allah will certainly reward the grateful (*Sūrah Āl ‘Imrān*, 3:145).
[Publisher]

1. He whom Allah guides is rightly guided; but he whom He adjudges astray, for him you will find no helper *or* guide (*Sūrah al-Kahf*, 18:18).
[Publisher]

having professed its truth and having acted upon its teachings. Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ^١
 أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝^١

Allah also says:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حُزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ۝^٢

And I have sent to you someone at the head of an army of the *Muhājirīn*, the *Anṣār*, and of those who followed them in good works. I commanded him not to fight or kill anyone until he had called to the way of Allah, such that those who responded to and acknowledge his call, stopping their aggression and acting righteously, would be accepted and aided. As for those who would spurn him, I commanded my envoy to fight them for that reason, and not to spare any of those he may gain dominance over, and to burn them with fire, to kill them, to take their women and children captive, and not to accept from anyone

1. And *remember the time* when We said to the angels, ‘Submit to Adam,’ and they *all* submitted, except Iblis. He was *one* of the Jinn; and he disobeyed the command of his Lord. Will you then take him and his progeny for friends instead of Me while they are your enemies? Evil is the exchange for the wrongdoers (*Sūrah al-Kahf*, 18:51). [Publisher]
2. Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning fire (*Sūrah Fāṭir*, 35:7). [Publisher]

anything other than Islam. Therefore, whoever follows him, it is better for him, and whoever turns away from him will not be able to frustrate the will of Allah. I have commanded my messenger to read my letter to you in all of your assemblies. The invitation to Allah's cause shall be the Call to Prayer. If, when the Muslims raise the Call to Prayer, they respond likewise, then let them be, but if they do not respond to the Call to Prayer, then grant them no respite. And if they respond to the Call to Prayer, ask them about their obligations; if they refuse to fulfil them, then attack them, and if they agree, then accept it from them.

AN ANNOUNCEMENT

for Public Awareness

Anyone who has seen copies of Sheikh Muḥammad Ḥusain Batalawī's magazine *Ishā'atus-Sunnah*, listened to his sermons, or read his letters, can testify to the kind of language that he has used with regard to my humble self, and can see how his words are full of egotism and arrogance. While he calls me a liar and an impostor, he himself claims to be an eminent *maulawī*. He says that I am completely ignorant and do not have any knowledge of Arabic. Perhaps, all this nonsense is intended at influencing people to acknowledge Sheikh Batalawī as a great scholar of Arabic, and view me and my friends as ignorant and, therefore, not to be trusted. They will be led to think that only the testimony of real *maulawīs* is credible. In a public meeting in Lahore, I had already informed this poor man of the Divine revelation I had received:

إِنِّي مُهَيِّنٌ مَّنْ أَرَادَ إِهَانَتَكَ

I shall humiliate him who designs to humiliate you.

However, his prejudice was so great that this Divine voice did not reach his ears and he was intent on convincing people that I did not know a word of Arabic. However, he then fell victim to his own scheme in keeping with the Divine revelation that Allah would humiliate him who tried to humiliate me. Praise be to God! How He stands in support of His helpless servants! Yet, people do not fear Him!

Is it not a sign from God that the very person of whom it was said that he is ignorant and does not know a word of Arabic is now openly challenging all the so-called *maulawīs*, who excommunicated him, to write a **commentary on the Holy Quran** in response to his own and **receive a reward of 1,000 rupees**, or to write one in response to *Nūrul-Haqq* and receive **5,000 rupees**, and yet not one of them has come forward? Is this your knowledge and scholarship on the basis of which you label me an apostate? Tell me, O Sheikh, whether or not the prophecy has been fulfilled. The whole world knows that it was for the express purpose of **exposing** the knowledge of the Sheikh and the authenticity of those who have written edicts of heresy against me that I wrote the books *Karāmātuṣ-Ṣādiqīn* and *Nūrul-Haqq* in Arabic, and I made an open challenge that anyone who could write a book that could compete with *Karāmātuṣ-Ṣādiqīn* would receive a reward of 1,000 rupees, and that anyone who wrote a book that could compete with *Nūrul-Haqq* would receive 5,000 rupees, but they failed to take up the challenge until the deadline I had set—**the end of June 1894**—had passed. The Sheikh's silence proved not only that he is completely devoid of any knowledge of Arabic but also that he is a first-class liar and fabricator and a person without shame. Having clearly written in his published announcements

regarding me that I was ignorant of Arabic, it was incumbent upon him to demonstrate his own knowledge in the face of my challenge; instead, he fell silent as if he did not even exist. **Consider** how specifically I invited him to the challenge and the ways in which I tried to rouse his sense of honour, but he would not even lift an eyebrow. It was with the sole purpose of settling the matter of the Sheikh's knowledge of Arabic that I **published an announcement** along with my book *Nūrul-Haqq* in which I challenged the Sheikh that if he could write and publish a book of a similar size that could be comparable to *Nūrul-Haqq* in terms of its eloquence and verities and wisdom, he would be entitled to a prize of 3,000 rupees, not to mention that it would be an easy way for him to prove the falseness of my revelation and save him **thousands of curses**. On the other hand, if he failed to do so, he would not only be defeated but would be the person in whom the prophecy would be fulfilled. The Sheikh, however, did not care for any of these things and his sense of honour was not roused in the least. Why so? Because the contest was beyond his capability; hence, he was forced to accept his disgrace by refusing to take up the challenge. This establishes the truth of the revelation:

أَتَى مُهَيِّنٌ مَّنْ أَرَادَ إِهَانَتَكَ

I shall humiliate him who designs to humiliate you.

He stood on pulpits on hundreds of occasions and before hundreds of people and said of me that I was an ignorant man with no knowledge of Arabic and that I was a liar and a *dajjal* [deceiver]. He went further and wrote hundreds of letters to this effect and had them published in magazines until he had instilled in the

minds of his ignorant friends that this was indeed true. God, therefore, decided to break the pride of this arrogant person and to show him how Allah helps His servants. It was, thus, with God's help and support and with the knowledge and understanding that He specifically bestowed on me, that these books were written. I had set **the end of June 1894** as the deadline for him to accept the challenge with regard to *Karāmātus-Şādiqīn* and *Nūrul-Ḥaqq*, and this deadline has passed. I have now written this book, *Sirrul-Khilāfab*, which is very concise and the lyrical part is very short, so that anyone familiar with Arabic can easily write something like it in seven days, and it would take another ten days to have it published. Considering the Sheikh's state right now and the helplessness of his friends, I am willing to give him an extra ten days, which comes to 26 days. I print this book promising a prize of 27 rupees, one rupee for each day, to anyone who can write anything like it. I would also beseech the Sheikh and his so-called *maulawīs* that if they have been unfortunate enough to have missed the prize of 1,000 rupees and 5,000 rupees, they should at least **not let go of these 27 rupees**. I have heard that the Sheikh is in some financial difficulties and that his so-called friends have not been of much help. Therefore, these 27 rupees should be for him like precious gems for him at such a time.^{1☆} I sincerely affirm that if, after the publication of *Sirrul-Khilāfab*, the Sheikh publishes a book within the time stipulated, and the book proves to be of the same calibre as mine, then not only will I give him the 27 rupees,

1. ☆ **Note:** Sheikh Sahib acknowledges in his current issue [of *Ishā'atus-Sunnah*] that if his friends do not come to his assistance even now he will resign from this employment.—Author

I will also publish a written confession that the Sheikh deserves to be called an Arabic scholar and to be given the title of *maulawī*, and that he should in future be called by this same title. This time, therefore, the Sheikh should not give up. This is a short book and not too challenging. If he wrote 40 pages a day, he could complete it within four to five days. If he doesn't think himself capable of even this much, then let him seek the help of the 150 *maulawīs* who thoughtlessly issued edicts declaring some Muslims to be apostates and worthy of eternal damnation, and arrogantly gave themselves the titles of *maulawīs*. If each of them wrote 40 pages, the Sheikh could publish a book more voluminous than this one, comprising up to 6000 pages. However, if the Sheikh still fails to do so, it would be shameless of him to call himself a *maulawī* **anymore**. It would indeed be best for him to refrain from telling lies and making others do the same in future.

I wonder if the name **Sheikh** is sufficient for him which he had inherited from his forefathers, or would he rather be called *munshī*, but even that is debatable because it is essential for a *munshī* to be able to write Persian verse, and I am yet to see a composition of Persian verses penned by you. Regardless, even if we close our eyes to these facts and accept that you are a *munshī*—albeit one who has lost the ability inherent in such a title—there would not be much harm in this because the title of *munshī* has nothing to do with our faith. On the other hand, we can never accept that the title of *maulawī* is given to a fool who, even when presented with a prize of up to 5,000 rupees, could not be motivated to take up the challenge, nor was he moved by my curse upon the liars, nor when I permitted him to seek help from the whole world if he so desired. If such people are given the title of *maulawī*, would

they have any talent other than to label Muslims as apostates? Obviously not. They read some hadiths and then give themselves the title of **Sheikhul-Kul [the Sheikh of all Things]**. We seek refuge with Allah from the tribulations of this age and its people and from the foolishness of the ignorant.

