



SELECTED POEMS OF
THE PROMISED MESSIAH^{AS}



Arabic with English Translation





Selected Poems of the Promised Messiah, peace be on him
(Arabic with English Translation)

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

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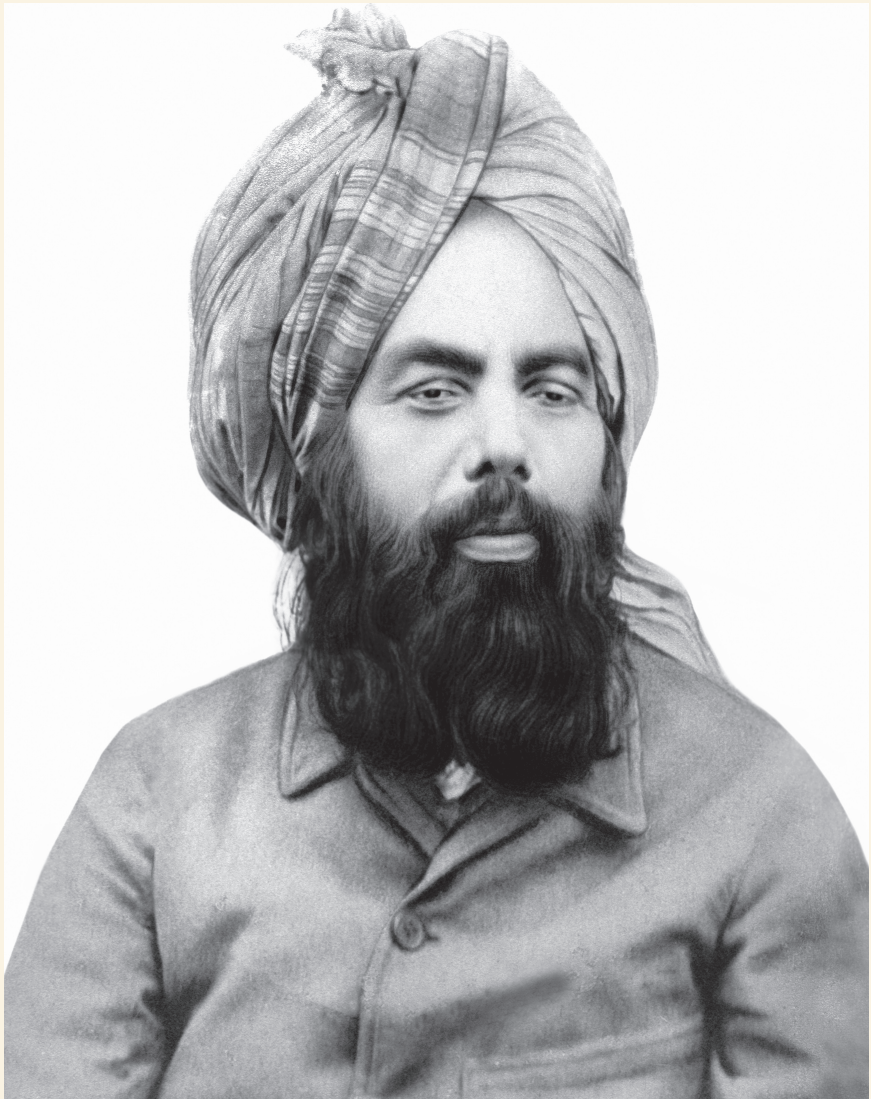
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Hadrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah & Mahdi^{as}

ABOUT THE PROMISED MESSIAH

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

Ḥaḍrat Mirza Ghulam Ahmad^{as} started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of *Khilāfat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet

Muhammad^{sas}, and in the Promised Messiah's book *Al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the author. 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 '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^{ṣas} or of the Promised Messiah^{as}.

rta *rahmatullāhi ‘alaihi/‘alaihā/‘alaihīm*, 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‘ālā binaṣribil-‘Azīz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad^{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 $\text{—}^{\text{َ}}$ (like *u* in *bud*).

i for $\text{—}^{\text{ِ}}$ (like *i* in *bid*).

u for $\text{—}^{\text{ُ}}$ (like *oo* in *wood*).

Long vowels by:

\bar{a} for $\text{—}^{\text{َ}}$ or $\text{—}^{\text{ِ}}$ (like *a* in *father*).

\bar{i} for $\text{—}^{\text{ِ}}$ or $\text{—}^{\text{ُ}}$ (like *ee* in *deep*).

\bar{u} for $\text{—}^{\text{ُ}}$ (like *oo* in *root*).

Other vowels by:

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

au for $\text{—}^{\text{ُ}}$ (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 *n̄*. 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.

FOREWORD

The Promised Messiah^{as} was raised in the Latter Days in accordance with the prophecies in the Holy Quran and Hadith, with the mission to bring about the ascendancy of Islam over all faiths, vanquish the *Dajjāl* [Antichrist], and to cultivate true piety and Islamic zeal among the Muslims. As he had repeatedly pointed out, his struggle is not of the sword, but of the pen.

To achieve this Divine objective, the Promised Messiah^{as} engaged in many debates and wrote over 90 books and numerous announcements. His works also included poetry in Arabic, Urdu, and Persian; however, his concern was not the poetry itself, but the conveying of the Message through it. He himself articulates this in an Urdu couplet:

کچھ شعر و شاعری سے اپنا نہیں تعلق
اس ڈھب سے کوئی سمجھے بس مدعا یہی ہے
*I have no concern with poetry;
Should anyone understand through the means of this genre—
this alone is my true intent.*

His poems are a testimony to his heartfelt passion to convey the Message in any way that would make people understand.

The universal theme in his poetry is the absolute perfection of the Oneness of Allah, the magnificent status of the Holy Prophet Muhammad^{sas}, and the grandeur of the Holy Quran—the final scripture revealed by Allah the Exalted—and the superiority of Islam over all other faiths. These poems are often recited in the meetings and ceremonies of the Ahmadiyya Muslim Community.

We hope that this English translation is beneficial for all. Those who are familiar with the original languages should try to memorize the poems of the Promised Messiah^{as} by heart and teach them to their children.

Please note that this edition presents only those Arabic poems which have been translated into English from the books of the Promised Messiah^{as} by Wakālat-e-Taṣnīf. As more poems are translated, our intent is to include them in future editions. This present compilation also contains some verses which were revealed to the Promised Messiah; these have been identified wherever they occur. This book has been compiled and finalized with the help of Munawar Ahmad Saeed, Sabahat Ahmad Cheema, Hassan Faiyaz Khan, Asifah Wahab Mirza, Rawan Malas, and Mirza Abdul Wahab. Further, the valuable contributions made by the Arabic Desk, Wakālat-e-Taṣnīf, and Niḏārat-e-Ishā'at are greatly appreciated. May Allah reward them all for contributing in their various capacities. *Āmīn.*

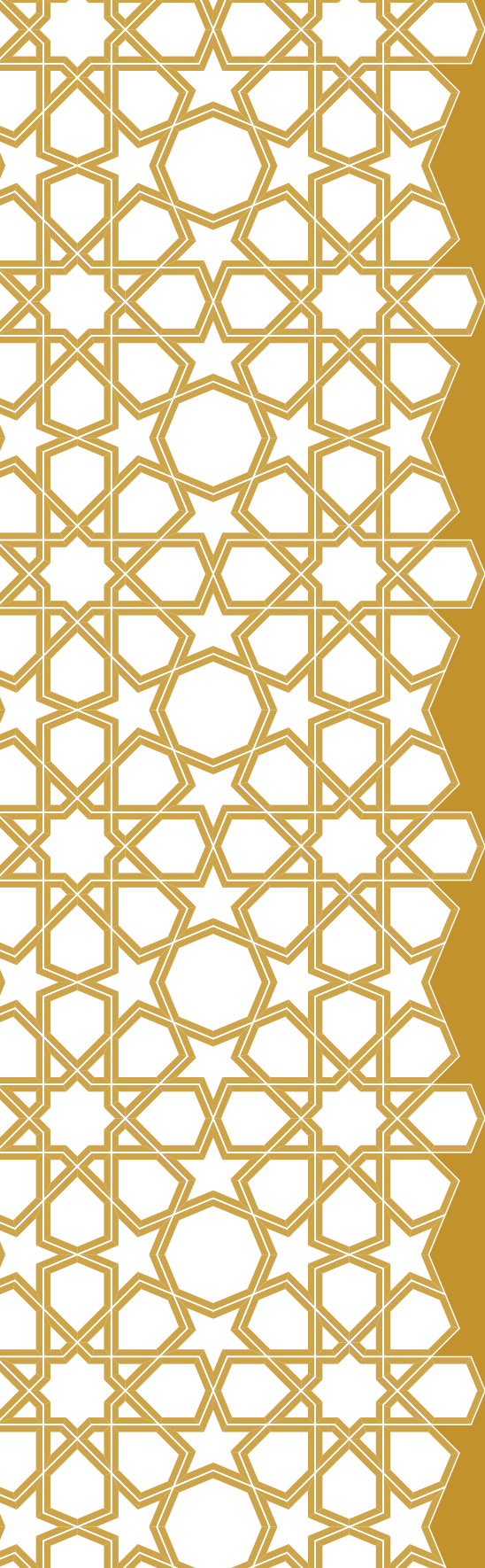
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MAY ALLAH GUIDE YOU

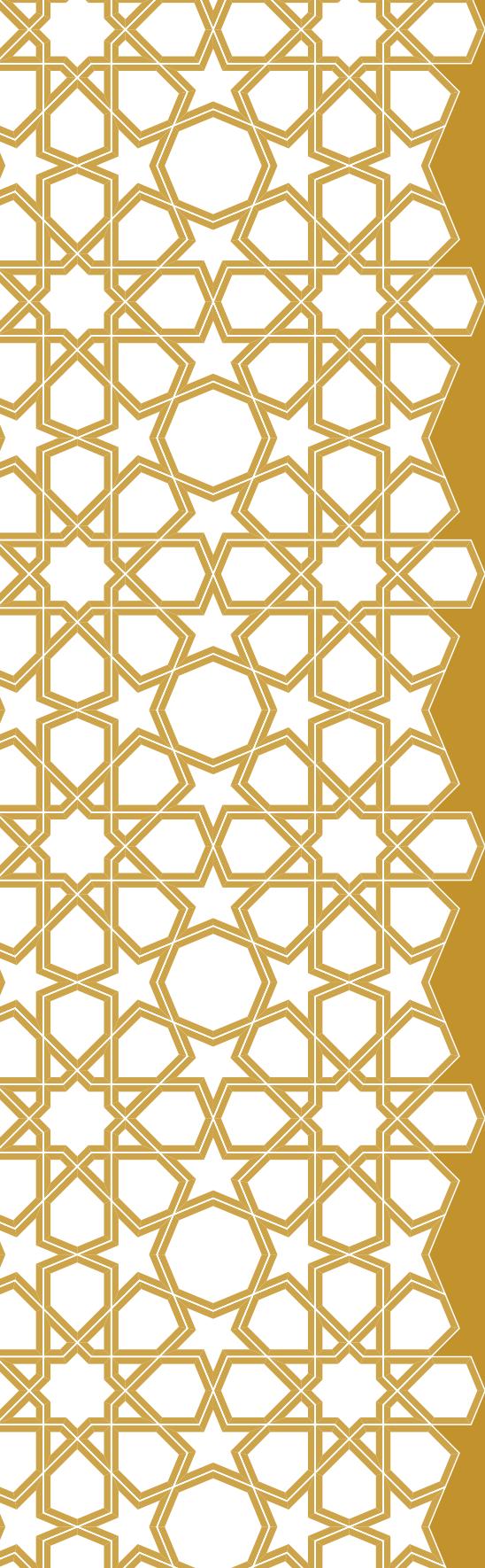
هَذَاكَ اللهُ هَلْ تُرْضِي الْعَوَامَا لَكِنْ تَسْتَجْلِبُنْ مِنْهُمْ حُطَامَا
*May Allah guide you; do you wish to please the commoners,
That you might thereby gain the vanities of the world from
them?*

وَهَلْ فِي مِلَّةِ الْإِسْلَامِ أَثْرٌ مِنْ الْكَلِمِ الَّتِي تُبْرِي خِصَامَا
*Is there a trace in the religion of Islam,
Of the words that you fashion in order to quarrel?*

أَعِنْدَكَ حُجَّةٌ إِجْمَاعٌ قَوْمٌ أَصَاعُوا الْحَقَّ جَهْلًا وَ اهْتِصَامَا
*Do you possess as evidence the consensus of those people,
Who lost truth on account of their ignorance and transgression?*

وَمِثْلَكَ أُمَّةٌ قَتَلَتْ حُسَيْنًا إِذَا وَجَدَتْ كَمُنْفَرِدٍ إِمَامَا
*It was people like you who killed Husain at a time,
When they found him to be an Imam without equal.*

*Itmāmūl-Hujjah, Rūḥanī Khazā'in, vol. 8, p. 290; see also
English translation, The Conclusive Argument, p. 54, pub-
lished by Islam International Publication Ltd. 2020*



DO NOT MOCK THE COMPANIONS

Al-Qaṣīdah

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

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

وَلَا تَسْخِيزِ سُبُلَ عَيْ وَشَقْوَةَ وَلَا تَلْعَنَنَّ قَوْمًا أَنَارُوا كَنِيْرَ
*Do not choose the way of error and misery;
Do not curse those who illuminated [the world] like the sun.*

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

وَأُولَئِكَ جِزْبُ اللَّهِ حِفَاظَ دِينِهِ وَإِنْدَاءَهُمْ لِنِدَاءِ مَوْلَى مُؤْتِرِ
*They are the party of Allah, the protectors of His religion.
Offending them is exactly like offending Allah who chose them.*

تَصَدَّقُوا لِلدِّينِ اللَّهُ صِدْقًا وَطَاعَةً لِكُلِّ عَذَابٍ مُخْرِقٍ أَوْ مُدْمِرِ
*For the sake of the religion of Allah, out of loyalty and obedience,
They stopped anything which could cause destruction.*

وَطَهَّرَ وَادِي الْعِشْقِ بَحْرَ قُلُوبِهِمْ فَمَا الرُّبْدُ وَالْعُتَاءُ بَعْدَ التُّطَهْرِ
*Spiritual love had purified their hearts,
 How could they then care about the rubbish [of the world]?*

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

بَأَجْنِحَةِ الْأَشْوَاقِ طَارُوا إِطَاعَةً وَصَارُوا جَوَارِحَ لِلنَّبِيِّ الْمُؤَقَّرِ
*They flew eagerly to the most respected Prophet,
 With such obedience to him that they became his limbs.*

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

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

عَلَى الضُّعْفِ صَوَّالُونَ مِنْ قُوَّةِ الْهُدَى عَلَى الْجُرْحِ سَلَّالُونَ سَيْفَ التَّشْدِيرِ
*They overcame weakness with the force of guidance,
 And healed the wounds by unsheathing the sword of bravery.*

أَتَكْفُرُ خُلَفَاءَ النَّبِيِّ تَجَاسُرًا أَتَلْعَنُ مَنْ هُوَ مِثْلَ بَدْرِ مُنَوَّرٍ
*Are you cursing the Successors of the Prophet with infidelity
 without any fear?
 Are you cursing those who are like **the shining moon**?*

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

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

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

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

وَأَنْ أَرَى الصَّالِقَ كَالشَّمْسِ فِي الصُّحَى مَاثِرُهُ مَقْبُولَةٌ عِنْدَ هُوَجِرٍ
*I see as-Şiddiq like the sun at forenoon,
 His good deeds in the face of adversity are undisputed.*

وَكَانَ لِذَاتِ الْمُضْطَفَى مِثْلَ ظِلِّهِ وَمَهْمَا أَشَارَ الْمُضْطَفَى قَامَ كَالْجَرِيِّ
*He was like the shadow of the Chosen Prophets.
 Whatever the Prophet asked for, he came forward bravely.*

وَأَعْطَى لِضَرِّ الدِّينِ أَمْوَالَ بَيْتِهِ بِجَمِيعِ مَا سِوَى الشَّئْبِ الْحَقِيرِ الْمُحَقَّرِ
*For the sake of supporting Islam, he gave all his wealth.
 He kept nothing but the very minimal for himself.*

وَلَمَّا دَعَاهُ نَبِيُّنَا لِرِافَاتِهِ
 عَلَى الْمَوْتِ أَقْبَلَ شَائِقًا غَيْرَ مُدْبِرٍ
*When our Prophet called him to accompany him,
 He rushed headlong into the jaws of death and never once
 looked back.*

وَلَيْسَ مَحَلُّ الطَّعْنِ حُسْنُ صِفَاتِهِ
 وَإِنْ كُنْتَ قَدْ أَرْمَعْتَ جَوْرًا فَعَبِّرِ
*His good qualities cannot be challenged.
 If you are unjustly challenging them then check and reflect.*

أَبَادَ هَوَى الدُّنْيَا لِإِحْيَاءِ دِينِهِ
 وَجَاءَ رَسُولَ اللَّهِ مِنْ كُلِّ مَغْبَرٍ
*He killed every worldly desire to revive the Faith.
 He came to the Messenger of Allah by all means.*

عَلَيْكَ بِصُخْفِ اللَّهِ يَا طَالِبَ الْهُدَى
 لِتَنْتَظِرَ أَوْصَافَ الْعَتِيقِ الْمُطَهَّرِ
*O seeker of guidance, you must read the Scriptures of Allah
 To see the descriptions of such a purified nobleman.*

وَمَا إِنْ أَرَى وَاللَّهِ فِي الصَّحْبِ كَلِمَةً
 كَمِثْلِ أَبِي بَكْرٍ بِقَلْبٍ مُعَطَّرٍ
*By Allah, I do not find among all the Companions of the Prophet
 anyone
 Like Abū Bakr or like his redolent heart.*

تَخَيَّرَهُ الْأَصْحَابُ طَوْعًا لِفَضْلِهِ
 وَلِلْبَحْرِ سُلْطَانٌ عَلَى كُلِّ جَفْعَرٍ
*The Prophet's Companions, out of their free will chose him because
 of his merit.
 The sea has certainly power over all rivers.*

وَيُنْشِئُنِي عَلَى الصِّدِّيقِ رَبِّ مُهَيِّمٍ
 فَمَا أَنْتَ يَا مُسْكِينُ إِنْ كُنْتَ تَزْدَرِينِي
*The Protector Lord is praising aṣ-Ṣiddīq,
 So, who are you to despise him, O poor man!*

لَهُ بَاقِيَاتٌ صَالِحَاتٍ كَشَارِقِ لَهٗ عَيْنٌ آيَاتٍ لِهَذَا التُّطَهَّرِ
*His good works are clear like the sun,
 There are many signs **demonstrating** his purity.*

تَصَدَّى لِنَصْرِ الدِّينِ فِي وَقْتِ عُسْرِهِ تَبَدَّى بِعَارِ بِالرَّسُولِ الْمُؤَزَّرِ
*He applied himself to help the Religion at the time of hardship
 And was foremost in accompanying **the Messenger to the cave.***

مَكِينٌ أَمِينٌ زَاهِدٌ عِنْدَ رَبِّهِ مُخْلِصٌ دِينَ الْحَقِّ مِنْ كُلِّ مُهْجِرِ
*He was **an ascetic** and a man of established position and trust
 with His Lord.
 He rescued the **True Faith** from every frivolous one,*

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

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

أَتَخْسَبُ صِدِّيقَ الْمُهَيِّمِينَ كَافِرًا لِقَوْلِ غَرِيبٍ فِي الضَّلَالَةِ أَكْفَرِ
*Do you consider God's Truthful One [Abū Bakr] to be an infidel
 Because of the words of someone drowning in misguidance?*

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

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

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

وَعِدَمَاتُهُ مِثْلُ الْبُدُورِ مُنِيرٌ وَمَعْرَاتُهُ مِثْلُ الْجَنِّ الْمُسْتَكْتَرِ
*His services are like the illuminating moon,
 And his fruits are so abundant.*

وَجَاءَ لِتَنْضِيرِ الرِّيَاضِ مُبَشِّرًا فَلِلَّهِ دُرٌّ مُنْصَرٌّ وَمُبَشِّرٌ ☆
*He came as a bearer of good news to let the verdant lands flourish.
 May Allah reward him for all of this.¹*

وَشَابَهُهُ الْفَارُوقُ فِي كُلِّ خُطَّةٍ وَسَاسَ الْبَرِيَا كَالْمَلِكِ الْمُدَبِّرِ
*He possessed every quality of al-Fārūq,
 Ruling the people like a masterful king.*

سَعَى سَعَى إِخْلَاصٍ فَظَهَرَتْ عِزُّهُ وَشَأْنُ عَظِيمٍ لِلْخِلَافَةِ فَاَنْظُرِ
*He ruled the people with such sincerity that
 The institution of Khilāfah acquired great respect and dignity;
 so reflect over this.*

وَصَبَّغَ وَجْهَ الْأَرْضِ مِنْ قَتْلِ كُفْرَةٍ فَيَا عَجَبًا مِنْ عَزْمِهِ الْمَتَشَمِّرِ
*He turned the face of the earth red with the blood of the infidels.
 How awestruck am I by the strength of his fortitude!*

1. ☆ See footnote given by the author on pages 239–249. [Publisher]

وَصَارَ دُكَاءً كَوُكَبٍ فِي وَقْتِهِ فَوَاهَا لَهُ وَلَوْ قَبِيهِ الْمُنْطَهَرِ

*He became like the sun in his time;
How amazing was he and his time!*

وَبَارَى مُلُوكَ الْكُفْرِ فِي كُلِّ مَعْرِكٍ وَأَهْلَكَ كُلَّ مُبَارِزٍ مُتَكَبِّرٍ

*He challenged the kings of disbelief in every battle
And destroyed every arrogant challenger.*

أَرَى آيَةً عَظْمَى بِأَيْدِي قُوَيْبَةٍ فَوَاهَا لِهَذَا الْعَبْتَرِيِّ الْمُنْظَرِ

*He demonstrated a mighty sign with his mighty hand.
What a great genius conqueror he was!*

إِمَامًا أَنَاسٍ فِي بِيحَادٍ مُرَقِّعٍ مَلِيكَ دِيَارٍ فِي كِسَاءٍ مُعَبَّرٍ

*A leader of the people donned in patched clothing;
A king wearing a dusty garment.*

وَأَعْطَى أَنْوَارًا فَصَارَ مُحَدَّثًا وَكَلَّمَهُ الرَّحْمَنُ كَالْمُنْحَرِّبِ

*He was illuminated till he became a Muḥaddath;
Allah spoke to him as He does to His elect.*

مَا تَبَّرُهُ مَمْلُوءَةٌ فِي دِفَاتِرٍ فَصَائِلُهُ أَجْلَى كَبَدِرِ أَنْوَرِ

*His good deeds could fill volumes;
His virtues were brighter than the shining moon.*

فَوَاهَا لَهُ وَلِسَعِيهِ وَلِيُجْهِدِهِ وَكَانَ لِدِينِ مُحَمَّدٍ خَيْرَ مَغْفَرِ

*How amazing was he, his endeavour and effort!
He was the best shield for the religion of Muḥammad^{sas}.*

وَفِي وَقْتِهِ أَفْرَاسُ خَيْلِ مُحَمَّدٍ أَثْرَنَ عُبَارًا فِي بِلَادِ النَّصْرِ

*In his era did the horses of Muḥammad^{sas}
Stir up clouds of dust in the lands of the Christians.*

وَكَسَّرَ كِبْسَرَى عَسْكَرِ الدِّينِ شَوْكَةً فَلَمْ يَبْقَ مِنْهُمْ غَيْرُ صُورِ التَّصَوُّورِ
*The soldiers of the Religion broke the might of Khosrow,
 Such that nothing remained of it except an illusion.*

وَكَانَ بِشَوْكَتِهِ سُلَيْمَانُ وَقْتِهِ وَجُعِلَتْ لَهُ جِنَّ الْعِدَا كَالْمَسْخَرِ
*In his strength he was the Solomon of his time;
 The jinns of the enemy were subjected to him like servants.*

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

وَمَا إِنِ أَحَافَ الْخَلْقِ عِنْدَ نَصَاحَةٍ وَإِنَّ الْمَرَارَةَ يَلْزَمُنَ قَوْلَ مُنْذِرٍ
*I am not afraid of what people think when I offer advice;
 There has to be an element of severity when one comes as a
 warner.*

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

فَاقْتَوَا جَمِينًا أَنْ كُفْرَكَ ثَابِتٌ وَقَتْلَكَ عَمَلٌ صَالِحٌ لِلْمُكْفَرِ
*They all initiated a fatwa against me, declaring that I was, with-
 out doubt, a disbeliever,
 And that killing me would be a righteous act.*

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

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

وَمَا بَقِيَتْ فِيهِمْ طِينَةٌ مِنْ رِيحِ عَمَّةٍ
 فَذَرَهُمْ يَسْتَبْشِرُونَ كُلُّ بَرٍّ مُوقِّرٍ
*Not an iota of righteousness remains in them;
 So, leave them alone to ridicule every revered truthful one.*

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

يُسْرُونَ لِيذَائِي لِجُبْنِ قُلُوبِهِمْ
 وَمَا اِنْ اَرَى فِيهِمْ خَصِيْمًا يَتَّبِرِي
*They conceal their plans to harm me out of their cowardice,
 But when the disputants come forth to debate me,*

يَفْرُونَ مِنِّي كَالثَّعَالِبِ خَشِيَّةً
 يَخَافُونَ اَسْيَافِي وَرُمَحِي وَخَنَجَرِي
*They run away like foxes,
 Fearing my [spiritual] sword, bayonet and dagger.*

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

قَدْ اسْتَتَرَتْ اَنْوَارُهُمْ مِنْ تَعَصُّبٍ
 وَاِنِّي اَرَاهُمْ كَاللِّمَالِ الْمُعْفَرِ
*Their light has been concealed by fanaticism;
 I see them covered in dirt.*

فَاَعْرِضْنَا عَنْهُمْ وَعَنْ اَرْجَائِهِمْ
 كَاِنَّا دَفَنَّاھُمْ بِقَبْرِ مُعَفَّرٍ
*Hence, we have turned away from them and their environs,
 As if we had buried them in a very deep grave.*

وَوَاللّٰهِ اِنَّا لَا نَخَافُ شُرُوْرَهُمْ نَقَلْنَا وَصِيَّتَنَا اِلَىٰ نَيْتِ اَقْدَرِ
*By Allah, we are not afraid of their evil designs,
 For we have entrusted all our affairs to the Most Powerful One.*

وَمَا اِنْ اَخَافُ الْخَلْقَ فِي حُكْمِ خَالِقِي وَقَدْ خَوَّفُوا وَاللّٰهُ كَهْفِي وَمَا زُرِي
*I fear no one in the cause of my Creator.
 If they attempt to frighten me, Allah is sufficient for me and He
 is my Protector.*

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

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

بِوَجْهِ الْمُهَيِّمِينَ لَسْتُ رَجُلًا كَافِرًا وَإِنَّ الْمُهَيِّمِينَ يَعْلَمُنْ كُلُّ مُضْمَرِي
*I swear by the Countenance of the Protector, I am not a
 disbeliever.
 The Protector knows all that I conceal and carry.*

وَلَسْتُ بِكَذَّابٍ وَرَبِّي شَهِدٌ وَيَعْلَمُ رَبِّي كُلُّ مَا فِي تَصَوُّرِي
*Allah is my witness that I am not a liar.
 My Lord knows all that is in my mind.*

وَأُعْطَيْتُ أَسْرَارًا فَلَا يَغْرِفُونَهَا وَلِلنَّاسِ أَرْءَاءٌ بِقَدْرِ النَّبْصِ
*I have been taught secrets that had been unknown,
 But people have rushed to judgement as if they had the power
 of sight.*

فَسُبْحَانَ رَبِّ الْعَرْشِ عَمَّا تَقُولُوا
 عَلَيْهِ بِأَقْوَالِ الضَّلَالِ كَمَفْتَرِي
*Glorified then be Allah, the Lord of the Throne,
 Above what they attributed falsely to Him like forgers.*

وَمَا أَنَا إِلَّا مُسْلِمٌ تَابِعُ الْهُدَى
 فَيَا صَاحِبَ لَا تَعْجَلْ هَوَى وَتَدَبَّرْ
*I am only a Muslim and a follower of the guidance.
 So, my friend, do not rush headlong out of passion, and reflect!*

وَلَكِنَّ عُلُومِي قَدْ بَدَأَ لُبُّ لُبِّهَا
 لِمَا رَدِّقَتْهَا ظَفَرُ كَشْفِ مُقَشَّرِ
*The greatness of my knowledge had become clear,
 Especially when my visions and prophecies were fulfilled.*

لَقَدْ صُلِّ سَعْيَا مِنْ آتَانِي مُخَالِفَا
 وَرَبِّي مَعِي وَاللَّهُ جِبِّي وَمُؤْتِرِي
*Whosoever comes opposing me, his labour is lost.
 My Lord is with me, He is my Beloved and preferred above
 everything else.*

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

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

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

إِلَّا لَا تُضِغْ وَفَتْ الْإِنَابَةِ وَالْهُدَى
 صُدُّوْكَ سَمٌّ يَا قَلِيلَ التَّمَكُّرِ
*Do not, therefore, waste this time of repentance and guidance.
 Your turning away is a poison, O you who reflect but little!*

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

وَمَا لَكَ لَا تَبْغِي الْمَعَالِجَ خَائِفًا وَأَنْتَ فِي دَاءٍ عُصَالٍ كَمُخْصَرِ
*Why do you turn away afraid of the healer
 When you are suffering from a chronic and incurable disease?*

فَيَأْتِيهَا الْمُرْجِي عِنَانَ تَعْصِبِ خَفِ اللَّهَ وَأَقْبِلْ تُخَفَ وَغِظَ الْمَذْكُرِ
*O ye who released the rein of fanaticism!
 Fear Allah, and accept the exhortations of the admonisher.*

وَخَفِ نَارَ يَوْمٍ لَا يَرُدُّ عَذَابَهَا تَدُلُّ شَيْخٍ أَوْ تَظَاهُرُ مَعْشَرِ
*Fear the Day whose punishment shall not be repealed
 Either by the intercession of an official or the help of family.*

سَمِعْنَا تَكَالِيفَ التَّطَاوُلِ مِنْ عِدَا تَمَادَتْ لَيَالِي الْجَوْرِ يَا رَبِّ فَانصُرِ
*We are tired of the hardships caused by the enemy's aggression.
 The nights of injustice have exceeded all limits. O my Lord!
 Grant us victory!*

وَأَنْتَ رَحِيمٌ دُوحَانٍ وَرَحْمَةٌ فَتَجِّ عِبَادَكَ مِنْ وَبَالٍ مُدْمَرِ
*You are Merciful, the Lord of compassion and mercy;
 Deliver Your servants from a destructive calamity.*

رَأَيْتَ الْخَطَايَا فِي أُمُورٍ كَثِيرَةٍ وَأَسْرَافَنَا فَاغْفِرْ وَإِدِّ وَعِزِّرِ
*You have seen [our] wrongdoings in many things as well as our
 extravagance;
 Forgive, **support** and help us!*

وَأَنْتَ كَرِيمٌ الْوَجْهِ مَوْلَىٰ مُجَامِلٌ فَلَا تَطْرُدِ الْعِلْمَانَ بَعْدَ التَّخْيِيرِ

You are Kind and Gracious and Benevolent;

Do not turn away Your servants after You have chosen them.

وَجِئْنَاكَ كَالْمَوْتَىٰ فَآخِي أُمُورِنَا وَنَسْتَغْفِرُكَ مُسْتَعِيثِينَ فَأَغْفِرْ

We came to You like the dead—bestow life upon our affairs!

We beg for Your forgiveness while beseeching Your help—forgive us, therefore.

إِلَىٰ أَيِّ بَابٍ يَا إِلَهِي تَرْتُدُّنِي أَتَشْرِكُنِي فِي كَفِّ خَصْمِ مُخْسِرِي

Through which door—O my God—will You suffer me to pass?

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

إِلَهِي فَدُنِّكَ النَّفْسُ أَنْتَ مَقَاصِدِي تَعَالِ بِفَضْلٍ مِّنْ لَّدُنْكَ وَبَشِّرِي

O my God! May my life be sacrificed for You—You are my ultimate pursuit.

Come with Your grace and give us glad tidings.

أَعْرَضْتَ عَنِّي لَا تُكَلِّمُ رَحْمَةً وَقَدْ كُنْتَ مِنْ قَبْلِ الْمَصَائِبِ مُخْبِرِي

Have You turned away from me and stopped speaking mercifully to me?

Did you not tell me about the calamities beforehand?

وَكَيْفَ أَظُنُّ زَوَالَ حُبِّكَ طَرْفَةً وَيَأْتِي قَلْبِي حُبُّكَ الْمَتَكَثِّرِ

How can I even imagine losing your affection,

When Your abundant love is forever drawing my heart to itself?

وَجَدْتُ السَّعَادَةَ كُلَّهَا فِي إِطَاعَةٍ فَوَقَّعْتُ لِأَجْرِ مِنْ خُلُوصٍ وَيَسْرٍ

I found all happiness in obedience;

So grant me the best of sincerity and facility.

إِلَهِي بِوَجْهِكَ أَذْرِكِ الْعَبْدَ رَحْمَةً تَعَالَ إِلَى عَبْدِي ذَلِيلٌ مُكْمَرٌ
*O my Allah, support Your servant with Your mercy;
 Come near this humble servant who has been accused of
 blasphemy.*

وَمِنْ قَبْلِ هَذَا كُنْتُ تَسْمَعُ دَعْوَتِي وَقَدْ كُنْتُ فِي الْمِصْمَارِ تُوسِي وَمَأْرَبِي
*Before this, You were hearing my supplication;
 And You were on the battlefield as my Shield and Protector.*

إِلَهِي أَغْثِنِي يَا إِلَهِي أَمْدِنِي وَتَبَشِّرْ بِمَقْصُودِي خَنَانًا وَخَيْرٌ
*My God, help and support me and give me out of Your
 tenderness
 Glad tidings and good news about my mission.*

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

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

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

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

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

وَفَرِّجْ كُرُوبِي يَا كَرِيمِي وَتَجْنِي وَمُرِّقْ خَصَنِيي يَا إِلَهِي وَعَفِّرْ
*O my Benevolent Lord! Relieve my distress, save me,
 Shatter my adversary, and humiliate him.*

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

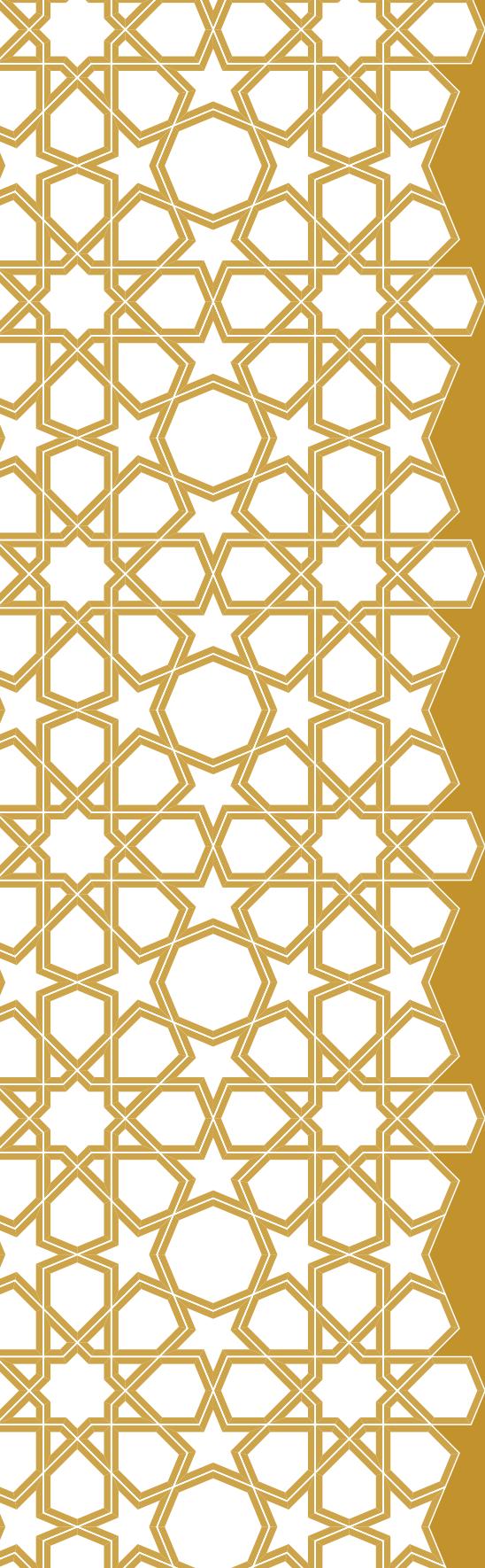
زَلَالِكَ مَطْلُوبٍ فَأَخْرِجْ عِيُونَهُ جَلَالِكَ مَقْصُودٍ فَأَيِّدْ وَأُظْهِرْ
*We are in need of Your pure water, so let its spring come forth;
 You are our goal, so help and assist us.*

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

وَإِخْرُجْ دَعْوَانَا أَنْ الْخَنْدُ كُلُّهُ
 لِزُبِّ كَرِيمٍ قَادِرٍ وَمُيَسِّرٍ

*At the end we pray: All Praise belongs to the Lord,
 The Most Honourable, Powerful, and the Facilitator of all things*

*Sirrul-Khilaḥ, Rūḥanī Khazā'in, vol. 8, p. 386-391; see also
 English translation, The Reality of Khilāḥ, p. 109-125, pub-
 lished by Islam International Publications Ltd. 2022*



THE COMPANIONS ARE LIKE THE SUN

[al-Qaṣīdah]
From the Author
[In Praise of the Companions of the Prophet]

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

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

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

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

حَضَرُوا الْمَوَاطِنَ كُلَّهَا مِنْ صِدْقِهِمْ حَفَدُوا لَهَا فِي حُرَّةِ رَجَلَاءِ
They presented themselves for every battle; such was their sincerity.
They hastened forth even if they had to cross the wilderness.

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

They spent their nights remembering Allah and crying before Him.

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

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

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

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

إِنِّي أَرَى صَحْبَ الرُّسُولِ جَمِيعَهُمْ عِنْدَ الْمَلِكِ بِعِزَّةٍ قَعَسَاءِ
When I observe the Companions of the Messenger,

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

تَبِعُوا الرُّسُولَ بِرِخْلِهِ وَتَوَاءِ صَارُوا بِسَبِيلِ حَبِيبِهِمْ كَعَفَاءِ
They followed the Messenger wherever he travelled and wherever he dwelled;

They became like dust in their beloved's path.

نَهَضُوا لِتَنْصُرِ نَبِيِّنَا بِوَفَاءِ عِنْدَ الصَّلَالِ وَفِتْنَةِ صَمَاءِ
They rose to help our Prophet faithfully at a time

When misguidance and rebellion were rampant.

وَتَحَيَّرُوا لِلَّهِ كُلِّ مُصِيبَةٍ وَتَهَلَّلُوا بِالْقَتْلِ وَالْإِجْلَاءِ
For the sake of Allah, they faced every calamity;

They smiled in the face of death and exile.

أَتَوَارُهُمْ فَآثَ بَيَانَ مُبِينٍ يَسْوَدُ مِنْهَا وَجْهُ ذِي الشُّخْنَاءِ
Their brightness is beyond description;

The intensity of their light burns the faces of the spiteful.

فَانظُرْ إِلَى خِدْمَاتِهِمْ وَتَبَاتِهِمْ وَدَعِ الْعِدَا فِي عُصَّةٍ وَصَلَاةٍ
Look at their services and steadfastness

And leave the enemy alone in his pain and anguish.

يَا رَبِّ فَارْحَمْنَا بِصُحْبِ نَبِيِّنَا وَارْحَمْ وَأَنْتَ اللَّهُ ذُو الْإِلَاءِ
O our Lord, for the sake of the Companions of the Holy Prophet,
have mercy on us,

And forgive us, O Allah the Bestower of favours!

وَاللَّهُ يَعْلَمُ لَوْ قَدَرْتُ وَلَمْ أَمْثُ لِأَشَعْتُ مَدْحَ الصُّحْبِ فِي الْأَعْدَاءِ
Allah knows that if I live longer, I will do whatever I can

To propagate this eulogy of the Companions among the enemies.

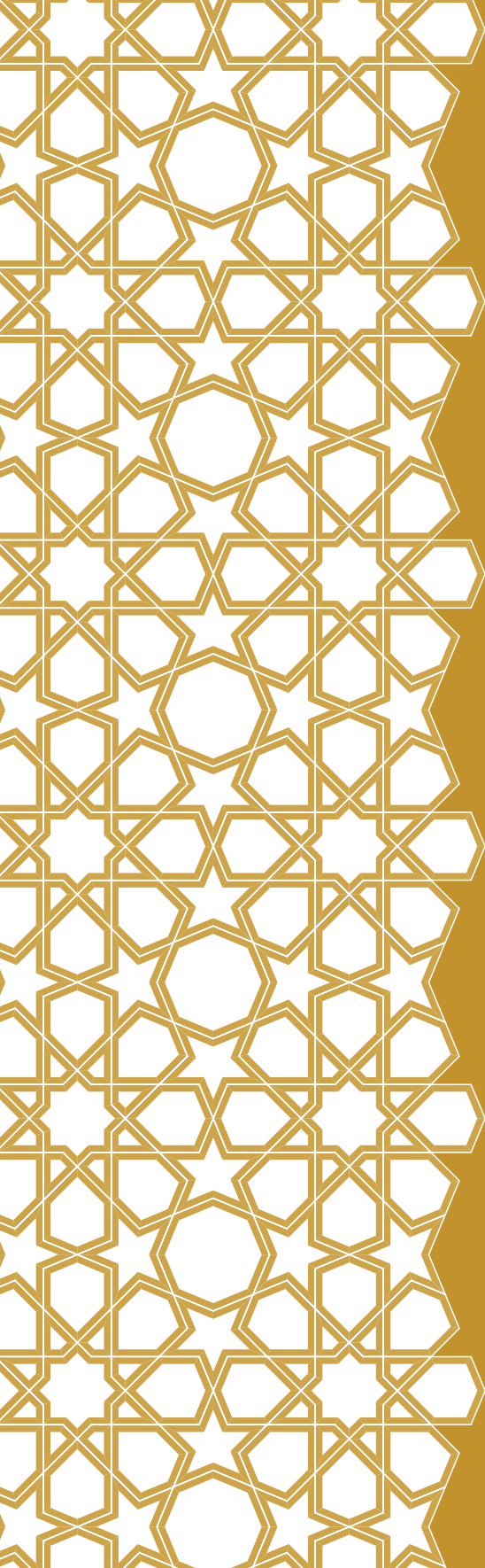
إِنْ كُنْتُ تَلَعْنُهُمْ وَتَضْحَكُ خِسَةً فَارْقُبْ لِنَفْسِكَ كُلَّ اسْتِهْزَاءٍ
If you abuse them and laugh at them callously,

Prepare yourself to face every kind of humiliation.

مَنْ سَبَّ أَصْحَابَ النَّبِيِّ فَقَدْ رَدَى حَقٌّ فَمَا فِي الْحَقِّ مِنْ إِخْفَاءٍ
Whoever insults the Companions of the Prophet shall be destroyed;

This is the truth which cannot be denied.

Sirrul-Khilaḥ, Rūḥanī Khazā'in, vol. 8, p. 397; see also English translation, The Reality of Khilaḥ, p. 129-132, published by Islam International Publications Ltd. 2022



MAY MY SOUL BE SACRIFICED

Al-Qaṣīdah
by the author

[In Praise of the Prophet & his Noble Stars]

نَفْسِي الْفِدَاءَ لِنَدْرِ هَاشِمِينَ عَرَبِينَ وَدَادَهُ قُرْبَى نَاهِيَتِكَ عَنْ قُرْبِ
*May my soul be sacrificed for the Arab Moon of Banu Hāshim;
His love draws one closer to Allah and away from all else.*

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

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

وَزَخَرَحَتْ دَخْنَا غَشَى عَلَى مِلِكٍ وَسَاقَطَتْ لَوْلَا رَطْبًا عَلَى حَطْبِ
*The smoke which veiled the religion dissipated,
And wet pearls fell on firewood.*

وَنَصْرَتْ شَجَرٌ ذَكَرَ اللَّهُ فِي زَمَنِ مَخَلٍ يُعِينُ قُلُوبَ النَّاسِ مِنْ لَعِبِ
*The trees of remembrance of Allah grew in a time so barren
That in a fleeting moment death could overcome the hearts of
men.*

أي على قلوب

فَلَاخَ نُورٍ عَلَى أَرْضٍ ☆ مُكَلَّدَةٍ حَقًّا وَمُرْقَّتِ الْأَشْرَارُ بِالْقَضْبِ
*Then a light shone truly on the distressed land, i.e., on hearts
 And split the wicked with a [spiritual] sword.*

وَمَا بَقِيَ أَثَرٌ مِنْ ظَلِيمٍ وَبِدَعَاتٍ بِنُورٍ مُهْجَةٍ خَيْرِ الْعَجَمِ وَالْعَرَبِ
*No trace of injustice or innovations remained
 By a spark of light from the heart of the Best of the Arabs and
 non-Arabs.*

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

لَهُ صَحْبٌ كِرَامٌ رَأَقَ مِينَسْمُهُمْ وَجَلَّتْ مَحَاسِنُهُمْ فِي الْبَدءِ وَالْعَقَبِ
*He had noble companions whose beauty was charming;
 Their good qualities were magnificent from the beginning till
 the end.*

لَهُمْ قُلُوبٌ كَلَيْتٌ غَيْرِ مُكْتَرِبٍ وَفَضْلُهُمْ مُسْتَبِينٌ غَيْرُ مُحْتَجِبٍ
*They had the hearts of lions;
 Their excellence clear and obvious.*

وَقَدْ آتَتْ مِنْهُ فِي تَفْصِيلِهِمْ كَثْرًا مِنَ الْأَحَادِيثِ مَا يُغْنِي مِنَ الطَّلَبِ
*There are many ahādīth authenticated by the chain of narrators,
 Which speak of their superiority and answer all objections.*

وَقَدْ أَنَارُوا كَيْثِلَ الشَّمْسِ إِيْمَانًا فَإِن فَخَرْنَا فَمَا فِي الْفَخْرِ مِن كَذِبٍ
They were enlightened like the sun by their faith;
If we are proud of them, this pride is justified and is no
exaggeration.

فَتَعَسَا لِقَوْمٍ أَنكَرُوا شَانَ رَبِّهِمْ وَلَا يَرْجِعُونَ إِلَىٰ صُحُفٍ وَلَا كُتُبٍ
Perdition is the lot of people who deny the status of these people
And do not refer to the books and chronicles.

وَلَا خُرُوجَ لَهُمْ مِّن قَبْرِ جَهْلَاتٍ وَلَا خَلَاصَ لَهُمْ مِّن أَمْنَعِ الْحَبِيبِ
There is no escape for them from the grave of foolishness;
Nor can they get rid of the thick veil they are trapped behind.

وَالْيَوْمَ تَسْخَرُ بِالْأَحْبَابِ مِن قَوْمٍ وَتَبْكِينَ يَوْمَ جَدِّ الْبَيْتِ بِالْكَرْبِ
Today you mock the people who have departed and are no longer
with us;
And yet you cry due to the distress which would not even exist if
those people were still here!

وَمَنْ يُؤْتِرُنْ دَنْبًا وَلَمْ يَحْشَ رَبَّهُ فَلَا الْمَرْءُ بَلَىٰ تَوْرٍ بِلَا دَنْبٍ
He who prefers committing sins
And does not fear Allah is not a human, but a bull without a
tail.

