In the name of Allah, Most Gracious, Most Merciful.

INSAF NAMA

(BOOK OF EQUITY)

(FOR MAHDAVIA COMMUNITY)

Written by:

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Prophet Muhammad[SLM] has said:

"My Lord has taught me etiquette and good manners and respect (*adb*) and he has taught me well. (He also taught me) the secrets of the Book." Allah has said in Quran: "*(Allah) Most Gracious! It is He Who has taught the Quran. He has created man: He has taught him speech (and intelligence).*"[1] Here 'man' (*insan*) refers to Imam Mahdi's[AS] zath (essence). Whatever Imam Mahdi[AS] has explained in accordance with the commands of Allah is the secret of this Book (Quran) and this secret was divulged by the words of Imam Mahdi's[AS] mouth.

Hazrat Imam Mahdi al-Mau'ood[AS], too, has said that

Allah has sent Mahdi[AS] at a time when the purpose of religion (deen) had vanished from the world. He has said that the purpose of religion vanishes from the world by three things. They are custom, habit and innovation. When Mahdi[AS] comes he would demolish custom, habit and innovation, and help the religion of Prophet Muhammad[SLM]. This has been stated in the book, *Sharah-e-Maqasid.*

Hazrat Vali Yusuf[RZ] says:

"Those who have reposed faith in Imam Mahdi al-Mauood[AS], but who did not have the good fortune of being in the company of the Imam[AS] or his companions[RZ], but desire to follow his practice, should look at and study these narrations from the point of view of religion and do justice."

[1] (S.55:1 to 4 AYA)

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Divine Guidance

Some people said: "What do we know what is against (the practice of Imam Mahdi al-Mauood[AS]), because we have not seen him. Hence, what has been heard from Bandagi Miran Syed Mahmood[RZ] and other migrant-companions of Imam Mahdi[AS] should be told to us."

— Insaf Nama

Here is a record of the word, deed and practice of Imam Mahdi[AS], as narrated by Hazrat Bandagi Miyan Vali Yusuf, May Allah be pleased with him.

Hazrat Vali Yusuf[RZ] says: "Those who have reposed faith in Imam Mahdi al-Mauood[AS], but who did not have the good fortune of being in the company of the Imam[AS] or his companions[RZ], but desire to follow his practice, should look at and study these narrations from the point of view of religion and do justice.

— Preface

Reading the books of the *murshidin* and the pious (*salihin*) has the effect of their company, if one is not fortunate enough to remain in their company (and learn from them).

— *Tasdiq-o-Amal*

Abbreviations

AMD :- Abdul Majid Daryabadi, author and translator, TAFSIRUL QURAN.
AYA :- Abdullah Yusuf Ali, translator, The meaning of the ILLUSTRIOUS QURAN.
MMP :- Mohammad Marmaduke Pickthal, translator, The meaning of GLORIOUS QURAN.
SAL :- Syed Abdul Latif, translator, AL-QURAN (Rendered into English).

Honorifics

SLM :- Sallallahu Alaihi-wa-Sallam.
AS :- Alaihis Salam.
RZ :- Razi Allahu Anhu, Anha, Anhum.
RA :- Rahmathullahi Alaih.

Publisher's Note

MAHDAVIA FOUNDATION is a non-profit organisation based in Hoffman Estates, Illinois, U.S.A. Its aims and objectives include bringing our literature to our children and young men to familiarise them with the teachings of our Imam, Hazrat Syed Muhammad Jaunpuri, Alaihis Salam.

In an effort to bring the members of our community closer, we have, by the grace of Allah, posted a web site on the Internet. The address is: www.promisedmehdi.com. In it, we have included the page for children and other features like the matrimonial advertisements page, Mahdavia e-mail directory, Mahdavia business directory, et cetra.

We cordially invite you all to make use of our services available through this web site and help us improve them by sending us your comments, suggestions and more information. We have plans to publish our literature in Urdu, Hindi and Gujarati, besides English. And we need all the help, co-operation and support from our esteemed scholars to achieve these objectives.

