



THE MIRACLE OF AHMAD



The Miracle of Ahmad

(I'jāz-e-Aḥmadi)

Ḥaḍrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi^{as},
Founder of the Ahmadiyya Muslim Community*

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The Miracle of Ahmad

I'jāz-e-Aḥmadī (Urdu)

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

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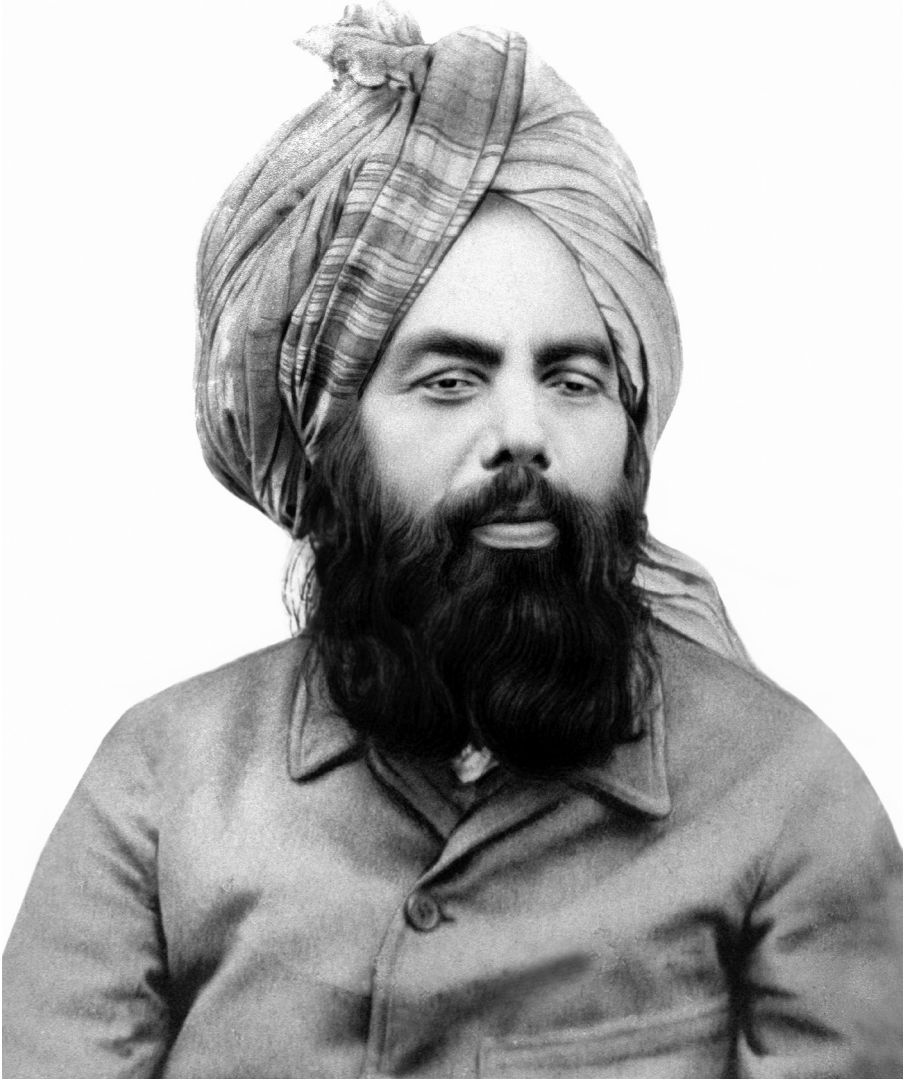
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CONTENTS

<i>About the Author</i>	<i>ix</i>
<i>Foreword</i>	<i>xi</i>
Appendix to the Book Nuzūlul-Masīh	1
Urdu Poem	56
The Miraculous Qaṣīdah.....	69
Announcement of Ten Thousand Rupees	168
<i>Publisher's Note</i>	<i>175</i>
<i>Glossary</i>	<i>179</i>
<i>Index</i>	<i>183</i>



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. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad^{sas}.

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

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

FOREWORD

The Promised Messiah^{as} wrote *I'jāz-e-Aḥmadī* to respond to three bold assertions that Maulawī Sanaullah made during his debate with Ahmadi Muslims in the Indian city of Mudh Bhilowal, District Amritsar, namely:

1. All the prophecies of the Promised Messiah^{as} proved false;
2. He was ready for a *mubāhalah* [prayer duel] with the Promised Messiah^{as}; and
3. He was capable of writing a book comparable to *I'jāzul-Masīḥ*, an eloquent Arabic work of the Promised Messiah^{as}, whenever he desired.

The Promised Messiah^{as} wrote the present book in the span of just five days. In it, he rebuts forcefully the assertions made by Maulawī Sanaullah. In addition to the Urdu text, he penned a *qaṣīdah* (ode) in classical Arabic, which depicted vividly the details of the Mudh Bhilowal debate, and cites numerous Signs manifested by Allah

the Exalted for him, and ends with a fervent prayer for the victory of Islam and breaking of the Cross.

The Promised Messiah^{as} offered a reward of Rs. 10,000 to Sanaullah and his associates if they could produce a *qaṣīdah* of the same quality, along with a response to the assertions made by him in prose, in twenty days. The Promised Messiah^{as} declares:

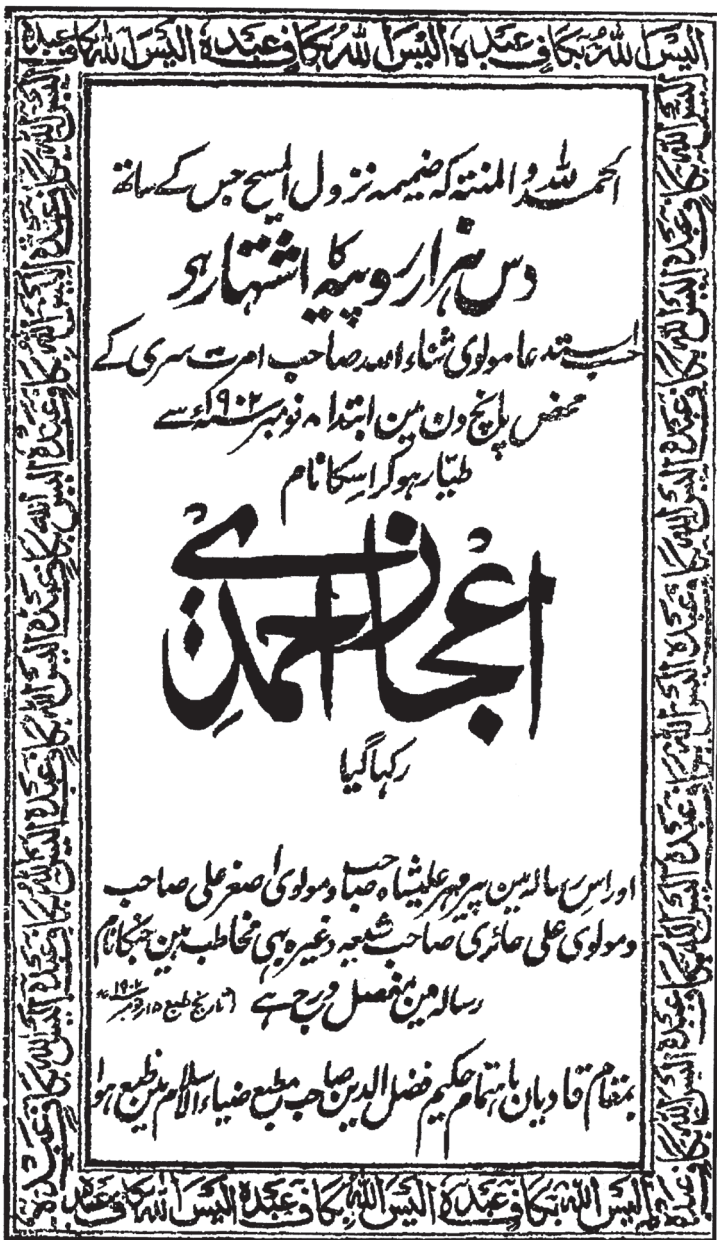
If I am true in my claim—and God is well aware that I am true in my claim—it will never be possible for Maulawī Sanaullah and his cohorts to compose a *qaṣīdah* like the one I have in five days and refute the essay written by me in Urdu. For God will cause their pens to break and their hearts to become inept. (*The Miracle of Ahmad*, p. 65)

Ahmad Mustansir Qamar performed the initial English translation of this book in Wakālat-e-Taṣnīf, Rabwah, with help from Syed Tanwir Mujtaba. Please note that the English translation of the Arabic *qaṣīdah* is based on the idiomatic Urdu translation given in the original book.

The book was finalized and formatted for publication by the English Translation Section (USA) of the Additional Wakālat-e-Taṣnīf. Valuable services were rendered by al-Ḥāj Munawar Saeed, Naveed Malik, Hassan Khan, Abdul Wahab Mirza, Rawan Mallas, Naemuddin Tahir, and others. May Allah reward them all. *Āmīn*.

Al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
July 2019

The Miracle of Ahmad



احمد شہزاد المنتہ کہ ضمیمہ نزول اسح جس کے ساتھ
 دس ہزار روپیہ کا اشتہار ہے
 سید محمد عامر مولوی شہزاد احمد صاحب امت سرری کے
 محض پانچ دن میں ابتداء ۱۰ نومبر ۱۹۰۲ء سے
 طیارہ ہو کر اسکا نام

اِحْمَادِ

رکھا گیا

اور اس رسالہ میں پیر محمد علی شاہ صاحب مولوی اصغر علی صاحب
 مولوی علی حائری صاحب شعبہ وغیرہ ہی مخاطب ہیں جنکا نام
 رسالہ میں مفصل ہے (تاریخ طبع ۱۵ ذی قعدہ ۱۳۲۱ھ)
 بنیام قادیان ہاتھام حکیم فضل الدین صاحب مطبع ضیاء الاسلام مطبع ہوا

Facsimile of the original title page for *I'jaz-e-Ahmadi*, printed in 1902.

*God be praised, by whose favour,
the Appendix to Nuzūlul-Masīh, which is accompanied by*

*an announcement of a
prize worth ten thousand rupees,
has been written*

as requested by Maulawī Sanauallah of Amritsar
in only five days starting from 8th November 1902.
The book has been titled:

The Miracle of Ahmad

*It also addresses Pir Mehr Ali Shab, Maulawī
Asghar Ali, and Maulawī Ali Hairi Shia, etc.,
whose names are mentioned in detail
in the booklet.*

Published on 15 November 1902

From Qadian
under the management of Ḥakīm Fazl-ud-Din

PRINTED AT THE DĪA²-UL-ISLAM PRESS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نُحَمِّدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

APPENDIX TO THE BOOK

NUZŪLUL-MASĪH

*Dated: Saturday, 6 Sha'bān 1320 AH,
i.e. 8 November 1902 CE
with an Announcement of a Prize of Ten Thousand Rupees³*

رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ⁴

O our Lord, decide between us and our people with utmost truthfulness and You indeed are the One who is the Best of those who decide.



Worthy Readers! May Allah guide you! Let it be clear that the need to pen this treatise arose as two of my sincere companions took part in a debate at Mudh, District Amritsar, at the insistence of Munshi Muhammad Yusuf. I, therefore, appointed Maulawī Muhammad Sarwar as my representative, while the other party

-
1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. We praise Him and invoke blessings upon His Noble Messenger. [Publisher]
 3. The preparation of this essay was delayed as I had been summoned to give a testimony in Batala on 7 November 1902. (Author)
 4. *Sūrah al-A'rāf*, 7:90 [Publisher]

called upon Maulawī Sanaullah from Amritsar to represent them. The need to pen this treatise would not have arisen had Maulawī Sanaullah not employed deceit and falsehood during the debate. But since Maulawī Sanaullah considers it a duty of his to tell lies in denying my prophecies, God Almighty drew my attention towards writing this treatise, *تا سبیه روئے شود هر که دروغش باشد* [in order to heap disgrace upon all liars].

O Fair-minded ones! It must be known to the readers of my book *Nuzūlul-Masīh*, wherein as many as 150 heavenly Signs have been recorded along with the testimonies of hundreds of people, that God's perfect and pure Signs are pouring down like rain in my support. If the number of people who have witnessed the fulfilment of these Signs were to be counted, it would, I believe, exceed six million. But, sadly, prejudice and worldliness together make up such an accursed disease as does not allow one to see despite being able to see, and does not allow one to hear despite being able to hear, and does not allow one to understand despite being able to understand.

I declare in the name of that God in whose hands my life rests that if the **witnesses** to the Signs, which were demonstrated in my favour and **manifested in my support**, were to be assembled in one place, they would outnumber the army of any ruler on earth. However, the world is so fraught with sins that people **deny** Signs of even such magnitude.

Heaven testified in my favour, and so did the **earth**, yet a greater portion of mankind did not accept me. Indeed, I am the one in whose time **camels** have been abandoned, a fact that fulfils the prophecy mentioned in the verse:

وَإِذَا الْعِشْرَاءُ عُظِّلَتْ¹

And then a hadith—which states,² وليتركن القلاص فلا يسعى عليها [i.e. then the she-camels shall be abandoned, and no one will ride them]—showed the truth of its purport with full lustre, so much so that in Arabic and other languages of the world, editors of various newspapers and periodicals **emphatically raised the point** that the railway track being laid between Makkah and Madinah is undeniably the fulfilment of the prophecy made by the **Holy Quran and Hadith** in the above-recorded words, which is a **Sign** for the age of the Promised Messiah.

Similarly, all divine scriptures had also prophesied that in the time of the Promised Messiah the **plague** will break out; restrictions will be imposed on **Hajj**; a **comet** will appear; and at the turn of the seventh millennium there will appear the **promised one** whose appearance is destined to take place towards the east of Damascus and who is to appear at the **turn of the century** when the **Cross** will have achieved great dominance. As such, today, all these prophecies have been fulfilled and, in order to support me, God has demonstrated extraordinary **Signs** at my **hand**.

The death of Ātham was a grand Sign, which appeared as fore-told in the prophecy. An indication towards it was also given in *Barāhīn-e-Aḥmadiyya* twelve years earlier. What is more, a tradition of the Holy Prophet^{sas} also spoke of this **event**. But the **wicked**

1. And when the she-camels, ten-month pregnant, are abandoned. (*Sūrah at-Takwīr*, 81:5). [Publisher]

2. See *Musnad Aḥmad bin Ḥanbal*, Kitāb Bāqī Masnadul-Mukthrīn. [Publisher]

people treated it with ridicule and refused to acknowledge it. The time-frame given for the fulfilment of the prophecy was subject to certain conditions. Moreover, the prophecy was made not because Ātham was a Christian; rather, as has been stated in the book in which the proceedings of the debate were recorded and which has been titled by the Christians as *Jang-e-Muqaddas*, the reason for this prophecy was that he had, in his book *Andrūnah Bible*, called the Holy Prophet, peace and blessings of Allah be upon him, a *dajjāl* [deceiver]. My prophecy was read out to him in the presence of around seventy men and it was explained to him that the reason why this prophecy was being made was that he had labelled our beloved, the Holy Prophet, peace and blessings of Allah be upon him, as a *dajjāl*. Therefore, he was warned that if he failed to **repudiate** this word, he would die within a period of fifteen months. Consequently, Ātham recanted in that very gathering, saying: ‘*God forbid!* I have **not uttered** any such word about **his honoured self**.’ He then raised both his hands and held out his tongue while he was shaking with fear and then verbally denied to have said any words to that effect. The witnesses to this event include not only Muslims; rather, it can also be testified to by more than forty Christians as well. **Does this not constitute repudiation** on his part? Did his fear and abandoning totally, during the pronounced time-frame of the prophecy, the argumentation he always used to engage in with me and with the late **Sheikh Ghulam Hasan**, who was the Grand Chief of Amritsar, and **Miyan Ghulam Nabi**, the brother of late Miyan Asadullah, a lawyer from Amritsar, not furnish the proof that Ātham surely had **certainly become frightened**? Does his moving away from Amritsar and living in seclusion and spending most of his time

crying and weeping not establish that a **terrible fear had gripped his heart?**

Does his aversion to taking an oath while he had been offered a sum of **four thousand** rupees for this purpose—and while it had been proved to him that the Christian faith allowed the taking of oath and that the Messiah himself took an oath and so did Paul—not establish that he had become **frightened?** Has it still not been established that he **recanted** the word he had spoken, i.e. *dajjāl*? What is more, who can prove that he ever labelled the Holy Prophet, peace and blessings of Allah be upon him, as *dajjāl* after this, during the time-frame given for the fulfilment of the prophecy?

Besides, did he not die in my lifetime just as the prophecy said:

کاذب صادق کی زندگی میں مر جائے گا۔

The liar will die within the lifetime of the one who is truthful.

So, show me where Ātham is today if the prophecy has not been fulfilled. He was as old as I was, i.e. about sixty-four years. If you have any doubt about this, you may take a look at his pension documents lying in the government offices to confirm at what time and age he began to receive his pension. If the prophecy was not true, why did he die earlier than me? May God's **curse** be on those people who tell lies! When a person has become shameless, he may blabber as he likes, as no one can hold him back.

Consider the prophecy about Lekhrām, wherein it was stated clearly that he would be murdered within six years on a day next to the day of Eid. How manifestly was that prophecy fulfilled!

Testifying to this, Fateh Ali Shah, the Deputy Collector, as well as many other notables who number close to 4,000, prepared an attested **petition** bearing out the manifest fulfilment of the prophecy, despite the fact that they belonged to the party of our opponents. Yet the impious people, who are *maulawīs* only in name, refuse to acknowledge the fulfilment of the prophecy. The hand-written testimonies of their own elite are on record and the petition has been signed by several Hindus as well.

Prejudice, however, is such a thing as renders people blind [to the truth]. Otherwise, such are these prophecies that listening to them would make the eyes of a righteous person run with tears. But still these people insist that not a single prophecy has been fulfilled. They do not consider that one day they too will meet their death. If the Signs that have been shown to these people had been shown to the people of **Nūḥ** [Noah], they would not have drowned. If the people of **Lūṭ** [Lot] had been apprised of these Signs, stones would not have rained down upon them. But these people say it is night while seeing the sun; they have outdone even the Jews. To reject the Signs of Almighty God is not a trivial matter. It never resulted in anything good in any age. How then will it result in anything good now?

Atheism has, however, become rife in this age. Hearts have hardened and have no fear [of the Almighty]. Who should I liken these people to! They are like that blind man who denies the existence of the **sun** but is unaware of his own blindness. These people are like those Jews and Christians who fail to appreciate hundreds of incidents of divine support in favour of the Holy Prophet, peace and blessings of Allah be upon him, and the miracles he showed, and keep citing the stories of the Battle of Uhud and the

Treaty of Ḥudaibiyyah. The same is the case of the Jews regarding Ḥaḍrat ʿĪsā [Jesus] also.

A Jewish man has recently published a book, which is with me at this time. It reads as if it has been written by Muhammad Husain or Sanaullah. He writes in his book that this man, i.e. Jesus, did not show even a single miracle and that none of his prophecies were fulfilled. ‘He used to say that he would be given the throne of Dāwūd [David], when did he get that.’ ‘He used to say that the twelve disciples would attain to twelve thrones in Heaven, when did the twelve get those thrones. **Judas Iscariot** betrayed him for thirty pieces of silver and was thus cut off from the disciples. And Peter cursed him three times, so was he then worthy of the throne.’ ‘He used to say further that he would return to the world while the people of his time would still be alive, but did he so come back.’ This Jewish person then writes that for this person [Jesus] to be proven false it is sufficient to see the prophecy recorded in the book of Malachi wherein we were informed that the true Messiah who was to come among the Jews would never come until the prophet Ilyās [Elijah] comes again into the world. So where did Ilyās descend from the heaven.’ And then he [the Jewish Author] raises a great clamour at this point and appeals to the people, that look, this was the prophecy in the book of Malachi, that Ilyās would himself come back into the world again, but this man [Jesus] says that Yuḥannā (who is known as Yaḥyā [John] among the Muslims) is Elijah—that is to say declares him to be his likeness. But God did not give us the tidings of the coming of a *mathīl* [likeness]. He had said clearly that Elijah himself would come again. And even if we are asked on the Day of Judgment we would put before God this very same book and question Him

where it was stated by Him that someone in the image of Ilyās would be sent before the Promised Messiah. Having said this, the author goes on to use extremely uncivilized language about Jesus. The book is here, whosoever wishes may see it.

Now, do tell whether the heart of this Jew and the heart of Maulawī Muhammad Husain and that of Miyan Sanaullah **resemble** each other or not! In opposing any prophecy of mine they speak so much falsehood concerning it, despite the fact that not a single prophecy of mine has proven to be false. Instead, all my prophecies have been most manifestly **fulfilled**. Those subject to certain conditions have been fulfilled accordingly and will continue to be fulfilled, and those not subject to any condition, such as the one regarding Lekhrām, were fulfilled as they were foretold. This indeed is the truth regarding my prophecies.

In contrast to this, the objections raised by the said Jewish scholar against the prophecies of Jesus, may peace be upon him, are extremely damaging. Even I find those objections too difficult to answer. I will confer a cash prize of 100 rupees to Maulawī Sanaullah, Maulawī Muhammad Husain or anyone from among the Christian clergymen, who succeeds to aptly refute these objections. This is the state of the prophecies while he is called God—I am also amazed by this. Regarding such prophecies one cannot even make the excuse that the prophecies were abrogated so one could think that they were annulled. The fulfilment of the prophecies of *wa'īd* [warning], however, such as my prophecy regarding Ātham or the one about the son-in-law of Ahmad Baig, may be deferred according to the Holy Quran as well as the Torah, for a delay in their fulfilment does not render them false. The reason for this is that God has the authority to withhold the punishment, as

both Muslims and Christians believe. Although there was no condition attached to the prophecy made by Prophet Yūnus [Jonah] concerning the chastisement [of his people], the punishment was still revoked. No Muslim or Christian can raise the objection that Jonah was false. See the Book of Jonah and *Durr-e-Manthūr*.

It is indeed surprising that my opponents raise against me such objections as render them liable to lose even their faith in Islam. If they feared Allah, they would never have raised such objections that apply even more strongly to other Prophets. What is even stranger is that they overlook thousands of the prophecies that were fulfilled most manifestly. If, however, due to their own folly, they fail to understand a prophecy, they say repeatedly it has remained unfulfilled. Is this fair on their part? Had they really been in search of truth, an easy method for this would have been to settle the matter by personally visiting Qadian. I would have even paid for their to and fro travel expenses and looked after them as my guests. In this way, they could have investigated the matter to their hearts' content. To make allegations from afar without conducting a thorough investigation can only be due to stupidity or prejudice for what else could be its cause?

At one time about 500 such foolish people had renounced Ḥaḍrat Masīḥ [Jesus, the Messiah] saying this person's prophecies have not been fulfilled. And, as a matter of fact, Judas Iscariot also turned apostate for this very reason because weapons had been purchased openly, yet nothing really happened and the prophecy regarding the Kingdom of David remained unfulfilled. Disillusioned, Judas ultimately lost his faith. Jesus, the Messiah, failed even to be informed that he would turn apostate and thus unduly promised Judas the Kingdom of God. Likewise,

some of the opponents [of Islam] criticized the journey towards Hudaibiyah saying that the prophecy related to this journey was not fulfilled. To them, the marathon journey had established that the Holy Prophet, peace and blessings of Allah be upon him, firmly believed that he would be allowed to perform *ṭawāf* [circuits] around the Ka‘bah as was mentioned in the prophecy. As a result, some of the ill-fated became apostates. The incident even put Ḥadḥrat ‘Umar, may Allah be pleased with him, in a trial for a few days and, as is evident from his own statement. He then performed many good deeds seeking repentance for his error of judgment. These examples are there for the wicked to consider. Yet, the ignorant people who are opposing me today continue to treat me iniquitously. Overwhelmed by callousness, they ceaselessly fabricate absurd allegations against me. For instance, they say that prior to my claim to be the Promised Messiah, I had admitted in *Barāhīn-e-Aḥmadiyya* that Jesus, may peace be upon him, would appear. To this I would only say: **O Ignorant ones!** Why do you ruin your afterlife? May I ask that while making this pronouncement, where did I write that my statement was based on **divine revelation**, or that I possessed knowledge of the unseen? I held the same belief as you did, until God drew me away from it and repeatedly **impressed** upon me that I am the Promised Messiah and that **Jesus is dead**. This is indeed why, in complete simplicity, I wrote in *Barāhīn-e-Aḥmadiyya* that Jesus, the Ḥadḥrat Masīḥ [Jesus] would come again. However, when God revealed to me the real truth, I disavowed this belief; but I did not abandon this commonly held creed until perfect conviction **overpowered** my heart and enlightened me to the brim. What is more, I made the above-mentioned statement despite the fact that in the same

Barāhīn I had been called ‘*Īsā* and named *Khātām-ul-Khulafā’* [the Seal of the Successors] and declared to be the one who was to **break the Cross**. Also, I was told that the Holy Quran and the Hadith contain the tidings of my advent, and that I am the one to whom the following verse refers:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ¹

Divine wisdom, however, caused this revelation, which was recorded in *Barāhīn-e-Aḥmadiyya* in unambiguous terms, to remain hidden from my eyes. Therefore, despite the fact that I had been clearly and categorically declared to be the Promised Messiah in *Barāhīn-e-Aḥmadiyya*, it was due to this obliviousness that had been imposed upon my heart that I set out in *Barāhīn-e-Aḥmadiyya* the belief regarding the second coming of Ḥaḍrat ‘*Īsā*. This is, therefore, a proof of my complete innocence and obliviousness that while divine revelation recorded in *Barāhīn-e-Aḥmadiyya* accorded me the status of Promised Messiah, yet I wrote down this customarily held belief in the *Barāhīn*. I personally am amazed at how, despite the manifestly clear revelation in *Barāhīn-e-Aḥmadiyya* that declared me to be the Promised Messiah, I wrote down the customarily held creed in this very Book.

Then, for as many as twelve years, which is quite a lengthy period of time, I remained absolutely unmindful and unaware

1. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions (*Sūrah aṣ-Ṣaff*, 61:10). [Publisher]

of the fact that God had so emphatically declared me to be the Promised Messiah in *Barāhīn*; I continued to hold the traditional belief regarding the second coming of Ḥaḍḍrat ‘Īsā. Then, after as many as twelve years had passed, the time finally came for the reality of the matter to be made clear to me and Divine revelations began repeatedly to apprise me of the fact that **I indeed am the Promised Messiah.**

In short, when the revelation of God in this regard reached to their maximum—and I was commanded, فاصدع بما تؤمر, that is, ‘Proclaim openly that which you are commanded’—and many Signs were granted to me and my heart was filled with manifest conviction; only then was it that I preached this message to the people. In fact, such planning on the part of Almighty God was to serve as proof of my truthfulness and a Sign of my innocence and simplicity. Had this scheme been initiated by a man with its roots in human planning, I would have claimed to be the Promised Messiah during the very days when *Barāhīn-e-Aḥmadiyya* was published. But God caused me to overlook the [true purport of the] revelation recorded in *Barāhīn-e-Aḥmadiyya* and I failed to realize that it called me the Promised Messiah. This happened due to my innocence, and this forms a great proof of my truthfulness. If this is not true, I urge my opponents to tell me why I did not make the claim for twelve long years while I had already been declared to be the Promised Messiah in *Barāhīn-e-Aḥmadiyya* and why did I write words that clearly contradicted divine revelation recorded in *Barāhīn*? Is it not worth considering how events unfolded? Is it not dishonesty on the part of those people that they quote the words of *Barāhīn-e-Aḥmadiyya* where I have mentioned the second coming of Ḥaḍḍrat ‘Īsā [Jesus] as a commonly held traditional

belief, but withhold the fact that the same *Barāhīn-e-Aḥmadiyya* **proclaims** me the Promised Messiah? In fact, this was going to be a profound argument in my favour, which Almighty God had already prepared for my sake earlier on in *Barāhīn-e-Aḥmadiyya*. Even he who is an enemy of mine would testify that while *Barāhīn-e-Aḥmadiyya* was being written, I did not know that I was the Promised Messiah. This is the reason why I did not make any such claim at that time. Hence, the revelations that declared me to be the Promised Messiah while I was unaware of it cannot be doubted as human fabrications. If I had fabricated those revelations, I would have exploited them in my favour when *Barāhīn* was being written and therefore announced my claim. Besides, how could I have written in the same *Barāhīn* that Ḥaḍrat ‘Īsā, may peace be upon him, would come again into the world? The fact that the two contradictory statements were recorded in the same book and that I did not claim to be the Promised Messiah at that time leaves a fair-minded judge with no other option but to affirm that indeed I remained unmindful of the revelation of Allah that had been recorded in *Barāhīn-e-Aḥmadiyya* concerning my status as the Promised Messiah. This, in fact, was the reason why I combined two contradictory statements in *Barāhīn*.

If *Barāhīn-e-Aḥmadiyya* had stated only that the very same old ‘Īsā, may peace be upon him, would come back into the world, and if it had not spoken about me as the Promised Messiah, an impetuous person might have taken advantage of the statement and raised an objection, asking why the belief recorded in *Barāhīn-e-Aḥmadiyya* twelve years earlier was renounced later. This too, however, would have been an absurd objection, since Prophets and other recipients of divine revelation are responsible only for

the authenticity of the revelation. They cannot be held accountable if their inferences turn out to be false or contrary to the facts, because these are their own views and not the Word of God; though the ordinary people could fall prey to such a mistake. But as things stand, now there is no room left for one to make such an absurd objection, for in the same *Barāhīn-e-Aḥmadiyya* I had been declared the Promised Messiah twelve years before I actually made the claim. For a reasonable person, this furnishes an evident proof of my truth.

The mention in *Barāhīn-e-Aḥmadiyya* of the second coming of Ḥaḍrat ‘Īsā could have misled an ignorant person only if there had not been any mention of myself being the Promised Messiah. But this was so clearly recorded that the *maulawīs* in Ludhiana, such as Muhammad, Abdul Aziz, and Abdullah, had raised objections at that very time accusing me of naming myself ‘Īsā and ascribing all those prophecies that referred to ‘Īsā to myself. Responding to the objections, Maulawī Muhammad Husain wrote in his **review** that the objections were uncalled for, as the same *Barāhīn-e-Aḥmadiyya* contained my endorsement of the second coming of Ḥaḍrat ‘Īsā.

May I be sacrificed at the wisdom of Almighty God! With what profundity, He prepared the means of my exoneration beforehand. If there had simply been no mention in *Barāhīn-e-Aḥmadiyya* of the second coming of Ḥaḍrat ‘Īsā, and had the book spoken only of me as the Promised Messiah, the agitation which began after several years and the edicts of disbelief that were prepared later would have been prepared right at the time of the publication of *Barāhīn-e-Aḥmadiyya*. Conversely, if *Barāhīn* had mentioned only the second coming of Ḥaḍrat Masīḥ without

citing the revelations that declare me to be the Promised Messiah, ignorant people would have raised the objection that while I had admitted in *Barāhīn-e-Aḥmadiyya* that Ḥaḍrat ‘Īsā would come again, what was it that forced me to deny this twelve years later? However, those who are wise would agree that the fact that, on the one hand, divine revelation declared me to be the Promised Messiah in *Barāhīn-e-Aḥmadiyya* and, on the other, I, with my own pen, recorded my endorsement of the traditional belief of the second coming of Ḥaḍrat ‘Īsā, clearly proves that this happened under the extraordinary planning of Almighty God.

In short, by allowing me to commit the error whereby I affirmed the second coming of ‘Īsā in the same book in which I was declared as the Promised Messiah, divine wisdom caused my innocence and truthfulness to become manifest. Otherwise, all those revelations recorded in *Barāhīn-e-Aḥmadiyya* that declare me to be the Promised Messiah would have undoubtedly been regarded as imposture. What is more, wisdom simply cannot accept that the claim to be the Promised Messiah, which was made as many as twelve years after the publication of *Barāhīn-e-Aḥmadiyya*, was fabricated such a long time ago. The affirmation of the second coming of Ḥaḍrat ‘Īsā, therefore, in the very book that speaks of me as the Promised Messiah is **living proof** of my innocence and truthfulness.

Sadly, my opponents have become senseless to the extent that they pay attention to only one aspect of every matter and ignore the other. While speaking about the Christian man, Ātham, they blatantly ignore the condition [contained in the prophecy]. They never mention the fact that he died in accordance with the prophecy and entered the grave, nor do they speak of the events that

establish that Ātham recanted from declaring the Holy Prophet, peace and blessings of Allah be upon him, as *dajjāl*. They avoid mentioning all of the facts and try to conceal them altogether. What is more, when they speak of the son-in-law of Ahmad Baig, they never tell the people that a part of the prophecy has already been fulfilled within the stipulated period; i.e. Ahmad Baig died within the given time-frame and that the second part of the prophecy awaits fulfilment. They also withhold the fact that it was a prophecy of *wa'id* [warning] and was subject to certain conditions as is evident from the revelation:

توبى توبى فإن البلاء على عقبك

Repent, repent for misfortune is about to befall your progeny.

Which had been published a number of times. It was obviously natural to be overcome by **fear** after witnessing a death like that of Ahmad Baig, and it was this fear that caused the deferment of the fulfilment of the second part of the prophecy. For indeed such is divine practice regarding the prophecies of *wa'id*. However, the malicious opponents of mine never mention these facts; instead, like the Jews they distort facts and make speeches that create doubts in the hearts of ignorant people. They have indeed put to shame even the Jews by being guilty of fabrication in every matter, just as Maulawī Sanaullah did during the debate at Mudh. He deceived the people by saying that I had written in one of my prophecies that a boy would be born to me; however, only a girl was born after whom a boy was born who died, and, therefore, the prophecy turned out to be false.

Someone should ask these wicked people that if what they state is true and not intended to mislead others, they should put forth the published revelation about which I stated that God disclosed to me that a boy would definitely be born at that time, or that the boy born after the girl would unquestionably be the promised son and none other. Moreover, suppose I had thought that the said boy would be the promised one; my own thinking is of little importance unless supported by a clear revelation of Almighty God. The Holy Prophet, peace and blessings of Allah be upon him, in his own estimation, believed that he would migrate to Yamamah, but that never happened and ultimately he migrated to Madinah. Besides, if the prophecy required for the promised son to be born of the first pregnancy, divine revelation must have had words to that effect. But can anyone point out any such words in the revelation? Keep in mind that many Israelite Prophets made prophecies regarding the birth of the Holy Prophet, peace and blessings of Allah be upon him, but it was after the appearance of numerous other Prophets, at the very end, that the Holy Prophet, peace and blessings of Allah be upon him, was sent. Should one now raise the objection that the prophecies of the said Prophets proved false because the Holy Prophet, peace and blessings of Allah be upon him, was born 2,000 years after Mūsā [Moses]? The Jews, in view of the prophecy in the Torah, believed that the said Prophet would be born in the near future; however, it did not happen accordingly and a number of Prophets appeared in between Mūsā and the Holy Prophet, peace and blessings of Allah be upon him. Hence, only he who is insane or wicked and has no fear of God would raise such objections.

Similar statements were made by Maulawī Sanaullah during

the debate at Mudh, from which a God-fearing person can understand how corrupt these so-called *maulawīs* have become. Overwhelmed by prejudice, they fail to take into account the Signs of prophethood and the criterion set for the recognition of the Prophets. This is why all their allegations are utterly false and made as a diabolical plot. If they are in the right, they should personally visit Qadian and disprove any one of my prophecies. For disproving each of such prophecies they will be rewarded 100 rupees, in addition to their to and fro travel expenses. While making these investigations, they should, however, judge the truth and falsehood on the criterion set by the events in the lives of the past Prophets. I state firmly that if they believe my miracles and prophecies to be untrue, they will have to reject all Prophets and will ultimately die as disbelievers.

Sadly, these people do not fear God. Their laps are filled with heaps upon heaps of the filth of falsehood. They follow in the footsteps of the Christians and the Jews. The Christians used to object that if the Holy Quran had already prophesied the victory of the Holy Prophet, peace and blessings of Allah be upon him, why did he resort to wars and kill his enemies through various means and methods. Similar objections are being raised today against me by these people. For instance, regarding the daughter of Ahmad Baig, they object as to why efforts were made to win the hearts [of that family] and why letters to that effect were written to Ahmad Baig. Sadly, both of the above-mentioned parties, i.e. the Christians and these present-day 'Jews', do not realize that nowhere has the use of legitimate means been declared unlawful so as to cause a prophecy to be fulfilled. The one who has been informed by God about the recovery of a sick person is not forbidden from administering

medicine to the patient as recovery might have been ordained to occur by using the medicine. In short, to make such an effort is not considered unlawful—neither by the Christians and the Jews, nor by Islam. During the debate at Mudh, Maulawī Sanaullah also raised the objection that the prophecy regarding the humiliation of Muhammad Husain, Ja‘far Zatalli, and one of their other friends has not been fulfilled. To me, if such objections had not been raised by these people, how could they have come to resemble the Jews? Hence, in my opinion, such objections were inevitable on their part.

