

Sīratul-Abdāl

Hallmarks of the SAINTS

HADRAT MIRZA GHULAM AHMAD
OF QADIAN

The Promised Messiah and Mahdi^{as}



HALLMARKS
OF THE SAINTS



Hallmarks of the Saints

(Sīratul-Abdāl)

by

Ḥaḍrat Mirza Ghulam Ahmad

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

ISLAM INTERNATIONAL PUBLICATIONS LTD.



Hallmarks of the Saints

English translation of *Sīratul-Abdāl*

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

First published in Urdu in Qadian, India, 1903
First English translation published in the UK, 2021

© Islam International Publications Ltd.

Published by
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham,
Surrey, GU9 9PS, UK

Cover design: Schrish Ahmed

For further information please visit www.alislam.org

ISBN: 978-1-84880-896-6
10 9 8 7 6 5 4 3 2 1

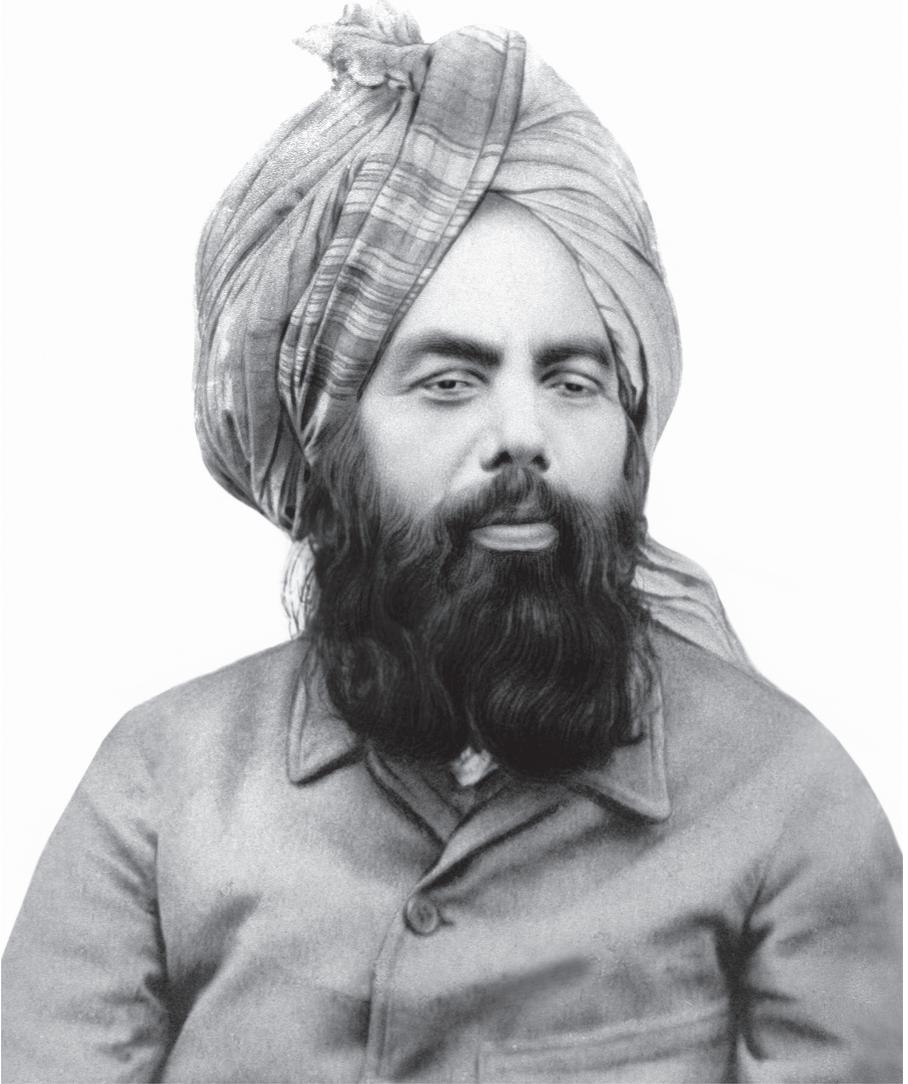
CONTENTS

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

Hallmarks of the Saints (*Sīratul-Abdāl*) 1

Blessings of <i>Sūrah</i> s <i>an-Nūr</i> , <i>al-Fāṭihah</i> , <i>al-Mā'idah</i>	2
Signs of righteousness	3
Saints are commissioned at the time of darkness.....	4
Saints' hearts are not overawed by anyone's grandeur	5
Saints show benevolence upon Allah's servants.....	6
Saints are granted glad tidings of Allah's help	7
Saints race towards the ways of Allah	8
Saints are like a sagacious person	9
Saints are helped, never forsaken	11
Saints inspire the hearts of seekers after truth	14
Saints cannot survive without their Lord	17
Their advent signifies daybreak	19
Saints are granted guardians by their Lord.....	22
Saints have thirst of perfect knowledge.....	23

Saints remain steadfast on the battlefield.....	26
Saints receive an abundant share of piety.....	31
Saints are cleansed of human wickedness.....	33
Saints remain undaunted by the strike of trials.....	35
Saints remain submissive to their Lord	37
<i>Publisher's Note</i>	39
<i>Glossary</i>	43
<i>Index</i>	45



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^{sas}. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

FOREWORD

Sīratul-Abdāl (*Hallmarks of the Saints*) is a continuation of the third Arabic pamphlet—*‘Alāmātul-Muqarrabīn* (*The Signs of those Granted Nearness to God*)—included in *Tadbkiratush-Shahādatain* (*The Two Martyrs*) in which the Promised Messiah^{as} discusses the traits of people who have attained nearness of Allah. This booklet spells out the characteristics of those who have attained the status of *Abdāl*—i.e. those sincere followers of God’s Prophets who have brought about such a holy change in themselves for the sake of Allah and through obedience to the Prophets that they, too, are commissioned for the reformation of mankind.

A close study of *Sīratul-Abdāl* shows that it is a description of the characteristics of true believers as given in the Holy Quran. Indeed, the Promised Messiah^{as} himself attained this station through his complete obedience to the Holy Prophet Muhammad^{sas}.

God granted the Promised Messiah^{as} such a special knowledge of the Arabic language that he was able to write books in highly eloquent and classical Arabic. *Sīratul-Abdāl* employs rich and rare

Arabic vocabulary, drawing upon the style and rhetorical devices in currency in ancient Arabic literature, and while concise, the Arabic prose is considered particularly formidable. Although this translation can never fully reproduce the rhetorical force or eloquence of the original, we pray it nonetheless benefits and inspires its readers to strive towards spiritual growth.

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, London
April 2021

Hallmarks of the Saints

هذه رسالة مما ألفت في القم بآتوق في اللحن في الجلال وكتب فيها أعلام أعمامنا
وما يعرفون به من العلماء الكمال الذين يجربون مقامهم وشأنهم كلهم في مجال فضائلهم

سير الأبدال

طبعت في مطبع الخيرية في القاهرة في شهر رمضان سنة ١٣٣٠ هـ في شهر رمضان سنة ١٣٣٠ هـ في شهر رمضان سنة ١٣٣٠ هـ

تمت في شهر رمضان سنة ١٣٣٠ هـ في شهر رمضان سنة ١٣٣٠ هـ في شهر رمضان سنة ١٣٣٠ هـ

تمت

قدا دجله ١٠٠

I have written this blessed treatise with the help of Allah the Glorious. I have set out herein the Signs, knowledge, and excellences of the servants of the Gracious Lord. Everyone who is in the prison of misguidance is ignorant of their status and rank. I have named it:

*Hallmarks
of the
Saints*

Published at Diyāul-Islam Press, Qadian, under the care of Ḥakīm Faḍl-ud-Dīn of Bhera, in the holy month of Ramaḍān 1321, and December 1903, after the death of Jesus, peace be on him

COPIES 400

PRICE ONE ANNA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

أيها الناس.. إني أذكركم ما أوحى إليّ من ربّ العالمين. إني أُمِرْتُ من الرحمان،
فأتوني بأهلكم أجمعين. وأعطيتُ الحكيم من السماء، ولا دجالَ ولا رقيّن. انحطّت
لي الملائكة من الخضراء إلى الغبراء، وجعلتُ قاديان كالقادية وبلدها الأمين.
وعصمني ربي من شرّ الرُّضِعِ وجعلني من العالين. وشنّصتُ به كلّ الشُّنوصِ وحلّ

*In the name of Allah, the Gracious, the Merciful.
We praise Him and invoke blessings upon His Noble Messenger.*

O people! Verily, I convey to you what has been revealed to me from the Lord of all the worlds. I have been commissioned by the Gracious God, so come to me with all of your families. I have been blessed with heavenly wisdom, not gold and silver. The angels have descended for me from the heavens to the earth, and Qadian has been likened to the Sacred Land and its Town of Security [i.e. Makkah]. My Lord protected me from the mischief of the ignoble and made me from among the high-ranking. I attained perfect

لَحْمِي عَنْ أَوْصَالِهِ لِلْحَبِيبِ الْقَرِينِ. فَلَا أَخَافُ مُمْتَنِنًا بَعْدَهُ وَلَا أُرْغَنُ الْعِدَا بِمَا قَامَ لِي رَبِّي كَالْمَدَاكِينِ. وَإِنِّي أَتَّبِعُ وَحْيَهُ عَلَى الْبَصِيرَةِ، وَمَا اِزْتَمَأْتُ عَلَيَّ أَمْرِي وَمَا كُنْتُ مِنَ الْمُفْتَرِينَ. وَلَا أُرْغَنُ إِلَى مَنْ خَالَفَ الْحَقَّ وَأَرَى الْوَجْهَ كَالضَّانِّينَ. وَلَا أَبَالِي أَحَدًا مِنَ الْعِدَا وَلَوْ خَوَّفَنِي بِخَوْفٍ أَدْتَنِي وَلَا أَحْضُرُهُ كَالْمُنْتَزِعِينَ. وَليست الدنيا عندي إِلَّا كَجَهْلِيلَةٍ إِذَا جَرَّسَبَتْ ثُمَّ مَا تَبَعَلَّتْ، فَبَدَأَهَا بَعْلُهَا وَبَدَأَ رُؤْسَهَا وَدَفَشَهَا، وَتَرَزَّرَ أَمْرَهَا، وَحَسِبَهَا يُنْسِنُ الْقَرِينِ.