It should also be noted that every opponent who has any sense of self-worth will only go to a certain extent in the use of falsehood that has no basis at all. The Sheikh, on the other hand, did not partake of any of this natural human sense of shame; he instead employed all the resources at his disposal to harm me and left no stone unturned in this endeavour. First of all, he tried to rouse the masses by claiming that I was an apostate and a *dajjāl* and that they should, therefore, avoid meeting me and try to torment me in every possible way, and that this would merit them Divine reward. Having failed in this, he tried to incite the British government by reporting all kinds of lies and fabrications about me, but this government is far-sighted and sagacious and does not act impetuously like the Sikh rulers who would be roused to fury at every trivial thing that reached their ears. This government uses its God-given intellect; hence it did not give any credence to the reports of a man whom they knew to be acting out of selfish motives. The government was also fully cognizant of my family's goodwill towards its rule. It knew very well that, for the last fourteen years, in contrast to all these *maulawīs*, I had been publishing articles to the effect that we are the subjects of this government and it is incumbent upon us, in keeping with the **injunctions of Allah and the Messenger of Allah, may peace and blessings of Allah be upon him**, to remain obedient to it; that it is *ḥarām* [unlawful] to rebel under these circumstances, and that anyone

who adopts the path of rebellion or hatches conspiracies or participates in such meetings or is privy to them, disobeys Allah and His Messenger. Whatever I have written about my being a true well-wisher of this government is true. The ignorant *maulawīs* do not know of the conditions that are necessary for jihad. Killing and pillaging is not jihad, nor is jihad ever permissible against a government that grants us protection.

When a government protects the lives and honour and property of its citizens and grants them full religious freedom, Allah never warrants that anyone should go out and try to destroy such a government. This is not faith, it is infidelity; this is not virtue, it is transgression. May God have mercy on Muslims who do not understand this issue and are living hypocritical and dishonest lives under this government. I have read the Holy Quran carefully and nowhere have I found it teaching that one should respond to good with evil. It is true that this is a government of a people who are very wrong about their religious beliefs, and even in this day of enlightenment, they hold a man to be God and a poor mortal to be the Lord of the worlds. However, this makes them even more deserving of sympathy and of being shown guidance, for they have strayed too far from the right path. Being mindful of their benevolence, we should pray for them in the presence of God: ‘O Lord Almighty, guide them and open their hearts to pure *Tauḥīd* [the Oneness of God] and turn them towards the truth so that they may recognize your true and perfect Prophet^{sas} and your Holy Book, and Islam may become their religion.’ True, the mischief of the Christian clergy has gone too far and they are raising a lot of noise, but their aggression is not of the sword; it is of the pen. Therefore, O Muslims, you, too, fight them with the

pen, and do not transgress. God has clearly laid down His will in the Holy Quran that the pen shall be countered with the pen, the sword with the sword. Since we have never heard of Christian clergymen raising the sword for the propagation of their faith, if we tried to counter them with the sword, it would amount to abandoning the Quran; nay, it is outright misguidance and disobedience of Divine injunctions. The fact is that people who are devoid of spirituality want to fulfil their own selfish desires under the guise of Islam. May God grant them understanding. People of the Afghan temperament will disapprove of this teaching, but I only care for expressing the truth and not for appeasing anyone.

Another extremely hazardous belief that is sabotaging Islam spiritually is that the *maulawīs* await a **Mahdi** who would drown the world in blood and start killing as soon as he made his appearance. They also attribute the same signs to their fictitious Messiah who, they say, will descend from heaven and kill all unbelievers and spare only those who accept Islam. One with such ideas cannot be a true benefactor of his people; in fact, it would be frightful to travel alone with such a person lest he tries to kill you thinking that you are an unbeliever, while he remains ignorant of his own unbelief. Remember, that to present such nonsensical beliefs as an integral part of Islam and the Holy Quran is to bring ridicule upon Islam and to give the opponents occasion to mock our religion. No logic can justify that a person should come and start killing people without having first conveyed his message to them, or that he should strive to destroy the very government under whose protection he lives. It seems as if the souls of the people who hold such beliefs have become completely corrupted and the qualities of human compassion have been strangled within them, or that

God never gave them such qualities, to begin with. May God protect us from every mischief. No one knows what jealousy these words might provoke in their hearts and how vociferously they might declare me to be an apostate, but I care for none of this. Everyone's case rests with God Almighty. In no verse of the Holy Quran do we find the exhortation to start killing without having first adequately conveyed the Message. Our Master and Prophet^{sas} endured the persecution of the disbelievers for thirteen years. He was tormented in every possible way but he did not respond in kind. Many of his friends and family were killed but he did not at all fight back. He was crushed by sorrow but responded with nothing but patience. Finally, when the tyranny of the disbelievers crossed all limits and they wanted to destroy Islam by killing all Muslims, God Almighty saved His beloved Prophet from the hands of those wolves and delivered him safely to Madinah. In truth, that was the day when it was ordained in heaven that the tormentors would be punished.

تا دل مرد خدا نامد بدرد بیچ قومی را خدا رسوا نکرد

God brings not humiliation upon a people,

So long as they remember him with anguish.

Alas, the disbelievers did not stop there but pursued the Holy Prophet and tried to kill him. They carried out many raids and expeditions and tried to hurt him in every way. This went on until, in the sight of God, they became worthy of being punished due to their innumerable sins. Had their mischief not reached such a level, the Holy Prophet^{sas} would never have raised the sword, but those who had raised their swords and had been deemed by God

to be audacious transgressors ended up being killed by the sword. This form of jihad waged by the Holy Prophet^{sas} is not unknown to scholars. There are clear instructions in the Holy Quran that you should do good to those who do good to you, be grateful to those who shelter you, and not hurt those who do not hurt you. It is a pity that the *maulawīs* of this age are ready to return good with evil, and are devoid of faith, spirituality and human compassion. اللَّهُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ [O Allah reform the Ummah of Muḥammad, peace and blessings of Allah be upon him]. *Āmīn*.

Sheikh Muḥammad Ḥusain Batalawi

His insistence on calling us infidels and the proof of our Islamic faith. A reward of 27 rupees for the Sheikh if he is able to write and publish a book that competes with Sirrul-Khilāfah

God is my witness that I have not stepped out of Islam by so much as a cubit. As far as I know and believe, I stand firm on all the verities of the Holy Quran and Hadith. I feel sorry that Sheikh Muḥammad Ḥusain and our other opponents have not only declared me to be an infidel and a *dajjāl* [deceiver] and one destined to abide forever in Hell, they have also abandoned the Quran and the Hadith. I have said time and again that I cannot follow their selfish desires and their mistaken beliefs; however, if they have anything from the Holy Quran or Hadith that I am supposedly against, I am ready to accept it at any time. I proved to them that the word تَوَفَّى [*tawaffī*]—which is a **common idiom** used by the Holy Quran, the Holy Prophet, may peace and blessings of Allah be upon him, his Companions, and by Arabs even today—means ‘to cause someone to die.’ It does not mean anything else. I have also shown them that the word *tawaffī*, as proven to have been used by the Holy Prophet^{sas}, points to the fact that Jesus has passed away. Open up *Bukhārī* and reflect with a pure heart on the account wherein the Holy Prophet, may peace and blessings of Allah be upon him, says that, on the Day of Judgement, he will say the exact same words as are ascribed to Jesus, **the righteous**

man, in the verse فَلَمَّا تَوَفَّيْتَنِي [fa lammā tawaffaitanī—‘but since You did cause me to die’].¹

Would it be fair to say that the true connotation of the words applied to Jesus but not to the Holy Prophet, may peace and blessings of Allah be upon him,² and that the Holy Prophet^{sas} did not partake in the true meaning of the word *tawaffi* that was in accord with God’s will, viz. ‘being physically raised to heaven’; and that the Holy Prophet, may peace and blessings of Allah be upon him, changed its meaning so that when it applied to him it had

1. *Ṣaḥīḥ al-Bukhārī*, Kitāb Aḥādīth al-Anbiyā’ Hadīth 3349. [Publisher]
2. Some ignorant people say that the word كما [kamā, meaning, like or similar to] in the statement of the Holy Prophet, may peace and blessings of Allah be upon him, indicates that there should be some difference in the application of the word توفى [tawaffī—death] depending on whether it applies to the Holy Prophet, may peace and blessings of Allah be upon him, or to Jesus^{as}. Unfortunately, these ignorant people do not realize that while there may be some dissimilarity in the events that are likened to one another, there can be no difference in the actual meaning of the words. For example, someone may say, ‘I ate bread just like Zaid ate bread.’ Although there may be differences in the way the bread was eaten or in its quality, there can be no difference regarding the word ‘bread’ which is the particular object in this sentence. Bread cannot be taken to mean bread in one instance and stone in another. There can be no disparity when it comes to the meaning of words. There is a similar saying of the Holy Prophet, may peace and blessings of Allah be upon him, recorded by Ibn Taymiyyah in *Zād al-Ma’ād*, on page 415, and it is as follows: The Holy Prophet said, يَا مَعْشَرَ قُرَيْشٍ مَا تَرْوُونَ [‘O people of Quraish, what do you expect from me?'] They said, ‘Only goodness, O honourable brother and honourable nephew.’ He said, ‘I say to you as Yūsuf said to his brothers, ‘No blame shall lie on you this day.’ Go, for you are free.’ You can see that the word *tathrib* has the same connotation in the statement of the Holy Prophet^{sas} as in that of Ḥaḍrat Yūsuf [Joseph].—Author

a different connotation, but when it applied to Jesus it had the meaning originally intended by God? If this were true, it would entail the manifest error that it is beyond the status of a Prophet to change the established meaning of a word in a way that can only be described as distortion. It would also nullify the similitude that the Holy Prophet, may peace and blessings of Allah be upon him, intended to portray by citing the verse ¹ فَلَمَّا تَوَفَّيْتَنِي, for, the similarity would only stand if the true meanings of the word *tawaffi* applied equally to him and to Jesus. In the absence of such application, where would the similarity be? Could the Holy Prophet^{sas} not have found another word instead of sharing one to which he was not even entitled? Can one who is buried in the earth and one who has been raised to heaven be equally described by a word that could mean either to die or to be raised to heaven alive? Can two opposites be the same? If the meaning of *tawaffi* mentioned in the verse فَلَمَّا تَوَفَّيْتَنِي was not to ‘cause to die’, then had Imam Bukhārī lost his mind when he picked another verse from another place and cited it in support of this meaning in *Ṣaḥīḥ Bukhārī*? Not only that, but he also brought in the saying of Ibn Abbas^{ra}:

مُتَوَفِّئِكَ مُمِيتًاكَ

‘I will *tawaffi* you means “I will cause you to die.”’ If Bukhārī did not mean to elaborate upon the allegorical meaning of the Holy Prophet’s^{sas} words through the clear definition given by Ibn Abbās, then what was the purpose of bringing together the two verses and mentioning Ibn Abbās as well, and what was the need

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

to have this discussion around the word *tawaffi* anyway? The fact is that here Imam Bukhārī has expressed his own belief about the word *tawaffi*.

There are now three points in support of my claim. The first is the blessed saying of the Holy Prophet, may peace and blessings of Allah be upon him, that just as the righteous man ‘Īsā had said فَلَمَّا تَوَفَّيْتَنِي, so would he say these words. **The second** is the fact that Ibn Abbās has defined the word *tawaffi* as ‘to cause to die.’ **The third** is the testimony of Imam Bukhārī which is evident from the manner in which he has discussed this verse.

Now, who do you think has abandoned the Hadith and the Quran? Is it me or my opponents? Have they been able to prove their meaning of the word *tawaffi* with sayings of the Holy Prophet, may peace and blessings of Allah be upon him, or of his Companions, as I have done? Regardless, if my opponents can prove some other meaning of *tawaffi* on the basis of a hadith of the Holy Prophet, may peace and blessings of Allah be upon him, a statement of one of his Companions, and the validation of an eminent Imam such as Bukhārī, I would be willing to accept that meaning. It is truly cunning of them to first abandon the Hadith and the Quran and then to accuse our sect of having abandoned the Quran and the Hadith.

O maulawīs who oppose me, **may God have mercy on you, pay close attention** and know that the only meaning of the word *tawaffi* in the verse under discussion that is established by the Holy Prophet, may peace and blessings of Allah be upon him, and his Companions is ‘to cause to die.’ Anyone who abandons this meaning interprets the Holy Quran according to his own whim because this hadith does not allow any other meaning of

the word *tawaffi* in this verse. For this reason, **Shāh Walī'ullah**, in his *Tafsīr Fauz al-Kabīr*, which adheres only to the sayings of Holy Prophet^{sas} and the Companions, has defined *mutawaffika* as *mumituka* [to cause to die]. Had he found any other meanings, he would surely have given them as well.

Our opponents should be ashamed of themselves for abandoning the unambiguous and authentic texts. Fear God, O heedless ones. Are you not going to die one day?

You should also not be jubilant over the word *nuzūl*. The Holy Prophet^{sas} has not specified the kind of *nuzūl* referred to here, because this word has various connotations. For example, it is used to describe the *nuzūl* [arrival] of a traveller at some place. The Holy Quran also uses *nuzūl* in the spiritual context, such as the *nuzūl* of iron and clothes and cattle. The biblical account of Elijah and John the Baptist, which is agreed upon by Jews and Christians alike, makes it very clear that dead Prophets return to the world in a spiritual sense and not a physical one. They never descend from the sky, but, with the permission of God, their spiritual qualities descend upon someone who has an affinity with them and who reveres them, and thus the 'descent' of such a person is considered to be their descent. Some saints have mentioned this kind of 'descent' in their mystical works. Therefore, in the eyes of God, this is a kind of *nuzūl*, otherwise God's word would stand falsified.

The Biblical story of Elijah is accepted among Jewish and Christian sects, and it would be foolish for us to say they all colluded in trying to interpolate these verses. In fact, the story has proven to be very detrimental for Christians. If Elijah's descent were to be taken literally, the Jews would be proven right and it

would become obvious that Jesus was not a true Prophet, as Elijah was supposed to have descended from heaven prior to his coming. This objection by the Jews was a great hurdle for Jesus in proving his prophethood. Had the story of Elijah been a fabrication, Jesus would surely have told the Jews that there is no truth to the claim that Elijah must return to the earth in his physical body before the appearance of Christ. Instead, he accepted the verses as authentic and declared that Elijah's descent was supposed to be a spiritual one. It was on account of these interpretations that the Jews called him an apostate and unanimously declared him to be irreligious and a disbeliever because he had distorted the apparent meaning of categorical verses of the Torah. If Jesus had explained that the said passages in the scriptures had been distorted, while this would not have silenced the Jews, many would have believed him after witnessing his miracles. Seeing that he was helped by God and received Divine revelations and worked miracles, people would have accepted his claim. However, Jesus did not do so and he instead acknowledged the authenticity of the verses that promised the return of Elijah. This has caused the Christians no end of trouble as they have nothing to say to the Jews who taunt them that Jesus could be a Prophet only if all Divine scriptures were rejected. So far, Christians have not been able to prove that these verses were interpolated so as to get rid of this nuisance. Indeed, it is not possible for them to go against the words of Jesus, peace be upon him, after a passage of 1900 years. This is a very important point for our Muslim brothers to ponder. They should realize that if the apparent meanings they are emphasizing are true, then Jesus cannot be a Prophet in any way. He can only be the

Prophet of God if the descent of Elijah is believed to be a spiritual phenomenon.

It is a pity that after the passage of 1890 years, these *maulawīs* and *faqīhs* [theologians] have taken up the same quarrel with me. Even a child can understand that the stance I have adopted is the same as that of Jesus, while the belief upheld by the mullahs is the one advocated by the Jews. Look at the misfortune of the *maulawīs* that as soon as they adopted this belief, they started to resemble the Jews. However, all is not lost and there is still time, if they but understand!

It has now been established that there is no precedent of the use of the word *nuzūl* for physical descent. No precedent of this kind was found in past scriptures, and the promise of the ‘descent’ of Elijah also turned out to be a spiritual descent and not a physical one. This proves that, from the time of Adam to this day, whenever the word *nuzūl* has been used for a mortal with reference to his coming down from heaven, it never refers to physical descent. Anyone who thinks otherwise should present proof thereof. Since the word *nuzūl* has never referred to physical descent, how can it be so applied today in contravention of Divine practice and the ancient use of the word?

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ١

If some fool still does not understand this clear and unequivocal statement, then he must at least understand that the word *tawaffi*,

1. You will never find a change in the way of Allah (*Sūrah al-Aḥzāb*, 33:63).
[Publisher]

as it appears in the verse under discussion, has been clearly and unequivocally defined. It has been categorically established that the Holy Prophet, may peace and blessings of Allah be upon him, explained this word to mean ‘to cause to die’, as did Ḥaḍrat Ibn Abbās^{ra}, as well as Imam Bukhārī who gave his practical testimony to this effect. As for the word *nuzūl*, even the most bigoted person can do no more than say it is *mutashābihāt* [susceptible to different interpretations]. However, only those whose hearts have been corrupted would shy away from the word that has been authentically defined and opt for *mutashābihāt*. If there is faith in you, then hold on to the word that numbers amongst the *muḥkamāt* [categorical] and unequivocal instead of *mutashābihāt*. Leave the interpretation of the *mutashābihāt* to the wisdom of God Almighty so that you may be saved.

I have here explained the major point of contention between us and our opponents, and the long and short of it is that we hold on to that which is categorical and authentic and has been proven from the Quran, the Hadith, sayings of the Companions, precedents from past scriptures, the eternal practice of God, the saying of Imam Bukhārī, Imam Mālik, Ibn Qayyim, and Ibn Taymiyyah, and from the beliefs of other sects of Islam. Our opponents, on the other hand, only grasp the multi-faceted word *nuzūl* which—according to the lexicons, the Holy Quran, and past scriptures—bears various connotations. Never did the Messenger of Allah, may peace and blessings of Allah be upon him, define the word *nuzūl* as pertaining to the physical descent of Jesus the Messiah, peace be upon him. The fact that a precedent has been established to show that a Prophet can only descend in spiritual terms, that the Jews who were awaiting the physical descent of Elijah were proven

wrong by the words of Jesus, and that we do not find any instance whereby physical descent has ever taken place at any time in the past; it can then be concluded that the descent of Jesus refers to a spiritual descent. If it had been the practice of God to cause people to physically return to the world, why would He put the Jews in such a quandary that to this day they believe that the true Messiah will only come after Elijah has descended from heaven? When God had clearly promised that Prophet Elijah would return to the world and that the Messiah would come after him, He should have fulfilled this promise in its literal sense by causing Elijah to come down physically from the sky so that the Jews—who, along with their jurists and scholars and narrators, had incorporated the physical descent of Elijah into their core beliefs—would have seen the literal fulfilment of this prophecy and have been in no doubt about the prophethood of the Messiah. Instead, they were placed in such a dilemma that while their scriptures told them in clear and unequivocal terms that Elijah would come back into the world and that the Messiah who appeared after him would be the true Messiah, this prophecy was not fulfilled according to their expectations and they were faced with great difficulties when the Messiah did appear. Ultimately, the prophecy was interpreted in such a far-fetched manner that the Jews had no choice but to declare Jesus to be false and an impostor who, for his own vested interests, had interpreted a clear prophecy of physical descent to mean spiritual descent. For this reason, millions of people became Hell-bound as infidels and apostates.

