

Sohbat-e-Sadiqan
(Company of the Truthful)

Hazrat Bandagi Miyan Syed Qasim
Mujtahid-e-Groh
Rahmatullahi Alaih

*

English Translation
By
Syed Mohammed Suhael
August 2013

<http://khalifatullahmehdi.info>

Acronyms used in the book

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH/RA	Rahmatullai Alaih

*In the name of Allah,
the Most Beneficent, the Most Merciful.*

All praises are to Allah Most High who is the Lord of all the worlds and blessings be upon His Messenger Muhammad^{SLM}, the Leader of all Messengers and peace be upon Mahdi^{AS}, the Imam of the Firsts and the Lasts and upon their progeny and upon all the Prophets^{AS} and the *Siddiqueen* (Truthful), the *Shohda* (Martyrs) and the *Saliheen* (Righteous).

After peace and salutations, Know that Allah Most High shows the way to the *Momineen* (believers) to be in the company of the *Sadiqeen* (Truthful). Allah Most High says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O Believers! Fear Allah, and be with the Truthful.

(Surah at-Towbah, 9:119)

Then, the *Sadiqeen* (Truthful) are those people about whom Allah Most High describes in the verse,

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَبْتَغُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

(Charity is) for those indigent migrants (Muhajireen Fuqara), who were expelled from their homes and their property, who seek bounty from Allah and (His) Good Pleasure, and help Allah and His Messenger. These it is that are the Sadiqeen (Truthful).

(*Surah al-Hashr, 59:8*)

Thus, on the basis of this command of Allah Most High, the *Sohbat-e-Sadiqeen* (Company of the Truthful) is obligatory upon all *momineen* (believers).

Further, the Prophet^{SLM} has said, “*Sohbat*¹ is effective in achieving the *ma’rifat* (gnosis) of Allah.”

Thus we learn from Allah and the Messenger^{SLM} that without *Sohbat-e-Sadiqeen* (Company of the Truthful), the knowledge of the *zaat* (essence) of Allah Most High cannot be achieved. If it was possible for someone to acquire the knowledge of gnosis without the Company of the Truthful, then no student would have served at the doorstep of a teacher and no *mureed* (disciple) would have become the sweeper of the abode of the *pir* (Preceptor) and no seeker of Allah would have laid himself at the feet of the *pir*.

Then, it is proved from the sayings of the *buzurgan* (elders) that knowledge is (nothing but) receiving the *dawah* (call) of the *bayyinah*² (Proof) of one’s era. Thus the *Khulafa-e-Rashideen* (the righteous caliphs) and *Ashab-ul-Ummiyeen* (the unlettered people) have received [the *dawah*] and became the *Waris-e-Deen* (inheritors of the religion), and *Saheb-e-Yaqeen* (masters of the certainty). This path of the *shariat* of the Prophets^{AS} will continue till the Day of Judgement.

¹ Company or companionship. Here it refers to the Company of the Truthful.

² *Bayyinah* – means incontrovertible proof. Here it refers to a Prophet^{AS} or a Messenger of Allah or a Khalifa of Allah.

If Allah Most High has given someone the knowledge of *ma'rifat* (gnosis) without the medium of *sohbat* (company), like the *Ashab-e-Kahaf* (People of the Cave) and Owais Qarni^{RZ} and some *Auliya* of the Ummah who have become *majzooob*³, then Allah has referred to them in His Book as “*except a few*” (*Surah an-Nisaa* 4:83).

In the *tafseer* of “*except a few*”, Hazrat Imam Mahdi *Alaihis Salam* has said that its purport is the born lovers (of Allah) and (in the matters of religion) they are nourished, without a medium. This is the group of Prophets and a few *Auliya*. The rest of the people will never find the path of *eeman* (belief) and the *ma'rifat* (gnosis) of the *zath* (essence) of Allah Most High except with the *taqleed* (imitation) of the two Seals *Alaihim Assalam* and by staying away from the extremes (that is, not crossing the limits of ‘enjoining the good and prohibiting the evil’ [*amr bil ma'roof wo nahi anil munkar*]).

