

*In the name of Allah, The Beneficent, the Merciful.
All praise to Allah and peace on His chosen servants.*

2. Introduction

This book, by the name of *Kitāb al-Bariyya* (Book or Account of Exoneration), is being published with the object that everyone, after pondering over this court case, should realize and understand how the Exalted God rescues from the slanders and calumnies of the enemies those persons who place perfect reliance on Him, and how He brings about for His sincere servants the means by which the truth becomes manifest concerning those slanders and fabrications which are concocted for their destruction.

Truly, God is Supreme and Powerful. Those who bow to Him with love and steadfastness are certainly not wasted. The enemy means to destroy them by his plans and the evil-wisher intends to crush them. But God says: “O fool! will you fight Me? Will you be able to humiliate him whom I hold dear?” In fact, nothing can happen on earth except what has been earlier determined in heaven. No hand on earth can extend beyond the measure to which it is allowed to be extended in heaven. Thus utterly foolish are those who plan tyranny, while making their disgraceful and shameful plans, not remembering the Higher Being without Whose Will even a leaf cannot fall. Consequently, in their resolutions they always remain unsuccessful and humbled. Their evil does not bring any harm to the righteous; rather, the signs of God become manifested and Allah’s creatures increase in wisdom. Although that Mighty and Potent God is not visible to the human eye, yet He reveals

Himself by His extraordinary signs.

Plans against Jesus and their failure

The attacks of the evil-minded against the righteous have been taking place since ancient times. Prior to myself, the Jews also made the same plan against Jesus, on whom be peace, namely, to falsely declare him a criminal and have him crucified. But look at God's omnipotence — how He rescued His chosen one! He put it in the mind of Pilate that the man was innocent, and an angel frightened his wife with an awe-inspiring vision in a dream that the crucifixion of this man would entail their doom. So they got frightened and she persuaded her husband to save the Messiah from the evil intention of the Jews by some device. So although he was put on the cross in all appearance to appease the Jews, but neither was he, according to the ancient custom, kept on the cross for three days which was necessary to kill a person, nor were his bones broken [before removal from the cross]. On the contrary, he was saved by saying that "his soul has departed".

It was imperative that this should have happened thus, so that the chosen one of God and His truthful prophet should not die a criminal's death on the cross, and therefore not partake of the curse which from eternity has been assigned to those mischief mongers who are entirely cut off from God. In reality, the significance of *curse* is that they become God's enemies and God becomes their enemy, so how could the "curse" which carries such an impure connotation, befall an exalted one? Consequently Jesus, on whom be peace, was saved from death on the cross, and as is evident from researches he came to Kashmir and died there. To this day his tomb exists in Kashmir, attributed to the name 'Prophet-Prince', and people visit it very respectfully. It is generally understood that he was a Prince-Prophet who came to Kashmir before the advent of Islam from the direction of Islamic countries. And his name, instead of *Yasu'*, is mistakenly known in Kashmir as Yuz Asaf which means *Yasu'* the sorrowful. When Pilate's wife saw the angel

who threatened her that if Yasu‘ were killed it would entail their destruction, that was the signal from the Exalted God to save him. It has never happened in the world that an angel should have appeared in this manner for the defence of a righteous man but the appearance of the angel in the dream had been futile and of no consequence, and the person for whose intercession he came, was destroyed.

In short, it is a matter of great rejoicing that the Jews of that time failed in their plan. The chamber, known as a ‘tomb’, in which Jesus was placed, was in fact a very spacious hall. He came out of it safe and sound on the third day, met his disciples and gave them the happy news that, by the grace of God, he was still alive in his earthly body. Then he took from them bread and roasted meat which he ate, and showed them his wounds. For forty days his wounds were treated with the ointment known in books on pharmacopoeia as the *Ointment of Jesus* or the *Ointment of the Prophets* or the *Ointment of the Disciples*. It is very effective in the treatment of wounds caused by injury. This ointment is mentioned in about a thousand medical books, as having been prepared to treat the injuries of Jesus, on whom be peace. The old Christian medical books, written in Latin, fourteen hundred years ago, mention this ointment. The prescription of the ointment of Jesus is also written in the medical books of the Jews and the Magis. It appears that the prescription is an inspired one, and when Jesus’ injuries on the cross reached a certain degree, at that time the Exalted God made known these medicines to him by revelation.