O Wicked man! Maulawī Muhammad Husain’s article, which goes against his own allegations of disbelief against me, was discovered during the proceedings of this very case. Pray tell whether it has not brought disgrace and humiliation upon him—if considered from the standpoint of his scholarly position? It was merely to oppose me that in his periodical, *Ishā‘atus-Sunnah*, he declared the denial of the appearance of the Promised Mahdi to be an act of disbelief, and propagated against me that I stood opposed to an established tenet of Islam, and [he said] that the Promised Mahdi would surely appear and the Messiah would descend from Heaven. Later, however, he simply denied the coming of the Mahdi to ingratiate himself with the government. The said copy of his periodical was thus exposed and his own peers issued a edict of disbelief against him.

Now tell whether this act of hypocrisy brought him honour or disgrace! The term ‘disgrace’ does not mean only to be thrashed publicly upon the head with shoes; rather, if a person, who claims to be a religious scholar and a pious man is proved hypocritical in

his conduct, he would suffer the worst possible disgrace. Indeed, no one is more ignoble than a hypocrite.

إِنَّ الْمُنْفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ¹

How disgraceful it is for a person to proclaim that the Mahdi shall come, that to deny him is an act of heresy, and that wars will be fought; to then, on the other hand, turn away from all these statements to please the government! If this is not called disgrace, then I am bound to say that perhaps the edifice of your self-proclaimed dignity is stronger than even a building made of mortar, for no matter how immoral an act you commit, it is not going to undermine the edifice of your so-called dignity.

As for the prestige of Ja'far Zatalli, he and his ilk are not acting independently. They are all under the influence of Maulawī Muhammad Husain since he is their advocate. Therefore, when the advocate himself has suffered disgrace, his dependants too have been disgraced. The shadow invariably follows the object from which it is created. How can the shadow of the tree exist if the tree has fallen? Still, if someone has doubts, I have with me both statements made by Maulawī Muhammad Husain, one which he made to please the public and the other which he made to seek the pleasure of the government. One can look at both the statements and decide whether to commit such act of hypocrisy, while he desires to be called a religious scholar and styles himself

1. The hypocrites shall surely be in the lowest depth of the Fire (*Sūrah an-Nisā'*, 4:146). [Publisher]

as a representative of the believers, has bestowed upon him honour or disgrace.

I have thus witnessed the Jews of this age and, therefore, have come to believe that the verse, ¹ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ refers to the very fact that the Jews who would incur divine wrath would be born among this ummah as well. So it happened accordingly and the prophecy of the Noble Prophet, peace and blessings of Allah be upon him, was fulfilled. But is this ummah so unfortunate that it had been ordained to resemble the Jews alone? We cannot say that when it came to cursing someone, the Benevolent God cursed this ummah, but when He desired to send a Messiah, He sent one from among the Israelites. Indeed, such an act on the part of God would be a disgrace to this ummah, as it will render it unworthy of the title of ‘Blessed Ummah’. Therefore, in order for this ummah to resemble the Jews—as is understood from the verse, غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ—it would be desirable that just as the Messiah had appeared to confront the Jews who had become worthy of divine wrath, similarly, there should also appear a similitude of the Messiah in this ummah. The following verse alludes to this:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²

Sadly, the hadith which stated that the religious scholars at the time of the Messiah would be the worst of all mankind on earth

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1. ...not those who have incurred Your displeasure... (*Sūrah al-Fātiḥah*, 1:7) [Publisher]
 2. Guide us in the right path. The path of those on whom You have bestowed *Your* blessings (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

has also been fulfilled in this age. Why then lament the condition of the Jews of the past alone? They at least quoted from the Book of Allah when raising objections, though they did not understand its meaning. Contrarily, the people [of this age] present only fabrications. The Jews have such strong objections concerning 'Īsā [Jesus] and his prophecies that even I find myself astonished in trying to refute them. All I can say is that surely 'Īsā is a Prophet since the Holy Quran has said so. There is no other argument to establish his Prophethood. Whereas several arguments to negate his Prophethood are established. It is a favour of the Holy Quran upon him that it listed him among the Prophets. This is why we believe him to be a true Prophet, a chosen one of God, and innocent of the allegations levelled against him and his mother. It can be established from the Holy Quran that there were two principal allegations against him:

1. His birth, God forbid, was accursed; i.e. he was begotten illegitimately.
2. Secondly, his death too was accursed, God forbid, for he was made to die on the cross.

And it was written in the Torah that he who is born of an adulterous relationship is accursed and that such a person shall never enter Paradise and shall not be raised to God. Similarly, it is also written that the one who is hanged on the wood—i.e. the one who dies on the cross—is also accursed and will not be raised to God. Both these allegations were very serious. God refuted them both in the Holy Quran in the one and same place, and it is this:

وَيَكْفُرْهُمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ۗ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ
 رَسُولَ اللَّهِ ۗ وَمَا قَاتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ

¹ *Surah an-Nisa', Part 6* —

This verse refutes both the allegations. The implication of the verse in a nutshell is that neither was 'Īsā born illegitimately, nor did he die on the cross; rather, it was believed mistakenly that he had died [on the cross]. Hence, he was an elect of God and was raised to God like other Prophets. Now, where do those *maulawīs* stand who hold that 'Īsā has ascended physically to Heaven? The whole controversy as stated here was regarding the spiritual station held by his soul. The body was never a part of the discussion.

In short, the Holy Quran has declared Ḥaḍrat Masīḥ to be true. However, it is sad that one has to admit that the Jewish allegations against his prophecies are so strong that they cannot be refuted in any way. It is solely on the basis of the Holy Quran that we believe in him and do so with sincerity of heart. Otherwise, we have no argument in favour of his Prophethood. The Christians fret about his divinity, while there is hardly any evidence to establish even his Prophethood. Alas, before whom shall I lament the fact that three prophecies of Ḥaḍrat 'Īsā (peace be on him) clearly turned out to be false? Who is there on earth today to help solve this riddle?

As far as I am concerned, I can only bemoan those who, when it comes to my situation, are declaring the truth to be a lie. Indeed,

1. And because of their disbelief and their uttering against Mary a grievous calumny, and their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allah;' whereas they slew him not, nor killed him by crucifixion, but he was made to appear to them like one crucified (*Sūrah an-Nisā', 4:157–158*). [Publisher]

it is an overwhelming grace of Almighty God upon our beloved Prophet, peace and blessings of Allah be upon him, that the one who truly follows him shall never suffer humiliation before the people. But what title shall I bestow upon these ignorant people and how shall I instil the love of truth in the hearts of those who go about like comedians and have adopted the habit of derision and ridicule and made mockery their hallmark?! Hundreds of Signs are shining forth like the sun, but they insist that no Sign has ever appeared.

I have heard, rather, I have seen, the document signed by Maulawī Sanaullah of Amritsar in which he has stated that he wishes sincerely to see the matter decided in such a manner whereby both parties, i.e. he and I, should pray to God that out of the two of us, the one who is a liar shall die in the lifetime of the one who is truthful. He has also expressed his desire to write a book comparable to *I'jāzul-Masīh* in terms of eloquence and fluency and fulfilling the same objectives. Therefore, nothing can be better, if Maulawī Sanaullah has expressed this desire sincerely and not as a show of hypocrisy. Hence, by becoming the valiant soldier who decides between truth and falsehood in both these ways, he will be doing a great service to this ummah in this age of discord. He has indeed put forward an excellent proposal. But it will be productive only if he remains committed to it.

If a liar was to depart from the world and those remaining were to become guided, the person who contends such a liar will be rewarded like a Prophet. But I cannot initiate a challenge to a prayer duel seeking someone's death, for the agreement with the government prevents me from issuing this kind of challenge. However, Maulawī Sanaullah and the other opponents of

mine have not been barred from asking me to respond to such a challenge, be it from Maulawī Sanaullah or from some other renowned *maulawī* who is from among the reputed scholars or is a person who is revered by members of his community and in whose favour at least fifty honourable men put their signatures to the announcement prepared by him, so as to testify to his credibility. And since Maulawī Sanaullah, in light of his tract, seems to be well-prepared for such a challenge, I have no objection if he actually issues one. In fact, I hereby give my consent to it, as his challenge itself would be sufficient to decide the matter. However, it will be subject to the condition that no death should occur by way of murder; rather, it should occur in consequence of some disease, such as the plague or cholera or some other similar ailment, so that it does not unnecessarily disturb the authorities. I will also pray for both parties to remain safe from deaths [caused by murder], and that only the death that is caused by a physical ailment should befall the liar. The same course of action will have to be adopted by the other party as well.

Remember though that my prophecy predicting murder was a special prophecy which pertained specifically to Lekhrām. In that prophecy, God had made it clear that Lekhrām would die as a result of murder, and therefore it was published accordingly. And I believe that the secret behind his murder was that he had used extremely foul language about the Holy Prophet, peace and blessings of Allah be upon him, and all other Prophets. When God observed that his verbal abuse had exceeded all limits and he had vilified every Prophet, the dagger of his own abusive tongue fell upon him. This was an extraordinarily great Sign and a grave sin

was committed upon the earth that the fulfilment of such bright and shining prophecies were denied by the people of the world.

Therefore, if **Maulawī Sanauallah** is prepared for such a challenge, a mere handwritten letter by him will not suffice. He should rather publish a printed announcement containing the following words:¹

I consider this man (here, he should clearly write my name) to be a liar, a *dajjāl*, and a disbeliever. I firmly believe that all his claims of being the Promised Messiah and a recipient of divine revelation and inspiration are false. O God, I pray to You that if I am wrong in this, my belief, and if this man is truly the Promised Messiah and if Ḥaḍrat ‘Īsā [Jesus], on whom be peace, has indeed passed away, cause me to die before the death of this man. But if I am justified in my aforementioned belief and this man is truly a *dajjāl*, a disbeliever, a kafir, and an apostate, and Ḥaḍrat Masīḥ is alive in Heaven and will return at some unknown time to the world, then cause this person to die so that disorder and discord may come to an end, and so that Islam remains safe from suffering harm at the hands of a *dajjāl* and a misguided person who may misguide others as well. *Āmīn*, again *āmīn*.

Formerly, **Maulawī Ghulam Dastgir** Qusuri had also challenged

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1. He should also write that he himself is initiating the challenge and that he strongly backs such a challenge. Otherwise, an absurd and dubious round about statement alone will not be able to elicit any response. (Author)

me to a *mubāhalah* [prayer duel] of this kind on page 27 of his book, *Fath-e-Rahmānī*. Within a few days after the challenge, he entered into the grave well within my lifetime and thus testified to my truth through his death. Still, if Maulawī Sanaullah also wishes the same, he may try out the same method for himself. What should he have to do with Ghulam Dastagir because he appears willing himself to have this contest with me.

The challenge, which, in fact, would be tantamount to a *mubāhalah*, is to be written verbatim following the sample I have given above. Not even a single word should be omitted from or added to the above-mentioned paragraph. If, however, some specific amendment is required, it will have to be decided through private correspondence. After this, the announcement of the *mubāhalah* should bear the signatures of at least fifty notable persons and at least 700 copies of the announcement, which should contain the aforesaid wording, should be published across the country, and twenty copies of the announcement should be sent to me by registered post.

I do not need to challenge him to a *mubāhalah* or to engage in a *mubāhalah* with him. His own *mubāhalah*, for which he has expressed his willingness, furnishes adequate proof of my truth. The reason for this is that from the very days of *Barāhīn-e-Aḥmadiyya*, which was written approximately twenty-three years ago, God had declared it to be a Sign in my support. Therefore, I announce hereby that if I end up defeated in this duel, my community, which currently numbers more than 100,000, would be allowed to leave me disdainfully and dissociate itself from me. If God declares me to be a liar and destroys me, I will not desire any

leadership or Imamate. Rather, in such a case, I would be worse than a Jew and a cause of shame and ignominy for all.

And the name of the person who will stand up to dispel disorder through issuing a challenge like this—provided he turns out to be true in his stance—will be remembered with great honour in the world. And the death of the one who will be proven to be a *dajjāl*, a disbeliever, and an imposter will result in peace for the rest of the world, as goes the famous adage: *خس کم جہاں پاک* [the lesser the evil, the purer the world].

What more can I write; and if I have missed any important requirement warranted by justice, I should be made aware of it. I will fulfil it readily, provided it is not absurd and does not reek of subterfuge or lame excuses and provided it is based on righteousness and not coloured by the kind of trickery which is peculiar to worldly people. Almighty God knows that I desire truth be manifested in one way or another. Although I see the Signs of Almighty God as clearly as one sees the sun; and I believe in the revelation of God that has been vouchsafed to me just as I believe in the Holy Quran, yet I wish to establish my argument from every angle against those who deny me.

O my Lord! You are a witness to our actions. You can see what is in our hearts, and our secrets are not hidden from Your penetrating vision. Pray decide between me and my opponents and let not ruin come to the one who is truthful in Your eyes, for a whole world will perish if he who is truthful is ruined.

O My All-Powerful Lord! Draw close and hold Your court and bring to an end these ongoing daily disputes. Our statements are well-known to the public, while the truth of our hearts is evident to You. How shall I express my point of view and how shall

my heart ever come to accept that You will allow the truthful to enter into the grave disgraced? How can those who live self-indulgent lives end up victorious? I swear by Your Being that You will never let this happen!

Before God alone do I put forth all my complaints regarding the insult I have suffered at the hands of Maulawī Sanaullah, for he made false allegations against me and took false oaths during the debate at Mudh. I am not at all saddened by his denial. People like him declare even Ḥaḍrat ‘Īsā [Jesus], peace be upon him, to be a liar. So, why shall I lament their remarks if they also declare me to be one? According to their statement, ‘Īsā told a lie, as it were, when he was asked by God whether it was he who had commanded that he and his mother be worshipped as gods. In other words, He gave a completely false answer, as he argued that he was a witness over his people as long as he remained with them; but since God caused him to die, God alone was the Watcher over them and that he knew nothing about what happened after him. Evidently, there cannot be a liar worse than the one who will tell lies even before God, when God will hold His court on the Day of Judgment. Can one tell a lie worse than the one told by a person, who returns to the world before the Day of Judgment, stays in the world for as long as forty years, fights battles with the Christians, breaks the Cross, kills the swine, and converts all the Christians to Islam, yet denies knowledge of all these events on the Day of Judgment and insists that he is unaware of what happened to the Christians and their faith after God caused him to die?! Just consider how contemptible a lie it is and then say whether or not Ḥaḍrat Masīḥ [Jesus, the Messiah] would be held a liar before God on account

of this? Open the Holy Quran and read the verse ¹ فَلَمَّا تَوَفَّيْتَنِي¹ to the end and then decide whether or not you have declared Ḥaḍrat ‘Īsā to be a liar or not!

But why should I lament this when you consider even God to be guilty of falsehood! In the verse ² فَلَمَّا تَوَفَّيْتَنِي² God has stated clearly that Ḥaḍrat ‘Īsā, peace be upon him, is dead and then vividly recorded the excuse made by him, that it was only after his death that his people went astray. Hence, here God seeks to make you understand that if Ḥaḍrat ‘Īsā is not dead already, then the Christians too have not yet gone astray. This is because the Christians were to stay on the right path only while Ḥaḍrat ‘Īsā^{as} lived, and his death was to serve as a Sign of their fall into misguidance. Tell me how, according to your own stance, God can end up truthful in this matter while you are not willing to accept His statement to be true?

Likewise, in the verse:

وَمَا مَحْدُودًا إِلَّا رَسُولٌ³ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ³

God had clearly established the death of all the Prophets by using a comprehensive term, خَلَتْ [khalat], and by not using any distinctive term for Ḥaḍrat ‘Īsā alone. In your opinion, this too is, God forbid, a lie told by God. Remember that this is the same verse by reciting which Ḥaḍrat Abū Bakr^{ra} argued that the Holy Prophet,

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

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

3. Muhammad is only a Messenger. Verily, all Messengers have passed away before him (*Sūrah Āl ‘Imrān*, 3:145). [Publisher]

peace and blessings of Allah be upon him, had passed away. Strange indeed is the logic applied by Abū Bakr that in spite of the fact that ‘Īsā was alive in Heaven, he recited this verse before the people! What kind of assurance did he mean to offer them by doing this? Did he not know that ‘Īsā was alive in Heaven and would return to the world and spend forty years in it?! Alas, such a long life for ‘Īsā and such a short one for the Chief of all the Prophets!

تِلْكَ إِذَا قَسَمْتُ ضَيْزَى¹

Further, the Companions [of the Holy Prophet^{sa}] would be deemed very weak in reasoning since they became silent when they heard this verse and none of them confronted Abū Bakr by asking him why he was reciting a verse which made them feel even more miserable, for ‘Īsā was alive in Heaven and would return to the world and their beloved Prophet had left them forever! If ‘Īsā was exempt from this law of nature and could live up to thousands of years and then make a return to the world, why was our beloved Prophet not granted this privilege?! The truth is that Abū Bakr, may Allah be pleased with him, and all other Companions who were all present on that occasion—and none was absent—interpreted the verse to mean that **all Prophets have died**. It seems that one or two Companions, whose understanding was not perfect, used to believe—as they might have heard the statements made by the local Christians—that Jesus was alive in Heaven. One such person was Abū Hurairah, who was a man of poor understanding.

1. That indeed is an unfair division (*Sūrah an-Najm*, 53:23). [Publisher]

However, when Ḥadḥrat Abū Bakr^{ra}, whom God had granted knowledge of the Qurān, recited the above-mentioned verse, the Companions came to know for a certainty that all Prophets had died. As a result, the Companions were heartened by this verse, and the sense of grief that had overtaken them due to the death of their beloved Prophet was dispelled and they went about happily reciting the aforesaid verse in the streets of Madinah.

It was on this occasion that Ḥassān bin Thābit wrote for the Holy Prophet, peace and blessings of Allah be on him, the following mournful couplets:

كُنْتُ السَّوَادَ لِنَاظِرِي فَعَجِبِي عَلَيْنِكَ النَّاظِرُ
 مَنْ شَاءَ بَعْدَكَ فَلَيْمَتْ أَحَادِرُ أَعَلَيْكَ كُنْتُ أَحَادِرُ

That is: You, O Prophet^{sas}, were the pupil of my eye. Your departure has made me blind. Now, no matter who dies, be it 'Īsā [Jesus] or Mūsā [Moses], I cannot care less for them, as it was your passing that I feared most.

In other words, it was due to your passing that the Companions came to believe that all Prophets had died; hence they cared not in the least for anyone else.

A line in another couplet says:

عجب تھا عشق اس دل میں محبت ہو تو ایسی ہو

Wonderful indeed was the love occupying that heart. Indeed, such should be the condition of love.

Then, in a way, you determine God Almighty to be a liar, because God says that after the event of the cross He settled 'Īsā and his mother on an **elevated piece of land** with pristine running water, i.e. springs flowed in it; it was a place affording great comfort and quite like Paradise, as God says:

وَأَوَيْنَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ¹

That is: After the episode of the cross, which was a great calamity, We granted 'Īsā and his mother refuge in a great elevated land, which was a place of great comfort with pleasant tasting water; i.e. the land of Kashmir.

If you have even the slightest knowledge of the Arabic language, you would be aware that the term أوى [*āwā*] is used only on such an occasion where one is provided refuge after having been rescued from a disaster. This usage can be found throughout the Holy Quran, Arabic sayings, and the *aḥādīth*. In addition, the Word of God Almighty proves that during the entire life of Ḥaḍrat 'Īsā, peace be upon him, the cross was the only calamity that befell him. And it is proven from the hadith that it was this very incident which aggrieved Maryam [Mary] the most during her entire life. Hence, this verse proclaims loudly that after the incident of the cross, God rescued Ḥaḍrat 'Īsā from this calamity and took him away from that dangerous country and settled him in some other country where springs of clear water flowed and which was situated on elevated ground. The question now is whether there is a highland in Heaven where springs of

1. *Sūrah al-Mu'minūn*, 23:51, [Publisher]

clear water flow and where, after the incident of the cross, God Almighty caused Ḥadḥrat Masīḥ and his mother to settle. Reflect upon the life history of Ḥadḥrat Masīḥ and cite an example where having suffered a misfortune he was provided refuge in a country that was as calm and serene as Paradise and situated on elevated ground above the rest of the world and having springs flowing in it.

Hence, according to your belief, God Almighty turns out to be, God forbid, a blatant liar, for He speaks of an elevated land wherein ‘Īsā and his mother were settled after the episode of the cross, while you seat him in Heaven for no reason or purpose. Would you now care to tell why, in spite of being a Prophet, he has been sitting idle for such a long time? What is more, you and Maulawī Sanaullah—who, due to having denied this verse, take him to the second Heaven—cannot come up with an answer as to why a living person joined the souls of the dead. Those people had all departed from this world and arrived in the next. Has he too then reached that next world?

Again, yet another lie attributed by you to God is that He might not have understood the objection of the Jews and therefore replied in an ambiguous manner. The Jews’ objection was that the spirit of Messiah was not raised to God, and God replied that He had raised him alive in his physical body to the second Heaven, and that He would cause him to die sometime in the future. What kind of answer is this on the part of God? The charge was that ‘Īsā was not raised to Heaven after his death and, therefore, God forbid, became accursed. The right answer to this question was: ‘Īsā

[Jesus] has not died as of yet. When he dies, I will raise his spirit¹ to Myself.' But the evasive answer given above this has nothing to do with the point at issue.

Likewise, you believe that the Holy Prophet, peace and blessings of Allah be upon him, told a lie when he said that he had seen 'Īsā among the souls of the dead who had already left this world. May I ask you how a man in his physical body can sit among the [heavenly] souls and reach the next world without having been dispossessed of his earthly life? I wonder what kind of faith you have; for God, by His word, bears witness that 'Īsā is dead but you do not accept His testimony. The Prophet^{ṣas} also gave his testimony through his action, i.e. through his eyewitness account. He saw him among the souls of the dead; however, you reject this testimony as well. And yet you claim to be Muslim and take pride in being 'Ahl-e-Hadith'. The Holy Prophet, peace and blessings of Allah be upon him, did not even speak with 'Īsā on the night of *Mi'raj* [spiritual ascension to Heaven]. Instead, it was Mūsā [Moses] with whom he had a discourse. The Holy Quran says that one should not be doubtful about the meeting of the Holy Prophet, peace and blessings of Allah be upon him, with Mūsā. Hence, what an extremely repulsive lie it is that you have ascribed to both God and His Messenger.

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1. The Jews did not know that Ḥaḍrat Masīḥ had become unconscious. This was the uncertainty that they was inflicted upon them. And since they thought that 'Īsā had died on the cross they did not believe in his spiritual ascension, nor do they believe in it until now. In order to refute them, the only matter that needs to be addressed is the spiritual ascension, as they do not believe that salvation depends upon physical ascension. (Author)

What is more, the *maulawīs* argue that the verse

إِنَّكَ لَعَلَّمٌ لِلسَّاعَةِ¹

pertains to ‘Īsā. Indeed one should fear people who have such gross misunderstanding of the Holy Quran, for an incompetent religious scholar can put a person’s faith in danger. O Wicked people! Is the Holy Prophet, peace and blessings of Allah be upon him, himself not عَلَّمٌ لِلسَّاعَةِ while he has stated that:

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ²

and while God also stated:

اِقْتَرَبَتِ السَّاعَةُ وَالشَّمْسُ الْقَمَرُ³

Then how obnoxious a folly it would be on the part of the people to interpret the term سَاعَةٌ [*sā‘ah*—the hour] here as the Day of Judgment! Now, allow me to explain that the term سَاعَةٌ [*sā‘ah*] that has been used here refers to the punishment inflicted upon the Jews at the hands of Titus, the Roman Emperor, after Ḥadrāt ‘Īsā had left them. God Himself spoke of this سَاعَةٌ [*sā‘ah*] in the

1. Verily, He was a Sign of the Hour (*Sūrah az-Zukhruf*, 43:62). [Publisher]

2. ‘I and the Last Hour are like this...’ *Ṣaḥīḥ al-Bukhārī*, Kitābur-Riqāq, p. 546, Mausu‘ā al-Ḥadīth, Dārus-Salām Pub. Riyadh. [Publisher]

3. The Hour has drawn nigh, and the moon is rent asunder (*Sūrah al-Qamar*, 54:2). [Publisher]

Holy Quran in *Sūrah Banī Isrā'īl*. This verse is elaborated further by another one:

مَثَلًا لِّبَنِي إِسْرَائِيلَ¹

That is, during the time of Ḥaḍrat 'Īsā, the Jews were given a taste of the Day of Judgment by being afflicted with a severe chastisement which could be likened to the سَاعَة [sā'ah] for them.

In the Quranic idiom, the term سَاعَة [sā'ah] means punishment. This is why it had been foretold that the سَاعَة [sā'ah] would strike the Jews as a result of their rejection of 'Īsā. Consequently, the Sign appeared as foretold and the سَاعَة [sā'ah] befell the Jews. What is more, they were also stricken severely by the plague in those days. These events served as Doomsday for them, since the سَاعَة [sā'ah] resulted in the destruction of hundreds of thousands of Jews. Besides, thousands died of the plague and the remaining became dispersed in utter disgrace. The Last Day will be a great affliction for the whole of humanity. This, however, was an affliction meant specifically for the Jews.

This argument is supported further by the Holy Quran when Allah, the Exalted, says:

إِنَّكَ لَعَلَّمٌ لِلْسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا²

This means: 'O ye Jews! With the advent of 'Īsā, you will experience

1. *Sūrah az-Zukhruf*, 43:60. [Publisher]

2. *Sūrah az-Zukhruf*, 43:62. [Publisher]

the horror of the Day of Judgment as you will be afflicted with a similar calamity, i.e.:

مَثَلًا لِّبَنِي إِسْرَائِيلَ¹

which means that an affliction akin to the Day of Judgment will befall you; hence, you must not have any doubt about it.’

It would clearly have been out of place for God to have urged the Jews not to doubt the occurrence of the actual Last Day, saying they would surely witness it. The Jews of that time all passed away and they never witnessed the Last Day, which is actually yet to come. So, did God tell a lie?! What they did witness, however, was the destruction brought about by Titus, the Roman general.

Therefore, the term قِيَامَةٌ [Qiyāmah] here refers to the calamity the Jews suffered at the hands of Titus, the Roman emperor, in Jesus’ time and which they then witnessed again as a result of the plague. Since the ancient times, divine Scriptures contained the promise of the punishment that finds mention in the Bible on a number of occasions. In the Holy Quran, a verse was revealed specifically in this context. Hence, the same promise is recorded in the Holy Quran as was recorded in the previous scriptures with a view to warn the Jews. Otherwise, who would have cared for the distant Doomsday?! Do the present-day *maulawīs* fear the Day of Judgment? Surely, they do not! As I have just explained, the term سَاعَةٌ [sā’ah] is not peculiar to the Day of Judgment, nor has the Holy Quran used it specifically in relation to the Day of Judgment. It is appalling that men of imperfect knowledge, who are destined to be

1. *Sūrah az-Zukhruf*, 43:60. [Publisher]

ruined, make such interpretations as are clearly contradictory to the purport of the terms themselves. What fear did the Jews have of the Last Day! The promise of an imminent punishment, however, would surely have left their hearts in distress.

Sadly, the *maulawīs*, who are mere simpletons and remain, for most of the time, **confined to their chambers**, are very narrow-minded. They do not know that the promise recorded in the previous scriptures was related to that very *سَاعَةٌ* [*sā'ah*] that struck the Jews during the reign of Titus, and that the Holy Quran has stated explicitly that the Jews were punished due to the curse invoked upon them by 'Īsā [Jesus].

Besides, to apply the term *سَاعَةٌ* [*sā'ah*] to an instance of extraordinary punishment is not only a Quranic idiom, it is found in the previous revealed Books as well and is found in abundance. I wonder from where and whom these simpleton *maulawīs* have come to hear that the term *سَاعَةٌ* [*sā'ah*] applies only to the Day of Judgment. Unfortunately, these people have become senseless like animals. In spite of suffering humiliation step after step due to their mistakes, they are still not willing to give up their errors. Is there no limit to their mistakes! They most certainly do not understand the meaning or intent of the Quran. They have raised 'Īsā bodily to Heaven, but failed to address the accusation levelled [against him] by the Jews. God responds to the Jews, who made the claim,

إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ¹

1. We did kill the Messiah, Jesus, son of Mary... *Sūrah an-Nisā'*, 4:158.
[Publisher]

and says in reply that it is not true; rather, We raised him. Pray tell what does God intend to refute by this statement? Does He mean to deny only that Jesus was killed [or there is something else that He wants to convey]?

Therefore, listen! By raising the clamour that they had crucified 'Īsā, the Jews wanted to assert that he was accursed and that unlike Mūsā^{as} or Ādam, his soul was not raised to God. Hence, the appropriate answer on the part of God should have been that this was not true, for the soul of 'Īsā had indeed been raised to Him. Whether the physical body was raised to Heaven or not was never the point of contention. Based on this, the reasoning attributed to God is, God forbid, very weak, as it was the ascension of the soul to God that was being denied [by the Jews], yet God refuted this allegation by stating He had caused 'Īsā to be seated physically in the second Heaven. What an answer! The death and the possession of the soul by God are yet to take place, so who knows whether his spiritual ascension would take place or not—the matter on which the whole controversy rests.

In the same vein, having presumed some of my prophecies to be false, these benighted people argue that when some prophecies have proven to be false or have been misunderstood, then how can one believe that the claim of being the Messiah is credible, as this claim too may be false. The foremost answer to this argument is: لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِينَ [The curse of Allah be upon the liars]. Maulawī Sanaullah had asserted, during the debate at Mudh, that all my prophecies were established to be false. I therefore invite him to pay a visit to Qadian and I ask him in the name of God to thoroughly investigate the matter and scrutinize all my prophecies. And I promise under oath that I will give him 100 rupees

for each of the prophecies that turns out to be false in light of the precedent set through the circumstances faced by the previous Prophets; otherwise, if none of the prophecies is proven false, it will be as if he is wearing a special medal of accursedness around his neck. What is more, I will even pay him his to and fro travel expenses, and it will be incumbent upon him to scrutinize all of my prophecies, so there remains no further dispute. The payment will be subject to the fulfilment of this condition and the onus of proof will lie with me.

It must be remembered that I have recorded as many as 150 prophecies in my book *Nuzūlul-Masīh*. If they turn out to be false, Maulawī Sanaullah will receive 15,000 rupees; and he will be freed from having to go begging door to door. In fact, I will put before him some more prophecies as well, along with the proofs of their fulfilment and then, in keeping with the promise above, go on giving him 100 rupees for each of the prophecies he proves to have been false.

At present, the number of my followers is in excess of 100,000. If I raise only one rupee per head from them to be given to the said *maulawī*, the amount will reach 100,000 rupees, which will all be given to him. Compared to his current financial position—whereby he is obliged to go door to door to collect a paltry sum of money and is thus stricken with divine wrath as he is living on the earnings made from funeral rites and sermons—to be in receipt of 100,000 rupees would be like having entered Heaven for him. But, if he does not pay heed to this announcement of mine and avoids paying a visit to Qadian to investigate the matter in accordance with the above-mentioned terms of reference—which include his [agreeing to give] testimony in favour of the prophecies if they are

proven to be true, or denouncing them as untrue if they turn out to be false—then woe betide upon the bragging which Sanaullah engaged in during the debate at Mudh, and most shamelessly uttered blatant falsehood.

Allah, the Exalted, says:

لَا تَتَّبِعْ مَا كَيْسَ لَكَ بِهِ عِلْمٌ¹

But Maulawī Sanaullah denounced me publicly as a liar without really being aware of the truth of the matter and without having conducted a thorough investigation. Is this how a believer should act? Indeed, he who speaks virulently without any justification is worse than dogs, and accursed indeed is the life spent in such shameless pursuits.

There are some who think that if a mistake is made in understanding some revelation then the assurance of safety, security and protection is lost, and a suspicion is created that perhaps that Prophet or Messenger or *Mubaddath* [a recipient of divine converse] might also be mistaken in his claim. This thought is totally sophistic and those people who are on the verge of insanity are the ones who say precisely such things. If this is indeed their belief they should wash their hands from believing in the prophethood of all Prophets, as there has not been a single Prophet who did not make an error of judgment at one point or another. For instance, Ḥaḍrat Masīḥ^{as} [Jesus, the Messiah], who has even been deified, most of his prophecies are full of mistakes. For example, the claim

1. And follow not that of which thou hast no knowledge (*Sūrah Banī Isrāʾīl*, 17:37). [Publisher]

that he will be given the throne of Dāwūd [David]. What else could such a claim mean than that relying upon some revelation that needed interpreting the thought arose in his mind that he would become a king; he was clearly a descendent of Dāwūd and was called a prince. His words show that he had a keen desire for the throne and kingdom and the Jews, for their part, were also expecting someone to be born among them to restore the kingdom to them and set them free from subjugation to the Romans.

Thus, in reality, such a claim that the throne of David would again be re-established was the very wish of the Jews and, therefore, initially many of them—overjoyed at this statement of his—had gathered around him. Later, however, as a result of certain incidents, the Jews came to understand that such fate or fortune was not the lot of this man, and hence they left him. What is more, some mischievous people even reported to the Roman governor that this man was a claimant of the throne of David. At this, Ḥaḍrat Masīḥ forthwith changed his stance and said that his kingdom was heavenly rather than earthly. However, the Jews, to this very day, raise the objection that if it was a heavenly kingdom, then why did he order his disciples to sell their clothes to buy weapons? So, there is no doubt that it was an error of judgment on the part of Ḥaḍrat Masīḥ. Or another possibility is that it was a satanic whispering from which he subsequently turned away, as Prophets are not left to stay in error for long. I have called it a satanic whispering only because of the text in the Gospel, for it is proven from the Gospel that at times he received satanic revelations¹ but that he rejected those revelations and God Almighty

1. **Note:** Three German clergymen have given exactly this meaning to the dialogue [of ‘Īsā] with Satan mentioned in the Gospel. (Author)

would save him from the influence of Satan, as the corpus of Hadith in Islam records these attributes of his and says that he always remained safe and never followed in the footsteps of Satan.

An evil-minded Jew has written in his book that once [Ḥaḍrat ‘Īsā^{as}—Jesus] fell in love with a woman who was a stranger. But the statement which issues forth from the mouth of an enemy is not reliable.¹ He was an elect and beloved of God, and depraved are those who utter such calumnies against him. He did cherish a desire for the throne of David due to an error of judgment he made, but that desire was not fulfilled. A famous adage goes: *بن مانگے موتی ملیں مانگے ملے نہ بھیک* [Everything goes to him who wants nothing]. So he remained deprived of the Davidic throne but God bestowed kingdom upon the person He Himself had elevated, i.e. the Chief of all the Prophets, who had denied himself the earthly kingdom and said: *الْفَقْرُ فَخْرِي*, i.e. I take pride in being poor. He said willingly that he would be happy to go hungry one day and eat one day. But God safeguarded him against hunger and poverty. That was a special grace of the Almighty!

Perhaps the reason why most of the interpretations of Ḥaḍrat Masiḥ turned out to be wrong was that his initial ambitions failed to materialize. Nonetheless, this does not do any harm to his prophethood. A Prophet comes with hundreds of bright Signs by which he is recognized and the truth of his claim is manifested. So, if some interpretation is proved wrong, it brings no harm to the claim itself. For instance, if the eyes misconceive a man to be a

1. **Note:** The Christians also make such vile statements about the Holy Prophet, peace and blessings of Allah be upon him. And, an allegation of this kind was once levelled at Mūsā^{as} [Moses] as well. (Author)

bull from afar, it cannot be said that the eyes are of no use or that their ability to see cannot be relied upon.

Hence, in the case of a Prophet, his claim and teachings can be likened to the eye looking at things from very close and does not err in identifying them correctly. And, the misjudgement on their part regarding certain matters can be likened to the eye that at times makes an error in recognizing the objects lying at some distance. On this very basis, we can say that—since Ḥaḍrat ‘Īsā^{as}, for the sake of the well-being of the Jews, thought of becoming a king—Satan, as mentioned in the verse,

إِلَّا إِذَا سَمِعَىٰ أَلْقَى الشَّيْطَانُ فِي أُمْبِيَّتِهِ¹

succeeded in deceiving him by putting into his heart a desire for the throne of David. However, as he was close to God and dear to Him, those satanic delusions could not prevail and he soon came to realize that his kingdom was heavenly rather than earthly.