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

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

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

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

وَقَدْ جَمَعَ هَذَا النُّظْمُ مَلْحًا وَمِنْ نُحْبٍ بَيْنَ سَيِّدِنَا وَنُجُومِهِ الشُّجْبِ
*This poem combines beauty with the finest words
 Because of the grace of our Master and his Noble Stars [his
 Companions].*

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

وَمَنْ جَفَانِي فَلَا يَزِتَاغُ تَبَعْتُهُ بِمَا جَفَا بَلِ يَرَاهُ أَفْضَلَ الْقُرْبِ
*He who forsakes me fears not his terrible end—the fruit of his
 rejection—
 Rather, he misjudges it as the best path of nearness to Allah.*

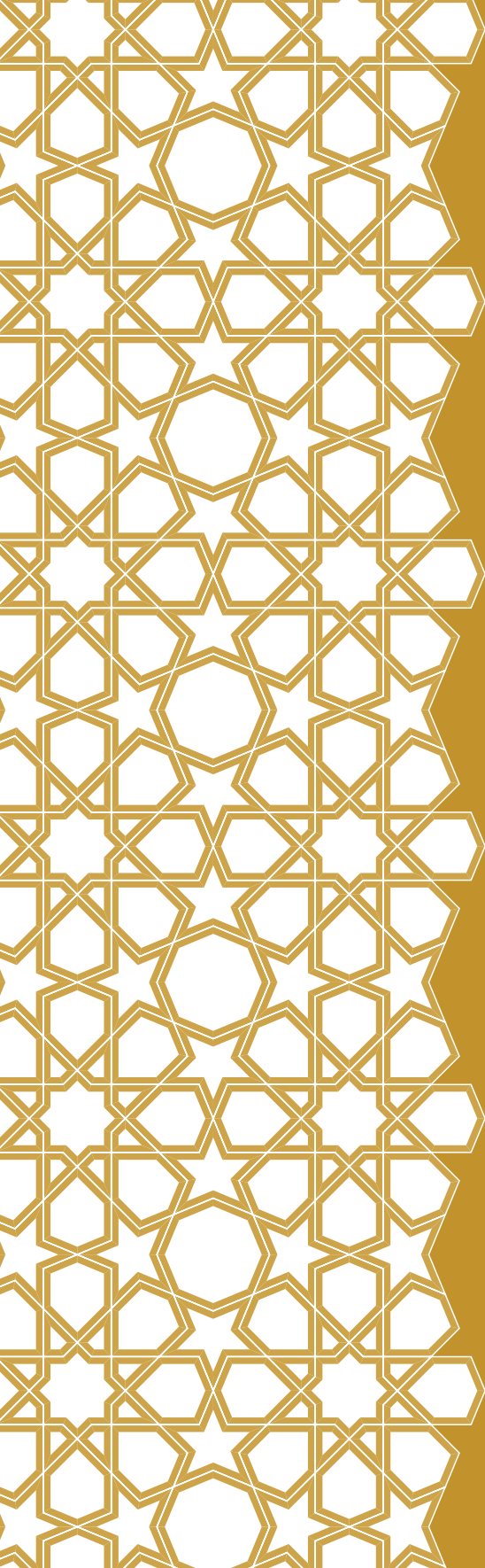
فَأَصْبَحَتْ مُقْلَتِي عَيْنَيْنِ مَاءُهُمَا يَجْرِي مِنَ الْحُزْنِ وَالْأَلَمِ وَالشُّجْبِ
*Tears flow from my eyes
 Out of sorrow, pain, and anguish.*

أَزْجَلْتُ ظُلْمًا وَأَرْضُ جَبِّي بَعِيدَةٌ يَا لَيْتَنِي كُنْتُ فَوْقَ الرَّخْلِ وَالْقَتَبِ

*I walk upon the terrain of the tyrants, while the land of my beloved
remains so very far away—*

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

Sirrul-Khilāfah, Rūḥanī Khazā'in, vol. 8, p. 430-431; see also
English translation, *The Reality of Khilāfah*, p. 187-191, pub-
lished by Islam International Publications Ltd. 2022



AN ODE IN PRAISE OF
GOD ALMIGHTY AND
THE BEST OF MANKIND

يَا مَنْ أَحَاطَ الْخَلْقَ بِالْأَلَاءِ تُنَبِّئُ عَلَيَّكَ وَ لَيْسَ حَوْلَ تَنَاءِ
*O You, Who has enveloped creation with favours and rewards;
We praise You while we lack the capacity to praise You.*

أُنظُرُ إِلَيْكَ بِرَحْمَةٍ وَ عَطُوفَةٍ يَا مُلْجِئِي يَا كَاشِفَ الْغَمَاءِ
*Look towards me with a glance of Your mercy and compassion,
O You Who are my Protector; O You Who eradicates griefs.*

أَنْتَ الْمَلَادُ وَ أَنْتَ كَهْفُ نُفُوسِنَا فِي هَذِهِ الدُّنْيَا وَ بَعْدَ فَنَاءِ
*You are indeed the refuge, and You are indeed the sanctuary for
us,
In this world as well as (in the Hereafter) after we are no more.*

إِنَّا رَأَيْنَا فِي الظَّلامِ مُصِيبَةً فَارْحَمْنَا وَأَنْزِلْنَا بِدَارِ ضِيَاءِ
*We have witnessed the calamity during darkness;
So, have mercy on us, and make us disembark in the House of
Divine-Light.*

تَغْفُوا عَنِ الذَّنْبِ الْعَظِيمِ بِتَوْبَةٍ تُنَجِّنِي رِقَابَ النَّاسِ مِنْ أَغْبَاءِ
*You forgive colossal sins if there is repentance;
You alone relieve the necks of people from heavy burdens.*

أَنْتَ الْمُرَادُ وَ أَنْتَ مَطْلَبُ مُهْجَتِي وَ عَلَيْكَ كُلُّ تَوَكُّلِي وَ رَجَائِي
*You are my purpose, and You are the One Besought by my soul;
 And it is in You I repose my entire trust and hope.*

أَعْطَيْتَنِي كَأْسَ الْمَحَبَّةِ رَفِيقَهَا فَشَرِبْتُ رَوْحَاءَ عَلَى رَوْحَاءِ
*You granted me the goblet of the finest wine of love;
 Therefore, I drank goblets upon goblets of it.*

إِنِّي أَمُوتُ وَ لَا تَمُوتُ مَحَبَّتِي يَنْدَى بِذِكْرِكَ فِي الشَّرَابِ نِدَائِي
*I will die but my love (for You) shall not perish;
 Even in the dust of my grave, my voice will be recognised due to
 the resonance of Your remembrance.*

مَا شَاهَدْتُ عَيْنِي كَمِثْلِكَ مُحْسِنًا يَا وَاسِعَ الْمَغْرُوفِ ذَا التَّعْمَاءِ
*My eyes have not seen a Benefactor like You;
 O You Who keep on expanding Your favors, O You Who possess
 all blessings.*

أَنْتَ الَّذِي قَدْ كَانَ مَقْصِدَ مُهْجَتِي فِي كُلِّ رَشْحِ الْقَلَمِ وَالْإِمْلَاءِ
*You have indeed been the objective of my soul,
 In every droplet of ink and in the entire script I have dictated.*

لَمَّا رَأَيْتُ كَمَالَ لُطْفِكَ وَ النَّدَا دَهَبَ الْبَلَاءُ فَمَا أُحْسِ بِلَايِي
*When I witnessed the perfection of Your kindness and bestowals;
 My hardship vanished: now I do not feel my distress.*

إِنِّي تَرَكْتُ النَّفْسَ مَعَ جَدْبَاتِهَا لَمَّا أَتَانِي طَالِبُ الطَّلَبِ
I have effaced my ego and the emotions it entailed;
When the Besought by All the Seekers (of God) came to me.

مِثْلًا بِمَوْتٍ لَا يَرَاهُ عَدُوْنَا بَعْدَتْ جَنَازَتُنَا مِنَ الْأَحْيَاءِ
We have embraced a death that is invisible to our adversaries;
Our funeral procession has gone far away from the living.

لَوْ لَمْ يَكُنْ رُحْمُ الْمَهْمِينِ كَافِلِينَ كَادَتْ تُعَفِّنِي سَيُولُ بُكَائِي
If the compassion from God, Who is the Bestower of Security, had
not taken care of me;
It was well-nigh that the floods of my crying would have effaced
my very existence.

نَتَلُو ضِيَاءَ الْحَقِّ عِنْدَ وُضُوْحِهِ لَسْنَا بِمُبْتَاعِ الدُّجَى بِبِرَاءِ
We follow the Light of God from the moment it manifests itself;
We are not those who barter away the last night of the month,
and take darkness in exchange.

نَفْسِي نَأَتْ عَن كُلِّ مَا هُوَ مُظْلِمٌ فَأَتَخْتُ عِنْدَ مُتَوَرِّئِي وَجَنَائِي
My soul is far off from anything that is murky;
I have made my sturdy camel sit close to my Illuminator.

لَمَّا رَأَيْتُ النَّفْسَ سَدَّ مَحَجَّتِي أَسْلَمْتُهَا كَالْمَيْتِ فِي الْبَيْدَاءِ
When I saw my ego blocking my way;
Iforsook it (to look) like a carcass lying forlorn in the wilderness.

إِنِّي شَرِبْتُ كُؤُوسَ مَوْتٍ لِلْهُدَى فَرَأَيْتُ بَعْدَ الْمَوْتِ عَيْنَ بَقَائِي
*I drank up goblet after goblet of death, for the sake of Guidance;
 Thus it was, after my (ego's) death that I saw the Spring of my
 survival.*

فَقَدَّتْ مِرَادَاتِي بِزَمَنِ لَدَادَةٍ فَوَجَدْتُهَا فِي فُرْقَةٍ وَصَلَاءِ
*My desires, at the age where one is given to pleasure, became
 extinct;
 Thus, I regained those in the times of separation and burning.*

لَوْلَا مِنَ الرَّحْمَنِ مِضْبَاحُ الْهُدَى كَانَتْ زُجَاجَتُنَا بِغَيْرِ صَفَاءِ
*Had there not been the illuminating lamp from God, the Gracious;
 Our glass [of heart and soul] would have remained without
 being cleaned.*

إِنِّي أَرَى فَضْلَ الْكَرِيمِ أَحَاطَنِي فِي النَّشْأَةِ الْأُخْرَى وَ فِي الْإِبْدَاءِ
*I observe that the munificence of God the Bounteous has enveloped
 me;
 In the Hereafter, as well as in this life.*

اللَّهُ أُعْطَانِي حَدَائِقَ عِلْمِهِ لَوْ لَا الْعِنَايَةَ كُنْتُ كَالسَّفَهَاءِ
*Allah has granted me gardens of His Knowledge;
 Were it not for this Divine favour, I would have been like the
 foolish.*

وَقَدْ ائْتَصَّصْتُ زَفْرَاتُ مَرْضَى مُقَدِّمِينَ فَحَضَرْتُ حَيَالًا كُؤُوسَ شِفَاءِ
*It is the sighs [of longing] of the [spiritually] sick, which has
 demanded my advent;
 Thus, I came before them, holding goblets filled with remedy.*

اللَّهُ خَلَّاقِي وَ مُهَجَّةُ مُهَجَّتِي حَبِّ فِدْتَهُ النَّفْسُ كُلُّ فِدَاءِ
Allah, indeed, is my Creator and the Soul of my soul;
He is such a Beloved to Whom my soul is wholly devoted.

وَ لَهُ التَّمَرُّدُ فِي الْمَحَامِدِ كُلِّهَا وَ لَهُ عِلَاءٌ فَوْقَ كُلِّ عِلَاءٍ
To Him belongs Oneness in all praises;
And to Him belongs the highest heights.

فَانْهَضْ لَهُ إِنْ كُنْتَ تَعْرِفُ قَدْرَهُ وَ اسْبِقْ بِبَدْلِ النَّفْسِ وَ الْإِعْدَاءِ
Stand for him if you perceive His value;
And, by devoting your heart and soul, run fast and move forward.

مَلَكُوتُهُ تَبْفَى بِقُوَّةِ ذَاتِهِ وَ لَهُ التَّقْدُسُ وَ الْعُلَى بِعَنَاءِ
His Kingdom is everlasting owing to the power of His Essence;
And to Him belongs Holiness and grandeur owing to His Independence.

عَلَبْتُ عَلَى قَلْبِي مَحَبَّةً وَجْهِهِ حَتَّى زَمَيْتُ النَّفْسَ بِالْإِلْغَاءِ
My heart became overwhelmed with the love of His Countenance;
So much so that I cast aside my ego and the desires it entails.

وَ أَرَى الْوَدَادَ أَنْارَ بَاطِنِ بَاطِنِي وَ أَرَى التَّعَشُّقَ لَاحِحَ فِي سَيْنَائِي
I observe that love has illuminated the innermost domain of my innermost realm;
I observe that my passionate love is writ large on my face.

مَا بَقِيَ فِي قَلْبِي سِوَاهُ تَصَوُّرٍ عَمَرَتْ أَيَادِي اللَّهِ وَجْهَ رَجَائِي
No imprint has survived on my heart except that of Him;
The favors of Allah have suffused the face of my desires.

هُوجَاءُ أَلْفَتِهِ أَتَارَتْ حُرَّتِي فَذَا جَنَائِي صَوْلَةَ الْهُوجَاءِ
The gusty winds of my love for Him utterly scattered the dust of
my being;
So my heart became enamoured by the intensity of those gusty
winds (of my love).

أُبْرِي الْهُمُومَ بِمَشْرِفِيَّةِ فَضْلِهِ وَ اللَّهُ كَافٍ لِي وَ نِعْمَ الرَّوَاعِي
I treat the [episodes of] grief and distress with the swords of His
Munificence;
And Allah is indeed sufficient for me, and what a great
Shepherd He is!

مَا شَمَّ أَنْفِي مَرَعَمًا فِي مَشْهَدٍ وَ أَتْرَثُ نَفْعَ الْمَوْتِ فِي الْأَعْدَاءِ
Nowhere did my nose ever smell the stench of humiliation;
And I have raised the dust of death among the adversaries.

يَا رَبِّ أَمَّا بِأَنَّكَ وَاحِدٌ رَبُّ السَّمَاءِ وَ خَالِقُ الْغَبْرَاءِ
O my Lord! We affirm that You are the One and Only;
The Lord of the Sky and the Creator of the dust-coloured earth.

أَمَنْتُ بِالْكِتَابِ الَّتِي أَنْزَلْتَهَا وَ بِكُلِّ مَا أُخْبِرْتُ مِنْ أَنْبَاءِ
I believe in all those Books which You have sent down;
And also in all those Prophecies which You have foretold.

يَا مُلْجَأِي أَدْرِكْ فَإِنَّكَ مُؤْتَلِي
 يَا كَهْفِي إغصنني من الشغباء
*O my Protector! Pray take care of me, as You alone are my shield;
 O my protective-haven! Protect me from the (disorderly) uproar
 (of the those who are malicious).*

يَا رَبِّ أَيْدِنِي بِفَضْلِكَ وَ انْتَقِمِ
 مِمَّنْ يَدُسُّ الدِّينَ تَحْتَ عَفَاءِ
*O Lord! Grant me help through Your grace;
 And take revenge from he who burys the Faith.*

لَا يَعْلَمُونَ نِكَاتِ دِينِ الْمُصْطَفَى
 وَ تَهَالَكُوا فِي بُخْلِهِمْ وَ رِيَاءِ
*They do not know the excellences of the Faith of the Chosen Onesas;
 And they are embracing death due to their miserliness and
 hypocrisy.*

يُؤْذُونَنِي قَوْمٌ أَضَاعُوا دِينَهُمْ
 نَجَسُوا الْمَقَاصِدَ مُظْلِمِ الْأَرَاءِ
*They offend and hurt me; they are a people who wasted their faith:
 Those with foul objectives, and impure ideas.*

حَشُوا وَلَا يَخْشَى الرَّجَالُ شَجَاعَةً
 فِي نَائِبَاتِ الدَّهْرِ وَ الْهَيْجَاءِ
*They attempted to frighten me, but the Men of God, due to their
 courage, do not become frightened —
 In the face of the hardships and combats of the age.*

رَمَعَ الْإِنْسَانِ يُحْمِلِقُونَ كَتَغَلِبِ
 يُؤْذُونَنِي بِتَحْوِبِ وَ مَوَاءِ
*The malicious among the people stare at me like a fox;
 They cause me distress by uttering feline meows and vulpine
 howls.*

حَسَدُوا فَسَبُّوا حَاسِدِينَ وَ لَمْ يَزَلْ
 ذُو الْفَضْلِ يَحْسُدُهُ ذُو الْأَهْوَاءِ
*They indulge in jealousy and use abusive language like the jealous;
 It has always happened that the people with carnal desires are
 jealous towards one who is blessed.*

صَالُوا بِإِبْدَاءِ التَّوَاجِدِ كَالْعِدَا
 لِمَقَالَةِ ابْنِ بَطَالَةٍ وَشَاءِ
*Like enemies they bare their fangs and lunge in attack—
 Uttering 'son of falsehood and the tale-bearing slanderer.'*

إِنَّ اللَّتَامَ يُكْفَرُونَ وَ ذَمُّهُمْ
 مَا زَادَنِي إِلَّا مَقَامَ سَنَاءِ
*The malicious among the people declare me a disbeliever;
 Their disparagement increases me not, but in rank and
 superiority.*

نَضُّوا السِّيَابَ ثِيَابَ تَقْوَى كَلْهَمِ
 مَا بَقِيَ إِلَّا لِنَسَةِ الْإِغْوَاءِ
*They all have shed their garments of righteousness;
 Now they are left with nothing except the outward gear of
 misguidance.*

مَا إِنْ أَرَى غَيْرَ الْعَمَائِمِ وَ اللَّحَى
 أَوْ أَنْفًا زَاغَتْ بِفَرْطِ مِرَاءِ
*I see nothing but turbans and beards,
 Or such noses which have become crooked due to excessive
 indulgence in stubborn argumentation.*

وَأَرَى تَغِيظَهُمْ يَفُورُ كَلْبَجَةٍ
 مَوْجٌ كَمَوْجِ الْبَحْرِ فِي الْغَلَوَاءِ
*And I observe their anger leaping as if it is the sea;
 Their waves of misguidance are like the waves of a stormy ocean.*

كَلِمَ اللَّتَامِ أَسِنَّةٌ مَّذْرُوبَةٌ أَعْرَى بَوَاطِنَهُمْ لِيَأْسَ عَوَاءِ
*The words of the malicious are like sharpened lances;
 Their garments of barking have laid bare [the reality of] their
 inner-selves.*

مَنْ مَخْبِرٍ عَنِ ذَلَّتِي وَ مُصِيبِي مَوْلَايَ خَتَمَ الرُّسُلِ أَهْلَ رَجَاءِ
*Who will inform of my debasement and my distress,
 To my Chief, the Seal of Prophets, the one who possesses benefi-
 cence and excellence of benevolence?*

يَا طَيِّبَ الْأَخْلَاقِ وَ الْأَسْمَاءِ جِئْتَاكَ مَظْلُومِينَ مِنْ جُهْلَاءِ
*O you who have purified morals and characteristics!
 We have come to you, after being oppressed by the tyranny of
 the ignorant.*

إِنَّ الْمَحَبَّةَ لَا تُصَاعُ وَ تُشْتَرَى إِنَّا نُحِبُّكَ يَا ذُكَاءَ سَخَاءِ
*Certainly, love can neither be wasted nor bought;
 O you who are the sun of generosity, we are in love with You!*

أَنْتَ الَّذِي جَمَعَ الْمَحَاسِنَ كُلَّهَا أَنْتَ الَّذِي قَدْ جَاءَ لِلْإِحْيَاءِ
*You are, indeed, the one who combines all the virtues within
 yourself;
 You are, indeed, the one who has come to revive.*

أَنْتَ الَّذِي تَرَكَ الْهُدُونَ لِرَبِّهِ وَ تَخَيَّرَ الْمَوْلَى عَلَى الْخُوبَاءِ
*You are the one who for the sake of the Lord, gave up his pacifying
 calmness,
 Chose His Lord, over and above his own self.*

بِنَاهِ كَرَفْتِنِ

يَا كَثْرَ نِعَمِ اللَّهِ وَ الْآلَاءِ يَسْعَى إِلَيْكَ الْخَلْقُ لِلْإِرْكَاءِ
*O you who are the treasure trove of Allah's favours and munificence!
 The creatures [of God] are rushing towards you to seek refuge.*

يَا بَدْرَ نُورِ اللَّهِ وَ الْعِرْفَانِ تَهْوِي إِلَيْكَ قُلُوبُ أَهْلِ صَفَاءِ
*O you who are the full-moon of Allah's Light and divine
 knowledge!
 People with purified hearts hurriedly flock towards you.*

يَا شَمْسَنَا يَا مَبْدَأَ الْأَنْوَارِ تَوَزَّتْ وَجْهَ الْمَدِينِ وَالْبَيْدَاءِ
*O our Sun, O spring of Divine light!
 You have illuminated the faces of cities as well as the wildernesses.*

إِنِّي أَرَى فِي وَجْهِكَ الْمَتَهَلَّلِ شَانَا يَفُوقُ شَيْئُونَ وَجْهَ دُكَّاءِ
*I certainly see such glory in your radiant face,
 Which transcends the brilliance in the countenance of the Sun.*

مَا جِئْتَنَا فِي غَيْرِ وَقْتِ صَرُورَةٍ قَدْ جِئْتِ مِثْلَ الْمَزِينِ فِي الرَّمْضَاءِ
*You have not come to us but in the hour of need;
 Your arrival is like that of a downpour in a season of sweltering
 heat.*

إِنِّي رَأَيْتُ الْوَجْهَ وَجْهَ مُحَمَّدٍ وَجْهَ كَبْدِرِ اللَّيْلَةِ الْبُلْمَاءِ
*I have seen the countenance that is the [blessed] countenance of
 Muhammad^{as};
 A countenance that is like the full-moon.*

شَمْسُ الْهُدَى طَلَعَتْ لَنَا مِنْ مَكَّةَ عَيْنُ الْوَدَا نَبَعَتْ لَنَا بِحِرَاءِ
*The sun of guidance arose for us from Makkah;
 The spring of benefactions gushed out for us from Hira.*

صَاهَتْ أَبَاهُ الشَّمْسِ بَعْضَ ضِيَائِهِ فَإِذَا رَأَيْتُ فَهَاجَ مِنْهُ بُكَائِي
*The rays of the Sun resemble an aspect of his luminescence;
 When I saw this sun, it caused a tumult in my wailing.*

أَعْلَى الْمُهَيِّمِينَ هَمَمًا فِي دِينِهِ نَبْنِي مَنَازِلَنَا عَلَى الْجُوزَاءِ
*God the Protector elevated our resolve regarding His Religion;
 Thus, we build our houses, high up on Gemini.*

نَسْنَى كَوْفِيَّانٍ بِدِينِ مُحَمَّدٍ لَسْنَا كَرَجُلٍ فَاقِدِ الْأَعْضَاءِ
*We engage in endeavors and exert ourselves like youth, for the religion of Muhammad^{sas};
 We are not like a man whose limbs are amputated.*

نَلْنَا قُرَيَّاءَ السَّمَاءِ وَ سَفَكَهُ لِنُرِدَّ إِيمَانًا إِلَى الصَّيْدَاءِ
*We scaled the heights to reach the Pleiades in heaven;
 So that we may bring Faith down to earth.*

إِنَّا جُعِلْنَا كَالسُّيُوفِ فَتَدْمَعُ رَأْسَ النَّامِ وَ هَامَةَ الْأَعْدَاءِ
*We have been formed like swords; so we smash,
 The heads of the malicious, and the skulls of the enemies.*

وَاهَا لِأَضْحَابِ النَّبِيِّ وَ جُنْدِهِ حَفَدُوا إِلَيْهِ بِشِدَّةٍ وَ رَخَاءِ
*How marvellous are the Companions of the Holy Prophetsas and their troops,
 Who remained present in his company both in times of hardship and ease.*

عُغِمَسُوا بِبَرَكَاتِ النَّبِيِّ وَ فَيْضِهِ فِي الثُّورِ بَعْدَ تَمَرُّقِ الْأَهْوَاءِ
*Due to the blessings of the Holy Prophetsas and his munificence;
 They had their carnal desires smashed into pieces; and then they were submerged into Divine Light.*

قَامُوا بِأَقْدَامِ الرَّسُولِ بِغَزْوَةٍ حَصَرُوا جَنَابَ إِمَامِنَا لِفِدَائِهِ
*They stood resolutely by the feet of the Messenger in battles;
 They presented themselves before our Imam to be sacrificed [in
 his cause].*

فَدَمَ الرَّجَالِ لِصِدْقِهِمْ فِي حُبِّهِمْ تَحْتَ السُّيُوفِ أُرْتَقَى كَالْأَطْلَاءِ
*So the blood of these men, who were true and sincere,
 Was spilled under the swords [of their enemies] like that of a
 deer.*

بَلَغَ الْقُلُوبُ إِلَى الْحَنَاجِرِ كُرْبَةً فَتَخَيَّرُوا لِلَّهِ كُلَّ عَنَاءٍ
*When their hearts were beating in such anxiety as if they had
 reached their throats;
 They adopted every hardship for the sake of Allah.*

دَخَلُوا حَدِيثَةَ مِلَّةٍ غَرَاءٍ عَذَّبَ الْمَوَارِدِ مُثَمِّرَ الشَّجَرَاءِ
*They entered the garden of this noble dispensation;
 Which has many springs and fruitful trees.*

وَقَتُوا بِحُبِّ الْمُضْطَفَى فَبِحُبِّهِ قُطِعُوا مِنْ الْإِبَاءِ وَالْإِبْنَاءِ
*They were consumed in their love for the Chosen Ones and due
 to their love for him;
 They became cut-off from their ancestors and from their
 progeny.*

قَبِلُوا لِلدِّينِ لِلَّهِ كُلَّ مُصِيبَةٍ حَتَّى رَضُوا بِمَصَائِبِ الْإِجْلَاءِ
*They accepted every calamity for the sake of the Religion of Allah;
 They even agreed to undergo the hardships of exile.*

قَدْ أَتَرُوا وَجْهَ النَّبِيِّ وَ نُورَهُ وَتَبَاعَدُوا مِنْ صُحْبَةِ الرَّفِيقِ
*They preferred the countenance of the Holy Prophet Muhammad^{sas}
 and its light;*

And they distanced themselves from the company of their [former] friends.

فِي وَقْتِ ظُلُمَاتِ الْمَقَابِدِ نُورُوا وَجَدُوا السَّنَا فِي اللَّيْلَةِ اللَّيْلَاءِ
*They were illuminated during the darkness of corruption;
 They found light in the gloomiest of all dark nights.*

نَهَبَ اللَّتَامُ نَشْوَبَهُمْ فَمَلِكُهُمْ أَغْطَى جَوَاهِرَ حِكْمَةٍ وَ ضِيَاءِ
*The malicious people usurped their property and belongings;
 Then their Heavenly King granted them the precious jewels
 and gems of true wisdom and Divine light.*

وَاهَا لَهُمْ قُتِلُوا لِعِزَّةِ رَبِّهِمْ مَا تَوَا لَهُ بِصِدَاقَةٍ وَ صَفَاءِ
*How wonderous are they! They were slain for the honour of their
 Lord;*

*And they laid down their lives for His sake in the spirit of truth
 and purity.*

شَهِدُوا الْمَعَارِكَ كُلَّهَا حَتَّى قَضَوْا لِرِصَا الْمُتَمَيِّنِ نَحْبَهُمْ بِوَفَاءِ
*They were present in all battles until they fulfilled their covenant;
 With faithfulness for the pleasure of the Protector.*

مَا فَارَقُوا سُبُلَ الْهُدَى وَ تَخَيَّرُوا جُورَ الْعِدَا وَوَوَائِقَ الْهَيْجَاءِ
*They did not stray from the pathways of guidance and they gladly
 accepted;*

*The tyranny of their enemies and the hardships of many a
 wilderness.*

هَذَا رَسُولٌ قَدْ أَتَيْنَا بَابَهُ
 بِمَحَبَّةٍ وَإِطَاعَةٍ وَرِضَاءٍ
*This is the Messenger [of God] at whose door we have come today;
 In a spirit of love, obedience and contentment.*

يَا لَيْتَ شُقَّ جَنَائِي الْمَتَمَوِّجُ
 لِأُرَى الْخَلَائِقَ بَخْرَهَا كَالْمَاءِ
*I wish that my heart—with its tumultuous waves—could have
 been cut open;
 So that I could show the people, how its ocean is full of water.*

إِنَّا قَصَدْنَا ظِلَّهُ بِهَوَاجِرٍ
 كَالطَّيْرِ إِذْ يَأْوِي إِلَى الدَّفْوَاءِ
*We have moved towards his shadow, in the scorching heat of many
 a sweltering midday—
 Like a bird when it takes refuge under the shade of a giant tree.*

يَا مَنْ يُكَذِّبُ دِينَنَا وَنَبِيَّنَا
 وَتَسُبُّ وَجَدَ الْمُضْطَفَى بِجَفَاءٍ
*O you who rejects our Faith and our Prophet;
 And rudely abuses the countenance of the Chosen One!*

وَاللَّهِ لَسْتُ بِبَاسِلٍ يَوْمَ الْوَعَى
 إِنْ لَمْ أُشَنَّ عَلَيْكَ يَا ابْنَ بَغَاءٍ
*By God! I would not be considered a brave man if, on the day of
 battle;
 I were not to attack you suddenly and fervidly—O son of the
 unchaste!*

إِنَّا نَشَاهِدُ حُسْنَهُ وَجَمَالَهٗ
 وَمَلَاَحَةً فِي مَقَلَّةِ كَخَلَاءِ
*We are indeed witnessing his beauty and graceful loveliness;
 And also, the charm of his black eyes.*

بَدْرٌ مِّنَ اللَّهِ الْكَرِيمِ بِفَضْلِهِ وَالْبَدْرُ لَا يَغْسُو بِلُغْيِ ضَرَاءِ
*He is the full moon from the Noble God out of His grace;
 And a full moon does not become devoid of luminescence by the
 absurd chatter of a blind man.*

لَا يُبْصِرُ الْكُفَّارُ نُورَ جَمَالِهِ وَالْمَوْتُ خَيْرٌ مِنْ حَيَاةِ غَشَاءِ
*The disbelievers cannot see the light emitted by his beauty;
 Death is a better option than living a life of unconsciousness.*

إِنَّا بُرَاءٌ فِي مَنَاجِحِ دِينِهِ مِنْ كُلِّ زَنْدِيقٍ عَدُوِّ دَهَاءِ
*We are treading upon the pathways of his Faith;
 And we are averse to every infidel and adversary of reason.*

نَحْتَاذُ أَثَارَ النَّبِيِّ وَ أَمْرَهُ نَقْفُو كِتَابَ اللَّهِ لَا الْأَرْأَاءِ
*We adopt the Prophetic traditions and injunctions of the Holy
 Prophet^{sas};
 We follow the Word of God and not any opinions.*

يَا مُكْفِرِي إِنْ الْعَوَاقِبَ لِلشُّعَى فَانظُرْ مَالَ الْأَمْرِ كَالْعَقْلَاءِ
*O you who denies me! It is a righteous person who has a good end;
 Keep then, like people of wisdom, an eye on the ultimate out-
 come of things.*

إِنِّي أَرَاكَ تَمَيِّسُ بِالْخِيَلَاءِ أَنْسَيْتَ يَوْمَ الظَّنِّ وَالْإِسْرَاءِ
*I see, how you have a conceited and vainglorious gait;
 Have you forgotten about the Day of Travel, and the Night of
 Departure?*

تُبُّ أَيُّهَا الْغَالِي وَ تَأْتِي سَاعَةٌ
 تُمَسِي تَعْصُ بِمِيزَانِكَ الشَّلَاءُ
*O you who has crossed all bounds! Repent! The hour is well-nigh;
 When you will bite your insensate hands!*

أَفْتَضِرِبَنَّ عَلَى الصَّفَاةِ زُجَاجَةً
 هَوْنٌ عَلَيْكَ وَلَا تَمُتْ بِإِبَاءِ
*Do you strike glass upon the slab of stone?
 Have mercy on your own self; do not perish due to your arrogant denial.*

غَرَّتْكَ أَقْوَالٌ بِغَيْرِ بَصِيرَةٍ
 سُرِّتْ عَلَيْكَ حَقِيقَةُ الْأَنْبَاءِ
*You have been deceived by the statements that are devoid of any enlightening insights;
 The reality of prophecies has been made confounded for you.*

إِنَّ السُّمُومَ لَشَرُّ مَا فِي الْعَالَمِ
 وَمِنَّ السُّمُومِ غَوَائِلُ الْأَرَاءِ
*Poisons are indeed the worst thing in the world;
 And misguided opinions, too, are a poison among a variety of poisons.*

جَاوَزْتَ بِالْكَفْيْرِ عَرَصَاتِ التَّقَى
 أَشَقَقْتَ قَلْبِي أَوْ رَأَيْتَ خَفَائِي
*By labeling me a disbeliever, you eschewed and overstepped the bounds of righteousness;
 Have you cut open my heart, or have you seen any hidden sin on my part?*

تَأْتِيكَ آيَاتِي فَتَعْرِفُ وَجْهَهَا
 فَاصْبِرْ وَلَا تَتْرِكْ طَرِيقَ حَيَاءِ
*My Signs will come to you, and you will recognise them;
 So, have patience, and do not abandon the way of modesty.*

إِنَّ الْمُقْرَبَ لَا يُضَاعُ بِفِتْنَةٍ وَالْأَجْرُ يُكْتَسَبُ عِنْدَ كُلِّ بَلَاءٍ
One who is granted nearness [to God] is not wasted while facing a trial;

A reward is determined for such a one, for every single calamity he faces.

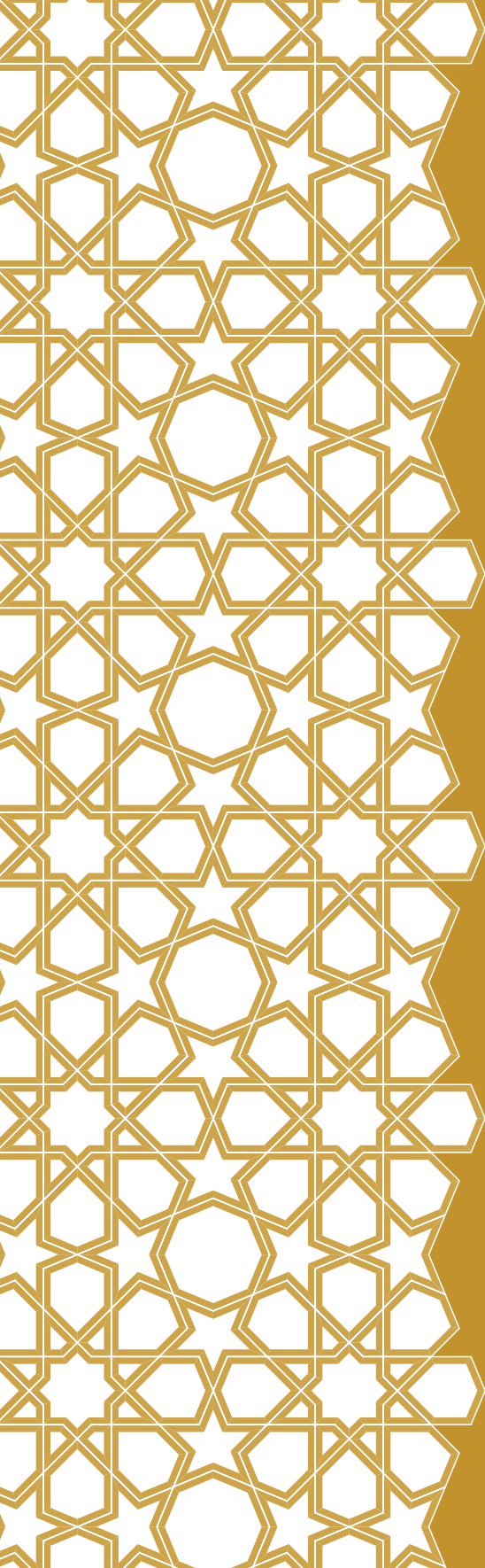
يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكَرَامَةٍ يَا مَنْ يَرَى قَلْبِي وَ لُبَّ لِحَائِي
O our Lord! Adjudicate a respectful resolution of the dispute between us;

O You Who is watching over my heart and the inner-most reality of what my exterior shows.

يَا مَنْ أَرَى أَبْوَابَهُ مَفْتُوحَةً
 لِلسَّائِلِينَ فَلَا تَرُدُّ دُعَائِي

*O You Whose doors I see left open,
 For beggars, Pray, do not reject my supplication.*

Minan-Raḥmān, Rūḥanī Khazā'in, vol. 9, p. 169–173; see also English translation, Favours of the Gracious God, p. 43–63, published by Islam International Publications Ltd. 2023



O LAND OF MUDH!

THE MIRACULOUS QAŞĪDAH¹

أَيَا أَرْضَ مَدٍّ^{2*} قَدْ دَفَاكَ³ مُدَمَّرٌ وَأَزْدَاكَ صَيْلٌ وَأَغْرَاكَ مُوْغِرٌ
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.

دَعَوْتَ كَذُوبًا مُفْسِدًا صَيْدِي الدِّي كَحُوتٍ غَدِيرٍ أَخَذَهُ لَا يُعْذَرُ
You invited an iniquitous liar, whom I consider an easy prey like the trout in a brook.

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

1. In the original book, an idiomatic translation in Urdu is given alongside the Arabic qasidah. The English translation provided here is based on the Urdu. [Publisher]
2. **مَدٍّ** [*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 **دَفَا** [*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).

فَقَلَّ أُسَارَاكُمْ أُسَارَى تَعْصِبُ يُرِيدُونَ مَنْ يَغْوِي كَذِبٌ وَيُخْتَرُ

But those among you who were held by prejudice

Looked for someone who could howl like a wolf and deceive.

فَجَاءُوا بِذِبِّ بَعْدَ جُهْدٍ أَذَابَهُمْ وَتَغْنِي تَنَاءَ اللَّهِ مِنْهُ وَنُظْهُرُ

So, they finally procured the services of a wolf,

And by that I mean Sanauallah, and I hereby state it clearly.

فَلَمَّا أَنَّهُمْ سَرَّهُمْ مِّنْ تَصَلُّبٍ وَقَالَ افْرُخُوا إِنِّي كَجِيٍّ مُّظْفَرُ

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 يَغْرُوا وَيَنْدِرُوا

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 مَشَاهُمُ وَقَدْ كَانَ يَنْظُرُ

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 يَنْظُرُ

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 مُكَذِّبِي دَهَاقِينَ مُدَّ وَالْحَقِيقَةُ 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 التَّمَى الْجَمْعَانِ لِلْبَحْثِ وَالْوَعَا وَتُوْدِي بَيْنَ النَّاسِ وَالْحَلْقِ 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 حُبْثِ قَوْمِ تَعَمَّرُوا
*The situation created fear among my companions,
 As they saw the mob turning wild.*

فَأَنْزَلَ مِنْ رَبِّ السَّمَاءِ سَكِينَةً عَلَى صُحْبَتِي وَاللَّهِ 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 جِدَالٌ يَطْرُدُ الْقَوْمَ بِالصُّبْحَى إِلَى خِطَّةِ أَوْمَى إِلَيْهَا الْمَعَشَرُ
*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 إِلَى الْجَانِبِ الْعَرَبِيِّ وَالْجُنْدُ جَمُرُوا
*A piece of land with trees in it was chosen for the debate,
 Towards the west, and my companions were quartered over there.*

فَكَانَ تَنَاءً اللَّهُ مَقْبُولٌ قَوْمِهِ وَمِنَّا تَصَدَّى لِلتَّخَاصُمِ سَرُورُ
*Sanaullah was chosen by his people to be their representative,
 And Maulawī Syed Muhammad Sarwar Shah came up to the
 stage from our side.*

كَأَنَّ مَقَامَ الْبَحْثِ كَانَ كَأَجْمَةٍ بِهِ الذُّئْبُ يَغْوِي وَالْفَعْنُفَرُ 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 ثَنَاءُ اللَّهِ يَغْوِي جُنُودَهُ وَيُعْرِي عَلَى صَاحِبِي لِأَمَّا وَيَهْدُرُ
*There stood Sanaullah directing his party to misguidance,
 And provoking it through his mean talk against my companions.*

وَكَانَ طَوَى كَشْحًا عَلَى مُسْتَكْبِرَةٍ وَمَا رَادَ نَهَجَ 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 فَتَانٍ لِتَكْذِيبِ دَعْوَتِي وَكَانَ يُدْسِي مَا تَجَلَى وَيَمْكُرُ
*Like a mischievous man, he sought to refute my claim,
 Covered up the truth and behaved deceitfully.*

وَأَظْهَرَ مَكْرًا سَوَّلَتْ نَفْسُهُ لَهُ وَلَمْ يَرْضَ طَوْلَ الْبَحْثِ فَالْقَوْمَ سَحَرُوا
*He came up with a ploy begotten in his heart;
 He did not accede to a thorough debate and thus beguiled his people.*

فَشَقَّ عَلَى صَاحِبِي طَرِيقَ 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 بُجَجَ بُهْتَانٍ تُشَادُ وَتُعْمَرُ فَقَالُوا لِحَاكِ اللَّهِ كَيْفَ تُرَوِّزُ
*They saw an edifice of lies being erected,
 So they said: 'May Allah's curse be on you for your blatant lies.'*

أَقْلَ زَمَانِ الْبَحْثِ بِمَقْدَارِ سَاعَةٍ فَلَمْ يَقْبَلِ الْحَمَقَى وَصَحْبِي تَتَفَرَّضُوا
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 بِثَلَاثِينَ وَفِي الصَّدْرِ حُزَاؤٌ 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 عَمَائِكَ الْإِنَاسِ وَخُنْفَتُهُمْ رَأَوْا مَدُّ قَوْمٍ وَالْمَدَى 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 لِلرِّمَاحِ دَرِيَّةً وَيَعْلَمُهَا أَحْمَدُ عَلِيٍّ الْمُدَبِّرُ
*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 تَتَاءُ اللَّهِ فِي كُلِّ سَاعَةٍ يُأَجِّجُ نَيْرَانَ الْفَسَادِ وَيُسْجِرُ
*On the other hand, Sanaullah continued,
 To fuel the fire of mischief and disorder.*

أَرَى مَنْطِقًا مَا يَنْبُحُ الْكَلْبُ مِثْلَهُ وَفِي قَلْبِهِ كَانَ الْهَوَى يَتَزَحَّرُ
*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 مُشْعَرُ
*And unless one's tongue is backed by reason,
 It only betrays one's hidden flaws.*

يُكَلِّمُ حَتَّى يَغْلَمَ النَّاسُ كُلَّهُمْ جَهُولٌ فَلَا يَدْرِي وَلَا يَتَّبِعُ

*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 يَشْكُ وَلَا يَدْرِي مَقَامِي وَيَخْضُرُ

*If Sanaullah was not there, an ignorant person would have,
Doubted my truth and annoyed me with his questions.*

فَهَذَا عَلَيْنَا مِنْ أَبِي الْوَفَا أَرَى كُلَّ مَخْجُوبٍ ضَيَّائِي 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 يَغْتَامُ الْمَكْفُرَ 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 اغْتَدَى الْأَمْرُسْرِي بِمَكَائِدِ وَأَغْرَى عَلَى صَاحِبِي لِأَمَّا وَكَفَّرُوا

*When Sanaullah exceeded all limits in employing trickery,
And instigated the people against my companions;*

فَقَالُوا لِيُوسَفَ 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 دَعَوْا رَبًّا كَرِيمًا مُؤَيَّدًا وَقَالُوا حَلَلْنَا أَرْضَ رُجَزٍ فَتَضَبَّرُ

*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 بَرِحُوهَا وَالرِّمَاحُ تَتَوَشَّهَمُ وَلَا طَعْنَ بِمِثْلِ طَعْنٍ يُكْرَرُ
*They did not flee that place despite the fact that they were hit by a 'bar-
 rage of spears.'*

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

وَقَامَ تَنَاءَ اللَّهِ فِي الْقَوْمِ وَاِعْظَا فَصَارُوا بِوَعْظِ الْعُؤْلِ قَوْمًا تَتَمَرَّزُوا
*And when Sanaullah addressed his people,
 It was as if a ghou! had turned them into wild beasts.*

وَدَكَّرَهُمْ صَاحِبِينَ مَكَافَاةَ كُفْرِهِمْ وَهَلْ يَنْفَعُنْ أَهْلَ الْهَوَى مَا يُدَكَّرُ
*And my companions reminded them of the consequences of denying
 me.*

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

تَجَنَّى عَلَيَّ أَبُو الْوَفَاءِ ابْنُ الْهَوَى لِيُبْعِدَ حَفْظِي مِنْ جَنَائِي وَيَزْجُرُ
*Sanaullah, a man reigned by greed and passion, began to decry me,
 To deprive those who were unwise of the delicious fruits proffered
 by me.*

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

وَأَقْسَمَ بِاللَّهِ الْغَيُورِ مُكْذِبًا فَيَا عَجَبًا مَنْ مُفْسِدٍ 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 knowledge and guidance;

I wonder at him—a mere gnat posing as an eagle.

فَلَمَّا اغْتَدَىٰ وَأَحْسَسَ صَاحِبِي أَنَّهُ يُصِرُّ عَلَيَّ تَكْذِيبِي لَا يُقْصِرُ
He exceeded the limits and my companions realized,

That he was adamant in rejecting me and that he was not to desist.

دَعَاؤُهُ لِيَبْتَهِلَنَ لِمَوْتِ مُزَوَّرٍ^{1*} مُضِلٌّ فَلَمْ يَسْكُتْ وَلَمْ يَسْخَسِرْ
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.

وَكَذَّبَ إِعْجَازَ الْمَسِيحِ وَأَيْهَ وَغَطَّاهُ كِذْبًا وَكَانَ يُرْوَرُ
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 كَيْفِيهِ 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 إِهْلَامِي وَقَالَ مُرْوَرُ
He rejected my Signs and dismissed my claim;

He denied my revelation and accused me of being a liar.

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

وَكَذَّبْتَنِي بِالْبُخْلِ مِنْ كُلِّ صُورَةٍ وَخَطَّأْتَنِي فِي كُلِّ وَغْظٍ أَدَكَّرُ

He branded me a cheat by every possible means;

And declared me to have been wrong in each and every address I delivered.

فَأَفْرَدْتُ إِفْرَادَ الْحُسَيْنِ بِكَرْبَلَا وَفِي الْحَيِّ صَبْرًا 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 لِإِنكَارِي وَإِنكَارِ آتِي وَكَانَ لِحَقْدٍ كَالْعَقَابِ يُأْبَرُ

He set out to reject me and my Signs;

Out of sheer malice, he took to sting me like a scorpion.

فَقَدْ سَرَّيْنِي 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.

فَأَقَفْتُ هَذَا التَّنْظِمَ أَعْنِي قَصِيدَتِي لِيُخْزِي رَبِّي كُلِّ مَنْ كَانَ يَهْذُرُ

I composed this poem, namely this qasidah of mine,

So that my God may heap disgrace upon all those who vituperate.

وَهَذَا عَلَى إِضْرَارِهِ فِي سؤَالِهِ فَكَيْفَ بِهَذَا السُّؤَالِ أُغْضِبُ 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?

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

وَلَيْسَ عَلَيْنَا فِي الْجَوَابِ جَرِيْمَةٌ فَتَهْدِي لَهٗ كَالْاَكْمَلِ 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 كَذَابًا فَيَأْتِي بِمِثْلِهَا وَإِنْ أَكُ مِنْ رَبِّي فَيَغْشَى وَيُضَيِّرُ

If I am a liar, he will succeed in composing a qaṣīdah like the one I have composed;

But if I am from God, his mind will be rendered unproductive and he will not be allowed to put his plan into action.

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 بِهَذَا دَابِرَ الْقَوْمِ كُلِّهِمْ وَعَادَرَهُمْ رَبِّي كَقُضْنٍ 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 تَبَاوُهَا وَعَادَرَهُمْ رَبِّي كَقُضْنٍ 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 وَالرِّغَاءِ زُوَيْدَكَ لَا تُبْطِلْ صَنِيعَكَ وَاحْذَرُ

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.

أَتَنْسِي نَدَى مُدٍّ وَمَا كُنْتَ تَنْصُرُ
 أَتَشْتِمُ بَعْدَ الْعَوْنِ وَالْمَنْ وَاللَّذَى
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 أَغْبَرَتْ السَّمَاءَ بِأَيِّهَا
 إِذَا الْقَوْمُ آذُونِي 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 تَتَّخِيزِ سُبُلَ غِيٍّ وَشَقْوَةٍ
 وَلَا تَبْخَلَنَّ 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 بِسَبٍِّ وَغَيْبَةٍ
 وَلَخَمِي بِوَجْهِ الْجَبِّ سَمٌ 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 فِتَاءَكُمْ
 بِمَا قُدِّمَتْ مِنْكُمْ غَطَايَا 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 جِلَافَتِي
 فَسَلِّ مُزْسِلِي مَا سَاءَ قَلْبِكَ وَاحْضُرُ
*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!*

أَتُكْرِمُنِي وَاللَّهُ نَوَّرَ دَعْوَتِي أَتُلْعَنُ 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 قَتِيلُ الْحُبِّ فَاحْشَوْا قَتِيلَهُ وَلَا تَحْسَبُونِي مِثْلَ نَعِشٍ 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 لِغُرْمَةِ الْحَبِيبِ كَهَائِمٍ وَأَسْعَى وَإِنِّي مُسْتَهَامٌ وَمُغْمِرٌ

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.

أَدَابَتْ مَحَبَّتُهُ عِظَامِي جَمِيعَهَا وَهَبَّتْ عَلَى نَفْسِي رِيَّاحٌ تُكْسِرُ

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.