وَمَنْ افْتَتَحَ سُورَةَ النُّورِ وَالْفَاتِحَةَ وَالْمَائِدَةَ فَسَجَّلَهَا وَتَدَبَّرَهَا كَالطَّالِبِينَ، وَانْتَقَلَ

communion with Him, and for the love of that Companion, my flesh dissolved from every bone. So, thereafter, I fear neither the one with a drawn sword nor the mighty foe, for my Lord stands as my defender. I follow His revelation with deep insight and I have no ambiguity regarding my affair, nor am I an impostor. I pay no heed to those who oppose the truth and whose faces appear like the miserly. I am not at all concerned about any of my enemies even though he may threaten me with deadly consequences; I do not appear before him trembling like the cowardly. This world, for me, is nothing but a repulsive woman who has grown old, yet lacks devotion to her husband; he, thus, loathes her and abhors her coquettish manners and vainglorious superficiality, and deems her to be a worthless creature and the worst companion.

Whosoever opens *Sūrah al-Nūr*, *al-Fātiḥah*, and *al-Mā'idah* and then recites them continuously—reflecting upon them like seekers—progresses from shallow waters to deep waters beneath

من عَلَلٍ إِلَى عَمْرٍ هُوَ تَحْتَهُ، وَأَذَابَ فَهَمَّهُ وَرَعْبَلِ وَجُودَهُ، وَتَجَنَّبَ الصَّلَالَ وَمَا قَنَعَ عَلَى مَمَكَلٍ وَمَا هَابَ شَرَّنَا، وَمَا لَغَبَ فِي ابْتِغَاءِ مَاءٍ مَعِينٍ، فَيَشَاهِدُ صَدَقَ مَا أَدَّعَيْتُ، وَيَرَى مَا رَأَيْتُ، وَيَكُونُ مِنَ الْمُسْتَقِينِ. وَإِنِّي أَنَا الْمَسِيحُ الْمَوْعُودُ، وَأَنَا الَّذِي يَدْفُو وَيَجُودُ، وَيَسْتَقِرِّي التَّقِيَّ الَّذِي يَبْغِي الْحَقَّ وَيُرُودُ، فُبْشِرِي لِلْمَتَّقِينَ. إِنْ التُّقَاتُ لَيْسَ بِحَيْنٍ، وَوَاللَّهِ إِنَّمَا تُضَاهِي الْحَيْنَ. وَمَنْ آثَرَ التُّقَاتَ، فَهُوَ ظَأْبُ رَجُلٍ آثَرَ الْمَمَاتِ. وَهِيَ عَقَبَةٌ كَثُودٌ أَبْيَهَا الْفَتِيَانُ، وَهِيَ الْمَوْتُ الْمَحْرَقُ بِالنَّيْرَانِ، ثُمَّ هِيَ الطَّرْفُ الْمَوْصِلُ إِلَى الْجِنَانِ. أُنْحَسِبُ كَمْ أُمَّتٌ بَيْنَهَا وَبَيْنَ حِمَامِ الْإِنْسَانِ. إِذَا بَلَغَتْ مَنْتَهَا

him, dissolving his own comprehension, and obliterating his self, and abstains from drylands—failing to remain content with an insignificant pool of water and remaining undaunted by the harsh terrain, while tiring not in the quest for sweet flowing waters—such a person will thereafter witness the truth of my claim, will see what I have seen, and will be counted among those who have attained certainty. I am, indeed, the Promised Messiah and I am the very one who was destined to finish off [disbelief] and generously distribute [spiritual treasures]. I am that man who is on a quest to find the righteous seeker after truth—wherefore glad tidings be for the righteous! Without a doubt, righteousness is not easy; for, by Allah, it surely resembles death, because the one who chooses righteousness is—so to speak—akin to the one who chooses death.

O brave young people! Among the signs of righteousness is that it is a very steep ascent that is difficult to surmount. It is a death which consumes in different kinds of fire. But, then again, it is a magnificent steed that carries one to the gardens of Paradise.

واستوعبتها فهي الموت عند أهل العرفان. إن التَّقِيَّ لا يخاف لَجَبِّ الشَّيْطَانِ،
ويحسب انتعابَ دمه في الله كشرابٍ مُشْتَعِّعٍ بِاللِّتْبَانِ. وللأتقياء علامات يُعرَفون
بها، ولا وِلِيَّ إِلَّا التَّقِيَّ، يا فتیان. منهم قوم يُرسلون لإصلاح الناس عند مفسد
الخنَّاس من الله الرحمان.

فمن علاماتهم أنهم يُبعثون عند ظلام يحيط الزمان، ويظهرون إذا قلَّ
الكرام والكرائم، وتأجلت الخنازير والبهائم، وكثر رجالٌ يُعَسِّلون، وَقَلَّ
قوم يتهجِّدون، وبقي الناس كَحَسَكٍ لا يعلمون ولا يعملون، وفسد الزمان

Do you realize how close righteousness is to the death of man! When one reaches its apex and fully comprehends it, such indeed is the stage described as death by those who are granted cognition of God. Indeed, a righteous one is not afraid of satanic uproar and he deems the shedding of his blood in the way of Allah to be like a drink mixed with water from a mountain lake. The righteous have distinguishing signs by which they are recognized. O brave young people! There is no *wali* [i.e. Friend of God] except the righteous. These are the very ones from whom a group is raised by Allah, the Gracious, for the reformation of mankind at the time of satanic mischief.

AMONG THEIR SIGNS IS that they are commissioned at the time of darkness which prevails all around. Their advent takes place when noble men and women have become exceedingly rare and the world is brimful of swine-natured and beastly people. There is an abundance of licentious people and a paucity of those who

وأهلك كُمَلًا، وما ولد إلا زُعْبَلًا، ونَزِفَتْ عين السماء وما أزمَهَلَّتْ، وصارت الأرض جدبة وما أَبْقَلَتْ، أو صار الناس كمثل رجلٍ له جَعْنَدُلٌ ولا يَأْتِبُلُ، وعنده كحلٌّ ولا يكتحلُّ، ومالوا عن الحق كلِّ الميَلِ، فحفل الوادي بالسَّيْلِ. يجايعون الجذب، ويزيلون الودب، ويحشئون الشيطان، ويرفئون ما اخروَزَقَ ويُؤرُونَ الزمان.

ومن علاماتهم أنهم قوم لا يجدون أحدًا يأخذ جلالته بقلوبهم، ولا يعدون كدودةٍ من لم يتطأطأ ولم يغترف من شئبُوهم. ويقعون في أهانتة الربِّ ويؤثرونه

wake up for *Tahajjud* [i.e. a supererogatory prayer during the night]. People become so vile that they neither possess virtuous knowledge nor practice good deeds. When the era deteriorates and wipes out the perfect ones and breeds only emaciated children [i.e. bereft of spirituality], the eye of heaven dries up and sheds no more tears. The earth becomes barren and does not produce vegetation. The people become like the one who possesses a strong camel but cannot mount it, or the one who has kohl but does not apply it to his eyes. They completely depart from truth. The valley is flooded by a torrent [of sins].

They [the saints] arrive at [the time of] this famine and dispel the evil condition and shoot an arrow through the belly of Satan. They sew together what had been torn apart, and enlighten the era.

AMONG THEIR SIGNS IS that they are a people whose hearts are not overawed by anyone's grandeur. He who neither submits nor drinks even a handful of water from their cloud is not even worth

في جميع أسلوبهم، وينصرون مَنْ ناء به الحِمْلُ، ويدركون مَنْ هَوَى بِوُطُوْبِهِمْ. لا يأخذهم أَفْكَالٌ أمامِ من الأُمراءِ، ويأْتُونَ في سبيلِ الله الذي أَشْرَطَهُمْ عند فساد الزمان وشيوع الأهواء، وما يحملهم على ذلك إلا مواساة الناس وأمر حضرة الكبرياء.

ومن علاماتهم أَنَّهُ إِذَا اسْتَشَنَّ ما بينهم وبين رَبِّهِم الجواد، فيبَلِّغونه بالإحسان على العباد، ويطيرون إلى العُلَى ولا يُدْتَنُّون، وُيُسْقَوْنَ شرابًا لا يَهْذَرُونَ به ولا يُصَدِّدَعُونَ، ويقولون هل من مزيد ولا يقنعون. ولا تَمَهِّمُ أسرارهم بما دَقَّتْ كأَنهم

a worm to them. They are devoted entirely to the divinity of their Lord and give Him precedence in every possible manner. They alleviate the overburdened, and through their persistent efforts, save the one who stumbles. They tremble not before any [worldly] ruler. They cry and supplicate in the cause of Allah, who sent them during a time of widespread corruption and pervasiveness of selfish passions. They are moved to do so only out of their sympathy for mankind and the command of the Glorious God.

AMONG THEIR SIGNS IS that when their relationship with their Munificent Lord seems to weaken, they revitalize it by bestowing acts of benevolence upon His servants. They soar high and do not alight suddenly. They are served such a drink from which they neither indulge in foul talk nor suffer from headache. Rather, they keep asking, 'Is there more?', without getting satiated. Their secrets are not understood on account of their profundity, as if they were speaking a foreign language. They withhold themselves

يرطون. ويُكفنون نفوسهم مما لا يرضى به ربُّهم وعلى الحق يثبتون. ولو أُحرقوا لا يُبَرِّقون، ولا يكفرون بالحق ولو يُبْرَلون. ولا يتبسّلُ وجوههم بما أصابتهم مكاره وعلى الله يتوكّلون، ويحسبون الدنيا كَحَسَكَلٍ فلا يتوجّهون.

ومن علاماتهم أنّهم ينبئون بإقبالهم قبل وجود الأسباب المادّية، ويبشّرون بنصرٍ من الله في أيام اليأس وإعراض الناس وفقدان الوسائل المعتادة في هذه الدنيا الدنيّة، حتى إن السفهاء يضحكون عليهم عند إظهار تلك الأنباء، ويحسبونهم مجانين هاذرين أو مفترين لتحصيل الأهواء، ويسعون كل السعي ليعدموهم ويجعلوهم

from everything that displeases their Lord and remain steadfast in truth. Even if they were to be burnt alive, they would never speak a lie. They do not conceal the truth even if they are torn into pieces. They never frown at the hardships that befall them and always place their trust in Allah. They regard the world as worthless, so they never incline towards it.

AMONG THEIR SIGNS IS that they are informed of [their future] prestige even before the appearance of its physical means. They are granted glad tidings of Allah's help in times of despair, general disregard of the people, and lack of the mundane means in this worthless world, so much so that fools ridicule them upon their disclosure of these prophecies and consider them mad, blabbers, and impostors who chase their own selfish desires. They [i.e. their opponents] do everything in their power to annihilate them and reduce them to dust. At such a time the command of Allah descends from heaven and they are taken into the lap of the Lord of Grandeur's favour and the whole web [of schemes] spun by

كالهباء، فينزل أمرُ الله من السماء، ويُقعدون في حِجرِ عنايةِ حضرة الكبرياء، ويُمَرَّق كلِّ ما نسج العدا من التكبر والخيلاء، ويُقضى الأمرُ ويُعاض سيل الفتن وتُحغلُّ خاتمة أمرهم فوز المرام مع الغلبة والعزة والعلاء.