O Muslims, study this episode carefully because you have become one with the Jews in your beliefs. Know, that it is the nature of a believer to learn from the mistakes of others.

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ وَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ [Consider, O you who have insight, and ask the people who remember, if you do not know].

If you ask why you should believe that this narrative is true, the answer is that this has been an ongoing bone of contention between two religions, and to merely claim that their scriptures have been interpolated cannot take away from the consistency of this narrative. It could only have been rejected if the Holy Quran itself had denied it. However, since neither the Holy Quran nor Hadith refute this episode, we cannot possibly deny it.¹ Even if we were to admit that those scriptures were not revealed by God and were purely the works of men, we could not do away with that which has been established by the unanimous testimony of two religions as historical truth, nor can we consider it to be dubious and conjectural. We do not deny the existence of Rāmachandra and Krishna and Vikramāditya and Buddha just because we believe that the scriptures that speak of them were not revealed by God. The reason we do not deny them is because of historical consistency.

Some semi-mullahs are so stuck in the pit of ignorance that they **use the word *tahrīf* [interpolation]** out of context, and ignore—and even try to erase—consistent **historical** evidence. It is a pity that there are those **among the Muslims** who are called *maulawīs* and yet they refuse to accept **historical verities** and unduly bring in irrelevant points as proofs of interpolation. They do not understand that if **the Jews had done the interpolation,**

1. ☆ The fact that the Holy Prophet, may peace and blessings of Allah be upon him, described the Messiah, who was to come, as part of his ummah also proves that he believed the Messiah's descent to be nothing other than a spiritual phenomenon.—Author

it should have been opposed to the Christian doctrine, and if the Christians had done it then it should have been against the aspirations of the Jews. What we see is that the words contained in the **Torah** are very detrimental for the Christians as they lay down the return of Elijah as a precondition for the appearance of the Messiah. The Christians aiding the Jews in this interpolation would be like cutting off one's own nose. The reason is that if the prophecy of **the descent of Elijah** was taken literally, it would be impossible to prove Jesus' **claim of prophethood**, for how could he have appeared prior to Elijah's physical descent from heaven? On the other hand, if they do not take it literally and define it as a **spiritual descent**, how then would they hold on to their prophecy of the physical return of the Messiah in the Latter Days? **There is no doubt** about the descent and we believe in it and we have seen **its manifestation**. However, only those who want to be called apes and swine will be willing to adopt the interpretation of those who were labelled as such by God. May God protect true believers from the interpretation that brings with it the **curse** that was the lot of the Jews in the past.

What more can I say on this subject and how can I bring guidance to **those whom Allah has chosen not to be guided**? How can I open the eyes of those whose eyes He does not open? How can I bring life to those whom He does not give life? O Lord and Master, **bestow grace and mercy at this time and remove this division from between us, and reveal the truth and destroy falsehood, for all power and strength and mercy belong to You. Āmīn, āmīn, āmīn.**

Let it also be clear that we do not deny the descent of angels. If someone can prove to us that **angels** descend upon the earth

after vacating their places in heaven, we will be eager to listen to their arguments and accept them if they prove to be valid. As far as we know, the existence of angels is part of our **faith**. The descent of God to the firmament of the earth and the descent of angels are realities that we cannot comprehend. It is proven from the Book of Allah that angels appear on earth as **new creations**. Was the appearance of Gabriel in the form of *Dihyah al-Kalbi* a kind of new creation or was it something else? Is it also necessary to destroy the first creation and then to bring about a new creation? Would it not be possible that the first creation remains established in heaven while the new creation becomes manifest through the vast power of God? Is it beyond God Almighty's power to manifest **one being in two bodies**? Certainly not! *أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ* [Do you not know that Allah has the power to do all that He wills]?

Sheikh Batalawi has, in his own estimation, pointed out some errors in my book *Tabligh*. I regret to say that in his prejudice, or in his ignorance, he has misconstrued some words and phrases and pointed them out as errors whereas they are in fact correct. If **a meeting** could be arranged for this purpose, I could explain to him the humiliation that one has to face by engaging in such trickery. Are these not the signs of doomsday? Such ignorant people calling themselves *maulawīs*! *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* ['Surely, to Allah we belong, and to Him shall we return']¹. If all the errors that he tried so diligently to point out were put together, they would barely make two lines, and most of them would be proofing errors. The

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

rest are but a reflection of the Sheikh's own lack of understanding and reveal that the Sheikh never paid any real attention to Arabic. It would have been better if he had kept silent and not exposed himself. I have been eagerly looking forward to seeing the Sheikh produce a book as eloquent as mine in prose and verse, receive the reward I have promised, and win my admission that he is indeed a true scholar of Arabic.

I have said time and again that I have written these **books** with the help of God. I do not call them **Divine revelation or inspiration**, but I must say that God's special and supernatural support caused them to be written by my hand. I have announced many times that if the Sheikh—who I believe is in a state of disgrace and has been deprived of any knowledge of Arabic—could compete with my writings, he would be able to destroy all my claims. Why doesn't he pay attention to this and what is preventing him from doing so? It is perhaps because he is bereft of the knowledge of Arabic and is languishing in disgrace and it is impossible for him to compete with me. This is a clear fulfilment of the revelation:

إِنِّي مُهَيِّنٌ مِّنْ أَرَادَ إِهَانَتَكَ

I shall humiliate him who designs to humiliate you.

Isn't this the same Muḥammad Ḥusain who went about proclaiming that I was ignorant, that I didn't know a word of Arabic, and that the eminent scholars who are with me are only *munshis*? God's honour demanded that his own failings should be exposed and his arrogance should be shattered and he should **taste the fruit of egotism and arrogance**. What could be more **disgraceful** than to be shamed and **humiliated** at the hands of the very

person regarding whom he had reiterated from pulpits that he does not know anything of **Arabic** and is completely ignorant. If this was not a sign, then Muḥammad Ḥusain should have sought the help of all his friends and written the answer to *Nūrul-Ḥaqq* and *Karāmātuṣ-Ṣādiqīn*. He was promised great rewards and warned of a thousand curses but paid no heed to any of this. Such, then, is the result of opposing the truth. فَاتَّقُوا اللَّهَ يَا أُولِي الْأَبْصَارِ [So take a lesson, O ye who have eyes!].

The Sheikh's justification that he did not write a reply to *Nūrul-Ḥaqq* because the Christian clergy were also addressed in it is no more than a **cunning excuse**. It is but a ruse to avoid having to take up the challenge, but the wise will recognize this as a lame and shameful defence. I had already written that only the Christian clergy and the ungodly will fail to take up this challenge, but it would not be beyond the power of a true Muslim. Therefore, if the Sheikh had written something in response, the Christian clergy would have been even more humiliated and people would have said that Muslims were able to meet the challenge where the Christians had failed. In addition, he would have received 3000 rupees in reward, would have proven my revelation to be false, and would have gained honour and prestige among the people. Having now excused himself from taking up the challenge, it would not be honourable of him **to call my people 'munshī'** while he is himself unable to meet the conditions of being a *maulawī*. It is also misguided of people to continue to consider such people to be scholars of Arabic and to **address them** as *maulawī*.

As a gesture of goodwill, I hereby give a **final invitation** to the Sheikh to compete with *Sirrul-Khilāfah*, having given up hope

regarding any of the previous challenges. I offer you a period of 27 days and promise 27 rupees as a reward. If you like, **I can hand the money over to you forthwith**, failing which I would be considered a liar. I can send this money in advance if you publicly pledge to publish the refuting article within 27 days. If you are able to meet this challenge, you will not only get a reward of 27 rupees but you shall also receive my public admission that I was mistaken in having called you Sheikh instead of *maulawī*, that you are indeed a great scholar and man of letters, and that whatever meaning you give to the Hadith should be accepted.

Consider how much you can win from this. You will no longer need to bother people to raise money or have to resign from your current position, because when you have successfully **competed against me**, you will have falsified my revelations and I would be left with nothing. **I swear by God Almighty** that if you have **any knowledge** of Arabic at all, you will not turn away from this challenge. You will receive one rupee for **every error** that you point out in my book that exceeds the errors in yours. The deadline for this submission is 25th July. If you do not publish and announce this submission by **25th July**, you will be deemed to have run away from the challenge.

It is now incumbent upon Muslims to counter the **so-called maulawīs** who have made their articles and their sermons a **source of livelihood**. Wherever such *maulawīs* come to preach, they should be asked **if they are truly maulawīs** or only call themselves so for selfish motives. Ask them if they have written a reply to *Nūrul-Ḥaqq* or to *Karāmātuṣ-Ṣādiqīn* or published a book to compete with *Sirrul-Khilāfah*? Remember, these people are not *maulawīs*. Muslims must always keep books such as *Nūrul-Ḥaqq*

at hand and counter Christian clergymen and their like-minded *maulawīs* with these books and expose them and save Islam from their deception. Also bear in mind that it is these very people who, portraying themselves as *maulawīs*, have falsely labelled hundreds of Muslims as infidels and created a great *fitnah* [discord] in Islam. والسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ [And peace be upon him who follows the guidance].