دَرُوزًا حِرْصَ تَفْتِيْشِي فَإِنِّي مُغَيَّبٌ غُبَارُ عِظَامِي قَدْ سَفَتْهَا 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 انْقَضَى وَقْتِي فَلَا وَقْتٌ بَعْدَهُ لَدَيْنَا مُعِينٌ 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 أَبْلَغُ عَنْ مَلِيكِي رِسَالَةً وَإِنِّي عَلَى الْحَقِّ الْمُنِيرِ وَنَبِيرُ
*I convey only the message of my King;
 I am a manifest truth, I am one like the sun.*

تَصَدَّقُ لِتَضْرِبَ الدِّينَ فِي وَقْتِ عُسْرَةٍ نَذِيرٌ مِّنَ الرَّحْمَنِ فَالآنَ يَنْذِرُ
*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 مُّقْبِلٌ عِنْدَ رَبِّهِ مُخْلِصٌ دِينَ الْحَقِّ وَمَا يُحْسِرُ
*God sees him as His honourable and trustworthy servant,
 Who is here to save the Faith from ruinous calamities.*

وَمِنْ فِتْنٍ يُحْشَى عَلَى الدِّينِ شَرُّهَا 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.*

أَرِنِي آيَةً عَظْمَى وَجِئْتُكُمْ أَرْوَدُكُمْ فَهَلْ فَاتِكُ أَوْ صَنِيعُ أَوْ أَغْبِرُ
*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 تَنَاءَ اللَّهُ لِي أَنْتَ كَاذِبٌ فَقُلْتُ لَكَ الْوَيْلَاتُ أَنْتَ سَتُحْسِرُ
*Maulawī Sanaullah accused me of being a liar;
 I told him that I felt sorry for him as he was going to be exposed soon.*

تَعَالُوا جَمِيعًا وَانجُوا أَقْلَامَكُمْ وَأَمَلُوا كِمِثْلِي 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 تَلْطُخُوا 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 فَتَوْبُوا إِلَى اللَّهِ الْكَرِيمِ وَأَبْشِرُوا
*The best merit of man is to fear God and repent;
 Repent to Allah the Benevolent and rejoice.*

سَمِنَّا تَكَالُفَ التَّطَاوُلِ مِنْ عَدَا تَمَادَثَ لَيْلِي 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 فَأَخِي أُمُورَنَا نَحْنُ أَمَامَكَ كَالْمَسَاكِينِ فَأَغْفِرْ
*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 فَدَتَكَ النَّفْسُ إِنَّكَ جَنَّتِي وَمَا أَنْ أَرَى خُلْدًا كَمِثْلِكَ يُغْمِرُ
*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.*

طَرَدْنَا لَوَجْهِكَ مِنْ مَجَالِسِ قَوْمِنَا فَأَنْتَ لَنَا جِبٌّ 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 أَذْرِكِ الْعَبْدَ رَحْمَةً وَلَيْسَ لَنَا بَابٌ سِوَاكَ وَمَعْبُورٌ
*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 يَزُرُّ وَيَضَعُرُ
*My God! To whose door will You send me?
Everyone I approach gently addresses me rudely and turns away
from me.*

صَبْرُنَا عَلَى جُورِ الْخَلَائِقِ كُلِّهِمْ وَلَكِنْ عَلَى هَجْرٍ سَطَا لَا نَضِيرُ
*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 أَنْسَتْ ذَنْبِي فَسْتُرْ
*Come, my Friend, you are my comfort and peace;
Forgive me if You have ever observed in me a sin.*

بِفَضْلِكَ إِنَّا قَدْ غُصِمْنَا مِنَ الْعِدَا وَإِنَّ جَمَالَكَ قَاتِلِي فَأْتِ وَاَنْظُرْ
*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 أَلْهَمَ بَعْدَهُ رَأَيْتَاكَ يَا حَبِيبِي بِعَيْنٍ نُّورُ
*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 الْعُرْيَانُ يَا مَعْشَرَ الْوَرَى أَذَكَّرْكُمْ أَيَّامَ رَبِّي فَأَبْصِرُوا
*People! I have come to you as a clear warner,
 And I remind you of the days of the Almighty's wrath.*

بَلَاءٌ 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 يَشْرِبِ الصُّهْبَاءَ يُصْبِحُ مُسَكَّرٌ
*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 وَنَضَجُرُ
*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 آتٍ يُوعَزُ
*I cry and tears flow from my eyes due to my anguish for you;
 And my heart burns for you ceaselessly.*

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

أَلَا رَبِّ خَصْمٍ قَدْ رَأَيْتُ جِدَالَهُ وَمَا إِنَّ رَأَيْنَا مِثْلَهُ مِنْ يُرَوِّرُ
*Beware! I have seen many debaters,
 But I have never seen a deceiver like him.*

عَجِبْتُ لِمَبْحَثِهِ إِلَى ثَلَاثِ سَاعَةٍ أَكَانَ مَحَلَّ الْبَحْثِ 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?

أَمْخِفِرْ مَهَلًا كُلَّمَا كُنْتَ تَذَكَّرُ وَأَمْلِ كَمِثْلِي ثُمَّ أَنْتَ مُظْفِرُ
*O one who calls me a disbeliever! Put aside the past,
 And compose a qasīdah as I have. If you succeed in composing one,
 you will emerge victorious.*

رَضِينْتُ بِأَنْ تَخْتَارَ فِي التَّمَقُّرِ رُفْقَةً وَإِنَّا عَلَى إِمْلَائِهِمْ 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 writing
 down the qasīdah.*

فَمَا الْخَوْفُ فِي هَذَا الْوَعَا يَا أَبَا الْوَفَا لِيُجِلَّ حُسَيْنٌ أَوْ ظَفَرٌ أَوْ أَضْعَرُ
*Sanaullah! Why be afraid of the contest?
 Let the qasīdah be composed by Muhammad Husain or Qazi
 Zafr-ud-Din or Asghar Ali.*

وَإِنِّي أَرَى فِي رَأْسِهِمْ دُودَ نَحْوَةٍ فَإِنْ شَاءَ رَبِّي يُخْرِجُنَّ 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 أَرْفَعَ عِنْدَكُمْ فَأَيْنَ بِهَذَا الْوَقْتِ مَنْ شَانَ جَوْلُ
*If you consider this task to be too difficult for the aforesaid maulawīs,
 Then where is Mehr Ali Shah who defamed Golra?*

أَمِينٌ بِقَبْرِ النَّعِيِّ لَا يَنْبَرِي لَنَا وَمَنْ كَانَ لَيْتًا لَا مَحَالَةَ يَزُأِرُ
*Is he dead that he cannot come out?
 For a lion will roar anyway.*

وَإِنْ كَانَ لَا يَسْتَطِيعُ إِنْطَالَ آيَتِي فَقُلْ خُذْ مَرَامِيرَ الصَّلَاةِ وَازْمُرْ
*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.*

أَعْلَطَ إِعْجَازِي حُسَيْنٌ بِعَلِمِهِ وَهَيْئَاتِ مَا حَوَّلَ الْجَهُولُ أَتْسَحِرُ
*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 يَعْلِمُ حُسَيْنُكُمْ فَمَا لَكَ لَا تَدْعُوهُ وَالْحَضْمُ يَخْضُرُ
*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?*

وَنَحْسَبُهُ كَالْحَوْتِ فَأَتِ بِنَظْمِهِ مَتَى حَلَّ بِخَوْرٍ تَقْتَنِضُهُ وَنَاسِرُ
*I consider Muhammad Husain to be an easy prey, like when one
 hunts a fish. Hence, you ought to produce a poem composed by him;
 Mark! No sooner does he enter the ocean of poetry's metres than I
 shall hunt him down and overpower him.*

وَإِنْ يَأْتِينِي أَصْبَحُهُ كَأَسَا مِنَ الْهُدَى فَأَخْضِرْهُ 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 بِلَايِلٍ قَالُوا مُكْرَمٌ وَمُعَزَّرٌ
*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 وَبُعْدِ مَنْ الدُّنْيَا وَقَلْبِ مُطَهَّرٌ
*Honour is due only for self-denial and righteousness,
 And renunciation of the world, and purification of the heart.*

وَإِنَّ حَيَاةَ الْغَافِلِينَ لِدَلَّةٌ فَسَلْ قَلْبُهُ 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 حُسَيْنِكُمْ وَإِنْ كُنْتَ تَحْمَدُهُ فَأَعْلِنِ وَأُخْبِرْ
*Where will your [champion] Husain be when I will come out to con-
 front him?*

If you praise him so highly, let him know of this.

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

وَلَوْ شَاءَ رَبِّي كَانَ يَبْغِي هِدَايَتِي وَلَوْ شَاءَ رَبِّي كَانَ مَعْنِي يَبْصُرُ
*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 إِنَّ قَتْنَنَا وَالرَّجَاءَ مُعْظَمٌ كَذَلِكَ وَخِيَ 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 الْفَنَى لَهُ خَافِيَاتٌ 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 discerned by
 a philosopher.*

سَيُبْدِي لَكَ الرَّحْمَنُ مَقْسُومَ حَبِّكُمْ سَعِيدٌ فَلَا يُنْسِيهِ يَوْمَ مُقَدَّرُ
*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.*

وَيُخَيِّئُ بِيَدِي اللَّهِ وَاللَّهُ قَادِرٌ وَيَأْتِي زَمَانَ الرُّشْدِ وَالذَّنْبُ يُغْفَرُ
*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 وَالنُّعَى نَسِيمُ الصَّبَا تَاتِي بِرِيًّا يُعْطَرُ
*He will be offered to drink the water of purity and piety,
 With the east wind bringing forth pleasant fragrance and per-
 fuming 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 تَعْجَبَنَّ 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 كَرَاهِيَةً أُرِيْتُ وَمِنْ أَمْرِ الْقَضَاءِ أَتَّخِيَرُ
*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.*

أَقَلْبُ حُسَيْنٍ يَهْتَدِي مَنْ يَظُنُّهُ وَعِنْدَ اللَّهِ هَيْئٌ وَأَيُّسُرُ
*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 رَأَيْتُهُمْ وَمِنْهُمْ إِلَهِي بِخُشٍّ فَاسْمَعْ وَدَكَّرُ
*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 دُقْنَا دُونَ دَنْبٍ رِمَاخُهُمْ 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 دَكَّرُوا يَغْتَمُّ قَلْبِي بِذِكْرِهِمْ بِمَا كَانَ وَفَتْ بِالْمَلَاقَةِ نُبَشِّرُ
*My heart becomes sad when they are mentioned before me,
 As I remember that once each other's company made us happy.*

أُرْضِعْتَ مِنْ غَوْلِ الْفَلَا يَا أَبَا الْوَفَا فَمَا لَكَ لَا تَخْشَى وَلَا تَتَفَكَّرُ

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 وَجُرُتُمْ حُدُودَ الْعَدْلِ وَاللَّهِ 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 نَفْسَ حَقِيقَةٍ 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 ضِيَائِي يَتَلَعُّ الْأَرْضَ كُلَّهَا أَتُنْكِرُهَا فَاسْمِعْ وَإِنِّي مُدَكَّرٌ

My light will spread all over the world.

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

عَقَرْتُ 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!

جَلَّالَكَ رَبِّي أَبْتَغِي لَا جَلَّالَتِي 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.

إِلَيْكَ أَرُدُّ مَحَامِدِي رُدَّتْ كُلُّهَا وَمَا أَنَا إِلَّا مِثْلُ دَرَقٍ 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 الْحَسَنِينِ فَضَّلَ نَفْسَهُ أَقُولُ نَعَمْ وَاللَّهِ رَبِّي سَيَظْهَرُ

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 كَذَّابًا لَمَا كُنْتُ بَعْدَهُ كَمِثْلِ يَهُودِيٍّ وَمَنْ يَنْتَضِرُ

If I were to be an imposter, I would be worse,

Than a Jew or a Christian who apostatized Islam.

وَلَاكِنِّي مِنْ أَمْرِ رَبِّي خَلِيفَةٌ مَسِيحٍ سَمِعْتُمْ وَعْدَهُ 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 مِنْ 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 تَقْرَؤُونَهُ فَلَا تَكْتُمُوا مَا تَعْلَمُونَ وَأُظْهِرُوا

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 فَسَوْفَ يَزِي تَعْلِيْبَ 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 وَدَعِ يَا ثَنَاءَ اللَّهِ قَوْلًا تُرْوَرُ
*Hence, make sure your falsehood does not earn you the wrath of the
 Almighty;
 O Sanaullah! Discard falsehood.*

تَرَكْتَ طَرِيقَ كِرَامٍ قَوْمٍ وَوُحْلَقَهُمْ هَجَوْتَ بِمُدٍّ عَامِدًا لُتْحَمَّرُ
*You have abandoned moral qualities and the path of noble people;
 You intentionally insulted me at Mudh so as to denigrate me.*

وَشَتَّانَ مَا بَيْنَ الْكِرَامِ وَبَيْنَكُمْ وَإِنَّ الْفَتَى يَخْشَى الْحَسِيْبَ وَيَخْذُرُ
*Surely, you and the righteous are poles apart;
 A pious person fears God and refrains from evil.*

تَرَكْنَاكَ حَتَّى قَيْلٌ لَا يَغْرِفُ الْقَلِي فَحِجَّتْ خَصِيْمًا 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 مَا لَكَ تَهْجُرُ وَتَلْعَنُ مَنْ هُوَ مُرْسَلٌ وَ مُؤَفَّرُ
*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?*

شَعْنَتْ وَمَا تَدْرِي حَقِيْقَةً بَاطِنِي وَكُلُّ امْرِءٍ مِّنْ قَوْلِهِ يُسْتَنْفَسِرُ
*You hurled abuse at me while you were unaware of my reality;
 Remember, everyone will be held accountable for his words.*

صَبْرِنَا عَلَى سَبِّ بِهِ آذَيْنَا وَلَكِنْ عَلَى مَا تَقْتَرِي لَا نَصِيرُ
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 attributed to me.

وَاللَّهِ إِنِّي صَادِقٌ لَسْتُ كَاذِبًا فَلَا تَهْلِكُوا مُسْتَعْجِلِينَ وَفَكِّرُوا
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 كَذَابًا شَقِيًّا لَصَرْنِي 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.

وَشَاهَدْتَ أَنَّ الْقَوْمَ كَيْفَ تَدَاكَبُوا عَلَيَّ وَكَيْفَ رَمَوْا سِهَامًا وَجَمْرًا
You have witnessed how people have raised an outcry against me,
Maligned me and continue to fight me.

رَمَوْا كُلَّ صَخْرٍ كَانَ فِي أَدْيَالِهِمْ بَغِيظٌ فَلَمْ أَفْلُقْ 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.

وَجُرِحَ عِزِّي مِنْ رِمَاحِ إِهَانَةٍ وَالْقِي مِنْ سَبِّ إِلَيَّ الْخَنْجَرِ
Injury was inflicted to my honour with the spears of defamation,
And daggers of abusive language were cast at me.

وَقَالُوا كَذُوبٌ مُفِيدٌ غَيْرِ صَادِقٍ فَقُلْنَا احْسَبُوا إِنَّ الْخَفَايَا سَتَظْهَرُ
*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 دَجَالًا وَسَمَّوْنِ أُبْتَرِ
*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 مُلْجِدًا وَسَمَّوْنِ مَلْعُونًا وَقَالُوا مُرْوَرُ
*They called me Satan and labelled me an atheist;
 They also called me accursed and declared me a fabricator.*

فَصِرْتُ كَأَنِّي لِلرَّمَاكِ دَرِيءٌ وَأُؤْذِنْتُ حَتَّى قِيلَ عِنْدَ مُحَقَّرِ
*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 لِدُوسِي وَبَعْدَهُ عَلَيَّ حَضُوا زَمْعَ الْإِنْسَانِ وَتَوَرَّوْا
*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.*

وَلَئِنْ مَالَ الْأَمْرِ كَانَ هَوَانَهُمْ وَأُنزِلَ لِي آيٌ تَبِيرٌ وَتَبَهَّرُ
*However, eventually, they were humiliated;
 Signs were shown for me, bright and prevailing.*

فَأَوْصِيكَ يَا رِذْفَ الْحُسَيْنِ أَبَا الْوَفَا أُنِبْتُ وَأَتَّقِي اللَّهَ الْمَحَاسِبَ 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 تَلْهَكِ الدُّنْيَا عَنِ الدِّينِ وَالْهَوَىٰ وَإِنَّ عَذَابَ اللَّهِ أَذْهَىٰ وَأَجْبُرْ
*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 كَتَاظِفِ نَاطِفِي أَتَدْرِي بِلَيْلِ مُسْرَةٍ كَيْفَ تُضْحِجُ
*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 تَصْنَعِ وَمَنْ كَانَ أَتَقَىٰ لَا أَبَالِكَ يَخْذُرْ
*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 وَيُنْذِرُ
If only you had been wise enough!

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

وَاللَّهِ دَرٌّ مُدَكَّرٍ قَالَ إِنَّهُ يَغَافُ الْهَلْدَىٰ شَكْسٌ زَيْنِمٌ مُدَغَّرٌ
How commendable are the words of the warner who said:

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

ذَكَرْتَ بِمُدٍّ عِنْدَ بَخْتِكَ بِالْهَوَىٰ أَحَادِيثَ وَالْقُرْآنَ تُلغِي 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.

تَبَدَّلْتُمْ كَلَامَ اللَّهِ خَلْفَ ظُهُورِكُمْ تَرَكْتُمْ يَقِينَنَا 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 كَأَثَارِ عَفْتٍ وَتَعْتَيْتَ مَدَارَ نَجَاةِ النَّاسِ يَا مُتَكَبِّرُ
O arrogant one! The Holy Quran became like ruins;

*And that upon which salvation for mankind depended, became
 hidden.*

وَإِنَّ شِفَاءَ النَّاسِ كَانَ بَيِّنَاتِهِ فَهَلْ بَعْدَهُ نَحْوُ الظُّنُونِ تُبَادِرُ
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 مِثْنِي تَأَلَّمَا إِذَا مَا سَمِعْتُ الْبُحْثَ يَا مُتَهَوِّرُ
Having thought of this, my eyes became tearful;

O shameless one! This happened when I heard your arguments.

كَذَبْتَ بِمُدٍّ عَامِدًا فَتَمَايَلَتْ عَلَيْكَ شَطَائِبُ جَاهِلِينَ وَتَوَرَّوْا
You intentionally lied at Mudh. As a result,

The ignorant inclined towards you and raised a tumult.

وَاللَّهِ فِي الْقُرْآنِ كُلِّ حَقِيقَةٌ وَأَيَاتُهُ مَشْطُوعَةٌ لَا تَعْيَرُ
By God, the Holy Quran is possessed of all verities;

Its verses are categorical and unchangeable.

مَعِينٌ مَّعِينٌ الْخُلْدِ نُورٌ مُعِينًا هُدَاهُ نَمِيْزُ 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 آيَةً 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.

وَيُضِيبِي قُلُوبَ النَّاسِ بِالنُّورِ وَالْهُدَى وَيُرْوِي الْعَطَاشَ بِالْمَعِينِ وَيَطْأُرُ
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 صُخْفٌ قَبْلَهُ مِثْلَ خَادِجٍ فَجَاءَ لِتَكْمِيلِ الْوَرَى لِيُغَزَّرُ
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.

بَلَيْلِ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُودَهُ تَجَلَّى وَأَدْرَى كُلُّ 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 الْمَغْوِيُّ 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 قَادَىٰ 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 يَجُوشُ وَلَيْسَ فِيهِ تَدْبُرُ
*He is only a body without life and purity,
 And boils up occasionally like a thing in a pan, and never reflects.*

تَبَدُّثُمْ هَدَىٰ 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 مَنبَعِ الْهُدَىٰ وَأَجْرَىٰ عَيْنَيْنِ فَضَلَّهُ الْمُتَكَبِّرُ
*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 وَأَعْتَرُ
*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.*

وَكَأْسِ سَقَانِي رُوحٌ رُوحِي كَأَنَّهَا رَجِيئٌ 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 بِالتَّقْلِ يَا مَعْشَرَ الْعَدَا وَكَمْ مِّنْ تَقْوِيلٍ قَدْ فَرَّاهَا مُسْحَرُ
Therefore, O my opponents! Let not mere historical traditions please you;

There are many traditions and sayings that have been fabricated by the fabricators.

هَلِ التَّقْلُ شَيْءٌ بَعْدَ إِِنْخَاءِ رَبَّنَا فَأَيُّ حَدِيثٍ بَعْدَهُ نَسْتَبِيرُ
Moreover, of what significance are traditional records in light of revelation from God?

Which hadith shall we believe over Divine revelation?

وَقَدْ مَزَّقَ الْأَخْبَارُ كُلَّ مَمَزَّقٍ فَكُلُّ بِمَا هُوَ عِنْدَهُ يَسْتَبِيرُ
The aḥādīth are scattered;

Each sect is pleased with their own assortment of traditions.

أَعِنْدَكَ بُرْهَانٌ قَوِيٌّ مُتَّفَعٌ عَلَى فَضْلِ شَيْخِ غَابٍ أَوْ أَنْتَ تَهْذِرُ
Do you have an argument to prove the erudition of Muhammad Husain,

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

أَتُخَسَّبُ مِنْ حُفْقِ حُسَيْنَا مُحَقَّقًا وَفِي كَفِّهِ حَمًا وَمَاءٌ مُّكَدَّرُ
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 نَّازِلٍ مَّا رَأَيْتَهُ وَتَذَكَّرُ أَخْبَارًا دَفَّاهَا 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 وَأَنْ اليَقِينَ البَحْتَ يُرَوِي وَيُثْمِرُ
*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 مُقَيَّدًا وَإِنِّي أَرَى اللهَ القَدِيرَ وَأَبْصِرُ
*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.*

أَرْبَى بِفَضْلِ اللهِ فِي حُجْرٍ لَطِيفِهِ وَفِي كُلِّ مَيْدَانٍ أَعَانُ وَأَنْصُرُ
*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 بِفَضْلِ وَرَحْمَةٍ وَنَصَرَ وَتَأَيَّدَ وَوَحَى 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 الأَسْرَارِ كَأَسَا رَوِيَّةً هَدَانِي إِلَى نَهْجِ بِهِ الحَقُّ يَنْهَرُ
*He enabled me to drink from the goblet that satisfies,
 And guided me to the way that enlightens the truth.*

فَدَعُ أَيُّهَا الْمَغْوِي حُسَيْنًا وَذَكَرَهُ أَتَذْكُرُ لَيْلًا عِنْدَ شَمْسٍ تُتَوَّرُ
*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 الشُّرُكِ 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 أَحْشَى فَإِنِّي مَسِيحُهُ وَلَوْ عِنْدَ هَذَا الْقَوْلِ بِالسَّيْفِ أَنْحَرُ
*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 فَصَائِلِي وَذِكْرُ ظَهْرِي عِنْدَ فِتْنِ تَتَوَّرُ
*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 فَوَدَّ قَصَاءَ 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 يَفْضِي مَا يَشَاءُ وَيَأْمُرُ
*Out of all His creation, God has chosen me;
 The final decision is His. He can do what He chooses.*

وَاللَّهِ مَا أَفْرِي وَإِنِّي لَصَادِقٌ وَإِنْ سَنَا صِدْقِي يَلُوحُ وَيَهْمُرُ
*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 وَأَزُوْتُ حَدَائِقَنَا عَيْوُنٌ تُتَصَدَّرُ
*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 مُغْتَدٍ يُؤْذِي وَبِالشُّؤْمِ 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 يُهْلِكُنَّ الْيَوْمَ إِلَّا الْمُدْمَرُ
*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 صَغَارٌ يُصَغَّرُ
*I may be considered to be the worst among mankind,
 If those who maligned me are not punished with humiliation.*

وَوَاللَّهِ إِنِّي مَا ادَّعَيْتُ تَعَلِّيًّا وَأُبْغِي 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 سَرَنِي أَنْ لَا يُشَارَ بِإِصْبَعٍ إِلَيَّ وَاللَّيِّ مِثْلَ عَظِيمٍ يُعَفَّرُ
*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 أَجْزْنَا سَاحَةَ الْكِبْرِ كُلَّهَا أَنَانِي مِنَ الرَّخْمِي وَحِي 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 جِلْتُ أَنِّي دُعَيْتُ إِلَى أَمْرِ عَلَى 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 آتَسُونِي كَطَالِبٍ دَعَوْتُ لِيُعْطُوا عَيْنَ عَقْلِ وَبُصُرُوا
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 غَابُوا وَأَذَوْا وَزَوَّرُوا وَحَثُّوا عَلَيَّ الْجَاهِلِينَ وَتَوَرَّزُوا
*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 ثِيَابِي مِنْ جُنُونٍ وَأَغْدَرُوا
*And, the slanderers criticized me without having tried me or becom-
 ing fully aware of me;*

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

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

Ignoring their own mutual animosity and malice.

وَقَصُّوا مَطَاعِينَ بَيْنَهُمْ ثُمَّ أَصْدَرُوا إِلَيْنَا الْأَسِنَّةَ وَالْحِجَارَ شَهْرُوا

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 غِبَارًا مِّنْ كَلَامٍ يُرْوَرُ

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 الْخُمُقِ 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 أَقْدَامُنَا مَوْطِنَ الْوَعَى وَمَا صَعَفْتُ حَتَّى أَعَانَ الْمُظْفَرُ

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 حَلِيقَةٍ مَبْعَدَةٍ مِّنْ عَيْنِ مَاءٍ يُتَصَرُّ

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 مِنَ الْمُنَى حَتَّى عَادَ حَبْرُ مَدْعَرُ

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 الْعَدَا فَأَنْزَلَ رَبِّي حَرْبَةً 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 لِأَنْجِمَ قَوْمًا جَابِرِينَ وَأَنْذِرُ
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 اللَّهِ مَزَكَّرَ حَزْبِهِمْ كَلَامٌ مُضِلٌّ لَا حِسَامٌ مُشَهَرُ
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 مَجْمَعَ لَدَّهُمْ وَقَتَلْتَهُمْ بِضَرْبٍ وَكَمْ أَكْسَلُ وَكَمْ 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 الْمَوْعُودُ 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 لِلْوَزَى فَيَا طَالِبِي زُشْدِ عَلَيَّ بِأَيِّ اخْضُرُوا
Through me will become manifest the countenance of Almighty God for His creation;

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

حُدُوا حَظَّكُمْ مِنِّي فَإِنِّي إِمَامُكُمْ وَأَذْكُرْكُمْ 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.

وَقَدْ جِئْتُكُمْ يَا قَوْمٍ عِنْدَ ضَرُورَةٍ فَهَلْ مِنْ رَشِيدٍ عَاقِلٍ يَتَذَكَّرُ

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 بُخْلِ مَنْ التَّقَىٰ وَمَا الْبُخْلُ إِلَّا رَدُّ مَنْ يَتَّقِرُ

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 وَيُنخِبِرُ

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 بِالْغَيْبِ دُعَابَةٌ فَيَا عَجَبًا مَنْ مِنْ فِطْرَةِ تَهْوُورِ

Indeed, this is to treat God with mockery and ridicule;

It amazes me to find people with such audacity.

وَقَدْ جَاءَ قَوْلُ اللَّهِ بِالرُّسُلِ تَوَامًا وَمِنْ دُونِهِمْ فَهَمْ 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 ظَبِي الْأَسْيَافِ تَخْتَاجُ دَائِمًا إِلَى سَاعِدٍ يُجْرِي الدَّمَاءَ وَيُنْدِرُ
*The blade of the sword needs an arm to cause blood to flow,
 And the head to be severed from the body.*

بِعَضْبٍ رَقِيقٍ الشَّفَرَتَيْنِ هَزِيمَةً إِذَا نَاشَهُ طِفْلٌ ضَعِيفٌ 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 الْكَمِيَّ مُفَقَّرًا كَفَى الْعَوْدُ مِنْهُ الْبَدْءُ صَدْرًا وَيُنْحَرُ
*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 اقْتِبَاسُهُ مِنَ الْوَحْيِ كَالسَّلْخِ الَّذِي لَا يَبُورُ
*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 أَسَفًا 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 لَيْتَنِي مِتُّ قَبْلَهَا وَدَقْتُ كُؤُوسَ الْمَوْتِ أَوْ كُنْتُ أَنْصَرُ
*I see such overwhelming darkness that I wish I had died before wit-
 nessing it,
 And partaken of the chalice of death; or I had been helped.*

أَرَى كُلَّ مَحْجُوبٍ لِلدُّنْيَا بِأَكْبَارِهَا
 فَمَنْ ذَا الَّذِي يَبْكِي لِلدِّينِ يُحْقِرُ
 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?

وَاللَّذِينَ أَطْلَلُوا أَرَاهَا كَلَاهِفٍ
 وَدَمْعِي بِذِكْرِ قُصُورِهِ يَسْحَدُرُ
 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 غَوَايَاتٍ كَرِيحٍ مُجِيحَةٍ
 وَأَرْحَى سَدَائِلَ الْعَرِيِّ لَيْلٌ مُكْدَرُ
 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
 سَبَاعٌ بِأَرْضِ الْهِنْدِ تَعْوِي وَتَزَأُ
 Ferocious thunderstorms are blowing like wild beasts,
 Roaring in the land of India like wolves and lions.

أَرَى الْفَاسِقِينَ الْمُفْسِدِينَ وَزُمْرَهُمْ
 وَقَلَّ صِلَاحُ النَّاسِ وَالْعَرِيُّ 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 الأَرْضِ رَاغِمًا وَكُلُّ جَهُولٍ فِي الهَوَى 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 هُمُومُهُمْ إِلَّا لِحِطِّ نَفْسِهِمْ وَمَا جُهْدُهُمْ إِلَّا لِحِطِّ يَوْزُرٍ
*All their resolve is confined to seeking selfish pleasures,
 And all their efforts are confined to seeking an abundance of car-
 nal delight.*

نَسُوا نَهْجَ دِينِ اللّهِ حُبْنًا وَعَقْلَةً وَقَدْ سَرَّهُمْ سُكْرٌ وَفَسْقٌ 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 فِسْقَهُمْ قَدْ صَارَ مِثْلَ طَبِيعَةٍ وَمَا إِنَّ أَرَى عَنْهُمْ شَقَاهُمْ يَتَشَرُّ
*I see sinfulness becoming an essential part of their nature;
 It seems to me that it is impossible for them to distance themselves
 from their wickedness.*

فَلَمَّا طَغَى الفِسْقُ المَيْدُ بِسَبِيلِهِ تَمَنَيْتُ لَوْ كَانَ الوَبَاءُ المَتَّبِرُ
*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 أَوْلَى الثُّمَى 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 يَخَافُ حَسْبِيهِ 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 عَامِدًا وَمَنْ ذَا الَّذِي بَرَّ عَنيفٌ 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 سَبَّيْنِي لِتَقَاتِهِ 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 كُلَّهُمْ عَلَيَّ جَوَاصُ وَالْحَسَامُ مَشَهَرٌ
*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 رُغْبٌ صِدْقِي مُعْظَمٌ فَكَيْفَ يُتَارِي اللَّيْثَ مَنْ هُوَ جَوْذُرٌ
*In fact, they are overwhelmed by my grandeur;
 How can a mere calf dare to compete with a lion?*

فَلَيْسَ بِأَيْدِي الْقَوْمِ إِلَّا لِسَانُهُمْ مُنْجَسَةٌ 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.*

فَصَّى اللَّهُ أَنَّ الطَّعْنَ بِالطَّعْنِ بَيْنَنَا فَذَلِكَ طَاعُونٌ أَتَاهُمْ لِيُنْصِرُوا
*God has decided that a curse be responded with a curse;
 And the plague is that very curse. It has now arrived in their coun-
 try, so that it may open their eyes.*

وَلَيْسَ عِلَاجُ الْوَقْتِ إِلَّا إِطَاعَتِي أَطِيعُونَ فَالطَّاعُونَ يَفْنَى وَيَذْخُرُ
*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 مُصَائِبِ 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.*

وَبَشِيَّ وَحْزْنِي قَدْ تَجَاوَزَ حَدَّهُ وَلَوْلَا مِنَ الرَّحْمَنِ فَضْلٌ أُبْصِرُ
*My pain and affliction has exceeded limits;
 Were it not for the grace of Almighty God, I would have perished.*

وَعِنْدِي دُمُوعٌ قَدْ طَلَعْنَ الْمَآئِنَا وَعِنْدِي صُرَاخٌ لَا يَرَاهُ الْمَكْفُرُ
*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 تَقْعُرُ
*Indeed, my prayers are making their way up to Heaven;
 And my words can pierce even a stone.*

وَأَعْطَيْتُ تَأْتِيْرًا مِّنَ اللَّهِ خَالِقِي وَتَأْوِي إِلَى قَوْلِي قُلُوبٌ تُطَهَّرُ
*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 الصُّخُورِ يُؤَثِّرُ
*My heart attracts people to itself on account of its blessed qualities;
 And, my words can affect even stones.*

حَفَزْتُ جِبَالَ النَّفْسِ مِنْ قُوَّةِ الْعُلَى فَصَارَ قُودِي مِثْلَ نَهْرٍ تُفَجِّرُ
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.

وَأَعْطَيْتُ مِنْ خَلْقِ جَدِيدٍ مِّنَ الْهُدَى فَكُلُّ بَيَانٍ فِي الْقُلُوبِ أَصَوْرٌ
And, I have been granted a new birth of guidance;

Therefore, I impress upon the hearts each one of my discourses.

فَرِيقٌ مِّنَ الْأَخْرَارِ لَا يُنْكِرُونَنِي وَجَزْبٌ 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 زَاحَمُوا فِي كُلِّ أَمْرٍ أَرَدْتُهُ فَأَيَّدَنِي رَبِّي فَفَرُّوا وَأَذْبَرُوا
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 يَنْدَرْ سِرُّهَا وَكَانَ سَنَا بَزْقِي 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 اضْطِئَارًا عِنْدَ جَوْرِ لِئَامِهِمْ وَكَانَ الْأَقَارِبُ كَالْعَقَارِبِ تَأْبُرُ
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 مُتَّخَصِرٌ
God my Lord knows the secret of my heart as well as theirs;

All that which is hidden is manifest before Him.

وَلَيْسَ لِعَضْبِ 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 يُعَادِنِينِي وَإِنِّي حَبِيبُهُ وَمَنْ ذَا يُرَادِنِينِي 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 أَمْوُتُ وَأَقْبُرُ

If I were false in my claim as they allege;

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

يُظَنُّونَ أَنِّي قَدْ تَقَوَّلْتُ عَامِدًا بِمَكْرٍ وَبَغْضِ الظَّنِّ إِنَّمَا وَمُنْكَرُ

They think I have fabricated lies and manufactured falsehood with deception;

Mark! Some thoughts are rejected by the Shariah as well as by wisdom.

وَكَيْفَ وَإِنَّ اللهَ أَبْدَى بَرَاءَتِي وَجَاءَ بِآيَاتٍ تَلُوْحُ وَتَبْهَرُ

Because God demonstrated my innocence,

And showed such Signs as were bright and evident.

وَيَأْتِيكَ وَعَدُّ اللهُ مِنْ حَيْثُ لَا تَرَى فَتَعْرِفُهُ عَيْنُ تَحَدُّ 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.

أَمْكْفِرٍ مَهْلًا بَعْضَ هَذَا التَّهْمِمْ وَخَفَ قَهْرُ رَبِّ قَالَ لَا تَقْفُ فَاخْذُرْ
*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 كَايُّ فَأَيْنَ التَّقَى يَا أَيُّهَا الْمَتَهَوِّرُ
*When I say I am a Muslim, you say I am a disbeliever;
 O audacious one! Where has your piety gone?*

وَإِنْ كُنْتُ لَا تَخْشَى فَقُلْ لَسْتُ مُؤْمِنًا وَيَأْتِي زَمَانٌ تُسْأَلُنَّ وَتُحْبَرُ
*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 وَالْحَلْقَ وَالْهَوَى فَلَا السَّبَّ يُؤْذِنِينِ وَلَا الْمَدْحُ يُبْطِرُ
*I have abandoned the self, the creation, and avarice;
 Consequently, neither vituperation distresses me nor does praise
 make me proud.*

وَكَمْ مِّنْ عَدُوٍّ كَانَ مِنْ أَكْبَرِ الْعِدَا فَلَمَّا أَتَانِي صَاغِرًا 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 بِذِي كَهْرُورَةٍ غَيْرِ أَنْبِي إِذَا زَادَ فُحْشًا ذُو عِنَادٍ أَصْغَرُ
*I am not a man with a grudge;
 When someone surpasses the limits in hurling abuse at me, I sim-
 ply turn away from such a person.*

وَلَا غَلٍّ فِي قَلْبِي وَلَا مِنْ جَبَانَةٍ وَأَلْقِي حُسَامِي مُغْضِيًا وَأَشْهُرُ
*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 تَبَغْنِي فِي حَلْقَةِ السَّلْمِ تَلْفَنِي وَإِنْ تَطَلَّبْتَنِي فِي الْمَيَادِينِ أَخْضُرُ
*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 صَاحَّ 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 أَكْ كَذَابًا فَكُذِّبِي يُبِينُنِي وَإِنْ أَكْ مِنْ رَبِّي فَمَا لَكَ تَهَجُرُ
*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?*

فَدُزْنِي وَرَبِّي وَانْتَظِرْ سَيْفَ حُكْمِهِ لِيَقْطَعَ رَأْسِي أَوْ قَعَا مَنْ يُكْفِرُ
*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.*

تَحَامَ قِتَالِي وَاجْتَنِبْ مَا صَنَعْتَهُ وَإِنَّا إِذَا جُلْنَا فَإِنَّكَ مُدْبِرُ
*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 الْعَوِيُّ فَنَفِي الصَّلَاةِ يُشْبِرُ
I see that the righteous are granted the ability to act in obedience to me;

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

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

And, imprints set by God cannot be changed.

كَذَلِكَ نُورُ الرُّشْدِ مَا يُخْطِئُ الْفَتَى 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 فَيُذْرِكُ مَقَامَهُ وَلَوْ فِي شَبَابٍ أَوْ بِوَقْتٍ يُعَمَّرُ
He who is accompanied by divine grace shall attain to the station destined for him—

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

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

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

وَالْغَيِّ آتَارٌ وَالرُّشْدِ مِثْلَهَا فَتَقْوَمُوا لِتَفْتِيشِ الْعَلَامَاتِ وَانظُرُوا
There are signs of ignorance, and there are signs of guidance;

Therefore, study the Signs carefully and then investigate properly.

أَرَى الظُّلْمَ يَنْفِي فِي الحَرَاطِيمِ وَسَمَهُ وَيُنْصِرُ مَظْلُومٌ ضَعِيفٌ مُخَسَّرٌ
*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 عَن كُلِّ خَيْرٍ بَغِيظِهِمْ كَأَنِّي أَرَاهُمْ مِثْلَ نَارٍ تُسْعِرُ
*They turned away furiously from every act of piety I proposed to them,
 As if I was a raging fire staring at them.*

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

إِذَا مَا بَكَى المَغْضُومُ تَبْكِي المَلَائِكُ فَكَمْ مِّنَ بِلَادٍ تَهْلِكُنَّ وَتُجْدِرُ
*When an innocent one cries, the angels cry with him;
 Many a town is then destroyed and ruined.*

إِذَا ذَرَفَتْ عَيْنَا تَحِيٍّ بِعُذْرَةٍ يُفْرَجُ كَرْبُ مَسَّهُ أَوْ يُنْشَرُ
*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 tiding is given.*

عَلَى الأَرْضِ قَوْمٌ كَالسُّيُوفِ دَعَاؤُهُمْ فَمَنْ مَسَّ هَذَا السَّيْفَ 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 نَزَفِي وَالحَوَادِثُ جُمَّةٌ وَيَهْلِكُ مَن يَبْغِي هَلَائِكِي 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 أَنْ مِّنْ مُّعِينٍ حِمَايَةً نُعَادِرُ صِرَاعِي مَا كَرِهْتَنِي وَنُظْفِرُ
*I have the support of a Helper;
 I incapacitate those who hatch plans against me, and I prevail.*

أَيَا شَاتِمًا لَا شَاتِمَ الْيَوْمَ مِثْلَكُمْ وَمَا إِن أَرَى فِي كَفِّكُمْ مَا يُبْغِضُ
*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.*

تُسَبُّ وَمَا أُدْرِي عَلَى مَا تُسُبُّنِي أَدَاكَ 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?*

أَتَحْسِبُهُ أَتَقَى الرَّجَالَ وَخَيْرَهُمْ فَمَا نَالَكُمْ مِّنْ خَيْرِهِ يَا مُغْزِرُ
*Do you consider him to be more pious than the entire world?
 O exaggerator, what have you gained from such exaggeration?*

أَرَأَيْتُمْ كَذَاتِ الْخَيْضِ لَا مِثْلَ طَاهِرٍ تَطِيبُ وَمِنْ مَاءِ الْعَدَابَةِ تَطْفُرُ
*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 الْوَزَى وَأَفْضَلَ مَا فَطَرَ الْقَدِيرُ وَيَنْفُرُ
*You have believed Husain to be better than the entire creation,
 And all those whom God has created.*

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

وَهَذَا هُوَ الْقَوْلُ الَّذِي فِي ابْنِ مَرْزُومٍ يَقُولُ النَّصَارَى أَيُّهَا الْمُتَنَصِّرُ
This would be like the statement issued by the Christians regarding 'Īsā [Jesus],

O ye who are so similar to the Christians!

فَيَا عَجَبًا كَيْفَ الْقُلُوبُ تَشَابَهَتْ 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.

أَتَطَّرُهُ عَبْدًا مِثْلَ عَيْسَى وَتَتَحَدَّثُ لَهُ رُثْبَةً كَالْأَنْبِيَاءِ وَتَهْدُرُ
Would you, like you do in relation to 'Īsā, lavish such exaggerated 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 أَسْقِيهِ كَأَسَا 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 السَّمَوَاتُ الْعُلَى مِنْ كَلَامِكُمْ تَفْطَرْنَ لَوْلَا وَقْتُهَا مُتَعَرِّزُ
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 وَمُؤْتَرٍ
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 وَيُؤْتِرُ
*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 تَسْحِيرُ
*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 تَذَكَّرُونَ رَوَاتِكُمْ وَهَلْ مِنْ نُقُولٍ عِنْدَ عَيْنِ بُصُرُ
*I have witnessed what you have to offer. You speak of [the authentic-
 ity of] your narrators;*

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

وَشَتَّانَ مَا بَيْنِي وَبَيْنَ حُسَيْنِكُمْ فَإِنِّي أُوَيْدُ كُلِّ آنٍ وَأُنْصَرُ
*There is a marked difference between me and your Husain,
 For I am ever supported and helped by Almighty God.*

وَأَمَّا حُسَيْنٌ فَأَذْكُرُوا دُشْتَ كَرْبَلَا إِلَى هَذِهِ الْأَيَّامِ تَبْكُونَ فَاَنْظُرُوا
*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 أُرَبِّي وَأَعْصِمُ مِنْ لِيَامٍ تَتَمَرُّوا
*By the grace of God, I am being brought up in His kind lap and pro-
 tected against the attacks of the mean,
 Who are coated in the colour of a leopard.*

وَإِنْ يَأْتِي الأَعْدَاءُ بِالسَّيْفِ وَالْقَنَا فَوَاللَّهِ إِنِّي أُحْفَظُنُّ وَأُظْفَرُ
*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 يُلْقِنِي حَضَمِي بِنَارِ مُذْيَبَةٍ تَجِدُنِي سَلِيمًا وَالْعَدُوُّ يَدْمَرُ
*And, if my enemy should throw me into a raging fire,
 You will find me safe and the enemy shall perish.*

وَأَوْعَدَنِي قَوْمٌ لَقَّتْنِي مِنَ العِدَا فَأَذْرَكَهُمْ قَهْرُ المَلِكِ وَحُسْرُوا
*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 إِنَّ أَرَى فِيكَ الكَلَامِ يُؤَثِّرُ
*Similarly, you too seek the wrath of the Lord who holds everyone
 accountable,
 And I do not see my words having any impact on you.*

بُعِثْتُ مِنَ اللَّهِ الرَّحِيمِ لِخَلْقِهِ لِأُنذِرَ قَوْمًا غَافِلِينَ وَأُخْبِرُ
*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 يَبْغِي الصَّلَاحَ وَيَشْكُرُ
*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 يَبْغُونَ الْجَنَانَ نَعِيمَهَا وَأَخْلَى أَطَائِفَهَا الَّتِي لَا تُخْصَرُ
*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.*

وَأَبْغِي 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 وَخُلْدِي 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 وَرَثَةُ الْمَالِ مُحَمَّدٍ فَمَا أَنَا إِلَّا آلُهُ الْمُتَخَيَّرِ
*I have been granted the inheritance of Muhammad;
 I am his honourable progeny who is the recipient of the inheritance.*

وَكَيْفَ وَرِثْتُ وَلَسْتُ مِنْ أُنْبَاءِهِ فَفَكَّرَ وَهَلْ فِي حَزْبِكُمْ مُتَّفَكِّرُ
*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 تُؤْفَى 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 يُخْشَرُ
*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 وَرِثْنَا مِثْلَ وُلْدٍ مَتَاعُهُ فَأَيُّ تَبُوتٍ بَعْدَ ذَلِكَ يُخْصَرُ
I have partaken of his inheritance like one's own children.

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

لَهُ خَسَفَ الْقَمَرُ الْمُنِيرُ وَإِنِّي لِي غَسَا الْقَمَرَانِ الْمَشْرِقَانِ أَتُنْكِرُ
*For him was shown the Sign of a lunar eclipse and for me,
 Oflunar and solar both. Will you persist in your denial?*

وَكَانَ كَلَامٌ مُعْجِزٌ آيَةٌ لَهُ كَذَلِكَ لِي قَوْلِي عَلَى الْكُلِّ يَبْهَرُ
Among his miracles was his miraculous speech as well;

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

إِذَا الْقَوْمُ قَالُوا يَدْعِي الْوَحْيِ غَامِدًا عَجِبْتُ فَإِنِّي ظِلُّ بَدْرِ يُتَوَرُّ
*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 لِظِلٌّ أَنْ يُخَالَفَ أَضْلُهُ فَمَا فِيهِ فِي وَجْهِ يَلُوحُ وَيَزْهَرُ
*How can the reflection be different from the object it originates from?
 The light in him is shining forth through me.*

وَإِنِّي لَدُو نَسَبٍ كَأَضِلِّ أُطِينَعُهُ وَمِنْ طِينِهِ الْمَغْضُومِ طِينِي مُعْطَرُ
*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 ذُو صَلَاحٍ مُعَيَّرُ
*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 لِأَيْمَةٍ لَهُمْ نَسَبٌ كَيْ لَا يَهِنِجَ التَّنْفَرُ
*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 دَا نَسَبٍ كَرِيمٍ وَلَمْ يَكُنْ لَهُ حَسَبٌ فَهُوَ الدُّنْيُ الْمَحْقَرُ
*He, who descends from a noble ancestry,
 But is devoid of personal excellences, is only mean and worthless.*

وَاللّٰهُ حَمْدٌ ثُمَّ حَمْدٌ فَإِنَّا جَمَعْنَاهُمَا حَقًّا فَلِلّٰهِ 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 سُنُّهُ اللّٰهُ فِيْ اَنْبِيَآئِهِ جَزَتْ مِنْ قَدِيْمِ الدّٰهْرِ فَاخْشَوْا وَاَبْصُرُوا
*This, from the very beginning, is the practice of Almighty God in
 relation to His Prophets;
 You ought to fear Him and reflect.*

وَأَمَّا الَّذِيْ مَا جَاءَ مِثْلَ ائِمَّةٍ فَلَيْسَ لِذَلِكَ شَرْطٌ نَّسَبٍ فَاَبْشُرُوا
*However, he who is not from among the Imams,
 Is not in need of a noble ancestry. Hence, rejoice.*

وَمَا جِئْتُ اِلَّا مِثْلَ مَطَرٍ وَّوَدِيْمَةٍ دَرُورٍ وَّاَزْوَانِ الْبِلَادِ وَاَعْمُرُ
*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 مِنْ اُنَاسٍ بَايَعُوْنِي بِصِدْقِهِمْ وَمَا خَالَفُوْا قَوْلِيْ 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 يُجْبِي رِقَابَهُمْ وَيَعْلَمُ رَبِّيْ مَا نَحَرْتُ وَاَنْحَرُ
*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 فَطَوَّبِي لِقَوْمٍ طَاعُونِي وَأَنْزَرُوا
*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 بِالْمُنْتَقِدِينَ وَبَعْدَهُمْ تَلَا فِي جَمِيعِ الْفَائِتَاتِ مُؤَخَّرُ
*Knowledge was introduced through the ancients, and whatever was
 left,*

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

وَمَا أَنَا إِلَّا مِثْلَ مَالِ تِجَارَةٍ فَمَنْ رَدَّنِي كَيْبَرًا أُبِيدُوا وَحُسْرُوا
I am not but like the riches of trade;

Those who rejected me earned loss and ruin.

وَمَا هَلَكَ الْأَشْرَارُ إِلَّا لِإِخْلِهِمْ وَمَا فَهِمُوا أَقْوَالَنا وَتَنَمَّرُوا
The mischief-makers were destroyed for their own parsimony;

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

قُلُوبٌ تُضَاهِي أَجْمَةَ مَوْحُوشَةٍ فَمِنْ شَكْلِ إِنْسٍ وَخَشْمَا تَنْتَفَرُ
There are hearts that resemble the forests populated by wild beasts;

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

كَبِيرُ أَنْاسٍ شَرُّهُمْ فِي زَمَانِنَا وَأَعْقَلُهُمْ شَيْطَانُ قَوْمٍ وَأَمَكْرُ
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 يَتَّقِي مِنْهُمْ وَمَنْ كَانَ خَائِفًا أَقْلَبُ طَرْفِي كُلِّ 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 كَرِهِيْطٍ حَوْلَهُمْ غَامَةُ الْوَزْيِ شَطَائِبُ شَيْءٍ مِثْلَ عُنِي فَانْكُرُوا

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 وَجْهَ خُضْرَةٍ وَهَلْ عِنْدَ أَرْضٍ جَدْبَةٍ مَا يُحْضَرُ

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 أَنْحَسُرُ

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 لِقَامِ بِالْمَلَاهِي تَمَوَّرُوا

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 wasteful activities.