In summary, this interpretation of Ḥaḍrat Masīḥ turned out to be wrong. The actual revelation was surely true, but he erred in understanding it. It is sad that the extent to which Ḥaḍrat ‘Īsā erred in his interpretations, the like of it is not to be found among any other Prophet. Perhaps this was also a pre-condition to attaining divinity. However, can we say that, on account of his many wrong interpretations and wrong prophecies, his prophethood became doubtful? Certainly not. The fact of the matter is that the conviction that is instilled in the heart of a Prophet regarding

1. When he sought to attain what he aimed at, Satan put obstacles in the way of what he sought after (*Sūrah al-Ḥajj*, 22:53). [Publisher]

the authenticity of his prophethood is reinforced by the Signs that shine forth like the sun and pile up so consistently that his prophethood becomes a self-evident reality. And, after this, if an error of judgment occurs on his part regarding some insignificant issues, it is not detrimental to the conviction granted to him. For instance, the human eye would not err in identifying the objects brought closer to a person or to the eye itself. In this case, the eye is sure to comprehend the nature of the objects and their size, and this understanding is invariably correct. Further, the courts of law accept the testimony based on such eyewitness accounts.

However, when an object is not lying nearby, for example, if a person is asked to identify an object of white colour from some distance, which is of a half or quarter of a mile, the person might mistake a man clad in white clothes to be a white horse; or for that matter, he might confuse a white horse with a man dressed in white clothes. Likewise, the Prophets and Messengers are enabled to perceive their claim and teachings so clearly and consistently that there remains no doubt about them. But, matters of lesser significance, which are not related to the chief objectives of the Prophet, are viewed by the spiritual eye in a way as if they are lying at some distance. What is more, they are not disclosed quite often. And, this is the reason why the spiritual eye at times misperceives them. The misperceptions on the part of Ḥaḍrat 'Īsā, on whom be peace, were in reality of this very kind. However, he had no misperception regarding his claim of being a Prophet, for its authenticity had been impressed upon him from a close distance and repeatedly.

Maulawī Sanaullah is involved also in this other mistake that he puts contradictory traditions before everyone. The very same

fault lies with his mentor, Maulawī Muhammad Husain. And at every place where the issue of the life and death of Ḥaḍrat ‘Īsā is raised before them, they forthwith begin to quote a huge assortment of traditions from *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Jāmi‘ Tirmidhī*, *Sunan Ibn Mājah*, *Sunan Abū Dāwūd*, *Sunan Nasā‘ī*, *Musnad Imām Aḥmad*, *Ṭabarānī*, *Mu‘jam Kabīr*, *Nu‘aim Ibn Hammād*, *Mustadrak Ḥākim*, *Ṣaḥīḥ Ibn Khuzaimah*, *Nawādir-ul-Uṣūl Tirmidhī*, *Abū Dāwūd Ṭayālisī*, *Aḥmad*, *Musnad al-Firdaus*, *Ibn ‘Asākir*, *Kitāb al-Wafā Ibn Jauzī*, *Sharḥ as-Sunnah Baghawī*, *Ibn Jarīr*, *Baihaqī*, *Akhhār al-Mahdī*, *Musnad Abū Ya‘lā*, and certain other books of Hadith saying they all mention that ‘Īsā will descend. Whether it would take place in Jerusalem or Damascus or on Mount Afīq or among an army of the Muslims is, however, still not decided. They cite this as the most complex issue today.

What is even more surprising is that some of the books mentioned above are so rare that even the fathers of these esteemed gentlemen would not have seen them. Yet, they keep mentioning these books so that the people may at least think of them as learned, scholarly men familiar with such a large corpus of literature. Alas, they act perfidiously. I now feel embarrassed to invoke the name of the Jews, for ‘Jews’ such as these are found only in Islam.

Only a few days have passed since Maulawī Muhammad Husain tried to ingratiate himself with the British Government by presenting to them a book regarding the Mahdi. The book says that not even a single hadith regarding the Mahdi can be proved as authentic. The author has also received a piece of land as reward for his services. I do not know what services he has rendered. But, one service that he has surely rendered to the government is that

he has straight away rejected the very idea of the appearance of a Mahdi. May I ask him among whose army the Messiah would descend if there were to be no Mahdi at all? The assortment of the books listed above is mentioned only to establish that the Messiah would descend to support the cause of the Mahdi. But, why would he ever appear if there were to be no Mahdi at all? The Khalifah had to appear from among the Quraish, but this does not seem to be the case anymore.

I state justly that the traditions in the above-mentioned books are bipartite. One, which Maulawī Muhammad Husain has ruled out as inauthentic, pertains to the Mahdi. As for the second part, that pertains to the advent of the Messiah from Heaven. I will prove it inauthentic. When one of the two interdependent parts is rendered inauthentic, the other one necessarily becomes liable to revocation. ‘Īsā [Jesus] cannot be the Khalifah as he is not from the Quraish; as for the Mahdi, the Maulawī has himself done away with him. So why then should ‘Īsā be burdened with returning to the world? For about 2,000 years now he has become accustomed to remaining idle and has become disposed to inaction. It would now be improper to bother him needlessly.

What is more, these *aḥādīth* contradict each other so greatly that if you were to try and find a hadith to oppose another, you could find it at once with no delay. Hence, to abandon the decisive statements of the Holy Quran thereby, and to ruin one’s faith by following such contradictory traditions, can only be the work of a fool, not of a wise person.

If *aḥādīth* held any weight despite being inconsistent with the Holy Quran, the traditions regarding *Ṣalāt* should have been given prime importance and should have had an unbroken chain

of narrators. However, you have your differences and dissensions in this case as well. It is also not firmly established where exactly to position one's folded arms [during Prayer]; further, the disagreements over whether or not to raise the hands, or to recite *Sūrah al-Fātiḥah* behind the imam, or to say *āmīn* aloud, and so on, continue to this day with different groups rejecting the traditions supporting the view held by others. If a Wahhābī were to practice *rafa' yadain* [i.e. raising both hands during various movements in prayer] in a Ḥanafi mosque and recite *Sūrah al-Fātiḥah* behind the imam and fold his arms against his chest and say *āmīn* aloud, he would definitely emerge therefrom beaten and thrashed, even if he were to present four hundred authentic traditions in support of his action. This proves that from the early times, the Hadith has not been accorded great prominence. **Imam A'zam [Imam Abu Hanifah^{ra}], who lived before Imam Bukhari**, does not care at all for the *aḥādīth* of Imam Bukhari. His was an age that was closer [to that of the Holy Prophet, peace and blessings of Allah be upon him]. It should have been the case that those *aḥādīth* should have reached to him. It is, therefore, quite appropriate that the Quran not be abandoned for the sake of the Hadith. To do so would put one at risk of losing one's own faith:

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا¹

Besides, if the verdict of the *Ḥakam* [Arbiter] is not to be accepted, then of what exactly is he the *Ḥakam*?

1. Surely, conjecture avails nothing against truth (*Sūrah Yūnus*, 10:37).
[Publisher]

On the other hand, even if I am highly accommodating, I would bestow only the status of conjecture to these *ahādīth*, and the same viewpoint is held by the *Muḥaddithīn* [scholars of the Hadith]. A conjecture is a statement that might have an element of falsehood in it. So what kind of prudence and righteousness would it be to have one's beliefs based on conjecture and to do away with the authentic and categorical Word of God? I do not say all *ahādīth* should be set aside like mere rubbish; rather, I say that you should accept those from among them to be authentic that do not oppose or contradict the Holy Quran, lest you be ruined.

It is not proven from any *ḥādīth* that 'Īsā^{as} would live up to two or three thousand years. Instead, it is recorded that he lived for 120 years. Now tell me, have those 120 years come to an end yet or not? In which hadith—that can be traced directly to the Holy Prophet^{as} and has an uninterrupted chain of narrators—can you find recorded that Ḥadrāt 'Īsā, having torn apart the roof [of his house], ascended to Heaven, and that one of his disciples, or an enemy, was crucified in his place to become accursed? If the person was a disciple of 'Īsā, then, in view of the Torah, this believer became accursed as he was crucified. Can such an abominable act be ascribed to God? On the other hand, if the person was a Jewish man, why did he remain silent when he was being crucified? Had his wife and other relatives already passed away? Or was he dumb that he was unable to say anything to prove his innocence?

Further, Maulawī Muhammad Husain, who is called an advocate for those who believe in the Unity of God, has written in his journal *Ishā'atus-Sunnah*—in which he penned a review of *Barāhīn-e-Aḥmadiyya*—that those who are granted an audience

with the Holy Prophet, peace and blessings of Allah be upon him, in a vision, are not bound to follow the opinion of the *Muḥaddithīn*. By way of their visions, they declare certain *ahādīth* to be *maudū* ‘[inauthentic], despite the fact that the *Muḥaddithīn* consider them to be *ṣaḥīḥ* [authentic]. And they consider certain *ahādīth* to be authentic based on the testimony of their visions, whereas they are *maudū* ‘according to the *Muḥaddithīn*. When this is the case, why is Maulawī Muhammad Husain so angry with the person who has claimed to be the Promised Messiah and the Arbiter, as to not even consider his vision to be equal to the vision of others even though it is in accord with the Quran? The statement of the latter should be accepted as his vision is consistent with the Holy Quran and is also supported by certain *ahādīth*. Otherwise, of what benefit is it to name the Promised Messiah **Ḥakam** [Arbiter]?

Some cunning *maulawīs* go so far as to say that even if someone descends from Heaven and declares inauthentic this or that hadith which they consider to be *ṣaḥīḥ*, they will never accept his verdict; rather, they will slap him in the face. In answer to this one can only say: ‘Yes! This is what is expected of you!’ However, I would hereby like to politely ask such people to explain to me the meaning of the term **Ḥakam** that has appeared in **Ṣaḥīḥ al-Bukhārī** regarding **the Promised Messiah**. I have always understood the term ‘*Ḥakam*’ to refer to a person whose verdict is accepted to settle differences, and whose decision is seen as final even if he has to dismiss thousands of *ahādīth* as *maudū* ‘.

The one who will come from God will certainly not come to be slapped around by you. God Almighty will Himself open the way for him. The person who is blessed by God with visions and

revelations, and at whose hands God has manifested very great Signs, and whom God has shown a certain course that is in accord with the Holy Quran, why should he abandon such a bright and certain path on account of a few conjectural traditions? And is it not incumbent upon him to act upon what God has bestowed upon him, and reject the *ahādīth* that he finds inconsistent with the pure revelation of God, especially when the revelation received by him is in accord with the Holy Quran and when he also finds some other *ahādīth* in support of his viewpoint? And will he not acknowledge only those *ahādīth* to be true as are in line with the Holy Quran and are not contradictory to the revelation received by him?

Indeed, I am amazed at the kind of disposition possessed by the worthy **advocate**: He acknowledges that in the past there have been *auliyā'* [friends of Allah] who, based on their meeting the Holy Prophet, peace and blessings of Allah be upon him [in their dreams], rejected certain so-called *ṣaḥīḥ* traditions as inauthentic, and accepted inauthentic ones as *ṣaḥīḥ*; however, he is reluctant to bestow this status upon the Promised Messiah as well, who is *Ḥakam*. And, I am amazed at the kind of followers he has. They do not question him that while other *auliyā'* were entitled to such authorities, why then does he hold the *Ḥakam* to be a kafir for [ruling on] these differences, and why does he not fear Allah. It is surprising that Maulawī Muhammad Husain lost his memory in this manner due to old age.

He has forgotten what was recorded in *Ishā'atus-Sunnah* and is now proclaiming something entirely different. My dear fellow! No judge is willing to hear dissent after consent. You have

acknowledged that those to whom God shows visions and who have discourses with God occupy a lofty station and are not bound to follow the research made by *Muḥaddithīn*. The *Muḥaddithīn* relate from those who are dead, while those who are blessed with divine visions hear from the Living and Self-Subsisting God. Hence, how would you like to describe the status of the one who has been named *Ḥakam*? Don't you think he has been granted the status that you assign to others?

Further, Maulawī Sanaullah asks me why I have taken into account the prophecy regarding the Promised Messiah asserting that surely this must have been done so on the basis of *ahādīth*. This is why he then asks me why I do not accept other signs given in *ahādīth*. These simpletons either say this on the basis of sheer fabrication or rank stupidity. In reply to this I swear by Almighty God that I have not based my claim on the Hadith; rather, I have based it on the Holy Quran and the revelation that has descended upon me. I do, however present in my favour those *ahādīth* that are in accord with the Holy Quran and which do not oppose the revelation I have received. Other *ahādīth* I discard as worthless. Even if there been no such thing as the Hadith in the world, my claim would not have been harmed in the least. But yes, God has presented the Holy Quran in His revelations to me in a number of places. Thus you will see in *Barāhīn-e-Aḥmadiyya* that no hadith is quoted regarding my claim; rather, in my revelations Allah, the Exalted, has presented the Holy Quran on numerous occasions.

I believe that I have now provided sufficient answers to the deceptive objections raised by Maulawī Sanaullah in the debate

at Mudh. However, I remember that he had also put forth the notion that the hadith that speaks of the solar and lunar eclipse being a Sign of the appearance of the Mahdi, which is recorded in *Dār Quṭnī* and *Ikmālud-Dīn*, pertains to a lunar eclipse that will take place on some day before the 13th of the lunar month and on a day when the moon can be labelled as *qamar*. It has to be remembered that this interpretation too is a kind of **interpolation** committed by the Jews. God has appointed three nights, in accordance with His practice, for the eclipse of the *qamar*. Similarly, there are three days appointed for the eclipse of the **sun**. The hadith mentions categorically that at the time of the advent of the **Mahdi**, the *qamar* would be eclipsed on the first of the nights appointed for it in the law of nature, while the sun would be eclipsed on the middle day of the days appointed for it by the practice of Almighty God. To discard such a straightforward meaning and wander around lost in other directions - if this is not misfortune what is it?

Apart from this, according to the Arabs, the night in which the *hilāl* is called *qamar* is not any one specific night concerning which there should be no disagreement. Some say that the moon is *hilāl* for only one night and that on the next night it becomes *qamar*. Some call the third night moon *qamar*. While to some the term *hilāl* is applicable for as many as seven nights. Hence, while this is the situation, one cannot specify one specific night for the fulfilment of the prophecy.

And to say that the occurrence of the solar and lunar eclipse, in accordance with the practice of Almighty God,

is not any extraordinary phenomenon is yet another act of stupidity. The actual purpose of this prophecy is not to promise the occurrence of an extraordinary phenomenon; the actual purpose is to set forth a Sign which no one else shares [with the Promised Messiah].

Hence, the Sign that has been mentioned in the Hadith is that at the time when the true Mahdi would make his claim, the *qamar* would be eclipsed in the month of Ramadan on the first night of the nights of the eclipse, and that such an incident would not have taken place ever before. Indeed, never in the time of a false Mahdi has a lunar or solar eclipse taken place on the said dates in the month of Ramadan. If it has taken place, it must be brought to light. Otherwise, while this situation is in itself extraordinary when seen in its entirety, why shall we interpret the prophecy to mean what is contradictory to the practice of Almighty God? What was intended was to show one Sign of the fulfilment of the prophecy, so that was fulfilled. If it has not been fulfilled, you ought to present a precedent of the occurrence of such an event from the annals of history. And, I would like to remind you that you will never be able to do so.

URDU POEM

کیوں نہیں لوگو تمہیں حق کا خیال دل میں آتا ہے مرے سَو سَو اُبال
Why do you not, O people, heed the truth?

Your condition constantly worries my heart.

آنکھ تر ہے دل میں میرے درد ہے کیوں دلوں پر اِس قدر یہ گرد ہے
My eyes are tearful and heart in anguish.

Why are your hearts covered in the dust of remissness?

دل ہوا جاتا ہے ہر دم بے قرار کس بیاباں میں نکالوں یہ بخار
My heart is aching due to constant distress;

To which desert shall I retreat and vent my woes?

ہو گئے ہم درد سے زیر و زبر مر گئے ہم پر نہیں تم کو خبر
I am totally overpowered with grief;

I have gone through a veritable death; but you are totally unaware.

آسماں پر غافلو اک جوش ہے کچھ تو دیکھو گر تمہیں کچھ ہوش ہے
Heaven is keen to show its glory—

O negligent ones! Behold, if you are in your senses.

ہو گیا دیں کفر کے حملوں سے چور چپ رہے کب تک خداوندِ غیور
Faith has been ruined due to the assaults launched by disbelief;
How long shall Almighty God, who is jealous of His honour,
remain quiet?

اس صدی کا بیسواں اب سال ہے شرک و بدعت سے جہاں پامال ہے
The twentieth year of this [Hijri] century is in progress;
The world has been ravaged by idolatry and innovation.

بدگماں کیوں ہو خدا کچھ یاد ہے افترا کی کب تلک بنیاد ہے
Why do you think so ill of me? Why have you forgotten God?
How long do you think falsehood can last?

وہ خدا میرا جو ہے جوہر شناس اک جہاں کو لارہا ہے میرے پاس
My Lord, who recognizes the worthy ones,
Is bringing a whole world to me [to accept me].

لعنتی ہوتا ہے مردِ مُقتزی لعنتی کو کب لے یہ سروری
Accursed is he who tells lies:
And an accursed person is never granted the pre-eminence
that has been bestowed upon me.

Another point that has not been mentioned before and which must be mentioned here is that when my friend, Syed Muhammad Sarwar Shah, presented my book, *I'jāzul-Masīh*, which I wrote in Arabic, at the debate in Mudh as a Sign—saying it was a miracle and that the opponents had failed to produce a befitting response to it—Maulawī Sanaullah referred to Maulawī Muhammad

Husain of Batala and said that he had prepared a long list of the errors found in *I'jāzul-Masīḥ*. I accept that he may have prepared one, but such a list would be similar to the last time the said *maulawī* raised an objection to one of my statements, wherein he claimed that the preposition *lām* [ل] cannot be used alongside the Arabic word *'Ajaba*, and he had indeed laid much stress upon this. But when he was shown couplets written by a number of classical writers and poets from the pre-Islamic period, and indeed he was also shown some *ahādīth* as well that contained the **preposition of *lām*** he became so **embarrassed** that none of his learned friends were able to help him out of the mortification he suffered. This happened during those days when a prophecy was made about the humiliation he was going to suffer and it was published later in an announcement that the prophecy was fulfilled in two ways:

First, it was proved that Maulawī Muhammad Husain's attitude was hypocritical. He assured the government that no such person as the Mahdi would appear, that all *ahādīth* in this regard were flawed and unreliable, and that there was no question of the appearance of such a Mahdi and of the Messiah who would come from Heaven to help the former. The fact of the matter is that all these statements are baseless and it appears as if he hopes to receive a large reward by making such statements. If he had denied the coming of such a Mahdi and warrior Messiah from his heart, I too would have been much pleased with him, for the one who truly speaks his heart deserves respect. Then, if the government had given him some land in Lyallpur or handed him the town of Batala as his estate, he would surely have been worthy of it. But I can never accept or reconcile with the fact that a person should present to the government, merely out of hypocrisy, a list of weak

or inauthentic *aḥādīth* regarding the Mahdi and thus seek to impress upon the government that the Muslims are not waiting for any Mahdi or 'Īsā [Jesus] who would launch a fight against the Christians, or tries to reassure the government that at least he personally believes that no such Mahdi will appear who wreaks havoc by spilling blood, nor will any Messiah appear who descends from Heaven to help the Mahdi; however, on the other hand, to his own people such a person says that it is an act of disbelief to deny the appearance of such a Mahdi. What is even more surprising is the fact that he believes his honour has not been harmed by this kind of action on his part, nor has the prestige of his followers been undermined for that matter.

In short, this was the disgrace Maulawī Muhammad Husain had to face, which was shared by Ja'far Zatalli and the like-minded of his followers. Whether they become shameless and choose not to feel it, is now up to them.

The second disgrace that was heaped upon them was in terms of their intellectual standing. They erroneously propagated among the people that the preposition *lām* is not to be used alongside the word *'ajaba*. Nevertheless, it seems that Maulawī Sanaullah underestimates the above-mentioned instances of disgrace and is keen to experience some other kind of disrepute. What is more, they announce happily that he was awarded land, although that very land is testifying to his disgrace and bearing a categorical testimony to his hypocrisy. As long as he maintains possession of that land, his hypocrisy will be seen as fruit borne by the land itself, or vice versa. By launching an investigation into this matter, you will find that all his success in this regard is based on his hypocritical conduct. If one is interested in learning the hidden

beliefs of these people, one ought to peruse the books written by Şiddīq Ḥasan, who, in those books, even holds, God forbid, Her Majesty the Queen, answerable before the Mahdi, attributing to her extremely insulting and disrespectful titles, which are impossible for me to reproduce here. Anyone who is interested can see those books for himself. I am referring to the same Şiddīq Ḥasan, who Muhammad Husain considers to be a *Mujaddid* [Reformer]. How is it possible, and in what way could this happen that he should entertain an opinion different from the opinion of the person he considers to be a *Mujaddid*? This could never be. It is indeed a commendable act to help the British government and erase from the minds of the people the incorrect understanding of jihad and deny that a bloodthirsty Mahdi or bloody Messiah would appear. But, if Muhammad Husain had been truly sincere in articulating such beliefs before the government, I too would have viewed him with much respect. But, his conflicting books, whereby he preaches different viewpoints before the government and his religious fellows when they are behind closed doors, serve only to establish his hypocritical behaviour. And, a hypocrite is viewed with contempt by both God and His creation.

As a matter of fact, these people are faced with serious difficulties. A number of their beliefs are anti-government. Hence, they are not left with any choice but to act hypocritically.

In a nutshell, it is not today that I became convinced of Maulawī Muhammad Husain's 'knowledge' of the Arabic language; rather, I have been a confessor of it since the very day he proclaimed that the preposition *lām* cannot be used alongside the word '*ajaba*. I am not going to deny if such a 'learned scholar' has prepared a long list of errors found in my book, *I'jāzul-Masīḥ*. He

must have made one. However, Maulawī Sanaullah must be aware that the foremost addressee of my challenge to write a discourse in Arabic was the same learned scholar to whom I had written, that I could offer him as many as five rupees per error that he might be able to identify, provided he first proved himself to be a scholar of the Arabic language. And, how he ought to do this is that he should sit side by side with me and pen the commentary of a verse of the Holy Quran, in the length of a *Juzw*¹ or two in eloquent Arabic. After this, I never heard anything from him. Everyone can understand that to point out a mistake is the prerogative of the person who has first established his ability to do so; otherwise, a mere claim to have done so is nothing but an absurdity. For instance, if a person who knows nothing about architecture says that the masons in this country make mistakes while doing their work, will he not be worthy of the retort: O ignorant one! You cannot set even a single brick perfectly in its place; why do you then object to the masons who have already erected so many buildings with their hands?

Returning to the subject being discussed earlier, it now has to be remembered that I have published around seventeen books of unparalleled excellence in Arabic, in contrast to which my opponents have not published even a single book over a period of the last ten years. Nevertheless, it occurred to me today that the books mentioned have been written not only in eloquent and expressive Arabic, but are also filled with numerous profound points of wisdom from the Holy Quran. It is therefore possible that my opponents would say that they are unaware of such profound points

1. A *juzw* comprises sixteen pages. [Publisher]

of wisdom and that if only a poem had been written in eloquent Arabic, as a *qaṣīdah* is ordinarily composed, they would surely have produced the like thereof.

It also occurred to me that if I only seek a match of *Iʿjāz-ul-Masīh* from Maulawī Sanaullah, he is sure to ask how it can be proved that the book was written in no more than seventy days; and to say that if he were to argue that the book was actually completed in two years' time and he, too, should be given two years to produce the like thereof, it will be difficult for me to furnish clear proof before him that I wrote it in seventy days. For these reasons, it was considered appropriate that a supplication be made before Almighty God that He may support me by the Holy Spirit to produce a *qaṣīdah* wherein I should speak of the **debate at Mudh**, so that it is not difficult to understand as to how many days the *qaṣīdah* has taken to be prepared. So, I prayed: 'O Omnipotent Lord! Enable me by way of a Sign to pen a *qaṣīdah* of this kind.' So, this prayer of mine was granted and I was bestowed extraordinary support from the Holy Spirit, enabling me to finish the *qaṣīdah* in only five days. If there had not been any other engagement occupying my attention, I would have finished it in only a day. And then, if the printing had not been delayed,¹ it would have been published by 9 November 1902.

This is indeed a great Sign—to which Maulawī Sanaullah himself is a witness, and as it is proven from the *qaṣīdah* itself—that it was composed after the debate, which was held 29–30 October

1. Another reason for the delay was that I had to go to Batala to attend the court of the honourable judge on 7 November 1902. The actual time required to compose the *qaṣīdah* was just three days and two extra days were due to this inconvenience. (Author)

1902 and the *qaṣīdah* was begun to be composed on 8 November 1902, after my companions had returned, and was finished on 12 November 1902 along with this Urdu text. Since I know it with heartfelt conviction that it was a great sign of divine help to bring disgrace upon my opponents and silence them, I therefore present it before **Maulawī Sanaullah and his cohorts, promising a cash prize of 10,000 rupees.** If they succeed in publishing a similar *qaṣīdah* within this time, i.e. within five days, along with a similar length in reply to the Urdu essay, which, in fact, is a sign in itself, I will forthwith hand over 10,000 rupees to them. I hereby also grant them one additional week to publish it. This makes the total number of the days twelve. They will also have two more days to post the material to me. Hence, if starting from the date on which they receive my *qaṣīdah* and the relevant Urdu essay, till the 14th day, they manage to publish the couplets in eloquent and articulate language and in the same number, neither more nor less than the ones written by me, I will present to them an award of 10,000 rupees. They will be entitled to seek help from Muhammad Husain—or anyone else for that matter. In fact, another reason why they should try to publish the *qaṣīdah* soon is that, in an **announcement** issued by me, it has been foretold by way of a prophecy that by the end of December 1902, **an extraordinary sign will appear.** The Sign has already appeared in certain other ways; however, if Maulawī Sanaullah and others of my addressees fail to pen or dictate their response to the *qaṣīdah* and the relevant Urdu essay within the given time frame, it will be seen as the fulfilment of this Sign. So, it is incumbent upon them that

if they consider my mission to have been planned by man,¹ they should come out to confront me and prevent the fulfilment of the sign. But you ought to pay attention to the fact that I say it under oath that if they, alone or with help from others, publish a *qaṣīdah* and the relevant Urdu essay within the given time frame, with the same number of couplets, and then dispatch it to me by post within twelve days from the receipt of my *qaṣīdah*, I will not only award them 10,000 rupees, but also be proved a liar, as they will have achieved victory over me. In this case, Maulawī Sanaullah and his friends will no longer need to make false accusations against me and will win against me without having spent a single penny. Otherwise, he will have no right to call me a liar or reject my signs. Behold, making the heavens and the earth my witness,

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1. Since their abuse and rejection has reached extremes, which is evident from the documents I keep with me preserved in a large bag, and since these people repeatedly reject, in their announcements, the Signs shown in the past and ask for more Signs to be shown, I therefore present this very sign to them. Similarly, the Christians, too, repeatedly addressed me, saying it is recorded in the Gospel that false Messiahs would appear. Hence, they have thus declared me to be a false Messiah, despite the fact that among them a false Messiah by the name of Piggott is living in the city of London at this very moment. He claims to be God as well as the Messiah and is thus fulfilling the prophecy recorded in the Gospel. However, if in the future, someone wishes to declare me to be false in my claim, such a person shall be obliged to do so by confronting my signs. Among Christians also many who renounced Islam claim to be *maulawīs*. If Christian clergymen are true in their rejection of my claim, they should have such *maulawīs* compose a *qaṣīdah* like this within five days, and obtain from me 10,000 rupees and spend the money on the cause of the Christian mission. He who makes empty claims only after the appointed date, or even produces a literary work for that matter, his work will be worthy of being thrown into a filthy drain. (Author)

I would hereby like to state that beginning the count of the days from today, I put my reliance in this very sign. If I am true in my claim—and God is well aware that I am true in my claim—it will never be possible for Maulawī Sanaullah and his cohorts to compose a *qaṣīdah* like the one I have in five days and refute the essay written by me in Urdu. For God will cause their pens to break and their hearts to become inept. Maulawī Sanaullah shall find no way to state that I had already composed the *qaṣīdah*, for he ought to open his eyes and see that it makes mention of the ‘Debate at Mudh’. If, in his opinion, I had composed it already, then he ought to confess that I have knowledge of the unseen. Nonetheless, this too is a sign rendering them unable to flee in any direction. Today has been fulfilled the revelation whereby God had said:

قادر کے کاروبار نمودار ہو گئے کافر جو کہتے تھے وہ گرفتار ہو گئے
The Powerful One has manifested His affair;
Those who called [me] a disbeliever have been seized.

And, let it be clear that three Signs will appear in my favour through Maulawī Sanaullah:

1. He will never pay a visit to me in Qadian to investigate all my prophecies; and to bear testimony by his own pen in favour of my true prophecies would be like embracing death for him.
2. If he were to pursue the challenge, that the one who is a liar should die in the lifetime of the one who is truthful, he will surely die before I do.
3. And, before anything else, having been unable to compete

with me in terms of penning a response to the Urdu essay and the Arabic *qaṣīdah*, his disgrace will soon be established.

Since Maulawī Muhammad Husain has lavished much praise on Saʿīn Mehr ‘Alī of Golra for his scholarship, and since ‘Alī Ḥā’irī, who is a Shiite, is also unable to control his joy over the praise showered on himself, I therefore also invite them for a competition with me. Their tongues are quite skilled when it comes to hurling abuse and mocking me; however, this time around I hope to see how much help they will be granted by God. I have also spoken about these people to some extent in my *qaṣīdah*, so that I may stir their sense of honour. This is going to be the final battle, so the **Shiite** should seek help from **Husain**, and **Golarhi** from some of his own elders. As for Maulawī **Sanaullah** and his associates, they already like to be called by the title of *maulawī*. In short, all these people are free to do their level best in this regard.

What I have written in the *qaṣīdah* about Imam Husain, may Allah be pleased with him, or about Ḥaḍrat ‘Īsā [Jesus], peace be upon him, is not based on human understanding. Evil indeed is he who speaks foul of God’s perfect and righteous servants based on his own selfish notions. I believe firmly that no one can survive even for a night after having spoken impertinently about such righteous people like Ḥusain and Ḥaḍrat ‘Īsā. Instead, according to the *waʿīd* ¹ مَنْ عَادَا وِلِيًّا لِي [He who is at enmity with a friend of Mine] such a person is quickly seized.

Therefore, blessed is the one who recognizes the wisdom

1. See *Tadhkirah*, edition 3, p. 890, Islam International Publications Ltd. [Publisher]

behind heavenly actions and ponders over the ways of Almighty God. It is not only the 10,000 rupees that I have promised to hand over; rather, every such mischief-maker who does not desist from hurling abuse and ridicule and does not refrain from his blasphemous practices and denies my Signs in every gathering, should show within the stipulated period of time the like of the Sign shown by me; otherwise, the curses that I am going to invoke below will also continue to pour down upon him from Heaven forever; i.e. until the time the world has ceased to exist. Here, I mean to address Maulawī Sanaullah in particular, as he has claimed unilaterally that my writings fall short of being a miracle. He ought to fear, lest by being silent he is squashed under the curses I am going to invoke. And, the curses are as follows:

1. Curse¹
2. Curse
3. Curse
4. Curse
5. Curse
6. Curse
7. Curse
8. Curse
9. Curse
10. Curse

AND, THIS COMPLETES THE NUMBER UP TO TEN.

1. The word *lā'nat* (curse) is short for the prayer, 'may the curse of Allah be on the liars.' [Publisher]

Now, putting my trust in God, the Omnipotent and Benevolent Lord, who is Holy and Jealous for His honour, I hereby record the *qaṣīdah* and I seek help from my Helper and Benefactor and pray, ‘O my dear Lord, the Almighty and Knower of the secrets of the hearts, pray help me and act in such a way as this Sign of Yours should shine forth in the world and no opponent should be able to produce the like thereof within the appointed time limit. O my Beloved, do You cause this to happen exactly in this manner and cause many to be guided aright by this sign and this essay of mine. *Āmīn*, again *āmīn*. And that *qaṣīdah* is as follows:

THE MIRACULOUS QAŞĪDAH¹

أَيَا أَرْضَ مُدٍّ^{2*} قَدْ دَفَاكَ³ مُدَمَّرٌ وَأَزْدَاكَ ضَلِيلٌ وَأَعْرَاكَ مُوَعَّرٌ
*O Land of Mudh, while you were on the brink of ruin, a
ruined man has perfected your ruin.*

*A devious man has destroyed you and an instigator has
tempted you.*

دَعَوْتِ كَدُوبًا مُفْسِدًا صَيِّدِي الَّذِي كَحُوتِ غَدِيرٍ أَخْذُهُ لَا يُعَدَّرُ
*You invited an iniquitous liar,
whom I consider an easy prey like the trout in a brook.*

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1. In the original book, an idiomatic translation in Urdu is given alongside the Arabic *qaşidah*. The English translation provided here is based on the Urdu. [Publisher]
 2. مُدٍّ [*mudd*, the etymological root of the city named Mudh] is an Arabic name, not a non-Arabic one. To whichever countries Muslims migrated, and where they named places, they mostly chose Arabic. (Author)
 3. The literal meaning of دَفُو [*dafw*] is to grind down something that is already broken. The people of Mudh were already ‘broken’ due to their misconceptions. Then, Sanaullah went there and ground them down with his lies. He himself was مُدَمَّرٌ [*mudammar*], meaning that he was annihilated before me. And so, the one who was himself destroyed also destroyed the ignorant people. (Author).

وَجَاءَكَ صَاحِبِي نَاصِحِينَ كَاخْوَةَ يَقُولُونَ لَا تَبْغُوا هَوَىٰ وَتَصَبَّرُوا
My friends approached you with a brotherly advice and
Told you not to be driven by lowly desires; rather, exercise
patience.

فَطَلَّ أَسَارَكُمْ أَسَارَى تَعْصِبُ يُرِيدُونَ مَنْ يَعْوِي كذئبٍ وَيُخْتَبِرُ
But those among you who were held by prejudice
Looked for someone who could howl like a wolf and deceive.

فَجَاءُوا بِذئبٍ بَعْدَ جُهْدٍ أَذَابَهُمْ وَنَعْنِي تَنَاءَ اللَّهِ مِنْهُ وَنُظْهِرُ
So, they finally procured the services of a wolf,
And by that I mean Sanaullah, and I hereby state it clearly.

فَلَمَّا أَنَاهُمْ سَرَّهُمْ مِّنْ تَصَلُّفٍ وَقَالَ افْرَحُوا إِنِّي كَيْبِي مُظْفَرُ
When he called on the people, he amused them with his boasts,
And told them to rejoice, saying he would win.

وَقَالَ اسْتُرُوا أَمْرِي وَإِنِّي أَرُودُهُمْ أَخَافُ عَلَيْهِمْ أَنْ يَفِرُّوا وَيَدْبِرُوا
He told them not to disclose that he had already arrived,
Lest the other party, which he said he was eager to face, should
flee and run away.

وَأَرْضَى اللَّتَامَ إِذَا دَنَا مِنْ أَرْضِهِمْ عَلَى النَّارِ مَشَاهِمُ وَقَدْ كَانَ يَنْطَرُ
He amused the people of that land by his arrival;
He made them walk on fire, and rejoiced.

تَكَلَّمَ كَالْأَجْلَافِ مِنْ غَيْرِ فِطْنَةٍ وَيَأْتِيكَ بِالْأَخْبَارِ مَنْ كَانَ يُنْظَرُ
Like the mean did he talk—devoid of sense;

You will hear this from those who were present on the occasion.

وَإِنْ كُنْتَ فِي شَكٍّ فَسَلْ يَا مُكَدِّبِي دَهَاقِينَ مُدًّا وَالْحَقِيقَةَ أَظْهَرُ
However, O my denier, if you are in any doubt about this,

You may ask the landowners in Mudh and the reality will be disclosed to you.

فَلَمَّا اتَّقَى الْجَمْعَانِ لِلْبَحْثِ وَالْوَعَا وَنُودِيَ بَيْنَ النَّاسِ وَالْخَلْقُ أُخْضِرُوا
When the two parties met for the debate,

And announcements were made and the people assembled;

وَأَوْجَسَ خَيْفَةً شَرَّهُ بَعْضُ رُفَقَتِي لِمَا عَرَفُوا مِنْ حُبِّ قَوْمٍ تَنَمَّرُوا
The situation created fear among my companions,

As they saw the mob turning wild.