Taqleed (imitation) means imitating the *qaul* (speech), the *fe'l* (actions) and the *hal* (condition) of the *Khatam-un-Nabi* (Seal of the Prophets, that is Prophet Muhammad^{SLM}) and the *Khatam-ul-Vilayet-e-Muhammadi* (Seal of the Muhammadan Sainthood, that is Hazrat Imam Mahdi^{AS}).

That is, *Shariat* is nothing but *taqleed* (imitation) of the speech of the Prophet^{SLM}. *Tariqat* is nothing but *taqleed* (imitation) of the actions of the Prophet^{SLM}. *Haqiqat* is nothing but *taqleed* (imitation) of the condition of the Prophet^{SLM}. *Ma'rifat* is nothing but *taqleed* (imitation) of the knowledge of the Prophet^{SLM}. It is the same with respect to the speech, the

³ One who is in a divine trance and unaware of himself.

actions and the condition of the *Khatam-ul-Vilayet-e-Muhammadi*^{AS} (i.e., Mahdi^{AS}). By the grace of *sohbat* (company), the *Muqallid*⁴ directs his attention towards the *taqlid* (imitation) (of the speech, the actions and the condition) so much so that it reaches perfection. By the grace of *sohbat* (company), such mastery and awareness of the finer points of the knowledge of *shariat* and *ma'rifat* is developed, that cannot be described in words.

Thus in every era, joining their company is necessary and obligatory for all believers since Bandagi Miyan Syed Khundmir^{RZ} has written in his *Aqidah*⁵ that a person who accepted Mahdi^{AS} but stayed away from his company and did not migrate (along with the Mahdi^{AS}), was decreed (by Mahdi^{AS}) to be a hypocrite as per this verse:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ
الْحَسَنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Those of the believers who sit (at home), and have no (disabling) hurt, are not equal to those who strive in the way of Allah with their wealth and lives. Allah has conferred on those who strive with their wealth and lives a rank above those who sit (at home). Unto each Allah has promised good, but He has bestowed on those who strive a great reward above those who sit (at home).

(*Surah an-Nisa*, 4:95)

⁴ The person who is doing the *taqlid* (imitation).

⁵ *Aqidah-Sharifah*, the tract written by Bandagi Miyan Syed Khundmir^{RZ}.

And further, he has said about forsaking the life of the world,

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً

Whoever works righteousness (that is, renouncing the life of the world), man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure

(*Surah an-Nahl, 16:97*)

On abstaining from all things other than Allah, (he said),

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلَسْئُرْ نَفْسٌ مَّا قَدَّمَتْ لِإِعَادٍ

O you who believe! Fear Allah, and let every person look to what (provision) he has sent forth for tomorrow (afterlife).

(*Surah an-Nahl, 59:18*)

Thus it is proved that without the company of the Truthful, one (who has accepted the Mahdi^{AS}) cannot enter the religion of the Prophet^{SLM} and Mahdi^{AS}.

Know that the *Khatam-ul-Anbiya* (Seal of the Prophets) Muhammad Mustafa^{SLM} has been addressed with the titles of *Sardar-e-Anbiya*, *Sultan-ul-Anbiya* and *Sayyad-ul-Mursaleen*⁶ and Allah has given him these titles as he (the Prophet^{SLM}) is qualified for it. Similarly, all companions of the Prophet^{SLM} have received titles — Hazrat Abu Bakr^{RZ} was called *Siddiq* [Truthful], Hazrat Umar^{RZ} was called *Farooq* [Distinguisher between truth and falsehood], Hazrat Usman^{RZ} was called *Zun-*

⁶ Leader of the Prophets, King of Prophets and Leader of the Messengers.

*Noorain*⁷ [Possessor of two lights] and Hazrat Ali^{RZ} was called *Asadullah*⁸. Their titles have been given by Allah. They and the members of their families are noble in the entire *Ummat* and no one is equal to them. And some of them are from Quraysh and the Messenger of Allah^{SLM} (himself) is a Qurayshi. All of these people are noblest (*buzurg*) in the entire world; rather, their grace and bounty is for the entire world. May the Mercy of Allah be upon all of them!