وَمَا قُنْتُ فِي هَذَا الْمَقَامِ بِمُنِيْبِي 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 مَلَى يَأْتِينِ مِنْ زَائِرِينَ أَصْعُرُ
*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 فَتَنْتُ وَلَمْ أُعْرِضْ وَلَمْ أَتَعَدَّرُ
*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.*

فَكَيْدُوا جَمِيعَ الْكَيْدِ يَا أَيُّهَا الْعِدَا فَيَغْصِمُنِي 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 وَقْتُ صَرْبِ الْمُرْهَقَاتِ وَدَفُوهَا وَإِنَّا بِبُرْهَانٍ مِّنَ اللَّهِ نَنْحُرُ
*Gone are the times when swords were drawn for fight.
 I slay my enemies with arguments from Almighty God.*

وَلِلَّهِ سُلْطَانٌ وَحُكْمٌ وَسُوكَةٌ وَنَحْنُ كُنَاهُ بِالْإِشَارَةِ نَخْضِرُ
*To Allah belong sovereignty, command, and grandeur;
 I am only a knight who answers His call when commanded.*

إِذَا مَا رَأَيْنَا حَائِرًا أَجْهَلَ الْوَزَى طَوْنِنَا كِتَابَ الْبُحْثِ وَالْآيِ 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 الْمُحْجَلِ رَاضِيًا 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.*

أَخَاطِبُ 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 tiding.*

أَيَا عَابِدَ الْحَسَنِينِ إِنَّاكَ وَاللَّطِي وَمَالِكَ تَحْتَازُ 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 man-
 ifest the verities.*

سَبَيْتَ وَإِنَّ السَّبَّ مِنْ سُنَنِ دِينِكُمْ لِكُلِّ أَنَاْسٍ سُنَّةٌ لَا تُغَيَّرُ
*You hurl abuse, and to vituperate is in your nature;
 All people have their own nature, which does not change.*

تَرَى سُمْغَ نَفْسِي مَا تَرَى آيَ رَبِّنَا كَأَنَّكَ غَوُلٌ فَاقِدُ الْعَيْنِ أَغْوَرُ
*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.*

رُوَيْدَكَ دَابَّ اللِّغْنِ هَذَا وَصَيِّتِي وَبَعْضُ الوَصَايَا مِنْ مَنَايَا تُذَكِّرُ

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 خَفَاءَنَا فَمَا لَكَ لَا تَخْشَى وَلَا تَكْبَصِرُ

The time is nigh when I will no longer be hidden and become manifest;

What has become of you that you neither fear nor recognize the truth?

وَلَا تُذَكِّرُوا الْأَخْبَارَ عِنْدِي فَإِنَّهَا كَجَلْدَةِ بَيْتِ الْعَنْكَبُوتِ تُكْسِرُ

Do not quote before me mere traditions,

For they are easily nullified like the abode of a spider.

وَأَتَى لِأَخْبَارِ مُقَامٍ وَمَوْقِفٍ لَدَى شَأْنِ فُرْقَانِ 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 فَتَسْأَلُ بَعْدَ الْمَوْتِ يَا مُتَهَوِّرُ

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 الْعِدَا وَلَكِنْ مَتَى يَسْتَخَصِرُ الْقَوْمُ أَخَصِرُ

I am not keen to face the pack of my enemies;

But, when my opponents call me, I surely call upon them.

وَاللَّهِ 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 لِخْتَمِ 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 نُنَفِّكُكُمْ
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 الْمُتَمَيِّنُونَ كَادِبًا تَارَكَ الْهُدَى كَلَانَا أَمَامَ اللَّهِ لَا نَنْسَتُهُ
God will punish the liar who abandons guidance;
The parties of both of us are now before God from whom we cannot hide.

أَتَعْصُونَ بَغْيًا مَنْ أَتَى مِنْ مَلِكِكُمْ وَقَدْ تَعَتِ الْأَحْبَابُ وَالْأَيُّ 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 أَيُّهَا إِيْمَانُكُمْ وَذَلِكَ فِي الْقُرْآنِ نَبَأٌ مُكَرَّرُ
You have heard that your Imam will be raised from among you;
The Holy Quran has repeatedly foretold this.

أَتَانِي كِتَابٌ مِّنْ كَذُوبٍ يُرْوَرُ كِتَابٌ خَبِيثٌ كَالْعَقَّارِيبِ يَا بُرِّ

*I have received a book from a liar;
Sheer evil is that book—stinging like a scorpion.*

فَقُلْتُ لِكَ الْوَيْلَاتُ يَا أَرْضَ جَوْلَرٍ لُعْنَتِ بِمَلْعُونٍ فَأَنْتِ تُدَمَّرُ

*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.'*

تَكَلَّمْ هَذَا التُّكْسُ كَالرُّمَعِ شَاتِمًا وَكُلُّ امْرِءٍ عِنْدَ التَّخَاصُمِ يُنْسَبُ

*This ignoble person has talked, like the mean do, in a vituperative
manner;*

Surely, one is tried at the time of a dispute.

أَتُنْعَمُ يَا شَيْخَ الضَّلَالَةِ أَنْبِي تَقُولُ فَاعْلَمَنَّ أَنْ ذَنْبِي مُطَهَّرُ

*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 سَيُبَيِّنِي لَكَ الرَّحْمَنُ مَا أَنْتَ 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 رَأَيْتَنَا أَنْ قَلْبَكَ قَدْ غَسَا فَفَاضَتْ دُمُوعُ الْعَيْنِ وَالْقَلْبُ يَضْجُرُ

*When I saw that your heart had become dark,
Tears flowed from my eyes and my heart became restless.*

أَخَذْتُمْ طَرِيقَ الشَّرِكِ 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 الْوَزَى فَوَرُّوا 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 وَيُخَجَرُ
The decree of Allah shall descend from the heavens,

And it is not possible for it to be delayed, aborted, or withheld.

نَطَقْتَ بِكَذِبٍ أَيُّهَا الْعَوْلُ شِقْوَةٌ خَفِ اللَّهُ يَا صَيِّدَ الرَّذَى 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 بِالْأَكَاذِبِ وَالْجَفَا وَأَنْتَ مِنَ الدِّيَانِ لَا تَتَسْتَرُّ
Do you seek to undermine my honour by misstating facts about me?

Verily, you are not hidden from the Chastiser.

وَإِنْ تُضْرِبَنَّ عَلَى الصَّلَاتِ رُجَاجَةً فَلَا الصَّخْرُ بَلْ إِنَّ الرُّجَاجَةَ تُكْسَرُ
If you hit the glass with a rock,

It will not be the rock, but rather the glass that will shatter.

تَعَالَى مَقَامِي فَاخْتَفَى مِنْ عُيُونِكُمْ وَكُلُّ رَفِيعٍ لَا مَحَالَةَ يُسْتَرُّ
High was my station, so I became hidden from your eyes;

All who are distant and highly-stationed do become hidden.

وَفِي جُزْبِكُمْ إِنَّا نَرَىٰ بُغْضَ آيِنَا فَإِنَّا دَعَوْنَا جُزْبَكُمْ 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 خَصِينِي هَلْ تَرَىٰ مِنْ مُطَاعِنِ عَلَيَّ خُصُوصًا غَيْرَ قَوْمِ تُظَاهِرُ
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 هَدَىٰ اللَّتَامُ 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 اللَّيْنِ أَسْرَارٌ وَسُبُلٌ خَفِيَّةٌ وَيُظَاهِرُهَا رَبِّي لِعَبِيدِ يُخَيَّرُ
There are secrets of Faith and paths that are hidden;

God my Lord makes them manifest to the one He chooses.

وَكَم مِّنْ حَقَائِقَ لَا يُرَىٰ كَيْفَ شَبَّحَهَا كَنَجْمٍ بَعِيدٍ نُورُهَا 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 اللَّهِ الْعَلِيمِ مُعَلِّمٌ وَيَهْدِي إِلَىٰ 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 يَنْظُرُ

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 تَرَى أَنِّي صَادِقٌ مُؤَيَّدٌ وَلَسْتُ بِفَضْلِ اللَّهِ مَا أَنْتَ تَسْطُرُ

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.

وَيُبَيِّنِي لَكَ الرَّحْمَنُ أَمْرِي فَيُخْلِجُنِي أَيْنِي ظِلَامٌ أَوْ مِنَ اللَّهِ نَبِيرٌ

God shall demonstrate to you my reality;

It will then become evident whether I am darkness or light.

أُرَيْكَ وَعَدَاةَ الرِّمَانِ أَبَا الْوَفَا يَدَ اللَّهِ فَالضُّوْصَاءُ 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 بِؤُ مُطَهَّرُ

God my Lord knows who is mischievous and an imposter,

And whom He considers pious and holy.

أَتَطْفِئُ نُورًا قَدْ أُرِيدَ ظُهُورُهُ لَكَ الْبُهْرُ فِي الدَّارَيْنِ وَالتُّورُ 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 وَقْتِ الدَّجْلِ وَالرُّورِ قَدْ مَضَى وَجَاءَ زَمَانٌ يُحْرِقُ الكَذِبَ 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.*

وَأِنْ كُنْتَ قَدْ جَاوَزْتَ حَدَّ تَوْبِحٍ فَكُفِّرْ وَكُذِّبْ أَيُّهَا المَتَهَوِّرُ
*If you have already crossed the limits of pious behaviour,
 You may call me a disbeliever and deny my truth, O audacious
 one!*

أَيُّهَا المُوذِي خَبِ القَادِرِ الَّذِي يَمْشِجُ رُؤُوسَ المُغْتَبِلِينَ وَيَهْوِرُ
*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 يَهْلِكُ النُّوزَى فَلَيْسَ بِوَاتِي بَعْدَهُ يَا مُزَوِّرُ
*When His anger flares up, He annihilates the people;
 After that, O base one, no one can protect anyone.*

وَلَسْتَ تُرَاعِي نَهْجَ رِفِي وَلِينَةِ كَدَابِ ثَنَاءِ اللهِ تُؤْذِي وَتَأْبِرُ
*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 يَقْصِدُ 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.*

أَلَاخَيْتَ ذُنْبًا عَائِنًا أَوْ أَبَا الوَفَا أَوْأَفَيْتَ مُدًّا أَوْ رَأَيْتَ امْرِئًا مُرْسَرُ
*Have you befriended a wolf or Maulawī Sanaullah?
 Have you stepped on the land of Mudh or Amritsar?*

أَلَا إِنَّ أَهْلَ السَّبِّ يُنْزَى بِلَطْمَةٍ وَمُجْرِمٌ لَطِيمٌ بِالْهَرَاذِيِّ يُكَسَّرُ
*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.*

فِيَاكَ 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 اللِّغْنَ وَالسَّبَّ دَأْبُكُمْ وَمَنْ أَكْثَرَ التَّكْفِيرِ يَوْمًا سَيَكْفَرُ
*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 فَيُضَيِّقُنِي قَضَائِنَا كَمَا هُوَ يَنْظُرُ
*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 فَتَعْلَى وَإِنِّي فِي الْأَنَامِ أَحَقُّرُ
*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 قَوْمِ أَتْوَأُ مِنْ مَلِكِهِمْ فَتَجْزَى 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 سَيَكْرِمُنِي 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 يَعِشُ إِلَى بُرْهَةٍ 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 أَخْنَاشٌ وَسَبْعٌ وَشَرُّهُمْ 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.*

مَنْعَنَا مِنَ الْكُذْبِ الْكَثِيرِ فَكَأْتَرُوا وَشَرُّ خِصَالِ الْمَرْءِ كِذْبٌ يُكْرَهُ
*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 قَوْلٌ لِلْأَتَامِلِ 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 حُصِّلَتْ أَلَمْ يَكْ طَنْبُورٌ 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?*

أَوَانِسُ رِجَزِ الْكُذْبِ فِيهَا كَأَنَّهَا كَنَيْفٌ وَقَدْ عَايَنْتُ 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 الشَّرُّ عَنْ كُلِّ فَيْقَةٍ وَزَلْزَلَةٌ أَرَدَى الْأَنْوَاسَ 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.*

فَعِنِي هَذِهِ الْأَيَّامُ يُطْرَى ابْنُ مَرْيَمَ مَسِيحٌ أَضَلَّ بِهِ النَّصَارَى وَخَسِرُوا
*So nowadays, the Messiah—in whose name mankind was misled,
 And ruined by the Christians—is being lavished with praise.*

كَذَلِكَ فِي الْإِسْلَامِ عَاتٌ تَشْبَعُ أَبَادُوا كَثِيرًا كَاللُّصُوفِ وَدَمَرُوا
*Similarly, the followers of the Shiite faith have spread among the fol-
 lowers of Islam,
 And, like thieves, secretly killed so many of them.*

نَرَى شِرْكَهُمْ مِثْلَ النَّصَارَى مُحَوِّفًا نَرَى الْجَاهِلِينَ تَشْيَعُوا وَتَكْتَصِرُوا
*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 وَأَتَى الْقَهَّارَ رَبِّكَ يَا عَلِيَّ وَإِنْ كُنْتُ قَدْ أَرْمَعْتَ حَرْبِي فَأَخْضِرُ
*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 كَمَا تَعْبُدُونَ
 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 رَبُّ يَوْمٍ كَانَ شَاهِدَ عَجْرَتِكُمْ
 وَلَا سَيِّمًا يَوْمَ إِذَا الصَّحْبُ خُيِّرُوا
*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
 بِأَخِّ الْحُسَيْنِ وَوَلَدِهِ إِذْ أُخْصِرُوا
*And, when you did that which you did to Husain's brother,
 Muslim, and Husain's children—they were all imprisoned.*

فَظَلَّ الْأَسَاذَى يَلْعَنُونَ وَفَاتِكُمْ
 فَرَزْتُمْ وَأَهْلَ الْبَيْتِ أُوذُوا 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 تَرَامَى عَجْرُ مَنْ تَحْسَبُونَهُ
 شَفِيعَ النَّبِيِّ مُحَمَّدٍ فَتَنَكَّرُوا
*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.*

رَعَمْتُمْ حُسَيْنًا أَنَّهُ سَيِّدُ الْوَرَى
 وَكُلَّ نَبِيٍّ مِنْهُ يَنْجُو وَيُغْفَرُ
*You believe that Husain is the Chief of all mankind;
 And that every Prophet shall be granted salvation and forgiveness
 by his intercession alone.*

فَإِنْ كَانَ هَذَا الشِّرْكَ فِي الدِّينِ جَائِزًا فَيَاللَّغْوِ 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 وَتَوَهُينٌ شَانِهِمْ لَكَ الْوَيْلُ يَا غُولَ 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 فَلَاحًا مِّنْ قَتِيلٍ بِحَيِّبَةٍ فَحَيِّبِكُمْ رَبِّ غَيُورٌ مُّبْتَلٍ
*You sought salvation through the one who died in hopelessness;
 Therefore, the Lord, who is jealous for His honour and fully capa-
 ble of destroying anyone, deprived you of all your hopes.*

وَوَاللَّهِ لَيْسَتْ فِيهِ مِنِّي زِيَادَةٌ وَعِنْدِي شَهَادَاتٌ مِّنَ اللَّهِ فَاَنْظُرُوا
*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 لَكِنِ حُسَيْنُكُمْ قَتِيلُ الْعِدَا فَالْفَرْقُ أَجْلِي 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 سَفَاتِنُكُمْ إِلَى أَسْفَلِ النَّزَى وَأَوْتَانُكُمْ فِي كُلِّ وَقْتٍ نُّكْسِرُ
*I pushed your vessels down towards the lowest of the lows,
 And am ever engaged in destroying your idols.*

وَاللّٰهُ اِنَّ الدَّهْرَ فِي كُلِّ وَفْتِهٖ نَصِيحٌ لَكُمْ فِي نَضْحِهٖ لَا يُقْصِرُ
*By God the present era is admonishing you all the time,
 And it does not relent in its admonitions.*

تَتَاهَى لِسَانُ النَّاسِ عَنْ دَابِّ فُحْشِهِمْ وَمِفْوَلُكُمْ يَجْرِي وَلَا يَتَحَسَّرُ
*All others have shunned the habit of vituperation,
 But your tongue persists in hurling curses and does not give in.*

أَسْعَثُمْ طَرِيقَ اللّٰغِنِ فِي أَهْلِ سُنَّةِ 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.*

فِيَا لَيْتَ مِثْمَ قَبْلَ تِلْكَ الطَّرَائِقِ وَلَمْ يَكْ دِينُ اللّٰهِ مِنْكُمْ يُحْصَرُ
*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 وَجُرُزْتُمْ حُدُودَ الصِّدْقِ وَاللّٰهُ 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.*

وَإِنَّمَا التَّوَابِ وَالْأَدَى تَدْكُرُونَهُ كَأَنَّ حُسَيْنًا رَبِّكُمْ يَا مُرُورُ
*In times of trial and hardship you seek help only from him,
 As if Husain is your Lord, O wicked liar!*

وَحَوِثَ لَهُ أَخْبَارُكُمْ مِثْلَ سَاجِدٍ فَمَا جُزِمَ قَوْمَ أَشْرِكُوا أَوْ تَتَّصِرُوا

*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?*

نَسِيْتُمْ جَلَالَ اللَّهِ وَالْمَجْدَ وَالْعُلَى وَمَا وَرَدَكُمْ إِلَّا حُسَيْنٌ أَتَّكِرُ

*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 قَدْرٌ مُقَنْطَرٌ

*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 رُسُلَ 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 صَلاَحٍ سَاقَ جُنْدَ نَبِيِّنَا إِلَى حَزْبِ حَزْبِ الْمُشْرِكِينَ فَدَمَّرُوا

*And, what motive did the Holy Prophet have,
By going to war with the disbelievers? He simply destroyed them.*

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)

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 مِنْ زَرَاعَاتٍ أُبِيدَتْ وَمِثْلَهَا بَيْوتٌ مَبِيئَاتٌ وَطُورٌ مُصَدَّرٌ
*The disbelievers ruined innumerable crops and destroyed so many
 houses,
 And killed the horses that could overtake their peers swiftly.*

وَأَحْرَقَ مَالَ الْمُشْرِكِينَ وَحُصِّلَتْ مَعَانِمٌ شَتَّى وَالْمَتَاعُ الْمَوْجَرُّ
*Consequently, the houses of the disbelievers were also torched,
 And numerous bounties of war as well as wealth were seized.*

بِبَدْرِ وَأُحُدٍ قَامَ نَوْعٌ قِيَامَةٍ وَكَانَ الصَّحَابَةُ كَالْأَفَانِينِ كُسِرُوا
*A doomsday spectacle was witnessed in the battles of Badr and Uhad;
 The Companions were broken like branches from a tree.*

هَمَّتْ مِثْلَ جَزَائِنِ الْعَيْوُنِ دِمَاءُهُمْ تَسْوَرٌ دِعْصَ الرَّمْلِ مَا كَانَ يَفْطُرُ
*Their blood flowed like a spring,
 And covered the sand dunes.*

وَكَانَ بِحَرِّ الرَّمْلِ مَوْقِفُهُمْ فَهَمَّ عَلَى رِسْلِهِمْ بَارِزًا عِدَاهُمْ وَجَمْرُوزًا
*In pure sand alone was where they stood;
 With great resolve and dignity they confronted their enemy and
 showed steadfastness.*

وَقَامُوا لِيُنْزِلَ نَفُوسِهِمْ مِنْ صِدْقِهِمْ عَلَى مَوْطِنٍ فِيهِ الْمَيِّتَةُ يُرْأَى
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 الشُّيُوفِ 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 فِي مَكَلِّمْ وَإِنْ كَانَ عَيْسَى أَوْ مِنَ الرُّسُلِ آخَرُ
One cannot find a precedent for such hardships,

Among any other Messengers, be it 'Isā [Jesus] or someone else.

فَفَكَّرْ أَهَذَا كُلُّهُ كَانَ بَاطِلًا وَمَا كَانَ شِرْكَ النَّاسِ شَيْئًا يُغَيَّرُ
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 لِأَيِّ عَارِ النَّسَاءِ أَبَا الْوَفَا إِلَّامٌ كَفَيْتِيَانِ الْوَعَى تَكْتَمُرُ
O Sanaullah, you who even shames women by his behaviour!

How long will you keep deceiving others by acting like soldiers on a battlefield?

أُرْذْتُ الْهَوَى مِنْ بَعْدِ سِتِّينَ حَبَّةً؟ وَذَلِكَ رَأْيِي لَا يَرَاهُ الْمَفَكَّرُ
Did I give in to avarice after I was sixty years of age?

No sane person would have such an opinion about me.

أَرَيْنَاكَ آيَاتٍ فَلَا عُدْرَ بَعْدَهَا وَإِنْ خَلَّتْهَا تُخْفِي عَلَى النَّاسِ تَطَهَّرُ
*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.*

أَرَدْتُ بِمُدِّ ذَلَّتِي فَرَأَيْتَهَا وَمَنْ لَا يُوقِرُ صَادِقًا لَا يُوقِرُ
*You wanted to see me disgraced at Mudh; however, you yourself were
disgraced;*
*He who seeks to humiliate a truthful person shall himself be
humiliated.*

وَكَايِنٌ¹ مِّنَ الْآيَاتِ قَدْ مَرَّ دِمْرُهَا رَأَيْتُمْ فَأَعْرَضْتُمْ وَقُلْتُمْ تَزُورُ
Many a Sign there is that I have mentioned;
*You witnessed these Signs yet you denied them and accused me of
falsehood.*

فَعَنْ لَنَا بَعْدَ التَّجَارِبِ جِيلَةٌ لِنَكْتُبَ أَشْعَارًا بِهَا الْإِي 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 التَّبَكِّيْتُ مِنْ فَاطِرِ السَّمَا 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.*

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)

أَتَارَتْ سَنَابِكَ طَرْفَنَا نَفَعٌ فَوْجِكُمْ فَهَلْ مِنْ كَمِيٍّ لِّلْوَعَى يَتَّبِعُخْتَرُ

The hoofs of my horses destroyed you;

Is there among you a cavalry-man who would come out to confront me?

أَتَنْتَبْتُ عَظْمَةَ آيَتِي بِتَقَاعُسٍ وَقَدْ جِئْتُ مُدًّا سَاعِيًا لِّلْحَقَرُ

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.

فَإِنْ تُعْرِضَنَّ الْآنَ يَا ابْنَ تَصْلَفٍ فَهَذَا عَلَى بَطْنِ الْمَكْذِبِ خَنْجَرُ

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 الذَّلِّ عِجْرًا وَتَخْدُرُ

If you choose to accept defeat,

And fall disgracefully into the pit of ignominy,

فَفِيهَا نَكَالُ الْعَالَمِينَ وَلَعْنَةٌ وَفِيهَا فَضِيحَتُكُمْ 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 مُبَسَّرُ

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 خُيِّرْتَ لِلْبَحْثِ وَالْوَعَا سَطَوْتَ عَلَيْنَا شَاتِمًا لِنُوقِرُ
*When you were chosen for the debate at Mudh, you launched,
 An assault against me for the sake of your own honour.*

لَعَنَرِي لَقَدْ شَجَّتْ فَمَاكَ رِسَالَتِي وَإِنْ مِتَّ لَا يَأْتِيكَ عَوْنٌ مُعَزِّرُ
*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 كَبِيرٌ ذُو نَصَالٍ شَمَزْدَلٌ فَإِنْ كَانَ فَلْيَخْضُرْ وَلَا يَتَأَخَّرُ
*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 الرُّدَى بِهَدِيَّةٍ وَنُهَدِي إِلَيْكَ الْمُرْهَفَاتِ وَنَعْقِرُ
*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 unpar-
 alleled qasidah.*

فَأَبْشِرْ وَبَشِّرْ كُلَّ غَوْلٍ يُسْبِيئِي سَيَأْتِيكَ 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.*

وَأِنِّي 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.*

أَتْرُ كُلَّ شَرْقِيٍّ الْبِلَادِ وَعَظِيمًا وَكُلَّ أَدِيبٍ 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 يَخْكِي نَاقَةً مُّشْمَعِلَةً صَغَارًا يَمْسُ الْقَوْمَ فَاسْعُوا وَدَبَّرُوا
*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 فَأَذِيرُ
*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 تَعَاظِلًا تَهْدُ وَتُلْعِنُ 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.*

أَلَسْتُ تَرَى تَرَى يَزِي الْقَتَا مِنْ عِنْدِكُمْ جَهُولٌ وَلَا يَدْرِي الْغُلُومَ 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 pronounced
 others as disbelievers?*

وَأَيْنَ التَّصَلُّفِ بِالْفَضَائِلِ وَالْتِهَى وَأَيْنَ بِهَذَا الْوَقْتِ قَوْمٌ وَمَعْشَرٌ
*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 عَقَتْ مِنْكُمْ طَلَاقَةَ الْأَسْنِ سِلَاحٍ عَلَيْنَا مِثْلَ سَيْفٍ يُشْهِرُ
*Where has gone the sharpness of the tongues,
 The tongues that were drawn against me like a sword?*

وَفِي خَمْسَةِ قَدِّ تَمَّ نَظْمُ قَصِيدَتَيْنِ بَلِ الْوَقْتُ خَالِصَةٌ أَقْلٌ وَأَقْصَرُ
*I finished my qaṣīdah in five days;
 In fact, the actual time is less than that [i.e. three days].*

فَكُفِّرْ بِجَهْدِكَ خَمْسَ عَشْرَةَ لَيْلَةً وَنَادِ حُسَيْنًا أَوْ ظَفَرَ أَوْ أَضْغَرَ
*You may, however, try for fifteen nights,
 And call to your assistance Muḥammad Husain, Qāḍī Zafruddīn,
 and Asghar 'Alī.*

وَهَذَا مِنَ الْآيَاتِ يَا أَكْبَرَ الْعِدَا فَهَلْ أَنْتَ تَنْسِجُ مِثْلَهَا يَا مُحَسَّرُ
*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 يَخْشَى الْجَبَانَ نُجْمٌ عَلَى مَوْطِنٍ يَخْشَى الْجَبَانَ نُجْمٌ
*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 بَغْيًا 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 ذِلَّتَنَا وَنَحْنُ هَوَانِكُمْ وَاللَّهُ حَكْمٌ نَافِذٌ 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 لِيَنْذَكَّرَ الْوَزَى 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 مَّقْدَرُ
It contains clear and manifest guidance,

And the All-Knowing has named it 'Furqān' [the Discrimination; i.e. the Holy Quran]

وَسَمَاءُ تَبَيَّنَاتًا وَقَوْلًا مُفَصَّلًا فَأَيُّ حَدِيثٍ بَعْدَهُ نَتَخَيَّرُ
Also God called it 'clear' and 'articulate speech';

Therefore, after it what hadith shall we adopt?

فَدَعُ دُخْرَ بَحْثٍ فِيهِ ظُلْمٌ وَفِرْيَةٌ وَفَكَّرَ بِنُورِ الْقَلْبِ فِيمَا تُكْرَرُ
*You ought to put aside the debate that involves falsehood;
 With an enlightened heart, ponder over what I say.*

لَنَا الْفَضْلُ فِي الدُّنْيَا وَأَنْفَكَ رَاغِمٌ وَكُلُّ صَدُوقٍ لَا مَحَالَةَ يَنْظَهُرُ
*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 حَضَمًا أَبَا الْوَفَا فَتَعَلَيْنِ تَنَاءَ اللَّهِ شُكْرًا وَنُسْطَرُ
*I have killed my enemy—Abul-Wafā—with the sword of Allah;
 Being grateful for this, therefore, I praise Almighty God.*

أَبْرَعَمُ أَنِّي قَدْ تَقَوَّلْتُ عَامِدًا فَوَيْلٌ لَهُ يُغْوِي الْأُنَاسَ وَيَهْدُرُ
*Abul-Wafā thinks that I have intentionally fabricated falsehood;
 I pity his condition, for he is misleading people and uttering
 absurdities.*

أَزَى بَاطِلًا قَدْ تَلَّمَ الْحَقُّ جُدْرَهُ فَأَصْحَى الْهَدَى مِثْلَ الصُّخَى يَبْصُرُ
*I witness that truth has shattered the walls of falsehood;
 Consequently, guidance has become manifest like broad daylight.*

وَأِنِّي طَبَعْتُ الْيَوْمَ نَظْمَ قَصِيدَتِي وَكَانَ إِلَى نِصْفِ تَمَشِي نَوْمَبِرُ
*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 يَا 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 لِأَعْتَالِنِ وَمَا كُنْتُ رَامِيَا وَلَكِنْ رَمَاهُ اللَّهُ رَبِّي لِیُظْهِرُ
*I have thrown this qasidah 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.*

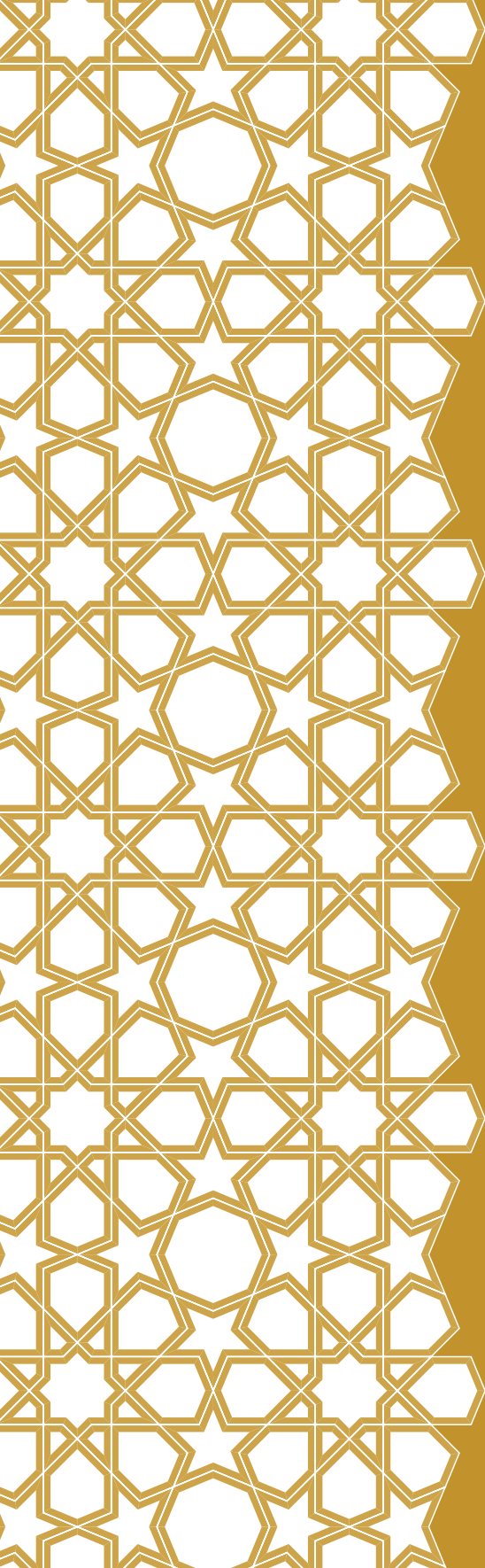
وَهَذَا لِعَهْدٍ قَدْ تَقَرَّرَ بَيْنَنَا بِمُدٍّ فَلَمْ نَنْكُثْ وَلَمْ نَتَّعَبِرْ
I have written this qasidah to fulfill the promise I made at Mudh;
I have not broken my promise, nor have I changed.

نَزَى بَرَكَاتٍ نَزَلُوهَا مِنَ السَّمَاءِ لَنَا كَاللَّوَاتِحِ وَالْكَلَمِ يُنْصَرُ
*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 فَتَنْبِي عَلَى رَبِّ كَرِيمٍ وَنَشْكُرُ
By God! My qasidah 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.*

*Ijāz-e-Ahmadī, Rūḥānī Khazā'in, vol. 19, p. 150–201; see also
 English translation, The Miracle of Ahmad, p. 69, published by
 Islam International Publications Ltd. 2019*



BEHOLD THE HELP OF MY GOD

تَرَى نَصْرَ رَبِّي كَيْفَ يَأْتِي وَيُظْهِرُ وَيَسْمَعُ إِلَيْنَا كُلُّ مَنْ هُوَ يُبْصِرُ
*You witness the help of my God—how it is arriving and manifesting—
And everyone who has eyes is hastening towards us.*

أَتَعْلَمُ مُفْتَرِيًا كَمِثْلِي مُؤَيَّدًا وَيَقْطَعُ رَبِّي كُلَّ مَا لَا يُمْرُ
*Do you know of any such impostor who is helped by God as I am?
For the way of my Lord is He cuts off every branch not bearing
fruit.*

تَقُولُونَ كَذَابًا وَقَدْ لَاحَ صِدْقُنَا بِأَيِّ تَجَلَّتْ لَيْسَ فِيهَا تَكْذُرُ
*You say that this person is a liar, whereas my truth has become
manifest;
It appeared with such Signs in which there is no impurity.*

وَهَلْ يَسْتَوِي ضَوْءًا نَهَارًا وَلَيْلَةً فَكَيْفَ كَذُوبٌ وَالصَّادِقُ الْمَطْهُرُ
*Can day and night be equal in light?
How then can a liar be the same as the truthful who has been
purified?*

فَكْفُرْ وَلَا تَعْجَلْ عَلَيْنَا تَعْصَبًا وَإِنْ كُنْتَ لَا تَخْشَى فَكُذِّبْ وَزَوِّرْ
*Reflect, therefore, and hasten not in attacking me;
But if you fear not, proceed to reject me, employing every deceit.*

وَكَفَّرَ وَمَا التَّكْفِيرُ مِنْكَ بِدَعْوَةٍ كَمِثْلِكَ قَالَ السَّابِقُونَ قَدَّمَرُوا
Call me a disbeliever—for your calling me a disbeliever is nothing new;

Deniers before you slandered like you and were ultimately destroyed.

وَهَذَا هُوَ الْوَقْتُ الَّذِي لَكَ نَافِعٌ قَسَبَ قَبْلَ وَفِيهِ تَدْعَى وَتُخَصَّرُ
This is indeed the time that can benefit you;

Therefore, repent before the time you are summoned and held to account.

وَقَدْ كَبِدَتْ شَمْسُ الْهُدَى وَأُمُورُنَا أَنَارَتْ كَيَاقُوتٍ وَأَنْتَ تُعَفَّرُ
The Sun of Guidance is at its zenith, and our works

Shine forth like rubies, but you wish to smear them with dust.

وَلَوْلَا ثَلَاثُ فَيْكَ تَغْلِي لَجِئْتَنِي فَمِنْهُنَّ جَهْلٌ ثُمَّ كِبْرٌ مُنَوَّرٌ
Had you not been frenzied by these three qualities, you would have been drawn towards me:

One of them is certainly ignorance, the second is the arrogance which rages within you,

وَأَخْرَ أَخْلَاقٍ يُبِيدُكَ سَمُّهَا هُوَ الْخَوْفُ مِنْ قَوْمٍ بِخَمَقٍ تَتَفَرَّوْا
And the third—whose poison is destroying you—

Is your fear of the people who hate [me] on account of their foolishness.

وَمَنْ كَانَ يَخْشَى اللَّهَ لَا يَخْشَى الْوَرَى هُوَ الشَّجَرَةُ الطُّوبَى يَتَوْرُ وَيَنْمُرُ
Yet the one who fears God does not fear people;

He is the blessed tree, blossoming flowers and bearing fruit.

وَمَنْ كَانَ بِاللَّهِ الْمُهَيِّمِينَ مُؤْمِنًا عَلَى نَائِبَاتِ الدَّهْرِ لَا يَتَفَكَّرُ
*And the person who believes in Allah the Protector
 Worries not the least about the ravages of time.*

سَلَامٌ عَلَى قَوْمٍ رَأَوْا نَوْزَ دَوْحَتِي فَرَأَوْا نَوَاطِرَهُمْ وَلَلْقَطْفِ شَمَّرُوا
*I salute the people who merely witnessed a single blossom of my tree,
 And finding it pleasing they became eager to partake of its
 fruit.*

فَأَيُّ غَيْبٍ أَنْتَ يَا ابْنَ تَصَلُّفٍ تَرَى ثَمَرَاتِي كُلَّهَا ثُمَّ تَقْصِرُ
*How dull you are, O son of frivolity!
 You behold all my fruits and yet show hesitation.*

سَيُهْدِيكَ رَبِّي بَعْدَ غَيٍّْ وَشَقْوَةٍ وَذَلِكَ مِنْ وَحْيِ اتَّانِي فَأُخْبِرُ
*God will soon guide you after your going astray;
 I have come to know this by revelation of God Almighty, so I
 hereby inform you.*

وَنَحْنُ عَلِمْنَا الْمُنْتَهَى مِنْ وِلْيَانَا فَكَرَّثَ بِهِ عَيْنِي وَكُنْتُ أَدْكُرُ
*The end of your affair was revealed to me by my Friend, God
 Almighty.
 It brought solace to my heart and I am reminded about it.*

وَاللَّهِ لَا أَنْسَى زَمَانَ تَعَلُّقِي وَلَيْسَ فُؤَادِي مِثْلَ أَرْضٍ تَحْجَرُ
*By God, I do not forget our past relationship;
 My heart is not like stony soil.*

أَرَى غَيْظَ نَفْسِي لَا ثَبَاتَ لِعَلِيهِ كَمَوْجٍ مِنَ الرِّجَافِ يَغْلُو وَيَخْدُرُ
*I find no permanence in my displeasure—
 Like a wave in a sea, it subsides as suddenly as it rises.*

إِذَا أَحْسَنَ الْإِنْسَانُ بَعْدَ إِسَاءَةٍ فَتَنْسَى الْإِسَاءَةَ وَالْمَحَاسِنَ نَنْدُكُرُ
*When a person replaces evil with good,
 I forget his evil and remember his good deeds.*

وَإِنْ قُلْتُ مَرًّا فِي كَلَامٍ لَطَالَمَا رَأَيْتُ أَدَى مِنْكُمْ وَقَلْبِي مُكْسِرُ
*And if I had said some harsh words in any of my discourses—
 For a long time I had suffered at your hands and I am broken-hearted.*

وَمَا جِئْتُكُمْ إِلَّا مِنْ اللَّهِ ذِي الْعُلَى وَمَا قُلْتُ إِلَّا كُلَّمَا كُنْتُ أَوْمَرُ
*I have come from God Almighty—not of my own accord—
 And I have only said what God has commanded.*

وَإِنْ شَاءَ لَمْ أَبْعَثْ مَقَامَ ابْنِ مَرْيَمَ وَلِلَّهِ فِي أَقْدَارِهِ مَا يُحَيِّرُ
*Had God so willed, I would not have been appointed in the position
 of Ibn Maryam [the Son of Mary];
 The matters that God has decreed are such that they leave us
 astonished.*

وَلَا يُسْأَلُ الرَّخْنُ عَنْ أَمْرِ قَضَى وَيُسْأَلُ قَوْمٌ صَلَّ عَمَّا تَحَيَّرُوا
*And God is not questioned about what He does,
 But a people who go astray are held to account why they did so.*

كَذَلِكَ عَادَتُهُ جَرَتْ فِي قَضَائِهِ فَيَخْتَارُ مَا يُعِينُ عَيْونَنَا وَيَأْطِرُ
*Such is His eternal practice with regard to His will;
 He decrees such orders from which eyes are blinded and
 twisted.*

وَمَا كَانَ لِي أَنْ أَتْرَكَ الْحَقَّ خِيفَةً جَوَادٌ لَنَا عِنْدَ الْوَعْيِ يَمْتَطِرُ
*And I am not the kind to forsake the Truth out of fear;
 Ours is the stallion that darts forth during battle.*

وَقَالُوا إِذَا مَا الْحَرْبُ طَالَ زَمَانُهَا لَنَا الْفَتْحُ فَاَنْظُرْ كَيْفَ دُقُوا وَكُسِرُوا
*And when one battle prolonged, they said,
 'Victory is ours!'—but look how they were ground down!*

وَمَا إِنْ رَأَيْنَا فِي الْمَيَادِينِ فَتْحَهُمْ وَمَنْ غَوَّهُ حَوْلُ رَأْيَانَاهُ يُدْبِرُ
*I have never witnessed their victory upon the battlefields;
 Rather, the one made arrogant by any given talent was seen turn-
 ing his back in flight.*

رَأَيْنَا عَنَاءَ جَبْتَا عِنْدَ أَثَرِهِ وَكُلَّ صَدِيقٍ فِي الشَّدَائِدِ يُجْبِرُ
*I have witnessed the favours of my Friend in times of hardship;
 Indeed, a friend is truly tested during arduous times.*

أَرَى النَّفْسَ لَا تَدْرِي لُغُوبًا بِسَبِيلِهِ وَمَا إِنْ أَرَاهَا عِنْدَ خَوْفٍ تَأَخَّرُ
*I find myself unable to desist in pursuit of His path;
 And I do not see it relenting in times of fear.*

وَأِنِّي نَسِيتُ الْهَمَّ وَالْغَمَّ وَالْبَلَاءَ إِذَا جَاءَنِي نَصْرٌ وَوَحْيٌ يُبَشِّرُ
*I forget all grief, sorrow, and affliction
 When His help and revelation bearing glad tidings comes to me.*

وَأَنَا بِفَضْلِ اللَّهِ نَطْوِي شِعَابِنَا عَلَى هَاجِرَاتٍ مِثْلَ رِيحٍ تُصْرِصُرُ
*And we—by the grace of God—are advancing forth on our path,
 Riding she-camels that swiftly glide forward like the blowing
 breeze.*

لَهُنَّ قَوَائِمٌ كَالجِبَالِ كَانَتْهَا سَفَائِنٌ فِي بَحْرِ الْمَعَارِفِ تَمْحُرُ
*These she-camels have feet like mountains,
 As if they are boats sailing in the river of cognizance.*

تَدَلَّتْ عَلَيْنَا الشَّمْسُ شَمْسُ الْمَعَارِفِ فَكُنَّا بِصَوْنِهِ الشَّمْسِ نَعْمِشِنُ وَنَنْظُرُ
*The Sun of Cognizance has turned towards us,
 So we proceed forth, seeing with the light of this Sun.*

رَأَيْنَا مِرَادَاتٍ تَعَسَّرَ نَيْلُهَا تَرَجَّرَ غَيْثٌ بَعْدَ مُكْثٍ يُحْدِرُ
*We attained desires that were difficult to achieve—
 The cloud gradually moving towards us after a fearful delay.*

عَلَى هَذِهِ نَيْفٌ وَعِشْرِينَ جِحَّةً إِذَا اخْتَارَنِي رَبِّي فَكُنْتُ أَبْشُرُ
*Twenty and some years have elapsed since this affair—
 Since God chose me and I started receiving glad tidings.*

فَقَالَ سَيَأْتِيكَ الْإِنْسَانُ وَنُصْرَتِي وَمِنْ كُلِّ فَجٍّ يَأْتِينُ وَتَنْصُرُ
*Thus did He say, 'People will flock to you and will help you;
 People will come to you upon every road, and you will be helped.'*

فَيْلِكَ الْوَفُودُ النَّازِلُونَ بِدَارِنَا هُوَ الْوَعْدُ مِنْ رَبِّي وَإِنْ شِئْتَ فَادْكُرُ
*Thus, all these groups of people who have been alighting at my home
 This is that very promise of God, and—should you wish—remember it.*

وَإِنْ كُنْتَ فِي رَيْبٍ وَلَا تُؤْمِنُ بِهِ وَتَخْسِبُ كَذِبًا مَا أَقُولُ وَأَسْطُرُ
*Yet should you be in doubt and fail to believe it—
 Imagining what I write and recite to be false—*

فَأَنَا كَتَبْنَا فِي الْبَرَاهِينِ كُلَّهُ أُمُورٌ عَلَيْهَا كُنْتَ مِنْ قَبْلُ تَعْتَبِرُ
*Then [remember], I have documented all these revelations in
 Barāhīn-e-Aḥmadiyya;*

For these are incidents that you were previously made aware of.

فَلَا تَتَّبِعْ أَهْوَاءَ نَفْسٍ مُبِينِدَةٍ وَلَا تَخْتَرِ الزُّورَاءَ عَمْدًا فَتُحْسِرُ
So do not follow the self that ruins the soul

And do not adopt the crooked path, for you will thereby suffer loss.

أَتَعْلَمُ هَيْئًا عَشْرَةَ اللَّهِ ذِي الْعُلَى وَإِنَّ حُسَامَ اللَّهِ بِالْمَسِّ يَبْتَسِرُ
Do you think it is easy to fight God who is the Most High?

And the sword of God kills but with a mere touch!

وَإِنْ كُنْتَ أَرْمَعْتَ النَّضَالَ تَهْوِرًا فَتَأْتِي كَمَا يَأْتِي لِصَيْدٍ عَضُنْفَرُ
And if you have indeed made up your mind to fight,

Then we will come forth as a lion pounces upon its prey.

لَنَا أَثَرٌ فِي اللَّهِ مَوْرٍ مُعَيَّدٌ إِذَا مَا أَمَرْنَا مِنْهُ لَا نَتَأَخَّرُ
We are accustomed to bearing adversity in the path of God;

When we are commanded, we tarry not [the least].

أَتَتْرِكُ قَوْلَ اللَّهِ خَوْفًا مِّنَ الْوَرَى أَنْحَشِي لِئَامِ الْحَيِّ جُبْنَا وَنَحْدُرُ
Should we reject the command of Allah for fear of the people?

Should we be cowards, frightened by the accursed horde?

يَرَى اللَّهُ بَادِيَهُمْ وَتَحْتِ أَدِيمِهِمْ وَلَوْ مِنْ عَيْنِ الْخَلْقِ يُخْفَى وَيُسْتَرُ
God knows them well—inside and out—

Albeit their affairs might remain concealed from people.

فَلَا تَدَّهَبْنَ عَيْنَاكَ نَحْوَ عَمَائِمٍ وَمَا تَخْتَهَا إِلَّا رُؤُوسٌ تُرَوَّرُ
*So look not [in admiration] at the turbans they wear,
 For underneath them are heads which are deceiving.*

أَتَطْلُبُ دُنْيَاهُمْ وَتَبْلَى رِيَاضُهَا وَتَنْسَى رِيَاضًا لَيْسَ فِيهَا تَعْيِيرُ
*Do you desire their [transient] world while those Gardens go to ruin?
 Are you unmindful of the Gardens [of Paradise] that will never
 suffer change?*

وَأَنْتَ تَظُنُّ بَيْنَ الظُّنُونِ تَعْيِطًا وَأَنْتَ بَرِيءٌ مِنْ أُمُورٍ تُصَوَّرُ
*And in your anger, you think much ill of me;
 But I am innocent of all that you imagine about me.*

نَزَلْتُ بِحُجْرٍ الدَّارِ دَارِ مُهَمِّينَ وَتَاللَّهِ إِنَّكَ لَا تَرَانِي وَتَهْدُرُ
*I am in the centre of the abode of my Protecting God,
 Yet—by God—without seeing me, you simply utter nonsense.*

أَنَا اللَّيْثُ لَا أَحْشَى الْحَمِيرَ وَصَوْتَهُمْ وَكَيْفَ وَهُمْ صَنِيدِي وَلِلصَّيْدِ أَرْعُرُ
*I am a lion—I do not fear the braying of donkeys!
 And why would I fear them? They are my prey and I roar at them.*

أَتُدْعِرْنِي بِالْفَانِيَاتِ جَهَالَةً وَإِنَّ أَدَى الدُّنْيَا يَمُرُّ وَيَطْمُرُ
*Do you threaten me with mortal objects? This is utter ignorance!
 And of a truth, the pain of this world passes and vanishes.*

وَلَسْنَا عَلَى الْأَعْقَابِ مَوْتٌ يَرُدُّنَا وَلَوْ فِي سَبِيلِ اللَّهِ نُدْمَى وَنُحْزِرُ
*I am not the one whom any death would turn away from the path
 of God,
 Even though I be injured or slaughtered in the way of God!*

تَكَرَّرَ وَجْهُ الْجَاهِلِينَ تَعْظِيمًا إِذَا أُغْبِرُوا مِنْ مَوْتِ عَيْسَى وَأُخْبِرُوا
The faces of the ill-informed were distorted with anger
When they were given the news of the death of Ḥadrat 'Isā
[Jesus].

وَقَالُوا كَذُوبٌ كَاوٍ يَتَّبِعُ الْهَوَىٰ وَحَثُوا عَلَى قَتْلِي عَوَامًا وَعَبْرُوا
They clamoured, 'He is a lying disbeliever, following his selfish
desires!'
And they incited and chided the people to kill me.

فَصَاقَتْ عَلَيْنَا الْأَرْضُ مِنْ شَرِّ حِزْبِهِمْ وَلَوْلَا يَدُ الْمَوْلَى لَكُنَّا نَتَّبِرُ
So the mischief of their group constrained the earth for me;
Had it not been for the hand of God, I would have surely perished.

