

**Toward the One, the Perfection of Love, Harmony, and Beauty,  
the Only Being, United with All the Illuminated Souls  
Who Form the Embodiment of the Master, the Spirit of Guidance.**

Islamabad

In the Name of Allah, the Most Merciful and Compassionate. To the Glory of Allah, the Perfect. All Praise to Allah.

A city of God is always a possibility on earth. The true Islamabad had three phases;

- (a) Medina where Abdullah looked over the flock of friends;
- (b) Mecca where Rassoul-lillah looked over the flock of the friends-to-be;
- (c) Jerusalem where the Khalif of the Messenger of God rode upon a lowly animal to be greeted by the multitudes as King. Thus Omar Farooq fulfilled the Scriptures of the Conquered entering Islamabad.

Islamabad is the perfect city for the Abdullah's and the scone of Divine Justice for the Mushriqin who considered themselves Muslims.

The Mushriqin praise Islamabad and desire Baghdad. The Hebrew Scriptures say that a Day in the Courts of the Magnificent is worth a lifetime in the palaces of Kings. An hour in Islamabad is worth a life in Baghdad or Delhi.

The teachings of all Prophets not abrogated by Holy Qur'an remain—the Psalms of David and the sermons of Isa and the writings of Books mentioned in Holy Qur'an and the writings of Books not mentioned in Holy Qur'an.

The Mushriqin begin by denouncing other Scriptures and end by defending their own who were steeped in alcohol, or murdered their brothers. In Islamabad Allah is the Master of the Day of Requital; in Nufsaniat the Mushriqin reign supreme.

Praise be to Allah who created half of man to grow no beards upon their faces—and the angels also. Praise be to Allah who created half of man to grow beards on their faces—and devils also.

God has made his Perfection to appear on Man at his best; God has also made His Perfection to

appear in Man at his humblest. “I am a plain man,” said Mecca Shereef.

Allah is the Palace of the Universe and Islam is its Shadow. Allah is the Light of the Heavens and the Earth and Islam is its shadow; while Nufsaniat is its darkness, also called **harb**.

No false Madhi has been able to deliver Muslims from the habr-Mushriqin or to convert the followers of other faiths to the Islam of Rassoul-lillah.

In Islamabad there are no editors to tell about Justice, there being no Injustice. In Islamabad there are no apologists to talk about Mercy—there is only Mercy.

Every Sura may begin with “Bismillah Er-Rahman, Er-Rahim” but the Mushriqin never utter these words, nor essay their import.

Islamabad is a city of hearts. In other words, Abdullah is respected. Islamabad is also a city of clean streets—every householder is responsible for that cleanliness.

The one who orders another to clean the street, can he order another to clean the heart? This is the path of Mohammed Abdullah, who always cleaned his own house—and the street. Even his servants he did not order.

“He frowned and turned his back when the blind man came towards him.” (Sura 80) Whenever non-Muslims kill Muslims, the Mushriqin frown. But when Muslims kill non-Muslims or Muslims kill Muslims, the Mushriqin do not frown. In the occupation of Mecca not a single person was killed; in the occupation of Jerusalem not a single person was offended. The cities of the Mushriqin do not resemble Islamabad, despite their Mosques.

In Islamabad the citizens put on mourning when a Muslim kills a non-Muslim, and add fasting to the mourning when a Muslim kills a Muslim. But no so, the Mushriqin celebrate Muharram and then return to their evil ways.

Sura 9: “In the Name of Allah, the Compassionate, the Merciful. **I swear by this city.**” This is Islamabad. The Sura of Rassoul-lillah continues:

“Would that you know what the Heiright is: It is the freeing of a bondsman; the feeding, in the day of famine, of an orphaned relation or a needy man in distress; to have faith and to enjoin fortitude and mercy. Those that do this shall stand on the right hand.” Thus Islam, thus Islamabad. Thus overwise with the Mushriqin who recite the Scriptures, substituting the recital for the prescription thereof.