ومن علاماتهم أنك تراهم في سبيل الله مسارعين كالديعكنة، وأما أمور الدنيا فيتزخنون عنها ولا يؤثرونها إلا بالكراهة. ويُظهر الله بهم ما صلح من أخلاق الناس وما كان كالداء الدفين، فيشابهون مطراً يُظهر خواص الأرضين، وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا، كذلك ضرب الله مثلاً للمؤمنين والفساقين.

their opponents out of conceit and arrogance is torn apart and thus the matter is decided; the surging flood of mischief is dried up, and in the end they emerge victorious with honour and glory.

AMONG THEIR SIGNS IS that you see them racing through the ways of Allah like a strong she-camel; as for worldly affairs, they perform them reluctantly and do not give precedence to them except with disdain. Through them, God exposes the good morals of the people as well as that which is like a hidden disease; for, they are like the rain that reveals the true nature of the land.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا¹

By this parable, God Almighty relates the condition of the believers and the transgressors.

1. And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily (*Sūrah al-A'raf*: 7:59). [Publisher]

ومن علاماتهم أنك تجدهم كرجلٍ رزين، وعمودٍ رصين، وتاجرٍ هو بدءُ زَحنِيتهِ وقِيالِ المعاصرين. ويزجّون عيشتهم في خَدَلٍ وَأَنِينٍ، ويبيتون لرحم قائمين وساجدين، ويجتنبون حِطْلَ الشهوات ويعبدون رهم حتى يأتهم يقين. وإنَّ التُّحوتَ إذا سبّوا وأضُبوأ كالكلاب، وجعلوهم كأرض تحت الضباب، وجدّهم صابرين.

ومن علاماتهم أنهم يُبعثون في عصرٍ اذْجُوجِنَ، ووقتٍ قَلَّ ثماره وشابه الحطب المَدْرِنَ، وفي زمان أخذت الناسَ نَعْسَةً أَرْدُنُّ، وبقي إيمانهم كإهانٍ ما بقي له عُصْنٌ، وفي بُرْهةٍ أَحْتَلَّتْ صبيانها، وما كفلت جوعانها، وفي حينٍ ما طَلَّ الناسَ

AMONG THEIR SIGNS IS that you find them like a sagacious man, a firm leader, and a trader who is the chief of the caravan. They stand out among their contemporaries. They spend their lives exerting themselves in crying and supplication. They spend their nights standing and prostrating before their Lord. They protect themselves against the wolf of selfish desires and continue worshipping their Lord until death overtakes them. Even when vile people abuse them, pounce upon them like dogs, and make them like a land covered by fog, you will find them forbearing.

AMONG THEIR SIGNS IS that they are raised at a time when utter darkness prevails—trees bearing scanty fruit and becoming like dry firewood—and in an era when people fall into a deep slumber and their faith becomes like a leafless branch of a palm tree. Such is the age that feeds worthless food to its children and fails to take responsibility for the hungry; it keeps the people mired in

الضَّالِّ، وَقَضِمَتْ جَوَامِيسُ النُّفُوسِ مَا تَعَمَّتْ مِنَ الْأَعْمَالِ. ثُمَّ هُمْ لَا يَكُونُونَ دَخِرَ الخَلْقِ كَالْأَزْدَالِ، بَلْ يَكْظُمُونَ الْغَيْظَ، وَيَعْفُونَ عَنَّنِ آذَى، مِنَ الْجَهَّالِ. وَمَعَ ذَلِكَ هُمْ قَوْمٌ شَجِيعَةٌ لَا يُرْغِنُونَ إِلَى سِلْمٍ لَطْلَمٍ عَنِّي، وَلَوْ كَانُوا كِبَاهِلٍ فِي مَوْطِنِ الْوَعَى. وَيَخَافُونَ رَبَّهُمْ وَعَلَى التَّقْوَى يُوَاطِبُونَ، وَإِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ يَسْتَغْفِرُونَ، فَتَهْرَمُ الْأَهْوَاءُ الَّتِي جَاءَتْ كَأَوْشَابٍ يَهْجُمُونَ، وَتَنْزِلُ السَّكِينَةُ وَيَفْتَرِّ الشَّيْطَانُ الْمَلْعُونُ.

وَمِنْ عِلَامَاتِهِمْ أَنَّهُمْ يَعْرِفُونَ الرُّهْدُونَ، وَالْمُنَافِقَ الْبُهْمِلَ الَّذِي يَضَاهِي الْحِرْدُونَ، وَتَجِدُهُمْ كَعَبِيدَانِ فِي كُلِّ مَا يَزْكُنُونَ، وَكَمِثْلِ هَصُورٍ بَيَدٍ أَمْهٍ لَا يَفْتَرِسُونَ. وَتَجِدُ قُلُوبَهُمْ

misguidance so that the buffaloes of their own selves eat away the verdure of good deeds.

Moreover, they are not ill-tempered like the ignoble; rather, they suppress their anger and forgive the ignorant who hurt them. Nonetheless, they are so brave that they never surrender to extreme oppression, even when they are unarmed in the battlefield. They fear their Lord and persevere in righteousness. Should a temptation from Satan cross their mind, they seek forgiveness. Thus, cravings that assail like mobs are defeated, and peace descends upon them, and Satan the accursed flees away.

AMONG THEIR SIGNS IS that they recognize the liars and naked hypocrites who resemble chameleons. You will find them sound in judgement and brave like lions in all their affairs, albeit they never prey upon people. You will find their hearts self-sufficient,

أَغْنِيَاءَ ثُمَّ يَتَمَسَكُونَ، وَيُرْقَلُونَ فِي سَبِيلِ اللَّهِ وَلَا يَرْكَلُونَ. وَتَرَى دُمُوعَهُمْ مُرْمَغَلَةً لَا تَرْقَأُ وَلَا يَمِيلُونَ إِلَى أَوْزَنِ وَلَا يَتَبَخَّرُونَ.

وَمِنْ أَعْلَامِهِمْ أَنَّ الْقَدَرَ يَمْشِي إِلَيْهِمْ عَلَى قَدَمِ الْمُخَاتَلَةِ، وَيُنَبِّئُهُمُ اللَّهُ بِقَدْرِهِ إِذَا قُدِّرَ عَلَيْهِمْ نَزُولُ الْبَلِيَّةِ، وَيُجْتَعَلُ إِلَيْهِمُ الْمَوْتُ وَلَا يَأْتِي كَالْحَوَادِثِ الْمَفَاجِئَةِ، كَأَنَّ اللَّهَ يَعَافُ أَنْ يَهْلِكَهُمْ وَيَتَرَدَّدُ عِنْدَ قَبْضِ نَفْسِهِمُ الْمُطْمَئِنَّةِ.

وَمِنْ أَعْلَامِهِمْ أَنَّهُمْ يُنصَرُونَ وَلَا يُخَذَّلُونَ، وَلَا يَحْزَنُ هَوَىٰ بَيْنَهُمْ وَبَيْنَ رَحْمَتِهِمْ وَلَا يُتْرَكُونَ. وَلَا يُفَارِقُونَ الْحَضْرَةَ وَلَوْ يُخْرَدَلُونَ. وَلَا يَكُونُونَ كَخِرْقَاءِ ذَاتِ نَيْقَةٍ بَلْ

yet they appear poor. They are fast in the ways of Allah and do not need to be spurred. You see their tears flowing endlessly. They neither incline towards indolence nor do they walk arrogantly.

AMONG THEIR SIGNS IS that destiny approaches them gently and whenever a trial is set to befall them, God apprises them of it in advance. Death comes to them slow and it never occurs like a sudden accident, as if God dislikes to cause them to die and hesitates to take their peaceful souls.

AMONG THEIR SIGNS IS that they are helped, never to be forsaken. No desire intervenes between them and their Lord and they are never abandoned. They do not part with their Lord even if they are ripped apart. Nor are they like those who boast despite being ignorant; rather, they are endowed with knowledge and enlightenment. God Himself manifests their light and they are

يُعْطُونَ الْعِلْمَ وَيُتَوَرَّونَ. وَيُرِي اللَّهُ بَرِيْقَهُمْ وَهُمْ لَا يُرْءَاوْنَ، وَفِي الْحَسَنَاتِ يَتَنَوَّقُونَ. وَتَرَاهُمْ كَنَبَاتٍ حَضِيلٍ وَلَوْ يُكَلِّمُونَ. يَشْهَدُ لَهُمُ الْأَثَرْمَانِ أَهْمٌ مِنْ أَوْلِيَاءِ الرَّحْمَنِ، وَلَوْ يَحْسِبُهُمْ حَطَلٌ أَهْمٌ مُلْحِدُونَ. وَإِذَا ضَاقَ عَلَيْهِمْ أَمْرٌ فَإِلَى اللَّهِ يَخْفَلُونَ، وَلَا يَتْرَكُهُمُ اللَّهُ كَخَامِلٍ، بَلْ يُعْرَفُونَ فِي النَّاسِ وَيُجَلَّلُونَ. وَلَا تَرَاهُمْ كَأَنَّ حَنْثَلًا، بَلْ هُمْ كَبَبٌ عَبْقَرِيٌّ يُشَاهَدُونَ. وَبِمَشْوَنٍ فِي الْأَرْضِ هَوْنًا وَلَا يُحْتَشِلُونَ.

وَمِنْ عِلَامَاتِهِمْ أَنَّ حُنْطُولَةَ مِنَ السَّفَهَاءِ يَطْتُونَ فِيهِمْ ظَنَّ السَّوْءِ وَهُمْ عِنْدَ اللَّهِ يُبْرَأُونَ. لَا يَغْتَمُونَ بَدُوْلُولٍ وَلَا هُمْ يَحْزَنُونَ. وَبَيْنَهُمْ وَبَيْنَ الْأَنْبِيَاءِ حُنْطُولَةٌ يَشْرَبُونَ مِمَّا كَانُوا يَشْرَبُونَ. وَإِذَا دَبَلَتْهُمْ دُبَيْلَةٌ فَقَامُوا إِلَى اللَّهِ يَرْجِعُونَ.

not ostentatious. They perform good deeds in the most befitting manner. You will find them like a tender plant even if they are wounded. The day and night bear witness that they are the *Auliya'* [Friends] of the Gracious Lord, even though an ignorant one may call them heretics. Whenever a calamity befalls them, they rush toward their Lord. Allah does not leave them in obscurity; rather, they are recognized and honoured among people. They are not like hyenas, but rather, they resemble an extraordinary man—elegant and youthful. They walk upon the earth in a dignified manner and do not stagger like the old.