فَلَمْ يَغْنِ عَنْهُمْ مَكْرَهُمْ حِينَ أَشْرَقَتْ شَمْسُ عَنَائَاتِ الْقَدِيرِ فَأَذْبَرُوا
Their machinations were of no avail to them;
But when the Sun of the favours of God shone, they turned on
their heels and ran away.

رَجَعْنَا وَقَدْ رُدَّتْ إِلَيْهِمْ رِمَاحُهُمْ قَضَى الْأَمْرَ حَبٌّ لَا يُبَارِيهِ مُنْكَرٌ
I returned to find their spears pointing back at them;
The matter was decided by the Friend with whom no denier can
compete.

مِنَ الصُّغْنِ وَالشَّخْنَاءِ يَهْدُونَ كُلَّهُمْ وَأَمْرِي مُبِينٌ وَاضِحٌ لَوْ تَفَكَّرُوا
On account of their rancour and enmity, they are—all of them—
uttering sheer nonsense;
My affair is bright and clear, would they but only reflect!

وَأَصْلُ التَّنَازُعِ وَالتَّخَالُفِ بَيْنَنَا رَحِيمٌ قَلِيلٌ ثُمَّ بِاللَّغْوِ يَكْتُمُونَ*

The crux of the disagreement between them and ourselves is—in reality—

Small and trivial but with their frivolous thinking they exaggerate it manifold.^{1☆}

جَنَحْنَا لِلسَّلَامِ شَائِقِينَ لِلسَّلَامِ وَجِئْنَا بِمِرْمَانٍ إِذَا مَا تَشَدَّرُوا

We inclined towards peace when they desired peace,

But we sallied forth—armed with lance—when they prepared for battle.

1. ☆ The root of this debate has to do with Ḥaḍrat ‘Īsā, peace be on him, as to whether he is dead or alive. So this matter is clear to those who reflect. Allah the Exalted has said:

يُعَذِّبُنِي إِلَىٰ مَوْتِكَ وَأَنَا فِيكَ إِلَٰهٌ

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

Here *tawaffī* [dying] precedes *raf‘a* [exaltation], as you can read. So this is the verdict of Allah, and whoever does not judge in accord with what Allah has sent down such are surely the disbelievers. And it does not behove anyone to change the word of Allah from its place. And Allah has cursed all interpolators, as you well know. The second testimony is the verse:

فَلَمَّا تَوَلَّيْتَنِي

[But since You did cause me to die... (Sūrah al-Mā‘idah, 5:118)]

Glad tidings be to those who reflect! And the third testimony from the Holy Quran is the word of God:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

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

What then, after this, will you believe in? And, indeed, our Holy Prophet, may peace and blessings of Allah be upon him, saw Jesus among the dead on the night of the *Mi‘rāj* [Spiritual Ascension]. Do you still disbelieve? (Author)

أَرَى اللَّهَ آيَاتٍ وَلَكِنْ نُفُوسُهُمْ
 نُفُوسٌ مُّعْوَجَةٌ كَنَارٍ تَسْعُرُ
*God manifested many a Sign, but their egos
 Are crooked and furious like a flaming fire.*

وَلَسْنَا نُحِبُّ تَصَاغُتًا عِنْدَ سَلِيمِهِمْ
 وَمَنْ جَاءَنَا سَلْمًا فَإِنَّا نُؤَقِّرُ
*And if they desire peace, we do not like war;
 Should someone advance seeking peace, we honour him.*

وَمَنْ هَوَّنَا فَتَعَاثُهُ بِجَزَائِهِ
 وَمَنْ جَاءَنَا سَلْمًا فَبِالْسَّلَامِ نَخْضِرُ
*We dislike those who dislike us;
 But he who comes forth for peace, we too move forward with peace.*

وَكَانَ عَدُوِّي بَعْضُهُمْ فِي مَسَاءِهِمْ
 فَأَصْحُوا بِإِيمَانٍ وَرُشْدٍ وَأَبْصُرُوا
*Some of them were my opponents in the darkness of their twilight;
 But when the day dawned, they were blessed with faith and guid-
 ance and began to see.*

وَقَدْ زَادَنِي فِي الْعِلْمِ وَالْجَلْمِ جَهْلُهُمْ
 وَسَكَّنْتُ نَفْسِي عِنْدَ غَيْظٍ يُكْرَرُ
*Their ignorance only augmented my knowledge and compassion;
 I remained calm in the face of their repeated expressions of anger.*

وَأَعْجَبَنِي غَيْظُ الْعَدَا وَجُنُونُهُمْ
 أَرَاهُمْ كَقَوْمٍ مِنْ غَبُوقٍ تَحْمَرُّوَا
*I am amazed at the enemy's fury and wrath;
 I view them as those who get intoxicated by drinking liquor at
 night.*

تَبْصُرُ عَدُوِّي هَلْ تَرَى مِنْ مُزَوَّرٍ
 يُؤَيِّدُهُ رَبِّي كَيْثَلِي وَنَيْصُرُ
*O my enemy! Think carefully—Has there ever been an impostor
 Whom God has helped in the way He helps me?*

تَبَصَّرْ! وَإِنَّ الْغَمْرَ لَيْسَ بِدَائِمٍ كَلَانَا وَإِنْ طَالَ الزُّمَانُ سَيَبْدُرُ
Open your eyes, for life will not last forever!
Every one of us—no matter how long we live—will die one day.

فَمَا لَكَ لَا تَخْشَى الْحَسِيبَ وَنَارَهُ وَمَا لَكَ تَخْتَارُ الْجَحِيمَ وَتُؤْتِرُ
What has befallen you that you do not fear God the Reckoner?
What has come over you that you have opted for Hell!

أَتَجْعَلُ تَكْفِيرِي لِكُفْرِكَ مُوجِبًا وَلَا تَتَّقِنَ يَوْمًا إِلَى الْقَبْرِ يَهْضِرُ
Do you—by declaring me a disbeliever—cause yourself to be a disbeliever!
Do you not fear the day that will drag you into the grave?

إِذَا بَغْتُ فِي الدُّنْيَا مِنَ الْعَيْشِ بَارِدًا فَمَا لَكَ لَا تَبْغِي الْعَمَادَ وَتَشْتَرُ
And while you seek comfort in the life of this world,
What has come over you that you—becoming lax—seek not the
comfort of the Hereafter?

فَإِنْ كُنْتَ جُوعَانَ الْهُدَى فَتَحَرِّنَا أَلَا إِنَّا نَقْرِي الضُّيُوفَ وَنَنْحُرُ
If you are indeed hungry for guidance, then come to me;
I serve my guests, slaughtering (animals) for them.

إِذَا أَشْرَقَتْ شَمْسُ الْهُدَى وَضِيَاءُهَا تَجَلَّى قَلْبَيْسَ الْفَخْرِ إِنْ صَرَتْ تُبْصِرُ
When the Sun of Guidance shines forth and its light becomes
manifest,
There would, then, be no glory in declaring that you can now see.

وَلَوْ كَانَ خَوْفُ اللَّهِ مِثْقَالَ ذَرَّةٍ لَوَافَيْتَنِي وَالسَّيْلَ بِالصِّدْقِ تَهْبِيرُ
*Had you even a particle of fear of God,
 You would have come to me and would have saved yourself sin-
 cerely from being swept away by the ego.*

بِلَمَاعَةٍ قَفَرٍ رَضِيَتْ جَهَالَةً وَتَسْعَى لِغَائِبَةٍ فِي الدِّينِ تُقْصِرُ
*You became enamoured with the earthly mirage that is bereft of
 vegetation;
 You run after the transitory world and are heedless about the
 Faith.*

أَثَرْتُ غُبَارًا لِلنَّاسِ لِيُخْسَبُوا وَجُودِي مُضِلًّا لِلْوَرَى وَلِيُكْفَرُوا
*You raised a dust storm so that people
 May think that I am misguiding them, and thereby reject me.*

قَالَهُمْ لِي رَبِّي قُلُوبًا لِيُرْجِعُوا إِلَيَّ فَصِرْنَا مَرْجِعَ الْخَلْقِ فَانظُرْ
*So my God inspired hearts to turn towards me;
 And—behold!—I became a place of refuge for the people.*

كَبَيْتٍ إِذَا طَافَ الْمَلِكُونَ حَوْلَهُ أَرَارَ وَلِي تُوَدَى الثُّغُوسُ وَتُنْحَرُ
*Just as people perform circuits around the Ka'bah,
 So do people come to see me; and the people of my Jamā'at
 [Community] are persecuted and slaughtered on my account.*

تُرِيدُونَ تَوْهِينِي وَرَبِّي يُعْزِينِي تُرِيدُونَ تَحْقِيرِي وَرَبِّي يُؤَفِّرُ
*You desire to debase me, while God continues to exalt me;
 You desire to humiliate me, while God continues to manifest my
 honour.*

أَتَبْغِي بِمَكْرِكَ ذِلَّتِي وَهَلَائِكِي فَذَلِكَ قَضَا لَسْتَ فِيهِ مُظْفَرٌ
Do you wish to debase and destroy me through your machinations?

This is an endeavour in which you will certainly not succeed.

فَدَعِ أَيُّهَا الْمَجْنُونُ جُهْدًا مُضَيِّعًا كَمِثْلِي نَحِيلٌ بَاسِقٌ لَا يُبْعَثَرُ
*So—O insane man!—leave aside this vain effort;
 A tall date-palm like me shall not be cut down.*

أَتَكْفُرُ بِاللَّهِ الْجَلِيلِ وَقَدْرِهِ أَتَحْسَبُ كَالشَّيْطَانِ أَنَّكَ أَقْدَرُ
*Do you deny God and His might?
 Do you—like Satan—think that you are more powerful?*

تَسُبُّ وَمَا أَدْرِي عَلَى مَا تُسُبُّنِي أَتَطْلُبُ ثَأْرًا ثَأْرَ جَدِّ مُدْمَرٍ
*You abuse me yet I know not why you do so;
 Have I killed any of your forefathers whom you seek to avenge?*

تَرَانِي بِفَضْلِ اللَّهِ مَرْجِعَ عَالَمٍ وَهَلْ عِنْدَ قَفْرِ مِنْ حَمَامٍ يُهْدَرُ
*You can see that I am—by the grace of God Almighty—a refuge for the people;
 Do you ever see a pigeon singing merrily in an abandoned wilderness?*

وَلَا يَسْتَوِي عَبْدٌ شَقِيٌّ وَمُقْبَلٌ لِحَاكِ الْحَسِيْبِ تَرَى الْقَبُولَ وَتُنْكِرُ
*The wretched and the accepted cannot be equal;
 May God reproach you, for you see my acceptance and yet deny me.*

وَأَنْتَ الَّذِي قَلَّبْتَ كُلَّ جَرِيمَةٍ عَلَيَّ كَأَنِّي شَرُّ نَاسٍ وَأَفْجَرُ
*And you are indeed the one who ascribed every evil to me,
 As though I was the worst of creation and more evil than all others.*

فَمَا لَكَ لَا تَخْشَى الْحَسِيبَ وَفَهْرَهُ وَأَيْنَ تَهْأَنُ تَدَّعِي يَأْمُرُورُ
*So what has happened to you that you do not fear the wrath of God,
 the Reckoner?
 And where is your piety that you used to lay claim to?*

وَأِنَّكَ إِنْ عَادَيْتَنِي لَا تَضُرُّنِي لَا تَصُرُّنِي وَإِنْ صِرْتَ ذُبَّابًا أَوْ بَغِيضًا تَتَمَرَّرُ
*And if you engage in enmity you will not be able to cause me any
 harm,
 Even if you were to become a wolf or a cheetah.*

وَمَا الدَّهْرُ إِلَّا تَارَتَانِ فَمِنْهُمَا لَكَ الثَّارَةُ الْأُولَى بِأَخْرَى نُورُورُ
*There are only two destined epochs in time;
 The first is yours, and the second is mine wherein I will be helped.*

وَمَا النَّفْسُ يَا مَسْكِينُ! إِلَّا وَدِيعةٌ وَلَا بُدَّ يَوْمًا أَنْ تُرَدَّ وَتُخْصَرُ
*Know—O poor creature!—that life is but a trust,
 And one day you will surely be returned and presented [before
 God].*

أَتَبْغِي الْحَيَاةَ وَلَا تُرِيدُ ثِمَارَهَا وَمَا هِيَ إِلَّا لَعْنَةٌ لَوْ تَفَكَّرُ
*Do you desire life and not its fruit?
 Life without its fruit is a curse, would you but only reflect!*

أَعْرَضَكَ دُنْيَاكَ الدَّيْنِيَّةُ زِينَةً حَذَارِ مِنَ الْمَوْتِ الَّذِي هُوَ يَبْدُرُ
Has your abject worldly life made you arrogant?

Be mindful of the death that will suddenly pounce upon you.

تُرِيدُ هَوَانِي كُلَّ يَوْمٍ وَلَيْلَةٍ وَتَبْعِنِي لَوَجْهِ مُشْرِقٍ لَوْ يُعْبَرُ
You desire to humiliate me every single day and night;

You want my luminous face to be covered in dust.

وَإِنَّا وَآتَمُّمْ لَا نَغِيبُ مِنَ الَّذِي يَرَى كُلَّمَا نَتَوَيْ وَمَا نَتَصَوَّرُ
Neither I, nor you, are hidden from that Being,

Who sees all of our thoughts that are in our hearts.

وَمَا الْمَرْءُ إِلَّا كَالْحَبَابِ وَجُودُهُ فَإِنْ شِئْتَ نَمَ فَالْمَوْتُ كَالصُّبْحِ يُسْفَرُ
Man's existence is but like a bubble;

Slumber on if you want, for death will come to you as sure as the dawn.

لَدَى النَّخْلِ وَالرُّمَانَ تَنْقُفُ حَنْظَلًا فَأَيُّ غَيْبٍ مِنْكَ فِي الدَّهْرِ أَكْبَرُ
Ignoring dates and pomegranates, you pluck the bitter colocynth;

Who then could be more unfortunate than you!

وَإِنَّ صِبْيَاءَ الصِّدْقِ إِنْ كُنْتَ صَادِقًا وَكُلَّ صِدْقٍ بِالْعَلَامَاتِ يَظْهَرُ
And if you are truthful, then where is the light of truth?

For every truthful one is recognised by his signs.

أَتُؤْذِنِي عِبَادَ اللَّهِ يَا عَابِدَ الْهَوَى وَلَا تَتَّبِعْنِي رَبًّا عَلَيْنَا وَتَجَسَّرُ
O slave of your desires! Do you seek to harm the servants of God?

You fear not the All-Knowing God, parading audacity.

أَوْلِيَّكَ قَوْمٌ قَدْ تَوَلَّى أُمُورَهُمْ قَدِيرٌ يُؤَالِيهِمْ وَيَهْدِي وَيُنصُرُ
*These are a people whose affairs are in the hands of a Guardian,
 Who is All Powerful and who holds them as friends, guides them,
 and helps them.*

وَتَاللَّهِ لِيَلَيَّامٍ دَوْرٌ وَنُوبَةٌ فَجِئْنَا بِأَيَّامِ الْهُدَى وَنُذَكَّرُ
*And—by God—for each age there is a cycle and an epoch;
 So I have appeared in the age of guidance and remind of the path
 of guidance.*

تَرَى بِذُعَاتِ الْعَيِّ وَالْتَفَعِ سَاطِعًا وَمَا أَنَا إِلَّا غَيْثٌ فَضِلِّ فَأَمْطُرُ
*You witness the misguided innovations and the rising dust,
 Whereas I am the Rain of the grace of God that is pouring down.*

وَلَسْتُ بِفِطْرٍ كَاهِرٍ غَيْرِ أَنْبِيٍّ إِذَا اسْتَنْفَرَ الْأَعْدَاءُ بِالْكَهْرِ أَنْفُرُ
*I am not foul of tongue nor harsh of nature,
 But when the enemy hates me bitterly, then I hate as well.*

رَأَيْتُنَا الْأَعَاصِيْرَ الشَّدِيدَةَ وَالْأَدْيَى وَصِرْنَا كَوْخِشٍ عِنْدَ قَوْمٍ يُكْفَرُ
*I have witnessed severe tribulations and sorrows;
 For in the eyes of those who call me a disbeliever I was deemed a wild
 beast.*

وَمَا نَخْذَرُ الْأَمْرَ الَّذِي هُوَ وَاقِعٌ مِنْ اللَّهِ مُؤَلَاتًا وَلَوْ كَانَ خَنْجَرُ
*I am not afraid of that which is to transpire
 From our God, even if it be in the form of a sword.*

كَفَى اللَّهُ عَلِمًا بِالْعِبَادِ وَسِرِّهِمْ فَلَا تَقْفُ ظَنًّا لَسْتَ فِيهِ تُبْصِرُ
*God alone is cognizant of people's secrets;
 Hence, do not follow a conjecture of which you lack true knowledge.*

وَمَا كُنْتُ فِي إِذْدَاءِ نَفْسِي مُقْصِرًا تَمَنَيْتُ عِنْدَ جِدَارِنَا لَوْ تَسْوَرُ
*You left no stone unturned in trying to hurt me,
 And you sought to trespass over my wall.*

وَوَاللَّهِ إِنْ أَجْعَلَ عَلَيْكَ مُسَلِّطًا فَإِنَّ يَدِي عَمَّا يُجَازِيكَ تَقْصِرُ
*And—by God—had I been given authority over you,
 My hand would yet remain unwilling to punish you.*

وَوَاللَّهِ لِي فِي بَاطِنِ الْقَلْبِ مُضْمَرٌ سَرِيرَةٌ إِشْفَاقٍ وَلَوْ أَنَّكَ تَنْكِرُ
*By God, there is inherent within my heart
 The quality of compassion, regardless of whether you deny me.*

أَتَنْبِي أُمُورٌ مِنْكَ قَدْ شَقَّى وَقَعَهَا عَلَيَّ وَلَا كَالسَّيْفِ بَلْ هِيَ أَنْهَرُ
*I have learnt certain things of yours that have laid heavy upon me—
 Not just like swords—but even sharper.*

وَمَا كَانَ لِي أَنْ أَتْرِكَ الْحَقَّ خَيْفَةً أَنَا الْمُنذِرُ الْعُرْيَانُ لِلَّهِ أَنْذِرُ
*And I am not one to become fearful and abandon the Truth;
 I am a plain Warner—I only warn for the sake of God.*

وَإِنْ كُنْتُ تُزْرِينَا فَتَبِعِي لَكَ الْهُدَى صَبْرَنَا وَإِنْ تُغْرِي الْعِدَا أَوْ تُهَمِّرُ
*Although you seek to find faults in me, I desire guidance for you;
 I show forbearance even though you incite the enemy against me
 or try to humiliate me.*

وَإِنْ كُنْتُ مِنْ تَشْتِكِي فِي مَقَالَةٍ فَمَا هُوَ إِلَّا دُونَ سَيْفٍ تُشَهِّرُ
*Should you be unhappy with me about something I have said,
 It is less harsh than the sword you are brandishing.*

فَلَا تَجْزَعَنَّ مِنْ كَلِمَةٍ قُلْتَ ضَعُفَهَا وَأَنَّكَ لِلْإِنْدَاءِ بِالسُّوءِ تَجْهَرُ
*So do not bewail my words when you have uttered things twice
as harsh;*

You torment me openly in order to cause me pain.

أَضَيَّفَ إِلَيْنَا مِنْ عَمَائَاتٍ قَوْمَنَا فَسَادًا وَ كُفْرًا وَافْتِرَاءً مُجْتَمِعًا
*Due to the blindness of the people,
Mischief, infidelity, and imposture were collectively attributed to
me.*

كَأَنَّا جَعَلْنَا عَادَةً كُلَّ لَيْلَةٍ نُرْفَعُ تَوْبَ الْإِفْتِرَاءِ وَنَنْشُرُ
*It was implied as though it was my habit each night
To fabricate some lie and then to spread it and publicise it.*

صَبَرْنَا عَلَى الْإِنْدَاءِ هِمٍّ وَعَوَاءِهِمْ وَكُلَّ خَفِيٍّ فِي الْعَوَاقِبِ يَنْظُرُ
*I showed patience in the face of all such suffering and nonsensical
chatter;*

For everything concealed is ultimately revealed.

عَجِبْتُ لِأَعْدَائِي يَصُولُونَ كُلَّهُمْ وَلَوْ كَانَ مِنْهُمْ جَاهِلٌ أَوْ مُرَوِّرٌ
*I wonder at my enemies who have all come together to attack me,
Even though there be among them the ignorant and those who
embellish lies.*

وَهَلْ يَضِقُّ الْإِيمَانَ أَوْ يَكْشِفُ الْعَمَى أَقَاوِيلُ قَوْمٍ لَيْسَ مَعَهُمْ تَطَهُّرٌ
*Can faith be polished or blindness be removed
With the words of people who are bereft of piety?*

يَفْرُونَ مِنِّي وَالظُّنُونُ تَعَفَّتْ وَمَا إِنَّ أَرَى أَهْلَ الثُّهَى يَسْتَنْفِرُ
*Such are the people who run away from me and their suspicions fester;
 I do not find that any wise man could hate me.*

وَأُوذِيتُ مِنْ عُنِي وَلَكِنْ كَمِثْلِهِمْ تَعَالَى عِنَادًا مِنْ رَأْيَتَاهُ يَنْظُرُ
*I have been hurt by the blind but, like them,
 There was one who we know who pretended to be blind but
 can see.*

تَرَى الْأَرْضَ وَالْأَمْوَالَ مَبْلَغَ هَمِّهِمْ وَرَزَعًا وَدِينُ اللَّهِ نَبْتُ مُشْرِشَرُ
*You will find that land and wealth and crops are their ultimate goal,
 While God's religion has become like stubble left after the cattle
 have grazed.*

وَتَلَدِي الْيَهُودَ وَمَا رَأَوْا فِي مَالِهِمْ كَذَلِكَ فِيهِمْ سِنَّةٌ لَا تُغَيَّرُ
*You know about the Jews and what became of them—
 Similar is God's decree with this nation, and it will not be altered.*

أَرَى كُلَّ يَوْمٍ فِي الْفُجُورِ زِيَادَةٌ يَقِلُّ صِلَاحُ النَّاسِ وَالْفِسْقُ يَكْتَثُرُ
*I see evil deeds are on the rise every day;
 Goodness is diminishing and transgression is growing.*

أَرَى كُلَّهُمْ مُسْتَأْسِينَ بِظُلْمَةٍ وَفَسِقَ وَعَنْ دَارِ الْعَفَافِ تَقْتَرُوا
*I see that they have attached themselves to darkness and sin,
 And they are moving away from chastity.*

شَعَرْتُ لَهُمْ لَمَّا رَأَيْتُ مَرِيئَةً لَهُمْ فِي صَلَالٍ وَاعْتِسَافٍ تَحْيِرُوا
*I composed these words for them in poetic verse when I
 Beheld them transgressing all extremes in error.*

يُرِيدُونَ أَنْ أُغْفَى وَأُفْتَى وَأُتْبَرُ وَمَا هُوَ إِلَّا هَرُّ كَلْبٍ فَيَنْهَطُرُ
*They desire that I be wiped out, destroyed, and cut down,
 But this is only the barking of a dog that is killed in the end.*

وَمَنْ كَانَ نَجْمًا كَيْفَ يَخْفَى بِرَيْفِهِ وَمَنْ صَارَ بَدْرًا لَا مَحَالَةَ يَبْهَرُ
*How can the light of one who is a Star be concealed?
 The one who has become the Full Moon will triumph.*

وَإِنِّي بِبُرْهَانٍ قَوِيٍّ دَعَوْتُهُمْ وَإِنِّي مِنَ الرَّحْمَنِ حَكِيمٌ مُعْذِمٌ
*I have beckoned them with a powerful argument,
 And I have come from God to settle the dispute.*

وَقَدْ جِئْتُ فِي بَدْرِ الْمَيْتِينَ لِيَعْلَمُوا كَمَا لِي وَتُورِي ثُمَّ هُمْ لَمْ يَنْصُرُوا
*I have come to them in the fourteenth century, which is the Badr
 (full moon) of the centuries,
 That they might know my perfection and my light, yet they see not.*

أَلَا لَيْتَ شِعْرِي هَلْ رَأَوْا مِنْ تَجَسُّسٍ مِنَ الْكِذْبِ فِي أَمْرِي فَكَيْفَ تَصَوَّرُوا
*Would that they could understand that—despite their search—
 They found no falsehood in my affairs, so how could they make
 such suppositions?.*

وَإِنَّ الْوَرَى مِنْ كُلِّ فَجٍّ يَجِيئُنِي وَيَسْعَى إِلَيْنَا كُلُّ مَنْ كَانَ يُبْصِرُ
*And people are coming to me from every path,
 And everyone who can see is hastening towards me.*

وَكَمْ مِنْ عِبَادٍ أَتَرُونِي بِصِدْقِهِمْ عَلَى النَّفْسِ حَتَّى خَوْفُوا ثُمَّ دَمَرُوا
*There are many who have preferred me over their lives,
 Even though they were threatened and even killed!*

وَمِنْ جُزَيْنَا عِنْدَ اللَّطِيفِ فَإِنَّهُ أَرَى نُورَ صِدْقٍ مِنْهُ خَلَقَ تَهَكُّرُوا^{1*}
And from among my Jamā'at was Maulawī 'Abdul-Laṭīf

*Who demonstrated such light of his truth that the people were
 amazed upon seeing such attachment to the truth.* ☆

☆ 'Abdul-Laṭīf mentioned in this verse is Ṣāhibzādah Maulawī 'Abdul-Laṭīf, who was also known in Kabul as Shāhzādah Maulawī 'Abdul-Laṭīf. He was the chief of a large clan and a prominent scholar with about 50,000 followers and disciples. He played a key role in developing and spreading the knowledge of Hadith in that land. And despite his knowledge, scholarship, and excellence, on account of which he was considered second to none in those lands, he was by nature so humble and meek that it seemed as though he did not have the capacity for pride and ostentation. Indeed, the existence of such a man in the land of Kabul (which is known for its hard-heartedness, callousness, arrogance, and vanity) is no less than a miracle.

Hence, it was his inner piety that drew him towards Qadian. And since he was an enlightened, selfless, and truly insightful person, and was blessed with a power through the knowledge of the Hadith and Holy Quran, and since he had experienced true dreams with regard to me, therefore, he accepted me as soon as he set his eyes upon me, believed in my claim of being the Promised Messiah with full conviction, and entered into *bai'at* [the pledge of allegiance] to me promising to sacrifice his very life if required. In a matter of a single meeting, he became so close to me as if he had lived in my company for years. Not only that, but he also started receiving revelations from Allah, and true insights began to be disclosed to him, and his heart was emptied of everything except God. Having thus been filled with knowledge and love, he returned to his country. But as soon as he arrived there, some people reported to the Amīr how Maulawī Ṣāhib had gone to Qadian and pledged *bai'at*, and that he now believed that his spiritual guide was the Promised Messiah and the Promised Mahdi. As a result of this, and on account of some political expediency, Maulawī Ṣāhib was arrested, and heavy chains were put on his feet. The ulema of Kabul gave their verdict that if he did not repent, he would deserve to be killed. A debate was then held between him and the *maulawīs* of Kabul, and he silenced them on each and every point. Finally, they objected that he was against Jihad, which was true because it was my teaching that this age is not for wielding the sword; rather it calls for Jihad through prayer, powerful lectures, luminous arguments, and dazzling proofs. And so on this final charge Maulawī Ṣāhib was held guilty. The Amīr of Kabul pleaded with him again and again that if he would recant from the *bai'at* of this person who claims to be the Promised Messiah and is opposed to Jihad with

جَزَى اللهُ عَنَّا دَائِمًا ذَلِكَ الْفَتَى قَضَى نَحْبَهُ لِلَّهِ فَادْكُرْ وَفَكِّرْ
*May Allah reward that youth, who from among us
 Gave his life in God's path; so ponder and reflect.*

عِبَادٌ يَكُونُ كَمُبْسِرَاتِ وَجُودُهُمْ إِذَا مَا آتَوْا فَالْعَيْثُ يَأْتِي وَيَنْطُرُ
*These are the people whose persons are like the monsoon winds;
 When they come, they bring with them the Rain of Mercy.*

أَتَعْلَمُ أَبْدَالَ سِوَاهُمْ فَإِنَّهُمْ رُمُوا بِالْحِجَارَةِ فَاسْتَقَامُوا وَأَجْمَرُوا
*Do you know any abdāl [saints] other than these people; for, these
 people
 Are those who were stoned and yet they remained steadfast
 and their inner composure remained intact?*

تَجَلَّى عَلَيْهِمْ رَبُّهُمْ رَبُّ مَا بَدَأَ فَفَرُّوا إِلَى النُّورِ الْقَدِيمِ وَأَبْدَرُوا
*Their God who is the Lord of all creation manifested Himself upon them;
 Thus, they hastened towards the Eternal Light.*

تَرَاهُمْ تَفِيضُ دُمُوعُهُمْ مِنْ صَبَابَةٍ وَفِي الْقَلْبِ نِيرَانٌ وَرَأْسٌ مَعْبَرٌ
*You see tears from their eyes due to their overpowering love of God;
 And their hearts are aflame with all kinds of fire, while their
 heads are covered with dust.*

the sword, he would not only be acquitted but would become accorded greater honour and reverence than before. Maulawī Şāhib, however, did not accept this and said, 'Today I put my faith above my life. And I know that the man whose *bai'at* I have pledged is true, and there is none like him on the face of the earth.' Thus, when his 'repentance' was despaired of, he was stoned to death in the most heart-rending manner. Eyewitnesses report that to this day a sweet fragrance wafts up from his grave. رحمه الله و أدخله في جنانه. [May God have mercy on him and admit him into His Abode]. When he was arrested, he was offered a final meeting with his wife and children, but he said he had no need for it. I have published a separate book regarding him. May Allah be pleased with him. (Author)

أَتَارَتْ بِنُورِ الْإِتْقَاءِ وَجُوهَهُمْ فَتَعْرِفُهُمْ عَيْنَاكَ لَوْلَا التَّكْذُرُ
*Their countenances are lit up by the light of piety;
 Your eyes would surely recognize them if there was no haze in the way.*

يَمِينُونَ قَلْبَ الْخَلْقِ نَحْوَ نُفُوسِهِمْ بِنَاطِرَةٍ تَضْبُو إِلَيْهَا الْخَوَاطِرُ
*They draw people's hearts to themselves;
 With eyes that pull the hearts in their direction.*

كَأَنَّ حَيَاتِ الْقَوْمِ تَحْتَ حَيَاتِهِمْ يَوْمَ زَرْعِ دِينِ اللَّهِ يَبْدُو وَيَجْدُرُ
*It is as if the life of the nation is beholden to their life;
 Through them the garden of faith sprouts and becomes verdant.*

وَإِنْ كُنْتَ تَبْغِي زُورَهُمْ زُرْ بِحُلَّةٍ وَجُوهٌ مِنَ الْأَعْيَارِ تُحْفَى وَتُسْتَرُ
*Thus, if you wish to see them, then look at them as a friend;
 For their faces are such as are kept concealed from strangers.*

كَذَلِكَ طَلَعَتْ شَمْسُنَا فِي سِتَارَةٍ فَقُلْتُ امْكُثِي حَتَّى أُنِيرَ وَأَهْبُرُ
*Likewise did my Sun rise from behind a veil,
 And I told it to stop until I become illuminated and prevail over
 all other lights.*

وَلَسْنَا بِمَسْتُورٍ عَلَى عَيْنِ طَالِبٍ يَرَانَا الْإِلَهَى يَأْتِي وَيَرُونُو وَيَنْظُرُ
*And I am not hidden from the eye of the seeker;
 He who will come to me will see me, provided that he adopts
 perseverance.*

وَلَا جَبْرَ إِنْ تَكْفُرْ وَإِنْ كُنْتَ مُؤْمِنًا فَحَسْبُكَ مَا قَالَ الْكِتَابُ الْمَطْهُرُ
*And if you deny, there is no compulsion upon you;
 But if you come to believe, then what the Blessed Book of Allah
 says will suffice for you.*

وَاللَّهِ لَا أَلْسَى هُمَوْمًا لَقِيْتَهَا بِكَفِيرٍ قَوْمِي جِينٍ أَدْوَا وَكَفَرُوا
*And—by God—I cannot forget the grief that I have endured
 Because of the way my people tormented me, declaring me a
 disbeliever.*

عَلَى صَادِقٍ قَاسٍ مِنَ الظُّلْمِ وَالْأَذَى فَكَيْفَ كَذُوبٍ مِنْ يَدِ اللَّهِ يُسْتَرُ
*When the truthful one is suffering from the axe of cruelty and
 torment,
 How then can the liar remain hidden from the hand of God?*

عَلَى مَوْتِ عَيْسَى صَارَ قَوْمِي كَحَيَّةٍ وَكَمْ مِنْ سُومٍ أَخْرَجُوهَا وَأَظْهَرُوا
*Upon being told of the death of Jesus, my people became like a snake;
 Many poisons did they manifest and bring forth.*

تَوَفَّى عَيْسَى ثُمَّ بَعْدَ وَقَاتِهِ عَرَا الْمَوْتَ عَقْلَ جَمَاعَةٍ مَا تَفَكَّرُوا
*Jesus died, and after him
 Death also came upon the reasoning of these people who fail to
 reflect.*

وَلَوْ أَنَّ إِنْسَانًا يَطِيرُ إِلَى السَّمَاءِ لَكَانَ رَسُولَ اللَّهِ أَوَّلَى وَأَجْدَرُ
*If a mortal human could indeed fly to the heavens,
 Our Messenger of Allah, may peace and blessings of Allah be upon
 him, was the most worthy of it.*

اتَّشْرِكُ قَوْلَ اللَّهِ قَوْلًا مُصَرِّحًا وَإِنَّ كِتَابَ اللَّهِ أَهْدَى وَأَنْوَرُ
*Do you abandon the Word of God,
 While the Book of God is the foremost in guidance and light?*

فَدَعُ ذِكْرَ أَخْبَارٍ تُخَالِفُ قَوْلَهُ وَأَيُّ حَدِيثٍ بَعْدَهُ يُسْتَأْتَرُ
*Therefore, shun the traditions that are contrary to the Word of God;
 What hadith is there that is worthy of acceptance as against the
 Word of God?*

وَدَعُ عَنْكَ كِبِيرًا مُهْلِكًا وَأَتَّقِ الرَّذَى وَإِنَّ نِقَاةَ الْمَرْءِ تُنَجِّنُ وَتُهْمِرُ
*Shun pride that destroys and save yourself from ruin;
 For a certainty, it is only righteousness that bestows salvation and
 bears fruit.*

أَتَصْبِحُ كَالْحُفَّاسِ أَعْمَى وَمَا تَرَى وَأَمَّا لَدَى اللَّيْلِ الْبُيُومِ فَتَنْبَصِرُ
*Do you become blind like an owl in the morning light,
 And begin to see in the darkest of nights?*

إِذَا مَا وَجَدْتَ الْحَقَّ بَعْدَ ضَلَالَةٍ فَمَا الْبُرِّ إِلَّا تَرَكُ مَا كُنْتَ تُؤْتِرُ
*Once you have found the truth after your misguidance,
 Then righteousness lies in discarding everything that you had
 adopted before.*

وَلَا تَبِغْ حَزْرَاتِ النَّفُوسِ وَهَتْكُمُ وَهَلْ أَنْتَ إِلَّا دُودَةٌ يَا مُرُورًا!
*Do not desire the death and humiliation of the spiritually eminent
 ones;
 What are you—after all—but a worm, O embellisher of falsehood!*

وَلَوْ أَنَّ قَوْمِي آتَسُونِي لَأَقْلَحُوا
 مِنَ الدُّلِّ فِي الدُّنْيَا وَفِي الدِّينِ عَزْرُوا
*Had my people been able to recognize me, they would have been saved
 From humiliation in this world and they would have been
 accorded honour in the Hereafter.*

وَلَكِنْ قُلُوبٌ بِالْيَهُودِ تَشَابَهَتْ
 وَهَذَا هُوَ النَّبَأُ الَّذِي جَاءَ فَادْكُرُوا
*But some hearts became like those of the Jews;
 This being the very [prophesied] account that has come to pass, so
 remember it [well].*

فَصِرْتُ لَهُمْ عَيْسَى إِذَا مَا تَهَوَّدُوا
 وَهَذَا كَفَى مِنْ لِقَوْمٍ تَمَكَّرُوا
*Thus, when they became 'Jews', I became, for them 'Jesus'—
 This explanation should suffice from me for those who reflect.*

وَقَدْ تَمَّ وَعْدُ نَبِيِّنَا فِي حَلِيقَتِهِ
 إِذَا جَاءَهُمْ مِنْهُمْ إِمَامٌ يُذَكِّرُ
*And surely, the promise of our Holy Prophet^{sas}, mentioned in the
 ahādīth has been fulfilled;
 For there has appeared among the Muslims an Imām from among
 themselves who admonishes them and reminds them.*

أَبَاؤُوا عَوَامَ النَّاسِ مِنْ سَمِّ مَنْطِقِي
 وَجَاءُوا بِبُهْتَانٍ عَلَيْنَا وَرَوَّزُوا
*They destroy people with the venom of their tongues;
 They slandered me, speaking lies.*

يَقُولُونَ مَا لَا يَفْعَلُونَ حَيَاتَةً
 يُخَالِفُ فِي الْحَالَتِ بَيْنَ وَمَنْبَرِ
*They fail to practice what they preach, and from the perspective of
 spirituality,
 Their condition in their home is very different from what they pro-
 nounce from their pulpit.*

أَلَا رَبُّ قَوَالٍ يُسْرِكُ قَوْلُهُ وَلَوْ تَنْظُرْنَ الْوُجْهَ سَاءَكَ مَنْظَرُ
*There are many who talk much and are such that their words
 will sound pleasing to you,
 But when you look at their faces they will appear abhorrent to you.*

تَرَى الْعَيْنُ مَا هُوَ ظَاهِرٌ غَيْرَ كَاتِبٍ وَمَا تَنْظُرُ الْعَيْنَانِ مَا هُوَ يُسْتَرُ
*The eye can only see what is apparent and not concealed;
 Eyes cannot see that which is concealed.*

وَفِيهِمْ وَإِنْ قِيلَ اهْتَدَيْنَا غَوَايَةً وَكَبُرَ بِهِ يَمْشُو الصَّلَالُ وَيُغْمِرُ
*Although they claim to have found guidance, there is in them error.
 And arrogance abounds along with which that error grows and
 ripens and bears [evil] fruit.*

أَنَاسٌ أَصَاعُوا دِينَهُمْ مِنْ رُغْوَانَةٍ وَأَهْوَاءِ دُنْيَاهُمْ عَلَى الدِّينِ أَتَرُوا
*They are the people who have wasted away their religion with
 arrogance,
 Giving preference to worldly pleasures over faith.*

تَأَلَّمَ قَلْبِي مِنْ أَعَاصِيرِ جَهْلِهِمْ فِي الصَّدْرِ حَزَاؤٌ وَفِي الْقَلْبِ حَنْجُرُ
*Their ignorant onslaughts have wounded my heart;
 There is an anguish in my bosom and a sword piercing my heart.*

لَهُمْ سَلَفٌ قَدْ أَخْطَأُوا فِي بَيَانِهِمْ فَهُمْ أَتَرُوا آثَارَهُمْ وَتَحَيَّرُوا
*There were among their elders those who made mistakes in their
 discourses,
 And these people have adopted their traditions.*

هَمَمْنَا بِخَيْرٍ ثُمَّ دَفَعْنَا جَفَاءَهُمْ وَجِئْنَا بِعَدْلِ نَفْسٍ لِلظُّلْمِ شَمَرُوا
I endeavoured to do good, but was met with aggression on their part;

I came with justice, but they began to treat me unjustly.

وَجَدْنَا الْأَفَاعِيَ الْمُبِيدَةَ دُونَهُمْ وَلَا مِثْلَهُمْ شَرُّ الْعَقَابِيبِ تَأْبُرُ
I have found deadly snakes to be less harmful than them;
Not even the most lethal scorpion stings as they do.

وَمَا نَحْنُ إِلَّا كَالْمَتِيلِ مَذَلَّةً بِأَعْيُنِهِمْ بَلْ مِنْهُ أَدْنَى وَأَحْقَرُ
In their eyes I am like a mere shred of a dry date;
Indeed, even more insignificant and contemptible than that.

فَتَشْكُرُ إِلَى اللَّهِ الْقَدِيرِ تَصَرُّعًا وَمَنْ مِثْلُهُ عِنْدَ الْمَصَائِبِ يَنْصُرُ
Hence, it is to Almighty God that I submit my complaint in all humility,

For who can help like Him in times of adversity?

رَمَى كُلُّ مَنْ عَادَى إِلَيَّ سِهَامَهُ فَأَصْبَحْتُ أَمْشِي كَالْوَجِيدِ وَأَكْفَرُ
Every enemy shot arrows at me,
So I was left alone and was declared a disbeliever.

حُسَيْنٌ دَفَاةَ الْقَوْمِ فِي دَشْتِ كَرْبَلَا وَكَلَمْنِي ظُلْمًا حُسَيْنٌ آخَرُ
There was a Husain who was killed by the enemies in the desert of Karbala.

But there is another Husain [of Batala] who wounded me out of mere cruelty.

أَيَا رَاشِقِينَ قَدْ كُنْتَ تَمْدُحُ مَنْطِقِينَ وَتُتَبِّئِي عَلَيَّ بِالْفَقَةِ وَتُؤَفِّرُ
*O you who shoot arrows at me! There was a time when you used to
praise my words—*

You would praise me with love; you would honour me.

وَاللَّهِ ذُرِّكَ جِئِنَ قَوَّضْتَ مُخْلِصًا كِتَابِي وَصِرْتَ لِكُلِّ ضَالٍّ مُخَفِّرُ
*And what a wonderful review you wrote—with sincerity—for my
book,*

*Barāhīn-e-Aḥmadiyya, becoming a guide for every one fallen
astray!*

وَأَنْتَ الَّذِي قَدْ قَالَ فِي تَقْرِيبِهِ كَمِثْلِ الْمُؤَلِّفِ لَيْسَ فِينَا عَضَنَفَرُ
*And you are indeed that very one who had written in his review
That there is absolutely no lion among us like this author in the
cause of the Faith.*

عَرَفْتَ مَقَامِي ثُمَّ أَنْكَرْتَ مُدْبِرًا فَمَا الْجَهْلُ بَعْدَ الْعِلْمِ إِنْ كُنْتَ تَشْعُرُ
*You recognized my status and then denied me—
What ignorance is this that was deliberately manifested after
knowledge!*

كَمِثْلِكَ مَعَ عِلْمٍ بِحَالِي وَفَطْنَةٍ عَجِبْتُ لَهُ يَبْنِي الْهُدَى ثُمَّ يَأْطُرُ*
*It is astonishing indeed that a man like you who knew me so well,
Should have found guidance only to then let go of the right path.^{1☆}*

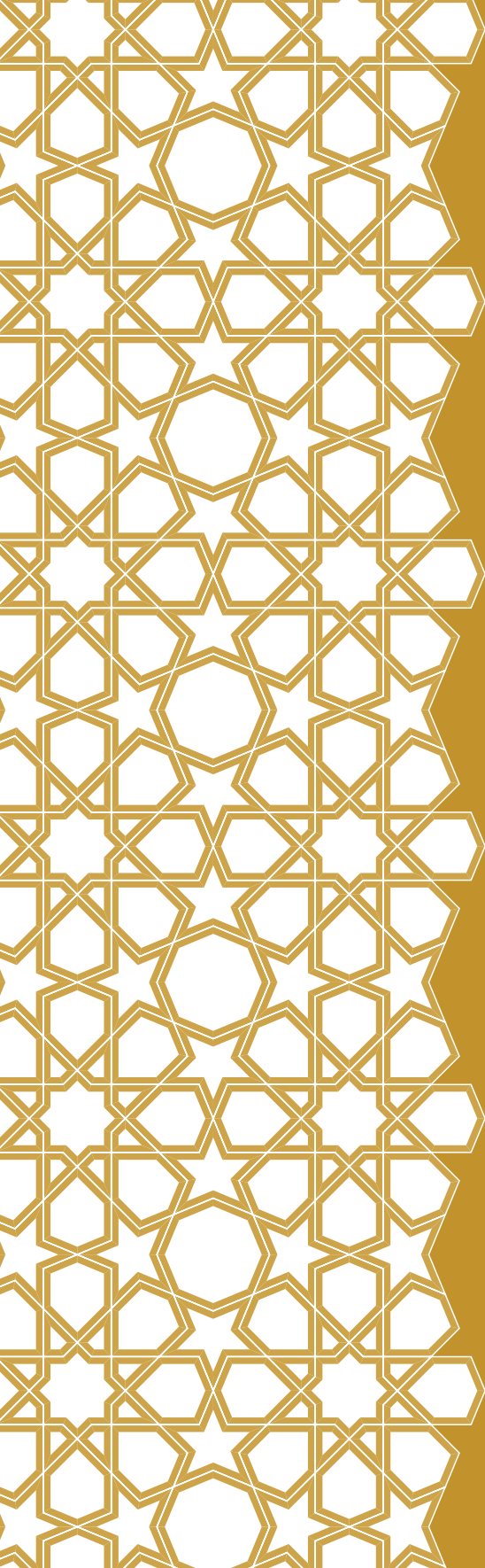
1. ☆ Maulawī Muḥammad Ḥusain Batālawī has admitted with regard to me in his magazine *Ishā'at-us-Sunnah* that I am unique in my defence of the Faith in this age, and am totally devoted to Islam, and am an unrivalled champion in the path of God. Moreover, he admits about himself saying that: "There is none who is more aware of this person's inner condition than I." (Author)

قَطَعْتَ وَدَادًا قَدْ غَرَسْنَا فِي الصَّبَا وَلَيْسَ فُؤَادِي فِي الْوَدَادِ يُقْصِرُ
*You cut off the tree of friendship that we planted in our youth;
 But my heart did not fall short—whatsoever—in this friendship.*

عَلَى غَيْرِ شَيْءٍ قُلْتُ مَا قُلْتَ عَجَلَةً
 وَ وَاللَّهِ إِنِّي صَادِقٌ لَا أَرْوِّرُ
*Nothing you said was uttered but in haste;
 For—by God!—I am truthful and have never lied.*



Barābīn-e-Aḥmadiyya, Part 5, Rūḥanī Khazā'in, vol. 21, p. 315–335; see also English translation, *Barābīn-e-Aḥmadiyya*, Part 5, p. 413–454, published by Islam International Publication Ltd. 2018



O MY LORD!
SEIZE THE MISCHIEVOUS ONE

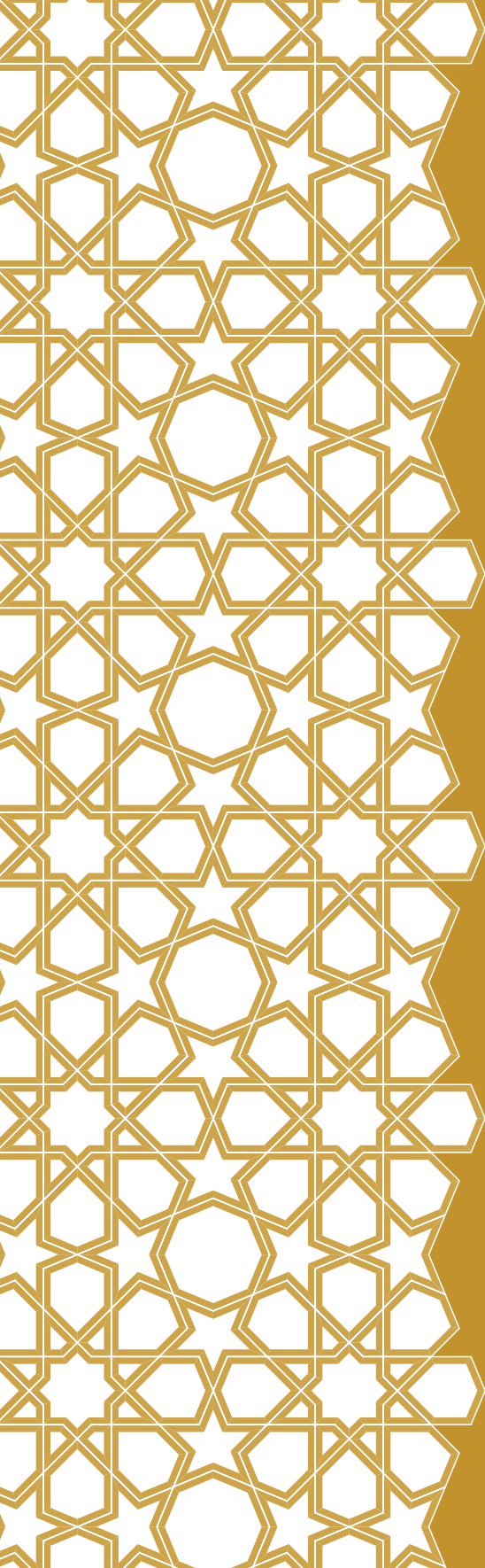
وَأَخَذَ رَبٌّ مِّنْ عَادَى الصَّالِحِ وَمُفْسِدًا وَنَزَّلَ عَلَيْهِ الرِّجْزَ حَقًّا وَدَمَّرَ