WRITTEN BY

Ghulam Ahmad, may Allah forgive him

SHEIKH ‘ABDUL ḤUSAIN

Nagpuri

Some people have asked me regarding the claim of Sheikh ‘Abdul Ḥusain of Nagpur that he is the deputy of the Promised Mahdi and has been appointed by Allah, the Lord of the worlds. Know that I have not paid any attention to this matter, nor do I consider it worthy of my attention. Allah will remove the veils and reveal the whole truth. A tree is known by its fruit and after a time you will come to know every tree by the fruit it has brought forth. He who follows us in our beliefs is of us, and he who does not do so is not of us. Allah will judge between us and them. He is indeed the Best of Judges. Those who attack the honour of the Companions of the Holy Prophet, may peace and blessings of Allah be upon him, and accuse them of being disbelievers and sinners have nothing to do with us, and we have nothing to do with them. They have caused a rift in the religion of Allah and are the mischief-makers.

These are the people who did not truly recognize *Rasūlullāh* [the Messenger of Allah] nor valued *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muḥammad^{sas}] because they

considered most of his Companions to be sinners and disbelievers who did not keep away from foul deeds, who committed every type of betrayal, open and secret, and were hypocrites. Hence, Allah has diverted their [the Shiites'] hearts from the truth. They are being unjustly arrogant. They claim to love the household of the Messenger of Allah but they do not in truth love them.

They desire to please their own people by vilifying the Companions, but if they had been true believers, they would have been more keen to please Allah. Beware! They are following falsehood and are among those who create disorder. Prejudice has completely covered their eyes and blinded them. They can never be the friends of Allah, and a grievous punishment awaits them in the Hereafter. They are among those who are completely deprived. The only exceptions are those who repent, mend their ways, purify their hearts and their selves, and come faithfully to the Lord of the Throne. Allah will not let their reward be forgotten and will not join them with helpless and forsaken. You shall find the lights of Allah's love illumining their countenances and the marks of Allah's mercy adorning their faces, and you shall find them to be His true lovers. Faith has been etched in their hearts and there is a barrier between them and their selfish urgings, so that they do not follow the self except in what is true. They fall in supplication before Allah's Threshold. They have built an edifice in their hearts for their Beloved and have completely surrendered before Him. They follow the best of what has been sent down to them from their Lord and they fear Allah as He should be feared. You will find them like those who have died [to their baser selves]. They refrain from insulting or backbiting others. They seek Allah's forgiveness and shun evil deeds. They follow the Messenger perfectly, such that they become completely immersed in his love. Likewise,

you will recognize the disobedient through their appearance, their associating partners with Allah, and the foul odour of their lies. Tell me, O seeker of truth, can lions be the same as foxes?

You should also know that only he can recognise the true friends of Allah who possesses the eye of righteousness. Therefore, do not exceed the limits and do not act rashly towards anyone, as you will become one of the transgressors. Hasten to be well-wishers of others and to do good deeds, for Allah loves those who do good deeds. Let not your mutual enmity make you antagonistic towards the righteous. Allah bestows His favour on whomsoever He wills from among His servants, and He cannot be questioned as to what He does. Do not, therefore, deny the truth like those who cross the limits. Do not underestimate the consequence of vilifying the friends of Allah. They are a people on whose behalf Allah demonstrates His fury. He fights their enemies and they are among the victorious. Do not approach them but in a goodly manner. If you are indeed righteous, then do not blaspheme them and do not transgress. Whoever makes an enemy of a truthful person is struck by tribulation. Alas for the impetuous! If any of you has ever harboured enmity against a truthful person, I admonish you to never do such a thing ever again.

Whoever hears the truth and rejects it and moves away from it, will eventually cry in grief. It does not behove Allah to destroy a people until He has presented the truth comprehensively and convincingly before them. If they then reject it, the Omnipotent One will seize them. Be fearful of Him, you who are negligent.



A LETTER

TO THE SCHOLARS OF INDIA

These include: Maulawī ‘Abdul-Jabbār Ghaznawī, Maulawī ‘Abdur-Raḥmān Lakhukay, Maulawī Ghulām Dastagīr Qasurī, Maulawī Mushtāq Aḥmad Ludhianawī, Maulawī Muḥammad Ishāq Batalawī, Qādhī Sulaimān, Maulawī Rashīd Aḥmad Gangohī, Maulawī Muḥammad Bashīr Bhopalawī, Maulawī ‘Abdul-Ḥaqq Dehlawī, Maulawī Nadhīr Ḥusain Dehlawī, Sheikh Ḥusain Arab Bhopalawī, Ḥāfīz ‘Abdul-Mannān Wazirabadi, Maulawī Shāh Dīn Ludhianawī, Maulawī ‘Abdul-Majīd Dehlawī, Maulawī ‘Abdul ‘Azīz Ludhānawī, Maulawī ‘Abdullāh Talwandī, and Maulawī Nadhīr Ḥusain Anbethawī Saharanpurī.

In the name of Allah, the Gracious, the Merciful

All praise belongs to Allah who causes the moon to rise in splendour after the darkness of the crescent nights, relieves the earth with heavy rain after the drought, sends forth the breeze after its absence, guides His servants after they have been misled by the whisperings of Satan, shines His light when deep darkness prevails, and sends down guidance when ignorance reigns. Peace and

blessings of Allah be upon the Master of the Messengers, the Best of Mankind, and upon his Companions who purified the earth of all kinds of evil and false innovation, and upon his household who, through their deeds, left behind an example for good men and women to follow, and upon all righteous servants of Allah.

O servants of Allah, you are aware that the fragrant breeze of Islam has ceased to blow, and its lights have dwindled, and trials and tribulations have become commonplace, and innovations in religion have appeared and spread. The beginning of the century that you long awaited has passed, why then has the Reformer you were expecting not appeared? Do you believe that Allah has failed to keep His promise, or perhaps you are the ones who have been negligent? Do understand that Allah has sent me as a Reformer for this age. He has given me knowledge of His book the Quran and has made me a *Mujaddid* to arbitrate in matters wherein you differ. Why do you not obey your Arbiter and why do you deny and attack me when I am neither a disbeliever nor an apostate? The fact is that you did not comprehend the mysteries of Allah. You lost your reasoning faculties and gave in to delusions and accused me of apostasy without trying to fathom even an iota of what I was saying to you. You are indeed a hasty people.

By Allah, I do not claim prophethood, and I do not overstep the boundaries of Islam, and I only receive from the treasure of *Khātāmul-Anbiyā'* [the Seal of the Prophets]. I believe in Allah, His Angels, His Books, and His Messengers, and I pray facing the Qiblah. Why then do you accuse me of blasphemy? Do you not fear Allah, the Lord of the worlds?

O people! Do not be hasty in judging me. My Lord knows that I am a Muslim. Do not, then, apostatize a Muslim. Ponder deeply

upon Divine scriptures and reflect upon the Holy Quran. Allah did not create you to accuse others of blasphemy without any knowledge, to abandon the ways of compassion, tolerance and goodwill, and to curse the believers. Why do you knowingly go against the Word of God? Were you brought into existence solely to accuse the believers of heresy? Or have you perchance cut open our hearts and found hypocrisy, disbelief and falsehood therein? Repent, O people! Repent and show penitence. Do not exceed all limits in your suspiciousness. Fear Allah, do not blaspheme and do not despair of His mercy. Surely, He will not allow the Ummah of *Khairul-Mursalīn* [the Best of Messengers] to go astray. He created mankind so that they may worship Him, and He sent the Messengers so that they may spread true knowledge and judge concerning that wherein people differ. He made the commandments plain so that people might obey and fear Him. He sent Reformers to remind people of that which they had forgotten. He deepened their insights so that they may detach themselves from the world and He may tell apart those who obey and those who reject. For the people who follow the right path, He prescribed the *bai'at* [pledge of allegiance], so that they may become heirs to ever-increasing blessings. He made it incumbent upon them to think good of others so that they may thereby avoid the paths of destruction and be safe. He opened for them the doors to repentance so that they might be forgiven and absolved. Allah is ever more abounding in mercy and grace. He is *Arḥamur-Rāḥimīn* [the One who is the most Merciful of all who show mercy]. It does not behove me to forge a lie against Allah; He will most certainly destroy the wrongdoers.

I was named 'Īsā ibn Maryam [Jesus son of Mary] on the authority of Divine revelation. It is not possible for me to forego

this status after Allah, the All-Knowing, has designated it for me. Nor do I find this contrary to Divine verities or the Traditions of the Best of Messengers^{sas}. The truth is that you have stumbled and are not even remorseful. You have not turned to the Holy Quran, nor pondered deeply upon the Traditions. You have abandoned the paths of guidance and truth and are inclined towards bigotry and antagonism. Your selfish inclinations have so overwhelmed you that you do not even try to understand the meanings of the words and have instead adopted the stance of the biased. Alas! You are ever ready to insult others but do not see your own faults because of the deceit of Satan. Heedlessly, you chase after the world and its vanities. By Allah, mixing the world with faith is a desire that has never been fulfilled. It is harder and more problematic than marrying two women and expecting them to live together in harmony. If only you would ponder over this!

