

by Imam Zafrullah Domun

As from today, I intend to read to you a booklet of Hazrat Masih Maood (as), entitled “*Sirat e Abdaal*”, which he wrote in Arabic in 1903. Some time back, I saw an Urdu translation of this 17-page booklet on www.alislam.org and since then, I wanted to share it with you all. Now, they have posted an English translation and I think it will help to spread what has been written to our own members and to others as well. In 1891, Hazrat Masih Maood (as) started writing in Arabic to spread his message. He wrote a piece entitled *Al Tabligh* in his book *Ayna kamaalaate Islam*. Since then, until his death in 1908, by Allah’s Grace, he wrote about 20 booklets in Arabic and he sent them to the Arabs so that they might be aware of his message. Many of his opponents said that he did not write good Arabic. He challenged them by saying he was ready to pay them a certain amount of money for each mistake that they could point out. But no one dared to take up the challenge.

I will begin by reading an introduction to this book as it has been posted on mainstream Jamaat’s website. We can read:

“This book, written in Arabic, is a most beautiful piece of literature. To start with, Hazrat Ahmed^(as) says that he would like to remind the people that he had been commissioned by God through revelation and has been sent to all of them and the angels had descended for him from the heavens to the earth and his abode-Qadian-had been made a sacred place. He further says that if the people thought over the matter, they would see what he has seen and they would drink pure water (i.e. they would receive knowledge from the heavens) and their certainty would increase. He puts forward his claim to be the Promised Messiah and he offers good news to the Godfearing people (*Muttaqi*). As for the God-fearing people, he quotes their signs and tells the readers how to distinguish them from others. In fact, this book is a continuation of *Alamatul Muqarrabeen* and in it, Hazrat Ahmed^(as) has explained at a greater length the characteristics of those who are commissioned by God to reform the world and he also dilates on the blessings that accrue to the world through these Reformers. Hazrat Ahmad^(as) claims that he possesses all these characteristics and he definitely is a Reformer and commissioned by God to bring the people back to His door”. (<https://www.alislam.org/articles/introducing-books-promised-messiah>)

Now, we will start reading. Listen well and appreciate these precious words from a person who knows through direct experience what he is speaking about, May Allah help each one among us to absorb this wisdom, incha Allah.

On the cover page, Hazrat Masih Maood (as) wrote:

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

Seerat e Abdaal

Then he said:

“In the name of Allah, the Gracious, the Merciful.

We praise Him and invoke blessings upon His Noble Messenger.

O people! Verily, I convey to you what has been revealed to me from the Lord of all the worlds. I have been commissioned by the Gracious God, so come to me with all of your families. I have been blessed with heavenly wisdom, not gold and silver. The angels have descended for me from the heavens to the earth, and Qadian has been likened to the Sacred Land and its Town of Security [i.e. Makkah]. My Lord protected me from the mischief of the ignoble and made me from among the high-ranking. I attained perfect communion with Him, and for the love of that Companion, my flesh dissolved from every bone. So, thereafter, I fear neither the one with a drawn sword nor the mighty foe, for my Lord stands as my defender. I follow His revelation with deep insight and I have no ambiguity regarding my affair, nor am I an impostor. I pay no heed to those who oppose the truth and whose faces appear like the miserly. I am not at all concerned about any of my enemies even though he may threaten me with deadly consequences; I do not appear before him trembling like the cowardly. This world, for me, is nothing but a repulsive woman who has grown old, yet lacks devotion to her husband; he, thus, loathes her and abhors her coquettish manners and vainglorious superficiality, and deems her to be a worthless creature and the worst companion.

