Those whom the Muslims think are lost and have no hope of pardon in the next world,
No paradise or Rizvan allotted to them, no hours or heavenly slaves granted in their fate,
Whose place after death is hell, whose water is hot and whose food is cactus,
Are devoted to their country and community, and all fulfill the needs of everyone mutually.
Those among them who possess learned skills or are wealthy seek the welfare of God's creatures.
It might be said that this was their trademark, for patriotism is the sign of true believers.

The wealth of the rich, the energy of the poor, the compositions of the writers, the wisdom of the philosophers,
The speeches of the orators, the daring of the brave, the weapons of the soldier, the power of the kings,
The hopes of their hearts, the joys of their desires, all these are devoted to their fellow countrymen and their country.

The results of their philanthropy

Now you see their ascendancy manifest, you see them successful in the world,
You see the whole world obedient to them, you see them loftier than the sky,
These are the fruits of their acts of magnanimity, the results of their mutual fellow-feeling.

The high-minded wealthy Muslims

As for those rich people among us who are magnanimous, whose generosity is acknowledged throughout the world,
If they believe in Shaikhs, their property is given in pious bequest to the descendants of Pir.
They uselessly spend day and night enjoying themselves, while all their servants are starving.

If they act in accordance with the preachers' words, they may hope for pardon without expenditure of gold.
If they are in the habit of observing prayers and fasts, then whom do they need to fear on the Day of Judgement?
If someone has built a mosque in the city, he has laid his foundation in paradise.

172 *Hawm* is the hot water which will be given to those in hell to drink, while *zaqim* is a kind of food which will be given to them to eat.

173 Cf. the Hadith: *Hubba qawani min al-imān* 'The love of country is a part of faith.'
178* To lay the foundations of a building that will have no rival anywhere in the land,
To squander their forebears' wealth on spectacles, to waste God's goods
in empty show,
To provide lacs' worth of provisions for marriage and birth ceremonies,
these are their pleasures, these are their desires.

The state of the religion of Islam

179 But as for that dilapidated hall of the true religion, whose pillars have
been tottering for ages,
Which will remain in the world only a few days more, and which the
Muslims will not find again for all their searching.
Our noble friends have withdrawn their attention from it. The only
guardian of the building is God.

The lack of holy men

180 All the Sufi sanctuaries lie in ruins, those places of hope for the poor
man and the king,
Where the paths of esoteric knowledge were open, on which the glances
of the angels used to fall.
Where are those snares of divine longing? Where are those holy men of
God?

The lack of religious experts

181 Where are those masters of the science of the Holy Law? Where are
those expounders of religious Traditions?
Where are those fundamentalists and controversialists, where are those
teachers of Hadith and Quranic interpretation?
In the assembly which was brilliantly lit throughout yesterday the lamp
does not even flicker anywhere now.

182 Where are those schools of instruction in the faith? Where are those
stages of knowledge and certitude?
Where are those pillars of the firmly fixed Law? Where are those heirs
of the trusty Apostle?
The Community has no refuge of asylum left, no judge or jurisconsult, no
mystic or theologist.
The lack of religious books

183 Where those archives of religious books? Where are those manifestations of divine science? Such a cold wind has blown upon this festive gathering that the torches of divine light are utterly extinguished. No furnishings nor company are left, no flask or instrument, no musician or cupbearer.

Those who claim knowledge

184 Many people, making themselves out to be well-wishers of the Community, and getting the ignorant to acknowledge their excellence, keep continually going round from village to village in turn, accumulating wealth. These are the ones who are now acknowledged as the leaders of Islam, these are the one who now have the title of 'heirs to the Prophet'.

Those who claim to be holy

185 Many people make themselves out to be the descendants of Pirs, without having any excellence in their noble selves. They take great pride merely in the fact that their ancestors were the favourites of God. As they go about, they work false wonders. They eat by robbing their disciples.

186 These are the ones who journey on the mystic way, whose station lies beyond the Holy Law. It is with them that revelation and the power of miracles reach their apogee today. It is in their power that the fate of God's creatures lies. It is these who are the objects of devotion now, and these are their disciples. These are the Junaids, these are the Bayazids now.

Contemporary theologians

187* To make speeches through which hate may be inflamed, to compose writings through which hearts may be wounded,
To despise God's sinful creatures, to brand their Muslim brothers infidels,
This is the way of our theologians, this is the method of our guides.

186 In the technical language of Sufism, murid is a person who has chosen the Way after absorption into the divine, while murid is one who who after following the Way attains the rank of absorption. Junaid of Baghdad and Bayazid Bistami were famous mystics, probably of the third century AH.
If someone goes to ask them about a problem, he will come away with a heavy burden laid upon him. If, unfortunately, he has some doubt about the matter, he will certainly be branded with the title of 'damned'. If he openly utters an objection, it will be difficult for him to get away from there unharmed.

Sometimes they make the veins in their neck swell, sometimes they foam at the mouth. Sometimes they call him 'pig' and 'dog', sometimes they raise their staff to strike him. They (may the evil eye be far!) are the pillars of our religion. They are the exemplars of the gentleness of the Trusted Apostle.

If a man wishes to be happy in their company, it is a necessary condition that he be a Muslim by community. That he should have the mark of prostration clearly visible upon his forehead, that there should be no shortcoming in his observance of the Law. That his moustaches should not be too long, nor his beard curled back, nor his trousers be cut beyond their proper length.