Know, that the raiment of righteousness is of no benefit without the truth that is only known to the Lord. Every dark fruit is not a date, nor is every reddish drink wine. Many a charlatan holds on to the Lord of mankind like a chameleon hangs on to a tree, but he has no share of its fruits and knows nothing of its sweetness. Thus has Allah made the hearts of the hypocrites; they pray but do not know what true prayer is; they give alms but do not know what charity is; they fast but do not know what real fasting is; they perform the Pilgrimage but do not know the significance of *iḥrām*; they profess the *Shahādah* [There is no God but Allah, and Muḥammad is the Messenger of Allah] but do not know what *Tauḥīd* [Oneness of Allah] is; and they say, ‘To Allah we belong and to Him shall we return,’ but they do not know who the One True Master is. They are like cattle; nay, even lower than cattle. The true servants and faithful

lovers of Allah, on the other hand, reach the core of the truth and the essence of reality. Allah plants in their hearts the mighty tree of His glory and majesty, and so they live in His love, die for His love, and when the time of gathering comes, rise from their graves in His love. They are people who have completely given themselves to Allah. They bear hardship for His sake and turn their attention exclusively to Him. They move only when He moves them, speak when He causes them to speak, look where He guides their gaze, and befriend or shun others by His leave. True faith is theirs and self-effacement is their abode. They are so hidden in the cloak of Allah's protective jealousy that none of the blind ones can recognize them. They are known by signs and miracles and the support of Allah who befriends them and bestows on them all manner of blessings. He helps them in every calamity and grants them clear victory in every battle. They are the disciples of the Gracious God. He is to them as a midwife is to a baby. Their every movement comes from the Hand of providence and from the One concealed from the eyes of creation. Their every action is miraculous and they excel in all manner of good. Their patience is a miracle, their truthfulness is a miracle, their loyalty is a miracle, their contentment is a miracle, their compassion is a miracle, their wisdom is a miracle, their modesty is a miracle, their prayer is a miracle, their speech is a miracle, their worship is a miracle, and their steadfastness is a miracle. Allah has elevated them to a position that humankind cannot perceive. They are the people whose companion is not deprived and whose friends are not rejected. You will discern in their assemblies the scent of the Beloved and the sweetness of the morning breeze, unless you are dispossessed of the faculty of smell and are not of those who have been deprived. Blessings descend upon their homes

and upon their friends, and you will witness those blessings if you are not blind.

O people, your excuses have fallen apart and your lies have been laid bare. You rushed to attack me like assailants but my Lord saved me from annihilation and I emerged triumphant and victorious. O people, you have transgressed greatly! Fear Allah, the All-Knowing, the All-Aware. Do not make yourselves, in your enmity to me, like the bones whose marrow has been extracted, and do not create disorder in the earth unjustly. I am a man who cares naught for rank or status of the world; I crave poverty and humility just as a greedy person craves gold and silver. I seek humility, like the ailing seek medicine or the poor seek wealth. I put my trust in Allah, the Best of Creators. I do not fear sharp tongues or harsh words. My Lord protects and keeps me safe from all evil and from the mischief of the wrongdoers.

O people, do not follow those who have opposed me. Let each one of you reflect upon what the end of the transgressors will be if I am true, but you insult me and accuse me of falsehood and blasphemy, and seek to harm me. I did not renew the Khilāfah of my own accord but by the command of Allah, the Compassionate. I am in the Hands of my Lord who nourishes me, just like the newborn in the hands of the midwife.

I was in great sorrow due to the tribulations of this age, the domination of the Christians, and all sorts of afflictions. When Allah saw that my heart was in distress and my soul was anguished and my body trembled with trepidation, He looked at me with His loving and tender eye, and elected me out of His mercy and grace, and said:

إِنِّي جَاعِلُكَ فِي الْأَرْضِ خَلِيفَةً

I am making you a *Khalifah* upon the Earth.

He said:

أَرَدْتُ أَنْ أَسْتَخْلِفَ فَخَلَقْتُ آدَمَ

I decided to appoint a *Khalifah* from Myself so I created this Adam.

All this is from my Lord. Do not fight Allah, if you are righteous. He does what He wills, why then are you so surprised? I realize that in your eyes I am the most wretched and ignorant of people, but how I can reject the grace of the One who is the Most Merciful of all who show mercy? I do not say any of this without proper research, for I have a testimony from the Traditions and from the Holy Quran. Would you not accept these testimonies? Do you not see how Allah has clarified the matter of the death of the Messiah, how *Khairur-Rusul* [the Best of Messengers] has categorically testified to it, and how the interpretation of Ibn ‘Abbās collaborates the two? Yet, you deny and forsake the words of Allah and His Messenger without any fear of God, and you insist upon the word *nuzūl* even though you have knowledge of past scriptures. Allah has not narrated anything to you that does not have a parallel in those scriptures. How then can you go astray in the light of all those examples? Are you deliberately abandoning the path of truth? Allah has said that your sustenance is in Heaven,¹ and has told you about the

1. And in heaven is your sustenance, and *also* that which you are promised (*Sūrah adh-Dhāriyāt*, 51:23). [Publisher]

nuzūl [descent] of iron, clothes, cattle and all that you need, while you know that these things do not come down from heaven but are born of the earth, and that these descriptions only point to the appearance of warmth, light, rain and air. What then is the matter with you that you reflect not and act impetuously? You know only of the appearance of things but forget their reality and pass by the signs of Allah heedlessly. If you are in any doubt about what I say, wait and see what becomes of me, and I will wait with you. There is a lot of knowledge that Allah has kept hidden in order to test humankind. Know, then, that this is also a subject that is hidden, while you have nothing with you but conjecture. Therefore, O deniers, do not excommunicate me based on your conjectures. Desist, and it is indeed better if you do so. I am not perturbed by everything you do by way of abuse, criticism, denial and accusations of apostasy. I only submit my complaints to Allah. When I observed your aversion and reluctance, I knew it was a trial from Allah. I desire only to please Him and He is the One who is the Most Merciful of all who show mercy. I remembered my Glorious Lord and I exercised patience and forbearance, but you were not to be guided and continued to be cruel and unjust. Allah commanded: ¹ لَا تَتَكَبَّرُوا but you did just that. He said: ² لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ but you derided me. He said: ³ يُعِيسَىٰ إِنْ مَتَّوَفَّاكَ but you denied it. He also said: ⁴ اجْتَبُوا زَيْدًا مِنْ الظَّنِّ and yet

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1. Nor taunt each other (*Sūrah al-Hujurāt*, 49:12). [Publisher]
 2. Let not one people deride *another* people (*Sūrah al-Hujurāt*, 49:12). [Publisher]
 3. O Jesus, I will cause thee to die *a natural death* (*Sūrah Āl ‘Imrān*, 3:56). [Publisher]
 4. Avoid too frequent indulgence in suspicion (*Sūrah al-Hujurāt*, 49:13).

you remained suspicious, accusing me of disbelief and insulting me. He said: لَا تَجَسَّسُوا¹ but you spied and turned away frowning. Allah also said: لَا يَغْتَابَ بَعْضُكُمُ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا² and: لَا تَقُولُوا لِمَنْ أَلْفَى³ لَا يَكْفُرُوا بِالْإِسْلَامِ لَمْ يُؤْمَرْ بِالْإِسْلَامِ لَكُنْتُمْ مُؤْمِنًا³ but you engaged in backbiting and accused me of apostasy. I see that you still do not desist. Do you forget Allah's retribution and the confines of the grave, or have you been given an exemption in the scriptures or granted immunity by Allah, the Lord of the worlds? Think, and then think again, do you believe in the depths of your hearts that Allah, who helps you at every moment, would not send a Reformer at such a tumultuous time? You had been praying for victory but when the help of Allah came, you were the first to reject it. You ignored me and turned away from me and replaced your love with hatred. Your goodwill has melted away, your love has vanished, and you have become the greatest of opponents.

When I saw their treacherous heedlessness and the fact that they went to such pains to apostatize me, I realized that it would be of no use to address such people. Therefore, I have turned my attention to noblemen and scholars from among the Arabs, and I believe that they will accept me, come to me, and hold me in high regard. I was glad to see these blessed faces, and my optimism at this promising situation led me to write some books in clear Arabic. I realized that if I were to benefit these brothers, I should write to them disclosing the innermost spiritual Truths.

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1. Spy not (*Sūrah al-Ḥujurāt*, 49:13). [Publisher]
 2. Neither backbite one another. Would any of you like to eat the flesh of his brother who is dead? (*Sūrah al-Ḥujurāt*, 49:13) [Publisher]
 3. Say not to anyone who greets you with the greeting of peace, 'You are not a believer' (*Sūrah an-Nisā'*, 4:95). [Publisher]

Therefore, I wrote *Tuhfat Baghdad*, *Ḥamāmatul-Bushbrā*, *Nūrul-Haqq*, *Karāmātuṣ-Ṣādiqīn*, *Itmāmul-Hujjah*, and this present work *Sirrul-Khilāfab*. In these texts, there are many benefits for those who think of me as an apostate. I am sure that my Lord will forgive all those who come to me having confessed their sins.