To the Mushriqin who condemn all the rest of the world say: “Yes, you deny the Last Judgment. Yet there are guardians watching over you, noble recorders who know of all your actions.” (Sura 82, 3) These are the Mushriqin. As to the citizens of Islamabad say: “The righteous shall Surely

dwell in bliss.” (Sura 82, 4)

To the long faces say: “The righteous shall Surely dwell in bliss.” To the Mushriqin who manufacture austerities say: “The righteous shall Surely dwell in bliss.” To the denier of simple pleasures say: “The righteous shall Surely dwell in bliss.” To those who manufacture denials of ordinary diversions say: “The righteous shall Surely dwell in bliss.” To those who deny bliss say: “But the wicked shall burn in Hell-fire.” (Sura 82, 4)

Sura 76: “He is merciful to whom He will: but for the wrongdoers He has prepared a grievous judgment.” This is the rule in Islamabad. There are no bounds there to His Mercy, neither in the Mosque, nor the courts, nor the streets, nor in the hearts of men, nor their tongues.

In Islamabad the Muslims will smile and the Mushriqin will frown.

Jesus said: “Unless ye be as little children, you do not enter the Kingdom.” There will be no discussion about beards; he who would adorn his face, let him adorn it. This is a matter of beauty and manliness, not of morals.

“It is the Merciful who taught you the Qur’an.” (Sura 55) It is the Merciful Who will be supreme in Islamabad. It is the Merciful Who has brought all blessings to mankind, whether through the believers in Rassoul-lillah Mecca-Shereef, or believers in other Messengers of Allah or even through the non-Believers. “It is the Merciful who has taught you.” “Which of your Lord’s blessings would you deny?” (Sura 55)

“By the Fig and by the Olive.” (Sura 95) This will be so in the Islamabad of the Muslims. But among the Mushriqin it is not so. What do they care of the Fig and the Olive? What do they care of God’s Messenger? Nay, what do they care of Allah?

Say: I shall dedicate this Islamabad with the Fig and the Olive. Say: I shall dedicate this Garden of Allah with the Fig and the Olive. No more praise of Holy Qur’an. Praise to Allah and let Qur’an be a book of Guidance. Let the Mushriqin praise the Qur’an; let the Muslims praise Allah.

Sura 93: “Did he not find you poor and enrich you?” Surely so in Islamabad. Following Holy Qur’an there will be riches. Planting the Fig and the Olive there will be riches. Let the Mushriqin celebrate tree-planting; let the Muslims plant the trees.

Sura 92: “Ours is the life of this world. Ours the life to come.” With Abdullah there was no task too low in this world. He cleaned his house, he cleaned the streets, he swept the mosque, he cooked the food, he did not leave work to others; he did not flee to the jungles. He erected the first Islamabad and the second. To his Khalifas the third. Then the Mushriqs took over the kingdom, which the writers do not condemn, excepting the followers of Ali, the noblest of saints.

Islamabad is the resurrection of the tragedy of Karbela; and the restoration of Guidance on earth.

Sura 89: "Yes! But you show no kindness to the orphan, nor do you vie with each other in feeding the poor. Greedily you lay your hands on the inheritance of the weak, and you love riches with all your hearts." And when the kissoua is rejected the Mushriqs say not one word. The Mushriqin are silent, but the Muslims know who is the righteous ruler.

Isa said: "The widow's mite is the greatest of gifts." Therefore the kissoua of the righteous Muslims is infinitely greater than the kissoua of Mushriqin tyrants, respected by Mushriqs on earth. What of the morrow?

Sura 89: "Oh serene soul, return to your Lord, joyful, and pleasing in His sight. O nufs mutmaina, by continuous in tauba and Zikr may you become nufs salima and thus spread the blessings of Islam. O nufs mutmaina, skillful in fana, may you become nufs salima, skillful in baqa. O true Muslims, enter the joy and leave the Mushriqs to their self-imposed austerities.