AMONG THEIR SIGNS IS that a group of fools entertains evil suspicions about them but God acquits them of all such accusations. They do not mourn or grieve over the calamities that befall them and there is a close affinity between them and the Prophets. They drink from that which the Prophets drank. Whenever a calamity

وينزحون ما عندهم لله ولا ييخلون. يجتنبون دَخْلَةَ الدنيا ولا يقومون على حُفْرَتِهَا ولا يقربون. وإِنَّهُمْ رِيَابِيلُ اللَّهِ فِي أَجْمَةِ الْغَيْبِ يُكْتَمُونَ. لَيْسَ هَهُوَ كَمَثَلِهِمْ وَلَا بَازِي، يَصُولُونَ عَلَى الْعِدَا وَيَمْتَشِقُونَ. وَإِنَّهُمْ أَغْصَانُ شَجَرَةِ الْقُدْسِ، فَمَنْ هَصَرَهُمْ يَكْسِرُهُ اللَّهُ، وَالَّذِينَ يَحْصِرُونَهُمْ فَهَمُ فِي عَنْتِمٍ يَضْجُرُونَ. وَلَا يُؤْذِيهِمْ إِلَّا مَنْ كَانَ أَحْمَقَ مِنْ رِجْلَةٍ وَأَخْسَنَ مِنْ حَيَّةٍ، فَإِنَّهُمْ قَوْمٌ يَحَارِبُ اللَّهُ لَهُمْ، وَلَا تَفْلِحُ عِدَاهُمْ، وَإِنْ يَفِرُّوا حَتَّى يَرْتَهِّسُوا، فَإِنَّهُمْ عَارِضُوا الَّذِي لَا تَخْفَى مِنْهُ الْمَجْرُمُونَ.

befalls them, they stand upright and to God alone do they turn. They liberally spend whatever they possess for the sake of God and they never show miserliness. They distance themselves far from the pit of the world—they neither stand on its edge nor come close to it. In fact, they are God's lions and lie concealed in the lair of the unseen. There is no ferocious lion or hawk like them. They pounce on their enemies and destroy them. They are the branches of the Holy Tree and whosoever dares to crush them is himself crushed by the Almighty. Those who besiege them are themselves afflicted with painful suffocation. No one torments them except the ignorant one who is like the purslane that is carried away by the floodwater, or the one who is more vicious than a snake. They are the people for whose sake God Himself fights. Their enemies never succeed against them even if they run so fast that their feet ache, for they have chosen to fight the One from whom the transgressors are not hidden.

ومن علاماتهم أنهم يُلْقون علومهم في قلوب قومٍ يطلبون، ويربّونهم كما يُرْغِلُ الطائر فرّجه وعليهم يُشفقون، ويحفظونهم مما لا يرضف بهم، ويسمعون بتحننٍ صرّخهم، ولا يغفلون. وإنهم رعاةٌ في الأرض إذا رأوا سرحاناً فبشائهم يعقون. ولا يتوكّلون على أنفسهم ويُسبِحون. ولا يعيشون كسبَحَلٍ، بل تتوالى عليهم الأحزانُ فهم فيها يذوبون. وتزكّي أنفسهم من ربهم، فتتسائلُ جذباتهم حتى يبقى الروح فقط ويُفردون، ثم يُرسلون إلى الناس، فيدعون الناس إلى الصلاح ويُجْعِلون. ذلك مقامُ أبدالٍ الذين اختاروا سبلاً لا يعتقبون منه

AMONG THEIR SIGNS IS that they inspire the hearts of seekers after truth with their knowledge, and nourish them as birds feed their young and are affectionate to them, and safeguard them against all that is inappropriate for them, and listen to their cries with loving kindness, never becoming indifferent to them. Indeed, they are like shepherds in the land and when they see a wolf, they cry out. They never rely on their selves; rather, they keep glorifying and praising their Lord. They do not lead a life of a bulky animal; rather, as misfortunes befall them one after the other, they become more tender-hearted. They are purified by their Lord in such a way that all of their carnal desires vanish one by one, leaving behind only the soul, and thus they become peerless. Then they are sent to the people and invite them to virtue and success. That is the station of *Abdāl* [Saints], who chose the paths whereby they do not have to suffer remorse in the end, nor grieve.

ندامةً ولا يتأسفون، وجازوا شعابًا لا يجوزها المثقلون. ولا يموتون إلا بعد أن يُخْلِفُوا أَرْقَلَةً من الذين يُرْزَقُونَ معرفةً وَيَتَّقُونَ. ويدعون كلَّ دائقٍ إلى عينهم ولا يسأمون، فيأتيهم كل من سمع نداءهم إلا الذين صمّوا وذحق لسأهم وجحّن جنأهم فهم لا يتوجهون. وكذلك جرت عادة الكفرة، ما سمعوا نداء المرسلين وإن كانوا يَصْلِقُونَ، ولم يتيقظوا بحسيسٍ ولا بصَهْصَلِقٍ حتى أخذهم العذاب وهم لا يشعرون. وجاهد النبيون لعل الله يزيل صَيْقَتَهُمْ ولعلهم يبصرون، ففعدوا كامرأةٍ طالقٍ وعصوا ربّهم وأعرضوا كأنهم لا يعلمون. وطارت حواسهم

They traverse through canyons that the obese could never cross. They die only after they are to be succeeded by a people who are bestowed true knowledge and are righteous. Without fatigue they continue inviting the ignorant to their fountainhead. Everyone who hears their call hastens to them except those who are deaf and whose tongues are afflicted with disease and whose hearts are veiled so that they pay no heed.

Such has been the practice of disbelievers that they turn a deaf ear to the call of the Messengers, no matter how painfully they call out to them; neither are they awakened by a faint sound nor by a vehement voice until the day of chastisement overtakes them unawares. Prophets strive hard to remove the cloud of dust from their eyes so that they might see, yet they sit still like a divorced woman, and disobey their Lord and turn away as if they know not, and lose their senses like the one whose speech is incomprehensible, and become immoral and foul-mouthed.

كَالْحَكْلِ وَكَانُوا ذَوِي حُسَاسٍ وَذَوِي وَنْشٍ وَكَانُوا يَسْبُونَ النَّبِيِّينَ وَيَنْقُرُونَ،
 وَيَرْتَعُونَ وَيَلْعَصُونَ. إِنَّ الَّذِينَ آمَنُوا هُمْ فِي اللَّهِ يَجَاهِدُونَ، وَيُلُومُونَ الْأَرْجُلَ مَعَ
 طَهْقِهَا وَيَظُنُّونَ أَنَّهُمْ مُتَقَاعِسُونَ، وَيُؤْتِرُونَ الشَّدَائِدَ لِلَّهِ لَعَلَّهُمْ يُقْبَلُونَ، فَيُدْرِكُهُمْ
 رُحْمُ اللَّهِ وَلَا يَبْقُونَ فِي أَزْلِ مِنَ الْعَيْشِ وَبِالْفَوْزِ يَقْبَلُونَ. وَيَحْسِبُهُمْ زَهْدًا كَزَوَانٍ،
 وَالْحَلْقُ بِهِنَّ يَسْلَمُونَ. يَبْتَغُونَ رِضَا اللَّهِ وَيَصْرخُونَ كَامْرَأَةٍ مَخْضٍ فَيُدْخِلُونَ فِي
 الْمَقْبُولِينَ.

ومن علاماتهم أنّ الله يكشف عنهم رُونة الكروب، ويَرخن الفَرْعَ عن القلوب،

They abuse the Prophets and find fault with them. They eat voraciously yet remain insatiable.

Verily, those who believe strive hard in the cause of Allah, and, they reproach their legs despite them moving hastily and think they are falling behind. They endure hardships for the sake of Allah so that they may be accepted. Thus the mercy of Allah supports them and they are not left in the straitened life; rather, they emerge victorious. The ignoble take them for discarded food which is spoilt, whereas [the truth is that] creation is saved on their account. They seek the pleasure of Allah and cry out [before their Lord] like a woman in the pangs of childbirth; only then are they included among the accepted ones.

AMONG THEIR SIGNS IS that God removes the severity of intense

ففي كل آنٍ تتهلَّلُ وجوههم ولا يتخَوَّفون. ويُعطون أخلاقًا لا يوجد مثلها في غيرهم، وعند المسأخنة يُعرفون. يتواضعون للزَّير، ولو كان أحد منهم سادِنَ الدَّير، أو وحشيًّا كالعَيْر، وكذلك يفعلون.

ومن علاماتهم أنَّهم قوم ما لهم عن ربِّهم حُتُّالٌ، يستأجرون عن الوسادة والآسنُ عندهم في سُبلِ الله زُلالٌ. يبغون رضا الله والدنيا في أعينهم دَمالٌ، وطالبها بَطالٌ، أو كأبي إبراهيم حَيالٌ، وهم بتركها قُطوف دانية وجِزالٌ، والدنيا لهم جِعالٌ، يُجعلُ الله بها قِدَرَ معيشتهم فلا يمسُّهم حَبالٌ، هذا من ربهم، وهم

grief from them, and rids their hearts of fear. Thus, their faces ever shine forth and they fear not. They are granted such morals as are not to be found in others, and their character is revealed when they meet people. They behave humbly with visitors even if they be lowly helpers in a monastery or savages like wild donkeys. This is how they conduct themselves.

AMONG THEIR SIGNS IS that they cannot survive without their Lord; they keep away from their pillows. In the way of Allah even foul-smelling water is pure and fresh to them. They seek the pleasure of Allah. In their eyes the world is like excretion, and its seeker is good for nothing or is a hyena similar to the father of Abraham. And, on account of their renunciation of the world, they are supplied with clusters of fresh fruit and great gifts. The world to them is like the piece of cloth with the help of which Allah takes down the cooking pot of their subsistence to save them from harm. This

منها الخزال وإذهالاً، وإلى الله إزقالاً، وفي ذكره ازْمَعْلَالٌ. هم قوم يحسبون أن الدنيا زبالٌ، وإزعالٌ النفس به ضلالٌ، وإنما مُدَى يُدْبِحُ بها وطالبيها سخالٌ، وماؤها ضَهْلٌ وطعامها اغتيالٌ، وسيرتها الإعراض كُمْفَسِلَةٌ وصورتها كَفِجْلٌ ما بقي فيه جمالٌ، وأولها أَوْنٌ وآخرها اِقْدَعْلَالٌ. لا تجد كمثلها قَرُزُلاً، وإنما زَقَوْمٌ فلا تحسبها فُعَالاً، ولذلك سَلََّ عليها عبادُ الرحمن سَيْفًا قَصَالاً، وما أخذوها بيديهم

is [the bounty] from their Lord since they detach themselves from the world and forget it. In fact, they rush towards Allah and their tears continually flow in His remembrance. They are the people who consider this world to be as negligible as the amount a tiny ant can lift with its mouth. Since inciting the soul for this [material world] is misguidance, wherefore these are those knives through which the [sacrificial] slaughter is made. Its [the world's] seekers are lambs [which need to be slaughtered]; its water is little and its food is fatal.