Do you not see that the garbs of our religion are all worn out, its palaces are in ruins, and it has become a prey of the enemy? In these circumstances, does it surprise you that God, by His grace and mercy, has come to your aid and has not deprived you of the shelter of His grace? How could it be that the coming of the *Dajjāl* [Antichrist] was required in this age but there was no need for God's help? What is the matter with you and where are you wandering? Where are your reason and understanding, and where is your wisdom and insight and vision that you are unable to tell apart the truthful ones from the liars? I have indeed lived among you a whole lifetime before this; will you not then understand? A man who spends all his energy and all that God has given him in the service of the religion that He loves will be considered as an heir to that religion. You have witnessed my concern for Islam and what I have done for the welfare of the followers of *Khairul-Anām* [the Best of Mankind], and yet you do not see! I have presented every sign before you but you do not reflect. Truly, I came to you to save you from a burning deception and a flaming terror, and yet you do not reflect. You attributed to me the claim of prophethood and did not fear Allah at this aspersion, and you are not of those who fear Him. You do not grasp my words and you think that the sweet, clear water I offer you is salty and bitter, and you do not understand. How can an arrogant one understand Divine secrets while he turns away from the truth, is moved by enmity and is

happy in his ignorance, and inclines towards frivolity and deviates from the right path like the blind?

While turning away from my discourse and denouncing me as misguided, you say that angels physically descend on the earth, vacating their places in heaven and leaving them empty; and that sometimes they do not return to their places for a long time or go near them because they spend time on earth undertaking various tasks for human beings, and, according to the Sheikh of Batala, they also waste time in the journey. He has not outlined this in so many words but this is what is construed from his statements. Anyone who needs to travel to complete a task will certainly spend time travelling, as the former necessitates the latter. This much is obvious. As such, it is possible that due to the time spent in travel, there may not be enough time left to complete the task properly and it might remain unfinished. Just look at the dire implications that such a belief entails. How can you move away from a doctrine of faith and give more credence to other statements? You are aware that belief in the existence of angels is one of the pillars of faith, and that the descent of angels resembles the descent of God in all its attributes. How then can a believer accept that the heavens become empty when the angels descend, that no one is left behind, that the whole system is disrupted and falls into disarray, and that all who are in heaven are cast out and heaven is left empty? If this is indeed the truth, then show us some categorical evidence for it. You will, however, not be able to submit such proof even if you die trying. O transgressors! Repent and fear Allah.

Know, that the authenticity and the understanding of a text are like twins; anyone who does not give equal credence to both

falls into the pit of deprivation and wastes his treasure of knowledge and insight. One of the characteristics of our religion is that it combines reason with revelation, and understanding with authenticity, and does not leave us to slumber in ignorance. We ask Allah to grant us the true understanding of faith, to make wisdom our dwelling place, to bestow upon us a vision of Paradise with the vision of our hearts, to let us move forward with obedience, to enable us to dedicate ourselves to pleasing the Gracious Lord, to make the Divine threshold our abode, forgetting any other home, and to spend our mornings and evenings in the pleasure of Allah who is our Protector. May we hasten to that which is more appropriate. May we walk the path of knowledge and hasten to the ways of God's love. May we take shelter in His strong fortresses and abodes which are protected from the attacks of devils by the armour of the example of the Unlettered Prophet, *Khātamun-Nabiyyīn* [the Seal of the Prophets]. O Allah, bless and prosper him to the Day of Judgement. Our last prayer is that glorified be the name of Allah, the Lord of all the worlds!

Scribed by

*His most unworthy humble servant of Allah, the One,
Ghulām Muḥammad of Amritsar, one of the disciples of His Holiness,
The Promised Messiah and the Most Eminent Mahdi.*

May God perpetuate his blessings.

This was completed on July 14, 1894, on a Saturday

AL-QAŞĪDAH
BY THE AUTHOR

[In Praise of the Prophet & his Noble Stars]

نَفْسِي الْفِدَاءُ لِبَنَدِرِ هَاشِمِي عَرَبِينَ وَدَادُهُ قُرْبٌ نَاهِيكَ عَن قُرْبِ
*May my soul be sacrificed for the Arab Moon of Banu Hāshim;
His love draws one closer to Allah and away from all else.*

نَجَّى الْوَرَى مِنْ كُلِّ زُورٍ وَمَعْصِيَةٍ وَمِنْ فُسُوقٍ وَمِنْ شِرْكٍَ وَمِنْ تَبَبِ
*He saved mankind from all manner of dishonesty and
disobedience,
And from transgression, associating partners with Allah, and
all that leads to perdition.*

فَنُورَتْ مِلَّةٌ كَانَتْ كَمَعْدُومٍ صُغْفًا وَرُجْمَتْ دَرَارِي الْجَانِّ بِالشُّهْبِ
*A nation, weak and deprived, grew luminous,
And the progeny of the Jinn were stoned by his shooting stars.*

وَزَحَزَحَتْ دَخْنًا غَشَّى عَلَى مِلَلٍ وَسَاقَطَتْ لَوْلُؤًا رَطْبًا عَلَى حَطَبِ
*The smoke which veiled the religion dissipated,
And wet pearls fell on firewood.*

وَنَصَّرَتْ شَجَرَ ذِكْرِ اللَّهِ فِي زَمَنِ مَخْلٍ يُمِيتُ قُلُوبَ النَّاسِ مِنْ لَعِبٍ
*The trees of remembrance of Allah grew in a time so barren
 That in a fleeting moment death could overcome the hearts
 of men.*

اى على قلوب
 فَلَاحَ نُورٌ عَلَى أَرْضٍ * مُكَدَّرَةٍ حَقًّا وَمُرَّقَّتِ الْأَشْرَارُ بِالْقُصْبِ
*Then a light shone truly on the distressed land, i.e., on hearts
 And split the wicked with a [spiritual] sword.*

وَمَا بَقِيَ أَتْرُ مِنْ ظُلْمٍ وَبِدْعَاتٍ بِنُورِ مُهْجَةِ خَيْرِ الْعُجَمِ وَالْعَرَبِ
*No trace of injustice or innovations remained
 By a spark of light from the heart of the Best of the Arabs and
 non-Arabs.*

وَكَانَ الْوَرَى بِصَفَاءِ نِيَّاتٍ مَعَ رَبِّهِمُ الْعَلَى فِي كُلِّ مَنْقَلَبٍ
*People's hearts became filled with pure intentions
 Towards their Lord, the Exalted, in every circumstance.*

لَهُ صَخْبٌ كِرَامٌ رَاقٍ مِينِسْمُهُمْ وَجَلَّتْ مَحَاسِنُهُمْ فِي الْبَدءِ وَالْعَقِبِ
*He had noble companions whose beauty was charming;
 Their good qualities were magnificent from the beginning till
 the end.*

لَهُمْ قُلُوبٌ كَلَيْثٍ غَيْرِ مُكْتَرَبٍ وَفَضْلُهُمْ مُسْتَبِينٌ غَيْرِ مُخْتَجِبٍ
*They had the hearts of lions;
 Their excellence clear and obvious.*

وَقَدْ آتَتْ مِنْهُ فِين تَفْضِيلِهِمْ تَثْرًا مِنْ الْأَحَادِيثِ مَا يُغْنِي مِنَ الطَّلَبِ
*There are many aḥādīth authenticated by the chain of
narrators,*

Which speak of their superiority and answer all objections.

وَقَدْ أَنَارُوا كَمِثْلِ الشَّمْسِ إِيمَانًا فَإِن فَخْرِنَا فَمَا فِي الْفَخْرِ مِنْ كَذِبٍ
They were enlightened like the sun by their faith;

*If we are proud of them, this pride is justified and is no
exaggeration.*

فَتَغَسَّا لِقَوْمٍ أَنكَرُوا شَانَ رُتْبِهِمْ وَلَا يَرْجِعُونَ إِلَى صُحُفٍ وَلَا كُتُبٍ
Perdition is the lot of people who deny the status of these people

And do not refer to the books and chronicles.

وَلَا خُرُوجٍ لَهُمْ مِّن قَبْرِ جَهْلَاتٍ وَلَا خَلَاصَ لَهُمْ مِّنْ أَمْنَعِ الْحُجُبِ
There is no escape for them from the grave of foolishness;

Nor can they get rid of the thick veil they are trapped behind.