Further, know that whoever, from the family of the Prophet^{SLM} and the family of the Companions^{RZ}, after looking at his eminence and hearing about his own nobility, left the company of the Truthful and refrained from obeying the Quran by disregarding the practice of his own elders, and displayed foolishness (thinking it to be wisdom) due to his ignorance or pride and displayed the mischief and wretchedness of his self by remaining trapped in debauchery and irreligiousness, and adopts such things for which there is no command from God and the Messenger^{SLM}, and intentionally refutes those commands of the foundations of Islam which, by the command of Allah, have become obligatory in the *Shariat* of the Prophet^{SLM} – prayers, fasting, charity and pilgrimage to Makkah, the permissible and the prohibited, and accepting the *Mahdiat* of Hazrat Mahdi Alaihis Salam which as per the command of Allah is the religion of Mustafa^{SLM} as Allah Most High as said,

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

⁷ He married two daughters of the Prophet^{SLM}.

⁸ Lion of Allah

O you who believe! If any from among you turn back from his Faith, soon Allah will bring a community whom He will love and who will love Him...

(Surah Al-Maaidah 5:54)

...and further, the Prophet^{SLM} has said, “One who reposes faith in him (i.e. Mahdi) has reposed faith in me and one who refutes him has refuted me;”

...and thus by refuting this command of Allah and the Messenger^{SLM}, he does not repose faith in Hazrat Mahdi Mau’ood^{AS}, due to this the person remains far away from the bounties of *sajjadgi* (preceptorship) and *khilafat* (spiritual vice-regency) of his elders and has admitted himself into the group of disbelievers.

Thus the person who is from the family of the Prophet^{SLM} and from the family of his Companions^{RZ}, after seeing and hearing about his own nobility and eminence, followed the practice of his elders, everytime and in every situation and in every era, in obedience to the Book of Allah and renounced the world and its inhabitants in order to achieve the gnosis of the *zath* (essence) of Allah Most High and His vision, and showed sincere virtuousness and piety, and turned his back to the mischief and wretchedness of his self and devilish debauchery and irreligiousness, that is, all those things which Allah and the Messenger^{SLM} have prohibited; and he completely follows these commands as per the beliefs of the *Sunnat-o-Jama’at*, the commands which are obligatory in the *shariat* of the Prophet^{SLM} as per the command of Allah, that is, prayers, fasting, charity, pilgrimage to Makkah, the permissible and the prohibited; having the *ma’rifat* (gnosis) (that is, accepting him) of Hazrat Mahdi Mau’ood^{AS} is among the collective beliefs

because Mahdi Mau'ood^{AS} is Allah's promise and Allah's *bayyinah* [conclusive proof]; thus, reposing absolute faith on this personality, he accepted him with heart and soul and placed his head at their doorstep (that is, the Prophet^{SLM} and Mahdi^{AS}) and said,

وَأَقْوَضُ أَمْرِي إِلَى اللَّهِ

...and I entrust my affair to Allah...

(*Surah Ghafir* 40:44)

... and accepted the complete adherence to this personality (that is, Mahdi^{AS}), and those commands which Hazrat Mahdi^{AS}, on the command of Allah, has explained in *Tariqat* — *tark-e-dunya, talab-e-khuda, hijrat-e-watan, sohbat-e-sadiqan, zikr-e-kaseer, uzlat-az-khalq*⁹ — he follows all these commands completely as commanded by Hazrat Mahdi^{AS}. Thus, such a person gets the bounty of the *Khatam-e-Nabi*^{SLM} (Seal of the Prophet^{SLM}) and the *Khatam-e-Vilayet-e-Muhammadi*^{AS} (Seal of the Muhammadan Sainthood^{AS}) and the bounty of their companions^{RZ}.

And as per the Book of Allah and (the sayings of) the Messenger^{SLM} and Mahdi^{AS}, the *khilafat* (viceregency) and *sajjadgi* (preceptorship) is proven only on such a person and only he will succeed in the visible and innate playgrounds of *Nabuwat, Vilayet, Shariat* and *Haqeeqat*. Since *khilafat* (viceregency) and *sajjadgi* (preceptorship) has been established on them (that is, the family of the Prophet^{SLM} and the family of

⁹ Renouncing the World, Desire for Allah, Migration from Homeland, Company of the Truthful, Abundant Remembrance and Retreat from the People, respectively.

the Companions^{RZ}) during the initial Islam. By the grace of the Prophet^{SLM} and Mahdi^{AS} and their Companions^{RZ}, it [*khilafat* (viceregency) and *sajjadgi* (preceptorship)] will remain with them till the Day of Judgement.