فَأَنْزَلَ مِنْ رَبِّ السَّمَاءِ سَكِينَةً عَلَى صُحْبَتِي وَاللَّهُ قَدْ كَانَ يَنْصُرُ
Hence, comfort from Heaven descended,

Upon my companions, and God was surely supporting them.

وَأَعْطَاهُمْ الرَّحْمَنُ مِنْ قُوَّةِ الْوَعَى وَأَيَّدَهُمْ رُوحَ أَمِينٍ فَأَبْشَرُوا
God granted them strength to fight,

And the Holy Spirit aided them; so they were pleased.

وَكَانَ جِدَالَ يَطْرُقُ الْقَوْمَ بِالصُّحَىٰ إِلَىٰ خِطَّةٍ أَوْمَىٰ إِلَيْهَا الْمُعْشَرُ
The people set off at the growing brightness of the forenoon to witness the debate,

At the place specified by the other party.

تَحَرَّوْا لِهَذَا الْبَحْثِ أَرْضًا شَجِيرَةً إِلَىٰ الْجَانِبِ الْغَرْبِيِّ وَالْجُنْدُ جُمُرُوا
A piece of land with trees in it was chosen for the debate,

Towards the west, and my companions were quartered over there.

فَكَانَ تَنَاءُ اللَّهِ مَقْبُولٌ قَوْمَهُ وَمِنَّا تَصَدَّى لِلتَّخَاصُمِ سَرَوْرُ
Sanaullah was chosen by his people to be their representative,
And Maulawi Syed Muhammad Sarwar Shah came up to the stage from our side.

كَأَنَّ مَقَامَ الْبَحْثِ كَانَ كَأَجْمَةٍ بِهِ الدُّبُّ يَغْوِي وَالْعَصْفَرُ يَزْأُرُ
The site of the debate appeared to be like a jungle,
Wherein on one side howled a wolf, and on the other a lion roared.

وَقَامَ تَنَاءُ اللَّهِ يُغْوِي جُنُودَهُ وَيُغْرِي عَلَىٰ صَحْبِي لِنَامًا وَيَهْدُرُ
There stood Sanaullah directing his party to misguidance,
And provoking it through his mean talk against my companions.

وَكَانَ طَوَىٰ كَشْحًا عَلَىٰ مُسْتَكْبِتَةٍ وَمَا رَادَ نَهْجَ الْحَقِّ بَلْ كَانَ يَهْجُرُ
Resolute had he become in his grudge against me;
So, he refrained from stating the truth and turned abusive.

سَعَى سَعِي فَتَّانٍ لِتَكْذِيبِ دَعْوَتِي وَكَانَ يَدْسِي مَا تَجَلَّى وَيَمَكُرُ
*Like a mischievous man, he sought to refute my claim,
 Covered up the truth and behaved deceitfully.*

وَأُظْهِرَ مَكْرًا سَوَّلَتْ نَفْسُهُ لَهُ وَلَمْ يَرِضْ طُولَ الْبَحْثِ فَأَلْقَوْمُ سَحَّرُوا
*He came up with a ploy begotten in his heart;
 He did not accede to a thorough debate and thus beguiled his
 people.*

فَسَقَّ عَلَى صَحْبِي طَرِيقٌ أَرَادَهُ وَقَدْ ظَنَّ أَنَّ الْحَقَّ يُخْفَى وَيُسْتَرُ
*So, this method of the debate bore heavy upon my companions;
 They thought it would obscure the truth.*

رَأَوْا بُرْجَ بُهْتَانٍ تُشَادُ وَتُعْمَرُ فَقَالُوا لِحَاكِ اللَّهِ كَيْفَ تَزَوَّرُ
*They saw an edifice of lies being erected,
 So they said: 'May Allah's curse be on you for your blatant
 lies.'*

أَقْلُ زَمَانِ الْبَحْثِ مِقْدَارُ سَاعَةٍ فَلَمْ يَقْبَلِ الْحَفَقَى وَصَحْبِي تَنْفَرُوا
*They proposed that the duration of each speech should be an
 hour at the least;
 But the ignorant people rejected it. My companions were,
 therefore, unhappy with their proposal.*

رَضُوا بَعْدَ تَكَرَّرِ وَبَحْثِ بَيْنَهُمَا وَفِي الصَّدْرِ حُرَّازٌ وَفِي الْقَلْبِ خَنْجَرٌ
*Eventually, after much discussion, they agreed to make it
 twenty minutes each;
 Resentful, however, they were of this settlement, and
 heart-broken.*

دَفَاهُمْ عَمَايَاتِ الْأُنَاسِ وَحُمُقَتُهُمْ رَأَوْا مَدَّ قَوْمٍ وَالْمُدَى قَدْ شَهَرُوا
*The ignorance of the people disappointed my companions,
 Who found that the people of Mudh were at daggers drawn
 with them.*

فَصَارُوا بِمَدِّ اللَّرْمَاحِ دَرِيَّةً وَيَعْلَمُهَا أَحْمَدُ عَلِيُّ الْمُدَبِّرِ
*So, my friends had to face a 'barrage of spears' at Mudh,
 And Ahmad Ali, who chaired the event, is well-informed of
 this.*

وَكَانَ ثَنَاءُ اللَّهِ فِي كُلِّ سَاعَةٍ يُأَجِّجُ نِيرَانَ الْفَسَادِ وَ يُسْعِرُ
*On the other hand, Sanaullah continued,
 To fuel the fire of mischief and disorder.*

أَرَى مَنْطِقًا مَا يَنْبُحُ الْكَلْبُ مِثْلَهُ وَفِي قَلْبِهِ كَانَ الْهَوَى يَتَزَخَّرُ
*The statements he made were more virulent than the barking
 of a dog;
 Lowly passions overwhelmed his heart.*

وَإِنَّ لِسَانَ الْمَرْءِ مَا لَمْ يَكُنْ لَهُ أَصَاةٌ عَلَى عَوْرَاتِهِ هُوَ مُشْعِرُ
*And unless one's tongue is backed by reason,
 It only betrays one's hidden flaws.*

يُكَلِّمُ حَتَّى يَعْلَمَ النَّاسُ كُلَّهُمْ جَهُولٌ فَلَا يَدْرِي وَلَا يَتَبَصَّرُ
*When a person of this kind speaks, everyone finds out,
 That he is ignorant with no sense and wisdom.*

وَلَوْلَا تَنَاءُ اللَّهِ مَا زَالَ جَاهِلٌ يَشُكُّ وَلَا يَدْرِي مَقَامِي وَيَحْضُرُ
*If Sanaullah was not there, an ignorant person would have,
 Doubted my truth and annoyed me with his questions.*

فَهَذَا عَلَيْنَا مِثَّةٌ مِّنْ أَبِي الْوَفَا أَرَى كُلَّ مَخْجُوبٍ ضِيَائِي فَتَشْكُرُ
*It is, therefore, a favour of Maulawī Sanaullah to me that,
 He enlightened every ignorant person of my truth, so I am
 thankful to him.*

أَرَى الْمَوْتَ يَعْتَامُ الْمَكْفَرِ بَعْدَهُ بِمَا ظَهَرَتْ آيُ السَّمَاءِ وَتَظْهَرُ
*The one who called me a disbeliever will now be as if he was
 dead;
 For through my victory a Sign of Almighty God has become
 manifest.*

وَلَمَّا اعْتَدَى الْأَمْرُ تَسْرِي بِمَكَائِدٍ وَأَغْرَى عَلَى صَحْبِي لِنَامَا وَكَفَرُوا
*When Sanaullah exceeded all limits in employing trickery,
 And instigated the people against my companions;*

فَقَالُوا لِيُوسُفَ مَا نَرَى الْخَيْرَ هَهُنَا وَلَكِنَّهُ مِنْ قَوْمِهِ كَانَ يَخْذَرُ
*My companions told Munshi Muhammad Yusuf that this
 kind of debate and the allotment of only twenty minutes to
 each side were futile;
 But Munshi Muhammad Yusuf was afraid of his people.*

هُنَاكَ دَعَا رَبًّا كَرِيمًا مُؤَيَّدًا وَقَالُوا حَلَلْنَا أَرْضَ رَبِّجِ فَتَصْبِرُ
*My companions therefore prayed to God the Benevolent for
 His help:*

*'We have set foot on a defiled land and patience is our only
 recourse.'*

فَمَا بَرَّحُوهَا وَالرِّمَاحُ تَنْوِشُهُمْ وَلَا طَعْنَ رُمِحَ مِثْلَ طَعْنِ يَكْرَرُ
*They did not flee that place despite the fact that they were hit
 by a 'barrage of spears.'*

And no spear injures a person as does a repeated slander.

وَقَامَ تَنَاءُ اللَّهِ فِي الْقَوْمِ وَأَعْظَا فَصَاوَرُوا بِوَعْظِ الْعُؤْلِ قَوْمًا تَنْمَرُوا
And when Sanaullah addressed his people,

It was as if a ghoulish had turned them into wild beasts.

وَدَكَرَهُمْ صَحْبِي مَكَافَاةَ كُفْرِهِمْ وَهَلْ يَنْفَعُنْ أَهْلَ الْهَوَىٰ مَا يُدَكَّرُ
*And my companions reminded them of the consequences of
 denying me.*

But, has an advice ever benefited the self-indulgent?

تَجَتَّى عَلَيَّ أَبُو الْوَفَاءِ ابْنُ الْهَوَىٰ لِيُبْعِدَ حَمَقِي مِنْ جَنَائِي وَيُزَجِرُ
*Sanaullah, a man reigned by greed and passion, began to
 decry me,*

*To deprive those who were unwise of the delicious fruits prof-
 fered by me.*

وَحَاطَبَ مَنْ وَّافَاهُ فِي أَمْرِ دَعْوَتِي وَقَالَ يَمِينُ اللَّهِ مَكْرٌ تَخَيَّرُوا
Everyone who approached him was told [regarding my claim]:
'By God, it is nothing but a ploy.'

وَأَفْسَمَ بِاللَّهِ الْعِزُّورِ مُكْذِبًا فَيَا عَجَبًا مِّنْ مُّفْسِدٍ كَيْفَ يَجْسُرُ
So much so that he dared to take a false oath by the name of
the Honourable and Glorious God.
I am amazed at the audacity of this wicked man.

فَطَائِفَةٌ قَدْ كَفَرُونِي بِوَعْظِهِ وَطَائِفَةٌ قَالُوا كَذُوبٌ يُرْوَرُ
As a result, one group denounced me as a disbeliever,
While another pronounced him to be a liar.

وَمَا مَسَّهُ نُورٌ مِّنَ الْعِلْمِ وَالْهُدَىٰ فَيَا عَجَبًا مِّنْ بَقَّةٍ يَسْتَنْسِرُ
As a matter of fact, Sanaullah is completely bereft of knowl-
edge and guidance;
I wonder at him—a mere gnat posing as an eagle.

فَلَمَّا اعْتَدَىٰ وَأَحْسَنَ صَحْبِي أَنَّهُ يُصِرُّ عَلَىٰ تَكْذِيبِهِ لَا يُقْصِرُ
He exceeded the limits and my companions realized,
That he was adamant in rejecting me and that he was not to desist.

دَعَا لِيَبْتَهَلَنَ لِمَوْتِ مُرَوَّرٍ¹ مُضِلًّا فَلَمْ يَشْكُتْ وَلَمْ يَتَحَسَّرْ
They called upon him to pray to God for the death of the one
who lied and misled the people;
But, he neither stopped his propaganda nor did he ever tire of it.

1. They said this only after seeing Sanaullah exceed the bounds of falsehood and having witnessed him engaged in bluster. (Author).

وَكَذَّبَ إِعْجَازَ الْمَسِيحِ وَأَيُّهُ وَعَلَّطَهُ كَيْدًا وَكَانَ يُرَوِّزُ
*He dismissed my book I'jāzul-Masīḥ and denied its signature
eloquence;*

*Out of sheer imposture, he declared it to be discreditable, and
he surely lied.*

وَقِيلَ لِإِمْلَاءِ الْكِتَابِ كَمِثْلِهِ فَقَالَ كَأَهْلِ الْعُجْبِ إِنِّي سَأَسْطُرُ
Hence, he was challenged to write a book like I'jāzul-Masīḥ;
He declared with self-conceit: 'I will definitely write one.'

وَأَنْكَرَ آيَاتِي وَأَنْكَرَ دَعْوَتِي وَأَنْكَرَ الْإِهَامِي وَقَالَ مُرَوِّزُ
He rejected my Signs and dismissed my claim;
He denied my revelation and accused me of being a liar.

وَكَذَّبَنِي بِالْبُعْلِ مِنْ كُلِّ صُورَةٍ وَخَطَّائِي فِي كُلِّ وَعْظٍ أَذْكَرُ
He branded me a cheat by every possible means;
*And declared me to have been wrong in each and every
address I delivered.*

فَأُفْرِدْتُ إِفْرَادَ الْحُسَيْنِ بِكَرْبَلَا وَفِي الْحَيِّ صِرْنَا مِثْلَ مَنْ كَانَ يُقْبَرُ
I was left alone as Husain was left in the land of Karbala;
*And to the people I became like a dead man whose burial had
been performed.*

تَصَدَّى لِإِنْكَارِي وَإِنْكَارِ آيَتِي وَكَانَ لِحَقْدٍ كَالْعَقَّارِبِ يَأْبُرُ
He set out to reject me and my Signs;
Out of sheer malice, he took to sting me like a scorpion.

فَقَدْ سَرَّنِي فِي هَذِهِ الصُّورِ صُورَةً لِيُدْفَعَ رَبِّي كُلَّمَا كَانَ يَحْشُرُ*¹
*Under these circumstances, there was one way out of the many
 at hand that drew my attention;
 So that God my Lord may put down the unrest created by
 Sanaullah.*

فَأَلَّفْتُ هَذَا النَّظْمَ أَغْنِي قَصِيدَتِي لِيُخْرِجَ رَبِّي كُلَّ مَنْ كَانَ يَهْذُرُ
*I composed this poem, namely this qasīdah of mine,
 So that my God may heap disgrace upon all those who
 vituperate.*

وَهَذَا عَلَى إِصْرَارِهِ فِي سُؤَالِهِ فَكَيْفَ بِهِذَا السُّئْلِ أَغْضِي وَأَنْهَرُ
*And I have composed it as Sanaullah insisted upon it;
 How could I ignore such a persistent plea and how could I
 reproach the one who made it?*

وَلَيْسَ عَلَيْنَا فِي الْجَوَابِ جَرِيمَةٌ فَتَهْدِي لَهُ كَالْأَكْلِ مَا كَانَ يَنْدُرُ
*And I cannot be blamed for my response to his plea;
 I am only presenting to him the fruit of what he had sown.*

فَإِنْ أَكُ كَذَّابًا فَيَأْتِي بِمِثْلِهَا وَإِنْ أَكُ مِنْ رَبِّي فَيُعْشَى وَيُنْبَرُ
*If I am a liar, he will succeed in composing a qasīdah like the
 one I have composed;
 But if I am from God, his mind will be rendered unproduc-
 tive and he will not be allowed to put his plan into action.*

1. This couplet was revealed by Allah the Most High—may His glory be exalted. (Author).

وَهَذَا قَضَاءُ اللَّهِ بَيْنِي وَبَيْنَهُمْ لِيُظْهِرَ آيَاتِهِ وَمَا كَانَ يُخْبِرُ
 Thus has God given His verdict regarding the issue between
 me and them,

*So that He may show His Signs, especially the one foretold by
 Him!*

قَطَعْنَا بِهِذَا دَابِرَ الْقَوْمِ كُلِّهِمْ وَعَادَرَهُمْ رَبِّي كَعُضْنِ تُجَدَّرُ
 Through this Sign, I have given my judgment regarding all
 of them;

*And God my Lord has made them like the branches severed
 from the trees.*

أَرَى أَرْضَ مُدٍّ قَدْ أُرِيدَ تَبَاؤُهَا وَعَادَرَهُمْ رَبِّي كَعُضْنِ تُجَدَّرُ
 I can see that the doom of the land of Mudh is nigh;

*God my Lord has rendered them like a branch that has been
 cut away.*

أَيُّا مُخْسِنِي بِالْحَقِّ وَالْجَهْلِ وَالرُّغَاءِ رُوَيْدَكَ لَا تُبْطِلْ صَنِيعَكَ وَاخْذُرْ
 O you who has done a favour to me! Desist from your folly and
 ignorance and from grumbling like a camel;

And thus render not void the good deed that you have done.

أَتَشْتِمُ بَعْدَ الْعَوْنِ وَالْمَنْ وَالنَّدَى أَتَنْسَى نَدَى مُدٍّ وَمَا كُنْتَ تَنْصُرُ
 Will you hurl abuse at us after you aided us, did a favour to
 us, and showed generosity toward us?

*Will you forget the kindness you demonstrated in Mudh and
 the assistance you provided to us there?*

تَرَى كَيْفَ أَغَبَّتِ السَّمَاءُ بِأَيِّهَا إِذَا الْقَوْمُ آذَوْنِي وَعَابُوا وَعَبَّرُوا
*You can see how the heavens poured down signs like a heavy
 rain,*

*When the people wronged me, criticized me, and slandered
 me.*

فَلَا تَتَّخِزِ سَبِيلَ عَيٍّْ وَشَقْوَةٍ وَلَا تَبْخَلْ بَعْدَ التَّوَالِ وَفَكْرٍ
So, adopt not the path of misguidance and wickedness,

And act not miserly after being so generous—and reflect.

وَلَا تَأْكُلُوا لَحْمِي بِسَبِّ وَغَيْبَةٍ وَلَحْمِي بِوَجْهِ الْحَبِّ سَمٌّ مُدْمَرٌ
*And do not eat my flesh by way of vituperation and back-biting
 against me;*

*And I swear by the blessed countenance of my Beloved that
 speaking ill of me behind my back is to eat a fatal poison.*

بِأَجْنِحَةِ الْأَشْوَاقِ جِئْنَا فِنَاءَكُمْ بِمَا قُدِّمْتُمْ مِنْكُمْ عَطَايَا فَتَحْضُرُ
We have come to your town in all keenness;

We have come to you solely because of your favours upon us.

وَإِنْ كُنْتَ قَدْ سَاءَتْكَ أَمْرٌ خِلَافَتِي فَسَلْ مُرْسِلِي مَا سَاءَ قَلْبِكَ وَاحْضُرْ
If you are resentful of my Khilāfat,

*You may pray fervently to the One who has sent me and ask
 Him why He has done so!*

أَتُنْكِرُنِي وَاللَّهُ نَوَّرَ دَعْوَتِي أَتَلْعُنُ مَنْ هُوَ مِثْلُ بَدْرِ مُنَوَّرٍ
Do you reject me while God has made my claim manifest?

Would you curse the one who shines forth like the moon?

يُصَدِّقُ أَمْرِي كُلُّ مَنْ كَانَ فِي السَّمَاءِ فَمَا أَنْتَ يَا مِسْكِينُ إِنْ كُنْتَ تَكْفُرُ
All those who are in Heaven testify to my truth;

O impoverished one! Who are you, and what worth does your rejection have?

وَإِنِّي قَتِيلٌ الْحَبِّ فَاحْشُوا قَتِيلَهُ وَلَا تَحْسُبُونِي مِثْلَ نَعْشٍ يُكْفَرُ
I have lost myself in my Beloved, so fear the one who is lost in Him;

And do not consider me to be a rotten corpse that is unidentifiable.

أَطُوفُ لِمَرْضَاةِ الْحَبِيبِ كَهَائِمٍ وَأَسْعَى وَإِنِّي مُسْتَهَامٌ وَمُعْبِرُ
To please my Friend, I run to Him like a person who has lost his way;

I run towards Him and passionately seek after Him, covered in dust though I may be.

أَذَابَتْ مَحَبَّتُهُ عِظَامِي جَمِيعَهَا وَهَبَّتْ عَلَى نَفْسِي رِيَّاحٌ تُكَسِّرُ
His love has softened my bones entirely,

And the strong wind that He caused to blow with the power to crush, swept away the self in me.

دَرُوا حِرْصَ تَفْتِيشِي فَإِنِّي مُعْيَبٌ غُبَارٌ عِظَامِي قَدْ سَفَتَهَا صَرَاصِرُ
Seek not to know me, for I am hidden from your eyes;

And my bones have become like dust blown away by ferocious winds.

إِذَا مَا انْتَضَى وَقْتِي فَلَا وَقْتٌ بَعْدَهُ لَدَيْنَا مَعِينُ لَا يُحَاكِيهِ آخَرُ
When my time is over, there will be no more time;
And the pure water that I possess is matchless in its purity.

دُعَائِي حُسَامٌ لَا يُؤَخَّرُ وَقَعُهُ وَصَوْلِي عَلَى أَعْدَاءِ رَبِّي مُفَقَّرُ
My prayer is like a sword whose attack cannot be averted;
And my attack on the enemies of God is like the attack of a
piercing rapier.

وَإِنِّي أَبْلُغُ عَنْ مَلِيكِي رَسُولًا وَإِنِّي عَلَى الْحَقِّ الْمُنِيرِ وَبَيِّنُ
I convey only the message of my King;
I am a manifest truth, I am one like the sun.

تَصَدَّقْتُ لِنَصْرِ الدِّينِ فِي وَقْتِ عُسْرَةٍ نَذِيرٌ مِّنَ الرَّحْمَنِ فَالآنَ يُنذِرُ
To promote the cause of the Faith at a difficult time,
A Warner has been raised by God and he has begun to warn.

مَكِينٌ أَمِينٌ مُّقْبَلٌ عِنْدَ رَبِّهِ مُخْلِصٌ دِينَ الْحَقِّ مِمَّا يُحْسِرُ
God sees him as His honourable and trustworthy servant,
Who is here to save the Faith from ruinous calamities.

وَمِنْ فِتْنٍ يُخْشَى عَلَى الدِّينِ شَرْهَا وَمِنْ مَّحَنٍ كَانَتْ كَصَخْرٍ تُكْسِرُ
He is here to save the Faith from disorders that had become so
imminent,
And from the calamities that can crush like a rock.

أُرِي آيَةً عَظْمَى وَجِئْتُ أَرُودُكُمْ فَهَلْ فَاتِكِ أَوْ صَنِيعِمِ أَوْ أَعْبَرُ
*Behold! I am going to show a great Sign and I am after you
 now!*

So, is there a brave one, a lion, or a wolf [among you]?

وَقَالَ ثَنَاءُ اللَّهِ لِي أَنْتَ كَاذِبٌ فَقُلْتُ لَكَ الْوَيْلَاتُ أَنْتَ سَخَسَرُ
Maulawī Sanauallah accused me of being a liar;

*I told him that I felt sorry for him as he was going to be exposed
 soon.*

تَعَالَوْا جَمِيعًا وَاُنْحِثُوا أَقْلَامَكُمْ وَأَمْلُوا كَمِثْلِي أَوْ ذَرُونِي وَخَيْرُوا
*I call upon you all to accept my challenge and get your pens
 ready;*

*Compose [a qaṣīdah] as I have done, or leave me alone and
 accept my authority.*

وَأَعْطَيْتُ آيَاتٍ فَلَا تَقْبَلُونَهَا فَلَا تَلْطَخُوا أَرْضِي وَبِالْمَوْتِ طَهَّرُوا
I showed you many Signs but you deny them;

*Hence, defile not my land with filth and let it be free of death
 and mortality.*

وَخَيْرُ خِصَالِ الْمَرْءِ خَوْفٌ وَتَوْبَةٌ فَتَوُّبُوا إِلَى اللَّهِ الْكَرِيمِ وَأَبْشِرُوا
The best merit of man is to fear God and repent;

Repent to Allah the Benevolent and rejoice.

سَمِمْنَا تَكَالِيفَ التَّطَاوُلِ مِنْ عِدَا تَمَادَثَ لِيَالِي الْجُورِ يَا رَبِّي انصُرْ
*We suffered hardship at the hands of our adversaries;
 The nights of persecution have become so long—God our
 Lord, pray help us!*

وَجِئْنَاكَ كَالْمَوْتَى فَأَحْيِ أُمُورَنَا نَجِرْ أَمَامَكَ كَالْمَسَاكِينِ فَاعْفُرْ
*We have come to You as dead. Pray, breathe new life into our
 deeds;
 Like the meek and humble, we prostrate ourselves before You.
 Pray, grant us forgiveness.*

إِلَهِي فَدَتِكَ النَّفْسُ إِنَّكَ جَنَّتِي وَمَا أَنْ أَرَى خُلْدًا كَمِثْلِكَ يُنْمِرُ
*My God! I may sacrifice my life for Your sake! You are my
 Paradise;
 I have not witnessed a paradise that bears fruits as You do.*

طُرِدْنَا لِوَجْهِكَ مِنْ مَجَالِسِ قَوْمِنَا فَأَنْتَ لَنَا حَبِّ فَرِيدٌ وَمُؤْتَرٌ
*For Your sake we have been expelled from the councils of our
 people.
 You are our Sole Friend, who we have preferred to all.*

إِلَهِي بِوَجْهِكَ أَدْرِكِ الْعَبْدَ رَحْمَةً وَلَيْسَ لَنَا بَابٌ سِوَاكَ وَمَعْبَرٌ
*My Lord! I beg You in the name of Your blessed countenance
 to pray to take care of Your servant;
 There is not a shelter for me or recourse other than You.*

إِلَى أَيِّ بَابٍ يَا إِلَهِي تَرُدُّنِي وَمَنْ جِئْتُهُ بِالرَّفْقِ يَزِرُ وَيَصْعَرُ
My God! To whose door will You send me?

Everyone I approach gently addresses me rudely and turns away from me.

صَبَرْنَا عَلَى جَوْرِ الْخَلَائِقِ كُلِّهِمْ وَلَكِنْ عَلَى هَجْرٍ سَطَا لَا نَصِيرُ
I have endured persecution at the hands of the whole world;

Being estranged from You though is unbearable for me.

تَعَالَ حَبِيبِي أَنْتَ رَوْحِي وَرَاحَتِي وَإِنْ كُنْتَ قَدْ آنَسْتَ ذَنْبِي فَسْتَرِّ
Come, my Friend, you are my comfort and peace;

Forgive me if You have ever observed in me a sin.

بِفَضْلِكَ إِنَّا قَدْ عَصَمْنَا مِنَ الْعَدَا وَإِنَّ جَمَالَكَ قَاتَلِي فَأْتِ وَأَنْظُرِي
Your Grace protected me from my enemies;

And Your Beauty has vanquished me of my self. Come and see!

وَفَرِّجْ كُرُوبِي يَا إِلَهِي وَنَجِّنِي وَمَزِّقْ خَصْمِي يَا نَصِيرِي وَعَفِّرْ
My God! Dispel my sorrows and save me;

My Helper! Crush my enemy and heap disgrace upon him.

وَجَدْنَاكَ رَحْمَانًا فَمَا إِلَهُمْ بَعْدَهُ رَأَيْتَاكَ يَا حَبِيبِي بَعِينٌ تَنْوُرُ
I have found You to be Ever-Gracious and thus all my sorrows

were removed;

O my Beloved, I beheld You with enlightened eyes.

أَنَا الْمُنذِرُ الْعُزَيَّانُ يَا مَعْشَرَ الْوَزَى أذْكَرْكُمْ أَيَّامَ رَبِّي فَأَبْصُرُوا
*People! I have come to you as a clear warner,
 And I remind you of the days of the Almighty's wrath.*

بَلَاءٍ عَلَيْكُمْ وَالْعِلَاجُ إِنَابَةٌ وَبِالْحَقِّ أَنْذَرْنَا وَبِالْحَقِّ نُنذِرُ
*You are afflicted with a calamity and its cure is to repent and
 to refrain from sins;
 This is why I warned you truthfully and continue to do so.*

دَعُوا حُبَّ دُنْيَاكُمْ وَحُبَّ تَعْصِبٍ وَمَنْ يَشْرَبِ الصَّهْبَاءَ يُصْبِحُ مُسَكَّرًا
*Discard your affection for this world and for bias;
 The one who drinks at night is sure to wake up with a hangover.*

وَكَمْ مِّنْ هُمُومٍ قَدْ رَأَيْنَا لِأَجْلِكُمْ وَنَضْرَمُ فِي الْقَلْبِ اضْطِرَامًا وَنَضَجْرُ
*I went through a great deal of distress for your sake;
 And, my heart continues to be in sincere anguish for you,
 although I try to hide this from you.*

أَصْبِيحُ وَقَدْ فَاصَتْ دُمُوعِي تَأَلَّمَا وَقَلْبِي لَكُمْ فِي كُلِّ آنٍ يُوغَرُ
*I cry and tears flow from my eyes due to my anguish for you;
 And my heart burns for you ceaselessly.*

فَسَلْ أَيُّهَا الْقَارِئُ أَخَاكَ أَبَا الْوَفَا لِمَا يَخْدَعُ الْحَمْفَى وَقَدْ جَاءَ مُنذِرُ
*Therefore, worthy reader! Ask Sanaullah, your brother in
 faith,
 Why he is deceiving the ignorant while the warner has
 appeared.*

أَلَا رَبُّ حَظْمٍ قَدْ رَأَيْتُ جِدَالَهُ وَمَا إِنْ رَأَيْنَا مِثْلَهُ مَنْ يُرَوِّرُ
Beware! I have seen many debaters,

But I have never seen a deceiver like him.

عَجِبْتُ لِمَبْحَثِهِ إِلَى ثَلَاثِ سَاعَةٍ أَكَانَ مَحَلُّ الْبُحْثِ أَوْ كَانَ مَيْسِرُ
*I was surprised that he gave only twenty minutes to [speak in]
 the debate.*

Was it meant to be a debate, or just a game of chance?

أَمْ كَفِّرٍ مَهْلًا كُلَّمَا كُنْتَ تَذَكُرُ وَأَمَلٍ كَمِثْلِي ثُمَّ أَنْتَ مُظَفَّرُ
O one who calls me a disbeliever! Put aside the past,

*And compose a qaṣīdah as I have. If you succeed in composing
 one, you will emerge victorious.*

رَضِيْتُ بِأَنْ تَحْتَارَ فِي التَّمَقُّ زُفَقَةً وَإِنَّا عَلَى إِفْلَاحِهِمْ لَا نُعَيِّرُ
*I am pleased for you to even seek partners to assist you if you
 fear that you will lose the competition;*

*I would not hold you accountable if they assisted you in writ-
 ing down the qaṣīdah.*

فَمَا الْخَوْفُ فِي هَذَا الْوَعَا يَا أَبَا الْوَفَا لِيُنْجِلَ حُسَيْنٌ أَوْ ظَفَرٌ أَوْ أَصْعَرُ
Sanaullah! Why be afraid of the contest?

*Let the qaṣīdah be composed by Muhammad Husain or Qazi
 Zafr-ud-Din or Asghar Ali.*

وَإِنِّي أَرَى فِي رَأْسِهِمْ دُودَ نَحْوَةِ فَإِنْ شَاءَ رَبِّي يُخْرِجَنَّ وَيَجْدُرُ

I can see worms of vanity in their head;

If God so wills, He will remove the worms from there and root them out for good.

وَإِنْ كَانَ شَأْنُ الْأَمْرِ أَزْفَعَ عِنْدَكُمْ فَأَيْنَ بِهَذَا الْوَقْتِ مَنْ شَانَ جَوْلُرُ

If you consider this task to be too difficult for the aforesaid maulawīs,

Then where is Mehr Ali Shah who defamed Golra?

أَمِيتٌ يَقْبُرُ الْعَيَّ لَا يَنْبُرِي لَنَا وَمَنْ كَانَ لَيْثًا لَا مَحَالَةَ يَزُورُ

Is he dead that he cannot come out?

For a lion will roar anyway.

وَإِنْ كَانَ لَا يَسْطِيعُ إِبْطَالَ آيَتِي فَقُلْ خُذْ مَزَامِيرَ الصَّلَالَةِ وَأَزْمُرْ

And if he cannot refute this Sign of mine,

Then tell him to play the tambourine, as it is not for him to pursue knowledge.

أَغَلَطَ إِعْجَازِي حُسَيْنٌ بِعِلْمِهِ وَهَيْئَاتِ مَا حَوْلَ الْجُهُولِ أَتَسْحَرُ

Has Muhammad Husain pointed out mistakes in my book

I 'jāzul-Masīh?

How is it possible? How can Muhammad Husain be capable of this? Are you saying this by way of a joke?

وَإِنْ كَانَ فِي شَيْءٍ يَعْلَمُ حُسَيْنُكُمْ فَمَا لَكَ لَا تَدْعُوهُ وَالْخَضَمُ يَحْضُرُ
*If your [champion] Muhammad Husain is really somebody
 who can be relied upon,*

*Why do you not call him to your help and tell him that the
 enemy is getting hard on you?*

وَنَحْسِبُهُ كَالْحَوْتِ فَأَتِ بِنَظْمِهِ مَتَى حَلَّ بِخُرَا نَقْتَبِنُصُهُ وَنَأْسِرُ
*I consider Muhammad Husain to be an easy prey, like when
 one hunts a fish. Hence, you ought to produce a poem com-
 posed by him;*

*Mark! No sooner does he enter the ocean of poetry's metres
 than I shall hunt him down and overpower him.*

وَإِنْ يَأْتِيَنِي أَصْبَحُهُ كَأَسَا مِنَ الْهُدَى فَأَحْضِرْهُ لِلْإِمْلَاءِ إِنْ كَانَ يَقْدِرُ
*If he came out to me, I would give to him the cup of guidance
 to drink the same morning he approaches me;*

*So convince him to compose [the qaṣīdah] if he is really
 capable.*

إِذَا مَا ابْتَلَاهُ اللَّهُ بِالْأَرْضِ سُحْطَةً بِلَائِلٍ قَالُوا مُكْرَمٌ وَمُعَزَّرُ
*When, as a Sign of displeasure towards him, God gave him a
 piece of land in Lyallpur,*

My opponents said it was an honour bestowed upon him.

وَمَا الْعِزُّ إِلَّا بِالتَّوَرُّعِ وَالتَّقَى وَبُغْدٍ مِّنَ الدُّنْيَا وَقَلْبٍ مُّطَهَّرُ
*Honour is due only for self-denial and righteousness,
 And renunciation of the world, and purification of the heart.*

And renunciation of the world, and purification of the heart.

وَإِنَّ حَيَاةَ الْغَافِلِينَ لِدَلَّةٌ
 فَسَلْ قَلْبَهُ زَادَ الصَّفَا أَوْ تَكَدَّرُ
*To live a life of remissness is a cause of shame for man;
 Ask him if his heart has now become purer as compared to the
 past, or is it still occupied by worldly abominations.*

إِذَا نَحْنُ بَارَزْنَا فَأَيْنَ حُسَيْنُكُمْ
 وَإِنْ كُنْتَ تَحْمَدُهُ فَأَعْلِنْ وَأُخْبِرْ
*Where will your [champion] Husain be when I will come out
 to confront him?
 If you praise him so highly, let him know of this.*

أَتَحْسَبُهُ حَيًّا وَتَاللَّهِ إِنِّي
 أَرَاهُ كَمَنْ يُدْفَى وَيُقْفَى وَيُخْبَرُ
*Do you think he is living? By God,
 I see him as someone already perished, dead, and in the
 grave.*

وَلَوْ شَاءَ رَبِّي كَانَ يَنْبَغِي هِدَايَتِي
 وَلَوْ شَاءَ رَبِّي كَانَ مِمَّنْ يُبْصَرُ
*If my Lord had so desired, Muhammad Husain would have
 accepted the truth;
 And if God my Lord had so willed, he would have recognized
 me.*

وَمَا إِنْ قَتَلْنَا وَالرَّجَاءُ مُعْظَمٌ
 كَذَلِكَ وَحَى اللَّهُ يُدْرِي وَيُخْبِرُ
*I have still not lost hope about him becoming a believer;
 Rather, hopes are high as this is what revelation from Allah
 means to convey.*

وَإِنَّ قَضَاءَ اللَّهِ مَا يُحْطَى الْفَتَى لَهُ خَفِيَّاتٌ لَا يَرَاهَا مُفَكِّرٌ
*A true adherent to the right path is never neglectful of Divine
 injunctions;*

*To him are disclosed such hidden truths as cannot be dis-
 cerned by a philosopher.*

سَيُبْدِي لَكَ الرَّحْمَنُ مَقْسُومَ حَبِّكُمْ سَعِيدٌ فَلَا يُنْسِيهِ يَوْمٌ مُقَدَّرٌ
*God shall disclose to you the fate of your friend, Muhammad
 Husain;*

*He is fortunate; therefore, the Day of Reckoning will not be
 neglectful of him.*

وَيُحْيِي بِأَيْدِي اللَّهِ وَاللَّهُ قَادِرٌ وَيَأْتِي زَمَانُ الرُّشْدِ وَالذَّنْبُ يُعْفَرُ
*He will be given a new life by the hand of God and God surely
 is capable of this;*

*The days of piety shall surely come and [his] sins will be
 forgiven.*

فَيَسْقُونَهُ مَاءَ الطَّهَارَةِ وَالتَّقَى نَسِيمُ الصَّبَا تَأْتِي بِرِيًّا يُعْطَرُ
He will be offered to drink the water of purity and piety,

*With the east wind bringing forth pleasant fragrance and
 perfuming the air with scent.*

وَإِنَّ كَلَامِي صَادِقٌ قَوْلُ خَالِقِي وَمَنْ عَاشَ مِنْكُمْ بُرْهَةً فَسَيَنْظُرُ
My words are true. They are the words of God my Creator;

He who, for a while, lives from among you will witness.