The FOUNDATION is tax-exempt and all donations to it in the U.S.A. are tax-deductible. We are looking forward to your support and co-operation.

The publication of INSAF NAMA is made possible by the generous donations from Mrs. Shahnaz Syed and Dr Naimathullah Syed of Connecticut, U.S.A., and Dr. Ghousia Parveen Syed of Union Town, Pennsylvania, U.S.A. The donations are for the conveyance of divine rewards (isal-e-sawab) of these virtuous acts to the late Alhaj Hazrat Dr Syed Ali Sahib Rahmathullahi Alaih and the late Hazrat Syed Ibrahim Sahib Rahmathullahi Alaih, fathers, respectively of Dr Naimathullah Syed and Dr Ghousia Parveen Syed.

We, at the MAHDAVIA FOUNDATION, are pleased to publish the translation of INSAF NAMA, one of the most authentic books of Mahdavia religious literature. The importance of this book cannot be over emphasised as it contains the sayings of the Caliph of Allah, Hazrat Syed Muhammad Jaunpuri, Mahdi al-Mau'ood, Alaihis-Salaat-was Salam. In an effort to create awareness and interest among our young men, we are offering this book to the students at a subsidised price.

Our very special thanks are due to Hazrat Syed Ziaullah Sahib Yadullahi for translating this foremost book of our community into English and for giving us an opportunity to publish it. We are also thankful to Wing Commander Mahamood Khan (Retired) and all others who made this publication possible and helped us bring it out.

Our mission is to make our literature available in other languages as well. We will also publish in Urdu some of our books that are out of print or in short supply. We are grateful again to Hazrat Syed Ziaullah Yadullahi for translating this book in English, and giving us an opportunity to publish it.

We have plans to publish our authentic old and other books in the near future. May Allah help us in reaching our goal.

Amen.

Khundmir Syed
Secretary
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Translator's Note

The Glory and Grace of Almighty Allah, the Beneficent, the Merciful, have enabled me to complete the English translation of INSAF NAMA in December last. Photocopies of the edited typescript were dispatched to some of the learned people for their perusal with a request to write a foreword. Hazrat Syed Ali Bartar and Hazrat M. Syed Yusuf alias Khaleel responded with the forewords and a list of the proposed changes and suggestions to improve the text. The changes have been made. I am grateful to them for the trouble they took to go through the script, to write the forewords and to make suggestions for changes. The credit for improving the script goes to them. But if any mistakes persist, I alone am responsible and to be blamed for. I request the esteemed readers to inform me of any mistakes they come across while reading this book, so that necessary corrections could be made in future editions.

The translation work was not easy. I sought the help of some of my friends. They did help me where they could. Others praised me and my commitment to work and my painstaking efforts. I thank them all for the help and encouragement.

Innumerable Quranic Verses have been quoted in Arabic in the book. Its original text is in Persian. I am not well versed in both languages. So, I took the Urdu translation by the late Hazrat Syed Dilawar Goray Miyan[RA] of Begum Bazaar, Hyderabad, as the basis of my English translation. However, I did try to compare the Urdu translation with the original Persian text with the help of some friends and my meagre knowledge of the two languages. And I am satisfied with the outcome.

In INSAF NAMA, references to Quranic Verses are given in Juz and Ruku' (Part and Section). However, I have given the Surah and Ayat (Chapter and Verse) numbers for reference. This way, it is easier to find the Verses. But, unfortunately, the number of Ayaat (Verses) differs from translator to translator. At the end of the reference in the footnotes, I have given the initials of the translators. Where the initials are omitted, it means that the Quranic Verse is translated according to the version of the author of INSAF NAMA. The serial number of the Ayat (Verse) in the footnote in this translation is as given by the translator in his book.

The texts of the translation of the Ayaat, as copied from the standard translations of the Quran, are printed in Italics.

Some of the references of the Ayaat in the Persian text were not correct. This could be because of the constant copying of the text or due to the calligrapher's mistakes. In the beginning I found it very difficult to locate the Quranic Verses in the printed copies of the Quran or its translations. A friend on Haj pilgrimage brought an Index of Quran for me. If any one of the words from an Ayat is taken, the Index gives a list of all the Ayaat in which that word occurs. With the help of this, my work was rendered easier. A computer version of this Index too is available. If you enter a word and ask for researching, the computer gives the list of all the Ayaat in which the word is used. But this too is in Arabic software. Those, who have access to a computer and the software and know how to operate them, can benefit from them.