Further know that Imam Muhammad Mahdi *Khatam-ul-Vilayat-al-Muhammadi*^{SLM} and his Companions^{RZ} are nobler than the entire world and their *faiz* (grace) and *bahra* (bounty) is upon both the worlds and all creations have been created through the medium of the *Vilayat-e-Muhammadi* (Muhammadan Sainthood). And apart from the Prophet^{SLM}, nobody in the two worlds is equal to him (Mahdi^{AS}). This is because, his invitation is like the invitation of the Prophet^{SLM}, his command is like the command of the Prophet^{SLM}, his knowledge and patience is like the knowledge and patience of the Prophet^{SLM}, his trust upon Allah is like the trust the Prophet^{SLM} had upon Allah, his community is like the community of the Prophet^{SLM}, his *zath* (essence) is like the *zath* (essence) of the Prophet^{SLM}. And the Mahdi^{AS} is very similar to the Prophet^{SLM} in physical attributes and in personal conduct and the group of the Prophet^{SLM} and Mahdi^{AS} have reached a consensus on these commands.

Thus through these commands we know that since the *zath* (essence) of the Mahdi^{AS} is the *zath* (essence) of the Prophet^{SLM}, the *Ahl-e-Bait* (members of the family) of the Mahdi^{AS} are the *Ahl-e-Bait* of the Prophet^{SLM}, the companions of the Mahdi^{AS} are the companions of the Prophet^{SLM}, the family members of the companions of Mahdi^{AS} are the family members of the companions of the Prophet^{SLM} the community of the Mahdi^{AS} is the community of the Prophet^{SLM}, and those who follow the Mahdi^{AS} are following the Prophet^{SLM}.

Therefore they are equal and correlative to each other and viceregency and preceptorship is more appropriate for them.

Thus one who is from the family of the Seals^{AS} or from the family of the Companions^{RZ} of the Seals^{AS}; if after seeing his own nobility and hearing about his own eminence, forgets the adherence of his elders and quits the company of the Truthful and moves away from the obedience to the Book of Allah and takes upon himself (the burden of) the status, glory, falsity and deception of the world and choses custom, habit and innovation and after abandoning those commands which Mahdi^{AS} has made obligatory — like renouncing the world, Desire for Allah, Migration from Homeland, Company of the Truthful, Abundant Remembrance and Retreat from the People —adopts mischief, adversity, debauchery and irreligiousness and acts against the command of Allah and the Messenger^{SLM} and took to the profession of desire for life and got so immersed in the desire and love of the world that he spent his whole life in earning the merchandise of the world and in accumulating its wealth and its means...

...thus, on the command of Allah, Mahdi^{AS} has said, “The acceptance of this servant means deeds (*amal*). And one who does not do deeds (*bey-amal*) is rejected (*mardood*).”

Bandagi Miyan Syed Khundmir^{RZ} has written about the desire for the world in Aqidah that Allah says,

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا
مَذْمُومًا مَدْحُورًا

Whoever desires this present life, We readily grant him what We please for whom We like, then, afterwards, We have appointed for him hell; he shall burn therein, disgraced and rejected.

(Surah Bani Israeel, 17:18)

Further in the narrations of Mahdi^{AS} the verses regarding desire for the world which have been mentioned by all the Companions^{RZ} are as follows.

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُمَقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْحَيْلِ الْمُسَوِّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآءِ

Beautiful for men is the love of things they covet; women, children, treasures of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the merchandise of the life of this world; but Allâh has the excellent return with Him.

(Surah Aal-e-Imran, 3:14)

He further said,

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُخْسِرُونَ
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds in it, and they will have no decrease in it.

They are those for whom there is nothing in the Hereafter but Fire, and worthless are the deeds they did therein. And of no use is that which they used to do.