This ointment shows with certainty the hidden secret and makes absolutely clear that in fact Jesus, on whom be peace, was saved from death on the cross, because the ointment has been mentioned not only in the books of the followers of Islam, but from ancient times, Christians, Jews, Magis and the physicians of Islam have been mentioning it in their books. Further, they have also been writing that this ointment was prepared to treat the injuries of Jesus, on whom be peace. As

good luck would have it, all these books exist and most of them have been published. If anybody wants to trace the truth and investigate the facts, he must inspect these books. Maybe, with heavenly light falling on his heart, he will be delivered from a great trial and reality become manifest. This ointment is known even to those who have only a minor interest in medicine, so much so that in *Qarābādīn-i-Qādri*, which is a Persian book, in the chapter dealing with all the ointments, the prescription of this ointment is also given, stating also that it was this ointment which was prepared for Jesus, on whom be peace. So what could be stronger evidence than this, that by the consensus of all the world's physicians, whose distinctive characteristic is that they are more accustomed to investigating the truth than anyone else, and are free from religious bias, it has been established that this ointment was prepared by the disciples to treat the injuries of Jesus, on whom be peace.

Spiritual ascension of Jesus

A wonderful result of the story of this ointment is that the reality of the ascension of Jesus to heaven is entirely exposed and it is established that these are all baseless and unfounded ideas. Further, it is also established that the ascension (*raf'*) mentioned in the Quran was in fact after death.⁶ And with this kind of ascension of the Messiah, the Exalted God settled the centuries old contention between the Jews and the Christians, that is, that Jesus is not from among the rejected and the

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6. I have mentioned in earlier books that Imam Bukhari, Imam Ibn Hazm, Imam Malik, God be pleased with them, and other great Imams held exactly this belief that Jesus, on whom be peace, has, in fact, died. Now let it be clear that **Shaikh Muhy-ud-Din Ibn al-Arabi** also held the same belief. So he writes about the nature of the descent (*nuzūl*) on page 262 of his commentary that Jesus will descend but in the sense that he will be associated with a different body, i.e. his descent will be as a likeness, as is believed by the eminent sufis. Then on the same page he writes that the meaning of Jesus' ascension (*raf'*) is that when his soul got separated from the lower world it was joined with the higher world. Then on page 178 he says that the meaning of ascension is that the soul of Jesus, after being taken, was brought to the heaven of souls. So ponder over this. — *Author.*

accursed ones, nor from among the unbelievers for whom there is no ascension; rather, he is a true prophet and in reality his ascension was spiritual as of the other prophets. This was the contention; there was none about a bodily ascension, which was an irrelevant matter, not being the criterion of falsehood or truth. The fact is that the Jews, by accusing Jesus of having been crucified, wanted to declare him accursed, that is, a person who does not attain spiritual ascension towards God after death, and is deprived of salvation which depends on nearness to God. So God settled this contention by bearing witness that death by crucifixion, which is a bar to spiritual ascension, most certainly did not befall the Messiah, who ascended towards God after death, and having attained nearness to God, reached perfect salvation. For, the state called *salvation* is, in other words, known as *ascension*. It is to this that these verses point: “And they killed him not, nor did they cause his death on the cross”⁷, “Nay, Allah exalted⁸ him in His presence”.⁹ Pity, how far our unintelligent divines have been afflicted with weakness of mind and foolishness that they do not even reflect that if the Quran referred to bodily ascension in the verse “I will cause thee to die and exalt thee in My presence”,¹⁰ what was the occasion for it and what was the dispute in this connection between the Jews and the Christians?