أَتَعْجَبُ مِنْ هَذَا فَلَا تَعْجَبِينَ لَهُ كَلَامٌ مِّنَ الْمَوْلَىٰ وَوَحْيٍ مُّطَهَّرٌ

Do you consider this to be strange? You ought not to;

It is the Word of God and pure revelation.

وَمَا قُلْتُهُ مِنْ عِنْدِ نَفْسِي كِرَاجِمٍ أُرَيْتُ وَمِنْ أَمْرِ الْقَضَاءِ أَتَحْيَّرُ

I have not said this based on my own thoughts and thinking;

I have rather been shown this in a vision, and indeed it amazes me.

أَقْلُبُ حُسَيْنٍ يَهْتَدِي مَنْ يَظُنُّهُ عَجِيبٌ وَعِنْدَ اللَّهِ هَيْئٌ وَأَيْسَرُ

Will the heart of Muhammad Husain turn to guidance?

Who can imagine that this will happen? It sounds strange, but it is easy for God to accomplish.

ثَلَاثَةٌ أَشْخَاصٍ بِهِ قَدْ رَأَيْتَهُمْ وَمِنْهُمْ إِلَهِي بَخْشُ فَاسْمَعُ وَذَكَرُ

Beside him, there are three other men as well; one of them is

Ilahi Bakhsh Multani, the accountant;

You must listen to this and make an announcement about this.

لَعَمْرُكَ ذُقْنَا دُونَ ذَنْبِ رِمَاحِهِمْ فَمَا سَرَوْنَا إِلَّا دُعَاءَ يُكْرَرُ

I say it by Your name my Lord that I have been injured by their spears in return for no wrong,

And for my part I have chosen only to pray for them.

مَتَى دُكِّرُوا يَعْتَمُّ قَلْبِي بِذِكْرِهِمْ بِمَا كَانَ وَفِي بِالْمُلَاقَاةِ نُبَشِّرُ

My heart becomes sad when they are mentioned before me,

As I remember that once each other's company made us happy.

أَلْزُضِعْتَ مِنْ غَوْلِ الْفَلَا يَا أَبَا الْوَفَا فَمَا لَكَ لَا تَتَّخِشِي وَلَا تَتَّفَكَّرِي

O Sanaullah! Were you suckled with falsehood?

What has gone wrong with you that you do not fear [God], nor do you reflect?

تَرَكْتُمْ سَبِيلَ الْحَقِّ وَالْخَوْفِ وَالْحَيَا وَجُرُزْتُمْ حُدُودَ الْعَدْلِ وَاللَّهُ يَنْظُرُ

You have abandoned the path of truth, fearfulness, and modesty;

You have crossed the limits of justice and verily God is a witness to it.

وَكَيْفَ تَرَى نَفْسٍ حَقِيقَةً وَحِينًا يُصِرُّ عَلَى كَذِبٍ وَبِالسُّوءِ يَجْهَرُ

How can he know the reality of my revelations,

Who insists upon falsehood and openly uses uncivilized language?

وَإِنْ كُنْتُ كَذَّابًا كَمَا هُوَ زَعْمُكُمْ فَكَيْدُوا جَمِيعًا لِي وَلَا تَسْتَأْخِرُوا

If I am a liar as you perceive me to be,

You should all strive for my ruin and never desist.

وَإِنَّ صَيَائِيْنَ يَبْلُغُ الْأَرْضَ كُلَّهَا أَتُنْكِرُهَا فَاسْمِعْ وَإِنِّي مُدَكِّرُ

My light will spread all over the world.

Would you still deny this? Remember this well and I hereby remind you of this.

عَقَرْتِ بِمُدِّ صُحْبَتِي يَا أَبَا الْوَفَا بِسَبِّ وَتَوْهِينِ فَرِيٍّ سَيَفْهَرُ
*Sanaullah! You injured the feelings of my companions in
 Mudh,*

*By using uncivilized language and by insulting them. Mark!
 God shall soon overpower you!*

جَلَالِكَ رَبِّي أَبْتَعِي لَا جَلَالَتِي وَأَنْتَ تَرَى قَلْبِي وَعَزْمِي وَتُبْصِرُ
*My Lord! I yearn for You to be glorified and not myself to be
 revered;*

You very well see my heart and my intention.

إِنِّيكَ أَرُدُّ مَحَامِدِي زُدْتُ كُلَّهَا وَمَا أَنَا إِلَّا مِثْلُ ذَرَقٍ يُعْفَرُ
I revert to You all the praise I can;

*Indeed, I am nothing but one who is like the refuse thrown
 away to be mixed into the soil.*

وَقَالُوا عَلَى الْحَسَنِ فَضَّلَ نَفْسَهُ أَقُولُ نَعَمْ وَاللَّهِ رَبِّي سَيُظْهِرُ
*They [my opponents] said I claimed to be better than Hasan
 and Husain;*

*I hereby affirm that I am so, and by God, my Lord will soon
 make it manifest.*

وَلَوْ كُنْتُ كَذَابًا لَمَا كُنْتُ بَعْدَهُ كَمِثْلِ يَهُودِيٍّ وَمَنْ يَنْصُرُ
If I were to be an imposter, I would be worse,

Than a Jew or a Christian who apostatized Islam.

وَلَكِنِّي مِنْ أَمْرِ رَبِّي خَلِيفَةٌ مَسِيحٌ سَمِعْتُمْ وَعَدَهُ فَتَفَكَّرُوا
*But, by the decree of my Lord I am His Khalifah and the
 Promised Messiah;*

You heard His promise, so it is up to you now to reflect!

فَمَا شَأْنُ مَوْعُودٍ وَمَا فِيهِ عِنْدَكُمْ مِنَ الْقَوْلِ قَوْلِ نَبِيِّنَا فَتَدَبَّرُوا
*What do you think about the spiritual station of the Promised
 Messiah and;*

*What is the saying of the Holy Prophet, peace and blessings of
 Allah be upon him, that you possess regarding him?*

حَدِيثٌ صَحِيحٌ عِنْدَكُمْ تَقْرُؤُونَهُ فَلَا تَكْتُمُوا مَا تَعْلَمُونَ وَأَطْهَرُوا
*You surely have an authentic hadith with you which you
 recite;*

*Therefore, do not conceal what is known to you. Instead, let it
 be publicized.*

وَمَنْ يَكْتُمَنَّ شَهَادَةً كَانَ عِنْدَهُ فَسُوفَ يَرَى تَغْذِيبَ نَارٍ تُسَعَّرُ
*And he who conceals this testimony while he has it with
 him,*

*Will soon witness the torment of the fire being fuelled
 constantly.*

فَلَا تَجْعَلُوا كِدْبًا عَلَيْكُمْ عُقُوبَةً وَدَعْ يَا ثَنَاءَ اللَّهِ قَوْلًا تُزَوِّرُ
*Hence, make sure your falsehood does not earn you the wrath
 of the Almighty;*

O Sanaulah! Discard falsehood.

تَرَكْتَ طَرِيقَ كِرَامٍ قَوْمٍ وَخُلُقَهُمْ هَجَوْتَ بِمُدٍّ عَامِدًا لَتَحَقَّرُ
*You have abandoned moral qualities and the path of noble
 people;*

You intentionally insulted me at Mudh so as to denigrate me.

وَشَتَانَ مَا بَيْنَ الْكِرَامِ وَبَيْنَكُمْ وَإِنَّ النَّسْ يَخْشَى الْحَسْبِ وَيَحْذَرُ
Surely, you and the righteous are poles apart;

A pious person fears God and refrains from evil.

تَرَكْنَاكَ حَتَّى قِيلَ لَا يَعْرِفُ الْقَلْبَى فَجِئْتُ خَصِيمًا أَيُّهَا الْمُسْتَكْبِرُ
*I had abandoned you, so much so that you said why was it
 that I was not willing to write anything to you?*

*Conceited one! You have yourself now sought this
 encounter.*

أَلَا أَيُّهَا اللَّعَانُ مَالِكَ تَهْجُرُ وَ تَلْعَنُ مَنْ هُوَ مُرْسَلٌ وَ مُوقَّرُ
*O one who curses me! What has gone wrong with you that
 you defame me,*

*And thus curse the one who has been sent by God and granted
 honour by Him?*

شَتَمْتَ وَمَا تَدْرِي حَقِيقَةَ بَاطِنِي وَكُلُّ امْرِءٍ مِّنْ قَوْلِهِ يُسْتَفْسَرُ
*You hurled abuse at me while you were unaware of my
 reality;*

*Remember, everyone will be held accountable for his
 words.*

صَبْرُنَا عَلَى سَبِّ بِهِ آذَيْتَنَا وَلَكِنْ عَلَى مَا تَقْتَرِي لَا نَضْبِرُ
*I remained patient in the face of the abusive language you
 employed to hurt me;*

*But I cannot remain patient at the imposture you have attrib-
 uted to me.*

وَاللَّهِ إِنِّي صَادِقٌ لَسْتُ كَاذِبًا فَلَا تَهْلِكُوا مُسْتَعْجِلِينَ وَفَكَّرُوا
*I swear by God that I am true in my claim and that I am not
 an imposter;*

*So bring not ruin upon yourself by being impetuous; rather,
 ponder upon the matter.*

وَلَوْ كُنْتُ كَذَّابًا شَقِيًّا لَصَرَّنِي عَدَاوَةُ قَوْمٍ كَذَّبُونِي وَكَفَرُوا
*If I were a wicked liar, I would have incurred harm at the
 hands of those who,*

*Out of their enmity, denounced me as an imposter and
 disbeliever.*

وَشَاهَدْتُ أَنَّ الْقَوْمَ كَيْفَ تَدَاكُؤُوا عَلَيَّ وَكَيْفَ رَمَوْا سِهَامًا وَجَمَرُوا
*You have witnessed how people have raised an outcry against
 me,*

Maligned me and continue to fight me.

رَمَوْا كُلَّ صَخْرٍ كَانَ فِي أَدْيَالِهِمْ بَعِيْظٍ فَلَمْ أَقْلُقْ وَلَمْ أَتَحَيَّرْ
*They threw upon me all the rocks they had, and they did this
 out of their ferocious anger against me;*

But I was neither distressed nor taken aback by this.

وَجُرِّحَ عِزُّنِي مِنْ رِمَاحِ إِهَانَةٍ وَأُلْقِيَ مِنْ سَبِّ إِلَيَّ الْخُنْجَرُ
*Injury was inflicted to my honour with the spears of
 defamation,*

And daggers of abusive language were cast at me.

وَقَالُوا كَذُوبٌ مُفْتَدٍ غَيْرِ صَادِقٍ فُقُلْنَا احْسَبُوا إِنَّ الْحَقَّايَا سَتُظْهِرُ
*They insisted that I am an imposter and untrue in my
 claim;*

My reply was: Leave me alone! The hidden truth shall eventually become manifest.

وَسَبُّوا وَأَذُونِي بِأَنْوَاعِ سَبِّهِمْ وَسَمَّوْنِ دَجَّالًا وَسَمَّوْنِ أَتْرُ
*They hurled abuse at me and hurt my sentiments with uncivilized
 language of all sorts;*

They called me Dajjāl [the Antichrist] and labelled me sheer evil, devoid of all good.

وَسَمَّوْنِ شَيْطَانًا وَسَمَّوْنِ مُلْحِدًا وَسَمَّوْنِ مُلْعُونًا وَقَالُوا مُرَوَّرُ
They called me Satan and labelled me an atheist;

They also called me accursed and declared me a fabricator.

فَصِرْتُ كَأَنَّي لِلرَّمَاكِ دَرِيَّةٌ وَأُودِيْتُ حَتَّى قَيْلَ عَبْدٍ مُحَقَّرُ
*I, therefore, became like the one who had been targeted with
 arrows;*

I was afflicted with pain so much that people said an extremely contemptuous person I was.

وَمَا غَادَرُوا كَيْدًا لَدُّوسِي وَبَعْدَهُ عَلَيَّ حَصَوًا زَمَعَ الْإِنْسَابُ وَتَوَرُّوًا
They spared no mischief, so as to crush me for good;
As if this was not enough, they incited the mean against me
and instigated them.

وَلَكِنَّ مَالُ الْأَمْرِ كَانَ هَوَانُهُمْ وَأُنزِلَ لِي آيٌ تَبَيَّرُ وَتَبَهَّرُ
However, eventually, they were humiliated;
Signs were shown for me, bright and prevailing.

فَأَوْصِيكَ يَا رِذْفَ الْحُسَيْنِ أَبَا الْوَفَا أَنْبِ وَأَتَّقِ اللَّهَ الْمُحَاسِبَ وَاخْذُرْ
I, therefore, admonish you O one who walks in the footsteps of
Muhammad Hussain!
You ought to repent before God and fear Him as He is the
Reckoner.

وَلَا تُلْهَكِ الدُّنْيَا عَنِ الدِّينِ وَالْهَوَىٰ وَإِنَّ عَذَابَ اللَّهِ أَذْهَىٰ وَأَكْبَرُ
The world and avarice and the greed for it should not stop you
from acting upon Faith;
Divine chastisement is surely hard to bear and very
tormenting.

وَلَا تَحْسَبِ الدُّنْيَا كَنَاطِفِ نَاطِفِي أَتَدْرِي بِلَيْلِ مُسْرَةٍ كَيْفَ تُصْبِحُ
Consider not this world a sweetener made by the manufacturer;
Do you know what the morning will bring for you after the
night of celebration?

أَلَا تَتَّقِي الرَّحْمَنَ عِنْدَ تَصَدُّعِ وَمَنْ كَانَ أَتَقَى لَا أَبَالَكَ يَحْدَرُ
Are you not afraid of God that you are still engaged in your fabrications?

He who is righteous surely fears God.

أَلَا لَيْتَ شِعْرِي هَلْ تُشَاهِدُ بَعْدَنَا مَسِيحًا يَحُطُّ مِنَ السَّمَاءِ وَيُنذِرُ
If only you had been wise enough!

Will another Messiah descend from Heaven after me and warn you?

وَلِلَّهِ دَرْ مُدَكِّرٍ قَالَ إِنَّهُ يَعَافُ الْهَلْدَى شَكْسُ زَيْنِمٍ مُدَعَثَرُ
How commendable are the words of the warner who said:

'A wicked and ruined person who is also mean would hate guidance.'

ذَكَرْتَ بِمُدِّ عِنْدَ بَحْثِكَ بِالْهُوَى أَحَادِيثَ وَالْقُرْآنَ تُلْغِي وَتَهْجُرُ
At the time of the debate at Mudh, you said you had many aḥādīth in your favour,

While the Holy Quran is seen by you to be of no avail and false.

نَبَذْتُمْ كَلَامَ اللَّهِ خَلْفَ ظُهُورِكُمْ تَرَكْتُمْ يَقِينًا لِلظُّنُونِ فَفَكَّرُوا
You have turned your back on the Word of Allah;

You have discarded certainty for the sake of uncertainty. It is now for you to reflect.

فَصَارَ كَأَثَارٍ غَفَّتْ وَتَغَيَّبَتْ مَدَارُ نَجَاةِ النَّاسِ يَا مُتَكَبِّرٍ
*O arrogant one! The Holy Quran became like ruins;
 And that upon which salvation for mankind depended,
 became hidden.*

وَإِنَّ شِفَاءَ النَّاسِ كَانَ بَيَانُهُ فَهَلْ بَعْدَهُ نَحْوُ الظُّنُونِ نُبَادِرُ
*The words of the Holy Quran served as a cure for mankind;
 Shall we still run towards suspicion and abandon the Book?*

وَفَاصَتْ دُمُوعُ الْعَيْنِ مِنِّي تَأَلَّمَا إِذَا مَا سَمِعْتُ الْبَحْثَ يَا مُتَهَوِّرُ
*Having thought of this, my eyes became tearful;
 O shameless one! This happened when I heard your
 arguments.*

كَذَبْتَ بِمُدِّ عَامِدًا فَتَمَائِلَتْ عَلَيْكَ شَطَائِبُ جَاهِلِينَ وَتَوَرُّوا
*You intentionally lied at Mudh. As a result,
 The ignorant inclined towards you and raised a tumult.*

وَوَاللَّهِ فِي الْقُرْآنِ كُلِّ حَقِيقَةٌ وَأَيَاتُهُ مَقْطُوعَةٌ لَا تَغَيَّرُ
*By God, the Holy Quran is possessed of all verities;
 Its verses are categorical and unchangeable.*

مَعِينٌ مَعِينُ الْخُلْدِ نُورٌ مُعِينِنَا هِدَاةُ نَمِيرِ الْمَاءِ لَا يَتَكَدَّرُ
*It is like pure water—the water of Paradise;
 It is the light of our Lord, whose guidance is clear and free of
 contamination.*

أَرَى آيَهُ كَالْعَيْدِ جَاءَتْ مِنَ السَّمَاءِ وَفِيهَا شِفَاءٌ لِلَّذِي يَتَدَبَّرُ
Its verses are beautiful and have descended from Heaven;
There is cure in them for those who ponder over them.

وَيُصِيبِي قُلُوبَ النَّاسِ بِالنُّورِ وَالْهُدَى وَيُزَوِّي الْعَطَاشَى بِالْمَعِينِ وَيَنْظُرُ
The Holy Quran attracts the hearts of mankind to itself with
light and guidance,
And quenches the thirst of the thirsty and offers them milk
like a maidservant.

وَقَدْ كَانَ صُحُفٌ قَبْلَهُ مِثْلَ خَادِجٍ فَجَاءَ لِتَكْمِيلِ الْوَرَى لِيَعَزَّزُ
The scriptures before it were like the she-camel that gave birth
prematurely to its offspring;
The Holy Quran came to perfect mankind, so that the entire
amount of milk could be obtained once and for all.

بِلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُولَهُ تَجَلَّى وَأَذْرَى كُلَّ مَنْ كَانَ يُبْصِرُ
The Holy Quran came during a night that had spread like a
sea-wave;
So, it came and caused all—who were capable—to see.

أَيَا أَيُّهَا الْمُغْوِي أَتُنْكِرُ شَأْنَهُ وَمَا فِي يَدَيْنَا غَيْرُهُ يَا مُرَوِّرُ
O one who misleads! Will you dare to deny the glory of the
Holy Quran?
O one who fabricates lies! Aside from the Holy Quran, what
else is there that we possess?

لِقَوْمٍ هَدَىٰ لَا بَارَكَ اللَّهُ مُدَّهُمْ جَهُولٌ فَأَدَىٰ حَقَّ كَذِبٍ فَأَبْشَرُوا
*This man has uttered nonsense only to curry favour with a
 pack of people. May God never bless their Mudh!*

*An ignorant person he is and has fulfilled his obligation as a
 liar by making the people pleased with him.*

لَهُ جَسَدٌ لَا رُوحَ فِيهِ وَلَا صَفَا كَقَدْرِ يَجْوِشُ وَلَا يَسَ فِيهِ تَدْبُرُ
He is only a body without life and purity,

*And boils up occasionally like a thing in a pan, and never
 reflects.*

نَبَيْتُمْ هُدَىٰ الْمَوْلَىٰ وَرَاءَ ظُهُورِكُمْ فَدَعْنِي أُبَيِّنْ كُلَّمَا كَانَ يُسْتَرُ
You have turned away from the guidance God has imparted;

So leave me alone, so that I may lay bare that which is hidden.

وَإِنِّي أَخَذْتُ الْعِلْمَ مِنْ مَنَبَعِ الْهُدَىٰ وَأَجْرِي عِيُونِي فَضْلُهُ الْمُتَكَثِّرُ
*I have been granted knowledge from the very source of
 guidance;*

*Indeed, His grace has caused the springs [of guidance] to flow
 in me.*

وَأُعْطَيْتُ مِنْ رَبِّي عُلُومًا صَحِيحَةً وَأَعْلَمُ مَا لَا تَعْلَمُونَ وَأُعْتَرُ
*And, I have been granted upright knowledge from God my
 Lord;*

*That which you do not know of is taught to me and made
 known to me.*

وَ كَأْسٍ سَقَانِي رُوحٌ رُوحِي كَأَنَّهَا رَجِيْقٌ كَنَجْمٍ نَاصِعِ اللَّوْنِ أَحْمَرُ
*I have drunk a number of goblets from the hands of the soul
of my soul;*

*It was as if it was a wine of red colour which was shining like
a star.*

فَلَا تُبَشِّرُوا بِالنَّقْلِ يَا مَعْشَرَ الْعِدَا وَكَمْ مَن نَقُولُ قَدْ فَرَاهَا مُسْحَرُ
*Therefore, O my opponents! Let not mere historical traditions
please you;*

*There are many traditions and sayings that have been fabri-
cated by the fabricators.*

هَلِ التَّنْقُلُ شَيْءٌ بَعْدَ إِيْحَاءِ رَبَّنَا فَأَيُّ حَدِيثٍ بَعْدَهُ نَتَحَيَّرُ
*Moreover, of what significance are traditional records in light
of revelation from God?*

Which hadith shall we believe over Divine revelation?

وَ قَدْ مَرَّقَ الْأَحْبَابُ كُلَّ مَمَرِّقٍ فَكُلُّ بِمَا هُوَ عِنْدَهُ يَسْتَبَشِّرُ
The ahādith are scattered;

Each sect is pleased with their own assortment of traditions.

أَعِنْدَكَ بُرْهَانٌ قَوِيٌّ مُنْتَفِحٌ عَلَى فَضْلِ شَيْخِ عَابٍ أَوْ أَنْتَ تَهْدِرُ
*Do you have an argument to prove the erudition of
Muhammad Husain,*

*Who finds faults with my writings, or are you uttering mere
absurdities?*

أَتَحْسَبُ مِنْ حُقِّ حُسَيْنًا مُحَقَّقًا وَفِي كَفِّهِ حَمًا وَمَاءٌ مُكَدَّرٌ
*Do you, out of your stupidity, consider Muhammad Husain
 to be a learned man,*

While his hands are soiled with grime and filthy water?

أَتُخْبِرُنِي مِنْ نَازِلٍ مَّا رَأَيْتَهُ وَتَذَكُرُ أَحْبَابًا دَفَاهَا التَّعْيِيرُ
*Do you tell me about the one you think has descended [from
 Heaven], while you have not seen him personally?*

*And, do you quote to me traditions that have been ruined by
 interpolation?*

وَتَعْلَمُ أَنَّ الظَّنَّ لَيْسَ بِقَاطِعٍ وَأَنَّ اليَقِينَ البِخْتِ يُزَوِّي وَيُنْمِرُ
*And, you are well-aware that a conjecture cannot be presented
 as a categorical argument,*

And that conviction alone satisfies and bears fruits.

وَلَسْتُ كَمِثْلِكَ فِي الظُّنُونِ مُقْتَدًا وَإِنِّي أَرَى اللَّهَ القَدِيرَ وَأُبْصِرُ
And, I am not a prisoner of conjectures as you are;

I am beholding and witnessing Allah the All-Powerful.

أَخَذْنَا مِنَ الحَيِّ الَّذِي لَيْسَ مِثْلُهُ وَأَنْتُمْ عَنِ المَوْتَى رَوَيْتُمْ فَفَكَّرُوا
*I have partaken from Him who is Living, Self-subsisting, and
 the One without an associate,*

While you narrate traditions on behalf of the dead.

أُرْبَى بِفَضْلِ اللَّهِ فِي حُجْرٍ لُطْفِهِ وَفِي كُلِّ مَيْدَانٍ أَعَانُ وَأُنْصَرُ
*I am being nourished whilst seated in the benevolent lap of
 Allah,*

And I am granted victory by Him in every contest.

وَقَدْ حَصَّنِي رَبِّي بِفَضْلٍ وَرَحْمَةٍ وَنَصْرٍ وَتَأْيِيدٍ وَوَحْيٍ يُكْرَرُ
*God my Lord has bestowed upon me distinction out of His
 grace and mercy;*

*He has vouchsafed to me His support, help, and repeated
 revelation.*

سَقَانِي مِنَ الْأَسْرَارِ كَأَسَا رَوِيَّةً هَدَانِي إِلَى نَهْجٍ بِهِ الْحَقُّ يَبْهَرُ
He enabled me to drink from the goblet that satisfies,

And guided me to the way that enlightens the truth.

فَدَعُ أَيُّهَا الْمُغْوِي حُسَيْنًا وَذَكَرَهُ أَتَذْكُرُ لَيْلًا عِنْدَ شَمْسٍ تُتَوَرُّ
*Therefore, O one who misleads, turn away from Muhammad
 Husain and do not mention him;*

Will you compare a dark night to the bright sun?

وَنَحْنُ كَمَاةُ اللَّهِ جِئْنَا بِأَمْرِهِ حَلَلْنَا بِلَادَ الشَّرْكِ وَاللَّهُ يَخْفَرُ
I am a Knight of Allah. I have come under His command;

*I have entered the towns sunk in idolatry. And, God surely is
 my Guide.*

أَقُولُ وَلَا أَخْشَى فَإِنِّي مَسِيحُهُ وَلَوْ عِنْدَ هَذَا الْقَوْلِ بِالسَّيْفِ أُخْرُ
*And, I declare openly and without fear that I am the Promised
 Messiah;*

Even though I may be killed by a sword for this declaration.

وَقَدْ جَاءَ فِي الْقُرْآنِ ذِكْرُ فَضَائِلِي وَذِكْرُ ظُهُورِي عِنْدَ فِتْنِ تَنْوَرُ
*My excellences are recorded in the Holy Quran,
 And the troublesome age in which I was to appear is also
 recorded.*

وَمَا أَنَا إِلَّا مُرْسَلٌ عِنْدَ فِتْنَةٍ فَرَدَّ قَضَاءَ اللَّهِ إِنْ كُنْتَ تَقْدِرُ
*I am naught but sent by God at a time of trial;
 So, strive to alter the command of Almighty God—if you
 think you are capable.*

تَخَيَّرَنِي الرَّحْمَنُ مِنْ بَيْنِ خَلْقِهِ لَهُ الْحُكْمُ يَقْضِي مَا يَشَاءُ وَيَأْمُرُ
*Out of all His creation, God has chosen me;
 The final decision is His. He can do what He chooses.*

وَاللَّهُ مَا أَفْرِي وَ إِنِّي لَصَادِقٌ وَإِنَّ سَنَا صِدْقِي يَلُوحُ وَ يَبْهَرُ
*By God, I am not an imposter and I am true in my claim;
 And the light of my truth is shining bright.*

تَرَاءَتْ لَنَا كَالشَّمْسِ صَفْوَةٌ أَمْرِنَا وَأَزَوْتُ حَدَائِقَنَا عُيُونٌ تَنْصُرُ
*The truth of my matter has become manifest like the sun;
 My gardens were watered by the springs that nourish them
 and enable them to flourish.*

تَكَدَّرَ مَاءُ السَّابِقِينَ وَعَيْنُنَا إِلَى آخِرِ الْأَيَّامِ لَا تَتَكَدَّرُ
*The waters of others from among the ummah have dried up;
 But, my spring is not going to dry up until the last days of the
 world.*

إِذَا مَا غَضِبْنَا يَغْضَبُ اللَّهُ صَائِلًا عَلَى مُعْتَدٍ يُؤْذِي وَبِالسُّوءِ يَجْهَرُ
*When I become angry at a person, God too becomes angry at
 him,*

Who crosses the limit and is intent on manifest evil.

وَيَأْتِي زَمَانٌ كَاسِرٍ كُلِّ ظَالِمٍ وَهَلْ يُهْلِكَنَّ الْيَوْمَ إِلَّا الْمَدْمَرُ
*The time is coming when He will destroy every wrongdoer;
 No one will then perish but the one who is already perished.*

وَإِنِّي لَشَرُّ النَّاسِ إِنْ لَمْ يَكُنْ لَهُمْ جَزَاءُ إِهَانَتِهِمْ صَعَارًا يُصَغَّرُ
*I may be considered to be the worst among mankind,
 If those who maligned me are not punished with humiliation.*

وَاللَّهِ إِنِّي مَا ادَّعَيْتُ تَعَلُّيًا وَأَنْبَغِي حَيَاةً مَا يَلِيهَا التَّكْبَرُ
*By God, I have not made my claim out of egotism;
 Rather, I desire a life that is not tainted by even the shadow
 of arrogance.*

وَقَدْ سَرَّيْنِي أَنْ لَا يُشَارَ بِإِصْبَعٍ إِلَيَّ وَأُلْقَى مِثْلَ عَظْمٍ يُعْفَرُ
*My pleasure lay in the fact that nobody should consider me
 pious;*

I wished to have been disposed as one disposes a rotten bone.

فَلَمَّا أَجْرْنَا سَاحَةَ الْكِبْرِ كُلَّهَا أَتَانِي مِنَ الرَّحْمَنِ وَحْيٌ يُكَبِّرُ
*When I had distanced myself from arrogance and covered the
 required distance,*

*Only then was the revelation of the Gracious God vouchsafed
 to me, making me immensely honourable.*

إِذَا قِيلَ إِنَّكَ مُرْسَلٌ خَلْتُ أَنَّنِي دُعَيْتُ إِلَىٰ أَمْرٍ عَلَىٰ الْخَلْقِ يَعْسُرُ
When I was told that I had been sent by God,

*I thought I was being called for a task that the people will find
 hard to accept.*

وَلَوْ أَنَّ قَوْمِي آنَسُونِي كَطَالِبٍ دَعَوْتُ لِيُعْطُوا عَيْنَ عَقْلِ وَبُصْرًا
And, if my people had approached me as seekers of truth,

*I would have prayed for them that they be granted wisdom
 and insight.*

وَلَكِنَّهُمْ عَابُوا وَأَدَّوْا وَرَزَّوْا وَحَثُّوا عَلَيَّ الْجَاهِلِينَ وَتَوَرَّوْا
*But, they sought only to find faults with me, inflicted pain
 upon me, told lies about me,*

And incited the ignorant against me.

وَعَيَّرَنِي الْوَأَشُونَ مِنْ غَيْرِ خُبْرَةٍ وَنَاشُوا تِيَابِي مِنْ جُنُونٍ وَأَعْدَرُوا
*And, the slanderers criticized me without having tried me or
 becoming fully aware of me;*

*Deranged, they grabbed hold of my garments and made exag-
 gerated statements about my mission.*

عَجِبْتُ لَهُمْ فِي حَرْبِنَا كَيْفَ خَالَطُوا وَلَمْ يَبْقَ بَيْنَهُمْ بَيْنَهُمْ وَتَنَمَّرُوا
It surprised me how they all became part of this fight against me,

Ignoring their own mutual animosity and malice.

وَقَصَّوْا مَطَاعِنَ بَيْنَهُمْ ثُمَّ أَصْدَرُوا إِلَيْنَا الْأَسِنَّةَ وَالْحَنَاجِرَ شَهْرًا
For long had they been criticizing each other;

Then they all turned their arrows towards me and drew their swords at me.

فَقُلْتُ لَهُمْ يَا أَيُّهَا النَّاسُ مَا لَكُمْ أَتَرْتُمُ عُبَارًا مِّنْ كَلَامٍ يُزَوِّرُ
I then said to them: 'O my people! What has gone wrong with you?

Why have you vituperated against me to this extent, merely on the basis of misinformation?'

عَلَى الْحُمُقِ جِيَّاشُونَ مِنْ غَيْرِ فِطْنَةٍ كَمَا زَلَّتِ الصَّفْوَاءُ حِينَ تَكْوَرُ
In fact, they were all ignorant people, who would quickly lose their temper without reason;

Just as a round piece of rock slides down fast when pushed.

فَمَا بَرِحْتُ أَقْدَامَنَا مَوْطِنَ الْوَعَى وَمَا صَعَفْتُ حَتَّى أَعَانَ الْفُظْفُرُ
To sum up, my feet did not move from the battleground,

Nor did I tire, until that time when God granted me victory.

وَكُنْتُ أَرَى الْإِسْلَامَ مِثْلَ حَدِيقَةٍ مُبَعَّدَةٍ مِّنْ عَيْنِ مَاءٍ يُنْضِرُّ

I considered Islam to be a garden,

*Lying too far from the spring that could have watered it and
caused it to flourish.*

فَمَا زِلْتُ أَسْقِيهَا وَأَسْقِي بِلَادَهَا مِنْ الْمُرْنِ حَتَّى عَادَ حَبْرٌ مُدْعَثِرٌ

*So I kept watering this garden. Indeed I watered its lands
with rains of heavenly water,*

So much so that its departed glory was restored to it.

وَجَاشَتْ إِلَيَّ النَّفْسُ مِنْ فِتْنَةِ الْعِدَا فَأَنْزَلَ رَبِّي حَزْبَةً لَا تُكْسَرُ

*And, my heart began to free itself from the disorder created by
the enemies;*

God my Lord then sent down to me an indestructible weapon.

فَأَصْبَحْتُ أَسْتَقْرِى الرِّجَالَ رِجَالَهُمْ لِأُفْجِمَ قَوْمًا جَابِرِينَ وَأُنْذِرُ

*I therefore waited for the day to break and began to look for
such people,*

So that I may establish my argument against the wrongdoers.

وَقَدْ كَانَ بَابُ اللِّدِّ مَزَكَّرَ حَزْبِهِمْ كَلَامٌ مُضِلٌّ لَا حُسَامَ مُشَهَّرُ

And, their war tactics were confined to verbal rhetoric, that is,

*They talked in a manner that misled people, and the sword
was not being used for propagation of faith.*

فَوَافَيْتُ مَجْمَعٌ لُدْهِمْ وَقَتَلْتُهُمْ بِضَرْبٍ وَ لَمْ أَكْسَلُ وَ لَمْ أَتَحَسَّرُ
*So, I approached the horde of the ones who were prepared to
 fight and struck them down with a single blow;*

And, I did not become weary, nor did I tire.

وَإِنِّي أَنَا الْمُوعُودُ وَالْقَائِمُ الَّذِي بِهِ تُمَلَأَنَّ الْأَرْضُ عَدْلًا وَتُثْمَرُ
*And, I am **the Promised Messiah** and the Imam Qā'im*

Who will fill the earth with justice and turn the deserted jungles into fruit-yielding gardens.

بِنَفْسِي تَجَلَّتْ طَلْعَةُ اللَّهِ لِلْوَرَى فَيَا طَالِبِي رُشْدٍ عَلَى بَابِي اخْضُرُوا
*Through me will become manifest the countenance of
 Almighty God for His creation;*

Therefore, O seekers of guidance! Present yourselves at my threshold.

خُذُوا حَظَّكُمْ مِنِّي فَإِنِّي إِمَامُكُمْ أَذْكَرُكُمْ أَيَّامَكُمْ وَأُبَشِّرُ
Take from me your share as I am your Imam;

I hereby remind you of your good days to come and give you glad tidings.

وَ قَدْ جِئْتُكُمْ يَا قَوْمَ عِنْدَ ضَرُورَةٍ فَهَلْ مِنْ رَشِيدٍ عَاقِلٍ يَتَدَبَّرُ
My people! I have come to you at a time of need.

Is there among you someone righteous and wise to reflect upon this?

وَمَا الْبِرُّ إِلَّا تَرْكُ بُحْلِ مَنْ التَّقَىٰ وَمَا الْبُحْلُ إِلَّا رَدُّ مَنْ يَتَّقَرُ
And, what is piety except shunning parsimony when it comes to observing taqwā?

And, what is parsimony but to deny the superiority of the one who is equipped with wider and better knowledge.

وَقَالُوا إِلَى الْمَوْعُودِ لَيْسَ بِحَاجَةٍ فَإِنَّ كِتَابَ اللَّهِ يَهْدِي وَيُخْبِرُ
And, they said that there was no need for the Promised Messiah;

As it is for the Book of Allah to provide guidance and give glad tidings.

وَمَا هِيَ إِلَّا بِالْعِيُورِ دُعَابَةٌ فَيَا عَجَبًا مِّنْ فِطْرَةٍ تَتَهَوَّرُ
Indeed, this is to treat God with mockery and ridicule;
It amazes me to find people with such audacity.