(Surah Hud, 11:15-16)

There are many verses in the Quran about the seeker of the world. What a seeker of the world! What a seeker of Allah! Thus, how can one achieve the pleasure of Allah, His Messenger^{SLM}, Mahdi^{AS} and their Companions^{RZ} by adopting this business (of the world)?

Due to this reason (of seeking the world), that person [after looking at and hearing about his own nobility and eminence, forgot the imitation of his elders and stayed away from the company of the truthful] was excluded from the viceregency and preceptorship of his elders because these two (religion and world) are opposites of each other which cannot come together at one place.

Thus the person who after seeing and hearing about his own nobility and eminence, was obedient to the Book of Allah, followed his elders and took to the Company of the Truthful, which is obligatory as per the command of Allah and turned his back to mischief, adversity, debauchery and irreligiousness and those deeds which go against the commands of the Messenger^{SLM} and Mahdi^{AS}, and considered the acceptance of Mahdi^{AS} as gallantry and self-sacrifice, sacrificed his life and body, wealth and family for this personality (i.e., Mahdi^{AS}) to achieve the gnosis and vision of Allah and laid his head (of feebleness and supplication) at the abode of the Prophet^{SLM} and Mahdi^{AS}; and whatever Mahdi^{AS} has said as per the command of Allah — renouncing the world, Desire for Allah, Migration

from Homeland, Company of the Truthful, Abundant Remembrance and Retreat from the People — he followed all these commands with truthfulness and honesty to attain the vision of Allah and spends his entire life in this business (remaining in the company, love, gallantry and self-sacrifice) as per the limits laid down by Mahdi^{AS}.

Thus the people who live their lives with these attributes will receive the *faiz* (bounty) of the viceregency and preceptorship of the Prophet^{SLM} and Mahdi^{AS} and their Companions^{RZ} and they will be successful in the visible and innate playgrounds of *Nabuwat*, *Vilayet*, *Shariat* and *Haqeeqat*. A person who remains in the company of such people, he too will be a *Saheb-e-Irshad* (preceptor) like them (that is, the attributes of gallantry and self-sacrifice will be conceived in him and not worldliness and treachery) and by the blessings of the Company of the Truthful, their *zath* (self) (having the capabilities of viceregency and preceptorship) will be the witness for the Book of Allah, the Seal of the Prophet^{SLM} and the Seal of the Muhammadan Sainthood^{SLM} because, without the Company of the Truthful, the gnosis and mastery of religion will not begin and the vision of the attributes and the essence of Allah will not be achieved.

And in this one *Farz* (obligatory command) of Company of the Truthful, all the other *Faraiz* (obligatory commands) of Allah are included. And whoever performs this one *Farz* of Allah sincerely and exclusively for Allah, only he will perform all the *Faraiz* of Allah. And if a person deprives himself of the *Farz* of the Company of the Truthful, then in reality he has deprived himself of all the *Faraiz* of Allah Most High, because the Seal of the Prophet^{SLM} and the Seal of the Muhammadan

Sainthood^{AS}, during the time of Hajj, in the *haram* of Ka'ba, on the command of Allah, stood on the pulpit, presented their claim to one and all and announced that one who follows me is a *momin* (believer) and repeated again that one who follows me is a *momin* (believer) and yet again repeated that one who follows me is a *momin* (believer).

Thus these two Seals^{AS}, repeated their claim thrice. Only those believers accepted the command of Allah in this world, whose soul, on the day of eternity, when asked by Allah 'Am I not your Lord (who cherishes and sustains you)? They said: "Yes! We do testify!"¹⁰ (That is, those who are believers since eternity testified). Thus only these believers (momineen) accepted the command of Allah in this world and believed (in the two Seals^{AS}) and pledged allegiance to them and chose to follow them. Thus a person who stayed in their company, he too became *Sadiq* (Truthful) and admitted himself into the group of the *Sadiqeen* (Truthful) because following of all the Prophets^{AS} depends upon the following [*ittiba*] of the two Seals^{AS}. This matter (i.e., the importance of following the Seals^{AS}) is not hidden from a person who possesses even a little understanding on this topic.