The world is like a woman who is in the habit of refusing her husband under the pretext of menstruation. Its face is like a withered old man who has completely lost his elegance. Its beginning is ease but its end is hardship; you will not find anything more wicked than it. Beware! It is the tree of *Zaqqūm*;¹ do not, therefore, mistake it for a cluster of grapes. That is why the servants of God have drawn a sharp sword against it; they neither grab it with their hands nor do they seek to milk it; they have divorced

1. *Zaqqūm* denotes the tree of disbelief. The Quran has compared true belief to a good tree which brings forth its fruit at all times (14:25–26) and disbelief to an evil tree—*Zaqqūm* (14:27). [Publisher]

وما بغوا إِمصالاً، وطلَّقوها بثلاثٍ وما شابهوا مُمِغِلاً، وأتمّوا قولاً وحالاً، وما بالوا
طَملاً فيما بلغوا إِبسالاً.

ومن علاماتهم أَنهم يُنشأون كصبيٍّ غُلهدٍ، وفطرهم في سباحتها تُشابه
العُنكدَ. ولهم بركات كمنطرٍ إذا أَلتَّ، يظهرون إذا كان الصدق كشجر اجثتَّ.
إذا فقدَهم الزمان، فكأنه فقدَ التَّهتانَ. إذا كثرت الفتن والهنايُثُ، فهي أرائجُ
ظهورهم، وإرهاصُ نورهم. يسعون في سبيل الله كطريفٍ يَأزجُ، ويكشفون سرَّ
الناس كبطنٍ يُبعجُ. مجيئهم بلجةٌ، وذهايم ظلمةٌ. هم بَهجةُ الملة والدين، وحجةُ

it thrice and they are not like a woman suffering from miscarriages. They have perfected their words and deeds and they are never afraid of any shameless man, for they are ever ready to face death.

AMONG THEIR SIGNS IS that they are nurtured like a child fed on a good diet and, by nature, swim like fish. Their blessings are like incessant rain. They appear when truth becomes like an uprooted tree. When an age is devoid of such people, it is as if it were without rain. Chaos and calamities, when they abound, serve as the sweet smell of their advent and betoken their approaching light. They run in the ways of Allah like a noble horse. They reveal the people's secrets like a belly that is being slit open. Their advent signifies daybreak and their departure signifies darkness. They are the beacons of faith and religion, and serve as the proof of God on the earth. Their message spreads across the sky like flashes

الله على الأرضين. يُشاعُ أمرهم كالبرق إذا تبوّج، والبحر إذا تموّج. تخرج إليهم السعداء كظيِّ إذا خرج من تَوَلَّجِها، وتقبلهم خيارُ الأُمَّة من غيرِ أَعْوَجِها. والذين ينكروهم فسيعلمون عند الحشْرِجَةِ، وإن أتهبوا اليوم كالنار المُنْحَضِجَةِ. إنهم يوثرون الدنيا ويجعلونها لقلوبهم معبدا، ويتميلون عليها كالديك إذا حلَّج ومشى إلى أُنثاه ليشفدها. قد زهدوا كالجل إذا حُمِّلِج، وليسوا كعُصْنِ رَأوِدِ بل كطعامٍ إذا تَكَرَّج. ليس فيهم خيرٌ ويضائهُون الحنِج. إن الذين يؤمنون برسل الله مثلهم كمثل شجرة طيبة، في حنادجِ حُرَّة. هم الذين يتخذون عُصْداً لِمَلَّةِ

of lightning and as the surging of the sea. Good-natured people hasten towards them much like gazelles emerge from their hide-outs, and, except for the crooked, all good-natured people of the ummah accept them.

Those who reject them will definitely come to realize [the enormity of their rejection] during the pangs of death, even though at present they flare up like a blazing fire. They prefer this world and make it a temple for their hearts. They strut towards it as a rooster rushes towards a hen with ruffled feathers in order to mate with her. They show great stupidity and are hardened like a well-twisted rope. They are unlike a fresh and tender branch but are rather like food that has gone mouldy; they are devoid of good and are like misers.

Verily, the case of those who believe in the Prophets of Allah is akin to a pure tree on a fertile sand hill; it is they who are taken to be the helpers of this purified religion. They move like an

مُطَهَّرَةٍ. يَسْعَوْنَ كَنُتُوْهَدٍ فِي سُبُلِ اللّٰهِ بِمَا فَفَحُوا وَفُشِّرُوا عَنِ جَرَادَةٍ بَشْرِيَّةٍ، وَأَثْمَرٍ فِيهِمْ تَوَرُّ الإِيمَانِ بِنُورِ إِلَهِيَّةٍ. إِنَّهُمْ كَأَسْوَدٍ وَمَعَ ذَلِكَ لَيْسُوا كَشُحْدُوْدٍ، وَلَيْسُوا بِمَثْقَلِيْنَ لَتَرْكِ الدُّنْيَا، وَلِذَلِكَ يَطِيرُوْنَ إِلَى اللّٰهِ وَلَا يُكْرَهُوْنَ. يَكْسَحُوْنَ الْبِوَاطِنَ وَلَا يَغَادِرُوْنَ فِيهَا مَثْقَالَ ذَرَّةٍ مِنْ هَذِهِ الْعَاجِلَةِ، وَيَعْمَلُوْنَ مَا يَعْمَلُوْنَ لِلْآخِرَةِ وَلَهَا يَجَاهِدُوْنَ. يُعْطَوْنَ حُرْدَ الْمَعَارِفِ وَيَتَلَقَّفُوْنَ أَدَقَّ بَعْدَ أَدَقِّ حَتَّى يَظُنَّ سَمْعُهُمْ أَنَّهُمْ مُلْحِدُوْنَ. وَتَرَى وَجُوْهَهُمْ كَعُضْنِ عُبْرَدٍ لَا تَرَهَقُهَا قَتْرَةٌ بِمَا عَرَفُوا رَحْمَ وَلَا يَبْأَسُوْنَ. لَهُمْ عَزَّةٌ فِي

able-bodied youth in the ways of Allah because their [spiritual] eyes are opened and their cloaks of human [weakness] are peeled off, and divine light causes the blossom of their faith to bear fruit. Indeed, they are like lions yet they are never guilty of any misconduct. Having renounced the world, they are not burdened; therefore, they fly towards Allah and are not among those who drag their feet. They sweep away all the dust of their inner selves leaving behind no trace of this transient world. Whatever they do, they do for the hereafter and for it alone do they strive. They are blessed with the unbored pearls of wisdom and they constantly grasp such profound subtleties that a conceited ignoramus considers them to be heretics. Their faces are like a soft and tender branch and, by virtue of recognizing their Lord, they are not covered with darkness and they despair not. They are honoured in heaven; therefore, Allah fights those who damage their reputation or shed their blood, so that they are seized and destroyed. They

السماء، فالذين يَهْرِدُونَ أعراضهم أو يسفكون دماءهم، يحاربهم الله فيؤخذون ويؤتأحون. صمُّ بكم عميٌّ ومن شدّة العناد يكمدون.

ومن علاماتهم أنّهم قوم لا يُطْمَلُّ ما في حوضهم، ويُعطون كلّ آني من ماء معين. ولا يعلمون ما الحِنْضِجُ، ويُسرِّدُ لهم زلالٌ عَدْبٌ من ربِّ العالمين. ويُصْفِدهم ربُّهم خفيّاً، فيُعصِّمون من مَوايٍ ومّا فيها من السّراحين. وتُرْمِجُ قريّةُ نفوسهم نورًا وفهمًا، وتلوح لهم ما تخفى من المحجوبين. ذلك بأنهم يُسلمون نفوسهم إلى الله كأنّهم يُذبح، ويقضون نحبهم أو يكونون من المنتظرين، وبأنهم يُنفقون في الله

[i.e. those who insult God's servants] are deaf, dumb, and blind and—due to extreme animosity—they are afflicted with the disease of the heart.

AMONG THEIR SIGNS IS that the water of their pool is never exhausted; rather, they are always provided with fresh, flowing water; they have no idea what muddy water is, for they are unceasingly supplied with sweet and fresh water from the Lord of all the worlds. Their Lord grants them guardians so that they are saved from the wilderness and the wolves that dwell therein. The receptacle of their selves is filled with light and insight, and what lies hidden from the veiled ones is made manifest to them.

This is so because they surrender their selves to Allah like the sacrificial calf; they either fulfil their vow or remain ready to do so. It is also so because they spend all that they possess in the ways

ما كان لهم من العين، ولا يكونون كرجلٍ جَعَدِ اليدين، ويشمرون كعُصْنٍ سَرَعْرِعٍ
عَزِيدٍ، فتأوي إليهم المساكين، ويُرَزَقون مِن غير الكَدِّ والإلحاح في المحاولة من الله
الذي يتولى الصالحين.

ومن علاماتهم أنّ الله يخلق في نفوسهم أَعْجَابًا للمعرفة التامة، وتُضْرَحُ صدورهم
وتُخْرَجُ منها كلُّ ما كان من الغوائل الإنسيّة، فيُمْلَأُونَ مِنْ حُبِّ الله ويذبحون له
أنفسهم كالجلمدة، ويرضدّون متاع التقوى وينفقونه في كل ساعة بقدر الضرورة،
ويُعْرِضُونَ عن كل صَلَغَةٍ، ويدفعون السيئات بالحسنة، ويعيشون كأَشْعَثِ أَعْبَرٍ

of Allah and are not like miserly people. They yield fruit like a long fresh branch so the poor and needy seek shelter under them. Without any toil and insistence on their part, they are provided with sustenance from Allah who protects the righteous.

AMONG THEIR SIGNS IS that God Almighty inspires them with extreme thirst for perfect knowledge; their chests are opened and all human impurities are removed from them so that they are filled with the love of Allah, and, for His sake, they slaughter their own selves like a cow. They pile up the provision of righteousness and spend out of it at every moment as needed. They turn away from every ignorant person, repel evil with good, and live like a dishevelled and dusty person, out of humility for God. Likewise, they consummate their spiritual journey the way that bread is baked over hot coals. Despite having many brothers and

تواضعًا لله، وكذلك يُضججون سلوكهم كما تُفأدُّ الحُبْرَةُ في المِلَّةِ. ويعيشون كَفَحَادٍ مع كثرة الإخوان والذرية، ويكونون كأرضٍ مَبْكَارٍ عاملين بأوامر الحضرة، ولا يبالون رَعْلَ الظالمين ولا يتركون بتهديدهم ذرَّةً من السُّبُلِ المنتحلة، ويزيتون لله بيت قلوبهم كالامرأة المَقْرِنسة، ويقومون لله باهشين، ويأخذون ما أُوتِيَ من الله بالقوَّة.