وَ قَدْ جَاءَ قَوْلُ اللَّهِ بِالرُّسُلِ تَوَآمًا وَ مِنْ دُونِهِمْ فَهَمُّ الْهُدَىٰ مُتَعَسِّرُ
The fact is that Word of Allah and Prophets are like twins to each other;

It is difficult to understand the Word of God without help from the Prophets.

فَإِنَّ طَبِي الْأَسْيَافِ تَحْتَاجُ دَائِمًا إِلَى سَاعِدٍ يُجْرِي الدَّمَاءَ وَ يَنْدِرُ
The blade of the sword needs an arm to cause blood to flow,
And the head to be severed from the body.

بِعَصْبٍ رَزَقْتَنِي الشَّفَرَتَيْنِ هَزِيمَةً إِذَا نَاشَهُ طِفْلٌ صَعِيفٌ مُحَقَّرٌ

Even if the edge of the sword is sharp,

It will result in defeat if handed over to a weak and frail child.

وَأَمَّا إِذَا أَخَذَ الْكَبِيْرُ مُقَفَّرًا كَفَى الْعُوْدَ مِنْهُ الْبَدْءُ صَرْبًا وَيَنْحُرُ

*But when a brave man holds a sharp sword, his first attack
never needs a second,*

As he would slay his enemy with the first strike.

إِذَا قَلَّ تَقْوَى الْمَرْءِ قَلَّ ائْتِيَاؤُهُ مِنَ الْوَحْيِ كَالسَّلْخِ اللَّيْلِ لَا يُنَوِّرُ

*When taqwā in a person diminishes, his ability to infer and
deduce,*

*From the Word of God decreases like the last night of the month
that has no light.*

فَيَا أَسْفَا أَيْنَ التَّقَاةُ وَأَرْضُهَا وَإِنِّي أَرَى فِسْقًا عَلَى الْفِسْقِ يَظْهَرُ

*I can only pity this situation! Where is taqwā and where is the
land that will generate it?!*

I see only sinfulness upon sinfulness being manifested.

أَرَى ظُلُمَاتٍ لَيْتَيْنِ مِثْ قَبْلَهَا وَدُفْتُ كُؤُوسَ الْمَوْتِ أَوْ كُنْتُ أَنْصَرُ

*I see such overwhelming darkness that I wish I had died before
witnessing it,*

And partaken of the chalice of death; or I had been helped.

أَرَى كُلَّ مَحْجُوبٍ لِدُنْيَاهُ بَاكِيًا فَمَنْ ذَا الَّذِي يَبْكِي لِدِينٍ يُحَقَّرُ
*I see everyone who is negligent of Almighty God to be crying
 over worldly matters.*

*Is there anyone who laments the condition of the Faith being
 subjected to scorn?*

وَلِلدِّينِ أَطْلَالٌ أَرَاهَا كَلَاهِفٍ وَدَمْعِي بِذِكْرِ فُضُورِهِ يَتَحَدَّرُ
*What is left of the Faith but signs of ruin and destruction
 which I look upon with sadness?*

*While thinking of the Faith's glorious palaces of the past, tears
 are flowing from my eyes.*

تَرَاءَتْ غَوَايَاتٌ كَرِيحٍ مُجِيحَةٍ وَأَزْحَى سِدِيلَ الْعَيِّ لَيْلٍ مُكَدَّرُ
*Darkness has emerged like a storm—the storm that uproots
 trees violently;*

A dark night has surpassed all veils of darkness.

تَهْبُ رِيَّاحٌ عَاصِفَاتٌ كَأَنَّهَا سِبَاعٌ بِأَرْضِ الْهِنْدِ تَغْوِي وَتَزَارُ
*Ferocious thunderstorms are blowing like wild beasts,
 Roaring in the land of India like wolves and lions.*

أَرَى الْفَاسِقِينَ الْمُفْسِدِينَ وَرُؤْمَهُمْ وَقَلَّ صَلَاحُ النَّاسِ وَالْعَيُّ يَكْتَثُرُ
*I witness hordes of sinners and mischief-makers;
 Piety has disappeared and darkness has increased.*

أَرَى عَيْنَ دِينِ اللَّهِ مِنْهُمْ تَكَدَّرَتْ بِهَا الْعَيْنُ وَالْأَرَامُ تَمْشِي وَتَعْبُرُ
*I see the spring of the Religion of Allah rendered impure;
 And the wild animals walking in it and moving across it.*

أَرَى الدِّينَ كَالْمَرْضَى عَلَى الْأَرْضِ رَاغِمًا وَكُلُّ جَاهِلٍ فِي الْهُدَى يَتَبَخَّرُ
*I find the Faith lying on the ground like a sick person,
 And every ignorant person walking by it amusing himself
 with his pride and vanity.*

وَمَا هَمُّهُمْ إِلَّا لِحَظِّ نَفْسِهِمْ وَمَا جُهْدُهُمْ إِلَّا لِحَظِّ يَوْفَرٍ
*All their resolve is confined to seeking selfish pleasures,
 And all their efforts are confined to seeking an abundance of
 carnal delight.*

نَسُوا نَهْجَ دِينِ اللَّهِ حُبْنًا وَعَقْلَةً وَقَدْ سَرَّهُمْ سُكْرٌ وَفَسَقٌ وَمَيْسِرٌ
*They neglected the path of the Faith due to their wickedness
 and remissness,
 And preferred to engage themselves in mischief, misconduct,
 and gambling.*

أَرَى فَسَقَهُمْ قَدْ صَارَ مِثْلَ طَبِيعَةٍ وَمَا إِنَّ أَرَى عَنْهُمْ شَقَاهُمْ يُقَسِّرُ
*I see sinfulness becoming an essential part of their nature;
 It seems to me that it is impossible for them to distance them-
 selves from their wickedness.*

فَلَمَّا طَغَى الْفُسُوقُ الْمُبِيدُ بِسَيْلِهِ تَمَنَيْتُ لَوْ كَانَ الْوَبَاءُ الْمُبِيرُ
*Hence, when sinfulness became rife to the extent of a vicious
 storm,
 I wished for the plague to spread in the country and destroy it.*

فَإِنَّ هَلَكَ النَّاسِ عِنْدَ أَوْلِي التَّهَى أَحَبُّ وَأَوْلَى مِنْ ضَلَالٍ يُدْمَرُ

To the wise, it is better for a person,

To be no more instead of dying a death of ignorance.

وَمَنْ ذَا الَّذِي مِنْهُمْ يَخَافُ حَسِيبَهُ وَمَنْ ذَا الَّذِي يَبْغِي السَّدَادَ وَيُؤْتِرُ

And, who is there among them who fears his Reckoner?

And, who among them is opting for the path of righteousness?

وَمَنْ ذَا الَّذِي لَا يَفْجُرُ اللَّهَ غَامِداً وَمَنْ ذَا الَّذِي بَرَّ عَقِيفٌ مُطَهَّرٌ

And, who among them does not intentionally commit transgression against God?

And, who among them is pious and righteous and has a pure heart?

وَمَنْ ذَا الَّذِي مَا سَبَّيْتُ لِإِثْقَاتِهِ وَقَالَ ذُرُونِي كَيْفَ أُؤْذِي وَأُكْفِرُ

And, who among them is the one who, out of his so-called sense of piety, has not hurled abuse at me,

And has not pleaded others to forsake me, so that he could cause distress to me and declare me a disbeliever?

وَكَيْفَ وَإِنَّ أَكْبَرَ الْقَوْمِ كُلُّهُمْ عَلَيَّ جِرَاصٌ وَالْحَسَامُ مُشَهَّرٌ

How can they prevent themselves from hurling abuse at me,

While they are intent on taking my life and while the sword is drawn?

وَلَكِنْ عَلَيْهِمْ رُغْبُ صَدِيقِي مُعْظَمٌ فَكَيْفَ يُبَارِي اللَّيْثَ مَنْ هُوَ جَوْذَرٌ

In fact, they are overwhelmed by my grandeur;

How can a mere calf dare to compete with a lion?

فَلَيْسَ بِأَيْدِي الْقَوْمِ إِلَّا لِسَانُهُمْ مُنْجَسَةً بِالسَّبِّ وَاللَّهُ يَنْظُرُ

So, what my people have is a tongue alone—

The tongue that is mired in the filth of vituperation. But, God is witnessing all this.

قَضَى اللَّهُ أَنَّ الطَّغْنَ بِالطَّغْنِ بَيْنَنَا فُذَالِكَ طَاعُونٌ أَتَاهُمْ لِيُبْصِرُوا

God has decided that a curse be responded with a curse;

And the plague is that very curse. It has now arrived in their country, so that it may open their eyes.

وَلَيْسَ عِلَاجُ الْوَقْتِ إِلَّا إِطَاعَتِي أَطِيعُونِ فَالطَّاعُونَ يُفْنَى وَيُدْحَرُ

The remedy for the troubles of this era is to show submission to me;

Show obedience to me and the plague shall vanish.

وَقَدْ ذَابَ قَلْبِي مِنْ مَصَائِبِ دِينِنَا وَأَعْلَمُ مَا لَا يَعْلَمُونَ وَأُبْصِرُ

My heart is distressed due to the calamities afflicting the Faith;

And, I know that which they do not know, and I have been made to see.

وَبَيْتِي وَحُزْنِي قَدْ تَجَاوَزَ حَدَّهُ وَلَوْلَا مِنَ الرَّحْمَنِ فَضْلٌ أُتْبِرُ

My pain and affliction has exceeded limits;

Were it not for the grace of Almighty God, I would have perished.

وَعِنْدِي دُمُوعٌ قَدْ طَلَعْنَ الْعَاقِبَا وَعِنْدِي صُرَاخٌ لَا يَرَاهُ الْمُكْفَرُ

My tears are flooding up to the corners of my eyes;

He who calls me a disbeliever cannot perceive the condition of my distressed prayer.

وَلِي دَعَوَاتٌ صَاعِدَاتٌ إِلَى السَّمَاءِ وَلِي كَلِمَاتٌ فِي الصَّلَاةِ تَنْعَرُ
*Indeed, my prayers are making their way up to Heaven;
 And my words can pierce even a stone.*

وَأُعْطِيتُ تَأْتِيًّا مِّنَ اللَّهِ خَالِقِي وَتَأْوِيًّا إِلَى قَوْلِي قُلُوبٌ تُنْهَرُ
*I have been granted a holy influence from Allah, who is my
 Creator;
 Those who are pure of heart turn towards my word.*

وَإِنَّ جَنَانِي جَاذِبٌ بِصِفَاتِهِ وَإِنَّ بَيَانِي فِي الصُّحُورِ يُؤَثِّرُ
*My heart attracts people to itself on account of its blessed
 qualities;
 And, my words can affect even stones.*

حَفَرْتُ جِبَالَ النَّفْسِ مِنْ قُوَّةِ الْعُلَى فَصَارَ فُؤَادِي مِثْلَ نَهْرٍ تَنْجَرُ
*I have freed myself from the stones of my self with the power
 granted from Heaven;
 My heart has, therefore, become like a river that is made to flow.*

وَأُعْطِيتُ مِنْ خَلْقِ جَدِيدٍ مِّنَ الْهُدَى فَكُلَّ بَيَانٍ فِي الْقُلُوبِ أُصَوِّرُ
*And, I have been granted a new birth of guidance;
 Therefore, I impress upon the hearts each one of my
 discourses.*

فَرِيقٌ مِّنَ الْأَحْرَارِ لَا يُنْكِرُونَنِي وَجِزْبٌ مِّنَ الْأَشْرَارِ آذُوا وَأَنْكَرُوا
There is one group of fair-minded people that does not reject me;

And, there is one group of mischief-makers that persecutes me and refuses to accept my claim.

وَقَدْ زَاخَمُوا فِي كُلِّ أَمْرٍ أَرَدْتُهُ فَأَيْدِنِي رَبِّي فَفَرُوا وَأَدْبَرُوا
They placed hurdles in all that I intended to do;

Hence, God helped me and forced them to flee and distance themselves from me.

وَكَيْفَ عَصَوْا وَاللَّهِ لَمْ يُدْرِ سِرَّهَا وَكَانَ سَنَا بَرْقِي مِنَ الشَّمْسِ أَظْهَرُ
By God I am not aware of what caused them to disobey the Almighty;

The light of my erudition, though, shone forth brighter than the sun.

لَزِمْتُ اضْطِبَارًا عِنْدَ جَوْرِ لِئَامِهِمْ وَكَانَ الْأَقَارِبُ كَالْعَقَابِ تَائِبِرُ
I endured their cruelties and remained patient with them;

On the other hand, my own relatives sought to sting me like a scorpion.

وَيَعْلَمُ رَبِّي سِرَّ قَلْبِي وَسِرَّهُمْ وَكُلُّ خَفِيٍّ عِنْدَهُ مُتَخَصَّرُ
God my Lord knows the secret of my heart as well as theirs;

All that which is hidden is manifest before Him.

وَلَيْسَ لِعَصَبِ الْحَقِّ فِي الدَّهْرِ كَاسِرًا وَمَنْ قَامَ لِلتَّكْسِيرِ بَغْيًا فَيَكْسِرُ
No one can break the sword of Almighty God;

He who seeks to break it will himself be broken.

وَمَنْ ذَا يُعَادِينِي وَإِنِّي حَبِيبُهُ وَمَنْ ذَا يُرَادِينِي إِذِ اللهُ يَنْصُرُ
Who can harm me as my enemy while God treats me as a
friend?

And, who can fight with me by throwing stones at me while
God is my Helper?

وَلَوْ كُنْتُ كَذَّابًا كَمَا هُوَ زَعْمُهُمْ لَقَدْ كُنْتُ مِنْ دَهْرٍ أَمْوَتْ وَأُقْبِرُ
If I were false in my claim as they allege;

I would have been dead for long and entered into the grave.

يَطُنُّونَ أَنِّي قَدْ تَقَوَّلْتُ عَامِدًا بِمَكْرٍ وَبَعْضُ الظَّنِّ إِتْمٌ وَمُنْكَرٌ
They think I have fabricated lies and manufactured falsehood
with deception;

Mark! Some thoughts are rejected by the Shari'ah as well as
by wisdom.

وَكَيْفَ وَإِنَّ اللهَ أَبْدَى بَرَاءَتِي وَجَاءَ بِآيَاتٍ تُلُوْحٌ وَتَبَهَّرُ
Because God demonstrated my innocence,

And showed such Signs as were bright and evident.

وَيَأْتِيكَ وَعْدُ اللهِ مِنْ حَيْثُ لَا تَرَى فَتَعْرِفُهُ عَيْنٌ تُحَدُّ وَتُبْصِرُ
The promise of Almighty God will reach you in a manner that
you will not be expecting;

Only a sharp and acute eye will recognize it on that day.

أَمْكُفِّرِ مَهْلًا بَعْضَ هَذَا التَّهَكُّمِ وَخَفَّ قَهْرَ رَبِّ قَالَ لَا تَتَّقُ فَاحْذَرُ

O one who calls me a disbeliever! Calm down,

And fear the power of the Almighty, who says: 'And follow not that of which you have no knowledge.'

وَإِذْ قُلْتُ إِنَّي مُسْلِمٌ قُلْتَ كَافِرٌ فَأَيْنَ التَّقَى يَا أَيُّهَا الْمَتَهُورُ

When I say I am a Muslim, you say I am a disbeliever;

O audacious one! Where has your piety gone?

وَإِنْ كُنْتَ لَا تَخْشَى فَقُلْ لَسْتُ مُؤْمِنًا وَيَأْتِي زَمَانٌ تُسْأَلُنَّ وَتُخْبِرُ

If you do not fear God, you must declare that you are not a believer;

Indeed the time is coming when you will be held accountable and made aware.

وَإِنِّي تَرَكْتُ النَّفْسَ وَالْخَلْقَ وَالْهَوَىٰ فَلَا السَّبَّ يُؤْذِنِينِي وَلَا الْمَدْحَ يُبْطِرُ

I have abandoned the self, the creation, and avarice;

Consequently, neither vituperation distresses me nor does praise make me proud.

وَكَم مِّنْ عَدُوٍّ كَانَ مِنِّي أَكْبَرَ الْعِدَا فَلَمَّا أَتَانِي صَاحِبُوا صِرْتُ أَصْغَرُ

There are many who used to be my mortal enemies;

When someone from among them approached me with humility, I reciprocated with even greater humility.

وَلَسْتُ بِدِي كَهْرُورَةٍ غَيْرِ أَنْبِي إِذَا زَادَ فُحْشًا دُوَّ عِنَادٍ أَصْغَرُ

I am not a man with a grudge;

When someone surpasses the limits in hurling abuse at me, I simply turn away from such a person.

وَلَا غِلَّ فِي قَلْبِي وَلَا مِنْ جَبَانَةٍ وَأَلْقِي حُسَامِي مُغْضِبًا وَأُشْهَرُ
*I neither nurse a grudge against anyone, nor am I a coward;
 Rather, I forgive and throw down my sword. But at times I
 surely draw it in retaliation.*

فَإِنْ تَبَغَيْتَنِي فِي حَلَقَةِ السَّلْمِ تُلْفِنِي وَإِنْ تَطَلَّبْتَنِي فِي الْمَيَادِينِ أَحْضُرُ
*If you want to reconcile with me, I surely am ready;
 But should you look for me in the battleground, you surely
 will find me there.*

وَأَرْسَلَنِي رَبِّي لِإِصْلَاحِ خَلْقِهِ فَيَا صَاحِبَ لَا تَنْطِقْ هَوَىٰ وَتَصَبَّرْ
*God has sent me for the reformation of His creation;
 Therefore, my dear, speak not of your selfish motives; rather, be
 patient and reflect upon my works.*

وَإِنْ أَكُ كَذَّابًا فَكَذِبِي يُبِيدُنِي وَإِنْ أَكُ مِنْ رَبِّي فَمَا لَكَ تَهَجَّرُ
*If I am false in my claim, my falsehood will destroy me;
 But, if I am from God, why do you become guilty of vituperation
 against me?*

فَدَرْزِي وَرَبِّي وَانْتَظِرْ سَيْفَ حُكْمِهِ لِيَقْطَعَ رَأْسِي أَوْ فَقَا مَنْ يُكْفَرُ
*Leave me alone to be with God my Lord and wait for the
 sword of His command to act;
 As it will cut apart my head or the head of the one who calls
 me a disbeliever.*

تَحَامِ قِتَالِي وَاجْتَنِبْ مَا صَنَعْتُهُ وَإِنَّا إِذَا جُلْنَا فَإِنَّكَ مُدْبِرٌ
*Refrain from being at war with me and shun your evil
 practices;*

When I enter the battleground, you are bound to flee.

أَرَى الصَّالِحِينَ يُوقَفُونَ لِطَاعَتِي وَأَمَّا الْغَوِيُّ فَبِئْسَ الصَّلَاةُ يُقْبَرُ
*I see that the righteous are granted the ability to act in obedi-
 ence to me;*

*But, he who is eternally condemned will enter into the grave
 in ignorance.*

وَذَلِكَ خَتَمَ اللَّهُ مِنْ بَدْوِ فِطْرَةٍ وَإِنَّ نُقُوشَ اللَّهِ لَا تَتَغَيَّرُ
God has put a seal on this since the beginning of time;

And, imprints set by God cannot be changed.

كَذَلِكَ نُورُ الرُّشْدِ مَا يُحْطَىءُ الْفَنَى وَكُلُّ نَخِيلٍ لَا مَحَالَةَ تُثْمِرُ
*In the same way, guidance does not depart from the one whose
 nature is blessed with the light of guidance;*

And, every date palm eventually bears fruit.

وَمَنْ يَكُ ذَا فَضْلٍ فَيُدْرِكُ مَقَامَهُ وَ لَوْ فِي شَبَابٍ أَوْ بِوَقْتٍ يُعَمَّرُ
*He who is accompanied by divine grace shall attain to the sta-
 tion destined for him—*

Whether he does so in his youth or at an old age.

وَلَا يَهْلِكُ الْعَبْدُ السَّعِيدُ جَبِلَةً إِذَا مَا عَمِيَ يَوْمًا بِأَخْرَ يَنْظُرُ
He who is good by nature will not perish;

If he is blind today, he will be able to see tomorrow.

وَاللَّغِيَّ آتَارٌ وَلِلَّذِي مِثْلَهَا فَتَقْوُمُوا لِتَفْتِيشَ الْعَلَامَاتِ وَأَنْظُرُوا
*There are signs of ignorance, and there are signs of guidance;
 Therefore, study the Signs carefully and then investigate
 properly.*

أَرَى الظُّلْمَ يَبْقَى فِي الْخَرَاطِيمِ وَسَمُهُ وَيُنْصَرُ مَظْلُومٌ ضَعِيفٌ مُخْسَرٌ
*I see that man's nose bears signs of man's wrongdoings;
 But, the wronged one—i.e. he who is weak and suffers loss—is
 eventually helped.*

وَقَدْ أَعْرَضُوا عَنْ كُلِّ خَيْرٍ بَغَيْنَاهُمْ كَأَنِّي أَرَاهُمْ مِثْلَ نَارٍ تُسَعَّرُ
*They turned away furiously from every act of piety I proposed
 to them,
 As if I was a raging fire staring at them.*

وَيُنْصَرُ مَظْلُومٌ بِأَجْرِ أَمْرِهِ وَلَا سِيَّمَا عَبْدٌ مِّنَ اللَّهِ مُنْذِرٌ
*And, he who is wronged is eventually granted help,
 In particular the one who is from God.*

إِذَا مَا بَكَى الْمُعْضُومُ تَبَكَى الْمَلَائِكُ فَكَمْ مِّنْ بِلَادٍ تَهْلِكُنَّ وَتُجَدَّرُ
*When an innocent one cries, the angels cry with him;
 Many a town is then destroyed and ruined.*

إِذَا ذَرَفَتْ عَيْنَا تَقِيٍّ بِعُغْمَةٍ يُفْرَجُ كَرْبٌ مَّسَّهُ أَوْ يُبَشِّرُ
*When, as a result of the distress he is undergoing, tears flow
 from the eyes of a righteous servant of God,
 The distress is removed, or a glad tidings is given.*

عَلَى الْأَرْضِ قَوْمٌ كَالسُّيُوفِ دُعَائُهُمْ فَمَنْ مَسَّ هَذَا السِّيفَ بِالشَّرِّ يُبْتَرُ
On the earth is a group of people whose prayers act like a sword;

He who dares to confront that sword is cut apart.

تَرَى كَيْفَ نَزَقِي وَالْحَوَادِثُ جُمَّةٌ وَيُهْلِكُ مَنْ يَنْعِي هَلَاكِي وَيَمَكُرُ
You witness how I am progressing despite the hardships facing me on all sides;

He who seeks to destroy me and hatches a plan against me is destroyed.

لَنَا كُلُّ آنٍ مِّنْ مُّعِينٍ حِمَايَةٌ نُغَادِرُ صَرْعَى مَا كَرِهْنَا وَنَنْظُرُ
I have the support of a Helper;

I incapacitate those who hatch plans against me, and I prevail.

أَيَا شَتَاتِمَا لَا شَاتِمَ الْيَوْمَ مِثْلَكُمْ وَمَا إِنِّي أَرَى فِي كَفِّكُمْ مَا يُبْطِرُ
O one who utters abuse! There is none as vituperative as you;

I do not see you being possessed of qualities as may incite you to show such pride.

*In response to
the attack by
Ali Hairi Shia*

تَسُبُّ وَمَا أُدْرِي عَلَى مَا تَسُبُّنِي أَأَذَاكَ قَوْلِي فِي حُسَيْنٍ فَتَوَعَّرُ
You hurl abuse at me, and I am not aware why you do so;

Is your anger due to what I have said about Imam Husain? Is that what infuriates you?

أَتَحْسَبُهُ أَتَقَى الرِّجَالَ وَخَيْرَهُمْ فَمَا نَأَلَكُمْ مِّنْ خَيْرِهِ يَا مُعْذِرُ
Do you consider him to be more pious than the entire world?

O exaggerator, what have you gained from such exaggeration?

أَرَاكُمْ كَذَاتِ الْحَيْضِ لَا مِثْلَ طَاهِرٍ تَطِيبُ وَمِنْ مَاءِ الْعَدَابَةِ تَطْهَرُ
*I consider you a woman who is menstruating and has not yet
 purified herself;*

And has not applied perfume after the purification.

حَسِبْتُمْ حُسَيْنًا أَكْرَمَ النَّاسِ فِي الْوَرَى وَ أَفْضَلَ مَا فَطَرَ الْقَدِيرُ وَيَنْظُرُ
*You have believed Husain to be better than the entire creation,
 And all those whom God has created.*

كَأَنَّ امْرَأًا فِي النَّاسِ مَا كَانَ غَيْرُهُ وَطَهَّرَهُ الرَّحْمَنُ وَالْغَيْرُ يَفْجُرُ
*As if he was the only person whom God purified,
 And others are all impure.*

وَهَذَا هُوَ الْقَوْلُ الَّذِي فِي ابْنِ مَرْيَمَ يَقُولُ النَّصَارَى إِنَّهَا الْمُنْتَصَرُ
*This would be like the statement issued by the Christians
 regarding 'Isā [Jesus],*

O ye who are so similar to the Christians!

فَيَا عَجَبًا كَيْفَ الْقُلُوبُ تَتَشَابَهَتْ فَكَأَدَ السَّمَاءُ مِنْ قَوْلِكُمْ تَتَفَطَّرُ
*I find it amazing how the hearts of these two groups have come
 to bear such striking resemblance;*

*Indeed, the heavens may well-nigh rend asunder because of
 what they say.*

أَتُظَرُّ عَبْدًا مِثْلَ عَيْسَى وَتُنْحَتُ لَهُ رُتْبَةٌ كَالْأَنْبِيَاءِ وَتَهْدَرُ
*Would you, like you do in relation to 'Isā, lavish such exagger-
 ated praise on a servant?*

Would you declare him to be equal to the Prophets?

أَلَا لَيْتَ شِعْرِي هَلْ رَأَيْتَ مَقَامَهُ كَمِثْلِ بَصِيرٍ أَوْ عَلَى الظَّنِّ تَعْمُرُ
If only you had been wise enough! Are you personally a witness to his elevated station,

Or is the whole basis [of your belief] based on imagination?

أَتُعْلِيهِ إِطْرَاءً وَكُذْبًا وَفُزْيَةً أَتَسْقِيهِ كَأْسًا مَا سَقَاهُ الْمُقَدَّرُ
Do you want to raise this edifice merely on falsehood and imposture?

Would you make him drink from the goblet that God has not offered to him?

تَكَادُ السَّمَاوَاتُ الْعُلَى مِنْ كَلَامِكُمْ تَفْطَرْنَ لَوْلَا وَفُتْهَا مُتَقَرَّرُ
Indeed, the heavens may well-nigh rend asunder because of what you proclaim,

Even though the appointed time of their rending asunder may not have come.

أَكَانَ حُسَيْنٌ أَفْضَلَ الرُّسُلِ كُلِّهِمْ أَكَانَ شَفِيعَ الْأَنْبِيَاءِ وَمُؤْتَرُ
Was Husain better than all the Prophets?

Was he an intercessor for the Prophets and more pious than all of them?

أَلَا لَعْنَةُ اللَّهِ الْغَيُورِ عَلَى الَّذِي يَمِينُ بِإِطْرَاءٍ وَلَا يَبْصُرُ
Be on your guard! For Almighty God invokes His curse on the person,

Who tells lies by making exaggerated statements and utilizes not the insight granted to him.

وَأَمَّا مَقَامِي فَأَعْلَمُوا أَنَّ خَالِقِي يُحَمِّدُنِي مِنْ عَرْشِهِ وَيُوقِّرُ
As for the spiritual station I possess,

God praises me from Heaven and bestows honour upon me.

لَنَا جَنَّةٌ سُبُلُ الْهُدَى أَزْهَارُهَا نَسِيمُ الصَّبَا مِنْ شَأْنِهَا تَتَحَيَّرُ
For me is a Paradise whose flowers serve as its paths of
guidance;

The elegance of its beauty astonishes even the serene spring breeze.

تَكَدَّرَ مَاءُ السَّابِقِينَ وَعَيْنُنَا إِلَى آخِرِ الْأَيَّامِ لَا تَتَكَدَّرُ
The water of the earlier people became soiled,

Whereas the water I offer will not become soiled until the Last Days.

رَأَيْنَا وَأَنْتُمْ تَذَكُرُونَ رُؤَاكُمُ وَهَلْ مِنْ تَقْوَلٍ عِنْدَ عَيْنٍ تُبْصِرُ
I have witnessed what you have to offer. You speak of [the
authenticity of] your narrators;

Do you think mere stories have any standing in comparison to the witnessing eye?

وَشَتَانَ مَا بَيْنِي وَبَيْنَ حُسَيْنِكُمْ فَإِنِّي أُوَيْدُ كُلِّ آتٍ وَأُنْصَرُ
There is a marked difference between me and your Husain,

For I am ever supported and helped by Almighty God.

وَأَمَّا حُسَيْنٌ فَأَذْكُرُوا دَشْتِ كَرْبَلَا إِلَى هَذِهِ الْأَيَّامِ تَبْكُونَ فَأَنْظُرُوا
But, so far as Husain is concerned, recall what happened in
the desert of Karbala;

You still cry over it. You ought to reflect.

وَإِنِّي بِفَضْلِ اللَّهِ فِي حُجْرِ خَالِقِي أُرْتَبَى وَأُعْصَمُ مِنْ لِيَامٍ تَنْمَرُوا
*By the grace of God, I am being brought up in His kind lap
 and protected against the attacks of the mean,
 Who are coated in the colour of a leopard.*

وَإِنْ يَأْتِيَنِ الْأَعْدَاءُ بِالسَّيْفِ وَالْقَنَا فَوَاللَّهِ إِنِّي أَخْفَظُ وَأَظْفَرُ
*If my enemies should come up to me armed with swords and
 spears,
 I will, I swear by God, be safeguarded and granted victory.*

وَإِنْ يُلْقِيَنِي خَصْمِي بِنَارٍ مُدْبِيَّةٍ تَجِدُنِي سَلِيمًا وَالْعَدُوَّ يُدَمَّرُ
*And, if my enemy should throw me into a raging fire,
 You will find me safe and the enemy shall perish.*

وَأُوْعَدَنِي قَوْمٌ لَقَّتْهُنَّ مِنَ الْعِدَا فَأَذْرَكَهُمُ قَهْرُ الْمَلِكِ وَخُسْرُوا
*Some of my enemies vowed to kill me;
 Therefore, they were overtaken by the wrath of the Sovereign
 Lord and became losers.*

كَذَلِكَ تَبْغِي قَهْرَ رَبِّ مُحَاسِبٍ وَمَا إِنْ أَرَى فِينِكَ الْكَلَامَ يُؤْتِرُ
*Similarly, you too seek the wrath of the Lord who holds every-
 one accountable,
 And I do not see my words having any impact on you.*

بُعِثْتُ مِنَ اللَّهِ الرَّحِيمِ لِخَلْقِهِ لِأَنْذِرَ قَوْمًا غَافِلِينَ وَأُخْبِرَ
*I have been sent by the Merciful God for the sake of His
 creation,*

*So that I may warn those who are afflicted with remissness
 and so that I may apprise them [of what is to come].*

وَذَلِكَ مِنْ فَضْلِ الْكَرِيمِ وَلُطْفِهِ عَلَى كُلِّ مَنْ يَبْتَغِي الصَّلَاحَ وَيُشْكُرُ

My coming is an act of grace on the part of the Gracious God.

And, His grace surrounds all those who seek reform and are grateful.

أَرَى النَّاسَ يَتَعَوَّنُ الْجَنَانَ نَعِيمَهَا وَأَخْلَى أَطَائِبُهَا النَّبِيَّ لَا تُحْصَرُ

I find that people desire Paradise and its bounties and wish to partake of the pleasures therein,

As are of an elevated level and limitless.

وَأَبْتَغِي مِنَ الْمَوْلَى نَعِيمًا يَسُرُّنِي وَمَا هُوَ إِلَّا فِي صَلِيبٍ يُكْسَرُ

My desire, however, is a heartfelt wish on which depends all my pleasure.

And, that wish is to somehow see the Cross broken.

وَذَلِكَ فِرْدَوْسِي وَحُلْدِي وَجَنَّتِي فَأَدْخِلْنِي رَبِّي جَنَّتِي أَنَا أَصْجَرُ

In this lies my Heaven, my Paradise, and my Garden.

Hence, O my Lord, enter me into my Paradise, for I am restless.

وَأِنِّي وَرَثْتُ الْمَالَ مَالَ مُحَمَّدٍ فَمَا أَنَا إِلَّا أَلُ الْمُتَخَيَّرِ

I have been granted the inheritance of Muhammad;

I am his honourable progeny who is the recipient of the inheritance.

وَكَيْفَ وَرَثْتُ وَلَسْتُ مِنْ أَبْنَائِهِ فَفَكَّرْ وَهَلْ فِي حِرْبِكُمْ مُتَّفَكِّرٌ
And, why have I been granted the inheritance while I do not descend from him physically?

You ought to reflect upon this. Is there no one among you to reflect?

أَتَزْعَمُ أَنَّ رَسُولَنَا سَيِّدَ الْوَرَى عَلَى زَعْمِ شَانِيهِ تُؤَفِّي أَبْتَرُ
Do you believe that our Prophet, peace and blessings of Allah be upon him,

Died issueless, as the ill-mouthed enemy believes?

فَلَا وَالَّذِي خَلَقَ السَّمَاءَ لِأَجْلِهِ لَهُ مِثْلُنَا وَوَلَدٌ إِلَى يَوْمِ يُحْشَرُ
I hereby swear by Him who created the heavens that it is not true; rather, our beloved Prophet,

Has a few more sons like me and will continue to have even more until the Last Day.

وَإِنَّا وَرَثْنَا مِثْلَ وُلْدٍ مَتَاعُهُ فَأَيُّ تَبُوتٍ بَعْدَ ذَلِكَ يُحْصَرُ
I have partaken of his inheritance like one's own children.

What further evidence is there that you want me to present?

لَهُ حَسَفَ الْقَمَرُ الْمُبِينُ وَإِنَّ لِي غَسَا الْقَمَرَانِ الْمُشْرِقَانِ أَتُنْكِرُ
For him was shown the Sign of a lunar eclipse and for me,

Of lunar and solar both. Will you persist in your denial?

وَكَانَ كَلَامٌ مُعْجِزٌ آيَةٌ لَهُ كَذَلِكَ لِي قَوْلِي عَلَى الْكُلِّ يَنْهَرُ

Among his miracles was his miraculous speech as well;

Likewise, I too have been granted the speech that prevails against everyone.

إِذَا الْقَوْمُ قَالُوا يَدَّعِي الْوَحْيَ عَامِدًا عَجِبْتُ فَإِنِّي ظِلُّ بَدْرِ يُنَوِّرُ

When my people alleged that I am false in my claim to receiving divine revelation,

I was surprised because I am only a reflection of the Moon [i.e. the Holy Prophet].

وَأَنِّي لِظَلٍّ أَنْ يُخَالَفَ أَضْلَهُ فَمَا فِيهِ فِي وَجْهِهِ يُلُوحُ وَيَزْهَرُ

How can the reflection be different from the object it originates from?

The light in him is shining forth through me.

وَإِنِّي لَدُوٍّ نَسَبٍ كَأَضْلِ أُطِينُعُهُ وَمِنْ طِينِهِ الْمَغْصُومِ طِينِي مُعَطَّرٌ

I have noble ancestry like Muhammad, peace and blessings of Allah be upon him,

And the essence of his pure nature is also found in me.

كَفَى الْعَبْدَ تَقْوَى الْقَلْبِ عِنْدَ حَسِينِنَا وَلَيْسَ لِنَسَبٍ دُوٌّ صِلَاحٍ مُعَيَّرٌ

It is quite sufficient for a person to be pious of heart;

And a righteous person cannot be treated with disrespect just because he does not belong to a noble lineage.

وَلَكِنْ قَضَى رَبُّ السَّمَاءِ لِأَيِّمَةٍ لَهُمْ نَسَبٌ كَرِيٌّ لَا يَهْجُجُ التَّنْفُرُ
The Lord of the heavens, however, desired for the Imams to be descended from a noble ancestry,

So that people may not look at them with contempt in view of their inferior ancestry.

وَمَنْ كَانَ ذَا نَسَبٍ كَرِيمٍ وَلَمْ يَكُنْ لَهُ حَسَبٌ فَهُوَ الدَّنِيُّ الْمُحَقَّرُ
He, who descends from a noble ancestry,

But is devoid of personal excellences, is only mean and worthless.