The whole dispute was just that, on account of crucifixion, the Jews had found the excuse that (we seek refuge with God) Jesus, on whom be peace, was accursed. That is to say, he was not exalted towards God and as such was certainly accursed, since the antithesis of exaltation (*raf'*) towards God is curse (*la'nat*). This was such a negation as gave the lie to Jesus’

7. The Holy Quran, 4:157.

8. *Publisher's Note:* The word ‘exalt’ in the translation of this verse and the next quoted verse (3:55) is *raf'*. In the discussion itself we have translated the same word usually as ‘ascend’ or ‘ascension’, as the discussion is in reference to the wrong interpretation of this *raf'* as physical going up.

9. The Holy Quran, 4:158.

10. The Holy Quran, 3:55.

claim to prophethood, since the Torah had ruled that a person who is crucified does not ascend to God, i.e. after death, his soul is not lifted towards God as in the case of the righteous. That is to say, such a person most certainly does not obtain salvation. So God desired to clear his true prophet of this calumny. Accordingly He related this in the Quran: “And they killed him not, nor did they cause his death on the cross”, and He said: “O Jesus, I will cause thee to die and exalt thee in My presence”, so that it may be known that the Jews were lying, and Jesus, on whom be peace, was exalted towards God like other true prophets. That is why in this verse He did not use the words “exalt thee toward the sky”, rather it was said “exalt thee in My presence”, so that everyone should know clearly that this exaltation is spiritual, not corporal. For, the Threshold of God towards which the righteous are exalted is spiritual, not corporal, and it is spirits, not bodies, that ascend towards God.

In this verse, God placed “causing to die” first and “exaltation” later, and adopted this order so that everyone may know that it was the ascension which the righteous receive after death. We should not, like the Jews, alter the order and say that actually the words “causing to die” come later and “exaltation” occurs earlier. Interpreting the Quran by changing the order, without any strong and decisive reason, just on the basis of presumptions and conjectures, is the work of those whose minds are like the minds of the Jews. Further, when it has been clearly mentioned in the verse “when Thou didst cause me to die”¹¹ that all the corruption and error of Christianity took place after the death of Jesus, it should be kept in mind that believing Jesus to be still alive implies the admission that the Christians have not yet gone astray. This is a view which involves the most dangerous risk of losing faith [in Islam].

I have deviated here from the actual topic for the benefit of our people. The original discussion was that the Exalted God had saved Jesus, on whom be peace, from the mischief of the

11. The Holy Quran, 5:117.

enemies. Accordingly, the Messiah had said that his example was like that of the prophet Jonah and like Jonah he would also remain in the grave for three days. Now it is clear that the word of the Messiah, who was a prophet, could not be false. He has declared his episode similar to that of Jonah. As Jonah did not die in the belly of the fish, but remained alive, having entered it alive, so the requirements of similarity make it necessary to admit that the Messiah also did not die in the tomb nor enter it dead, otherwise what similarity does the dead bear to the living? In short, this is how the Exalted God saved Jesus, on whom be peace, from the mischief of the enemies. Similarly He also saved Moses, on whom be peace, from the evil intention of Pharaoh.

How God saved the Holy Prophet from his enemies

He also saved our leader and master the Holy Prophet Muhammad, on whom be peace and the blessings of Allah, from the Makkah enemies. The men of Makka had agreed among themselves by consensus to arrest the man who was at all times projecting God, and insulting their idols, and to put an end to his life with severe torture. But God showed a wonderful manifestation of His power. Firstly, He informed the Holy Prophet, on whom be peace and the blessings of Allah, by His revelation, that he should at once leave the city as the enemies had agreed to the letter on his murder. Secondly, when the Holy Prophet accompanied by a faithful companion, Abu Bakr *Siddiq*, went out of the city and they hid themselves in a cave called *Thaur*, which means ‘flaring up of mischief’ — this name from days of old being prophetic so as to point towards this incident — the enemies pursued and followed the tracks right up to the cave Thaur. The tracker insisted that they had to be in that very cave, otherwise they could only have ascended to the sky because the tracks did not lead any further. However, some Makkah nobles said that the old man had lost his senses. On the mouth of the cave there was a nest of a female pigeon and a tree dating from the time even before the birth of Muhammad. It was entirely impossible that anybody should enter the cave