ومن علاماتهم أنك ترى عجائب منهم إن لبثت فيهم برهةً من الزمان، وتجدهم كناقاةٍ فَشوشٍ عند الفيضان. يموصُ القلوبَ قوهم ويدخل نُطْفُهُم في

children, they live like a solitary person who has neither brother nor son. In following the injunctions of God, they resemble a land that produces forth quick yields. They neither care for the aspersions of the unjust nor do they deviate an inch from their chosen paths on account of their threats. They adorn the abode of their hearts for Allah like a good, housekeeping woman. They stand before Allah, hastening towards Him, and firmly hold on to that which is given by Allah.

AMONG THEIR SIGNS IS that if you stay in their company for a while you will witness wonders at their hands. As for their generosity, you will find them like a great, milk-yielding she-camel. Their discourse cleanses hearts and their speech penetrates them. In fact, their attire is adorned with righteousness by the command of Allah the Gracious and the superfluous part of their sensual passions is cut off from them, and whatever has accumulated of

الجنان، فتُنِيرُ بِنِيرِ التَّقْوَى بِإِذْنِ اللَّهِ الرَّحْمَنِ، وَتُهَبِّرُ هَبْرَةً زَائِدَةً مِنَ الشَّهَوَاتِ وَيُحَوِّكِلُّ مَا يُؤْبِسُ مِنَ الْعَصِيَانِ. وَكَمْ مِنْ عُمِيٍّ مُسْتَهْتَرِينَ يُبْصِرُونَ وَيُهْدَبُونَ بِهِمْ، فَإِذَا هُمْ مِنْ أَهْلِ التَّقَاةِ وَالْعِرْفَانِ. فَوَيْلٌ لِلَّذِينَ يَضْحَكُونَ عَلَيْهِمْ كَامْرَأَةَ تُهَارُ زَوْجَهَا، وَلَا يَعْلَمُونَ أَنَّهُمْ بِطَلَاقٍ يَهْلِكُونَ. فَإِنَّ اللَّهَ عَلَّقَ نَجَاةَ النَّاسِ بِحُبِّهِمْ وَعِنَايَتِهِمْ، فَقَدْ هَلَكَ مَنْ قَطَعَ الْعُلُقَ مِنْهُمْ بِمَا تَرَكَ قَوْمًا يُحْرَسُونَ. وَلَا تُصِيبُ تِلْكَ الشَّقِيقَةَ إِلَّا رَجُلًا فِي فِطْرَتِهِ هُرَيْرَةٌ، وَمَعَ ذَلِكَ عَجَلَةٌ وَنُخُوءٌ، وَلَيْسَ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ وَيَتَدَبَّرُونَ. وَكَلَّ ذَلِكَ تَتَوَلَّدُ مِنْ وَصَرِ الدُّنْيَا، فَوَيْلٌ لِلَّذِينَ بِهَا يَتَسَخَّرُونَ.

their sins is removed. Through them, many blind and ignorant persons begin to see and are educated and transformed into men of piety and learning.

Woe betide those who mock such persons just like a shrew who barks at her husband. They know not that they will be ruined by divorce, because Allah has attached the salvation of people to their love and grace. Thus, whoever parts ways with them perishes because he has turned his back on those who were his guardians. This misfortune is the lot of the one who is, by nature, extremely lazy, reckless, and arrogant, and is not among those who fear Allah and reflect. All this springs from the filth of the world, so woe to those who are polluted by it. They spurn and ridicule the men of God and strive to do them harm, thinking they are doing something good.

The most unjust among the worldly at this time is the one who is bent upon doing harm to me. He is wicked and arrogant like

يسعون لإيذاء أهل الله ذائبي مستهزئين، ويحسبون أنهم يُحْسِنون. ومن أظلم أبناء الزمان في هذا الأوان، من تصدّى لإيذائي وهو ضَبْسٌ وَأَشْوَسٌ كالشيطان، وخَوْفِي من كَشَيْبَتِهِ وَقَحِيحِهِ كالثعبان. ووالله إني حَمَى الرحمن، فمن أراد أن يقطعني فسيُطَعَّع من أيدي الدَّيَّان. وإني بأَعْيُنِهِ ولا يخاف لديه المرسلون، ويُرَدُّ الجَرَّيْرَةَ على أهلها لو كانوا يعلمون.

ومن علاماتهم أنهم لا يكونون كداحِضٍ، بل يقومون في مَاقِطٍ، ولا يضائهُون الجبان، ويؤمُّون الناس كحَوَّاعٍ ليحفظوا من خاف السِّرْحَانَ، وينقلبون بمعارف

Satan. He has tried to frighten me with his rustling and hissing like a serpent. Allah is my Witness that I am under the protection of the Gracious Lord, and whosoever intends to destroy me will himself be destroyed by the Lord of Reckoning; I live before His eyes and the Messengers are never afraid in His presence; He causes the schemes of deceivers to recoil upon them, if they only knew!

AMONG THEIR SIGNS IS that they do not slip in the battlefield; rather, they remain steadfast and never exhibit cowardice. They lead people like an expert guide so as to save all those who fear the wolf. Like someone who wishes the very best for his people, they return to their people with insights and verities. They are not content with their own efforts and fear that the edifice of their life might collapse and break down any day; therefore, they keep

كالذي للقوم إعتانٌ. لا يقنعون على جهد أنفسهم ويخافون هدم بنيان العمر
 ويومٌ انقضاضٍ، فيطلبون الوارثَ من الله ويجدونَه كابنٍ مخاضٍ، ويفهضون
 الجذباتِ، ابتغاءَ رضا ربِّ الكائناتِ. ويخلصون لربهم ولا يسوطون، ولا ييرحون
 الحضرةَ ولا يَشْحَطون. ويليطُ حبُّ الله بقلوبهم، ويُنْطُون أنفسهم بمحبتهم، ولا
 يُحْفَظون الناسَ وعلى اللسانِ يُحافظون، ولو بَدَر منهم مُحْفَظٌ فباللَّيْنِ يتداركون.
 ينطقون كرجلٍ بَلْتَعانِيٍّ، وتفصح كلُّهم مِن فضلٍ رَبَّانِيٍّ. يُدْعَدُونَ المَالَ على
 الفقراءِ، وبيارزون كزَمِيحٍ مُقَدِّمٍ في مواطنِ الابتلاءِ. لا ترى في وجوههم سُفْعَةً عند
 الغضبِ، وتجدهم كحيتانٍ شُرُوعٍ ناظرين إلى رَحمٍ عند الكُربِ، وعلى شِراعِهِم

seeking an heir from their God and find him in the shape of a baby boy. They crush their own passions in seeking the pleasure of the Lord of the universe. They are sincere towards their Lord beyond any trace of adulteration. They never leave the Lord's court and become remote [from Him]; love for Him clings to their hearts and they unite their selves with their Beloved. They never flare up at people; rather, they guard their tongues, and if a harsh word happens to proceed from them, they make up for it with tenderness. They speak like an eloquent orator and their words are made eloquent by the grace of God. They spend their wealth on the poor and forge ahead in the face of trials and tribulations like a brave and courageous soldier. You will never see their faces turn red when angry, and in times of distress you will find them raising their heads towards their Lord like fish. Around

حبلٌ من حُبِّ الله ولا كَشِيعَةِ الْعَقَبِ. لا يصول عليهم إلا الذي هو كَفَرْتَعٍ، ولا يؤذيهـم إلا الذي هو أشقى من قُتْدَعٍ. لهم عزيمة قاهرة، إذا قصدوا أمرًا جَلَّحُوا، وإذا حاربوا طَرَبَعَانَةً قَتَلُوا، ومَن جاءهم بالزَّعْرَغَةِ، فيروى من مائهم ويُنَزَّهُ من كل نوع الشبهة. وقد أزَفَ زمانُ الإرواء، فطوى للطلباء الأتقياء. ألا ترون أنَّ الزمان قد فسد، ومُلِّئَ من أنواع نَضْناضٍ، وقرب جدرانُه إلى انقضاء، والأمراض تشاغُ والنفوس تضاع، والحُتوف مُلاقية على أوفاضٍ. وقد صلغ الزمانُ، وأنا على رأس

their necks is a rope of God's love—not a twisted noose made of sinew. None but the mean-spirited would attack them and none would injure them except the one who is more wretched than a cuckold. Their resolve is so firm and unyielding that whenever they are determined to do something they persevere with utmost steadfastness, and when they have to fight a snake they cut it into pieces. Whoever comes to them thirsty is quenched by their water and is cleansed of every kind of doubt.

Lo! The time of satiation has come close! Let there be glad tidings for the righteous seekers. Do you not see that this era has become corrupt and filled with all kinds of serpents flicking their tongues and its walls are about to collapse, and diseases are breaking out and lives are being lost and death is spreading in all directions? The sixth millennium has passed and now I have come at the turn of the seventh millennium. O brave and young people! This is what the Prophets had foretold. So, how

الألف السابع في هذا الأوان، وكذلك قال النبيون أيها الفتیان، فإلام تكذبون
ولا تتقون الديان؟

ومن علاماتهم أنهم يرودون الجنة ابتغاء لقاء الحضرة، لا للحم الطير وعين
البقرة، وتجد عُرْضَتَهُمْ بأسطة اليدين، لتلقف أوامر رب الكونين. عَلَهُمْ قارورة
حُجَبِ الناسوت، وفتقوا بصدقهم رتق اللاهوت، وذلك بأن الله قَصَّ عليهم خيل
التجليات، فقوضوا بناء وجودهم وما بقي نَصْنُضَةُ النفس ودخلوا في أمان الله من
الحَيَوات، ودخلوا الرياض، وتَهَلَّلَت وجوههم كبرق إذا ناض. ووجدوا وجوه أهل

long will you continue to call me a liar and not fear the Lord of Reckoning?

AMONG THEIR SIGNS IS that they seek Paradise in their aspiration to meet God rather than to eat grapes and the meat of birds. You will find that their primary aim is to hasten towards the commandments of the Lord of both worlds with outstretched hands. They lifted the veils of human nature and burst asunder, with their truthfulness, that which had been inaccessible of divine nature. This was the result of God sending down a host of manifestations upon them by which they demolished the very foundation of their being and ceased to be moved by their self, and entered under the protection of God against the snakes. They entered gardens and their faces were illuminated like a flash of lightning. They found the worldly people dark-faced, so they strove to brighten them and set about to reform them akin to a hen that incubates its eggs.