Sura 94: "Every hardship is followed by ease." The construction of Islamabad will be hardship and the enjoyment of Islamabad will be in ease, and there is no reason not to improve your lot and dedicate your hours of relaxation to Allah.

O Mushriqin, "Your hearts are taken with worldly gain from the cradle to the grave," (Sura 102) and you think thereby to obtain real estate and ease in the heavens. Nay, you will still be consumed with your love of austerities and of your selves. In Islamabad all surrender is to Allah and not even with the pleasure of denial.

Sura 103: "I swear by the declining day that perdition shall be the lot of man, excepting for those who have faith and do good works and exhort each other to justice and fortitude." The Mushriqin exhort, even to murder and plunder; the Mushriqin read the Book and keep it closed. Now the learned will construct the Islamabad where the people of faith and good works and righteous exhortation may reside.

Sura 104: "Woe to all back-biting slanderers who amass riches and sedulously hoard them, thinking that their treasures will render them immortal!" And the Mushriqin build mosques and honor these kings, tyrants and plunderers. Not a word is said against them, and they are called "Muslims" by the Mushriqin. So Allah delivers the world unto people not called "Muslims" because the Mushriqs forsake the word of Allah on every point.

Sura 88: "On that day there shall be downcast faces ... on that day there shall be radiant faces." Thus the Mushriqs, thus the Muslims.

There are no burqas in the world of light; nothing bidden, nothing to be hidden.

Sura 87: "All this is written in the earliest scriptures; the scriptures of Abraham and Moses." Thus Qur'an. But in the Mosques of the Mushriqin, never! Who studies the scriptures of Abraham and Moses, nay, who even really studies Qur'an. Thus Islamabad, thus the University of Islamabad.

Sura 19: "Observe the Scriptures with a firm resolve." Thus Islamabad, thus the University of Islamabad. Let the Mushriqin gloat in their ignorance; let the Mumin glory in Allah.

Sura 19: "There they shall hear no idle talk, but only the Voice of Peace." This is the strength then of Islamabad. Noble is he who has heard the voice of Peace and ignoble are the Mushriqin who rant in the Mosques and never mention Allah.

The Mushriqin will quote the texts and the Mumin of Islamabad will seek the guidance of their Lord.

Sura 86: "For every soul there is a guardian watching it." And for every city of Mumin there is a guardian watching over it. And as for Islamabad, there is Allah watching over it.

Sura 12: "Travelers, you are thieves." This applies to the Mushriqin who falsely believe themselves to be among the faithful. When the head is bowed to the ground in prayer, who is there to be called faithful or unfaithful? Who is there? What is there but the Mercy of Allah!

Sura 12: "Lord, You have given me power and taught me to interpret mysteries." The Mushriq who deny the mysteries, who cannot interpret the mysteries and who claim the power and the wisdom—what are they? The Mumin who have the interpretation of the mysteries, they have the power, theirs are the glories of Islamabad.

Say of Islamabad; was it so in Medina? Was it so in Mecca? Was it so in Jerusalem and let the jurisprudence doctors discuss their own traditions.

The rights of the Dhimmis were not restricted in Jerusalem nor the rights of the unbelievers in Mecca and this granting of rights to others is a great glory of Islam; and this deprivation of the rights of others is a great sin of the Mushriqin.

The Voice of Peace is affirmed by Qur'an and is referred to in every performance of Nimas. Then the Mushriq mounts the public and the devotees listen, but not to the Voice of Peace.

Sura 83: "Woe to the unjust, who, when others measure for them, exact in full, but when they measure or weigh for others, defraud them." Thus Holy Qur'an; thus otherwise the preachers in the Mosques of the Mushriqin.

In Islamabad there will be queues before the Post-office and before the trams at their stations and the elders will be respected. In Islamabad, but not in the lands of the Mushriqin.

Sura 80: "On that day there shall be beaming faces, smiling and joyful." Thus with Muslims every day. Thus otherwise with the Mushriqin.