There are a number of Urdu, Persian and Arabic quotations of poetry in the text of INSAF NAMA. I have translated them in simple prose and have not set them to rhyme, rhythm and meter or to the other rules of English poetry. However, where the terms like couplet, quartet, poem, stanza, et cetra are given in the original text, they have been used in their respective places in this translation.

The numbers and headings of the chapters and the sections are given at the appropriate places. Where a chapter has more than one section (fasal), the number is given in decimals. Where at the beginning of a chapter there is a single digit, like 1, 2, 3 and so on, it means Chapter 1, Chapter 2, Chapter 3, et cetra. But where the number is given in decimals as 5.1, 5.2, 5.3 and so on, it means Chapter 5, Section 1; Chapter 5, Section 2; Chapter 5, Section 3; and so on.

There were no serial numbers in the original Persian text or its Urdu translation. In the English translation, I have given the serial numbers. But they are more in the nature of paragraph numbers than those of the narrations.

The project has been financed by MAHDAVIA FOUNDATION. Wing Commander Mahamood Khan has helped me in making arrangements for the publication of this book with the printers and other agencies. I thank them for the assistance rendered.

May Allah bless them with His choicest divine rewards.

Faqir Syed Ziaullah

Foreword

By Hazrat Faqir Syed Ali Bartar -M.A., M.Ed.

INSAF NAMA is one of the most important books in Mahdavia religious literature. Its author, Hazrat Bandagi Miyan Vali Yusuf[RZ] has collected hundreds of the narrations of Hazrat Bandagi Miran Syed Muhammad Mahdi al-Mau'ood, Alaihis Salam, his Caliphs and his migrant-companions. He is a *taba'i* (a second-generation follower) and was fortunate enough to live in the company and dairas of all the five Caliphs[RZ] of the Imam[AS]. He has seen them and heard from them what the Imam[AS] had said. He quotes the Imam[AS] as reported by only one intermediate narrator and this narrator was essentially the Imam's Caliph or migrant-companion, who had observed the Imam[AS] at close quarters. As such, the narrations in his two books, INSAF NAMA and HASHIA INSAF NAMA, are most authentic. The third book of narrations is NAQLIAT of Hazrat Bandagi Miyan Abdur Rasheed[RZ], who had pledged fealty (*tasdiq* or *bai'at*) on the pious hands of Imam Mahdi[AS] and lived with him and in the company of his Caliphs[RZ] and migrant-companions[RZ].

As stated earlier, INSAF NAMA contains a large number of narrations that give the reader a picture of the life, teachings, commandments and practice of the Imam[AS] and his Caliphs[RZ]. They speak of the obligations of Islam (both in Shariat and Vilayat), and show how strictly they were followed by the people then. They present a vivid picture of the life in the daira and how the leader (murshid) wielded his authority and power for the good of the inmates. We feel thoroughly ashamed of ourselves when we look at the lives, we are leading today, and compare them with the lives of the companions of the Imam[AS] and his Caliphs[RZ], the narrations depict. Yet we have the temerity to call ourselves Mahdavis despite our despicable neglect of the Imam's teachings.

Hazrat Vali Yusuf[RA] wrote the INSAF NAMA originally in Persian. Hazrat Syed Dilawar Goray Miyan[RA] translated it into Urdu and published it with the original Persian text in 1368 AH. The Mahdavia community is greatly indebted to him for his services in translating a large number of our Persian books into Urdu. Some more Urdu prints of this book have come out afterwards.

Today's need for an English translation of INSAF NAMA was keenly felt as many of the Mahdavi students are opting for English medium education in schools and colleges. We are, therefore, immensely thankful to MAHDAVIA FOUNDATION for getting this book translated and published in English.