الدنيا وجوهًا مسودَّةً فسعوا للتبييض، وقاموا لإصلاحهم كما تَرَضُ الدجاجة على البيض. وإنهم يعينون كل صارخ ولو تصرَّخ، إلا الذين باضَ فيهم الشيطان وتصرَّخ. قوم ربانيون لا يكذبهم إلا الذي جَلَطَ، وأزال زينة التُّقى وجَلَمَطَ. الذين يعادونهم إن هم إلا كامرأةٍ جَلِعةٍ، ولا يضرهم صَوْلُ سَلْفَعَةٍ. تتزلُّعُ يداهم عند المقابلة، ويفرّون كتنعالب من موطن المناضلة. وتجد بيان هؤلاء السادات كشرابٍ عُماهيجٍ يحكأ في القلوب، ويبعد عن الذنوب. ويضرح الله عنهم ثَهْمًا كاذبًا في شأنهم، ويجعلهم كمنيحة لأحبابهم وإخوانهم، ويُذهب بهم طُحْشَ الناس، وسَقَامَ مَنْ تَفَجَّسَ وتَبَعَّلَ

They help every one who cries out for help even if one is faking, except for those among whom Satan has spawned and hatched his offspring. Indeed, they are men of God, and whosoever accuses them of lying is himself a liar, who, shaving off the hair from his head, has shed all the beauty of righteousness.

Those who bear enmity towards them resemble a shameless woman, but the assault of a rude and foul-mouthed woman can do them no harm. At the time of confrontation, the hands of their opponents are ripped apart, causing them to run away from the battlefield like foxes. You will find the discourse of these noble princes like a drink that easily flows down the throat, and is firmly planted within hearts, washing away sins. Allah the Almighty exonerates them from all false accusations that are meant to stain their honour. For their friends and brothers, He makes them as the she-camel that is lent for the sake of her milk. Through them, He delivers people from blindness and cures the arrogant and

وساوسَ الخَنَاسَ . ولا يعاديهم إلا تافهٌ، ولا يقبلهم إلا تقيٌّ دافِهُ . وحَرَّمَ دارهم على الفاسقين الذين يُرْفِقُونَ إلى الشرِّ متعمِّدين، ويرضون بالعَلْفَقِ وينأون عن ماء معين .

ومن علاماتهم أَنَّهُمْ يأخذون من الدنيا كفتيل، ومن الدين يدَغَفُونَ، ويتمتَّعون من آلائها كزبالٍ، ومن التُّقَاتِ يجترفون . ويقومون أنفسهم كقُمُجِرٍ يُتَوَّمُ سَهْمَهُ، ويُجْحون كل ما فيهم من أهوائهم، ويبقى هوى الربِّ كجذْمُورٍ وعليها يثبتون . ويؤثرونه في كل سبيل، ولا يبالون زَجْرَةَ

victims of satanic temptations. None but a fool bears them enmity and only the righteous and humble accept them; their house is prohibited for the sinful who deliberately hasten towards evil, are content with scum, and remain distant from flowing water.

AMONG THEIR SIGNS IS that they take very little from this world, but they receive abundantly from faith. They benefit from worldly blessings as little as an ant's mouthful, but they partake abundantly from piety. They straighten their selves as a bow maker straightens his arrow and they eradicate all their selfish desires so that only the pleasure of God is left, which is like the strong trunk of a tree, and they hold fast to it. They prefer Him in every way.

They pay no heed to the fools' uproar nor care about them; and regard their [coarse] whip as a smooth plant, and do not fear it. Whatever knowledge they are granted is granted solely on account of love, not owing to any toil on their part. They are made to drink

السفهاء ولا يبالون أَيُّ الوَمَى هُمْ، ويحسبون سوطهم كنبتٍ صِيْهُوجٍ ولا يخافون. ويعلمون كلَّ ما يعلمون مِنَ الوَدِّ لا مِنَ الكَدِّ، ويُسْقُونَ مِنَ الغَيْبِ فَيَصْأَمُونَ. ويقطعون غير الله بَسِنَانٍ هُذَامٍ ولله يَرِّصُمُونَ. وما كان لإبليس أن يَرْطُمَهُم، وَيَدْرَأُونَهُ بِأَنْوَارِهِم، فلا ينقص الشيطان من قَرِبةِ زَأْبُوها ويخاف قَسِيَّتَهُم التي يُضَهِّبُونَ. وما ترى فيهِم هَدْرَبَةٌ يابِسَةٌ، بل ترى رَوْحًا ومعرفةً. وحاربوا أهواء النفس ودشوا، أولئك هم قوم ذُهَاءٌ وأولئك هم المهتدون. قعزوا كلَّ ما في إناء السلوك، بما خرَّوا أمام الحضرة كالصُّعْلُوك، وبما كانوا

from the unseen so they drink their fill. With a sharp spearhead, they sever [ties] with everything other than God. For the sake of Allah alone, they choose to tread on the narrow paths and it is not possible for the devil to lure them into any trap from which they cannot escape; they repel him through their light; therefore, Satan cannot take away so much as a single drop from the water-skin they carry with them. He [the devil] fears their bows which they have exposed to the fire to straighten and strengthen them.

You will find no dry verbosity in their discourse; rather, you will find it filled with inspiration and divine cognizance. They waged war on their selfish desires and fought valiantly. These are those people who are the wise and guided ones. They drank eagerly from the vessel of the spiritual path, for they lie prostrate before their Lord like a mendicant and because [in their spirituality] they are like an avaricious one remaining unsatiated, and prefer what is best and most savoury. Allah empties their selves

كَضْعَرَسٍ وَلَا يَثْبَعُونَ. آثَرُوا الْأَمْرَ وَالْأَلَدَّ، وَأَخْرَجَ اللَّهُ مِنْهُمْ أَهْوَاءَ غَيْرِهِ
وَأَجْتَزَّ، وَوَفَّقَهُمْ بِزَجَلٍ مَا سِوَاهُ، وَحَسَّنَ مَشِيئَهُمْ إِلَى اللَّهِ، لِيَعْلَمَ كُلُّ قَوْمٍ مِثْلٍ
أَنَّهُمْ هُمُ الصَّادِقُونَ.

ومن خواصهم أنهم يطهرون من الغوائل البشرية كما تفرى المرأة من حيضها،
ويتوب الله إليهم فيجدون. يحزبون دار النفس بأيديهم وبأيدي الله، ويرون الله بأعين
روحهم، وينزهون من كل ريبية، وفي العلم يكملون. ولهم مقام أصقب من الملائكة
عند الله بما خالفوا أنفسهم واعلنباوا بالحمل ورسخوا كحبطون. وسنت نار محبتهم،

of all desires other than Him and cuts off all other ties and enables them to throw away everything other than Him and helps them to tread gracefully in His path so that every wrongdoer may know that they alone are the truthful.

AMONG THEIR CHARACTERISTIC TRAITS IS that they are cleansed of human wickedness the way a woman is cleansed at the end of her menstrual cycle. Allah turns towards them, so they are drawn closer [to Him]. They lay waste to the abode of the self on their own and with the help of God. They see God with the eyes of their soul and are purified of all doubts and are perfected in knowledge. They have a station before their Lord closer than that of the angels, for they oppose their selves and, despite carrying a heavy burden, stand firmly like a sturdy person. The fire of their love flares up and the sting of their self is removed and the edge of their sword is sharpened. Hence, they tear apart every

وعَدِمَتْ شِبَابُهُ نَفْسَهُمْ، وَزَادَتْ طُبَّةُ سَيُوفِهِمْ، فَقَطَعُوا كُلَّ حِجَابٍ وَفَنُوا فِي قَتْوِ
 الْحَضْرَةِ، فَلَا يَمْضِي هَيْتُو مِنْ أَوَانِهِمْ إِلَّا وَهُمْ يَعْبُدُونَ. وَخَتَّأَ اللَّهُ قُلُوبَهُمْ عَنْ غَيْرِهِ وَشَغَفَهُمْ
 حُبًّا، فَخَدَّأَتْ ذَرَائِهِمْ كُلَّهَا لِرَبِّهِمْ، وَصَارَ حُبُّ اللَّهِ طَعَامَهُمْ الَّذِي يُطْعَمُونَ. فَجَرَّدُوا
 عَلَى طَعَامِهِمْ لِفَلَا يَتَنَاوَلَهُ غَيْرُهُمْ، فَإِنَّهُمْ قَوْمٌ يَغَارُونَ. يَبْكُونَ لِحُبِّهِمْ حَدَلًا وَيَمَضُّ قَلْبَهُمْ
 هُمُهُ، وَقَدْ اضْجَحَرُوا كَالْقَرْبَةِ مِنْ ذِكْرِهِ، وَلَهُ كُلِّ آتٍ يَضْجُرُونَ. حَمِيَتْ قُلُوبُهُمْ كَرَضْفٍ
 بِحُبِّ اللَّهِ وَزَادَ مِنْهَا سُهَافُهُمْ، وَهُمْ مَقَامٌ عِنْدَ اللَّهِ لَا يَعْلَمُهُ الْخَلْقُ، وَلِذَلِكَ يَزْدُرُوهُمْ
 وَيُنِطِّفُونَ.

veil and lose themselves completely in the service of their Lord. They let not a moment pass in which they are not in worship.

Almighty Allah turns their hearts away from everything other than Himself and makes them fall deeply in love with Him. Thus, every particle of their being bows before their Lord, and the love of Allah becomes their food which they are fed. Thus, they eat greedily so that others may not take it, for they are a people who jealously protect their honour. They shed tears for their Beloved until their eyelashes fall out, and the distress caused by their concern for Him consumes their hearts, and their selves are filled with His remembrance like a waterskin, and they remain restless for Him all the time. In their love for God their hearts become like a hot stone which increases their extreme thirst [for Him]. They have a status with Allah of which people know nothing; therefore, people look down upon them and bring filthy accusations against them.

ومن علاماتهم أنهم لا يخافون تلاطثَ الفتن، ويقطعون بحار البلاء
 كمواخر، ولا يأشبون الحق بالباطل، ويعافون العزبَ ويتغون تقاةً لا شيةً
 فيها ويخلصون. لا يريدون لونا شاملا، ولهم أرض لا تفارق وإلها ومنه
 يخضرون. ولهم سمهريُّ يقتل النهسرَ، وفطرهم العالية يشابه النهابرَ، وائتزت
 قدورها بحبِّ ينضجون. ومن صقن إليهم، ولو كان الغراهنُ المتقل بحبِّ الدنيا،
 يلج في سم الخياط بيمن قوم يتقون. ومن كان من عبدة الطاغوت وحضرمهم،

AMONG THEIR SIGNS IS that they remain undaunted by the strikes of trials; rather, they sail across the oceans of trials and tribulations like ships. They do not confound truth with falsehood and abhor all that is impure, and seek immaculate righteousness and commit themselves wholly [to it]. They do not want any other colour to be mixed with it. Their land is one on which rain falls unceasingly that renders them green and fresh. They possess a spear that kills the wolf, and their sublime nature resembles lofty hillocks. Their pot [intrinsic nature] boils with love [for Allah] and so they become thoroughly cooked.