and yet the nest remain intact and the tree not cut down. None of these men could push back the tree and the nest to enter the cave, because people had frequently seen many snakes coming out of and going into it, for which reason it was known as the cave of snakes. So the fear of death struck them all and none of them dared go inside. This is God's doing, that for the protection of His beloved He used the snake who is otherwise an enemy of man, and made people feel satisfied on account of the nest of the wild female pigeon. This female pigeon was like Noah's dove, as it helped the Holy Vicegerent of the Kingdom of Heaven and one who is the source of all blessings.

All these facts are worth pondering over, as to how the Exalted God saved His beloved messengers from the evil intentions of the enemies. One should offer oneself for sacrifice in appreciation of His wisdom and power, considering that while the wicked devise all sorts of schemes, and various plans are made in secret, to destroy His righteous servants, but ultimately the Exalted God reveals such a wonderful sign of His omnipotence that He makes the fraud of the cunning to blow up in their own faces. Had it not been so, not even one righteous person could have survived the evil intentions of the wicked. In reality, the sign in support of a righteous person appears when he is overcome by some calamity, and His patronage becomes known to people when plans are afoot to sully his honour or to take his life. The Exalted God does not afflict a righteous person with misfortune in order to destroy him; rather, He does so in order to show people His omnipotence in helping him, and make manifest such hidden supports as are vouchsafed to the righteous. The unwise says that all this is absurd. This is because the imbecile does not know what powers God possesses and is ignorant of what wonderful capabilities exist in that Highest Power, and what subtle means exist for the creation of causes [to bring about the right end]. Woe to those who do not recognize Him even after the signs.

The case against me

In this suit filed against me, Muhammad Husain Batalvi had a great desire that the Christians should win. He thought he had got an opportunity to entrap me and he was sure that this attack of his would not fail. That is why he had appeared as a witness on behalf of Clarke. He was overjoyed by the untrue news that a warrant of arrest had been issued against me. But the truth of the matter was that the Magistrate of Amritsar had, in fact, issued a warrant of my arrest on the first of August 1897. However, this is the very *first miracle of omnipotence* of the Exalted God in this suit that even after the lapse of many days that warrant could not reach Gurdaspur. It is not known where it vanished. According to Waris Deen, who is an accomplice in the conspiracy concerning this case, the Christians were daily waiting as to when I would be brought to Amritsar under arrest. Also some inimical Maulvis and their followers used to go to the Amritsar railway station daily in order to see me come down from the train, handcuffed and in the custody of the police.

At last when the execution of the warrant was delayed, these people were much perplexed as to why, in spite of the issue of the warrant many days earlier, I had still not been brought to Amritsar under arrest. It was indeed a matter for surprise that although the order in respect of the warrant was issued on the first of August, still the public did not know anything about action upon it till 7th August. This was incomprehensible. In short, the Deputy Commissioner, District Amritsar, came to know subsequently that he had made a mistake in despatching a warrant to a different district and he was not competent to issue a warrant of arrest of the accused in another district. Therefore he sent a telegram to District Gurdaspur that the warrant should not be served. Here it was God's work that the officers of District Gurdaspur were themselves puzzled as to when the warrant had arrived whose service was to be stopped. The telegram then was filed and later reached the Deputy Commissioner, District Gurdaspur, when the record of the case was transferred. I do not know what happened later in this

matter, because instead of a warrant, summons were issued from the court of the Deputy Commissioner, District Gurdaspur. What I have heard is that Clarke along with his lawyer had argued the point that a warrant must be issued as was done at Amritsar. But as soon as the Deputy Commissioner, District Gurdaspur, received the record, the Exalted God, Who controls the hearts, impressed upon his mind that the case was dubious and did not merit a warrant. So he issued summons addressed to me.