(٢) وَفَرَّجَ كَرْوَبِينَ يَا كَرِيمِ وَيُنَجِّنِي وَمَزَّقَ خَصِيصِينَ يَا إِلَهِي وَعَقَّرَ

(1) *O my Lord! Seize the one—who is inimical to righteous path and deed, and creates mischief—and strike him with the chastisement of plague and destroy him.*

(2) *Dispel my anxieties and relieve me of my grief, O my Benevolent Master! Decimate my enemy and reduce him to dust.*

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 235; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 290, published by Islam International Publication Ltd. 2018



GOD PUNISHES HE WHO EXCEEDS ALL LIMITS

إِذَا مَا غَضِبْنَا غَاظِبَ اللَّهِ صَائِلًا
عَلَى مُعْتَدٍ يُؤْذِي وَ بِالسُّوءِ يَجْهَرُ
*When We are angry—God punishes him who crosses all limits
and intends egregious evil.*

وَ يَأْتِي زَمَانٌ كَاسِرٍ كُلِّ ظَالِمٍ
وَ هَلْ يَهْلِكُنَّ الْيَوْمَ إِلَّا الْمُدْمَرُ
*The time is nigh when He will destroy everyone unjust and cruel.
Only they will die who have [already] been murdered by their
own sins.*

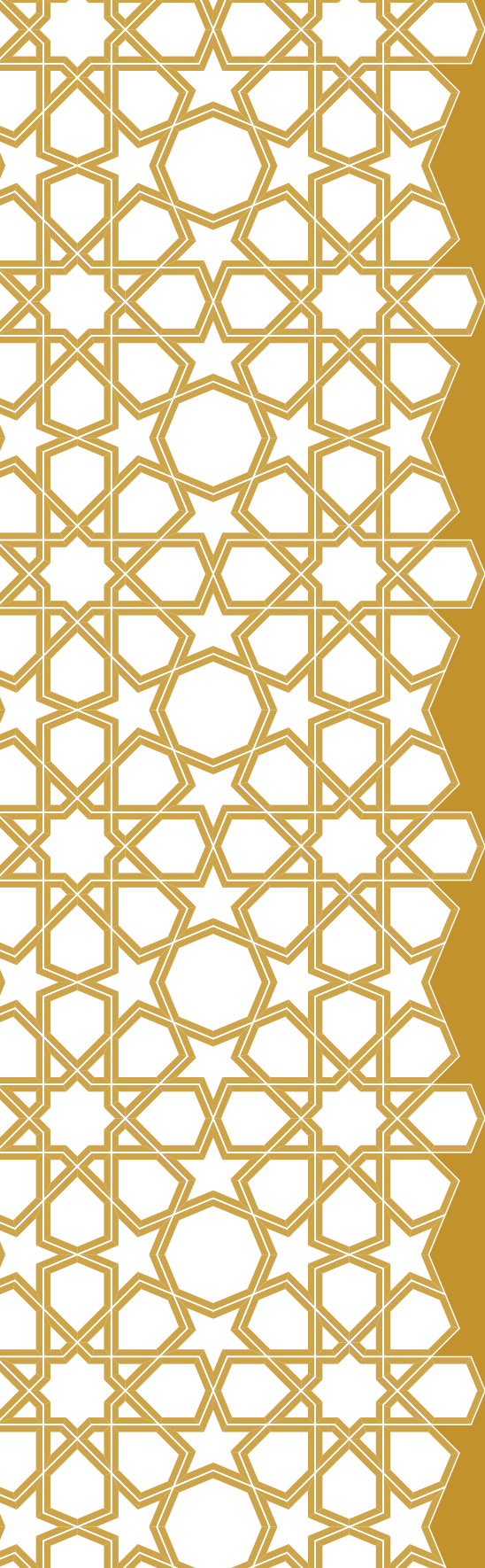
وَإِنِّي لَشَرُّ النَّاسِ إِنْ لَمْ يَكُنْ لَهُمْ
جَزَاءُ إِهَانَتِهِمْ صَغَارًا يُصَغِّرُ
*I would be the worst of the worst, if the reward for their insolence
is not their own humiliation.*

فَضَى اللَّهُ أَنَّ الطَّغْنَ بِالطَّغْنِ بَيْنَنَا
فَدَالِكَ طَاعُونٌ آتَاهُمْ لِيُنْصِرُوا
*God has decreed that ta'n [piercing reproach] should beget ta'n
[piercing illness—the plague]. Hence this 'plague' is what would
overtake them.*

وَلَقَا طَعَى الْفِشْقُ الْمَيْدُ بِسَيْلِهِ
تَمْتَيْتُ لَوْ كَانَ الْوَبَاءُ^{1*} الْمَتَّبِرُ
*Only when pernicious impiety exceeded all limits, did I wish for
the devastating plague.*

*Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 236; see also
English translation, Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation, p. 290, published by Islam International
Publication Ltd. 2018*

1. ☆ This prophecy is on record in *Ḥamāmatul-Bushrā*. (Author)



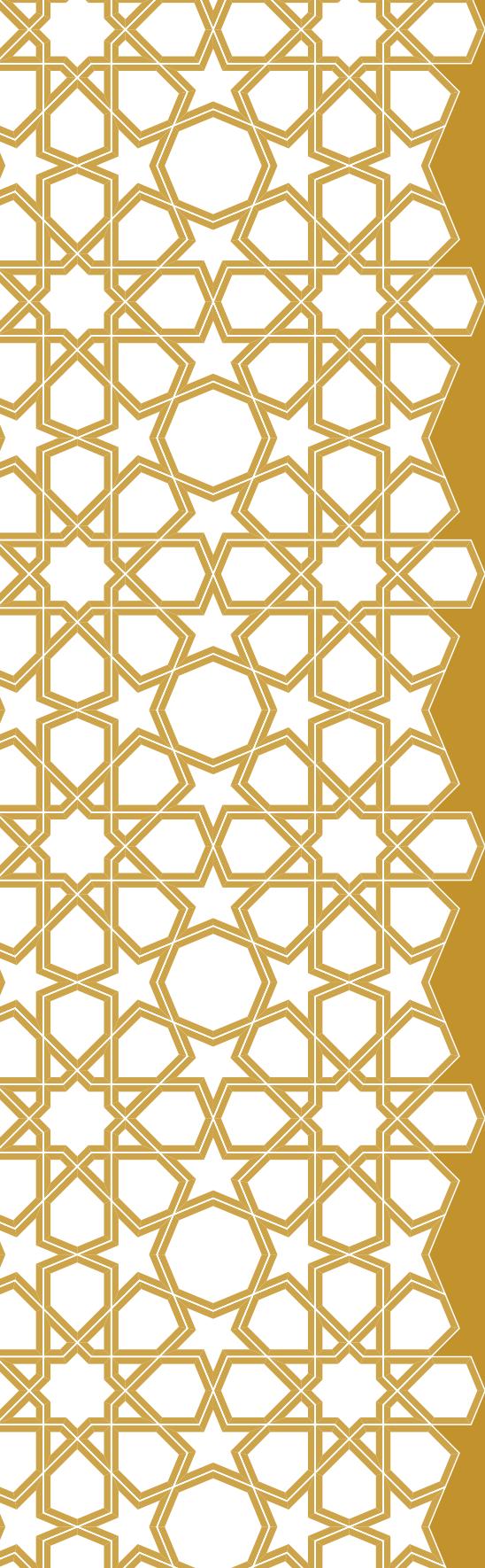
SPRINGS OF ALLAH

شَرِبْنَا مِنْ عَيْنِ اللَّهِ مَاءًا بِوَحْيٍ مُشْرِقٍ حَتَّى رَوَيْنَا
*We drank water from the springs of Allah—
The water of resplendent revelation—until we were satiated.*

رَأَيْنَا مِنْ جَلَالِ اللَّهِ شَمْسًا فَأَمْنَا وَصَدَّقْنَا بِيَقِينًا
*We witnessed a Sun of Allah's glory,
So we believed and testified with certainty and conviction.*

تَجَلَّتْ مِنْهُ آيٌ فِي قَطِيعِي وَأُخْرَى فِي عَشَائِرِ كَافِرِينَا
*One kind of His Signs appeared among my own Jamā'at,
While the other kind appeared among the disbelieving horde.*

Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 312; see also
English translation, *Ḥaḳīqatul-Waḥī—The Philosophy of
Divine Revelation*, p. 379, published by Islam International
Publication Ltd. 2018



A HUMBLE SERVANT HONoured
BY THE GRACIOUS GOD

An Ode by the Author

إِنِّي مِنَ الرَّحْمَنِ عَبْدٌ مُكْرَمٌ سَمٌ مُعَادَاتِي وَسَلْمِي أَسْلَمٌ
I am a humble servant honoured by the Gracious Lord;
Opposition to me is poison whereas peace with me is a haven
of safety.

إِنِّي أَنَا الْبُنْتَانُ بُنْتَانُ الْهُدَى إِنِّي صِدْقٌ مُصْلِحٌ مُتَرَدِّمٌ
I am the garden of guidance;
I am truthful and a reformer and redeemer.

مَنْ فَرَّ مِنِّي فَرَّ مِنْ رَبِّ الْوُزَى إِنِّي أَنَا النَّهْجُ السَّلِيمُ الْأَقْوَمُ
One who flees from me, flees from the Lord of all the creation;
For I am the straight path—the path to safety.

رُوحِي لِتَقْدِيسِ الْعَلِيِّ حَمَامَةٌ أَوْ غَنْدَلِيْبٌ غَارِدٌ مُتَرَنِّمٌ
My soul is like a dove, a symbol of divine glorification;
Or it is a sweet-singing melodious nightingale.

مَا جِئْتُكُمْ فِي غَيْرِ وَقْتٍ غَائِبًا قَدْ جِئْتُكُمْ وَالْوَقْتُ لَيْلٌ مُظْلَمٌ
I have not come to you untimely, nor is my coming idle or
meaningless;
I came at a time when it was akin to a pitch-black night.

يَا أَيُّهَا النَّاسُ اثْرُكُوا أَهْوَاءَكُمْ تَوْبُوا وَإِنَّ اللَّهَ رَبُّكُمْ أَرْحَمُ
*O people! Abandon your greed and avarice—
 Be penitent, for Allah is the Lord, Most Compassionate.*

رَبُّكُمْ كَرِيمٌ غَافِرٌ لِمَنِ اتَّقَى طُوبَى لِمَنِ بَعْدَ الْمَعَاصِي يَتُوبُ
*God is so Benevolent, He forgives the God-fearing;
 How lucky is the one who repents after committing a sin!*

يَا أَيُّهَا النَّاسُ اذْكُرُوا أَجَالَكُمْ إِنَّ الْمَتَابَ لَا تُرَدُّ وَتَهْجُمُ
*O people! Be mindful of your death;
 When death strikes, it does not relent, but seizes suddenly.*

يَا لَأَيْمَنِي إِنَّ الْمَكَارِمَ كُلَّهَا فِي الصِّدْقِ فَاسَلْكَ نَهَجَ صِدْقٍ تُرْحَمُ
*O ye who are so fond of maligning me. [Beware!] All virtue lies in
 truthfulness.
 Therefore, embrace the truth and you will be secure.*

السَّعْيُ لِلتَّوْهِينِ أَمْرٌ بَاطِلٌ إِنَّ الْمُقَرَّبَ لَا يَهَانُ وَيُكْرَمُ
*Any attempt to humiliate me is vain;
 For He does not permit anyone close to Him to suffer humiliation.*

جَاءَتْكَ آيَاتِي فَأَنْتَ تُكَذِّبُ شَاهَدْتَ سُلْطَانِي فَأَنْتَ تَحْكُمُ
*My Signs have come to you, but you have rejected them;
 And you have witnessed the arguments in my favour yet you
 behave arrogantly.*

هَلْ جَاءَكَ الْإِبْرَاءُ مِنْ رَبِّ الْوَزْيِ أَمْ هَلْ رَأَيْتَ الْعَيْشَ لَا يَنْصَرِمُ
*Have you received intimation of your acquittal from the Lord of all
 creation;
 Or have you somehow perceived that your life will never end?*

إِنْ كُنْتَ أَزْمَعْتَ التَّصَالَ فَإِنَّا نَأْتِيكَ كَمَا يَأْتِي لِصَيْدٍ ضَيِّعٍ
*If you are intent on waging war,
 I will pounce upon you like a lion hunting its prey.*

لَا نَتَّقِي حَزْبَ الْعَدَا وَ نِصَالَهُمْ وَالْقَلْبُ عِنْدَ الْحَرْبِ لَا يَتَجَنَّبُ
*I am not afraid to fight my enemies or to face their bows and arrows;
 My heart does not shy away from entering the field of battle.*

أَنْظُرْ إِلَى عَبْدِ الْحَكِيمِ وَعَيْهِ يَغْوِي كَسْرَحَانٍ وَلَا يَتَكَلَّمُ
*Look at 'Abdul-Hakīm and his misguidance;
 He does not speak but howls like a wolf.*

كَبِيرٌ يُسَعِّرُ نَفْسَهُ بِضِرَامِهِ مَا مَدَّ هَذَا الْكَبِيرُ إِلَّا الدَّرْهَمَ
*Arrogance fuels the flames of his ego;
 This arrogance was given birth by his [temporal] wealth.*

الْفَخْرُ بِالْمَالِ الْكَثِيرِ جَهَالَةٌ غَيْمٌ قَلِيلُ الْمَاءِ لَا يَتَلَوَّمُ
*Pride in affluence equates to ignorance;
 Akin to a cloud which cannot retain the little water it has.*

جَهْدُ الْمُخَالِفِ بَاطِلٌ فِي أَمْرِنَا سَيْفٌ مِّنَ الرَّحْمَنِ لَا يَتَنَلَّمُ
*The efforts of our opponents are futile against us;
 Ours is the sword [of the Gracious God] that will never face any
 detriment.*

فِي وَجْهِنَا نُورُ الْمُهَيَّبِينَ لَا يَبْعَثُ إِنْ كَانَ فِيكُمْ نَاطِرٌ مُّتَوَسِّمٌ
*The light of God shines on my countenance;
 If only one of you had the eyes for it!*

مَا قُلْتَ يَا عَبْدَ الْحَكِيمِ بِجَنِينِنَا إِلَّا كَحَدْفٍ عِنْدَ سَيْفٍ يَضْرِبُ
*O 'Abdul-Hakīm! The words you have spoken in my opposition
 Are like a stone hurled against a sharp sword.*

وَاللّٰهُ لَا يَخْزِي عَزِيْزَ جَنَابِهِ وَاللّٰهُ لَا تُعْطَى الْعِلَاءَ وَتُرْجَمُ

By God, the friend of God will never be disgraced;

By God, you will never succeed and you shall be rejected.

هَذَا مِنَ الرَّحْمٰنِ نَبَأٌ مُّخْبَرٌ فَاسْمَعْ وَيَأْتِي وَقْتُهُ الْمُنْتَهَى

This is a strong and incontrovertible tiding from God.

Listen! The time of its fulfilment is close at hand.

وَاللّٰهُ يَنْقُضُ كُلَّ خَيْطٍ مَّكَائِدٍ لِّئِنْ سَحِيْلٌ أَوْ شَدِيْدٌ مُّبْرَمٌ

By God! All threads of deception will be cut asunder;

Regardless of whether the deception is mild or strong.

كَفَرْتُ وَمَا التَّكْفِيْرُ مِنْكَ بِبِدْعَةٍ رَّسَمَ تَقَادِمَ عَهْدُهُ الْمُنْتَقَدِمُ

You may call me a káfir for there is nothing new in this denunciation;

It is an age-old tradition still being practiced.

قَدْ كُفِّرْتُ مِنْ قَبْلِ صَاحِبِ نَبِيْنَا قَالُوا لِنَامِ كَفْرُهُ وَهُمْ هُمْ

The Companions^[ras] of our Prophet^[sas] were also declared disbelievers;

It was said they were accursed apostates, but their greatness remains what it is.

تُبُّ مِنْ كَلَامٍ قُلْتَ وَاحْفَظْ تَائِبًا وَالْعَفْوُ خُلِقِيْ اِيْمَا الْمُتَوَهِّمِ

Seek repentance for your slanders, and hasten to me with repentance;

O ye who doubt! I am ever ready to forgive.

اِنْ كُنْتَ تَتَمَنَّى الْوَعَا فَتُحَارِبُ بَارِزُ فَآتِنِيْ حَاضِرٌ مُّخَيِّمٌ

If you wish to fight, I am ready to fight;

Come out in the fray—my tent is pitched in the field of battle.

نُطِقِنِ كَسِيْفٍ قَاطِعٍ يُرِيْدِي الْعِدَا قَوْلِنِ كَعَالِيَةِ الْقَتَا أَوْ لَهْدَمُ

My words cut like a sword and spell death for our enemies;

My words are sharp like a pointed spear or a grinding jaw-bone.

كَمْ مِنْ قُلُوبٍ قَدْ شَقَقْتُ غِلَافَهَا كَمْ مِنْ صُدُورٍ قَدْ كَلَمْتُ وَأَكَلَمْتُ
*Many are the hearts whose veils I have torn off;
 Many are the bosoms that I have wounded, and do now.*

حَارَبْتُ كُلَّ مُكَذِّبٍ وَ بِأَجْرِ لِلْحَزْبِ دَائِرَةٌ عَلَيْكَ فَتَعْلَمُ
*I have fought everyone who denied my truth;
 In the end you have been involved in the battle and will soon
 know.*

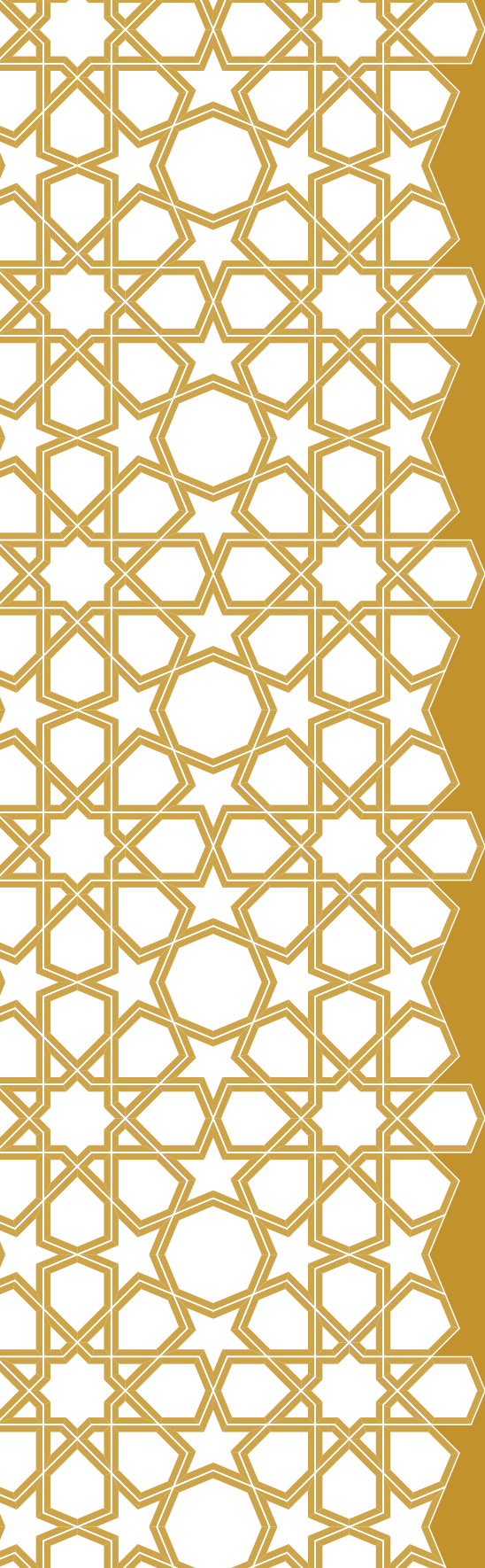
لِي فِيكَ مِنْ رَبِّ قَدِيرٌ آيَةٌ إِنْ كُنْتَ لَا تَدْرِي فَإِنَّا نَعْلَمُ
*In you, there is a Sign for me from my Lord—
 You may not know it but we know it.*

قَدْ قُلْتَ دَجَالًا وَ قُلْتَ قِدَافَتِي تَهْذِي وَ فِي صَفِّ الْوَعَى تَتَجَسَّمُ
*You called me a dajjāl and imputed lies to me;
 You tell lies and engage in battle over nothing.*

وَالْحُكْمُ حُكْمُ اللَّهِ يَا عَبْدَ الْهُوَى يَبْدِيكَ يَوْمًا مَا تُسِرُّ وَ تَكْتُمُ
*Only God's will shall be done, O slave of your ego!
 The day will come when He shall openly expose what you are try-
 ing to conceal.*

الْحَقُّ دِرْعٌ عَاصِمٌ فَيَصُونِنِي فَأَخَذْزُ فَإِنِّي فَارِسٌ مُسْتَلْجِمٌ
*Truth is the upstanding armour which shall protect me.
 Beware! I am a riding warrior in hot pursuit.*

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 361–364; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 439–443, published by Islam International Publication Ltd. 2018



THE SINNER AND THE REBELLIOUS SA‘DULLAH

وَمِنَ اللَّامِ أَرَى رُجِيلاً فَاسِقًا غَوْلًا لِعَيْنَا نُطْفَةَ الشُّفَهَاءِ*
*From among the sinners, I perceive one who is rebellious—
A devil condemned and the spawn of fools.¹☆*

شَكْسٌ خَبِيثٌ مُفْسِدٌ وَمَزُورٌ نَحْسٌ يُسَمَى السَّغْدَ فِي الْجُهَلَاءِ
*He is evil-tongued, evil-minded, a mischief-monger, and a glib
liar;
An accursed one whom the ignorant have named Sa‘d.*

يَا لَاعِنِي إِنَّ الْمُهَيِّمِينَ يَنْظُرُونَ خَفَ قَهْرَ رَبِّ قَادِرٍ مَوْلَانِي
*O ye who invokes God’s curse upon me! [Beware,] God is watch-
ing you!
Fear the wrath of God, who is my All-Powerful Master.*

إِنِّي أَرَاكَ تَعَبَسُ بِالْخَيْلَاءِ أَنْسَيْتَ يَوْمَ الطَّغْنَةِ النَّجْلَاءِ
*I see that you walk with conceit and arrogance—
Do you not fear the day when you will die by the plague that
wounds?*

1. ☆ As I have already written, these few verses were written with a clear conscience when the ill-fated Sa‘dullāh’s use of abusive language had exceeded all bounds. (Author)

لَا تَتَّبِعْ أَهْوَاءَ نَفْسِكَ شَقْوَةً يُلْقِيكَ حُبُّ النَّفْسِ فِي الْحَوَاقِئِ

Be not the unfortunate victim of your selfish desires;

Your self-admiration will drop you down a dark pit.

فَرَسٌ خَبِيثٌ خَفَّ ذُرَى صَهَوَاتِهِ خَفَّ إِنْ تَزَلَّكَ عَدُوُّ ذِي عَدَوَاءِ

Your ego is a wicked horse—Fear the height of this horse's back;

Fear lest its wild gallop thrust you down upon the earth.

إِنَّ السُّمُومَ لَشَرُّ مَا فِي الْعَالَمِ شَرُّ السُّمُومِ عَدَاوَةُ الصُّلَحَاءِ

Poisons are the worst of all that exists in the world;

And the enmity of the virtuous is worse than all poisons.

أَدَيْتَنِي حُبْنًا فَلَسْتُ بِصَادِقٍ إِنْ لَمْ تَمُتْ بِالْخِزْيِ يَا ابْنَ بَغَاءِ

By your wickedness you have caused me great pain;

I would not be the truthful one, if you do not die in disgrace.

اللَّهُ يُخْزِي جُزْبَكُمْ وَيُعْزِي حَتَّى يَجِيءَ النَّاسُ تَحْتَ لَوَائِي

God will not only disgrace you—He will disgrace you along with your followers, yet He shall bestow honour upon me,

So much so that people will come into submission under my flag.

يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكَرَامَةِ يَا مَنْ يَرَى قَلْبِي وَلُبِّ لِحَائِنِ

Our Lord! Settle this affair between me and Sa'dullāh; that is, cause the liar to die in the presence of the truthful one.

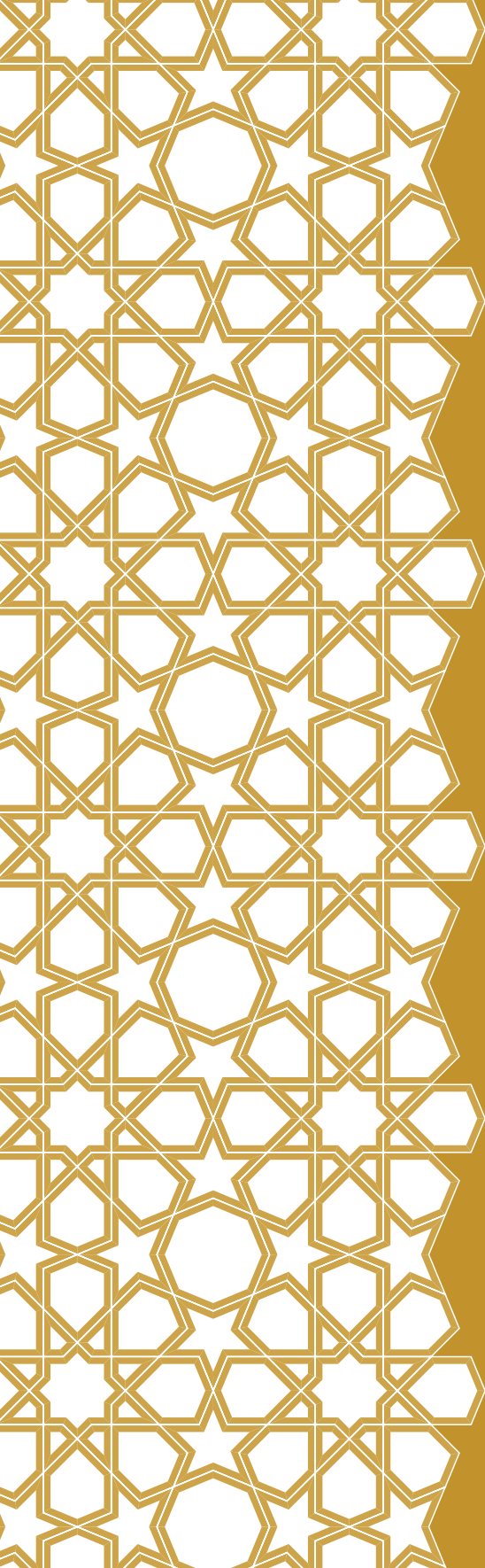
O [Ye All-Seeing One] who sees my heart, and sees what is concealed within me!

يَا مَنْ أَرَىٰ أَبْوَابَهُ مَفْتُوحَةً لِلسَّائِلِينَ فَلَا تَرُدُّ دُعَائِي

O my God! I see the doors to Your grace ever open

For those who pray, therefore accept my prayer regarding Sa'dullāh and do not reject it—that is, make him die the death of disgrace in my own lifetime.

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 445–446; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 553–554, published by Islam International Publication Ltd. 2018



MY KNOWLEDGE IS FROM THE GRACIOUS GOD

عَلِمَ مِنْ رَحْمَتِ الرَّحْمَنِ ذِي الْأَلَاءِ بِاللَّهِ حُزْتُ الْفَضْلَ لَا بِدَهَاءِ
علم من از خدا تعالی است که خداوند نعمت‌بست و بذریعه خدا فضیلت را جمع کردم نه بذریعه عقل

*My knowledge is from the Gracious [God]—Possessor of all
bounties—*

*Through Allah alone have I attained grace, not through my
own erudition.*

كَيْفَ الْوُضُوءُ إِلَى مَدَارِجِ شُكْرِهِ نُثْنِي عَلَيْهِ وَلَيْسَ حَوْلَ ثَنَاءِ
چگونه تا مدارج شکر او توانیم رسید تعریف او می‌کنیم و نتوانیم کرد

How can one reach the stages of gratefulness?

We laud Him yet we lack the ability to properly laud Him.

اللَّهُ مَوْلَانَا وَكَافِلُ أَمْرِنَا فِي هَذِهِ الدُّنْيَا وَبَعْدَ فَنَاءِ
خدا مولای ما و متکفل امر ما است چه در این دنیا و چه در آخرت

*Allah is our Protector and Guarantor of our command,
Both in this world and in the world of Hereafter.*

لَوْلَا عِنَايَتُهُ بِزَمَنِ تَطَلُّبِنِي كَادَتْ تُعَفِّينِي سُبُؤُلُ بَكَاءِ
اگر عنایت او در زمانہ پیاپنی جہتمن من نبودے
نزدیک بود کہ سیل ہائے گریہ مرا نابود کردندے

*Were it not for His favour when I sought Him,
The floods of my tears would have well-nigh obliterated me.*

بُشْرَى لَنَا إِنَّا وَجَدْنَا مُؤْنِسًا رَبًّا رَحِيمًا كَاشِفَ الْعَمَاءِ
ماا خوشخبری باد کہ مامونسے یاقیم کہ رب رحیم دور کنندہ غم ہاست

*Glad tidings for us; we have found the Sympathetic Friend:
The Merciful Lord, the Remover of all sorrows.*

أُعْطِيْتُ مِنْ الْإِنِّ مَعَارِفَ لُبِّهَا أَنْزَلْتُ مِنْ حَبِّ بَدَارِ ضِيَاءِ
از دوستے من معارف دادہ شدہ ام و از محبوبے درجائے روشنی فرود آمدہ ام

*I have been gifted the essence of cognition from my Beloved.
I have been made to descend by my Beloved upon the abode of
light.*

نَتَلَّوْ ضِيَاءَ الْحَقِّ عِنْدَ وُضُوْجِهِ لَسْنَا بِمُبْتَاعِ الدُّجَى بِبَرَاءِ
ما روشنی حق را بعد ظہور او پیروی سے کنیم و تاملگی را بعد طلوع ماہ نتوانیم خرید

*We pursue the light of truth as soon as it appears;
We are not the buyers of darkness when the moon has risen.*

نَفْسِي نَأَتْ عَنِ كُلِّ مَا هُوَ مُظْلِمٌ فَأَنْحْتُ عِنْدَ مُنَوَّرِي وَجَنَائِي
نفس ما از ہمہ تاملگی با دور شد و ناقہ خود را بر آستانہ آنکس خوابایدیم کہ روشنی بخشدہ من است

*My soul is distanced from every darkness;
I have seated my sturdy she-camel beside Him who enlightens me.*

غَلَبَتْ عَلَى نَفْسِي مَحَبَّةُ وَجْهِهِ حَتَّى رَمَيْتُ النَّفْسَ بِالْإِلْغَاءِ
بر نفس من محبت او غالب شد تا آنکه نفس را از میان افکندم

*Love for His countenance overwhelmed my soul
So that I cast away my inner self [from interfering]*

لَمَّا رَأَيْتُ النَّفْسَ سَدَّتْ مُهْجَتِي أَلْقَيْتُهَا كَالْمَيِّتِ فِي الْبَيْدَاءِ
چون دیدم که نفس من سد راه من است پس او را همچو مرده در بیابان افکندم

*When I realized that my inner self was an impediment [in the path]
to my spirit,
I threw it away, like a corpse, in a wasteland.*

اللَّهُ كَهْفُ الْأَرْضِ وَالْحُضْرَاءِ رَبِّ رَحِيمٍ مَلْجَأُ الْأَشْيَاءِ
خدا پناه زمین و آسمان است خدای رحیم جائے پناہ چیزها

*Allah alone is the Shelter of the earth and the heavens;
He is the Merciful Lord, the Haven of retreat for everything.*

بِرُّ عَطُوفٌ مَأْمَنُ الْغُرَمَاءِ دُؤُورٌ رَحْمَةٌ وَتَبَرُّعٌ وَعَطَاءٌ
نیکی کننده مهربان جائے امن مصیبت زدگان صاحب رحمت واحسان و بخشش

*He is Beneficent, Compassionate, and a Refuge for the afflicted;
Merciful, Kind, and Bountiful.*

أَحَدٌ قَدِيمٌ قَائِمٌ بِوُجُودِهِ لَمْ يَتَّخِذْ وَلَدًا وَ لَا الشَّرْكَاءِ
یکے است قدیم است وقائم بالذات است نہ پرے گرفت و نہ شریکے دارد

*He is One, Eternal, and Self-Existent;
He takes neither son nor partner.*

وَلَهُ التَّمَرُّدُ فِي الْمَحَامِدِ كُلِّهَا وَ لَهُ عِلَآءٌ فَوْقَ كُلِّ عِلَآءٍ

او او را در تمام صفات یگانگی است و او را بلندی بر هر بلندی است

*Uniqueness belongs to Him alone in all praiseworthy attributes,
And to Him belongs loftiness exceeding every height.*

الْعَاقِلُونَ بِعَالَمِينَ يَرَوْنَهُ وَالْعَارِفُونَ بِهِ رَأَوْا الْأَشْيَاءَ

عقلمندان بذریعہ مصنوعات او را می بینند و عارفان بذریعہ او مصنوعات را مشاهده می نمایند

*The intellectuals see Him through the universe;
The enlightened see all things through Him.*

هَذَا هُوَ الْمَعْبُودُ حَقًّا لِلْوَرَى فَزِدْ وَحِيدٌ مَبْدَأُ الْأَضْوَاءِ

همین معبود حق برائے مخلوقات است فردست یگانه و ابتدائے همه نورها ازوست

*He alone is truly Worthy of worship for all creation;
He is Unique, Incomparable, and the Source of all light.*

هَذَا هُوَ الْحُبُّ الَّذِي أَتَرْتُهُ رَبُّ الْوَرَى عَيْنُ الْهُدَى مَوْلَانِي

این همان محبوب است که او را اختیار کرده ام رب مخلوقات چشمہ هدایت مولائے من

*He alone is the Beloved whom I have preferred over all else;
He is the Lord of all creation, the Source of guidance, and
my Master.*

هَاجَتْ غَمَامَةٌ حُبِّهِ فَكَانَتْهَا رَحْبٌ عَلَى غَسْبُورَةِ الْخُدَوَاءِ

ابر حجت او برانجنت پس گویا آن ابر بر نایق باد شمال سواران مستند

*The cloud of His love rose swiftly [from my heart],
Hastening towards Him as if riding the north wind.*

نَدْعُوهُ فِي وَقْتِ الْكَرْهِ تَضَرُّعًا نَوْضِي بِهِ فِي شِدَّةٍ وَ رَخَاءٍ
در وقت بیتیاری با ما او را می خوانیم و در نرمی و سختی با او خوشنود هستیم

*We beseech Him in utter humility during times of distress;
We remain pleased with Him in times of ease and of hardship.*

حُوجَاءٌ¹ أَلْفَيْهِ أَتَّارَتْ حُرْبِي فَغَلَى جَنَائِي صَوْلَةَ الْحُوجَاءِ¹
بادگرد الفت او خاک ما پدید پس دل من بر حمله آن بادگرد قربان شد

*I have been swept up by the whirlwind of His love,
So my heart is enamoured by the onslaught of that whirlwind.*

أَعْطَى فَمَا بَقِيَتْ أَمَانِي بَعْدَهُ غَمَّرَتْ أَيْدِي الْفَيْضِ وَجَهَ رَجَائِي
مرا چندان داد که آرزوی دیگر نماند و دست های فیض او روی امید مرا پوشید

*He granted me so much that no wish remained thereafter.
The favours of His grace go beyond my highest hopes.*

إِنَّا غُمِسْنَا مِنْ عِنَايَةِ رَبِّنَا فِي النُّورِ بَعْدَ تَمْزُقِ الْأَهْوَاءِ
ما از عنایت رب خود در نور غوطه داده شدیم و هوا و بوس پاره پاره شد

*Through my Lord's bounty was I immersed
In [His] light, after all my selfish desires were shattered.*

إِنَّ الْمَحَبَّةَ حُمِّرَتْ فِي مُهَجَّتِي وَأَرَى الْوِدَادَ يَلُوحُ فِي أَهْبَائِي
مجت در جان من خمیر کرده شد و می بینم که دوستی در دل من می درخشد

*Verily, my spirit is inebriated with the wine of His love;
I witness His love illuminating every particle of my being.*

1. This seems to be a scribal error. The correct word is **هُوجَاءٌ** as its written in *Minan-ur-Rahmān, Rūḥānī Khazā'in*, vol. 9, p. 170, ed. 2008. [Publisher]

إِنِّي شَرِبْتُ كُؤُوسَ مَوْتٍ لِلْهُدَى فَوَجَدْتُ بَعْدَ الْمَوْتِ عَيْنَ بَقَاءٍ
من برائے ہدایت کا سہ ہائے موت نوشیدم پس بعد از موت چشمہ بقا یافتم

I drank chalices of death that I might find guidance;

Thus, after this death, I discovered the fountain of eternal life.

إِنِّي أُذِنْتُ مِنَ الْوَدَادِ وَ نَارِهِ فَأَرَى الْعُرُوبَ يَسِيلُ مِنْ إِهْرَائِي
من از آتش محبت گداخته شدہ ام پس آنکہ ہمارا می بینم کہ از گدازش من روان شدہ اند

I am melting in love and its fire.

Thus do I behold flowing tears from my melting away.

الذَّمْعُ يَجْرِي كَالسَّيُولِ صَبَابَةً وَالْقَلْبُ يُشْوَى مِنْ خَيَالِ لِقَاءِ
انک مثل سیل با از شوق روان است دل از خیال دیدار بریان مے شود

The intensity of love causes my tears to flow like floods;

My heart roasts [with passion] by the very thought of meeting Him.

وَأَرَى الْوَدَادَ أَنَازَ بَاطِنِ بَاطِنِي وَأَرَى التَّعَشُّقَ لَاحٍ فِي سَيْنَائِي
و می بینم کہ دوستے باطن مرا روشن کردہ است و عشق در سیمائے من ظاہر شدہ است

I behold His love enlightening the deepest recesses of my inner self;

I observe the love manifested upon my face.

الْحَلْقُ يَبْغُونَ اللَّذَاذَةَ فِي الْهَوَى وَوَجَدْتُهَا فِي حُرْقَةٍ وَصَلَاةٍ
مردم لذت را در ہوا و ہوس می جویند و من لذت را در سوزش و سوختن یافتم

People seek pleasure in carnal desires,

But I find it in burning and anguish [for His pleasure].

اللَّهُ مَقْصِدُ مُهْجَتِي وَأُرِيدُهُ فِي كُلِّ رَشْحِ الْقَلَمِ وَ الْإِمْلَاءِ
خدا مقصود جان من است و من او را بهر قطره قلم و املا می خواهم

*Allah is the objective of my soul, and Him alone do I seek
With every drop of the pen's ink and the writing therewith.*

يَا أَيُّهَا النَّاسُ اشْرَبُوا مِنْ قِزْبِي قَدْ مَلَأْتُ مِنْ نُورِ الْمُنِيفِ سِقَائِي
اے مردمان از مشک من نوشید که از نور فیاض حقیقی مشک من پُر است

*O mankind! Drink from my waterskin,
For my waterskin is laden with the light of the Truly Beneficent
Lord.*

قَوْمٌ أَطَاعُونِي بِصِدْقٍ طَوِيَّةٍ وَالْآخِرُونَ تَكَبَّرُوا لِغَطَاءِ
قومی است که از صدق مرا اطاعت کردند و قومی دیگر است که از پدیده نفس تکبر ورزیدند

*Some people have followed me with sincerity,
While others were haughty due to the veils [covering their
souls].*

حَسَدُوا فَسَبُّوا حَاسِدِينَ وَلَمْ يَزَلْ حَسَدَتْ لِئَامٍ كُلُّ ذِي نَعْمَاءٍ
حسد کردند پس دشنام دادند و همیشه چنین است که لیبمان خداوند ان نعمت را حسد می کنند

*They became jealous and, in their jealousy, vituperated me.
This is how the mean have always treated every recipient of
bounties.*

مَنْ أَنْكَرَ الْحَقَّ الْمُبِينَ فَإِنَّهُ كَلْبٌ وَعَقَبَ الْكَلْبُ سِرْبُ ضِرَاءِ
هر که از حق ظاہر انکار کند او سگ است نه انسان و پس آن سگ بچکان مستند که پیروی او می کنند

*Everyone who rejects the evident truth
Is a dog being chased by a pack of hounds.*

أَذُوا وَسَبُّونِي وَقَالُوا كَاذِبٌ فَالْيَوْمَ نَقْضِي دِينَهُمْ بِرَبِّائِ
 مرا ایذا دادند و مسقط گفتند و گفتند کہ کافرے است پس امروز ما قرض ایشان بچیزے زیادہ ادائیگی کنیم

They pained me, abused me, and [accused me] saying, 'He is a disbeliever.'

This day shall we pay back their debt with interest.

وَاللّٰهُ نَحْنُ الْمُسْلِمُونَ بِفَضْلِهِ لَكِن نُرَى جَهْلًا عَلَى الْعُلَمَاءِ
 و بخدا کہ ما از فضل او مسلمانان ہستیم لیکن بر علماء جہالت حملہ کردہ است

*God is my Witness, by His grace we are Muslims,
 But ignorance has leapt upon the so-called divines.*

نَحْتَارُ أَثَارَ النَّبِيِّ وَأَمْرَهُ نَقْفُو كِتَابَ اللَّهِ لَا الْأَرْءَاءِ
 ما آثار نبی صلی اللہ علیہ وسلم را اختیار می کنیم و پیروی کتاب اللہ را می کنیم نہ پیروی رائے دیگر

*We follow the traditions and commandments of the [Holy] Prophet;
 We follow the Book of Allah; and do not follow other opinions.*

إِنَّا بُرَاءٌ فِي مَنَاجِحِ دِينِهِ مِنْ كُلِّ زَنْدِيقٍ عَدُوِّ دَهَاءِ
 ما در دین او و راہ دین او از ہر ملحدے بیزاریم کہ دشمن عقل است

*Surely, in the path of the Faith, we are absolved
 Of all heretics who are the enemies of wisdom.*

إِنَّا نَطِيعُ مُحَمَّدًا خَيْرَ الْوَرَى نُورُ الْمُهَيِّمِينَ دَافِعَ الظُّلَمَاءِ
 ما محمد صلی اللہ علیہ وسلم را پیروی می کنیم کہ نور خدا و دافع ظلمات است

*Verily, we follow Muhammad^{sa}—the Best of Creation—
 Who is the light of God the Protector, and the dispeller of darkness.*

أَفْتَحْنُ مِنْ قَوْمِ النَّصَارَى أَكْفَرُ وَنَلُّ لَكُمْ وَ لَهُذِهِ الْأَرَاءِ
 آیا چه ما از نصاری کافر تر هستیم میل خدا بر شما و بر راتے ہاتے شما

*Do we exceed even the Christians in disbelief?
 Woe upon you and these beliefs [of yours]!*

يَا شَيْخَ أَرْضِ الْخُبَيْثِ أَرْضِ بَطَالَةٍ كَفَرْتَنِي بِالْبَغْضِ وَالشُّحْنَاءِ
 اے شیخ زمین پلید زمین بطالت مرا از روئے کینہ و بغض کافر قرار دادی

*O sheikh of the wretched soil of Batala!
 You call me a disbeliever out of sheer malice and spite.*

أَذَيْتَنِي فَاحْشِ الْعَوَاقِبَ بَعْدَهُ وَالنَّارُ قَدْ تَبَدُّوْ مِنْ الْهَيْرَاءِ
 مرا آزار سایدی پس از انجام بد خود بے خوف مباش وسنت الہی است کہ آتش از افروختن مے افروزد

*You have tormented me; so fear the consequences,
 For a fire once stirred up is sure to spread.*

تَبَّثَ يَدَاكَ تَبَعْتَ كُلَّ مَفَاسِدٍ زَلَّتْ بِكَ الْقَدَمَانِ فِي الْأَنْحَاءِ
 ہر دودست تو ہلاک شود تو فساد ہا را پیروی کردی وگوناگون قدم ہاتے تو لغزیدنہ

*Perished be both your hands, for you pursued every mischief.
 Indeed! Your feet have slipped in every way.*

أَوْدَى شَبَابَكَ وَالتَّوَابُ أَخْرَفَتْ فَالْوَقْتُ وَتُتَّ الْعَجْزُ لَا الْخِيَلَاءِ
 جوانی تو ہلاک شد و حوادث ترا قریب بہ پیر شدن کرد پس وقت تو وقت عجز است نہ وقت تکبر و ناز

*You squandered your youth while calamities have brought you close
 to a decrepit old man;
 Wherefore it is a time for humility, not arrogance and coquetry.*

تَبْغِي تَبَارِي وَالدَّوَائِرِ مِنْ هَوَىٰ فَعَلَيْكَ يَسْفُطُ حَجَرٌ كُلُّ بَلَاءٍ
تو بلاکت من وگردشها بر من از هوائے نفس خود میخواهی پس بر تو سنگ هر بلا می افتد

*You wish destruction and calamities for me out of your evil desire,
Whereas the stone of every hardship falls upon you.*

إِنِّي مِنَ الْمَوْلَىٰ فَكَيْفَ أُتْبِرُ فَأَخْشَ الْعَيُورَ وَلَا تَمُتْ بِحِفَاءٍ
من از جانب ندا هستم پس چگونه بلاک شوم پس از غیرت آن غمور ترس و بظلم خود موت را اختیار مکن

I am from the Lord, so how can I be destroyed?

*Fear God, the Jealous of His honour, and do not kill yourself through
[your own] injustice.*

أَفْتَضِرِبَنَّ عَلَى الصَّفَاةِ زُجَاجَةً لَا تَنْتَهِرُوا¹ وَاطْلُبْ طَرِيقَ بَقَاءٍ
آیا بر سنگ شیشه را می زنی خود کشتی مکن و طریق باقی مانند بجو

Would you strike a stone with [a shard of] glass?

Do not commit suicide, but seek the path of life.

أَتْرُكُ سَبِيلَ شَرَارَةٍ وَحَبَابَةَ هَوْنٌ عَلَيْكَ وَلَا تَمُتْ بِعِنَاءٍ
راه شرارت و خباثت را بگذار بر حال خود نرمی کن و از رنج ممیر

Discard the way of mischief and evil;

Be easy upon yourself and do not belabour yourself to death.

تُبُّ أَيُّهَا الْعَالِي وَتَأْتِي سَاعَةٌ تُمْسِي تَعْصُ يَمِينِكَ الشَّلَاءِ
اے غلو کننده توبه کن و ساعتی می آید که دست راست خود را که خشک شده است خواهی گزید

O extremist, repent! The hour is coming

When you will bite your paralyzed right hand.