Following (*ittiba*) them is obligatory upon all the favoured people until the Day of Judgement. The person who revolts and abandons their following, is distanced from the path of the *momineen* (believers) as Allah Most High says,

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ
وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

¹⁰ Quran, Surah Al-Araf 7:172

And whoever contradicts and opposes the Messenger^{SLM} after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination!

(Surah an-Nisa, 4:115)

But, in this era, many people are ignorant of these commands of Allah. When Hazrat Esa^{AS} appears, their ignorance will be revealed.

There is a narration that Hazrat Mahdi^{AS} said, “The inheritance of those who are burnt (in the fire of love) reaches those who are burnt (in the fire of love).” And those who are burnt (in the fire of love) do not have any objection to this.

There is no greater impurity than seeing oneself as sinless. Only those people who have the knowledge of *bandagi* (slavery of Allah) are ashamed of their *bandagi* (slavery of Allah). O Allah, I have made Your grace my beloved.

Further, let the second objective be clear.

The existence of Mahdi Mau'ood^{AS} is from among the collective beliefs and if one does not believe in him, then (all) his beliefs are false. And whoever believed in him and accepted him with heart and soul, he is a pure *momin* (believer). Thus, from the people of the Prophet^{SLM} and the Companions^{RZ}, those who accepted in the presence of Hazrat Meeran^{AS} became the Companions^{RZ} and those who accepted in the presence of the Companions^{RZ} became the *Taba'een* (followers of the Companions^{RZ}) and those who accepted in presence of the *Ta'baeen* became the *Taba' Taba'een*

(followers of the *Taba'een*) and all those who accepted in the presence of the *Taba' Taba'een*, were included in this verse. Allah Most High says,

فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

...soon Allah will bring a community whom He will love and who will love Him...

(*Surah al-Maaidah, 5:54*)

All the nobles of religion of this group are of a single rank. The person who is nearer to the era of (the Seal^{AS} of) *Vilayet* is nobler [*buzurg*] to these (later) persons. If anyone calls the people of the family of the Prophet^{SLM} and the Companions^{RZ}, who had the honor of affirming in the presence of the *Taba'een* and the *Taba' Taba'een* (of the Mahdi^{AS}) as 'new Muslim', then he disrespects the family of the Prophet^{SLM}, the family of the Companions of the Prophet^{SLM}, the *Taba'een* of the Mahdi^{AS} and the *Taba Taba'een* of the Mahdi^{AS} and this (calling as a new Muslim) is a kind of profanity. And if anyone utters profanity against the family of the Prophet^{SLM}, the family of the Companions of the Prophet^{SLM}, the *Taba'een* of the Mahdi^{AS} and the *Taba Taba'een* of the Mahdi^{AS} then he is oppressing his own self and is oppressing a thing by wrongfully placing it. Thus we learn that in the *shariat* of the Prophet^{SLM} lower ranked people are called new Muslims. Thus, it is written in the writings of Bandagi Miyan Shah Dilawar^{RZ} that the Prophet^{SLM} said, "I have been commanded to fight people until they say, 'There is no god but Allah'. But when they say the *kalima*, then their blood and belongings are protected from me and their fate is with Allah." Thus, look at

this *hadith sharif* (sacred tradition) with justice. Due to the power of the Muslims, if a brahmin or grocer [*baqqal*] or Kayat or Rajput or Kannada or Telenga or Maratha or a person who eats carrion or *dherh* or *chamar*, accepts the oneness of Allah, the messengership of the Prophet^{SLM}, the angels and the books, that is, he accepts those three promises of Allah, and circumcizes and enters Islam, then the term ‘new Muslims’ applies to such people. If anyone has little knowledge of the *shariat* of the Prophet^{SLM} then he knows that it is a big mistake to compare such people with the family of the Prophet^{SLM} and the family of the Companions^{RZ}, the *Taba’een* of the Mahdi^{AS} and the *Taba Taba’een* of the Mahdi^{AS}. Let it be clear that in this matter (comparison in religion), it is not known from which Murshid he heard it, or in which book it was found or what booklet was read.

In this era, be wary of your hand, the pen and the thought because writers, as per their understanding, are calling the *Arif* [gnostic] as *zeerak* [clever].