وَالْيَوْمَ تَسْخَرُ بِالْأَخْبَابِ مِنْ قَوْمٍ وَتَبْكِينَ يَوْمَ جَدِّ الْبَيْنِ بِالْكَرْبِ
*Today you mock the people who have departed and are no
longer with us;*

*And yet you cry due to the distress which would not even exist
if those people were still here!*

وَمَنْ يُؤْتِرُنْ دَنْبًا وَلَمْ يَخْشَ رَبَّهُ فَلَا الْمَرْءُ بَلَّ ثَوْرٍ بِلَا دَنْبٍ
He who prefers committing sins

*And does not fear Allah is not a human, but a bull without
a tail.*

أَنْظُرْ مَعَارِفَنَا وَأَنْظُرْ دَقَائِمَنَا
 فَعَافِ كَرَمًا إِنْ أَخَلَّكَ بِالْأَدَبِ
*Look at my knowledge and my insight, and out of compassion
 Overlook anything I have said that you might deem
 discourteous.*

وَأَعَانِنِي رَبِّي لِتَجْدِيدِ مِلَّةٍ
 وَإِنْ لَمْ يُعِنْ فَمَنْ يَنْجُو مِنَ الْعَطَبِ
*My Lord has helped me to reform His religion;
 If His Help does not come, who can be saved from destruction?*

وَقُلْتُ مُرْتَجِلًا مَا قُلْتُ مِنْ نَظْمٍ
 وَقَلْبِي مَسْتَهْلُ الْقَطْرِ كَالسُّحْبِ
*I have composed this poem spontaneously;
 The words flow out of my pen like rain falling from the clouds.*

وَكَفَا لَنَا خَالِقُ ذُو الْمَجْدِ مَتَانٌ
 فَمَا لَنَا فِي رِيَاضِ الْخَلْقِ مِنْ أَرْبٍ
*Our Creator, the Lord of Glory, the Benefactor, is sufficient
 for us;
 We have no need for the gardens of His creatures.*

وَقَدْ جَمَعَ هَذَا النَّظْمُ مِلْحَ وَمِنْ نُحْبٍ
 بِيَمَنِ سَيِّدِنَا وَنُجُومِهِ النَّجْبِ
*This poem combines beauty with the finest words
 Because of the grace of our Master and his Noble Stars [his
 Companions].*

وَإِنِّي بِأَرْضٍ قَدْ عَلَتْ نَارٌ فَتَنَتْهَا
 وَالْفِتْنُ تَجْرِي عَلَيْهَا جَرَى مُنْسَرِبٍ
*I am in a land where the fire of mischief blazes,
 And where afflictions flow like running water.*

وَمَنْ جَفَانِي فَلَا يَزْتَاغُ تَبِعَتُهُ بِمَا جَفَا بَلْ يَرَاهُ أَفْضَلَ الْقُرْبِ
*He who forsakes me fears not not his terrible end—the fruit
of his rejection—*

Rather, he misjudges it as the best path of nearness to Allah.

فَأَصْبَحَتْ مُقْلَتِي عَيْنَيْنِ مَاءُهُمَا يَجْرِي مِنَ الْحُزْنِ وَالْأَلَمِ وَالشَّجَبِ
Tears flow from my eyes

Out of sorrow, pain, and anguish.

أُرْجِلْتُ ظُلْمًا وَأَرْضُ جَبِّي بَعِيدَةٌ فَيَا لَيْتَنِي كُنْتُ فَوْقَ الرَّخْلِ وَالْقَتَبِ
*I walk upon the terrain of the tyrants, while the land of my
beloved remains so very far away—*

How I wish I could be flown there across the clouds!

T H E E N D

PUBLISHER'S NOTE

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

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

The following abbreviations have been used:

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

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

ra *raḍiyallāhu ‘anhū/‘anhā/‘anhūm*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muḥammad^{sas} or of the Promised Messiah^{as}.

rta *raḥmatullāh ‘alaiḥ/‘alaiḥā/‘alaiḥim*, 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 Muḥammad^{sas} or of the Promised Messiah^{as}.

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

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

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

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

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

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

ذ *dh* – pronounced like the English *th* in *that*.

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

Long vowels by:

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

Other vowels by:

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

Acknowledgements

We would like to express our gratitude to Reem Shraiky-Ikhlaḥ for translating the Arabic text into English, and Raja Atta-ul-Manan for translating the Urdu portions and reviewing the book. We are also grateful to Muhammad Ibrahim Ikhlaḥ, Mouhannad Shraiky, Syed Taalay Ahmed (*Shahīd*), Tooba Khokhar, Abdul Quddus Arif, Adam Walker, Qadhi Zafar Ahmad Bhatti, Syed Muhammad Tahir Nasser, Sabahat Ahmad Cheema, Bushra Shahid, Hassan Khan, Naser-ud-Din Shams, Mirza Abdul Wahab, and others for their contributions in their various capacities. May Allah Almighty reward them and their families for their efforts, and make this book a source of guidance for understanding the true significance of *Khilāḥah*. *Āmīn*.

BIBLICAL AND QURANIC NAMES

Names of Prophets

Abraham Ibrāhīm

Adam Ādam

David Dāwūd

Elijah Ilyās

Jesus ‘Īsā

John the Baptist Yaḥyā

Joseph Yūsuf

Messiah Masīḥ

Moses Mūsā

Muhammad Muḥammad

Solomon Sulaimān

Son of Mary Ibn-e-Maryam

GLOSSARY

Abul-Qāsim Literally means ‘father of Qāsim’. It is an attributive title of the Holy Prophet Muḥammad^{sas}; Qāsim was the name of one of his sons; *see also* Holy Prophet.

Aḥādīth Plural of ḥadīth. Reported statements of the Holy Prophet Muḥammad^{sas}.

Al-Ḥarīrī In full Abū Muḥammad al-Qāsim ibn ‘Alī al-Ḥarīrī, (born 1054, near al-Baṣrah, Iraq—died 1122, al-Baṣrah), scholar of Arabic language and literature primarily known for the refined style and wit of his collection of tales.

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’.

Auliya’ Literally means ‘Friends’ and is the plural of *walī*, which

is generally used to refer to a saintly person. Shorter version of *auliyā’ullāh*.

Auliya’ullāh Literally means ‘friends of Allah’. Plural of *waliyyullāh*.

Ahlul-Bait Members of the household of the Holy Prophet^{sas}.

Dajjāl An Arabic word literally meaning ‘deceiver’. In Islamic terminology *Dajjāl* refers to those satanic forces which would be unleashed in the Latter Days, and would be opposed by the Promised Messiah and Imam Mahdi^{as}.

Dhun-Nūrain Lit. ‘the possessor of two lights’. It was a title given to Ḥaḍrat ‘Uthmān^{ra} because he had married two daughters of the Holy Prophet^{sas} in succession, Ruqayyah^{ra} and Umm Kulthūm^{ra}.

- 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**^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muḥammad, 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 Muḥammad^{sas} over a period of twenty-three years.
- Imru' al-Qays Junduḥ ibn Ḥujr al-Kindiy** An Arabic poet in the 6th century AD. He is sometimes considered the father of Arabic poetry.
- Ka'bah** The first house built for the worship of God, located in Makkah. Muslims face Ka'bah while performing their daily Prayers [i.e. *Ṣalāt*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.
- Khairur-Rusul** The Best of the Messengers—a title of honour used for the Holy Prophet Muḥammad^{sas}.
- Khalifah** *see* **Khulafā'**
- Khalīfatul-Masīḥ** Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ. *Khulafā'* is the plural of *Khalīfab*. *See also* **Khulafā'**.
- Khātamul-Anbiyā'** *see* **Khātamun-Nabiyyin**
- Khātamun-Nabiyyīn** The Seal of the Prophets. A title accorded by God to the Holy Prophet Muḥammad^{sas} in the Holy Quran. A variant is **Khātamul-Anbiyā'**.
- Khulafā'** Plural of *Khalīfab*. Caliph is derived from the Arabic word *khalīfab*, which herein means 'successor'. In many divine revelations someone commissioned by God Almighty is referred to as His *Khalīfab*. In Islamic terminology, the title '*Khalīfa-e-Rāshid*' [guided *Khalīfab*] is applied to each of the first four *Khulafā'* who continued the mission of the Holy Prophet Muḥammad^{sas}. Ahmadi Muslims refer to each successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ.
- Mahdi** Literally means 'Guided'. A title given to the Reformer of the Latter Days prophesied by the Holy Prophet Muḥammad^{sas}; *see also* About the Promised Messiah on page xi.
- Maulawī** A Muslim religious cleric.

- Muḥaddith** A scholar of the Hadith.
- Muḥaddath** A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Muḥammad**^{sas} Founder of Islam. *see* Holy Prophet^{sas}.
- Muḥkamāt** One of two categories into which the Holy Quran's verses are divided. Refers to verses that are categorical, clear, and explicit, comprising the majority of the Book.
- Mujaddid** Reformer. Holy personages within Islam who appeared in at the head of every century.
- Munshī** Meaning secretary or scribe. It is a title far below that of the *maulawī*, who is formally trained in Islamic studies.
- Muṣṭafā** A title of honour used for the Holy Prophet of Islam; lit. 'the Chosen One'. *see also* **Holy Prophet**^{sas}.
- Mutashābihāt** One of two categories into which the Holy Quran's verses are divided. Refers to verses that are susceptible to different interpretations.
- Promised Messiah**^{as} A title used for the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muḥammad^{sas}; *see also* About the Promised Messiah on page ix.
- Qaṣīdah** A poem.
- Qiblah** Direction of the Ka'bah in-Makkah, toward which Muslims face to offer formal Prayers. The first Qiblah in Islam was Baitul-Muqaddas in Jerusalem.
- Quran** *see* Holy Quran.
- Shariah** Religious Law of Islam. The term is also used in a general sense for any religion's revealed legal code.
- Ṣaḥīḥ** Lit. 'Correct or authentic.' A grade applied to *ahādīth* that are deemed authentic.
- Sunnah** Practices of the Holy Prophet Muhammad^{sas} of Islam.
- Sūrah** A chapter of the Holy Quran.
- Tauḥīd** The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.
- Tawaffī** An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).

Ummahātul-Mu'minīn Mothers of the Faithful. Title accorded to the wives of the Prophets, chiefly for the wives of the Holy Prophet Muḥammad^{ṣas}.

Zakāt The fourth pillar in Islam known as obligatory almsgiving,

which constitutes the social support system in Islam for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification.'

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