1. This appears to be a scribal error. The correct word is تَنْتَهِرُونَ. [Publisher]

يَا لَيْتَ مَا وَلَدَتْ كَيْفَلِكَ حَامِلٌ حُفَّاشٌ ظَلَمَاتٍ عَدُوٌّ ضِيَاءٍ
 کاش مادرے پسرے بچو تو نہ زادے کہ خفاش تلمکی و دشمن روشنی است

*Would that no mother had given birth to the likes of you—
 A bat of darkness; an enemy of light.*

تَسْعَى لِتَأْخُذَنِي الْحُكُومَةُ مُجْرِمًا وَنِلٌ لِّكُلِّ مُزَوِّرٍ وَشَاءٍ
 تو کوشش می کنی کہ حکومت مرا بچو مجرمے بگیرد بر هر دروغ آریانده عیب چین و نمام وادیلست

*You strive for the authorities to incarcerate me as a criminal;
 Woe to all those who deceive and slander!*

لَوْ كُنْتُ أُعْطِيتُ الْوِلَاةَ لَعَفَيْتُهُ مَا لِي وَ دُنْيَاكُمْ كَفَانِ كِسَائِي
 اگر حکومت مرا دهندي هر آینه کراہت کردی مرا بدنیائے شما چه تعلق است مرا گلیم خود کافی است

*Were I offered the kingdom itself I would have shunned it;
 Why would I have any desire for this world of yours? My humble
 garment suffices for me.*

مِثْنَا بِمَوْتٍ لَا يَرَاهُ عَدُوُّنَا بَعْدَتْ جَنَازَتُنَا مِنَ الْأَحْيَاءِ
 ماہرگے ہر دیم کہ دشمن ماہقیقت آن نمی داند جنازہ ما از زندگان دور افتادہ است

*I have died a death of which my enemies know nothing;
 My coffin lies [hidden] far from [the eyes of] the living.*

تُعْرِي بِقَوْلٍ مُفْتَرِيٍّ وَ تَحْرِيصٍ حُكَّامَنَا الظَّالِمِينَ كَالْجُهَلَاءِ
 بقول درہم بافتہ حکام را می انگیزی و حکام کسانے ہستند کہ بچو جاہلان بدگمان ہستند؟

*With your falsehood and slander you try to incite the rulers
 To view me with suspicion like the ignorant.*

يَا أَيُّهَا الْأَعْمَى أَتُنْكِرُ قَادِرًا
 اے کور آیا تو وجود آن خدا را تسلیم نمی کنی
 يَخْمِنُ أَحِبَّتَهُ مِنَ الْهَوَاءِ
 که محبان خود را خود نزد خود جا داده نگه می دارد

*O ye who are blind! Do you deny the All-Powerful God,
 Who protects His dear ones and bestows them shelter?*

أَنْسَيْتَ كَيْفَ حَمَى الْقَدِيرُ كَلِيمَهُ
 آیا فراموش کردی که چگونه خدا موسی علیه السلام را نگه داشت
 أَوْ مَا سَمِعْتَ مَالَ شَمْسٍ حِرَاءِ
 یا انجام کار آن مرد که آفتاب مطلع حراء است نشنیدی

*Have you forgotten how the All-Powerful helped His Kalim¹ [Moses]?
 Have you not heard of the final triumph of the Sun of the cave Hira'
 [the Holy Prophet^{AS}]?*

نَحْوِ السَّمَاءِ وَ أَمْرَهَا لَا تَنْظُرُنْ
 چشم تو سوت آسمان و حکم آسمان نیست
 فِي الْأَرْضِ دُسْتُ عَيْنِكَ الْعَمِيَاءِ
 بلکه چشم نابینانے تو در زمین فرو رفتے

*You will never be able to look upon the sky with its verdict,
 For your sightless eye lies buried beneath the earth.*

عَرَوْتَ أَقْوَالَ بَغْيِرٍ بِبَصِيرَةٍ
 چند اقوال بغیر بصیرت ترا مغرور کرد
 سَوَّرْتَ عَلَيْكَ حَقِيقَةَ الْأَنْبَاءِ
 و حقیقت خبرها بر تو پوشیده ماند

*You have been made arrogant by certain words for lack of insight.
 The truth of the tidings of the unseen remains hidden from you.*

أَدْخَلْتَ حِزْبَكَ فِي قَلْبِي ضَلَالَةٍ
 گروه خود را در چاه ضلالت افگندی
 مِنْ سَيْرَةِ الصَّالِحِينَ
 آیا بهمین سیرت نیکان است

*You have cast your cohorts into a pit of misguidance;
 Is this the way of the righteous?!*

1. Literally, 'the one spoken to', in this context, by Allah. [Publisher]

جَاوَزْتَ بِالتَّكْفِيرِ مِنْ حَدِّ التَّقَى أَشَقَقْتَ قَلْبِي أَوْ رَأَيْتَ خَفَائِي
 در کافر قرار دادن از حد تقوی در گزشتی آیا دل مرا بگشافتی یا حال پنهان مرا دیدی

You have transgressed the limits of righteousness by denouncing me as a disbeliever.

Have you torn open my heart or seen what lies within me?

كَمَلْ بِمُحِبَّتِكَ كُلَّ كَيْدٍ تَقْضُدُ وَاللَّهِ يَكْفِي الْعَبْدَ لِلْإِرْزَاءِ
 همه مکرے کہ میداری بکمال رسان وبنده را برائے پناه دادن اللہ کافی است

*Do your utmost in all that you plan in your evil way;
 For God is Sufficient as a refuge for His servant.*

تَأْتِيكَ آيَاتِي فَتَعْرِفُ وَجْهَهَا فَاصْبِرْ وَلَا تَتَّزِكْ طَرِيقَ حَيَاءِ
 نشانههای من ترا خواهند رسید پس آنها را خواهی شناخت پس صبر کن و طریق حیا را از دست مده

*My Signs will come to you and you will recognize their truth,
 Be patient and deviate not from the path of modesty.*

إِنِّي كَتَبْتُ الْكُتُبَ مِثْلَ خَوَارِقِ أَنْظُرُ أَعْنَدَكَ مَا يَصُوبُ كَمَا نِي
 من کتابها مثل خوارق نوشته ام آیا نزد تو چیزی است که همچو آب من بیارد

*I have written books likened to miracles;
 See if you possess water that rains like mine.*

إِنْ كُنْتَ تَقْدِرُ يَا حَصِينِمْ كَقُدْرَتِي فَأَكْتُبْ كَمَا نِي قَاعِدًا بِجِدَائِي
 اے خصومت کننده اگر ترا قدرت مثل قدرت من است پس بمقابله من نشسته بنویس

*O ye who oppose me! If you possess the ability that I have [been blessed with],
 Then sit face-to-face with me and write as I do.*

مَا كُنْتُ تَرْضَى أَنْ تُسْمَى بِجَاهِلًا فَالآنَ كَيْفَ قَعَدْتُ كَاللَّكْنَاءِ
 تو آن بودی که بجهل خود راضی گشته پس اکنون ترالین چه شد که بجهوزن ژولیده زبان نشسته
*You baulked at being labelled ignorant,
 So why do you now stall like a stammering woman?*

قَدْ قُلْتَ لِلشُّفَهَاءِ إِنَّ كِتَابَهُ عَفْصٌ يُبْهِجُ الْقِيءَ مِنْ إِضْعَاءِ
 تو سفیهان را گفتی که کتاب او بد مزه است از شنیدن قی می آید
*You babbled to the fools that my book
 Is distasteful, the hearing of which triggers vomiting.*

مَا قُلْتَ كَالدُّبَاءِ قُلْ لِي بَعْدَ مَا ظَهَرْتَ عَلَيَّ رَسَائِلِي كَقِيَاءِ
 بگو تو مثل ایدبان چه گفتی بعد زانکه رسال من تراقی آورده معلوم شد
*May I ask what your contribution as a writer is,
 After which my books should appear to you as vomit?*

قَدْ قُلْتَ إِنَّنِي بَاسِلٌ مُتَوَعِّلٌ سَمِعْتَنِي صَيِّدًا مِّنَ الْخِيَلَاءِ
 تو می گفتی که من دلاور و در علم تو غل با دارم و نام من شکار نهاده بودی
*You claimed to be brave and an avid scholar;
 In your arrogance, you referred to me as your prey.*

الْيَوْمَ مِمَّنْ قَدْ هَرَبْتَ كَأَرْبٍ خَوْفًا مِّنَ الْإِخْرَاءِ وَالْإِغْرَاءِ
 امروز از من بجهو خرگوشه بگریختی ازین خوف که رسوا خواهی شد و برهنه خواهی شد
*Today you flee from me like a rabbit,
 For fear of being humiliated and exposed.*

فَكَرُّ أَمَا هَذَا التَّخَوُّفُ آيَةً رُعْبًا مِنَ الرَّحْمَنِ لِلْإِذْرَاءِ

فکر کن آیا این نشان خدا تعالی نیست کہ بر تو رعب انداخت تا ترا آگاہ کند

Reflect! Is this fear not a Sign from God Almighty;

An awe inspired by the Gracious God to make you understand?

كَيْفَ النَّصَالُ وَأَنْتَ تَهْرَبُ خَشْيَةً أَنْظُرْ إِلَى ذُلِّ مِنْ اسْتِغْلَاءِ

تو چگونه با من معارضه توانی کرد و از خوف می گریزی
لن پاداش تکبر و ناز کردن است

How can there be a contest whilst you flee in fear?

Heed the humiliation you suffer because of your arrogance!

إِنَّ الْمُهَيَّبِينَ لَا يُحِبُّ تَكْبُرًا مِنْ خَلْقِهِ الضُّعْفَاءِ دُونَ قِتَاءِ

خدا تعالی از آفریدگان خود که ضعیف و کرم نیستی
مسند تکبر پسند نمی کند

The Supreme Being loves not haughtiness

In His humble creation—those mortal worms.

عَفِزْتُ مِنْ سَهْمٍ أَصَابَكَ فَاجْتَا أَصْبَحْتَ كَالْأَمْوَاتِ فِي الْجَهْلَاءِ

از تیرے درخاک غلطامیدہ شدی کہ بناگاہ ترا رسید
و در بیابان نجو مردگان صبح کردی

You have been reduced to dust by the arrow which suddenly pierced you,

And lie like the dead in the wasteland.

الآنَ أَيْنَ فُزِرْتَ يَا ابْنَ تَصْلُفٍ قَدْ كُنْتَ تَحْسَبُنَا مِنَ الْجَهْلَاءِ

اکنون اے پسر لان یا نجا گریختی
و تو مارا از جهلاء می پنداشتی

Where have you fled, O braggart?

You used to consider me among the ignorant!

يَا مَنْ أَهَاجِ الْفَيْشَنَ قُمْ لِنِصَالِنَا
اے آنکہ فتنہ ہا اگیخت برائے پیکار ما برحمیز
كُنَّا نَعُدُّكَ نَوْجَةَ الْحَثَوَاءِ
ماڑا گردباد جاتے غبار می پنداشتیم

*O ye who kindled the commotion! Arise to face me!
I consider you nothing more than a storm of dust.*

نُطِقِنِي كَمْوَلِيَّ الْأَسْوَرَةَ جَنَّةَ
نطق من مثل آن باغیست کہ بروادنی او باران دوم باریدہ باشد
فَوَلِيَّ كَفْوِنِ النَّخْلِ فِي الْخَلْقَاءِ
دو سخن من چون خوشہ نخل است کہ در زمین نرم باشد

*My speech is like a garden of a valley refreshed twice by the rain,
And my speech is like a date palm planted in the fertile land.*

مُرِّقَتْ لَكِنْ لَا بِضَرْبِ هَرَاوَةِ
تو پارہ پارہ کردہ شدی مگر نہ بضرع عصا
بَلْ بِالسُّيُوفِ الْجَارِيَاتِ كَمَاءِ
بلکہ بہ شمشیر ہا کہ نیچو آب روان بودند

*You have been reduced to pieces not by a club,
But by swords that were swift like raging waves.*

إِنْ كُنْتَ تَحْسُدُنِي فَأَنْتَ بَاسِلٌ
اگر تو با من حدی کنی پس من مردے دلاورم
أُصْلِيَنِي فُوَادَ الْحَاسِدِ الْخَطَاءِ
دل حامدان خطا کاران را مے سوزم

*If you envy me then [remember that] I am a brave man,
Who causes the hearts of the envious wrongdoer to burn.*

كَذَّبْتَنِي كَفَّرْتَنِي حَقَّرْتَنِي
تو مراد و گلو قرار دادی تو مرا کافر گفتی تو تحقیر من کردی
وَأَرَدْتَ أَنْ أُسْفَى كَمِثْلِ عَفَاءِ
وخواستی کہ نیچو خاک پرایندہ شوم

*You denounced me as a liar, denigrated me a disbeliever, and deemed me worthless;
Indeed, you intended that I be pulverized into pieces like dust.*

هَذَا إِزَادَتَكَ الْقَدِيمَةَ مِنْ هَوَىٰ وَاللَّهُ كَهْفِيْنَ مُهْلِكُ الْأَعْدَاءِ
 لَئِنْ قَدِيمِ ارَادَهُ تُو دَر دَل تُو مَانَدَه وَخَدَا پَنَاهِ مِنْ وَهْلَاكِ كَنْدَه دَشْمَانَانِ اسْت

*This has been your age-old intent out of greed,
 But God—the Destroyer of my enemies—is my Refuge.*

إِنِّي لَشَرُّ النَّاسِ إِنْ لَّمْ يَأْتِنِي نَصْرُ مَنْ الرِّحْمَنِ لِلْإِعْلَاءِ
 مَنْ بَدْتِيْنَ مَحْلُوقَاتِمِ اِگَر مَدَدِ خَدَا مِرَا نَدِ رَسَدِ اَزْخَدَايَ كِه رَحْمَنْ وَبَلَنْدِ كَنْدَه اسْت

*I would be the worst of mankind
 If help from the Gracious does not grant me triumph.*

مَا كَانَ أَمْرٌ فِي يَدَيْكَ وَ إِنَّهُ رَبُّ قَدِيرٌ حَافِظُ الضُّعْفَاءِ
 بِيحِجِ اَمْرِي دَر دَسْتِ تُو نِيَسْتِ وَخَدَايَ مِنْ رَبِّ قَدِيْرَا سْتِ كِه نَكْبَهْدَارَنْدَه كَمُزْوَرَانِ اسْت

*You are unable to enforce anything, because verily,
 The Lord God is the Almighty and the Protector of the weak.*

الْكِبْرُ قَدْ أَلْقَاكَ فِي دَرَكِ اللَّظَىٰ إِنَّ التَّكْبُرَ أَرْذَأُ الْأَشْيَاءِ
 لَئِنْ تَكْبُرِ اسْتِ كِه تَرَا دَر جَهَنَّمَ اِنْدَاخْتِ بَلَاشِبِه تَكْبُرِ اَزِ بَمِه چِيْبِنَا رِذَى تَرَا سْتِ

*Arrogance has cast you deeper into the depths of Hell.
 Surely, arrogance is the worst of all traits.*

خَفَّ قَهْرُ رَبِّ ذِي الْجَلَالِ إِلَىٰ مَتَىٰ تَقْفُو هَوَاكَ وَتَنْزَوْنَ كَطِبَاءِ
 اَزِ قَهْرِ خَدَايَ بَزْرُگِ بَتْرَسِ وَتَا كَبَا خَوَاشِ خُودِ رَا بِيْرِدِي خَوَايِ كَرْدِ وَبِيحُو آهْوَانِ خَوَايِ جَتِ

*Fear the wrath of the Lord of Glory;
 How long will you persist in the pursuit of desires, leaping like a gazelle?*

تَبَغِي زَوْلِي وَالْمُهَيِّمِينَ حَافِظِي عَادَيْتِ رَبًّا قَادِرًا بِمِرَائِي
تو زوال من می خواهی و خدا نگهدار من است از دشمنی من خدا را دشمن گرفتی

*You wish to see me perish but God the Protector protects me;
Quarrelling with me, you have invoked the displeasure of the
Almighty Lord.*

إِنَّ الْمُقْرَبَ لَا يُضَاعُ بِفِتْنَةٍ وَالْأَجْرُ يُكْتَبُ عِنْدَ كُلِّ بَلَاءٍ
هر که مقرب حق باشد به هیچ فتنه بر باد نمی شود و نزد هر بلا برائے او اجر می نویسد

*God's beloved is not destroyed by any trial,
But reward is ordained for every calamity he suffers.*

مَا خَابَ مَنْ خَافَ الْمُهَيِّمِينَ رَبَّهُ إِنَّ الْمُهَيِّمِينَ طَالِبُ الطُّبَاءِ
هر که از خدا بترسد هرگز زیان نمی بردارد به یقین بدان که خدا جوینده جویندگان است

*One who fears his Lord, the Protector, is never ruined;
Surely, the Protector is the Seeker of those who seek Him.*

هَلْ تَطْمَعُ الدُّنْيَا مَذَلَّةَ صَادِقٍ هَيْئَاتَ ذَاكَ تَحْتِئُلُ السُّفَهَاءُ
آیا دنیا این طمع می دارد که صادق را ذلیل گردد این کجا ممکن است بلکه این خیال ساده لوحان است

*Does the world seek the humiliation of the truthful?
That shall never be! Such is the mere fancy of fools!*

إِنَّ الْعَوَاقِبَ لِلَّذِي هُوَ صَالِحٌ وَالْأُولَى لِلْأَهْلِ بِجَفَاءٍ
انجام پیکارها برائے نیکو کاران است و غلبه اول برائے ظالمان است

*Verily, the end of the contest is always in favour of the righteous,
Although the initial attack belongs to the aggressors.*

شَهِدَتْ عَلَيْهِ، خَصِيْمٌ، سُنَّةُ رَبِّنَا فِي الْأَنْبِيَاءِ وَ زُمْرَةِ الصَّالِحَاءِ
برلن دعوى اے دشمن من سنت خدا گواہ است کہ در انبياء و نانبان انبياء مانده

O my enemy! The testimony corroborating this claim is the sunnah [practice] of our Lord

Applicable to [all] the Prophets and the group of the righteous.

مُتٌ بِاللَّعِيْظِ وَاللَّظِي يَا حَاسِدِي اِنَّا نَمُوْتُ بِعِزَّةٍ قَعَسَاءِ
اے حاسد من بغضب و نازہ آتش بمیر کہ ما باعزت پائیدار خواهیم مرد

*O ye jealous of me! Die in the flames of [your] fire and rage,
For I shall surely die with everlasting honour.*

اِنَّا نَزَى كُلَّ الْعُلَى مِنْ رَبِّنَا وَالْحَلْقُ يَأْتِينَا لِبَغْيِ حَنِِيَاءِ
ماہم بندی ہا از خدائے خود خواهیم دید و مردم برائے طلب روشنی زدما خواهند آمد

Surely, I seek all honour from my Lord; all honour whatsoever is bestowed by our Lord;

And mankind comes to me searching for light.

هُم يَذْكُرُونَكَ لَا عَيْنِينَ وَ ذِكْرُنَا فِي الصَّالِحَاتِ يُعَدُّ بَعْدَ فِتْنَاءِ
اوشان ترا بہ لعنت یاد خواهند کرد و ذکر خیر ما از جملہ نیکی ہا شمار کردہ خواهد شد

People will curse when uttering your name,

But I will be honoured with virtues even after my death.

هَلْ تَهْدِمَنَّ الْقَصْرَ قَصَرَ إِلَهِنَا هَلْ تُحْرِقَنَّ مَا صَنَعَهُ بَنَاتِنِ
آیا تو محل خدا را مسمار خواهی کرد آیا تو چیزے را خواہی سوخت کہ ساخته بانئ من است

Do you want to demolish the mansion belonging to our Lord?

Do you want to burn down what was built by my Builder [God Almighty]?

يَزْجُونَ عَثْرَةَ جَدَّنَا حُسْدًاؤُنَا وَتَدُونُ نِعْمَاءًا عَلَى نِعْمَائِ
 سادان می خواهند که بخت ما بسرد رافتد حالانکه مانعت با بر نعمت با می چشم

*Those who wish me ill, wish me bereft of all good fortune;
 Whereas I—on the contrary—rejoice in numerous bounties.*

لَا تَحْسَبْنِ أَمْرِي كَأَمْرِ عُمَةٍ جَاءَتْ بِكَ الْآيَاتُ مِثْلَ دُكَّاءِ
 امر مرا امرے مشتبہ مدان وپجو آفتاب ترا نشانها رسیده اند

*Do not deem my work dubious,
 For you are in receipt of Signs as resplendent as the sun!*

جَاءَتْ خِيَارُ النَّاسِ شَوْقًا بَعْدَمَا شَمُّوا رِيَّاحَ الْمِسْكِ مِنْ تَلْقَائِي
 مردمان نیک نزد آمدند بعد ازانکه خوشبوئے مشک از جانب من شمیدند

*The righteous eagerly hasten to me
 After smelling the fragrance of musk [emanating] from me.*

طَارُوا إِلَيَّ بِالْفَتَىٰ وَإِرَادَةَ كَالطَّيْرِ إِذْ يَأْوِي إِلَى الدَّفْوَاءِ
 سوئے من بالفت وادادت پرواز کردند مثل آن پرنده که سوئے درخت بزرگ پناه می گیرد

*They fly to me out of love and desire,
 Like a bird seeking shade upon a vast tree.*

لَفَطَتْ إِلَيَّ بِلَادِنَا أَكْبَادَهَا مَا بَقِيَ إِلَّا فَضْلَةٌ الْفَضْلَاءِ
 دیار ما جگر گوشه ہائے خود سوئے ما افگند و بجز آن مردم دیگری نماند کہ فاضلان را بچو فضلہ اند

*Our country has gifted me its most gifted [lit. the pieces of its heart],
 Now only a mere remnant of the learned remains behind,*

أَوْ مِنْ رِجَالِ اللَّهِ أَخْفَى سِرُّهُمْ يَأْتُونَنِي مِنْ بَعْدِ كَالشَّهَادَةِ
یا آن مردانے کہ هنوز راز ایشان پوشیده داشته اند ایشان بعد ازین مثل گواہان خواهند آمد

Or there remain some men of God whose circumstances are not yet known;

They will join me later as witnesses testifying to my truth.

ظَهَرَتْ مِنَ الرَّحْمَنِ آيَاتُ الْهُدَى سَجَدَتْ لَهَا أُمَّمٌ مِنَ الْعُرَفَاءِ
از خدا تعالی نشانها ظاهر شدند و عارفان بمشاهده آن خدا را سجدہ کردند

*The Signs of guidance have been manifested by the Gracious God,
Prompting multitudes of the enlightened to prostrate [glorifying Him].*

أَمَّا اللَّئَامُ فَيُنْكِرُونَ سَقَاوَةَ لَا يَهْتَدُونَ بِهَذِهِ الْأَضْوَاءِ
مگر لئیمان از بدبختی انکار می کنند بلین روشنی با هدایت نمی پذیرند

But the unfortunate deny this out of their misfortune;

They fail to attain guidance from this light.

هُمْ يَأْكُلُونَ الْجِنْفَ مِثْلَ كِلَابِنَا هُمْ يَشْرَهُونَ كَأَنْسُرِ الصَّخْرَاءِ
اوشان بچگو سگ ہائے ما مردار می خوردند اوشان حریص مردار بچگو کرگس بیابان ہا اند

Like our dogs they feast upon carrion,

Craving [the carcass] like vultures in the desert.

حَسُّوا وَلَا تَحْشَى الرِّجَالُ شَجَاعَةً فِي نَائِبَاتِ الدَّهْرِ وَالْهَيْجَاءِ
مرا ترسانیدند و مردان بہادر نمی ترسند اگرچہ حوادث باشد یا جائے پیکار

They try to frighten me, although men of valour

Do not fear the vicissitudes of time and its battles.

لَمَّا رَأَيْتُ كَمَالَ لُطْفِ مُهَيِّنِي غَابَ الْبَلَاءُ فَمَا أَحْسُ بَلَائِي
 ہرگاہ کمال لطفِ خداے خود دیدم بلا رفت پس بوجود بلا هیچ احساس نہ کردم

When I looked upon the extreme beneficence of my Ever-Watchful God,

The trouble was dispelled and I did not feel any of my troubles.

مَا خَابَ مِثْلِي مُؤْمِنٌ بَلْ خَضَمْنَا قَدْ خَابَ بِالتَّكْفِيرِ وَالْإِقْتَاءِ
 مثل من شخصے ہرگز غائب و ناسر نمی گردد بلکہ دشمنے کہ برائے تکفیر فتویٰ تیار کرد غائب و ناسر خواہد شد

A believer like me never suffers failure;

But, my enemy was frustrated as he sought to declare me a disbeliever.

الْغَمْرُ يَبْدُو^{1*} نَاجِدِيهِ تَعْيِظًا أَنْظُرْ إِلَى ذِي لَوْثَةٍ عَجْمَاءِ
 جاہلے دندان خود را از دشمنی آشکارا مے کند سوتے این غمی کہ مثل چار پایہ است نگہ کن

The ignorant one exposes his canine teeth in rage;

Look at this dumb animal!

قَدْ أَسْخَطَ الْمَوْلَى لِإِرضَاءِ غَيْرِهِ وَاللَّهُ كَانَ أَحَقَّ لِلْإِرضَاءِ
 برائے رضائے اغیار خدا را ناراض کرد و خدا برائے راضی کردن حق واولی بود

He has displeased his Lord God in order to please others,

Whereas pleasing God is far more deserving and proper.

1. ★ The word يَبْدُو is written here as is in the first edition. It seems that the intended word is يُبَيِّنُ; the Persian translation in the original book confirms this. [Publisher]

كَسْرَتْ ظُفُوفَ عُلُومِهِمْ كَزُجَاجَةٍ فَتَطَايَرُوا كَتَطَايِيرِ الْوُقَعَاءِ
 من ظرف علوم ایشانرا همچو شیشه شکسته ام پس همچو غبارے که برشیزد پرواز کردند

*I shattered the vessels of their knowledge like glass;
 Thus were they blown away like dust.*

قَدْ كَفَرُوا مَنْ قَالَ إِنِّي مُسْلِمٌ لِمَقَالَةِ ابْنِ بَطَالَةَ وَ عَوَاءِ
 آن کسے را کافر قرار دادند کہ میگوید کہ من مسلمانم لہذا ہمہ از سخن بناوای عوعو کنندہ است

*They denounced as a disbeliever the one who says, 'I am a Muslim',
 Because of the statements and clamour of the son of Batala [Sheikh
 Muhammad Husain of Batala].*

خَوْفُ الْمُؤْمِنِينَ مَا أَرَى فِي قُلُوبِهِمْ فَارَتْ عَيْنُونَ تَمْرُدٌ وَ إِبَاءِ
 خوف خدا در دل ایشان نمی بینم چشمہ ہائے سرکش در جوش اند

*I do not find the fear of the Supreme Being in their hearts;
 Rather, their springs of rebellion and denial have gushed forth.*

قَدْ كُنْتُ أَمُلُ أَنَّهُمْ يَخْشَوْنَهُ فَالْيَوْمَ قَدْ مَالُوا إِلَى الْأَهْوَاءِ
 من امید می داشتم کہ ایشان از و خواهند ترسید پس امروز سوئے ہوا و ہوس میل کردند

*I had hoped that they would fear Him,
 But at this time they are inclined towards carnal desires.*

نَضُّوا الثِّيَابَ الثَّيَّابَ تَقْوَى كَلَّهِمْ مَا بَقِيَ إِلَّا لِبَسَةِ الْإِغْوَاءِ
 ہم جامہائے پرہیز گاری را از خود برکشیدند و بچجامہ بجز جامہ اغوا نزدشان نماند

*All of them have cast off the robes of righteousness;
 Nothing remains [upon them] except the garment of deceit.*

هَلْ مِنْ عَفِيفٍ زَاهِدٍ فِي جَزَائِهِمْ أَوْ صَالِحٍ يَخْشَى زَمَانَ جَزَاءِ
 آیا بیچ پرہیزگاری زاہدے در گروہ ایشان موجود است؟ یا نیکو کاری موجود است کہ از روز پاداش می ترسد

*Is anyone left among them who is pious and God-fearing,
 Or one who is virtuous and fears the Day of Retribution?*

وَاللَّهِ مَا أَذْرِي تَقِيًّا خَائِفًا فِي فِرْقَةٍ قَامُوا لِهَدْمِ بِنَائِي
 بخدا کہ من بیچ پرہیزگارے خائفے درین فرقہ نمی بینم کہ برائے ہدم بنیان من برخاستہ اند

*I swear by God that I do not find anyone who is God-fearing and
 righteous*

Among the group that has arisen to tear down my edifice.

مَا إِنَّ أَرَى غَيْرَ الْعَمَائِمِ وَاللُّحَى أَوْ أَنْفًا زَاغَتْ مِنْ الْخِيَلِ
 من بجز عمامہ ہا وریش ہا نمی بینم یا بینی ہا می بینم کہ از تکبر کج شدہ اند

I find nothing except turbans and beards,

Or noses that have become crooked on account of arrogance.

لَا صَبِيرٌ إِنْ رَدُّوا كَلَامِي نَحْوَةَ فَسَيَنْجَعُنَّ فِي آخِرِينَ نِدَائِي
 بیچ مضائقہ نیست اگر کلام مرا از تکبر خود رد کردند عنقریب لہن کلام در دلہائے دیگران اثر خواہد کرد

It matters not if they reject my word in their arrogance;

Before long my voice shall impact others.

لَا تَنْظُرُنَّ عَزْوًا إِلَى أَفْتَائِهِمْ عُسٌّ تَلَا عُسًّا يَنْتَعِعُ عَمَاءِ
 سوئے فتویٰ ہائے ایشان نگہ مکن احمقے احمقے را در گرد و غبار کوری پیروی کرد

Be not surprised at their edicts [against me],

One worthless follows another worthless in the dust of his blindness.

قَدْ صَارَ شَيْطَانٌ رَّجِيمٌ حَبِئْتُمْ يُنْسِي وَيُنْصِحِي بَيْنَهُمْ لِقَاءِ
 شیطانِ رانده محبوبِ شانِ شده است برائے ملاقاتِ شانِ شامِ می آید و صبحِ می آید
*Satan, the accursed, has become their beloved,
 He comes to meet them in the mornings and evenings.*

أَعْمَى قُلُوبَ الْكَاسِبِينَ شُرُوزِهِمْ أَغْرَى بَوَاطِنَهُمْ لِيَأْسَ رِيَاءِ
 دلِ حاسدانِ را شرارتِ ایشانِ کورِ کرد وجامهِ ریا باطنِ ایشانِ را برهنه نمود
*The hearts of ill-wishers are blinded by their mischief;
 Their garb of ostentation exposes their inner state.*

أَذْوًا وَفِي سُبُلِ الْمُهَيَّبِينَ لَا نَرَى شَيْئًا أَلَدُّ لَنَا مِنَ الْإِيْدَاءِ
 مرا ایذا دادند و در راهِ خدا هیچ چیزِ لذیذ تر از اذیتِ مرا نیست
*They persecuted me. But in the paths of Allah the Protector;
 I find nothing more delightful for me than this pain.*

مَا إِنْ أَرَى أَنْتَقَالَهُمْ كَجَبِيدَةٍ إِنِّي طَلِيحُ السَّيْحِ وَ الْأَعْبَاءِ
 بارِ باری ایشانِ نزدِ منِ بارِ نو نیست منِ فرسوده سفر و فرسوده بارِ با هستم
*For me there is nothing new in this baggage;
 For, I am used to—and fond of—this journey and its baggage.*

نَفْسِي كَعُسْبِرَةٍ فَأُخِيقُ صُلْبُهَا مِنْ حَمَلِ إِيْدَاءِ الْوَرَى وَ جَفَاءِ
 نفسِ منِ مثلِ ناقه است پسِ کمرِ آنِ ناقه از ایذا با و جفایا لاغر شده است
*My soul is like a she-camel whose back has become lean
 With the injustice and cruelty inflicted by her people.*

هَذَا وَرَبِّ الصَّادِقِينَ لِأَجْتِنِي نِعْمَ الْجَنَّةِ مِنْ نُخْلَةِ الْأَلَاءِ
 من همین اصول دارم مگر قسم بخدای راستبازان که همیشه من از درخت نعمت با میوه می چینم

*These are my principles! I swear by the Lord of the truthful,
 I pick the best fruit from the date-palm of divine bounties.*

إِنَّ اللَّئَامَ يُحَقِّزُونَ وَذَمُّهُمْ مَا زَادَنِي إِلَّا مَقَامَ سَنَاءِ
 لئیمان تحقیر من بزدمت خود می کنند مگر خدای من مرا بلندی با داد

*The mean deride me but this derision results only
 In the elevation of my spiritual station.*

رَمَعَ الْأَنْبَاسِ يُحْمِلُونَ كَتَغَلَبِ يُؤْذُونَنِي بِتَحَوُّبِ وَمَوَائِ
 مردمان سفله بر من نیجو روباہ حملہ می کنند و از آواز روباہ و آواز گربه مرا ایذا می دهند

*The mean-natured glare at me intensely with the piercing eyes of a fox,
 And they torment me with [their] barking and hissing.*

وَاللَّهِ لَيْسَ طَرِيقُهُمْ نَهْجَ الْهُدَى بَلْ مُمْتِنَةٌ نَشَأَتْ مِنَ الْأَهْوَاءِ
 بخدا لئن راه شان راه هدایت نیست بلکه آرزوی نفسانی است که از هوا ووس پیدا شده است

*God is my Witness—their way is not the way of guidance;
 Rather, it is a vain desire prompted by greed.*

أَعْرِضْتُ عَنْ هَدْيَانِهِمْ بِتَضَامِيمِ وَ حَسِبْتُ أَنَّ الشَّرَّ تَحْتَ مِرَائِ
 من از ہدیان ایشان دانستہ خود را بہرہ کردہ کنارہ کردم و دانستم کہ زیر مجادلہ شر است

*I avoided their hallucinations by giving them a deaf ear,
 For I realized that evil intent lies behind their argumentation.*

إِنَّا صَبَرْنَا عِنْدَ إِذْدَاءِ الْعِدَا فَعَلُوا كَمِثْلِ الدُّخِّ مِنْ إِغْصَانِي
 بروقت ایذاء دشمنان ما صبر کردیم پس تکبر بر آمدند و مثل دود از چشم خوابیدن من بلند شدند

*I confronted the hardship kindled by my enemies with patience;
 However, ignoring them provoked them to be haughty like smoke.*

مَا بَقِيَ فِيهِمْ عِفَّةٌ وَزَهَادَةٌ لَا ذُرَّةَ مِنْ عَيْشَةٍ حَشْنَاءِ
 در ایشان هیچ عفت و پرهیز گاری نمانده است و نه یک ذره زندگی مجادانه

*They no longer have piety and abstinence;
 Nor is there the least trace of the tough life of self-discipline.*

مَالُوا إِلَى الدُّنْيَا الدَّنِيَّةِ مِنْ هَوَى فَرُّوا مِنَ الْبُؤْسَاءِ وَ الصَّرَاءِ
 سوتے دنیا کہ پیچ و کمینہ است مائل شدند و از سختی با و گزینہا گریختند

*Out of greed and aggrandizement they inclined towards this baser
 world,
 And fled from a life of poverty and afflictions.*

صَالُوا مِنَ الْأَوْبَاشِ جِزْبَ أَرَاذِلِ فَكَأَنَّهُمْ كَالْحِثِّي لِلْإِحْمَاءِ
 چند کمینہ از اوباش حملہ کردند پس گویا اوشان سرگین خشک اند کہ برائے گرم کردن است

*The meanest of miscreants attacked me,
 As if they were dung used for heating.*

لَمَّا كَتَبْتُ الْكُتُبَ عِنْدَ غُلُوِّهِمْ بِبَلَاغَةٍ وَ عَذُوبَةٍ وَ صَفَاءِ
 ہر گاہ کتاب با بروقت غلو ایشان نوشتم و ہمہ آن کتاب با بلاغت و عذوبت و صفا پڑ بودند

*When—in reply to their exaggerations—I wrote books,
 Full of eloquence, delight, and clarity,*

قَالُوا قَرَأْنَا لَيْسَ قَوْلًا جَيِّدًا أَوْ قَوْلٍ عَرَبِيٍّ مِّنَ الْأَدْبَاءِ

گفتند خواندیم سخن خوب نیست یا قول کہے است کہ از گروه برگزیدہ عرب و ادیبان است

They said, 'We have read these books; they are not anything outstanding.

They comprise only the sayings of an Arab littérateur!

عَرَبٌ أَقَامَ بَيْتَهُ مُسْتَرًّا أَمَلَى الْكِتَابَ بِبِكْرَةٍ وَ مَسَاءِ

یک عرب بطور پوشیدہ درخانہ او قیام کردہ است ہمان عرب کتاب را صبح و شام نوشتہ

An Arab hides in the home [of Aḥmad^{as}];

Day and night he composes these writings.'

أَنْظُرُ إِلَى أَقْوَالِهِمْ وَتَنَاقُضِ سَلَبَ الْعِنَادُ إِصَابَةَ الْأَرْءِ

سخن ہائے ایشان بہ بین و تناقض را بہ بین عنادے کہ میدارند رائے صائبہ را سلب کرد

Note their statements and the contradictions therein!

Their stubborn opposition to me has deprived them of sound judgment.

طَوَّرًا إِلَى عَرَبٍ عَزُوهُ وَ تَارَةً قَالُوا كَلَامٌ فَاسِدٌ الْإِمْلَاءِ

وقتے کلام مرا سوائے عرب منسوب کردند دو وقت دیگر گفتند کہ این کلام خراب املا دارد

At times they ascribe my writing to an Arab while, at other times,

They say the writing is faulty in composition.

هَذَا مِنَ الرَّحْمَنِ يَا حِزْبَ الْعِدَا لَا فِعْلٌ شَامِيٍّ وَ لَا رُقَقَاتِي

این املا از خدا تعالی است اے گروہ دشمنان نہ کار شامی است و نہ کار رفیقان من

O troop of adversaries! This is indeed a gift from the Gracious God;

Neither the work of a Syrian nor the work of any of my companions.

أَعْلَى الْمَهِينِ شَأْنَنَا وَعُلُومَنَا نَبِينِ مَنَازِلِنَا عَلَى الْجُوزَاءِ
خدا تعالیٰ شان مارا وعلوم مارا بلند کرد ما منازل خود را بر جوزا بنا می کنیم

*God the Protector has exalted our spiritual station and knowledge;
We are building our mansions atop [the constellation of] Gemini.*

خَلُّوا مَقَامَ الْمُؤَلَوِيَّةِ بَعْدَهُ وَتَسْتَرُوا فِي غَيْبِ الْخُوقَاءِ
بعد زین مقام مولویت را خالی کنید در تاریکی چاہے پوشیدہ شوید

*Forgo your claim to be a Maulawi,
And go hide in the darkness of a deep well.*

قَدْ حُدِّدَتْ كَالْمَرْهَفَاتِ قَرِيحَتِي فَفَهِمْتُ مَا لَمْ يَفْهَمُوا أَغْدَائِي
بچو شمشیر ہائے تیز طبیعت من کردہ شد است پس آن چیز با فہمیدم کہ دشمنان نہ فہمیدند

*My genius has been sharpened like a sharp sword;
I have been given to understand what my enemies do not understand.*

هَذَا كِتَابِي حَازَ كُلَّ بِلَاغَةٍ بِهِرِ الْعُقُولِ بِنَضْرَةٍ وَ بِهَاءِ
این کتاب من ہر نوع بلاغت جمع کردہ است دانش با را بتازگی و خوبی حیران کرد

*This book of mine combines every type of literary eloquence;
It amazes the intellects with its brilliance and beauty.*

اللَّهُ أَغْطَانِي حَدَائِقَ عِلْمِهِ لَوْلَا الْعِنَايَةُ كُنْتُ كَالسُّفَهَاءِ
خدا تعالیٰ مرا باغہائے علم خود عطا فرمود اگر عنایت الہی نبودے من بچو بے خبردان بودی

*Allah has granted me gardens of His knowledge;
Were it not for His bounty, I would have been like the fools.*

إِنِّي دَعَوْتُ اللَّهَ رَبًّا مُخْسِنًا فَأَرَى عَيْنُونَ الْعِلْمِ بَعْدَ دُعَائِي
من از خدائے خود خواستم که رب مومن است پس چشمه های علم بعد از دعا مرا نمود

I prayed to Allah, my Beneficent Lord;

So I witnessed fountains of knowledge after my supplication.

إِنَّ الْمُهَيِّمِينَ لَا يُعِزُّ بِنُحُوتِهِ إِنَّ زُنْتَ إِعْزَازًا فَكُنْ كَعَفَاءِ
به تحقیق خدا متکبر را عزت نمی دهد اگر می خواهی که ترا عزت داده شود پس همچو خاک باش

Verily, God the Protector does not honour pride;

Therefore, if you seek honour, be as humble as the dust.

وَاللَّهُ قَدْ فَوْطَتْ فِي أَمْرِي هَوَى وَأُيُنْتُ كَالْمُسْتَعْجِلِ الْخَطَاءِ
بخدا که در امر من از روی هوا و هوس تقصیر کردی و مثل جلد باز خطا کننده انکار کردی

By Allah, you are delinquent in my case, out of self-aggrandizement;

You have rejected me like the hasty and the mistaken.

أَلْحُوْ لَا يَسْتَعْجِلْنَ بَلْ إِنَّهُ يَزُوْنُو بِأَمْعَانٍ وَكَشَفِ غِطَاءِ
آنکه آزاد از تعصب با است او جلدی نمی کند بلکه بغور دل می نگردد و از میان پرده می بردارد

An unbiased person never rushes,

Nay, he tries to make heartfelt deliberation and lift the veils.

يَخْشَى الْكِرَامَ دُعَاءَ أَهْلِ كِرَامَةٍ رُحْمًا عَلَى الْأَرْوَاجِ وَالْأَبْنَاءِ
نیکی مردان از دعائے اهل کرامت می ترسند و بر زنان و پسران خود اندین خوف رحم می کنند

Out of their love and regard for their children and family,

Noble people fear the prayers of those who work miracles.

عِنْدِي دُعَاءٌ خَاطِفٌ كَصَوَاعِقِ فَحَدَارٍ تُمْ حَدَارٍ مِنْ أَرْجَائِي
 نزد من دعائے است کہ ہیچو صاعقہ می بہد پس از ستارہ ہائے من دور باش دور باش
*My prayer is an arrow that strikes its target like lightning.
 So beware! Beware of approaching me [with hostility]!*

وَاللّٰهُ اِنِّي لَا اُرِيدُ اِمَامَةً هَذَا خَيَالُكَ مِنْ طَرِيقِ خَطَاةٍ
 بخدا من ہیچ پیشوائی را نمی خواہم لہذا خیال تو از راہ خطاست
*God is my Witness—I have no ambition to be an Imam;
 This thinking of yours is mistaken.*

اِنَّا نُرِيدُ اللّٰهَ رَاحَةً رُوحِنَا لَا سُودًا وَرِيَّاسَةً وَ عَلَاةٍ
 ماخدا را می خواہیم کہ آرام روح ماست و ریاست و بلندی را نمی خواہیم
*Without doubt, I seek God alone; He is the comfort of my soul;
 I do not seek leadership, political power, or dominance.*

اِنَّا تَوَكَّلْنَا عَلَىٰ خَلْقِنَا مُعْطِيَ الْجَزَائِلِ وَوَاهِبِ النُّعْمَاءِ
 ماہمراہتے خود توکل کردیم کہ بخشندہ نعمت ہا و عطا کنندہ است
*I put my trust in my Creator,
 The abundantly Gracious, the Bestower of bounties.*

مَنْ كَانَ لِلرَّحْمٰنِ كَانًا مُكْرَمًا لَا زَالَ اَهْلُ الْمَجْدِ وَالْاَلَاءِ
 ہر کہ خداا باشد بزرگی مے یابد ہمیشہ در بزرگی و نعمت ہا می ماند
*He who devotes himself to God attains honour;
 He is ever blessed with magnificence and bounties.*

إِنَّ الْعَدَا يُؤْذُونَنِي بِخَبَائِثٍ يُؤْذُونَ بِالْبُهْتَانِ قَلْبَ بَرَاءِ

دشمنان از راه خباثت مرا ایذا می دهند از روستی بهتان دل بری را می آزارند

Enemies torment me with their filthy behaviour;

By levelling false charges, they hurt the heart of an innocent one.

هُمْ يُدْعِرُونَ صَيْحَةً وَتَعْدُهُمْ فِي زُمْرِ مَوْتَى لَا مِنَ الْأَحْيَاءِ

ایشان مے ترسانند و اما ایشان را از گروه مردگان می شماریم نه از زندگان

They seek to frighten me with their shrieks, but I consider them

Among the dead, not among the living.

كَيْفَ التَّخَوُّفُ بَعْدَ قُرْبِ مُشَجِّعٍ مِنْ هَذِهِ الْأَصْوَاتِ وَ الصَّوْصَاءِ

بعد قرب دلیر کننده چگونه بترسیم چگونه ازین آوازها و شور آوازها خوف پیدا شود

After bonding with the Bestower of Courage,

How can one fear such cries and uproar?

يَسْعَى الْحَيْثُ لِيَطْفِئُنْ أَنْوَارَنَا وَالشَّمْسُ لَا تَخْفَى مِنَ الْإِخْفَاءِ

پلیدی کوشش می کند که تانور ما بمیراند و آفتاب از پوشیده کردن پوشیده نمی شود

Those who are vile strive to extinguish my light,

But the sun can never be concealed by covering it.

إِنَّ الْمَهْمِينَ قَدْ أَنْتَمَ نَوَالَهُ فَضْلًا عَلَيَّ فَصِرْتُ مِنْ نُحْلَاءِ

خدا تعالی بر من بخشش خود بکمال رسانیده است از روستی فضل پس من از بخشندگان شدم

Indeed, God the Protector had perfected His grace

Upon me as His bounty, so I became one of the benefactors.

نُعْطِي الْعُلُومَ لِدَفْعِ مَثْرَبَةِ الْوُزَى طَالَتْ أَيَادِينَا عَلَى الْفُقَرَاءِ
 ماہراتے دفع درویشی مردم مال علم می بخشیم دست بخشش ماہر فقیران دراز است

I offer a wealth of spiritual knowledge to alleviate the poverty of mankind,

And my favours upon the needy are countless indeed!

إِنْ شِئْتَ لَيْسَتْ أَرْضُنَا بِبَعِيدَةٍ مِنْ أَرْضِكَ الْمُنْحُوسَةِ الصَّيْدَاءِ
 اگر تو چیزے بخوای زمین ما از زمین منحوس تو دور نیست

*Should you desire to partake of these, my land is not too distant
 From your land, which is a cursed and rugged land.*

صَغَبٌ عَلَيْكَ زَمَانٌ سُؤْلٌ مُحَاسِبٍ إِنْ مِتَّ يَا خَصْمِي عَلَى الشُّخَاءِ
 بر تو آن ساعت بسیار سخت است که پرسیده خواهی شد اگر تو بر همین کینہ بمردی اے دشمن من

*The time of [God's] reckoning will be harsh upon you
 Should you die—O enemy of mine!—full of hatred for me.*

مَا جِئْتُكَ مِنْ غَيْرِ الصَّرْوَرَةِ عَابِتًا قَدْ جِئْتُكَ مِثْلَ الْمُنْزَنِ فِي الرَّمْضَاءِ
 من بے ضرورت بچھو بازی کنندگان نیامدم من مثل باران آمدم کہ بر زمین سوختہ بیخفتہ

*I did not come without need or without purpose;
 I appeared as a rain during the scorching heat.*

عَيْنُ جَرْتٍ لِعِطَاشٍ قَوْمٍ أَضْجَرُوا أَوْ مَاءٍ تَفْحٌ طَافِحٍ إِظْمَاءِ
 برائے تنگ دلان کہ سخت تشنه بودند چشمہ جاری شد یا آب بسیار صافی برائے تشنگان

*A fountain has gushed forth for those restless with thirst;
 For those in dire need of water, a spring of fresh water has issued
 forth.*

إِنَّ بِأَفْضَالِ الْمُهَيَّمِينَ صَادِقٌ قَدْ جِئْتُ عِنْدَ ضَرُورَةٍ وَوَبَاءٍ
من بفضل خدا تعالی صادقم بروقت ضرورت و وبا آمده ام

*I am—by the grace of the Supreme—true [in my claim],
I have come at the time of need, and during the midst of an
epidemic.*

ثُمَّ اللَّئَامُ يُكَذِّبُونَ بِحُبِّهِمْ لَا يَقْبَلُونَ جَوَائِزِي وَعَطَائِي
باز لئیمان از خباثت ایشان تکذیب می کنند وعطایه مرا قبول نمی کنند

*Even then the mean reject me on account of their evil natures;
They do not accept my gifts and my favour.*

كَلِمُ اللَّئَامِ أَسِنَّةٌ مَدْرُوبَةٌ وَصُدُورُهُمْ كَالْبَحْرَةِ الرَّجْلَاءِ
سخن های لئیمان نیزه های تیز هستند و سیندهای اوشان مثل زمین بی نبات خشک افتاده اند

*The words of the mean are like sharpened spears,
And their chests are like the hard, stony terrain.*

مَنْ حَارَبَ الصَّادِقَ حَارَبَ رَبَّهُ وَنَبِيَّهِ وَطَوَائِفَ الصَّالِحَاءِ
هر که با صلیق جنگ کرد با خدا جنگ کرد و با پیغمبر خدا جنگ کرد و با تمام صلحاء جنگ کرد

*He who fights the truthful fights his Lord God;
And His Prophet and multitudes of the righteous.*

وَاللَّهُ لَا أُدْرِي وَجُوهَ كُشَاةٍ مِنْ غَيْرِ أَنَّ الْبُخْلَ فَازَ كَمَاءٍ
خدا من وجه دشمنی ایشان هیچ نمی یابم بجز اینکه بخل اوشان مانند آب جوش کرده است

*God is my witness—I do not know the source of their enmity,
Except that their miserliness has gushed forth like water.*

مَا كُنْتُ أَحْسَبُ أَنَّهُمْ بَعْدَاوَتِي يَذُرُونَ حُكْمَ شَرِيْعَةٍ غَوَاءِ
من گمان نمی کردم که اوشان باعث عداوت من
حکم شریعت غزا را خواهند گذاشت

*I never imagined that—merely to oppose me—they would
Put aside even the command of the illustrious Shariah.*

عَادَيْتَهُمْ لِلَّهِ جِيْنَ تَلَاعَبُوا بِالَّذِيْنَ صَوَّالِيْنَ مِنْ غَلَوَاءِ
ایشان را دشمن گرفتم چون بادین
بازی کردند و از تجاوز حمله کردند

*I opposed them for God's sake when they began to play
With the Faith and, exceeding the limits, even began to attack it.*

رَبِيْتُ مِنْ دَرِّ النَّبِيِّ وَعَيْنِهِ أُعْطِيْتُ نُورًا مِنْ سِرَاجِ حِرَاءِ
من از شیرینی علیه السلام پرورش یافته‌ام و از چشمه او مرابه دیدم
من ازان آفتاب نور گرفتم که از نار حرا طلوع کرده بود

*I have been nourished on the blessed milk and spring of the Holy
Prophet^[sa],
And have been enlightened by the Sun that rose from Hira'.*

الشَّمْسُ أُمٌّ وَالْهَلَالُ سَلِيْنُهَا يَتَمُو وَيَنْشَأُ مِنْ ضِيَاءِ دُكَّاءِ
آفتاب مادر است و بلال پسر او
آن پسر از روشنی آفتاب نشوونما می یابد

*The sun is the mother and the crescent moon is its son,
Who feeds on the light of the sun.*

إِنِّي طَلَعْتُ كَمِثْلِ بَدْرِ فَأَنْظُرُوا لَا خَيْرَ فِي مَنْ كَانَ كَالْكَهْمَاءِ
من مانند بدر طلوع کردم پس بتامل به بینید
در آن شخص هیچ خیر نیست که چون زن کور مادر زاد باشد

*I have arisen like the full moon; therefore, take a look,
For there is no goodness in those who are like the weak-eyed
effeminate.*

يَا رَبِّ أَيُّدُنَا بِفَضْلِكَ وَ أَنْتَقِمَ وَمَنْ يَدْعُ الْحَقَّ كَالْعُنْتَاءِ
اے خدائے ما تائید ما کن و ازان شخص انتقام بگیر
کہ حق را چون خس و خاشاک دفع کردن می خواهد

*O my Lord! Help me through Your grace and avenge me for
The one who casts away the truth as if it were dust.*

يَا رَبِّ قَوْمِي غَلَسُوا بِجَهَالَةٍ فَارْحَمْنَا وَأَنْزِلْهُمْ بِدَارِ حِينَاءِ
اے رب من قوم من از جهالت بتلاگی می روند
پس رحم کن و او شان را درخانه روشنی فرود آر

*O my Lord! My people on account of their ignorance have strayed
into darkness;*

Show mercy and lead them to the abode of light.