However, Shaikh Muhammad Husain knew nothing of these events. Hoping that I would soon appear in the court under arrest, he came to the court with great pride. Like a hunter, he was watching all directions to see, and show his friends, the sight of my arrest in handcuffs. In the meanwhile, I arrived in Batala at about 9 o'clock, where the Deputy Commissioner had come on tour. When I reached the court of the Deputy Commissioner, a chair had already been placed for me. When I arrived, the District Officer indicated to me with great kindness and regard to sit in the chair. Then Muhammad Husain Batalvi and a few hundred men who had come to witness my arrest and degradation were taken aback. That day had been expected to be the day of my humiliation and dishonour, but I was asked to sit in the chair with great tenderness and regard! I was thinking at that time that it was not small agony for my opponents that, contrary to their expectations, they were witnessing my honour in the court. But the Exalted God had intended to disgrace them still further. It so chanced that the ring leader of the opponents, Muhammad Husain Batalvi, who has till today levelled attacks on my life and honour, came as a witness for Dr. Clarke in order to assure the court that I was certainly such a man from whom it could be expected that he would have sent Abdul Hameed to murder Clarke.

Before he appeared in the court to give evidence, Dr. Clarke strongly pleaded before the Deputy Commissioner that he was

a famous man¹² from among the non-conformist (*ghair muqallid*) religious leaders and so he should be accorded a chair. But the Deputy Commissioner did not accept this plea. Perhaps Muhammad Husain was not aware that the question of a chair for him had already been raised and the application rejected. So when he was called in to give evidence, the moment he arrived, he very boldly demanded a chair from the Deputy Commissioner, just like the insipid *mullahs* who are ostentatious and vain. The latter replied, "You are not entitled to a chair in the court, so I cannot provide one". Being besides himself in the desire of the chair he again submitted: "I am entitled to a chair and my father Rahim Bakhsh was also entitled to one". The officer said: "You are a liar, neither are you entitled to a chair nor was your father Rahim Bakhsh. We have no written authority for your chair". Then Muhammad Husain said: "I possess letters mentioning that the Governor grants me a chair". Hearing this falsehood, the officer was infuriated and said: "Don't talk nonsense, get back and stand up straight". At that time even I felt pity for Muhammad Husain because he looked as if he was dead — if you cut his body perhaps not a drop of blood would flow. He received an indignity the like of which I do not recollect in all my life. So the pitiable man retreated, silent, fearing and trembling, and stood straight, while before he was leaning towards the table. Then all at once I recollected the following revelation of the Exalted God: *innī muhīn-un man arāda ahānata-ka*, "I shall disgrace whoever intends your disgrace". These words are from the mouth of God. Blessed are those who ponder over them.

Remember that Muhammad Husain had come to the court at that time, full of happiness in the belief that he would see me under arrest, handcuffed, sitting in the degraded place where shoes are kept. Then he would be overjoyed and congratulate his ego on seeing his opponent in this condition. But how could

12. It is certainly not correct that all the *ghair muqallid* are followers of Muhammad Husain. In fact, many of them are opposed to him and exasperated with his methods. — *Author*.

this wretched person have the good fortune to witness such a day of celebration! All this unlucky man saw, if anything, was that the moment he entered the court he found me seated with honour in a chair near the Deputy Commissioner. Such a tormenting sight made him helpless. Seeing his opponent in such a position of honour, his ego boiled over with jealousy, the desire for recognition raged within him, and uncontrollably he spoke out: "I should get a chair". Then whatever befell him, that happened. All this punishment was the result of his evil intentions about me: *As you sow, so shall you reap.*

The unwise man did not realize that if I, as the wronged person, had been, as he desired, arrested through a warrant, handcuffed and made to sit at a degraded place, and, as was his wish, I were hanged or jailed for life, then I would not have lost anything. Every humiliation and death in the way of God is a matter for pride. The Exalted God knows well that I do not want the honour and grandeur of this world. However, keeping in view the plans and desires of the enemies, He saved me from that humiliation and disgraceful death. It is His work, whatever He did, He did of His own will. If Muhammad Husain had been blessed with spiritual sight, he could have obtained a great religious benefit from this. I ask Muhammad Husain and those who agree with him: Whose actions were these, all these happenings out of the blue which took place to help me, to protect my honour, and to put my enemies to shame? Were they God's or man's?