Hazrat Syed Ziaullah Miyan of Channapatna (Karnataka State in India) has translated INSAF NAMA into English. He has good and long experience of translating books into English and has already translated some Mahdavia books, such as AQIDA SHARIFA, Al-QAUL AL-MAHMOOD, et cetra. INSAF NAMA is a sizeable book with a large number of Quranic Verses, Prophetical Traditions (Ahadiths) and the Imam's narrations (Naqliat). Its translation into English is a difficult job. But Ziaullah Sahib has done it in an easy-to-read style. The reader may feel that he is reading an English book, not a translation. His work needs to be praised.

Now, a word about MAHDAVIA FOUNDATION. It is a society of enthusiastic Mahdavi young men and women, whose main objective is to disseminate the message of Mahdaviat far and wide, in various languages, including English, Urdu and Hindi, to benefit the community.

I hope that this translation will be appreciated by the readers and encourage the MAHDAVIA FOUNDATION to intensify their praise-worthy efforts to spread the Imam's message in the future as well.

Hyderabad, A.P., March 11, 2001.

Prologue

By Hazrat Faqir M. Syed Yusuf alias Khaleel, M.A., B.Sc., M.Ed., M.Phil.

The wide vast world, once thought to be without an end, is fast shrinking into a small global village. Distances have disappeared. Men and women of various races and hues mingle as never before. Spiritual values have given way to the materialistic and riches-oriented chaos. Skyrocketing prices have compelled women and children to force their paterfamilias to work harder and harder and earn more and more, to quench their thirst generated by the modern evil called consumerism. As the hadith quotes Prophet Muhammad[SLM] as saying that this results in the man ceaselessly over-working to death. As if to offset the modern man's folly, Allah has opened new avenues of earning. Hence man is migrating to places where it is easy to earn more.

Like all others, young men from the Mahdavia community too have joined the gold rush in West Asia, Europe and the Americas, where talent is respected and lavishly paid for.

Once in carefree and affluent circumstances, the Mahdavi young men start looking for their roots. Allah, the Gracious and the Merciful, has not let them go astray in the quagmire of riches, luxury, material comforts and spiritual ruin in the licentious societies in far-away places. They look with disdain at these societies, their customs and behaviour. They recall the lives of their forefathers, who were so chaste, pure, flawless and Allah-fearing. Nostalgically, they want to know more about their past generations, which reached astronomical spiritual heights and dived into the unfathomed depths of the oceans of divinity in search of the pearls of the Ultimate and infinite Truth. Hence, the need for translating the Mahdavia religious literature into English and other languages.

This book, INSAF NAMA, is the first of the three books of the narrations of Imam Syed Muhammad Jaunpuri, Mahdi al-Mau'ood, Amrullah, Muradullah, Khalifathullah, Salwathullahi Alaih, and his august companions. This is like the books of Prophet Muhammad Mustafa Sallallahu Alaihi-wa-Sallam's Traditions. All the rules of Shariat (Islamic Code of Law) and jurisprudence are based on the Prophet's Traditions and Practice in Nubuvat. Similarly, all the tenets of Mahdaviat are based on the Shariat of the

Prophet[SLM] and the narrations and practice of Imam Mahdi[AS] in Vilayat. The English translation of this basic book of narrations will, Insha'Allah, prove to be a guiding light for the English-speaking Mahdavis in India and abroad. I need not dilate upon the veracity and the authenticity of this book of the Imam's narrations, as Hazrat Maulana Syed Shahabuddin Tanha has dealt with this subject in detail in his article, used in this book as an Introduction.

Peer-wa-Murshid Hazrat Syed Ziaullah Yadullahi of Channapatna, Karnataka State of India, who has translated INSAF NAMA into English, was a journalist by profession for more than five decades before tark-e-dunya and had worked both in English and Urdu newspapers. He has vast experience of translation in either of the languages. His English and Urdu books on politics and journalism, respectively, have won praise from leading national newspapers and the Urdu Academies of Karnataka and other States in India. His experience has come as a boon for us.