The Hafiz-i-Qur'an know all the words and the Mumin know all the wisdom. Islamabad is not a city of shadows; Islamabad is where Truth is turned into fact.

Ye, who quote Qur'an, have ye asked permission of Allah? Surely this is the best motif.

Sura 77: "Woe on that day to the disbelievers." And woe to the Mushriqin who ally themselves with disbelievers, thinking to obtain the power on earth. Woe to the Mushriqin who deny Holy Qur'an. Woe to the Mushriqin who profane Holy Qur'an. Woe to the disbelievers.

Sura 74: "Bestow no favors in return for which you expect more than what you have given." This is the teaching of Holy Qur'an. This is the norm for Islamabad. How can the unbelievers be converted when the Mushriqin are not converted?

Sura 74: "None knows the warriors of your Lord but Himself." On one side the true Mujahidin; on the other the followers of the Mushriqin. Will you now deny your Scriptures?

Sura 73: "Remember the name of your Lord and dedicate yourself to Him utterly." And not to the kings and potentates, the sultans and rulers whom the Mushriqin call "believers." Surely you cannot be fully dedicated to your Lord and so accept the rulers; so you cannot be fully dedicated to your Lord and so accept the kings. What are these Muslims in brotherhood who do not shudder at the refusal of the Kissoua?

Sura 68: "Give no heed to the disbelievers." Rather strive to guide them on the right path. Rather try to bring them to tauba. Rather try to educate them and give them guidance. Rather strive to have the disbelievers heed the real Mumin.

Sura 68: "With gardens of delight the righteous shall be rewarded by their Lord." Therefore plant the trees in Islamabad. Therefore plant the gardens in Islamabad, and the orchards. Therefore plant and do not exhort others to plant. The gardens are affirmed by Holy Qur'an, but not the exhortations.

Sura 10: "They worship idol that can neither harm nor help them." Thus the kafirs. But the Mushriqin worship the kings and princes and the powerful who cannot help them and when they see a monster walk into a Mosque they call him a believer and never dare offend. What is the worship of Allah?

Sura 10: "Allah invites you to the home of Peace." Thus Islamabad. Can there be a harsh word there? Can there be gossip and slander? Can there be the criticism of the neighbor? Can the Mushriqin point to a "home of Peace?" Surely Allah who belongs neither to the East nor to the West but to whom belongs East and West, there is no restriction on the location of Islamabad. There are only qualifications thereon. If there is peace, there is Islamabad. If there is the rousing of nufs, there can be no Islamabad.

Sura 10: "An apostle is sent to every nation." Thus Holy Qur'an. Thus otherwise the Mushriqin who deny the Apostles of whom they have not heard or of whom there is no discrete mention. Say: Allah is the Master of the Day of Requital—and those who so deny, what will they say on that Day?

But in Islamabad there is acceptance of truth—revealed truth, scientific truth, all truth.

Sura 75: “On that day there shall be joyous faces, looking toward their Lord.” Say rather, on that day, “Looking toward their Lord, there shall be joyous faces.” The Mushriqin seek rewards or compensation, the Mumin ask for nothing else.

Sura 27: “Surely worthier is He who answers the oppressed when they cry out to Him and relieves their afflictions.” When the non-Muslim inflicts the Muslim the Mushriqin cry out; when the Muslim afflicts the non-Muslim, they keep silent. When the Muslim afflicts the Muslim they keep silent. Lo, the power of this earth is taken from the Mushriqin. Lo, the power of this earth resides in Islamabad.

Sura 18: “Wealth and children are the ornaments of this life. But deeds of lasting merit are better rewarded by your Lord and hold for you a greater hope of salvation.” Wealth and children for the Mushriqin; deeds of lasting merit for the Mumin of Islamabad. And the mighty tyrant refuses the kissoua of the faithful; and all the Mushriqin are silent.

