

The Mahdi^{AS} in the Holy Qur'an

The Brief *Tafsir* of the Ayah 12:108



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*This paper, excerpted from the book **Siraj-ul-Absar**, is
scholium of the verse 108 of Surah Yusuf.*

Specification of Verses of Quran by Mahdi^{AS} is not excluded from principles of Arabic

Then, know O Just Man! That the Mahdi^{AS} making the two Quranic Verses specific to himself and his community [It is on these that the critic (Sheikh Muttaqi) has raised his objection] is not excluded from the principles of Arabic grammar because the common is sometimes taken as special. It is stated in the book, *Bazdooi*, that:

The Arabic word 'man' (who; the one who; those who; whoever) possesses the probability of both the common and the special [meaning]. And in the *Sharah-e-Mutavassit* of *Kafiah*, which is known in our cities as *Vafiah*, it is written that 'man' (who) and 'ma' (what) are used for singular, doublet [*tasniyah*], plural, and male and female genders. [Here ends the statement of *Bazdooi*].

In summary, there is need for a system for *takhsis* [specificity], which proves the specificity like the command of Allah Most High: "*Afa-many-yakhluqu ka-mallaa yakhluq...*"¹, the purport of 'many-yakhluqu' (the one who creates) is *Haq-Vahda-hoo* [God Alone], because creation by anyone other than Him is impossible. Hence, in the command of Allah, "*ana wa man ittaba'anii*" ('...I and the one who follows me...')², the arrangement of the words indicate that the 'man' (the one who) is specific because it forms a conjunction with the personal pronoun which is present in 'aduu' [I invite]. Then the meaning of this Verse is this: 'I invite unto Allah on *baseerat* [vision] and the one who follows me will also invite people unto Allah on *baseerat* [vision].' This 'atf [conjunction] demands that the *d'avat* [invitation] of the *tabe'* [follower] and the *matboo'* [one who is followed] should be one and the same. Otherwise, there will be discord between the two calls or invitations.³ The harmony in a conjunction is among the virtues of a joined sentence.

¹ Quran, S. 16:17. The meaning of the quoted words is: 'Shall He then who createth and he who cannot create anything be given the same regard?'

² Quran S. 12:108. The meaning of the complete verse is: Say: "This is my way: I invite unto Allah, upon vision — I and the one who follows me. Glory to Allah! And never will I join gods with Allah!"

³ It is proved by the Holy Quran that the *Tabe'* and the *Matbu'* are one. Hazrat Bandagi Miyan Shah Burhan^{RA}, author of *Shawahid Al-Vilayat*, writes that:

"Hence, Know O Musaddiq! The positions of *Vilayat* [Sainthood] and *Nubuwwat* [Prophethood] are the attributes of Hazrat Prophet Muhammad^{SLM}. *Vilayat* is his immanent attribute and *Nubuwwat* is his exoteric attribute, as Hazrat Bandagi Miyan Syed Khundmir^{RZ} has said that Prophethood is the manifestation of the Prophet^{SLM} while *Vilayat* is his immanence. Hence, know O Musaddiq! That Allah Most High has terminated Prophethood with the Seal of Prophethood. And He terminates *Vilayat* with the Seal of Sainthood. And Muhammad^{SLM} and Mahdi^{AS} are equal [to each other] by the irrefutable arguments in *Shari'at*, *Tariqat* and *Haqiqat*. It is for this reason that the Mahdi^{AS} is called the Seal of Sainthood, *nazir* [equal] of the Prophet and his perfect follower. Hazrat Bandagi Miyan Syed Khundmir^{RZ} has said in his book, *Ba'az al-'Aayaat*, quoting Hazrat Prophet Muhammad^{SLM} who has said that 'In every *ummat* there is one like its prophet and the *misl* [equal] can be only he who is like the prophet of that *ummat* in the view Allah Most High. Hence, when the follower gets the rank of the prophet, it is necessary that he becomes a *Khalifatullah* [Vice-Regent of Allah]. And in the *ummat* of the Seal of Prophethood too there would be his equal, and that equal is the Mahdi Al-Mau'ood^{AS}. [Here ends of statement of Hazrat Shah Burhan^{RA}.]—From *Shawahid Al-Vilayat*.

Further, it is known that inviting [the people unto Allah] was obligatory for the Prophet^{SLM}. Similarly, it should be an obligation on his follower. Hence, the *tabe'* [follower] on whom the inviting of the people of the *ummat* towards Allah is obligatory cannot be anybody other than the *zath* of the Mahdi Al-Mau'ood^{AS}, because the Mahdi^{AS} is sent only with this mission. Hence, the saying of the Prophet^{SLM} is: 'How can my *ummat* be annihilated when I am at its beginning, Esa^{AS} is at its end and Mahdi^{AS} from among my descendants is in the middle.' Hence, as the Prophet^{SLM} and Esa^{AS} are inviters towards Allah Most High, so also the Mahdi^{AS} is the inviter towards Allah. And It is so particularly because the command of Allah '*man ittaba'anii*' [the one who follows me] is absolute. And in perfect emulation one would turn towards the *fard-e-kamil* [the Perfect individual]. In this particular situation, the perfect individual is the Mahdi^{AS} only, because the Mahdi^{AS} is the Seal of the *Vilayat* [Sainthood] of our Prophet^{SLM}. And what I have mentioned is possible, probable and likely. But the irrefutable argument in this matter is the saying of Mahdi^{AS}, the acceptance of which is obligatory on us by the same evidence on which it becomes obligatory to accept the saying of the Prophets^{AS} and that [the evidence] is his character. Besides, Allah Most High is the One [God] who inspires the good [deeds].