وَاللَّهُ حَمْدٌ ثُمَّ حَمْدٌ فَإِنَّا جَمَعْنَاهُمَا حَقًّا فَلِلَّهِ نَشْكُرُ
God be praised and praised again that I comprehend in my person,

A noble lineage both from my side and from the side of my in-laws. I therefore thank God for this.

كَذَلِكَ سُنُّنُ اللَّهِ فِي أَنْبِيَائِهِ جَرَتْ مِنْ قَدِيمِ الدَّهْرِ فَأَخْشَوْا وَأَبْصُرُوا
This, from the very beginning, is the practice of Almighty God in relation to His Prophets;

You ought to fear Him and reflect.

وَأَمَّا الدَّنِيُّ مَا جَاءَ مِثْلَ أُتَيْمَةٍ فَلَيْسَ لِدَلِكِ شَرْطُ نَسَبٍ فَأَبْشُرُوا
However, he who is not from among the Imams,

Is not in need of a noble ancestry. Hence, rejoice.

وَمَا جِئْتُ إِلَّا مِثْلَ مَطَرٍ وَّ دِيمَةٍ دُرُورٍ وَأَرْوَيْتُ الْبِلَادَ وَأَغْمُرُ
*I have come like rain which at times pours heavily and at
 times lightly, making its water flow constantly;*

I have caused cities to flourish and be habitable.

وَكَمْ مِّنْ أَنَاسٍ بَايَعُونِي بِصِدْقِهِمْ وَمَا خَالَفُوا قَوْلِي وَمَا هُمْ تَدَمَّرُوا
There are many who pledged bai'at to me with sincerity;

They did not oppose my word, nor did they turn wicked.

فَقَرَّبْتُ قُرْبَانًا يُنْجِي رِقَابَهُمْ وَيَعْلَمُ رَبِّي مَا نَحَرْتُ وَأَنْحَرُ
*In short, I made such a sacrifice as caused their necks to become
 free;*

*And, God my Lord knows the sacrifice I made and continue
 to make.*

وَلِي عِزَّةٌ فِي حَضْرَةِ اللَّهِ خَالِقِي فَطُوْبِي لِقَوْمٍ طَاوَعُونِي وَأَثَرُوا
*In the court of Almighty God, who is my Creator, I have been
 granted a place of honour;*

*Delighted, therefore, should be those who showed submission
 to me and chose me.*

أَتَى الْعِلْمُ بِالْمُتَقَدِّمِينَ وَبَعْدَهُمْ تَلَافَى جَمِيعَ الْفَائِتَاتِ مُؤَخَّرُ
*Knowledge was introduced through the ancients, and what-
 ever was left,*

*To be imparted was introduced later by those who came after
 them.*

وَمَا أَنَا إِلَّا مِثْلَ مَالٍ تِجَارَةً فَمَنْ رَدَّيْنِي كَبِيرًا أُبِيدُوا وَخُسْرُوا

I am not but like the riches of trade;

Those who rejected me earned loss and ruin.

وَمَا هَلَكَ الْأَشْرَارُ إِلَّا لِيُحِلِّهِمْ وَمَا فَهِمُوا أَقْوَالَنَا وَتَنَمَّرُوا

The mischief-makers were destroyed for their own parsimony;

They did not seek to understand my words and demonstrated their animal fury.

فُلُوبٌ تُصَاهِي أَجْمَةً مَوْحُوشَةً فَمِنْ سَكَلِ إِنْسٍ وَخَشَهَا تَتَنَفَّرُ

There are hearts that resemble the forests populated by wild beasts;

And, wild beasts in those forests are averse to human faces.

كَبِيرٌ أَنَاسٍ شَرُّهُمْ فِي زَمَانِنَا وَأَعْقَلُهُمْ شَيْطَانُ قَوْمٍ وَأَمَكْرٌ

In this age of ours, great is he who is a great mischief-maker,

And wise is he who is the biggest evil and the biggest deceiver among his people.

فَمَنْ يَتَّبِعِي مِنْهُمْ وَمَنْ كَانَ خَائِفًا أَقْلَبُ طَرْفِي كُلَّ آتٍ وَأَنْظُرُ

Who among them is fearful of God and who is afraid of Him?

I turn my eyes in all directions to find one.

وَمَنْ كَانَ فِيهِمْ ذُو صَلَاحٍ كَنَادِرٍ فَكَانَ غَرِيْبًا بَيْنَهُمْ لَا يُوقَّرُ

And, he who will be possessed of some insight among them,

Will be the poor fellow enjoying hardly any respect.

وَجَاءَ كَرْهُطٍ حَوْلَهُمْ عَامَةُ الْوَزَى شَطَائِبُ شَتَّى مِثْلَ عُمِّي فَأَنْكَرُوا
*And, the ordinary people came up to them like a crowd,
 A bunch of people who disagreed with each other and behaved
 like a blind person. Hence, they denied me.*

أَنَاخُوا بِوَادٍ مَا رَأَى وَجَهَ خُصْرَةَ وَهَلْ عِنْدَ أَرْضٍ جَدْبَةٍ مَّا يُحْصَرُ
*They camped in a jungle with no sign of vegetation;
 Can a barren piece of land generate any vegetation?*

فَأَبْكِي عَلَى تِلْكَ الثَّلَاثَةِ بَعْدَهُمْ عَلَى زُمْرَةِ يَفْقُونَهُمْ أَتَحَسَّرُ
*I, therefore, cry over [the luck of] these three: Sanaullah,
 Mehr Ali, and Ali Hairi.
 And, I feel pity for those who follow these three.*

وَمَا إِنَّ أَرَى فِيهِمْ مَخَافَةَ رَبِّهِمْ شُعُوبٌ لِنَائِمٍ بِالْمَلَاهِي تَمُورُوا
*And, I do not see them having even a little fear of their Lord;
 They are a group of ill-fated people taking pride in their waste-
 ful activities.*

وَمَا قُمْتُ فِي هَذَا الْمَقَامِ بِمُنِيَّتِي وَيَعْلَمُ رَبِّي سِرَّ قَلْبِي وَيَشْعُرُ
*And, I have not taken up this task of my own volition;
 God, who knows the secrets of my heart, is well-aware of this.*

وَكُنْتُ امْرَأًا أَبْغِي الْحُمُولَ مِنَ الصَّبَا مَتَى يَأْتِيَنِ مِنْ زَائِرِينَ أُصَعِّرُ
*I was a person who, from the early days of his life, preferred
 seclusion;
 When someone wanted to see me, I sought solitude.*

فَأَخْرَجَنِي مِنْ حُجْرَتِي حُكْمَ مَالِكِي فَقُمْتُ وَلَمْ أُغْرِضْ وَلَمْ أَتَعَدَّرْ
It was the command of my Master that brought me out of my chamber;

I, therefore, rose up in submission to Him making no delay.

وَإِنِّي مِنَ الْمَوْلَى الْكَرِيمِ وَإِنَّهُ يُحَافِظُنِي فِي كُلِّ دَشْتٍ وَيُخْفِرُ
I am from God, the Benevolent;

He protects me in every jungle and guides me.

فَكِيدُوا جَمِيعَ الْكَيْدِ يَا أَيُّهَا الْعِدَا فَيَعْصِمَنِي رَبِّي وَهَذَا مُقَدَّرُ
O enemies! Hatch against me all kinds of plans;

God my Lord will protect me. And, this is what has been decreed.

مَضَى وَفْتُ صَرَبِ الْمُرْهَفَاتِ وَدَفُوهَا وَإِنَّا بِبُرْهَانٍ مِّنَ اللَّهِ نَنَحِرُ
Gone are the times when swords were drawn for fight.

I slay my enemies with arguments from Almighty God.

وَلِلَّهِ سُلْطَانٌ وَحُكْمٌ وَشَوْكَةٌ وَنَحْنُ كُماةٌ بِالْإِشَارَةِ نَحْضُرُ
To Allah belong sovereignty, command, and grandeur;

I am only a knight who answers His call when commanded.

إِذَا مَا رَأَيْنَا حَائِرًا أَجْهَلَ الْوُزَى طَوَيْنَا كِتَابَ الْبُحْثِ وَالْآيُ أَظْهَرُ
When I saw Ali Hairi, who is the worst among the lot of ignorant people,

I told him: 'The Signs I put forth are evident. Why then is there need for any debate?'

وَمَا كُنْتُ بِالصَّمْتِ الْمُحْجَلِّ رَاحِيًا وَلَكِنْ رَأَيْتُ الْقَوْمَ لَمْ يَتَبَصَّرُوا

I could not be content with an embarrassing silence;

But, I have seen that people are not willing to reflect on this.

أُخَاطِبُ جَهْرًا لَا أَقُولُ كَخَافِتٍ فَإِنِّي مِنَ الرَّحْمَنِ أَوْحَى وَأُخْبِرُ

I address people openly, I do not call them secretly,

For I am granted revelation from the Gracious God and given the glad tidings.

أَيَا عَابِدِ الْحُسَيْنَيْنِ إِنَّاكَ وَاللَّطِي وَمَالِكَ تَخْتَارُ السَّعِيرَ وَتَشْعُرُ

O one who worships Husain and Hasan! Protect yourself

from the fire of Hell;

What has gone wrong with you that you opt for Hell while you know about it?

وَأَنْتَ امْرَأَةٌ مِّنْ أَهْلِ سَبِّ وَإِنَّا رِجَالٌ لِإِظْهَارِ الْحَقَائِقِ نُؤْمَرُ

You are a person who hurls abuse,

While I am from among those who are commanded to make manifest the verities.

سَبَبَتْ وَإِنَّ السَّبَّ مِنْ سُنَنِ دِينِكُمْ لِكُلِّ أَنَاثٍ سُنَّةٌ لَا تُعَيَّرُ

You hurl abuse, and to vituperate is in your nature;

All people have their own nature, which does not change.

تَرَى سَقَمَ نَفْسِي مَا تَرَى آيَ رَبِّنَا كَأَنَّكَ غَوْلٌ فَاقِدُ الْعَيْنِ أَعْوَرُ

You see the flaws in me, but you do not see the Signs of our

Lord,

As if you are a one-eyed monster with no insight.

وَمَا أَفْلَحَ الْعُمَرَانِ مِنْ صَرْبِ لَعْنِكُمْ فَمِثْلِي لِهَذَا اللَّعْنِ أُخْرَى وَأَجْدَرُ
*You did not spare even Abū Bakr and Umar from your curses;
 So, a person like me is more deserving of such curses.*

رُؤْيِدَكَ دَابَّ اللَّعْنِ هَذَا وَصِيَّتِي وَبَعْضُ الْوَصَايَا مِنْ مَنَائِمَا تُذَكَّرُ
*Discard the habit of cursing others, **this is my advice for you;**
 And, there are pieces of advice that one comes to remember at
 the time of one's death.*

وَيَأْتِي زَمَانٌ يَسْتَبِينُ خِفَاءَنَا فَمَا لَكَ لَا تَخْشَى وَلَا تَبْصُرُ
*The time is nigh when I will no longer be hidden and
 become manifest;
 What has become of you that you neither fear nor recog-
 nize the truth?*

وَلَا تُذَكِّرُوا الْأَخْبَارَ عِنْدِي فَإِنَّهَا كَجَلْدَةِ بَيْتِ الْعَنْكَبُوتِ تُكَسَّرُ
*Do not quote before me mere traditions,
 For they are easily nullified like the abode of a spider.*

وَأَنِّي لِأَخْبَارِ مُقَامٍ وَمَوْقِفٍ لَدَى شَأْنِ فُرْقَانٍ عَظِيمٍ مُعَزَّرُ
*How can the traditions survive before the Book,
 Which comprises the Holy Word of Allah, i.e. the Holy Quran?*

فَلَا تَقْفُ أَمْرًا لَسْتَ تَعْرِفُ سِرَّهُ فَسَأَلَ بَعْدَ الْمَوْتِ يَا مُتَهَوِّرُ
*So do not follow that—the secret of which—is unknown to
 you;
 O audacious one! You will surely be held answerable after
 your death.*

وَلَسْتُ بِتَوَاقٍ إِلَى مَجْمَعِ الْعَدَا وَلَكِنْ مَنَى يَسْتَحْضِرُ الْقَوْمَ أَحْضُرُ

I am not keen to face the pack of my enemies;

But, when my opponents call me, I surely call upon them.

وَلِلَّهِ فِي أَمْرِي عَجَائِبُ لَطْفِهِ أَشَاهِدُهَا فِي كُلِّ وَقْتٍ وَأَنْظُرُ

God is pleased to display the most wonderful manifestations of His grace for the sake of my mission;

And, I observe them in all my works.

عَجِبْتُ لِخْتِمِ اللَّهِ كَيْفَ أَضَلَّكُمْ فَمَا إِنْ أَرَى فِيكُمْ رَشِيدًا يُفَكِّرُ

The seal of the Almighty left me wonderstruck as to the manner in which He allowed you to go astray;

Hence, I do not see among you any righteous person who is willing to reflect.

وَهَلْ مِنْ دَلِيلٍ عِنْدَكُمْ تُؤْتِرُونَهُ فَإِنْ كَانَ فَاتُونَا فَإِنَّا نُنْفَكِرُ

Do you have an argument in your favour, such as you have decided to adhere to?

If you have any, present it and I will reflect upon it.

سَيَجْزِي الْمُهْنِمِينَ كَاذِبًا تَارَكَ الْهُدَى كِلَانَا أَمَامَ اللَّهِ لَا تَسْتُرُ

God will punish the liar who abandons guidance;

The parties of both of us are now before God from whom we cannot hide.

أَتَعْصُونَ بَعْثًا مِّنْ أَتَىٰ مِنْ مَّالِكِكُمْ وَقَدْ تَمَّتِ الْأَنْبَاءُ وَالآيَاتُ تَبَهَّرُ
*Do you, out of sheer transgression, disobey the one who has
 come to you from your Master?*

*Surely, the glad tidings were fulfilled and the Signs became
 manifest.*

وَقَدْ قِيلَ مِنْكُمْ يَا بَنِي إِيمَانِكُمْ وَذَلِكَ فِي الْقُرْآنِ نَبَأٌ مُّكْرَرٌ
*You have heard that your Imam will be raised from among
 you;*

The Holy Quran has repeatedly foretold this.

أَتَانِي كِتَابٌ مِّنْ كَذُوبٍ يُزْوَرُ كِتَابٌ خَبِيثٌ كَالْعَقَارِبِ يَأْبُرُ
I have received a book from a liar;

Sheer evil is that book—stinging like a scorpion.

*Reference is to
 Pir Mebr Ali
 Shah*

فَقُلْتُ لَكَ الْوَيْلَاتُ يَا أَرْضَ جَوْلَرَ لُعِنْتَ بِمَلْعُونٍ فَأَنْتِ تُدْمَرُ
*I, therefore, said: 'O the land of Golra! May Allah's curse
 be on you;*

*'For you have become accursed due to an accursed person
 in you! As a result, you will surely face ruin on the Day of
 Judgment.'*

تَكَلَّمَ هَذَا النَّكْسُ كَالزَّفَعِ شَاتِمًا وَكُلُّ امْرِئٍ عِنْدَ التَّحَاصُمِ يُسَبِّرُ
*This ignoble person has talked, like the mean do, in a vituper-
 ative manner;*

Surely, one is tried at the time of a dispute.

أَتَزْعُمُ يَا شَيْخَ الصَّلَاةِ أَنِّي تَقَوْلْتُ فَأَعْلَمُ أَنَّ ذَلِيلِي مُطَهَّرٌ
Do you, O chief of darkness, believe that I have fabricated my claim?

Know that my life is free of falsehood.

أَتُنْكِرُ حَقًّا جَاءَ مِنْ خَالِقِ السَّمَاءِ سَيُّدِي لَكَ الرَّحْمَنُ مَا أَنتَ تُنْكِرُ
Would you deny the truth that has come from Creator of the heavens?

The Gracious God will soon make manifest to you that which you deny.

إِذَا مَا رَأَيْنَا أَنَّ قَلْبَكَ قَدْ غَسَا فَفَاصَتْ دُمُوعُ الْعَيْنِ وَالْقَلْبُ يَضْجَرُ
When I saw that your heart had become dark,

Tears flowed from my eyes and my heart became restless.

أَخَذْتُمْ طَرِيقَ الشِّرْكِ مَرْكَزَ دِينِكُمْ أَهَذَا هُوَ الْإِسْلَامُ يَا مُتَكَبِّرُ
You have made associating partners with God the focal point of your faith;

Is this what we call Islam, O arrogant one?!

وَمَا أَنَا إِلَّا نَائِبُ اللَّهِ فِي الْوَسْطَى فَفَرُّوا إِلَيَّ وَجَانِبُوا الْبَغْيَ وَاخْذَرُوا
I am God's vicegerent for all creation;

Therefore, run towards me and shun disobedience and fear Him.

وَإِنَّ قَضَاءَ اللَّهِ يَأْتِي مِنَ السَّمَاءِ وَمَا كَانَ أَنْ يُطَوَّى وَيُلْغَى وَيُخْبَرُ
The decree of Allah shall descend from the heavens,

And it is not possible for it to be delayed, aborted, or withheld.

نَطَقْتَ بِكُذِبٍ أَيُّهَا الْعُؤْلُ شَقَوَةٌ خَفِيَ اللَّهُ يَا صَيِّدَ الرِّدَى كَيْفَ تَجَسَّرُ
*O evil-minded man! You have lied on account of your
wickedness;*

*O one who is awaited by death! Fear Allah. Why are you so
audacious?*

أَتَقْصِدُ عِرْضِي بِالْأَكَاذِيبِ وَالْجَفَا وَأَنْتَ مِنَ الدِّيَانِ لَا تَتَسَتَّرُ
*Do you seek to undermine my honour by misstating facts
about me?*

Verily, you are not hidden from the Chastiser.

وَإِنْ تُضْرِبَنَّ عَلَى الصَّلَاتِ زُجَاجَةً فَلَا الصَّخْرُ بَلْ إِنَّ الزُّجَاجَةَ تُكْسِرُ
If you hit the glass with a rock,

*It will not be the rock, but rather the glass that will
shatter.*

تَعَالَى مَقَامِي فَأَخْتَفَى مِنْ عُيُونِكُمْ وَكُلُّ رَفِيعٍ لَا مَحَالَةَ يُسْتَرُ
High was my station, so I became hidden from your eyes;

*All who are distant and highly-stationed do become
hidden.*

وَفِي جِزْبِكُمْ إِنَّا نَرَى بَعْضَ آيِنَا فَإِنَّا دَعَوْنَا جِزْبَكُمْ فَتَأَخَّرُوا
*It was due to some people in your group that I witnessed some
of the Signs;*

*The reason was that I invited those people in your group [to a
contest], and they turned away.*

تَبَصَّرْ خَصِيْبِي هَلْ تَرَى مِنْ مَطَاعِيْنٍ عَلَيَّ خُصُوْصًا غَيْرَ قَوْمٍ تُطَهَّرُ
*O my enemy! You must reflect whether there are objections
 that can be raised,*

*Only against me, and were not raised against other Prophets
 whom you consider to be pure.*

وَأَرْسَلَنِي رَبِّي بِآيَاتٍ فَضْلِهِ لِأَعْمُرَ مَا هَدَّ اللَّئَامُ وَدَعَثَرُوا
God has sent me accompanied by His Signs,

*So that I may reconstruct the building which the mean have
 destroyed and left in ruins.*

وَفِي الدِّينِ أَسْرَارٌ وَسُبُلٌ خَفِيَّةٌ وَيُظْهِرُهَا رَبِّي لِعَبْدٍ يُخَيَّرُ
There are secrets of Faith and paths that are hidden;

God my Lord makes them manifest to the one He chooses.

وَكَمْ مِنْ حَقَائِقٍ لَا يُرَى كَيْفَ شَبَّحَهَا كَنَجْمٍ بَعِيْدٍ نُوْرُهَا يَتَسْتَرُ
*There are many verities as are apparently invisible, like the
 star that is situated too far;*

*Due to the distance, therefore, the light of such verities becomes
 hidden.*

فَيَأْتِي مِنَ اللّٰهِ الْعَلِيْمِ مُعَلِّمٌ وَيَهْدِيْ إِلَى أَسْرَارِهَا وَيُفَسِّرُ
From God, then, comes a guide,

*Who demonstrates the secrets of those verities and expounds
 upon them.*

وَإِنْ كُنْتَ قَدْ آلَيْتَ أَنَّكَ تُكْذِرُ فَكَيْدِنِي لِمَا زَوَّرْتَ فَالْحَقُّ يَظْهَرُ
*If you have vowed to continue to deny them,
 You are free to deceive people by your falsehood in any way you
 choose. The truth shall eventually become manifest.*

وَسَوْفَ تَرَىٰ أَنِّي صَدُوقٌ مُّوَيَّدٌ وَلَسْتُ بِفَضْلِ اللَّهِ مَا أَنْتَ تَسْطَرُ
*Soon will you witness that I am true in my claim and that I
 have been helped;
 I am, by the grace of Allah, not as you portray me in your
 writings.*

وَيُبْدِي لَكَ الرَّخْمُنُ أَمْرِي فَيَنْجِلِي أَيْنِي ظَلَامٌ أَوْ مِنَ اللَّهِ نَبِيرٌ
*God shall demonstrate to you my reality;
 It will then become evident whether I am darkness or light.*

أُرِيكَ وَعَدَاةَ الزَّمَانِ أَبَا الْوَفَا يَدَ اللَّهِ فَالصَّوْصَاءُ يُخْفَى وَيُسْتَرُ
*I will demonstrate to you and the traitor of this age, Sanaullah,
 the Hand of God;
 All your commotion and tumult will then be put to rest.*

وَيَعْلَمُ رَبِّي مَنْ تَصَلَّفَ وَافْتَرَى وَمَنْ هُوَ عِنْدَ اللَّهِ بِرُّ مُطَهَّرٌ
*God my Lord knows who is mischievous and an imposter,
 And whom He considers pious and holy.*

أَتَطْفِئُ نُورًا قَدْ أُرِيدَ ظُهُورُهُ لَكَ الْبُهِرُ فِي الدَّارَيْنِ وَالنُّورُ يَبْهَرُ
*Do you seek to put out the light about which it has been
 decreed that it will be made manifest?*

*Indeed, you are faced with ill-luck in both the worlds. The
 light shall surely become manifest.*

أَلَا إِنَّ وَقْتَ الدَّجْلِ وَالزُّورِ قَدْ مَضَى وَجَاءَ زَمَانٌ يُحْرِقُ الْكُذِبَ فَاصْبِرُوا
Beware! The time for falsehood and deception has gone;

*Now has dawned the age that shall leave the liar burnt to
 death. You ought to, therefore, stay patient.*

وَإِنْ كُنْتَ قَدْ جَاوَزْتَ حَدَّ تَوْبَعٍ فَكَفِّرْ وَكَذَّبَ أَيُّهَا الْمْتَهَوِّرُ
If you have already crossed the limits of pious behaviour,

*You may call me a disbeliever and deny my truth, O auda-
 cious one!*

أَيُّهَا الْمُؤَذِّنِي خَفِ الْقَادِرَ الَّذِي يَشْجُحُ رُؤُوسَ الْمُعْتَدِينَ وَيَقْهَرُ
*O one who seeks to persecute me, fear the All-Powerful
 God,*

Who destroys those who cross limits, and punishes them.

إِذَا مَا تَلَطَّى قَهْرُهُ يُبْهِلُكَ الْوَرَى فَلَيْسَ بِوَاقٍ بَعْدَهُ يَا مُرَوِّرُ
When His anger flares up, He annihilates the people;

After that, O base one, no one can protect anyone.

وَلَسْتَ تُرَاعِي نَهْجَ رَفِيقِ وَلِيْنَتِي كَدَابٍ نَتَاءِ اللَّهِ تُؤَذِّنِي وَتَأْبُرُ
You are not willing to treat me courteously,

And seek to sting and harm me like Maulawī Sanaullah.

أَلَا إِنَّ حُسْنَ النَّاسِ فِي حُسْنِ خُلُقِهِمْ وَمَنْ يَقْصِدِ التَّخْفِيرَ خُبْنًا يُحَقَّرُ
Remember that people are treated with respect for their good morals;

He who mischievously seeks only to ridicule someone is himself ridiculed.

أَخَيْتَ ذُنْبًا عَائِنًا أَوْ أَبَا الْوَفَا أَوْ أَيْتَ مُدًّا أَوْ رَأَيْتَ امْرُتْسُرُ
Have you befriended a wolf or Maulawī Sanaullah?

Have you stepped on the land of Mudh or Amritsar?

أَلَا إِنَّ أَهْلَ السَّبِّ يُدْرَى بِلَطْمَةٍ وَمُجْرِمٌ لَطِمَ بِالْهَرَاذِي يُكْسَرُ
Be warned that he who abuses is reprimanded with a slap on the face,

And, he who is guilty of slapping someone without reason is punished with a whip.

فَأَيْتَاكَ وَالتَّوْهِينِ وَالسَّبِّ وَالْقَلْبَى إِذَا مَا رَمَيْتَ الْحَجَرَ بِالْحَجْرِ تُنْذَرُ
Therefore, you must refrain yourself from defamation, abuse, and enmity;

If you hurl a stone, you will be reproached in kind.

وَأَعْلَمُ أَنَّ اللَّعْنَ وَالسَّبَّ دَابُّكُمْ وَمَنْ أَكْثَرَ التَّكْفِيرِ يَوْمًا سَيُكْفَرُ
I know that hurling abuse and vituperation has become your habit;

He who constantly calls others disbelievers is bound to be declared a disbeliever himself one day.

وَإِنَّا وَإِيَّاكُمْ أَمَامَ مَلِكِنَا فَيَقْضِي قَضَائِنَا كَمَا هُوَ يُنْظَرُ

Our Master is watching me and you both;

He will decide our case in view of what He is witnessing.

فَإِنْ كُنْتُ كَذَّابًا كَمَا أَنْتَ تَزْعُمُ فَتُعَلِّي وَإِنِّي فِي الْأَنَامِ أَحَقَّرُ

If I am false in my claim as you believe I am,

Then your status will be raised and I will be maligned by the people.

وَإِنْ كُنْتُ مِنْ قَوْمٍ أَتَوْا مِنْ مَلِكِهِمْ فَتَجْزِي جَزَاءَ الْمُفْسِدِينَ وَتُبْتَرُ

But if I am from among those who come from their Sovereign

Lord;

Then you will suffer the punishment that is due for the mischief-makers.

وَأَقْسَمْتُ بِاللَّهِ الَّذِي جَلَّ شَأْنُهُ سَيَكْرُمُنِي رَبِّي وَشَأْنِي يُكَبِّرُ

I swear by Allah, the Lord of glory,

That soon God my Lord will vouchsafe honour to me, elevate my station, and enhance my glory.

شَعَرْنَا مَالَ الْمُفْسِدِينَ وَمَنْ يَعِشْ إِلَى بُرْهَةِ مِنْ بَعْدِ ذَلِكَ يَشْعُرُ

I have finally come to know of the destined end of the mischief-makers.

And, he who lives for a while will also find them out.

وَفِي الْأَرْضِ أَسْنَانٌ وَسَبْعٌ وَسُرُّهُمُ رِجَالٌ أَهَانُونِي وَسَبُّوا وَكَفَرُوا

There are snakes in the world and also beasts,

But the worst of them all are those who seek to defame me, hurl abuse at me, and call me a disbeliever.

مَنْعُنَا مِنَ الْكُذْبِ الْكَثِيرِ فَكَاتَرُوا وَشَرُّ خِصَالِ الْعَمْرِ كُذْبٌ يُكْرَرُ
*I stopped them from uttering so many lies. As a result, they
 became even more frequent in telling lies;*

The worst trait of man is to go on repeating falsehood.

كَتَبْتَ فَوَيْلٌ لِلْأَنَامِ وَالْقَلَمِ وَتَبَّتْ يَدُ تُغْوِي الْأَنَامَ وَتَهْدُرُ
*You have written your book and I pity the fingers that have
 written it;*

Ruined is he who misleads the people and utters absurdities.

وَكَيْفَ الْفَرَاعَةَ لِلرَّسَالَةِ حُصَلَّتْ أَلَمُ يَكُ طَبُورُ وَمَا أَنْتَ تَزْمُرُ
How is it that you had time to write this book?

*Were tambourines and other musical instruments no longer
 available to you?*

أُوَافِسُ رِجَرَ الْكُذْبِ فِيهَا كَأَنَّهَا كَيْفُ وَقَدْ عَابَيْتُ وَالْعَيْنُ تَقْدُرُ
*I see the filth of falsehood in the aforesaid book, as if it is a
 privy;*

I saw it and my eyes detested it.

زَمَانٌ يَسُخُّ الشَّرَّ عَنْ كُلِّ فَيْقَةٍ وَرَلَزَلَةٌ أَزْدَى الْأَنَاسِ وَصَرَصَرُ
*This is an age that is causing clouds filled with the water of
 mischief to discharge its toxins at intervals;*

*Or it can be likened to an earthquake that has destroyed the
 people while the wind is fierce and blowing fast.*

فَفِي هَذِهِ الْأَيَّامِ يُطْرَى ابْنُ مَرْيَمَ مَسِيحَ أَصْلًا بِهِ النَّصَارَى وَخَسَرُوا
So nowadays, the Messiah—in whose name mankind was
misled,

And ruined by the Christians—is being lavished with praise.

كَذَلِكَ فِي الْإِسْلَامِ عَاثَ تَشْبِيحٍ أَبَادُوا كَثِيرًا كَاللُّصُوفِ وَدَمَرُوا
Similarly, the followers of the Shiite faith have spread among
the followers of Islam,

And, like thieves, secretly killed so many of them.

نَرَى شِرْكَهُمْ مِثْلَ النَّصَارَى مُخَوِّفًا نَرَى الْجَاهِلِينَ تَشْبِعُوا وَتَصَرُّوا
I consider Shirk [associating partners with Allah] among the
Shias to be as perilous as Shirk among the Christians;

I see the ignorant embracing the Shiite faith and Christianity.

فَتُبِّ وَأَتَّقِ الْقَهَّارَ رَبَّكَ يَا عَلِيُّ وَإِنْ كُنْتَ قَدْ أُرْمَعْتَ حَزْبِي فَأَخْضِرْ
Therefore, O Ali Hairi! Fear God and repent;

*If you have decided to confront me, then here I am to confront
you.*

عَكَفْتُمْ عَلَى قَبْرِ الْحُسَيْنِ كَمُشْرِكٍ فَلَا هُوَ نَجَاكُمْ وَلَا هُوَ يَنْصُرُ
Like the idol-worshippers you have made rounds of Husain's
grave;

*He still failed to grant you salvation and did not come to your
help.*

أَلَا زُبَّ يَوْمٍ كَانَ شَاهِدَ عِجْزِكُمْ وَلَا سَيِّمًا يَوْمَ إِذَا الصَّحْبُ حُيِّرُوا
*Be warned that there are many days testifying to your failure,
 Particularly the ones when Abu Bakr and Umar and Uthman
 became Khulafā' [successors] but Ali did not.*

وَيَوْمَ فَعَلْتُمْ مَا فَعَلْتُمْ بِعَدْرِكُمْ يَا أَحَّ الْحُسَيْنِ وَوَلَدِهِ إِذْ أُحْصِرُوا
*And, when you did that which you did to Husain's brother,
 Muslim, and Husain's children—they were all imprisoned.*

فَطَلَّ الْأَسَارَى يَلْعَنُونَ وَفَأَنْتُمْ وَأَهْلُ الْبَيْتِ أَوْذُوا وَدُمِّرُوا
*Then the prisoners—the Ahl-ul-Bait—invoked a curse upon
 you for your lack of faithfulness;
 You fled while they were tortured and killed.*

هُنَاكَ تَرَأَى عِجْزُ مَنْ تَحْسَبُونَهُ شَفِيعَ النَّبِيِّ مُحَمَّدٍ فَتَفَكَّرُوا
*This exposed the weakness and shortcomings of the person,
 that is, Husain,
 About whom you said that on the Day of Judgment he would
 intercede even on behalf of the Holy Prophet Muhammad, so
 reflect.*

زَعَمْتُمْ حُسَيْنًا أَنَّهُ سَيِّدُ الْوَرَى وَكُلُّ نَبِيٍّ مِنْهُ يُنَجُّو وَيُنْفَرُوا
*You believe that Husain is the Chief of all mankind;
 And that every Prophet shall be granted salvation and for-
 giveness by his intercession alone.*

فَإِنْ كَانَ هَذَا الشَّرْكَ فِي الدِّينِ جَائِزًا فَبِاللَّغْوِ رُسُلُ اللَّهِ فِي النَّاسِ بُعِثُوا
*If the Faith could warrant such Shirk,
 Then the advent of all the Messengers of God was simply
 absurd.*

وَذَلِكَ بُهْتَانٌ وَتَوْهِينٌ شَأْنِهِمْ لَكَ الْوَيْلُ يَا غُولُ الْفَلَا كَيْفَ تَجْسُرُ
*This belief is a calumny and denigration of the high spiritual
 station of the Prophets;
 O beast of the jungle! May you perish! Why have you become
 so audacious?!*

طَلَبْتُمْ فَلَاخًا مِّنْ قَتِيلٍ بِحَيَاةٍ فَخَيَّبَكُمْ رَبُّ غَيُورٌ مُّبِينٌ
*You sought salvation through the one who died in hopelessness;
 Therefore, the Lord, who is jealous for His honour and fully
 capable of destroying anyone, deprived you of all your hopes.*

وَاللَّهُ لَيْسَتْ فِيهِ مِنِّي زِيَادَةٌ وَعِنْدِي شَهَادَاتٌ مِّنَ اللَّهِ فَأَنْظِرُوا
*By God, he [Husain] enjoyed no superiority over me;
 I have testimonies of Almighty God with me in this regard.
 You may have a look at them.*

وَإِنِّي قَتِيلُ الْحَبِّ لَكِنِّ حُسَيْنُكُمْ قَتِيلُ الْعَدَا فَالْفَرْقُ أَجْلَى وَأَظْهَرُ
*I was annihilated by [my love for] the Beloved, but your
 Husain,
 Was killed by his enemies. The difference is evidently clear and
 manifest.*

حَدَرْنَا سَفَائِنِكُمْ إِلَى أَسْفَلِ الثَّرَى وَأَوْتَانِكُمْ فِي كُلِّ وَقْتٍ نَكَسَّرُ
*I pushed your vessels down towards the lowest of the
 lows,*

And am ever engaged in destroying your idols.

وَاللَّهِ إِنَّ الدَّهْرَ فِي كُلِّ وَقْتِهِ نَصِيحٌ لَكُمْ فِي نُصْحِهِ لَا يَقْصُرُ
By God the present era is admonishing you all the time,

And it does not relent in its admonitions.

تَتَاهَى لِسَانُ النَّاسِ عَن دَابِّ فُحْشِهِمْ وَمَقُولِكُمْ يَجْرِي وَلَا يَتَحَسَّرُ
All others have shunned the habit of vituperation,

*But your tongue persists in hurling curses and does not give
 in.*

أَشَعْتُمْ طَرِيقَ اللِّغْنِ فِي أَهْلِ سُنَّةٍ فَأَجْرُوا طَرِيقَتَكُمْ فَإِنْ شِئْتُمْ انظُرُوا
*You have given currency to this habit of cursing among the
 Ahl-us-Sunnah;*

*So, they began to act upon it. You may observe this on your
 own if you so wish.*

فَيَا لَيْتَ مِتُّمْ قَبْلَ تِلْكَ الطَّرَائِقِ وَلَمْ يَكُ دِينُ اللَّهِ مِنْكُمْ يُحَسَّرُ
If only you had died before following such ways,

*The Religion of Allah would not have been ruined on account
 of your misdeeds.*

جَعَلْتُمْ حُسَيْنًا أَفْضَلَ الرُّسُلِ كُلِّهِمْ وَجُرْتُمْ حُدُودَ الصِّدْقِ وَاللَّهُ يَنْظُرُ
You declared Husain to be better than all the Messengers;
And thus you crossed all limits of truthfulness. And, surely
God is a witness to this.

وَعِنْدَ التَّوَائِبِ وَالْأَذَى تَذْكُرُونَهُ كَأَنَّ حُسَيْنًا رَبُّكُمْ يَا مُرَوِّرُ
In times of trial and hardship you seek help only from him,
As if Husain is your Lord, O wicked liar!

وَحَوَّتْ لَهُ أَحْبَابُكُمْ مِثْلَ سَاجِدٍ فَمَا جُزِمَ قَوْمٌ أَشْرَكُوا أَوْ تَنَصَّرُوا
Your religious scholars fell down before him like ones
prostrating;
How can you now hold the disbelievers and Christians guilty
of such acts of sinfulness?