The acts of God in my assistance

Here is the detail. Firstly this Divine act took place that my arrest was delayed and the warrant issued from Amritsar, which carried with it the order for a surety of forty thousand rupees and a personal surety of twenty thousand rupees, was stayed in an astonishing manner. This warrant had been issued from the court of a first class Magistrate of Amritsar on 1st August 1897, but could not reach Gurdaspur till 7th August 1897. It could not be discovered what happened to it. At last arrived the stay order

to stop the service of the warrant, for the Magistrate realized that he was not entitled legally to issue warrants for an accused belonging to a different district. This was the first Divine act that happened in my favour.

Then the *second Divine act* was that when the record of the case was transferred to Gurdaspur, although the Amritsar Magistrate had issued a warrant, the Deputy Commissioner Gurdaspur issued a summons in place of a warrant and refused to issue a warrant, in spite of much insistence and efforts of Dr. Clarke and his lawyer.

Then the *third Divine act* was this that the opponents, namely, Muhammad Husain and others, had wished to see me in a state of disgrace, but they were shown me in a state of honour. I have heard from some members of my Movement that an evil-minded opponent was talking about me to someone during court hours, saying that today I was in police custody and had been handcuffed, and this happened because I had made a false claim [of being from God] and hence suffered this punishment. Then the person to whom he was talking led him by the hand to a place from where the Deputy Commissioner Gurdaspur was visible, sitting in the judge's seat. And he told him to look carefully and see who was the other man sitting in a chair, close to the Deputy Commissioner. On seeing this, he felt very small and said: "This is the one about whom people have rumoured that he has been arrested and is in custody".

Then the *fourth Divine act* is this that the day of my attendance was for Muhammad Husain as the day of '*Id*'. He had imagined many scenes of my humiliation and disgrace that day and, as it were, he was writing out in his heart many pages of *Isha 'at-us-Sunnah* [his magazine] to proclaim my disgrace. Then God inflicted that humiliation on himself, and in my presence and that of my friends the Deputy Commissioner rebuked him three times so severely on demanding a chair that he felt beaten down. Observe the might of God, that he had come to see my disgrace and instead his own disgrace confronted him. Having

been rebuked inside, he came out to the place where the court orderlies stand around, and in order to hide the inside incident he took his seat in a chair in the room outside. The orderlies knew that he was not allowed a chair, rather he had been rebuked on making a request for one, so with a rebuff, they made him leave the chair. From there he moved towards the police room. By chance another chair had been placed in the room outside. He sat in it. Then the police captain noticed him and at once, through a constable, he was snubbed and made to get up from the chair. At that time, probably a thousand people or more must have watched his disgrace. They were convinced that as he gave evidence on behalf of the Christian clergymen in a false suit, this was why he received this punishment.

The *fifth Divine act* is this that although this case, as admitted by Dr. Clarke, had been filed by the consensus of three communities, and in its pursuit the Christian clergymen had used all their resources, and it was considered to be a case on behalf of the authorities, even then God caused it to be discharged at the hand of Captain Douglas and *exonerated me*.

Now these five acts which came to pass are worth pondering over by the wise, as to whose handiwork it is. Let the intelligent people consider that as this case was filed against me by the government, and it was a very grave suit, and people were pressing from every side for my abasement, in such circumstances which Supreme Power granted me honour, brought Muhammad Husain to utter disgrace, and caused Clarke to suffer severe humiliation and shame so much so that the court expressed strong suspicion that the suit was a fabrication of the Christian Abdur Rahim and other Christians such as Waris Deen etc., and their associates? Is this the handiwork of God or of man? Does it admit of any meaning other than God's assistance, that God sowed discord among the opponents and brought out the truth. And the one who sought to humiliate me was humiliated by the Magistrate and the creatures of God.