Whosoever opens Surahs *an-Nur*, *al-Fatihah*, and *al-Ma'idah* and then recites them continuously—reflecting upon them like seekers—progresses from shallow waters to deep waters beneath him, dissolving his own comprehension, and obliterating his self, and abstains from drylands—failing to remain content with an insignificant pool of water and remaining undaunted by the harsh terrain, while tiring not in the quest for sweet flowing waters— such a person will thereafter witness the truth of my claim, will

see what I have seen, and will be counted among those who have attained certainty. I am, indeed, the Promised Messiah and I am the very one who was destined to finish off [disbelief] and generously distribute [spiritual treasures]. I am that man who is on a quest to find the righteous seeker after truth—wherefore glad tidings be for the righteous! Without a doubt, righteousness is not easy; for, by Allah, it surely resembles death, because the one who chooses righteousness is—so to speak—akin to the one who chooses death.

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

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

Among their signs is that they are commissioned at the time of darkness which prevails all around. Their advent takes place when noble men and women have become exceedingly rare and the world is brimful of swine-natured and beastly people. There is an abundance of licentious people and a paucity of those who wake up for *Tahajjud* [i.e. a supererogatory prayer during the night]. People become so vile that they neither possess virtuous knowledge nor practice good deeds. When the era deteriorates and wipes out the perfect ones and breeds only emaciated children [i.e. bereft of spirituality], the eye of heaven dries up and sheds no more tears. The earth becomes barren and does not produce vegetation. The people become like the one who possesses a strong camel but cannot mount it, or the one who has kohl but does not apply it to his eyes. They completely depart from truth. The valley is flooded by a torrent [of sins].

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

Among their signs is that they are a people whose hearts are not overawed by anyone's grandeur. He who neither submits nor drinks even a handful of water from their cloud is not even worth a worm to them. They are devoted entirely to the divinity of their Lord and give Him precedence in every possible manner. They alleviate the overburdened,

and through their persistent efforts, save the one who stumbles. They tremble not before any [worldly] ruler. They cry and supplicate in the cause of Allah, who sent them during a time of widespread corruption and pervasiveness of selfish passions. They are moved to do so only out of their sympathy for mankind and the command of the Glorious God.

Among their signs is that when their relationship with their Munificent Lord seems to weaken, they revitalize it by bestowing acts of benevolence upon His servants. They soar high and do not alight suddenly. They are served such a drink from which they neither indulge in foul talk nor suffer from headache. Rather, they keep asking, ‘Is there more?’, without getting satiated. Their secrets are not understood on account of their profundity, as if they were speaking a foreign language. They withhold themselves from everything that displeases their Lord and remain steadfast in truth. Even if they were to be burnt alive, they would never speak a lie. They do not conceal the truth even if they are torn into pieces. They never frown at the hardships that befall them and always place their trust in Allah. They regard the world as worthless, so they never incline towards it.

Among their signs is that they are informed of [their future] prestige even before the appearance of its physical means. They are granted glad tidings of Allah’s help in times of despair, general disregard of the people, and lack of the mundane means in this worthless world, so much so that fools ridicule them upon their disclosure of these prophecies and consider them mad, blabbers, and impostors who chase their own selfish desires. They [i.e. their opponents] do everything in their power to annihilate them and reduce them to dust. At such a time the command of Allah descends from heaven and they are taken into the lap of the Lord of Grandeur’s favour and the whole web [of schemes] spun by their opponents out of conceit and arrogance is torn apart and thus the matter is decided; the surging flood of mischief is dried up, and in the end they emerge victorious with honour and glory.

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

وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۚ وَالَّذِي بَتَّ لَا يَخْرُجُ إِلَّا نَكْدًا

By this parable, God Almighty relates the condition of the believers and the transgressors. The translation is “And *as for* the good land, its vegetation comes forth

plentifully by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily (*Surah al-A'raf*, 7:59).

Among their signs is that you find them like a sagacious man, a firm leader, and a trader who is the chief of the caravan. They stand out among their contemporaries. They spend their lives exerting themselves in crying and supplication. They spend their nights standing and prostrating before their Lord. They protect themselves against the wolf of selfish desires and continue worshipping their Lord until death overtakes them. Even when vile people abuse them, pounce upon them like dogs, and make them like a land covered by fog, you will find them forbearing”. (Hallmarks of the Saints p. 1-9)

May Allah admit all of us in this category of people by His Grace. Ameen.