يَا لَأَيِّمِي إِنَّ الْعَوَاقِبَ لِلنَّصِيِّ فَارْتَبَأْ مَالَ الْأَمْرِ كَالْعَقْلَاءِ
اے ملامت کننده من انجام کار برائے پرہیزگاران است
پس بچھو دانشمندان مال کار را منتظر باش

*O ye who curse me! The righteous eventually emerge victorious,
So reflect over the ultimate outcome as the wise do.*

اللَّهُ أَيُّدِنِي وَصَافًا رَحْمَةً وَأَمَدَّنِي بِالنَّعْمِ وَالْإِلَاءِ
خدا مرا تائید کرد و از روتے رحمت مرادوست گرفت
و مرا با گونا گون نعمت با مدد داد

*God has, in His mercy, supported me and become my Friend;
He has helped me with His favours and bounties.*

فَخَرَجْتُ مِنْ وَهْدِ الضَّلَالَةِ وَالشَّقَا وَدَخَلْتُ دَارَ الرُّشْدِ وَ الْإِذْرَاءِ
پس من از مغاک گمراهی ببردن آمدم
و درخانه رشد و آگاہیدن داخل شدم

*I have come out of the pit of darkness and misfortune,
And I have entered the abode of guidance and advice.*

وَاللّٰهُ اِنَّ النَّاسَ سَقَطٌ كُلُّهُمْ
 مگر آن شخص کہ خدا تعالیٰ اورا نعمت لقاہ بخشد
 و بخدا کہ مردم ہمہ ردی و بیکار اند

*I swear by God, all humans amount to nothing,
 Except the one whom God has favoured with meeting Him.*

اِنَّ الَّذِيْ اَزَى الْمُهِنِيْنَ قَلْبُهُ
 آن شخص کہ خدا تعالیٰ دل اورا از معارف سیراب کرد
 تَأْتِيْهِ اَفْوَاجٌ كَمِثْلِ ظِلْمَاءِ
 نزد او فوج با مثل تشنگان می آیند

*Surely, towards him whose heart has been filled to the brim by Allah
 the Supreme,
 Hosts of people throng like the thirsty.*

رَبُّ السَّمَاۗءِ يُعِزُّهُ بِعِزَّتِهِ
 خدائے آسمان او را از عنایت خود عزت می دهد
 تَعْنُوْا لَهُ اَعْتَاۗقُ اَهْلِ دَهَاۗءِ
 و برائے او گردن ہائے عقلمندان خمیدہ می شوند

*The Lord of the Heavens grants him honour through His bounty;
 And the wise are inspired to [humbly] bow down before him.*

اَلْاَرْضُ تُجْعَلُ مِثْلَ غِلْمَانٍ لَّهِ
 زمین بچھو غلامان برائے او کردہ مے شود
 تَأْتِيْنِ لَهٗ الْاَفْلَاكُ كَالْخَدَمَاءِ
 و آسمانها برائے او بچھو خادمان مے آیند

*The earth is made to serve him like a slave
 And the heavens present themselves to him like servants.*

مَنْ ذَا الَّذِيْ يُخْزِيْ عَزِيْزَ جَنَابِهِ
 آن کيست کہ عزیز جناب الہی را ذلیل کند
 اَلْاَرْضُ لَا تُفْنِيْ شُمْوُسَ سَمَاۗءِ
 زمین آفتاب ہائے آسمان را نابود نتواند کرد

*Who can disgrace the one who is dear in His presence?
 The earth cannot destroy the suns of heaven.*

الْخَلْقُ دُوْدٌ كُلُّهُمْ إِلَّا الَّذِي زَكَاهُ فَضَّلَ اللهُ مِنْ أَهْوَاءِ

همه مردم کرمان هستند مگر آنکه خدا تعالی او را از هوا و هوس نجات داد

*All of creation is but a worm except the one whom
The grace of Allah purifies of selfish desires.*

فَأَهْضُ لَهُ إِنْ كُنْتَ تَعْرِفُ قَدْرَهُ وَاسْبِقْ بِبَدْلِ النَّفْسِ وَالْأَعْدَاءِ

پس برآئے او برخیز اگر قدر او می دانی واز همه مردم در بدل نفس و شاقین سبقت کن

*Arise, therefore, to support him should you realize his lofty stature,
And march forward, sacrificing your self and vying with others.*

إِنْ كُنْتَ تَفْصِدُ ذَلِكَ فَتُحَقَّرُ وَ سَتُخَسَعُنْ كَالْكَلْبِ يَوْمَ جَزَاءِ

اگر تو ذلت اومی خواهی پس خود ذلیل خواهی شد و بچو سگ در روز جزا رانده خواهی شد

*If you seek his humiliation, you yourself will be humiliated,
And on the Day of Judgment you will be driven away like a dog.*

عَابَتْ عَلَيْكَ شَقَاؤُهُ فَتُحَقَّرُ مَنْ كَانَ عِنْدَ اللهِ مِنْ كُرْمَاءِ

بر تو بدبختی غالب آمده است ازین سبب تو تحقیر شخسه میکنی که نزد خدا تعالی از زرگی باشد گانست

*You have fallen prey to misfortune, therefore, you deride the one
Who is honoured in the sight of Allah!*

صَغَبٌ عَلَيْكَ سِرَاجُنَا وَصَيَاؤُنَا تَمْشِي كَمَشِي اللَّصِّ فِي اللَّيْلِ

بر تو چراغ ما و روشنی ما بسیار گران آمد بچو دزدان در شب تاریک می گردی

*Our lamp and our light are unbearable to you;
You walk about as thieves in the dark of night.*

تَهْدِي وَأَيْمُ اللَّهِ مَا لَكَ حِينَةٌ يَوْمَ النُّشُورِ وَعِنْدَ وَقْتِ قَضَاءِ
 بیہودہ گوئی یا مکیٹی و بھدا ترا ہیج حیلہ نیرت و ہیج عذرے در روز فیصلہ نیرت
*You utter nonsense and [I swear] by Allah you will have no excuse
 On the Day of Resurrection and the time of Retribution.*

بَرْقٌ مِّنَ الْمَوْلَىٰ نُورِكَ وَمِیْنَتُهُ فَاصْبِرْ كَصَبْرِ الْعَاقِلِ الرَّءَاءِ
 لئن از خدا تعالی روشنی است در خش آن خواہیم نمود پس بچو عاقلان دور اندیش صبر کن
*This is lightning from the Master and I will show you its flash;
 So be patient like the wise who reflect.*

وَأَرَىٰ تَغْیِظُكُمْ یَغُورُ كَلْجَةٍ مَوْجٌ كَمَوْجِ الْبَحْرِ أَوْ هَوَاجٍ
 وی بینم کہ غضب شما بچو دریا در جوش است و موج آن مثل موج دریا یا موج باد سخت است
*I witness the upheaval of your anger like deep and turbulent waters,
 Like the wave of the seas or the tempestuous wind.*

وَاللَّهُ يَكْفِي مِنْ كُفَاةٍ نِصَالِنَا جَلْدٌ مِّنَ الْفِثْيَانِ لِلْأَعْدَاءِ
 بھدا از بہادران ما دشمنان را یک جوان کافی است
*I swear by God that from among my brave warriors,
 Just one brave youth shall suffice for all the enemies.*

إِنَّا عَلَىٰ وَقْتِ النَّوَابِ نَصْبِرُ نُزِجِي الزَّمَانَ بِشِدَّةٍ وَرَحَاءِ
 ما در وقت حوادث صبر ے کنیم و زمانہ را بہ تنگی و فراخی می گذرانیم
*I exercise patience during times of affliction,
 Likewise do I endure in times of hardship and opulence.*

فَتُنُ الزَّمَانِ وَوَلَدَنَ عِنْدَ ظُهُورِكُمْ وَالسَّيْلُ لَا يَخْلُو مِنَ الْعُتَاءِ
از ظاہر شدن شما فتنہ با ظاہر شدہ اند و بیج سیلابے از خس و خاشاک خالی نمی باشد

*With your coming came the mischief of this age,
For floods [of tribulation] deliver naught but waste and debris.*

عَفْنَا لِقَائِكُمْ وَلَا أَسْتَكْرَهُ لَوْ حَلَّ بَيْتِي عَابِلُ الْبَيْدَاءِ
ما از ملاقات شما کراہت مے داریم و ما بیج کراہت نداریم اگر گرگ دشتی بخانہ مادراید

*I dislike meeting you even though,
The visit of a wild wolf to my home does not perturb me.*

الْيَوْمَ أَنْصَحُكُمْ وَكَيْفَ نَصَاحَتِي قَوْمًا أَضَاعُوا الدِّينَ لِلشُّخَاءِ
امروز شما را نصیحت می کنم و نصیحت من آن قوم را چه فائدہ بخشد کہ از کینہ دین راضی کرده اند

*Today I advise you, but how can a people benefit from my advice
Who squander their religion out of malice?*

فَلْنَا تَعَالَوْا لِلتَّصَالِ وَنَاصِلُوا فَتَكُنُّسُوا كَالظَّبْيِ فِي الْأَفْلاهِ
ما گفتیم کہ برائے مقابلہ بیایید و در عربی مباحثہ کنید پس بچو آہوان در بیابان ہا پوشیدہ شدن

*I invite them to come forward and compete,
But they lay low quite like deer who hide in the wilderness.*

لَا يُبْصِرُونَ وَلَا يَرُونَ حَقِيقَةَ وَتَهَالِكُوا فِي بُحْلِهِمْ وَرِيَاءِ
نہ مے بینند و نہ حقیقت را دریافت می کنند و در بخل و ریا

*They do not use their sight nor do they see the truth of the matter;
They perish in their niggardliness and [hypocritical] ostentation.*

هَلْ فِي جَمَاعَتِهِمْ بَصِيرٌ يَنْظُرُ نَحْوِي كَمِثْلِ مُبْصِرٍ رَنَاءِ
 آیا در جماعت او شان بیننده است که سوتے من مثل مبصر غور کننده به بیند

Is there any insightful one in their assembly

Who might scrutinize me like a diligent researcher?

مَا نَاصِلُونِي تُمْ قَالُوا جَاهِلٌ أَنْظُرْ إِلَىٰ إِذْءَائِهِمْ وَجَفَاءِ
 با من مقابلہ نکردند باز گفتند کہ جاہل است ایذاء ایشان بہ بین و جفاء ایشان بہ بین

Without challenging me, they declared me ignorant—

Behold their torture and iniquity!

دَعْوَى الْكُمَاةِ يُلُوْحٌ عِنْدَ تَقَابِلِ حُدِّ الظُّبَاتِ يُنِيرُ فِي الْهَيْجَاءِ
 دعوی بہادران وقت مقابلہ ظاہر می گردد تیزی شمشیرها در جنگ روشن مے شود

Boasts of bravery find vindication only in battle,

The cutting edge of a sword shines only in war.

رَجُلٌ بِبَطْنِ بَطَالَةَ بَطَالَةٌ تَغْلِي* عَدَاؤُهُ كَرَعْدِ طَحَاءِ
 در شہر بنالہ کہ از بطالت پڑ است مردیست کہ دشمنی او بچو رعد از در جوش است

The resident of Batala is good for nothing;

His enmity for me rolls like thunderbolt from the clouds.

لَا يَخْضُرُ الْمِضْمَارَ مِنْ خَوْفِ عَرَا يَهْذِي كِنِسْوَانٍ بِحُجْبِ حَفَاءِ
 از خوف کہ می دارد بمیدان نمی آید و بچو زنان در پردہ ٹاڑ مے نايد

On account of his innate fear, he stays away from the fray;

He talks nonsense then hides like a woman behind a veil.

1. *تعلي* appears to be a scribal error. The correct word is *تغلي*. The Persian translation in the original book confirms this. [Publisher]

قَدْ أَثَرَ الدُّنْيَا وَجَيْفَةً دَشْتِهَا وَ الْمَوْتُ خَيْرٌ مِّنْ حَيَاةٍ غِطَاءِ
 دنیا و مردار آزا اختیار کرده است و مردان از زندگی پدده بسیار نیکو است

*He opted for the world and the carrion of its desert,
 Indeed, death is better than a life in hiding [out of cowardice].*

يَا صَيْدَ أَسْيَافِي إِلَى مَا تَأْتِي لَا تُنَجِّيتُكَ سَيْوَرَةُ الْأَطْلَاءِ
 اے شکار شمشیرهای من تا کیے جت خواہی کرد ترا سیرت بچگان آہو نجات نخواہ داد

*O ye, the prey of my [spiritual] sword! How long will you continue
 leaping?*

Your characteristic of a fawn will not save you.

نَجَسْتُ أَرْضَ بَطَالَةَ مَنْخُوسَةٍ أَرْضٌ مُّخْرِبَةٌ مِنَ الْجِزْبَاءِ
 تو زمین ببالہ را خراب کردی از وجود یک حربا تمام زمین از حربا پڑات

*You have polluted Batala, an accursed part of the earth,
 A land abounding with chameleons.*

إِنِّي أُرِيدُكَ فِي النَّصَالِ كَصَائِدٍ لَا يَزُكُّنُّ أَحَدٌ إِلَى لِزَاءِ
 من ترا در روز مناغلہ مثل شکار جویندہ می خواہم پس باید کہ هیچکس ترا پناہ ندہ

Like a hunter, I want you in the contest;

Therefore, let no one be inclined to give you refuge.

صَدْرُ الْقَنَاةِ يَنْوُشُ صَدْرَكَ صَنْبُؤُهُ وَ يُرِيكَ مُرَانِي بِحَارِ دِمَاءِ
 سر نیزہ ترا پاره پاره خواہد کرد و نیزہ در گذرنده من ترا دریابائے خون خواہد نمود

The point of my spear will pierce through your chest;

My strong and flexible spears will show you rivers of blood.

جَاشَتْ إِلَيْكَ النَّفْسُ مِنْ كَلِمَاتِنَا خَوْفًا فَكَيْفَ الْحَالِ عِنْدَ مِرَائِنِي
 جان تو از گفتار من بلب رسید پس در وقت پیکار حال تو چه خواهد شد
Due to the fear of my words, your soul has well-nigh departed from your body;

So what will be your plight when you face me to debate?

أُعْطِيتُ لُسْنًا كَاللَّقُوعِ مُرَوِّيًا وَفَصِيلَهَا تَأْتِي بِهَا
 من مثل ناقة بسیار شمشیر زبان داده شده ام و بچه آن ناقة تاثیر سخن من است
I have been granted linguistic elegance that serves like the she-camel with abundant milk;

And its young calf is the beautiful impact that it makes.

إِنْ شِئْتَ كَذُّ كُلِّ الْمَكَايِدِ حَاسِدًا أَلْبَدْرُ لَا يَغْشُو بِلُغْيِ ضِرَاءِ
 اگر بخوای هر مکرے که داری از روی حسد کن و خوب یاددار که از نور مگ بچکان نقصان ما مبتاب نیست
You are at full liberty to resort to every deception in your state of envy;

The full moon is not darkened by the barking of dogs.

كَذَّبْتَ صِدِّيقًا وَ جُرْتَ تَعَمُّدًا وَلَئِنْ سَطَا فَيَرِيكَ قَعْرَ عَفَاءِ
 تو صدیقی را به دروغ منسوب کردی و از حد درگزشتی و اگر آن صدیق بر تو حمله کند ترا مفاک خواهد نمود
You declared a truthful one to be a liar, and have wronged wilfully;

If he strikes back, he would show you the nether regions of the earth.

مَا شَمَّ أَنْفِي مَرَعَمًا فِي مَشْهَدٍ وَأَثَرْتُ تَفْعَ الْمَوْتِ فِي الْأَعْدَاءِ
 سنی من در هیچ جنگی ذلت ندیده است و در دشمنان از موت غبار انگیزنده ام

*My nose has never even smelled humiliation in any battle;
 I have raised dust clouds of death among my enemies.*

وَاللَّهِ أَخْطَأْتُمْ لِنَكْبَةٍ بِخَيْتِكُمْ بَارِئُكُمْ ابْنُ كَرِيمَةٍ فَجَاءَ
 بخدا شما از بد بختی طالع خود سخت خطا کرده اید که با آن شخص جنگ شروع کرده اید که تیر به بار جنگ و بنا گاه کشنده است

*God is my witness that out of your own ill fortune you have committed
 the grave mistake
 Of engaging in battle with an expert warrior who can mount a sud-
 den attack.*

إِنَّ بِجَهْدِكَ كُلِّ يَوْمٍ أَرْفَعُ وَأُنْمِي عَلَى الشُّخْنَاءِ وَالْبُغْضَاءِ
 من بکینه تو هر روز مراتب بلند می یابم و از کینه و بغض شما بخت من در نشود نماست

*Because of your malevolence, I am daily vouchsafed a loftier station,
 And I prosper despite your malice and spite.*

بَلْنَا ثُرَيَّا السَّمَاءِ وَسَمَكَةَ لِنُرِدَّ إِيْمَانًا إِلَى الْغُبْرَاءِ
 ما تا ثریا آسمان رسیده ایم تا ایمان را سوئے زمین فرود آریم

*I have reached the Pleiades and its loftiness,
 So that I may bring faith back to the earth.*

أَنْظُرُ إِلَى الْفِتَنِ الَّتِي نَبْرَأُهَا تَجْرِي دُمُوعًا بَلَّ عَيْوُونَ دِمَاءَ
 آن فتنه با را به بین که آتش آن فتنه اشک با جاری می کند بلکه چشمه های خون می بر آرد

*Look at all of this tribulation whose fires cause tears—
 Nay rather, springs of blood—to gush forth.*

فَأَقَامَنِي الرَّحْمَنُ عِنْدَ دُخَانِهَا لِفَلَّاحٍ مُّدْلِجِينَ فِي اللَّيْلِ

پس خدا تعالی مرا بروقت دخان آن فتنه با قائم کرد تا آن را که در شب می روند نجات بخشد

*Thus has the Gracious God raised me even as this smoke rises,
For the deliverance of those journeying through this night.*

وَقَدْ أَفْضَيْتَ زَفْرَاتٍ مَّرْضَى مَقْدَمِي فَحَضَرْتُ حَمَالًا كُتُوسَ شِفَاءِ

و نعره های مریضان آمدن مرا تقاضا کرد پس من بجا مهائے شفا نزد او شان حاضر شدم

*When the cries of the sick demanded my advent,
I appeared carrying the elixir-filled chalice.*

لَمَّا أَتَيْتُ الْقَوْمَ سَبُّوا كَالْعِدَا وَتَخَيَّرُوا سُبُلَ الشَّقَا بِإِيَّاءِ

هرگاه آمدم قوم مرا دشامها دادند و از راه انکار طریقت شقاوت را اختیار کردند

*When I came to the people, they abused me like enemies;
In their refusal they chose the path of ill fortune.*

قَالُوا كَذُوبٌ كَيْدُبَانٌ كَاذِبٌ بَلْ كَافِرٌ وَمُرَوَّرٌ وَمُرَائِي

گفتند که این شخص کاذب و کذاب است بلکه کافر و دروغ آریانده و ریا کار است

*They said, 'He is a liar, pretender, manifestation of falsehood;
Indeed, he is a disbeliever, hypocrite, and dissembler.'*

مَنْ مُخَيَّرٌ عَنِّي ذُلِّي وَمُصِيبَتِي مَوْلَايَ خَشَمَ الرُّسُلِ بِخَزْرِ عَطَاءِ

آن کیست که این ذلت من و مصیبت من مولای مرا رساند که خاتم الانبیاء و دریائے بخشش است

*Who will convey the news of my humiliation and distress
To my master, the Seal of the Messengers, the Ocean of Beneficence?*

يَا طَيْبَ الْأَخْلَاقِ وَالْأَسْمَاءِ أَفَأَنْتَ تُبْعِدُنَا مِنَ الْأَلَاءِ
 اے پاک اخلاق و پاک نام با آیا تو مارا از نعمت ہائے خود رد مے کنی
*O ye [the Holy Prophet^{sa}] bearing holy morals and holy names!
 Would you keep us away from your bounties?*

أَنْتَ الَّذِي شَغَفَ الْجَنَانَ مَحَبَّةً أَنْتَ الَّذِي كَالرُّوحِ فِي حَوْبَائِي
 تو آن ہستی کہ محبت اور قردل من فرورفتہ است تو آن ہستی کہ درتن من مانند جان است
*You are the very one whose love penetrates the depth of my heart;
 You are the very soul of my body.*

أَنْتَ الَّذِي قَدْ جُدْبَ قَلْبِي نَحْوَهُ أَنْتَ الَّذِي قَدْ قَامَ لِلْإِضْبَاءِ
 تو آن ہستی کہ سوسے او دل من کشیدہ شدہ است تو آن ہستی کہ برائے دلبرے من لستاد
*You are the very one to whom my heart is attracted;
 You are the very one who stood up for my consolation.*

أَنْتَ الَّذِي يُوَدِّدُهُ وَيُحِبُّهُ أُيُّدْتُ بِالْإِلَهَامِ وَالْإِلْقَاءِ
 تو آن ہستی کہ بپرکت محبت او دوستی او از الہام و القاء الہی تائید یافتم
*You are the very one due to whose love and friendship,
 I have been granted succour with revelation and discourse.*

أَنْتَ الَّذِي أَعْطَى الشَّرِيعَةَ وَالْهُدَى نَجَّأَ رِقَابَ النَّاسِ مِنْ أَغْبَاءِ
 تو آن ہستی کہ شریعت و ہدایت را بما رسانید و گرد نہائے مردم را از بار گران نجات داد
*You are the one who brought the Shariah and guidance,
 And liberated the necks of the people from their burdens.*

هَيْهَاتَ كَيْفَ نَفَرُ مِنْكَ كَمُفْسِدٍ رُوحِي فَدَتْكَ بِلُوعَةٍ وُوفَاءٍ
 این بجا ممکن است کہ ما بچھو مفسدے از تو بگریزیم جان من بسوزش عشق و وفا بر تو قربان است

How can we ever run from you like mischief-mongers? It is not possible;

My soul is sacrificed for you because of my agony and fidelity for you.

أَمَنْتُ بِالْقُرْآنِ صُحُفِ الْهِنَاءِ وَبِكُلِّ مَا أُخْبِرَتْ مِنْ أَنْبَاءِ
 من بقرآن شریعت ایمان آوردم کہ کتاب خدا سے مااست و با آن ہمہ خبرها ایمان آوردم کہ تو خبر دادی

I believe in the Holy Quran, the Book of our Lord,

And in all that you informed us of the tidings of the unseen.

يَا سَيِّدِي يَا مَوْلَى الصُّعْفَاءِ جِئْنَاكَ مَظْلُومِينَ مِنْ جُهَلَاءِ
 اے سردار من اے جاتے بازگشت ضعیفان ما بجناب تو از جور جاہلان رسیدیم

O my master! O refuge of the weak!

We have come to you after suffering at the hands of the ignorant.

إِنَّ الْمَحَبَّةَ لَا تُضَاعَ وَتُشْتَرَى إِنَّا نُجِبُّكَ يَا ذُكَاءَ سَخَاءِ
 محبت ضائع کردہ نمی شود و کریمان آن را می خریدند ما با تو اے آفتاب سخاوت محبت می داریم

Love is never wasted; it is granted its due price.

O gracious Sun! We are in love with you.

يَا شَمْسَنَا أَنْظُرْ رَحْمَةً وَ تَحَنُّنًا يَسْعَى إِلَيْكَ الْخَلْقُ لِلرَّهَاءِ
 اے آفتاب ما سوتے من برحمت بنگر مردم سوتے تو برائے پناہ گرفتار مے دوند

O our Sun! Cast the glance of love and mercy;

All creation is hastening towards you for refuge.

أَنْتَ الَّذِي هُوَ عَيْنُ كُلِّ سَعَادَةٍ تَهْوِي إِلَيْكَ قُلُوبُ أَهْلِ صَفَاءِ
 تو آن ہستی کہ چشمہ ہر سعادت است سوتے تو دلہائے اہل صفا مائل سمتہ
*You are the one from whom every good springs forth;
 The hearts of the pure-hearted incline to you.*

أَنْتَ الَّذِي هُوَ مَبْدَأُ الْأَنْوَارِ نُورَتْ وَجْهَ الْمَدِينِ وَ الْبَيْدَاءِ
 تو آن ہستی کہ مبداء نورہائے تو روئے شہر با و بیابان با روشن کردی
*You are the one who is the source of light;
 You have illuminated the cities and deserts.*

إِنِّي أَرَى فِي وَجْهِكَ الْمَهْلَلِ شَأْنَا يُفُوقُ شَيْئُونَ¹ وَجْهَ دُكَّاءِ
 من در روئے روشن تو شانے مے یشتم کہ برشان آفتاب فوقیت با دارد
*I find in your blessed countenance
 Such glory as surpasses the glory of the sun.*

شَمْسُ الْهُدَى طَلَعَتْ لَنَا مِنْ مَكَّةَ عَيْنُ النَّدَا نَبَعَتْ لَنَا بِحِزَاءِ
 آفتاب ہدایت از مکہ بر ما طلوع کرد چشمہ بخشش از غار حرا برائے ما بجوشید
*The sun of guidance rose from Makkah upon us,
 And from the cave of Hira' gushed forth a fountain of generosity.*

صَاهَتْ أَيْاهُ الشَّمْسِ بَعْضَ صَبَائِهِ فَإِذَا رَأَيْتُ فَهَاجَ مِنْهُ بُكَائِي
 بعض روشنی ہائے او بہ روشنی آفتاب مے ماند پس چون دیدم بے اختیار مرا گریہ آمد
*Even the light of the sun only partially resembles that of his,
 When I beheld him my heartfelt cries reached a crescendo.*

1. شَيْئُونَ appears to be a scribal error. The correct word is شُئُونُ [Publisher]

نَسْعَى كَفَثِيَانِ بِدِينِ مُحَمَّدٍ لَسْنَا كَرَجُلٍ فَاقِدِ الْأَعْضَاءِ
 بچو مردان در دین محمد صلی اللہ علیہ وسلم کوشش می کنیم
 ما مثل آن شخصے نیتیم کہ بے دست و پا باشد

*Like the brave young men, we strive for the religion of Muhammad;
 We are not like the one who is bereft of limbs.*

أَعْلَى الْمُهَيَّمِينَ هَمَّتْنَا فِي دِينِهِ نَبِينِ مَنَازِلَنَا عَلَى الْجُوزَاءِ
 خدا تعالیٰ در دین او ہمت ہائے مارا بلند کردہ است
 منزلہائے خود را بر جوزا بناے نہیم

*The Ever-Watchful God has raised the standard of our commitment to
 His religion;
 We make the lofty Gemini as our stopping place.*

إِنَّا جَعَلْنَا كَالسُّيُوفِ فَتَنَمَعُ رَأْسِ اللَّئَامِ وَهَامَةَ الْأَعْدَاءِ
 ما بچو شمشیرہا گرداہیدہ شدہ ایم
 پس سر لئیماں و دشمنان را مے کونیم

*We are made like swords, so we crush
 The heads of the ignoble and the skulls of the enemies.*

وَ مِنَ اللَّئَامِ أَرَى رُجَيْلًا فَاسِقًا غَوْلًا لَعِينًا نُطْفَةَ الشَّفَهَاءِ
 و از لئیماں مرد کے بدکارا را مے بینیم
 کہ شیطان ملعون از نطفہ سفیہان است

*Out of the ignoble, I see one lowly transgressor
 Who is accursed and a seed of the ignorant.*

شَكْسٌ حَيْثُ مُفْسِدٌ وَ مُزَوَّرٌ نَحْسٌ يُسْمَى السَّغْدَ فِي الْجَهْلَاءِ
 بدگو خبیث مفسد دروغ آریاندہ است
 و منحوس است و نام او جابلان سعد اللہ نہادہ اند

*He is rude, a mischief-monger, and a liar;
 He is accursed, but among the ignorant, he is known as Sa'd [i.e.
 fortunate].*

مَا فَارَقَ الْكُفْرَ الَّذِي هُوَ إِرْثُهُ صَاهِي أَبَاهُ وَ أُمَّهُ، بِعَمَاءِ
 کفرے کہ وراثت او بود ازان علیحدہ نشدہ است و در کوری مادر و پدر خود را مشابہ است

*He has not given up disbelief—his heritage indeed;
 He resembles his parents in blindness.*

قَدْ كَانَ مِنْ دُودِ الْهُنُودِ وَ زَرْعِهِمْ مِنْ عِبْدَةِ الْأَصْنَامِ كَالْإِبَاءِ
 لِنِ شَخْصِ از کرمان ہنود و تخم ایشان بود و مثل پدر و پدہ خود از بت پرستان بود

*He was a seed of the Hindus—a grain of their crop—
 Like his forefathers, he too was an idol-worshipper.*

فَالْآنَ قَدْ غَلَبَتْ عَلَيْهِ شَقَاؤُهُ كَانَتْ مُبِيدَةً أُمُّهُ الْعَنِيَاءِ
 پس اکنون ہمان شقاوت بروئے غلبہ کرد کہ مادر کور اورا ہلاک کردہ بود

*His wretchedness had overtaken him;
 It was this hard-heartedness that was responsible for the death of
 his blind mother.*

إِنِّي أَرَاهُ مُكَذِّبًا وَمُكْفَرًا وَمُحَقِّرًا بِالسَّبِّ وَالْإِزْرَاءِ
 من اورا می بینم کہ او تکذیب من میکند و مرا کافر میگوید و با تحقیر کردن و دشنام دادن بہتانہا مے بند

*I find him to be a denier and issuer of false edicts of disbelief;
 A despiser using abuses and baseless accusations.*

يُؤْذِي فَمَا نَشْكُو وَمَا نَتَأَسَفُ كَلْبٌ فَيَغْلِي قَلْبُهُ لِعَوَاءِ
 آزار می دہد مگر ما نہ شکایت میکنیم و نہ افسوس میکنیم زیرا کہ او سگے است پس دل او برائے عوعو کردن مے جوشد

*He pains me, but I do not complain nor am I sorry;
 He is akin to a dog—eager to bark.*

كَحَلِّ الْعِنَادُ جُفُونَهُ بِعَجَاجِةٍ فَالَانَ مَنْ يَحْمِيهِ مِنْ أَقْدَاءِ

دشمنی پلک ہائے اورا بغبار کینہ سرمہ سا کردہ است پس اکنون کیست کہ چشمہائے اورا از غبار پر باند

Enmity has put the kohl of dust in his eyes;

So who can save him from getting the straw in the eye?

يَا لَاعَيْنِي إِنَّ الْمُهَيَّمِينَ يَنْظُرُونَ خَفَّ قَهْرُ رَبِّ قَادِرٍ مُؤَلَّاهِي

اے ملامت کنندہ من خدا تعالیٰ مے بیند از قہر مولائے من کہ قادر است خوف کن

O ye who curses me! The Ever-Watchful God is observing;

Therefore, fear the wrath of my Lord, who is Omnipotent and my Protector.

الْحَقُّ لَا يُضَلُّ بِنَارِ خَدِيعَةٍ أَنَّى مِنَ الْخَفَافِ حَسْرُ دُكَّاءِ

راستی با آتش مگر سوخته نمی شود از نفرت شب پردہ هیچ نقصان آفتاب نیست

Truth cannot be consumed by the fire of deceit;

How can a bat do any harm to the sun?

إِنِّي أَرَاكَ تَمِيسُ بِالْخِيَلَاءِ أَنَسَيْتَ يَوْمَ الطَّعْنَةِ التَّجْلَاءِ

من می بینم کہ بہ ناز و تکبر خرامان مے روی آیا آن روز را فراموش کردی کہ زخم فراخ خواهد کرد

I find that in your pride you walk with haughty steps;

Have you forgotten the day when a deep wound will inflict you?

لَا تَتَّبِعْ أَهْوَاءَ نَفْسِكَ شَقْوَةً يُلْقِيكَ حُبُّ النَّفْسِ فِي الْخَوْفَاءِ

ہوائے نفس خود را از شقاوت پیروی مکن ترا محبت نفس در چاہ خواهد انداخت

Do not succumb to the desires of flesh on account of your wickedness,

For love of the self will only throw you into the well.

فَوْسٌ خَبِيْثٌ خَفَّ ذُرَى صَهْوَاتِهِ خَفَّ أَنْ تَزَلَّكَ عَدُوُّ ذِي عَدَوَاءِ
 نفس تو اسپ پلید است از بلندی پشت او ترس ازین ترس که دویدن ناموارا و ترا بر زمین آگند

*The self is an evil horse; therefore, do not ride it.
 Be fearful! Lest its errant steps throw you off.*

إِنَّ السُّمُوْمَ لَشَرُّ مَا فِي الْعَالَمِ وَمِنَ السُّمُوْمِ عَدَاوَةُ الصَّالِحَاءِ
 در دنیا زهرا بدترین چیزه است و از زهرا بدتر عداوت صالحان است

*Without doubt, poison is the worst of what exists in this world,
 And hostility to the righteous is a form of poison.*

أَذِيْتِي حُبْنًا فَلَسْتُ بِصَادِقٍ إِنْ لَمْ تَمُتْ بِالْحِزْبِ يَا ابْنَ بَغَاءِ
 مرا بخبثت خود ایذا دادی پس من صادق نیم اگر تو اے نسل بدکاران بدلت نمیری

*Because of your filthy nature you have caused me pain.
 I am not truthful if you do not die in disgrace. O progeny of the wicked!*^{1☆}

اللَّهُ يُحْزِنِي حِزْبِكُمْ وَيُعْزِنِي حَتَّى يَجِيءَ النَّاسُ تَحْتَ لَوَائِي
 خدا تعالی گروه شما را رسوا خواهد کرد و مرا عزت خواهد داد تا بحدیکه مردم زیر لوائے من خواهند آمد

*God will humiliate your party and will surely honour me;
 So much so that all of the people will come under my flag.*

1. ☆ Thereafter, the end of this enemy was that he died of the plague with total failure and frustration. So pay heed, O ye who have eyes! (Author)

يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكَرَامَةٍ يَا مَنْ يَرَى قَلْبِي وَ لُبِّ لِحَائِي
 اے خدائے ما درما بکرامت خود فیصلہ کن اے آنکہ دل مرا و مغز پوست مرا می بینش

O our Lord! Decide between us with Your grace.

O the One who sees my heart and the deepest recesses of my being!

يَا مَنْ أَرَى أَبْوَابَهُ مَفْتُوحَةً لِلسَّائِلِينَ فَلَا تَرُدُّ دُعَائِي
 اے آنکہ در ہائے او را برائے سائلان کشادہ می بینم دعائے مراد ممکن

O the One whose doors I always find open for those who beseech!

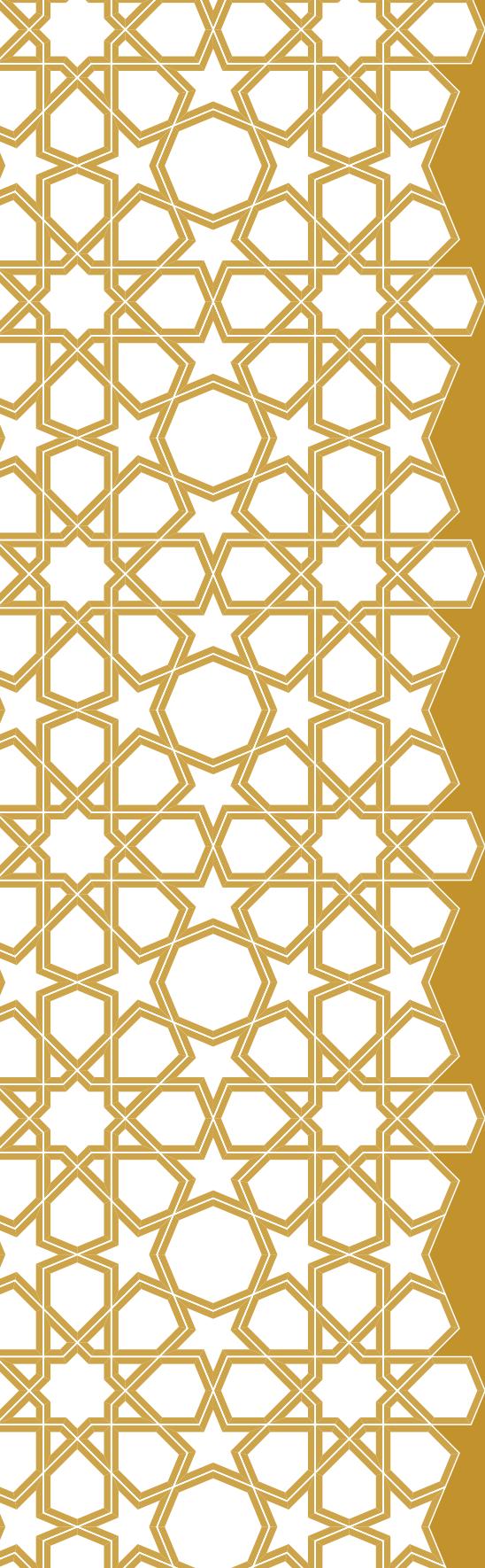
Do not reject my supplication.

آمین

[*Āmīn*—May it be so, O Allah.]



Ḥaḳīqatul-Waḥī, Rūḥanī Khazā'in, vol. 22, p. 716–735; see also English translation, *Ḥaḳīqatul-Waḥī—The Philosophy of Divine Revelation*, p. 925–976, published by Islam International Publication Ltd. 2018



MISCELLANEOUS

وَبَشَّرَنِي رَبِّي وَ قَالَ مُبَشِّرًا سَتَعْرِفُ يَوْمَ الْعِيدِ وَالْعِيدُ أَقْرَبُ

Meaning that, God gave me the tidings about Lekh Rām's death and said: 'You will recognise this event on the day of *Īd*, and *Īd* will be close to it.' This prophecy that Lekh Rām's death would occur close to the day of *Īd* has been published in some of the Āryah Samāj newspapers; for instance, in *Samāchār*.

Ḥaḳīqatul-Wahī, p. p. 299–300, Rūḥanī Khazā'in, vol. 22, p. 299–300; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 366

أَذَيْتَنِي حُبْنًا فَلَسْتُ بِصَادِقٍ
إِنْ لَمْ تَمُتْ بِالْحِزْبِ يَا ابْنَ بَغَاءِ

Meaning that, you have caused great pain to me because of your inherent wickedness; thus, I shall not be held truthful unless you die a disgraceful death. So what greater disgrace could there be for the one who wanted to see me die, than dying himself in my lifetime? He craved for my downfall but died only after witnessing my prosperity and progress. (Author)

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 450; see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy of Divine Revelation*, p. 560, published by Islam International Publication Ltd. 2018

يَا رَبَّنَا افْتَحْ بَيْنَنَا بِكَرَامَةٍ يَا مَنْ يَرَى قَلْبِي وَ لُبِّ لِحَائِي

Meaning that:

*O our Lord! Settle this affair between me and Sa'dullāh;
You know only too well the condition of my heart.*

[*Ḥaḳīqatul-Wahī*, p. p. 453, Rūḥanī Khazā'in, vol. 22, p. 453;
see also English translation, *Ḥaḳīqatul-Wahī—The Philosophy
of Divine Revelation*, p. 562]

أَدَيْتَنِي حُبْنًا فَلَسْتُ بِصَادِقٍ إِنْ لَمْ تَمُتْ بِأَنْحِزِي يَا ابْنَ بَعَاءٍ

Meaning that:

*You have caused me great pain because of your inherent wickedness;
Thus shall I not be held truthful unless you die a disgraceful death
in my own lifetime.*

Ḥaḳīqatul-Wahī, Rūḥanī Khazā'in, vol. 22, p. 453; see also
English translation, *Ḥaḳīqatul-Wahī—The Philosophy of
Divine Revelation*, p. 562, published by Islam International
Publication Ltd. 2018

FOOTNOTE FROM PAGE 10

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

I found aṣ-Ṣiddīq to be truthful, as was made clear to me after my research. When I found him to be the leader of Imams and the lamp of the Religion and Ummah, I held fast to him and entered his fortress. I attracted the mercy of my Lord by loving

the righteous. He thus had mercy on me, gave me refuge, assisted me, nourished me and made me one of the honoured ones. He made me out of His mercy the Reformer of this century, the Promised Messiah, and of those whom He blesses with His discourse. He removed grief from me and gave me what no one in the world was ever given. All this is owing to the blessing of following the Holy Prophet, the unlettered one, and loving those who are granted nearness to Allah. **O Allah, bless and prosper the Best of the Messengers and *Khātamul-Anbiyā'* [the Seal of the Prophets], Muḥammad, who is the Best of all Mankind.**

By Allah, Abū Bakr was the Holy Prophet's constant companion in the two holy cities and in the two tombs as well. Here I refer, firstly, to the 'tomb' of the cave wherein he concealed himself as if he were dead, and, secondly, to the tomb that is in Madinah, which is adjacent to the tomb of *Khairul-Bariyyah* [i.e. the Best of Creation—the Holy Prophet Muḥammad^{SAS}]. Think, therefore, **of the [high] status of aṣ-Ṣiddīq** if you are a people who reflect. Allah has praised him and his *Khilāfah* in the Quran and praised him in the highest terms. There is no doubt that he is accepted and loved by Allah. Foolish is the one who begrudges his status. The impurity which infected Islam was wiped away by his *Khilāfah*. The felicity of Muslims became complete due to his compassion. The pillar of Islam would well have crumbled, had aṣ-Ṣiddīq, the friend of the Best of Mankind, not been present. He found Islam like a weak person—sick and emaciated and barely in his senses, so he rose to restore its beauty and splendour in a masterful way and hastened to revive the lost Islam until it had regained the agility of its body, the softness of its cheeks, the charm of its beauty, and the sweetness of its pure water. All this came to pass because of the truth of this honest servant of God. He defeated the enemy and turned the situation around. He never sought any reward for this; his reward was only with Allah. No day or night rose upon him except that he was

engaged in this service. He restored the broken remains, put a stop to the sufferings, and protected the land. The victory was always his because of the grace and mercy of Allah. I will now put forward some evidence, placing my trust in the one God, to show you how Ḥaḍrat Abū Bakr ended the terrible seditions and the dangerous tribulations and how he put an end to the warmongers. His hidden inner self was made manifest for all to see through his actions, and his actions bore witness to his high qualities. May Allah reward him for this with the best reward and resurrect him along with the most pious ones. May He have mercy on us through the intercession of those beloved ones. O Allah, Lord of favours and bounties, accept this from me. You are the Most Merciful of those who show mercy.

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

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

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

Ibn Athīr writes in his chronicles: ‘When the news of the demise of the Messenger of Allah, peace and blessings of Allah be upon him,

reached Makkah, its Governor, ‘Itāb ibn Usaid, went into hiding and Makkah was shaken to the core, and it seemed imminent that its people would renounce Islam.’ ([*al-Kāmil fit-Tārīkh, Tārīkh ibn al-Athīr,*] Part I, p. 134)

HE ALSO RECORDS—The common and elite of every tribe apostatized. Hypocrisy came out in the open, and Jews and Christians started looking for favourable opportunities. Muslims were like sheep on a rainy night due to the loss of their Prophet, their small number and the multitude of their enemy. It was at such a time that the people said to Ḥaḍrat Abū Bakr: ‘These people only consider the army of Usāmah to be the Muslim army, and, as you can see, the Arabs have rebelled against you. It is, therefore, not prudent to separate yourself from these soldiers.’ Upon this, Ḥaḍrat Abū Bakr said: ‘By the One who has my soul in His Hand, had I thought that wild, predatory animals would snatch me away, I would still send out Usāmah’s army in accordance with what the Messenger of Allah had commanded. I will never go against a decision taken by the Messenger of Allah, peace and blessings of Allah be upon him.’ Ḥaḍrat ‘Abdullah bin Mas‘ūd says: ‘We had reached a stage where we were about to perish if Allah had not conferred his special favour on us in the form of Abū Bakr who gathered us together to fight by all possible means the rebellious tribes and to continue worshipping Allah till death came to us.’ ([*al-Kāmil fit-Tārīkh, Tārīkh ibn al-Athīr,*] p. 142)

The Emergence of False Claimants to Prophethood

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

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

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

may peace and blessings of Allah be upon him

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

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

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

may peace and blessings of Allah be upon him

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

Abū Bakr's Great Love for the Holy Prophet

may peace and blessings of Allah be upon him

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

ACCORDING TO IBN KHALDŪN¹—one of the favours Allah bestowed on Ḥaḍrat Abū Bakr in terms of his complete nearness to the Holy Prophet, may peace and blessings of Allah be upon him, was that he, may Allah be pleased with him, was carried in the same coffin that had carried the Messenger of Allah, may peace and

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

blessings of Allah be upon him, his tomb was made flat like the tomb of the Prophet, his grave was adjacent to the grave of the Prophet, may peace and blessings of Allah be upon him, and his head was laid level with the shoulder of the Prophet^{sas}. The last words he spoke were: ‘Let death come to me in a state of being a Muslim and join me with the righteous.’ ([*al-Kāmil fit-Tārikh*, *Tārikh ibn al-Athīr*, Dhikr Wafāt Abū Bakr] Part II,) p. 176)

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

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

In the name of Allah, the Gracious, the Merciful. From Abū Bakr, the *Khalīfah* of the Messenger of Allah, peace and blessings of Allah be upon him, to whomsoever this letter of mine may reach: amongst the commoners or the gentry, those who hold fast to Islam or those who have turned away from it. Peace be upon those who follow guidance, and who after having received guidance have not returned to error and blindness. I praise You, O Allah, who alone are worthy of

worship. I bear witness that there is no God but Allah. He is One and without partner. Muḥammad^{sas} is His Servant and Messenger. We acknowledge that which he brought and disbelieve in that which he rejected, and we strive against it. Verily, Allah, the Exalted, sent Muḥammad^{sas} to His creation with the Truth and as a bearer of glad tidings and as a warner, like a bright lamp calling people to Allah with His authority, that he may warn everyone alive, and that the Word may prove true against the disbelievers. Allah guides with the truth whoever turns to Him, and the Messenger of Allah^{sas} confronted whoever turned his back to Him until he came to Islam willingly or reluctantly. Then the Messenger of Allah^{sas} passed away after having completed teaching the commandments of Allah, counselling his Ummah, and fulfilling the obligation that had been upon him. In the revealed Book, Allah had made this clear both to him and to the people of Islam, that:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ¹

And that:

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِن يَمُوتَ فَهُمْ الْخَالِدُونَ²

And to the believers He said:

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1. Surely, you will die, and surely they *too* will die (*Sūrah az-Zumar*, 39:31). [Publisher]
 2. We granted not everlasting life to any human being before you. If then you should die, shall they live *here* forever? (*Sūrah al-Anbiyā*, 21:35) [Publisher]

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَبْرَأُ مِنَ الَّذِينَ مَاتَ أَوْ قُتِلَ أُنْقَلَبُكُمْ عَلَىٰ أَعْقَابِكُمْ ۗ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَئِن يَضُرَّ اللَّهُ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝¹

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

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِّمْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ۝²

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

1. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful (*Sūrah Āl ‘Imrān*, 3:145). [Publisher]
2. He whom Allah guides is rightly guided; but he whom He adjudges astray, for him you will find no helper *or* guide (*Sūrah al-Kahf*, 18:18). [Publisher]

have turned your back on Islam after having professed its truth and having acted upon its teachings. Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ
 أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا ۝¹

Allah also says:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ۝²

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

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

I have commanded my messenger to read my letter to you in all of your assemblies. The invitation to Allah's cause shall be the Call to Prayer. If, when the Muslims raise the Call to Prayer, they respond likewise, then let them be, but if they do not respond to the Call to Prayer, then grant them no respite. And if they respond to the Call to Prayer, ask them about their obligations; if they refuse to fulfil them, then attack them, and if they agree, then accept it from them.