نَسِيتُمْ جَلَالَ اللَّهِ وَالْمَجْدَ وَالْعُلَى وَمَا وَرَدَكُمْ إِلَّا حُسَيْنٌ أَتَنَكَّرُ
You have forgotten the honour and glory of Almighty God,
And recite only the name of Husain. Do you think you can
deny this?

فَهَذَا عَلَى الْإِسْلَامِ إِخْدَى الْمَصَائِبِ لَدَى نَفْحَاتِ الْمِسْكِ قَدْرُ مُقَنْطَرُ
Hence, this has become a calamity for Islam;
Alas! Alongside a pile of musk is lying a heap of stools.

وَإِنْ كَانَ هَذَا الشُّرْكَ فِي الدِّينِ جَائِزًا فَبِاللَّغْوِ رُسُلُ اللَّهِ فِي النَّاسِ بُعِثُوا
If the Faith were to warrant idolatry,¹

*Then the Messengers of Almighty God were sent to the people
 without purpose.*

وَأَيُّ صَاحٍ سَاقَ جُنْدَ نَبِيِّنَا إِلَى حَزْبِ حَزْبِ الْمُشْرِكِينَ فَدَمَرُوا
And, what motive did the Holy Prophet have,

*By going to war with the disbelievers? He simply destroyed
 them.*

وَشَتُّوا عَلَيْهِمْ كُلَّ شَيْءٍ بِمَوْطِنٍ فَصَارَ مِنَ الْقَتْلِ بَرَارٌ مُعْضَفَرٌ
*Through his efforts, he ruined the disbelievers on the
 battleground,*

*So much so that the battleground turned red from the blood of
 the disbelievers' corpses.*

وَكَمْ مِّنْ زَرَاعَاتٍ أُبِيدَتْ وَمِثْلَهَا بُيُوتٌ مَّيْبَتَاهُ وَطِرْفٌ مُّصَدَّرٌ
*The disbelievers ruined innumerable crops and destroyed so
 many houses,*

And killed the horses that could overtake their peers swiftly.

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1. **Footnote:** The meaning of this couplet is that if *shirk* were to be permissible, and the idolaters had started persecuting the Muslims in defence of their idols—who, like Husain, were other than God—then why were Muslims permitted to fight them. Instead, they should have told the idolaters: ‘You are right in your associating partners with Allah, and the *Kalimah* [declaration of belief in One God] is incorrect. Therefore, please stop your warfare and do not persecute us. We do not fight you, and admit that it is permissible to seek blessings from those other than Allah. We have no objection to it.’ (Author)

وَأُحْرِقَ مَالُ الْمُشْرِكِينَ وَحُصِّلَتْ مَغَانِمُ شَتَّى وَالْمَتَاعُ الْمَوْقَرُ
 Consequently, the houses of the disbelievers were also torched,
 And numerous bounties of war as well as wealth were seized.

بِنَدْرِ وَأُحِدٍ قَامَ نَوْعُ قِيَامَةٍ وَكَانَ الصَّحَابَةُ كَالْأَفَانِينِ كُسِّرُوا
 A doomsday spectacle was witnessed in the battles of Badr and
 Uhad;
 The Companions were broken like branches from a tree.

هَمَّتْ مِثْلَ جَزْيَانِ الْعَيْوُنِ دِمَاءُهُمْ تَسْوَرُ دِعْصَ الرَّمْلِ مَا كَانَ يَطُورُ
 Their blood flowed like a spring,
 And covered the sand dunes.

وَكَانَ بِحُرِّ الرَّمْلِ مَوْقِفُهُمْ فَهُمْ عَلَى رِسْلِهِمْ بَارَوْا عَدَاهُمْ وَجَمَرُوا
 In pure sand alone was where they stood;
 With great resolve and dignity they confronted their enemy
 and showed steadfastness.

وَقَامُوا لِبَدْلِ نَفْسِهِمْ مِنْ صَدِقِهِمْ عَلَى مَوْطِنٍ فِيهِ الْمَيِّتَةُ يَرَأُرُ
 As they were faithful people, to lay down their lives they stood
 at a place,
 Where they could see death roaring at them like a lion.

وَصَبَّتْ عَلَى رَأْسِ النَّبِيِّ مُصِيبَةٌ وَدَقُّوا عَلَيْهِ مِنَ السُّيُوفِ الْمَغْفَرُ
 On this occasion a calamity befell the Holy Prophet;
 The enemies struck his iron helmet with their swords causing
 it to depress his skull.

عَلَى مِثْلِهَا لَمْ نَطَّلِعْ فِيهِ مُكَلِّمٍ وَإِنْ كَانَ عَيْسَى أَوْ مِنْ الرُّسُلِ آخَرَ
*One cannot find a precedent for such hardships,
 Among any other Messengers, be it 'Īsā [Jesus] or someone else.*

فَفَكَّرْ أَهَذَا كُلُّهُ كَانَ بَاطِلًا وَمَا كَانَ شِرْكَ النَّاسِ شَيْئًا يُعَيَّرُ
*So, reflect whether or not all this happened with a purpose,
 And whether Shirk was not something which should have
 been replaced [by the Oneness of God].*

أَلَا لَأَيِّمِي عَارَ النِّسَاءِ أَبَا الْوَفَا إِلَامَ كَفَيْتَانِ الْوَعَى تَتَنَمَّرُ
*O Sanaullah, you who even shames women by his behaviour!
 How long will you keep deceiving others by acting like soldiers
 on a battlefield?*

أُرِدْتُ الْهَوَى مِنْ بَعْدِ سِتِّينَ حِجَّةً؟ وَذَلِكَ رَأْيِي لَا يَرَاهُ الْمُفَكِّرُ
*Did I give in to avarice after I was sixty years of age?
 No sane person would have such an opinion about me.*

أَرَيْتَاكَ آيَاتٍ فَلَا عُدْرَ بَعْدَهَا وَإِنْ خَلَّتْهَا تُخْفَى عَلَى النَّاسِ تَنْظَهُرُ
*I will show you a number of Signs, after which you will have
 no excuse against me;
 And, if you think that this matter will remain hidden, I
 assure you it will not.*

أُرِدْتُ بِمُدِّ ذَلَّتِي فَرَأَيْتَهَا وَمَنْ لَا يُوقِرُ صَادِقًا لَا يُوقِرُ
*You wanted to see me disgraced at Mudh; however, you your-
 self were disgraced;
 He who seeks to humiliate a truthful person shall himself be
 humiliated.*

وَكَايِنٌ¹ مِّنَ الْآيَاتِ قَدْ مَرَّ ذِكْرُهَا رَأَيْتُمْ فَأَعْرَضْتُمْ وَكُلْتُمْ تُرْوَرُ

Many a Sign there is that I have mentioned;

You witnessed these Signs yet you denied them and accused me of falsehood.

فَعَنَّ لَنَا بَعْدَ التَّجَارِبِ جِيلَةٌ لِنَكْتُبَ أَشْعَارًا بِهَا الْآيِ تَشْعُرُ

Hence, after so many experiences, I eventually found,

A reason to write these few verses which may apprise you of the Signs.

فَهَذَا هُوَ التَّبَكِيثُ مِنْ فَاطِرِ السَّمَاءِ وَهَذَا هُوَ الْإِفْحَامُ مِنِّي فَفَكَّرُوا

God, therefore, intends to seal your mouth through this;

And, for my part, I wish to clinch my argument against you in this manner.

أَتَارِثُ سَنَابِكَ طِرْفَنَا نَفْعٌ فَوْجِكُمْ فَهَلْ مِنْ كَبِيٍّ لِلْوَعَى يَتَبَخَّرُ

The hoofs of my horses destroyed you;

Is there among you a cavalry-man who would come out to confront me?

أُتْتَبِتُ عَظْمَةَ آيَتِي بِتَقَاعِيسٍ وَقَدْ جِئْتُ مُدًّا سَاعِيًا لِّتُحَقَّرُ

Or will you now retreat and thus prove my Sign to be a categorical one?

You had rushed to Mudh, so as to ridicule me.

1. The word كَايِنٌ [ka'yin] has been used the way كَايِنٌ [ka'ayyin—i.e. many] is used in the Arabic lexicon *Lisānul-'Arab*. (Author)

فَإِنْ تُعْرِضَنَّ الْآنَ يَا ابْنَ تَصَلُّفٍ فَهَذَا عَلَى بَطْنِ الْمُكَدَّبِ حَنْجُرٌ
*If you turn away from confronting me now,
 It will be as if you were a liar [ready to be killed by] a sword
 drawn over his belly.*

وَإِنْ كُنْتَ تَخْتَارُ الْهَزِيمَةَ عَامِدًا وَتَهْوِي بِوَهْدِ الدَّلِّ عَجْرًا وَتَحْدُرُ
*If you choose to accept defeat,
 And fall disgracefully into the pit of ignominy,*

فَفِيهَا نَكَالُ الْعَالَمِينَ وَلَعْنَةٌ وَفِيهَا فَصِيحَتُكُمْ أَلَا تَتَذَكَّرُ
*It will bring upon you dishonour and make you accursed both
 in matters of faith,
 And the world, and you will suffer humiliation. Will you not
 reflect upon this?*

وَمَا لَكَ لَا تَسْطِيعُ إِنْ كُنْتَ صَادِقًا لِأَهْلِ صَلَاحٍ كُلِّ أَمْرٍ مُبَيَّنٍّ
*But if you are true in your stance, why do you not find the
 courage now to confront me?
 For a truthful person all tasks are made easy.*

وَكُنْتَ إِذَا حُيِّزَتْ لِلْبَحْثِ وَالْوَعَا سَطَوْتَ عَلَيْنَا شَاتِمًا لِتَوْقُرٍ
*When you were chosen for the debate at Mudh, you launched,
 An assault against me for the sake of your own honour.*

لَعَمْرِي لَقَدْ شَجَّتَ فَنَاكَ رِسَالَتِي وَإِنْ مِتَّ لَا يَأْتِيكَ عَوْنٌ مُعَزِّرٌ
*But, I swear by God that my essay struck at your head and
 broke it apart;
 Even if you die now, you will not receive the help you thought
 will make you honourable.*

وَكَيْفَ وَأَنْتُمْ قَدْ تَرَكْتُمْ مُعِينَكُمْ وَلَيْسَ لَكُمْ مَوْلَى وَمَنْ هُوَ يَنْصُرُ

Why at all should help have reached you?

You have abandoned God. You have no Friend now to extend help to you.

أَفِيكُمْ كَمِيٍّ دُوْ نِضَالِ شَمْرَدَلٍ فَإِنْ كَانَ فَلْيُحْضِرْ وَلَا يَتَأَخَّرْ

Is there among you a rider courageous enough to square up to me?

If there is one, he should come forward without delay.

وَجِئْنَاكَ يَا صَيْدَ الرَّذَى بِهَدِيَّةٍ وَنُهِدِي إِلَيْكَ الْمُزْهَقَاتِ وَ نَعْقَرُ

O one stricken by calamity! I have come to you with a gift,

The gift of sharp swords; that is, I bring you the gift of an unparalleled qasidah.

فَأَبْسِرْ وَبَشِّرْ كُلَّ غَوْلٍ يُسْبِنِي سَيِّئَاتِكَ مِنِّي بِالتَّحَايِفِ سَرُورُ

Therefore, rejoice and give glad tidings on my behalf to every such wicked person who used to hurl abuse at me,

That soon Syed Muhammad Sarwar shall deliver to them a gift from me.

وَإِنِّي أَنَا الْبَازِي الْمَطْلُ عَلَى الْعِدَا وَإِنِّي مُعَانٌ مِّنْ مُّعِينٍ يُكَبِّرُ

I am the hawk ever-ready to spring upon his enemies;

I have been granted help from Almighty God.

أَثِرْ كُلَّ شَرْقِيٍّ الْبِلَادِ وَعَزِبَهَا وَكُلَّ أَدْيَبٍ كَانَ كَالْبَقِّ يَطْمُرُ

Tempt the east and the west against me,

And call to your assistance every such learned person who hops about like a mosquito.

وَمَنْ كَانَ يَحْكِي نَاقَةً مُشْمَعَلَةً صَغَارَ يَمْسُ الْقَوْمَ فَاسْعَوْا وَدَبِّرُوا
*And invite to your aid all those who can move around swiftly
 like a camel;*

*Your people are faced with a humiliating defeat. So, rush and
 plan.*

وَإِنِّي لَعَمْرِ اللَّهِ لَسْتُ بِجَائِرٍ وَإِنْ كُنْتُ تَأْتِي بِالصَّوَابِ فَأُدْبِرُ
By God, I am not a cruel-hearted person;

If you answer correctly, I will turn away from my stance.

وَإِنْ كُنْتُ لَا تُضْعِي إِلَيْنَا تَعَاوُلًا تَهْدُ وَتُلْغِي كُلَّمَا كُنْتُ تَعْمُرُ
*But if you do not heed these words of mine, you will bring
 down,*

And make redundant the building that you yourself built.

أَلَسْتَ تَرَى يَزْمِي الْقَنَا مِنْ عِنْدِكُمْ جَهُولٌ وَلَا يَدْرِي الْعُلُومَ وَأَكْفَرُ
Do you not see that arrows are being shot at you,

*By a person whom you deem ignorant, illiterate, and a
 disbeliever?*

فَأَيْنَ صَرَتْ مِنْكُمْ عَلَامَةُ صِدْقِكُمْ وَأَيْنَ اخْتَفَى عِلْمٌ بِهِ كُنْتُ تُكْفِرُ
Where has the Sign of your truth gone?

*Where has gone the knowledge by virtue of which you pro-
 nounced others as disbelievers?*

وَأَيْنَ التَّصْلُفُ بِالْفَضَائِلِ وَالنُّهَى وَأَيْنَ بِهِذَا الْوَقْتِ قَوْمٌ وَمَعَشَرُ
*Where are the exaggerated claims that you made regarding
 your scholarship and wisdom?*

Where are your people now and the group that supported you?

وَأَيْنَ عَفَتْ مِنْكُمْ طَلَاقَةُ الْأَسْنِ سَلَاطٍ عَلَيْنَا وَمِثْلَ سَيْفٍ يُشَهَّرُ
*Where has gone the sharpness of the tongues,
 The tongues that were drawn against me like a sword?*

وَفِي خَمْسَةِ قَدِّ تَمَّ نَظْمُ قَصِيدَتِي بِلِ الْوَقْتِ خَالِصَةً أَقَلُّ وَأَقْصَرُ
*I finished my qaṣīdah in five days;
 In fact, the actual time is less than that [i.e. three days].*

فَفَكِّرْ بِجُهْدِكَ خَمْسَ عَشْرَةَ لَيْلَةً وَنَادِ حُسَيْنًا أَوْ ظَفَرَ أَوْ أَصْغَرَ
*You may, however, try for fifteen nights,
 And call to your assistance Muḥammad Husain, Qāḍī
 Zafarruddīn, and Asghar 'Alī.*

وَهَذَا مِنَ الْآيَاتِ يَا أَكْبَرَ الْعَدَا فَهَلْ أَنْتَ تَنْسِجُ مِثْلَهَا يَا مُخَسَّرُ
*This is a Sign of God—O my mortal enemy!
 Do you think you will be able to produce one like mine O you
 who are constrained?*

عَلَى مَوْطِنٍ يُخَشَى الْجَبَانَ نُجَمَّرُ فَإِنْ كُنْتَ فِي شَيْءٍ فَبَادِرْ وَتَبَدَّرْ
*Where the cowardly cannot stay, I am standing steadfastly;
 If you amount to anything, then come forward to confront me.
 I surely will meet you head-on.*

أَتَسْتُرُ بَعْثًا بَرَقَ آيَاتِ رَبِّنَا سَيُظْهِرُ رَبِّي كُلَّمَا كُنْتَ تَسْتُرُ
*Do you transgress and thus seek to hide the brilliance of the
 Signs of our Lord?
 Indeed, God my Lord will make manifest all that you hide.*

تُرِيدُونَ ذَلَّتْنَا وَنَحْنُ هَوَانُكُمْ وَلِلَّهِ حُكْمٌ نَافِدٌ فَسَيَأْمُرُ

You seek my disgrace and I yours!

The judgment is with Allah; He will surely give His verdict.

تَرَكْتُمْ كَلَامَ اللَّهِ مِنْ غَيْرِ حُجَّةٍ وَإِنَّ كَلَامَ اللَّهِ أَهْدَى وَأَظْهَرُ

You discarded Allah's Word without an argument in your favour;

The Word of Allah is indeed the true guidance and more manifest than all else.

وَيَسَّرَهُ الْمَوْلَى لِيَذْكَرَ الْوَرَى فَلَا شَكَّ أَنَّ الذِّكْرَ أَجْلَى وَأَيْسَرُ

God made it easy, so that people may commit it to memory;

Doubtless, the Remembrance [i.e. the Quran] is clear and easy to learn.

وَفِيهِ تَجَلَّتْ بَيِّنَاتٌ مِّنَ الْهُدَى وَسَمَاءُ فُرْقَانًا عَلِيمٌ مُّقَدَّرُ

It contains clear and manifest guidance,

And the All-Knowing has named it 'Furqān' [the Discrimination; i.e. the Holy Quran]

وَسَمَاءُ تَبَيَّنَاتًا وَقَوْلًا مُّفَصَّلًا فَأَيُّ حَدِيثٍ بَعْدَهُ نَتَّخِيزُ

Also God called it 'clear' and 'articulate speech';

Therefore, after it what hadith shall we adopt?

فَدَعُ ذِكْرَ بَحْثٍ فِيهِ ظُلْمٌ وَفُزْيَةٌ وَفَكَرْ بِنُورِ الْقَلْبِ فِيمَا نَكَرَرُ

You ought to put aside the debate that involves falsehood;

With an enlightened heart, ponder over what I say.

لَنَا الْفَضْلُ فِي الدُّنْيَا وَأَنْفَاكَ رَاغِمٌ وَكُلُّ صَدُوقٍ لَا مَحَالَةَ يُظْهَرُ
*I have been granted respect and honour in the world while
 you are afflicted with disgrace;*

Every truthful person is eventually granted victory.

عَلَوْنَا بِسَيْفِ اللَّهِ حَصْمًا أَبَا الْوَفَا فُقْمَلِي تَنَاءَ اللَّهُ شُكْرًا وَنَسْطُرُ
*I have killed my enemy—Abul-Wafā—with the sword of
 Allah;*

Being grateful for this, therefore, I praise Almighty God.

أَبْرَعَمٌ أَنِّي قَدْ تَقَوْلْتُ عَامِدًا فَوَيْلٌ لَهُ يُغْوِي الْأُنَّاسَ وَيَهْدُرُ
*Abul-Wafā thinks that I have intentionally fabricated
 falsehood;*

*I pity his condition, for he is misleading people and uttering
 absurdities.*

أَرَى بَاطِلًا قَدْ تَلَّمَ الْحَقُّ جُدْرَهُ فَأَضْحَى الْهُدَى مِثْلَ الصُّحَى يَتَبَصَّرُ
I witness that truth has shattered the walls of falsehood;

*Consequently, guidance has become manifest like broad
 daylight.*

وَإِنِّي طَبَعْتُ الْيَوْمَ نَظْمَ قَصِيدَتِي وَكَانَ إِلَى نِصْفِ تَمَشَّى نُؤْمَبِرُ
Today I have published the verses of this qaṣīdah of mine,

While the month of November is almost half expired.

كَذَلِكَ مِنْ شَعْبَانَ نِصْفٌ كَمِثْلِهِ فَيَا رَبِّ بَارِكْهَا لِمَنْ يَتَذَكَّرُ
Similarly, the month of Sha'bān is also half gone;

*God my Lord! Make this qaṣīdah a blessed one for those who
 seek to tread the path of guidance.*

رَمَيْتُ لِأَعْتَالٍ وَمَا كُنْتُ رَامِيًا وَلَكِنْ رَمَاهُ اللَّهُ رَبِّي لِيُظْهِرُ
*I have thrown this qaṣīdah like one throws an arrow, so that I
 may destroy my enemy in one go;*

*In fact, it has not been thrown by me, rather by Allah, so that
 He may cause me to prevail.*

وَهَذَا لِعَهْدٍ قَدْ تَقَرَّرَ بَيْنَنَا بِمُدٍّ فَلَمْ نَنْكُثْ وَلَمْ نَتَّعَيَّرْ
*I have written this qaṣīdah to fulfill the promise I made at
 Mudh;*

I have not broken my promise, nor have I changed.

نَرَى بَرَكَاتٍ نَزَّلُوهَا مِنَ السَّمَاءِ لَنَا كَاللَّوَايحِ وَالْكَالِمِ يَنْصُرُ
*I can witness the blessings that have been sent down for me
 from heaven,*

*Like the she-camels who are heavy with children. And, what
 I have composed has been given a new life.*

وَاللَّهِ إِنَّ قَصِيدَتِي مِنْ مُؤَيِّدِي فَتُنِّي عَلَى رَبِّ كَرِيمٍ وَ نَشْكُرُ
By God! My qaṣīdah is from my Helper;

Therefore, I praise and thank the Benevolent Lord.

وَيَا رَبِّ إِنَّ أَرْسَلْتَنِي مِنْ عِنَايَةٍ
 فَأَيِّدْ وَكَمِّلْ كُلَّ مَا قُلْتُ وَأَنْصُرْ

*O my Lord! If You have sent me out of your providence,
 Then support me and cause all that I have envisaged to be
 accomplished perfectly.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

COUPLETS

قادر کے کاروبار نمودار ہو گئے کافر جو کہتے تھے وہ گرفتار ہو گئے
The Powerful One has manifested His affair;
Those who called me a disbeliever have been seized.

کافر جو کہتے تھے وہ نکلنار ہو گئے جتنے تھے سب کے سب ہی گرفتار ہو گئے
Those who called me a disbeliever have been put down;
Each and every one of them has been seized.

-
1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. We praise Him and invoke blessings upon His Noble Messenger.
[Publisher]

ANNOUNCEMENT

OF TEN THOUSAND RUPEES

This announcement is being published to advertise the Sign of Almighty God, which, like other Signs, will fulfil a prophecy. In other words, this too is a Sign about which it was promised that it will surely be shown by the end of December 1902. The announcement that accompanied it regarding a cash prize of 10,000 rupees was to serve as a testament to the fact that I have so emphatically, and by spending a large sum of money, informed my opponents about the truthfulness of my claim. Maulawī Sanauallah of Amritsar had stated loudly at Mudh that he would not call my book, *I'jāzul-Masīh*, a miracle, and that he too had the ability to write a book like it. In fact, if my opponents had the capability to come out and confront me and write a similar book within the stipulated period of time, how could my book have come to be considered a miracle? In that case, I am rather clearly proved to be a liar. However, a few days after my companions, namely Maulawī Syed Muhammad Sarwar Sahib and Maulawī Abdullah Sahib,

arrived in Qadian on 2 November 1902, it occurred to me that if I would ask my opponents to produce the like of *I'jāzul-Masīḥ*, they might say—as they always look for excuses—that in their estimation the book was not prepared in seventy days' time, as Maulawī Abu Sa'id Muhammad Husain had said about my speech at Mahotso, that it had been written prior to the convention and was written after much thought over a long period of time. So, I thought that this time too if they say that the book *I'jāzul-Masīḥ* has not been written in seventy days, rather in seventy months, then in the eyes of the general public the matter will become dubious. Over the next few days I remained quite anxious about what I should do. Eventually, on the evening of 6 November 1902, God put into my heart the notion that I should compose a *qaṣīdah* [an Arabic ode] regarding the debate at Mudh, for the time of the composition of the *qaṣīdah* is definitely clear and categorical, as no one can deny the fact that a debate was held at Mudh on 29th and 30th October, that on 2nd November my companions arrived back in Qadian, and that on the 7th of November 1902, I visited the court of Munshī Nasir-ud-Din, the judge at the court in Batala, to give my testimony in a case. I had probably composed a verse or two on my way to Batala, but I started composing the *qaṣīdah* with full attention only on 8 November 1902 and finished the Arabic verses and the Urdu treatise in five days. Therefore, no doubt or suspicion was left regarding the time-frame in which the *qaṣīdah* was composed, for the *qaṣīdah* and the associated Urdu treatise speak of the details of the debate that was held on 29th and 30th October at Mudh.

Hence, if the *qaṣīdah* and the related Urdu treatise had not been prepared within this short span of time, and were prepared

before it, then I should be acknowledged as a knower of the unseen, who spoke about all these incidents in advance.

In short, this constitutes a grand Sign and an easy method to decide the matter. What also has to be remembered, as I have just mentioned, is that the entire period of time mentioned above was not spent on the composition of the *qaṣīdah* alone; rather, a part of the time was also spent on the Urdu treatise attached to this *qaṣīdah*. Hence, the two together constitute a Sign from Almighty God. To compete with me in this and to acquire the cash prize worth 10,000 rupees, the necessary condition would be that the person who pens [a *qaṣīdah*] in response to the one written by me should pen the refutation of the Urdu treatise as well, so as to disprove my arguments. In addition, the words of such an essay should not be less than the words of my treatise. And, if one fails to fulfil one of the two conditions, he will be considered to have failed to fulfil both. I do not want to impose on my opponents the hardship that I myself have not undergone. Evidently, the Urdu part, too, deals with the same debate and responds to the allegations made by Maulawī Sanaullah.

Under these circumstances, who can allege that the Urdu essay had been written in advance? It is, therefore, my right to demand from the people who consider these writings of mine to be imposture on the part of man, and thus deny their miraculousness, that they too should come up with a parallel to those writings in as extraordinarily small an amount of time as has been spent on the composition of the Urdu essay and the *qaṣīdah* by me. I hereby swear by Almighty God that if they manage to write, in as little time as I have spent on the composition of the Urdu essay and the *qaṣīdah*, an essay in Urdu that answers all my objections and

leaves none of them unanswered; and, if, in the same way, they manage to write a *qaṣīdah*, which is comprised of the same number of verses and recapitulates the same incidents, in refined and eloquent language and which is printed within the same amount of time, I will pay to them 10,000 rupees in cash. This is a solemn, bona fide declaration which will not be violated at all. They can pursue it even through a court of law. Now, if Maulawī Sanaullah and other opponents of mine turn away from this arrangement and persist in calling me a disbeliever and an antichrist, it will not behove them to show such temerity in the face of being vanquished and defeated; for in that case, the general public will consider them to be liars. I even allow them to join hands with each other and collectively pen an answer to the Urdu essay and the *qaṣīdah*, shedding light on the events that have taken place. I will have no objection to this. And, if they manage to publish the *qaṣīdah* and their response to the essay related to the *qaṣīdah*, within the stipulated time, I will surely be proved a liar. What they must do, however, is that they should also give the Urdu translation of each verse under every couplet—just as I have concerning my *qaṣīdah*. They should consider it a condition among other conditions. This competition will settle the dispute once and for all and, God willing, on 16 November 1902, I will dispatch this book, *I'jāz-e-Aḥmadī*, to Maulawī Sanaullah through Maulawī Syed Muhammad Sarwar. Moreover, the book will also be sent on the same date, through registered post, to all those who have been addressed in the *qaṣīdah*. What is more, I have also agreed to give all my opponents a grace period of fifteen days to write and publish their response to the above-mentioned *qaṣīdah* and the essay. For no matter how much they argue, if my *qaṣīdah* reaches

them by 18 or 19 November, they will have to accept that, starting from the first of November to the middle of the month, the total number of days would be fifteen. I have, however, out of mercy for their condition, and in order to clinch my argument against them, given five more days to them, and the days spent on the delivery of the post are not included in this period. Therefore, to quell the confusion, we presume that the post will take three days to reach them—that is, from 17–19 November 1902. They will surely have received the *qaṣīdah* by these dates. So, the stipulated period of time for them will begin on 20 November and thus end on 10 December 1902. Now, if, within the twenty days' time, which will expire in the evening of 10 December 1902, they will have published their response to the *qaṣīdah* and the related Urdu essay, you may rest assured that I am absolutely ruined and destroyed and all my enterprise is rendered null and void. With an outcome like this, my entire community should abandon me and cut their ties with me.

Still, if my opponents intentionally stay away from this competition, they will not only deprive themselves of the cash prize worth 10,000 rupees, they will also continue to partake of the ten curses invoked against them. Out of the 10,000 rupees, Sanauallah will receive 5,000, while the remaining 5,000 will be distributed 1,000 per head, provided they emerge victorious.

وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ

[And peace be upon him who follows the guidance.]

Humbly,
Mirza Ghulam Ahmad of Qadian

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 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

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

- ra *raḍiyallāhu ‘anhū/‘anhā/‘anhūm*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of a Prophet and select other holy people.
- rta *rahmatullāhi ‘alaihi/‘alaihā/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased, pious Muslims who are not Companions of the Holy Prophet Muhammad^{sas} or of the Promised Messiah^{as}.
- aba *ayyadabullāhu Ta‘āla binaṣrihil-‘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 *h* – 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 *d* – similar to the English *th* in *this*.
 ط *t* – strongly articulated palatal *t*.
 ظ *z* – strongly articulated *z*.
 ع ‘ – a strong guttural, the pronunciation of which must be learnt by the ear.
 غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the ‘gargling’ position to pronounce it.
 ق *q* – a deep guttural *k* sound.
 ء ’ – a sort of catch in the voice.

Short vowels are represented by:

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

Long vowels by:

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

Other vowels by:

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

The consonants not included in the above list have the same

phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n , we have indicated the Urdu ن as n' . As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء .

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, 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.

GLOSSARY

Āmīn Let it be so. Arabic equivalent to amen.

Auliya' Literally means 'Friends' and is the plural of *wali*, which is generally used to refer to a saintly person. Shorter version of *auliya'ullah*.

Auliya'ullah Literally means 'friends of Allah'. Plural of *waliyullah*.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalifah*.

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is *burhān*. Short name for *Barāhīn-e-Aḥmadiyya*, the five-part magnum opus of the Promised Messiah^{as}.

Dajjāl A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology 'Dajjāl' refers to those satanic forces that would be unleashed in the Latter Days

to oppose the Promised Messiah^{as} and al-Imam al-Mahdi. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same approach phenomenon, and we have therefore used the terms 'Dajjāl' and 'Antichrist' and synonyms.

Eid Literally, 'Happiness that is often renewed'. Eid ul-Fitr marks the end of the month of Ramadan. Eid ul-Adha is celebrated to commemorate Ibrahim's willingness to sacrifice his son for God.

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

Ḥadīth A saying of the Holy Prophet Muhammad^{sas}. The plural is *ahādīth*.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness

- and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.
- Ḥakam** Arbitrator, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sa}.
- Hijrah** Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muhammad^{sa} in the year 623 CE, which marks the beginning of the lunar calendar of Islam.
- Hilal** Crescent. A term to describe a nascent moon, usually for the first three days.
- Holy Prophet^{sa}** A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sa}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sa} over a period of twenty-three years.
- I'jāz** lit. Miracle
- Jamā'at** Community. Although the word Jamā'at may refer to any community, in this book Jamā'at generally refers to the Worldwide Ahmadiyya Muslim Jamā'at.
- Juzw'** A term meaning 'part'; it refers to a part consisting of sixteen pages of a publication.
- The word is also used to denote one of the thirty parts in which the Holy Quran is divided for convenience in recitation.
- 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.
- Kafir** A person who is not a Muslim; disbeliever.
- Khalifa** Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā'* is the plural of *Khalīfah*. In many divine revelations someone commissioned by God Almighty is referred to as His *Khalīfah*. In Islamic terminology, the title '*Khalīfa-e-Rāshid*' [righteous *Khalīfah*] is applied to each of the first four *Khulafā'* who continued the mission of the Holy Prophet Muhammad^{sa}. Ahmadi Muslims refer to each successor of the Promised Messiah^{as} as Khalīfatul-Masiḥ.
- Khātām-ul-Khulafā'** The Seal of the Successors. A title bestowed by God upon Ḥaḍrat Mirza Ghulam Ahmad^{as} of Qadian.

- Khilāfat** The literal meaning of the term is successorship.
- Madinah** The ancient Arabian city to which the Holy Prophet^{sa} emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophet^{sa}, the second holiest site in Islam.
- Mahdi** Literally means 'Guided'. *see* Imam Mahdi.
- Makkah** The ancient Arabian city of the Holy Prophet Muhammad^{sa} birth, settled by Prophet Ibrāhīm^{as}, and home to the Ka'bah, the holiest site in Islam.
- Maulawī** A Muslim religious cleric.
- Mi'raj** The spiritual ascension of the Holy Prophet Muhammad^{sa} to Heaven, described in the Holy Quran and related in detail in hadith literature.
- Mubāhalah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party.
- Muḥaddath** A recipient of divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn*.
- Mujaddid** Reformer. Holy personages within Islam who appeared in at the head of every century.
- Qamar** Moon
- Qasidah** An ode.
- Quraish** The leading tribe in Makkah during the time of the Holy Prophet Muhammad^{sa}. He himself was from the Banū Hāshim clan of the Quraish tribe.
- Quran** *see* Holy Quran.
- Ramadan** The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.
- Sha'bān** The eighth month in the lunar calendar, preceding Ramadan directly.
- Shariah** Religious law of Islam. The term is also used in the general sense of any revealed law.
- Sūrah** A chapter of the Holy Quran.
- Taqwā** Righteousness. Fear of God.

INDEX

Ahmad Baig

fulfilment of prophecy about,
16

Atheism

spread of, 6

Barāhīn-e-Aḥmadiyya

belief about Jesus in, 10, 12
role of Promised Messiah 11
Sign of Ātham 3

Durr-e-Manthūr 9

Elijah (Ilyās)

prophecies about the return
of, 7, 8

Ghulam Dastgir, Maulawī

prayer duel of, 26

God

Grace of, upon the ummah 21
wisdom of, 14

Holy Quran

challenge to Thanā'ullāh to
pen a commentary of, 61
verses of, in revelations to
Promised Messiah 53

Hudaibiyya

criticism by opponents of
Islam about, 10

***I'jāz-e-Aḥmadi* Book**

need for, 1

Israelite Prophets

prophecies by, about Holy
Prophet Muhammad 17

Jang-e-Muqaddas

record of debate with Ātham
4

Jesus

critique of, in Jewish literature
7
orthodox belief about the
second coming of, 12

Jonah

punishment revoked in the
prophecy of, 9

Judas Iscariot

apostasy of, 9

Lekh Rām

fulfilment of prophecy about,
5, 6

Malachi

prophecy in the Book of, 7

Miyan Ghulam Nabi 4**Muhammad Husain, Maulawī**

contradictory traditions cited by, 47

disgraces suffered by, 59

dishonour of, 19

duplicity of, 20

efforts to please the British

Government by, 47

excuses offered by, 170

in no position to help Maulawī Sanaullah 90

'knowledge' of Arabic possessed by, 60

not at all a learned man 106

proven hypocrisy of, 58

resemblance with Jews 8

Muhammad Sarwar, Maulawī

appointed by Promised Messiah for Mudh debate 1

Nuzūlul-Masīh

150 Signs recorded in, 2

Oath

taking of, permitted in Christianity 5

Opponents of Promised**Messiah**

prejudice and senselessness

of, 15

Promised Messiah

belief expressed in

Barāhīn-e-Aḥmadiyya about

Jesus was his own opinion

10

claims of being Allah's promised Khalifah in this age 96

designation as Arbiter in

Ṣaḥīḥ Bukhārī 51

proposal to Sanaullah to publish statement 26

reason for raising the, 113

repeated revelations confirmed his status as, 12

Signs in favour of, 2

Signs of the age of, 3

solar and lunar eclipses 55

Thanā'ullāh's mistaken notion about the claim of, 53

Prophecies

fulfilment may be delayed 8

Prophecy of Ātham's death

delay in fulfilment due to his recantation 3

Prophets

responsible only for the authenticity, not interpretation, of revelation 13

Qadian

open invitation to visit, 9

Sanaullah, Maulawī

behaviour of, worse than Jews 16

cause of the appearance of

Signs 65

challenge to, 26

challenge to disprove Signs 41

challenge to publish a qasidah 63

chosen by opponents for debate 2

claims made by, at Mudh 169

claims of writing a book like

I'jāz-e-Aḥmadi 24

- disgraced in intellectual standing 59
- insults and false allegations by, 29
- invited to respond to Jewish critique of Jesus 8
- irrationality of belief about Jesus's physical ascension 34
- nothing stops him from issuing a *mubāhalah* challenge 24
- prejudice and false allegations made by, 17
- prophecy of being disgraced 84
- reliance of, upon contradictory traditions 46
- resemblance with Jews 8
- Sheikh Ghulam Hasan 4**
- Signs**
- for Promised Messiah 2
- rejection of, not a trivial matter 6