Whoever comes to them—despite being like a hefty camel that is weighed down by the love of this world—will be able to go through the eye of a needle with the blessing of this righteous company. And if someone who was the servant of the Devil visits them, he will be transformed into one who transgresses not, and if an arrogant and devilish one comes to them faithfully,

فإذا هو من الذين لا يفسقون. ومن كان متكبرًا شيطانًا، ووافاهم إيمانًا، فِيرْغَمْ
 أنفه لأمر الله ويكون من الذين يتقون. فلا تهكّر أيها السامع، ولهم شأنٌ
 أرفع من ذلك، وكيف أبيّنه وإنكم لا تفهمون؟ قوم باكون تهمير دموعهم أكثر
 من ماءٍ تشربون.

ومن علاماتهم أنهم ينقحون أصل الصلاح من كُذس الأعمال، ويتركون فضلة
 العرمة لأهل الضلال. يأخذون قُحًا ولا يتبعون شحًا، وعن الحق يُفحصون.
 وينعصون كل شيء حتى يظهر ما تحته ويبيض أمام أعينهم ما يطلبون. ولا يُنكرون

he definitely will humble himself to the command of Allah and become among the righteous.

O ye who hear! Do not be surprised at this for their station is even loftier, and how can I describe it when you cannot understand? They are a people who cry so profusely that their tears far exceed the water that you drink.

AMONG THEIR SIGNS IS that they separate true and good deeds from the accumulated heap of actions and leave the chaff for the misguided. They take what is pure and never practice miserliness and keep seeking the truth. They continue to shake everything until it reveals what lies beneath it and discloses what they were looking for right before their eyes. They do not deny what the ignorant deny, but conduct a thorough enquiry into it. They do

أمرًا ينكره الجهلاء بل يحققون. ولا يعيشون كالصعافقة، بل يجمعون خيرَ سُوقِ
 الآخرة، ولا يغفلون. وتسمع ضَجَرَ قلوبهم كعَقِيْقِ القِدر، وتلك العصا يمتأون
 إبليس، ويحتنبون كلَّ تَغْبٍ لِحِبِّ يُوْثِرُونَ. كسروا طواحنَ ثعبانٍ أغوى آدمَ، ومَسْتُوهُ
 بسوطٍ أكلَمَ، فما كان له أن يَدْرَةَ عليهم، وفرَّ من قوم يرمون. وصالوا عليه
 كضِرْغَمٍ وَأَوْدَمُوا على أنفسهم أنهم يُجِيحُونَ أصله ويُنجون الناس من شرِّه ويُخلصون.
 يسمِطونه كما يُسْمَطُ الحَمَلُ لِيُرَى عريانًا وبالأسنة يَهْطُونَ. وخنعت أعناقهم لرَّهم
 وله يُسلمون. هم قوم سُكَّرَتْ عينُ الخلق منهم، وأعجبوا الملائكة بفعل يفعلون.

not live like the poor and mean, but secure the best from the market of the hereafter and are never negligent. In fact, you can hear the sound of their hearts' restlessness like that of a boiling pot; this is the rod with which they beat the Devil. They abstain from every evil for the sake of their Beloved whom they prefer [over everything]. They broke the fangs of the snake that had misled Adam and they beat it with a whip which is most lacerating. Thus was it no longer possible for it to attack them; rather, it fled away from those who pelted it with stones. They pounced upon it like a lion and took it upon themselves to extirpate it, and to redeem and deliver the people from its evil. They removed its hair by boiling it just like the wool is removed from a lamb leaving its skin bare. They injured it with spears.

Their necks bow down before their Lord and they remain submissive to Him alone. They are the ones on whose account the eyes of creation are dazzled, and they surprise even the angels with

وضعوا لحومهم في فاتور الحضرة، فأزَمَ اللهُ ما على المائدة، وأكلوا بأنامل المحبّة،
وفنوا لِحِيَّتِ يتخيرون.

تَمَّت

المؤلف

ميرزا غلام أحمد قادياني

مؤرّخة ١٤ ديسمبر سنة ١٩٠٣ م



their feats. They dished out their flesh to their Lord, so that He ate what was offered on the table; they were consumed with the fingertips of love and were annihilated for their Chosen Beloved.

T H E E N D

Author

Mirza Ghulam Ahmad of Qadian

Dated: 14 December 1903



PUBLISHER'S NOTE

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

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

The following abbreviations have been used:

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

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

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

rta *raḥmatullāhi ‘alaihi/‘alaihā/‘alahim*, 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 *ayyadahullāhu 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 *ḥ* – a guttural aspirate, stronger than *h*.

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

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

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

Short vowels are represented by:

- a* for ـَ as in خَلَقَ (like *u* in *bud*), as in فَنَ (or *e* in *bed*).
i for ـِ as in مَنَ (like *i* in *bid*).
u for ـُ as in جُزءَ (like *oo* in *wood*).

Long vowels by:

- \bar{a} for ـَا or ـَا as in مَلِكٌ (like *a* in *father*).
 \bar{i} for ـِي or ـِي as in حَكِيمٌ (like *ee* in *deep*).
 \bar{u} for ـُو or ـُو as in نُوحٌ (like *oo* in *root*).

Other vowels by:

- ai* for ـَاي as in بَيْتٌ (like *i* in *site*).
au for ـَاو as in صَوْتٌ (resembling *ou* in *sound*).

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

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

ACKNOWLEDGEMENTS

The booklet was originally translated from Arabic into Urdu by Ḥaḍrat Maulānā Ghulām Rasūl Rājaikī^{ra} and revised by the Central Arabic Board. This Urdu translation was then rendered into English by Kashif Imran and revised by Zulqarnain Bharwana. The English translation was then compared thoroughly with the original Arabic text by Dr. Bilal Ahmed Tahir. The booklet was finalized and formatted for publication by the English Translation Section of Additional Wakālat Taṣnīf. Valuable services were rendered by al-Ḥāj Munawar Ahmed Saeed, Naser-ud-Din Shams, Naveed Ahmed Malik, Abdul Wahab Mirza, and Bilal Ahmad Rana. May Allah reward them all. *Āmīn.*

GLOSSARY

- Abdāl** Literally, ‘substitutes’. Those who have brought about a holy change in themselves for the sake of Allah. We have translated the term in this book as ‘saints’.
- Āmīn** A term which literally means, ‘so let it be’ and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to ‘amen’.
- Ḥaḍrat** A term of respect used to show honour and reverence for a person of established righteousness and piety. The meaning is: His/Her Holiness, Eminence, etc. It is also used for God in the superlative sense.
- Holy Prophet**^{sas} A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad^{sas}.
- Holy Quran** The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.
- Khalīfah** Caliph is derived from the Arabic word *khālīfah*, which means ‘successor’. In Islamic terminology, the term righteous *khālīfah* is applied to each of the first four *khulafā’* who continued the mission of Ḥaḍrat Muḥammad^{sas}, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiah^{as} as Khalīfatul-Masīḥ. *Khulafā’* is the plural of *khālīfah*.
- Tahajjud** A supererogatory prayer of great merit performed between midnight and dawn.
- Muhammad**^{sas} Founder of Islam. *see* Holy Prophet^{sas}.
- Sūrah** A chapter of the Holy Quran.
- Wali** Literally, ‘friend’. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyyā’ullāh* which is sometimes abbreviated as *auliyyā’*.

INDEX

Abdāl

- a close affinity between Prophets and, 12
- Almighty Allah exonerates, from all false accusations 30
- are always worshipping their God 34
- are proof of God on earth 19
- are recognized and honoured among people 12
- blessings of, are like incessant rain 19
- bow before their Lord with complete submission 34
- bravery and trust in God of, 5
- characteristics of those who reject, 20
- condition of the world at the time of their commissioning 5
- consider world as negligible as the amount a tiny ant can lift with its mouth 18
- darkness prevails at the time of commissioning of, 9
- filled with light and insight 22
- functions of, 5
- generous like a great milk-yielding she-camel 24
- good-natured people hasten towards, 20
- granted glad tidings of events before their appearance 7
- granted knowledge on account of love 31
- high spiritual standard of, 6
- keep seeking an heir from God 26
- mercy of Allah manifested repeatedly for, 16
- no dry verbosity in the discourses of, 32
- opponents of, wants to annihilate them 7
- persevere with utmost steadfastness, 28
- protection given to, by God 7

renunciation of the world is an essential characteristic of, 17
 sail across the oceans of trials and tribulations like ships 35
 seek Paradise in their aspiration to meet God 29
 status higher than angels 33
 thirst for perfect knowledge is a sign of, 23
 worship of Allah is a constant habit of, 9

Allah the Almighty

mercy of, manifested repeatedly for *abdāl* 16
 the *abdāl* serve as the proof of, on earth 19
 worship of, constant habit of *abdāl* 9

Angels

abdāl have a status higher than 33

Darkness

prevalence of, at time of commissioning of *abdāl* 9

Dry verbosity

not found in *abdāl's* discourse 32

False accusations

Allah the Almighty exonerates the *abdāl* from, 30

Holy Quran

blessings of *Sūrah*s *an-Nūr*, *al-Fātiḥah*, and *al-Mā'idah* 2
 parable given in, about believers and transgressors 8

Knowledge

to *abdāl*, granted solely on account of love 31

Parable

in Holy Quran about believers and transgressors 8

Paradise

abdāl seek, in their aspiration to meet God 29

Perfect knowledge

thirst for, a sign of *abdāl*, 23

Promised Messiah

courage of, 1
 divine commissioning of, 1
 under the protection of the Gracious Lord 26
 wickedness of the opponent of, 26

Prophets

a close affinity between *abdāl* and, 12
 qualities of true believers in, 20

Rejectors of *abdāl*

characteristics of 20

Renunciation of the world

an essential characteristic of *abdāl*, 17

Righteousness

a magnificent steed to travel to gardens of Paradise 3
 is a peak difficult to surmount 3
 surely resembles death 3

Saints see also *Abdāl*

steadfastness of 7
 sympathy for mankind is a characteristic of, 6

Satan

defeat of, 10

Satanic mischief

reformers raised by Allah at
the time of, 4

Sixth millennium

Prophets had foretold the
events of, 28

Steadfastness

of saints 7

Sympathy for mankind

a characteristic of saints 6

Wali

defined 4

none except the righteous 4

World

frailty and wickedness of, 18

insignificance of 18

unattractiveness of this, to
Promised Messiah 2

Worldliness

the filth of 25

Worship of Allah

constant habit of *abdāl* 9

Zaqqūm

meaning of, 18