If there be anger, there is no Islamabad. If there be envy there is no Islamabad. If there be back-biting there is no Islamabad. If there be ignorance there is no Islamabad. These things belong to the Mushriqin.

The armies of Islam fought vigorously and the Commander of the Faithful remained in Mecca. The armies of Islam destroyed great Empires while the Commander of the Faithful looked after the poor, the widowed, the distressed in the Holy City. The city of Jerusalem capitulated to the Commander of the Faithful. Only the Mumin can conquer a Jerusalem. This is the greater Jihad.

The Mushriqin envisage a mighty empire of themselves and the Mumin envision a mighty empire of Allah.

Allaho Akbar, and there is not a piece of territory on this earth which is governed contrary to the permissions of Allah who gives what He wills and takes away what He wills and does not always listen to the prayers of the insistent. When will you surrender to Allah and let the earth abide in peace? This to all the unbelievers; this above all to the Mushriqin of the mosques.

Amin was so kind, so just, so temperate that he knew nothing of kindness, justice and temperance, thinking that this was the norm of the universe. Ahmed was so devout, so humble, so self-effacing that he knew naught of devotion or humility or of effacement, thinking these were the norms of the universe. Thus the path of the Mumin; thus we pray that the Mushriqin will accept the repentance and know the Truth.

Mercy is for even the Mushriqin who deny the mercy to others.

Sura 57: “He is the first and the last.” Mohammed was Rassoul-lillah, was the commander of the

faithful, and Mohammed as Abdullah was the servant of the faithful and unfaithful.

Mohammed as Rassoul-lillah was the Grand Imam of the Faithful and Mohammed as Abdullah devoted all his other time to the Faithful and unfaithful alike. Allah is Rab-Alamin and Mohammed was Viceroy of Rab-Alamin. Thus the first Islamabad; thus every Islamabad.

Before Allah there was no deed too great, or too annoying not to perform. Before humanity there was no deed too great or too annoying not to perform.

In Islamabad the Mumin help their brothers and the Mushriqin give orders to their inferiors. In the whole world the Mumin help their brothers and the Mushriqin give orders to their inferiors.

Sura 57: "A wall with a gate shall be set between them." And into the citadel of Islamabad no Mushriqin is permitted. But the faithful will strive to bring the Mushriqin and all non-Muslims to repentance and to righteousness.

Sura 57: "Allah does not love the haughty, the vain-glorious" but the Mushriqin never condemn the wicked of their ranks. Better a million times a Pope bringing despots to repentance than a Mushriqin accepting the orders of a demon-monarch who frequents the Mosque. Not by the Mushriqin was the Khedive Farooq removed.

Sura 57: "Let the followers of the Scriptures know that they have no control over the gifts of Allah" but the Mushriqin are never satisfied with the territorial division of this world.

The Mumin rejoice in the success of any man and the Mushriqin rejoice in the suffering of others whom they call "unbelievers," i.e. not one of themselves.

Allah is the Master of the Day of Judgment, He is Master of the Day, He is Master of the Judgment and He is the unqualified Supreme Court capable of reversing the decisions of others.

The Mushriq who gets down on his hands and knees and cleans every corner of the Mosque himself shall be forgiven. The Mumin who gets down on his hands and knees and cleans every corner of his own heart-mosque shall surely have the reward.

Sura 54: "All their deeds are in Our Books." Thus more than one Book of recording and revelation. Thus even unto China my wisdom be sought. Thus we pray that the Mushriqin be enlightened as to the nature of Islam. Thus we pray that mankind may enter and be well in Islamabad.

Sura 53: "He does not speak out of his own fancy." Thus the Mumin, thus in Islamabad. How different in the Mosques of the Mushriqin.

Sura 51: "On earth, and in yourselves, there are signs for firm believers." The Mushriqin see the signs on earth and the Muslim see the signs in themselves. Blessed are they who can comprehend



all of Qur'an and not arrogate any right of accepting and rejecting on any account.