That in all matters of belief he should be of the same opinion as 'His Reverence', that he should speak with the same voice on every principle and point of the Law. That he should be most suspicious of his master's opponents, and utter the most fulsome praises of his disciples. If he is not like this, he is an outcast from his religion, unfit to associate with its revered elders.

The commands of the Holy Law were so agreeable that Jews and Christians were filled with love for them. The entire Quran is witness to their mildness. The Prophet himself proclaimed, 'Religion is easy.' But here they have made them so difficult that believers have come to consider them a burden.

'There is no mockery in Islam': Lâ čâ‘ara wa-lâ darâ‘ra lâ l’-ṣâdām 'There is no hurt and no causing of hurt in Islam'; Lâ ištâ‘a’ lâ mûdu‘ u lâ dâ‘u ‘Lâ yaqubit’ Lâ yaqubit nîsâm bîsî wa‘l–ahlî (Quran 2:286) 'On no soul doth Allah place a burden greater than it can bear'; Mâ ja‘ala ‘alâsâ‘a’ ft l-dinî nîsâm bîsî (Quran 2:28) 'He has imposed no difficulties upon you in religion.' And countless Hadith to the same effect have been recorded, e.g. Lâ ištâ‘a’ lâ mûdu‘ u lâ dâ‘u ft l-amîn
193* They have given believers no guidance in morality, nor produced purity in their hearts. But they have so increased external commandments that there is no escaping them even for a moment. They have turned the religion which was the spring from which virtuous gentleness flowed into the dirty water left from bathing and ablutions.

194 In their hearts they continually bear hostility towards those who truly inquire, thinking that by relying upon the Traditions the Faith is injured. The whole basis of their practice lies in the fatwas. Their every opinion is an excellent substitute for the Quran. Only the name of the Book and Prophet's example remain. They have no further use for God and the Prophet.

195* Where Traditions differ among themselves, we are never content with the straightforward Tradition. We consider the one which reason would never regard as sound to be superior to every other Tradition. Whether great or small, all are caught up in this, so weighed down has our understanding become.

Polytheism and claims to monotheism

196 If a non-Muslim worships idols, he is an infidel. Whoever attributes a son to God is an infidel. If someone bows down before fire as an act of prostration, he is an infidel. If someone believes in the power of the stars, he is an infidel. If for believers all paths are open—let them worship with enthusiasm whatever they please.

197 Let those who so please turn the Prophet into God. Let them exalt the Imams above the Prophet in rank. Let them make offerings day and night at shrines. Let them keep going to offer their prayers to the martyrs. Not the slightest injury will result to the belief in God's oneness. Their Islam will not be spoilt nor their faith leave them.

198 That religion, by which monotheism was spread throughout the world, by which the truth was made gloriously manifest in space and time, in which no trace of polytheism, superstition or idle fancy was left, that religion was changed when it came to India. That upon which Islam had always prided itself, even that treasure was finally thrown away by the Muslims.

The Holy Prophet said Bāʾshā bi-ṣīmīnna makārin ʾaḥkāmi, i.e. 'I have been sent in order to bring moral virtues to a state of perfection.' He also said that good behaviour and virtuous habits are a twentieth part of Prophethood. And he also said that he is no believer who has filled his own belly and left his neighbour hungry. From careful study of the Quran and Hadith it is apparent that the major purpose of the Prophet's mission was moral reform (nabīliyya ki tahāṣī).
199 Bigotry, which is the foe of humankind, which has been the ruin of hundreds of prosperous homes, which broke up Nimrod's merry feast, which offered Pharaoh up to the storm. By whose ferment Abu Lahab was destroyed, and which sank the fleet of Abu Jahl.

200 Appears here in a strange guise, under cover of which its harmful effect is concealed. The cup which is entirely filled with poison appears to us to be the Water of Eternal Life. We think bigotry to be a part of faith, and hell to be the highest heaven.

201 This is the teaching our preachers have given us: 'No matter what task there be, religious or worldly, 'it is bad to perform it in imitation of one's opponent. The mark of the real spirit of the True Faith is simply this: 'Think of everything in the opposite way to your opponent. Think of whatever he calls night as day.'

202 'If you find his steps set on the straight road, then go off on a diversion from the direct route. 'Endure whatever obstacles you may encounter upon it. No matter how much you suffer, let yourselves stumble on it. 'If his craft gets safely out of the whirlpool, push your boat right into it.

203 'If your features are hideously transmogrified, if your conduct comes to resemble that of beasts, 'if your nature completely alters, if your condition is utterly ruined, 'Then consider that this too is a manifestation of God, that this too is a reflection of the light of faith.

204 'In manners no one resembles you, none can surpass you in morality. 'No one can attain this same enjoyment in their food, nor discover the same elegance in dress. 'In every branch of learning your attainments are plain. Even in your ignorance there is a certain grace.

199 Bigotry essentially means practising an excess of partisanship, but since this is usually accompanied by an excess of opposition and hatred, it encompasses both injustice and bias. Nimrod, because of his opposition to the prophet Abraham, Pharaoh because of his to the prophet Moses, and Abu Lahab and Abu Jahl because of theirs to our Prophet, were so destroyed that their ruin and destruction remain proverbial to this day.