After tark-e-dunya, he has deeply delved into the Mahdavia religious literature and has translated Aqida Sharifa of Hazrat Bandagi Miyan Syed Khundmir[RZ], Al-Qaul Al-Mahmood of Hazrat Syed Ali Yadullahi[RA], Majaalis-e-Khamsa of Bandagi Miyan Hazrat Shaikh Mustafa Gujarati[RA] and Holy Angels of High Heavens of the late Maulana Abul Kalam Azad, besides many Urdu articles by eminent ulema into English. His style and language are simple, clear, direct, effective, to the point and easily intelligible for the readers

Now he comes up with the translation of INSAF NAMA. His earlier translations have won him accolades and I am sure INSAF NAMA too will, Insha 'Allah, be appreciated. I also hope that this voluminous work will be an eye-opener, worth emulation, for the translators of the Mahdavia religious literature in various languages too.

The Mahdavia community should be grateful to Allah Subhanahu-wa-Ta'la, Who enabled Hazrat Syed Ziaullah to complete the task of translating the bulky book with patience and endurance. May Allah, the Beneficent and the Merciful, bless him with Iman and a long and healthy life to enable him to continue his work in this field. Ameen.

Panagudi, Tamil Nadu, January 25, 2001.

Introduction

Traditions and Narrations

By Hazrat Syed Shahabuddin Tanha

The knowledge of the Traditions, besides that of the Holy Quran, is very essential for the awareness of the Sunnat (Prophet Muhammad's[SLM] customary practice), religious commandments and problems of day-to-day lives. Equally essential is the knowledge of the Code of Islamic Canonical Law, the Shariat, for the correct performance of religious rituals, accurate observance of the rites of worship and other matters. But much more important and needed is the knowledge of Ihsan (beneficence and good deeds).

Beneficence is the science, without which the purity of the heart, innermost chastity and Godliness, sanctification of the soul and proximity to Allah are not possible. *Ilm-e-Ihsan, Ilm-e-Ladunni* (knowledge imparted directly by Allah through mystic intuition) and *Ilm-e-Tariqat-o-Tasawwuf* (religious brotherhood of the mystics) are different names of the same science. It paves the way to the closeness to Allah and opens the door to the Divine Vision.

According to the tradition of Gabriel (Hadith-e-Jibrail[AS]), which has been reported both by Bukhari and Muslim, prominent, authoritative and veracious (Sahih) books of Hadith, religion comprises of three branches; Islam (Submission), Iman (Faith) and Ihsan (Beneficence). Both the scholars of the manifest knowledge (*ulema-e-zahir*) and mystic (Sufi) researchers agree that the above prophetical tradition is correct and reliable. The most powerful argument of the Sufi researchers about Ihsan and Tasawwuf (Islamic Mysticism) is based on this tradition alone. These are the three branches of religion, namely, Islam, Iman, and Ihsan, without which one cannot even think of perfecting the religion or its objectives. The Quranic Verse: "*This day have I completed for you your religion....*"[2] clarifies the background. Mere compilation of the laws of Fiqh (the Islamic

[2] S. 5: 3 SAL

Code of Law) or encompassing the problems of life from the point or view of the Shariat (the Islamic Canonical Law) does not amount to perfecting the religion.

Prophet Muhammad[SLM] was assigned by Allah the task to preach the first two branches of religion, Islam and Iman, and call (dawa) the people to (practise) them. Hence, he did not openly preach the third branch, Ihsan. People had just accepted the new religion of Islam. They had just got rid of polytheism and paganism. The people, newly converted to Isalm, were engaged in Jihad-e-Asghar (the minor crusade of fighting wars) and it was not the proper time to burden them with the science of Beneficence. They were not mentally prepared for the Jihad-e-Akbar (major crusade of self-abnegation). They could not have been able to adapt themselves to the secrets and nuances of Beneficence. It was apprehended that they might relapse into the abyss of polytheism and superstition. Hence, some selected, particular and competent companions were instructed by Prophet Muhammad[SLM] in the science of Beneficence. The doors of this branch of religion were not opened to the common people. Perfecting of the religion depended on the open preaching of the knowledge of Ihsan and Irfan (wisdom). Allah had promised the sending of a special Caliph, Imam Mahdi[AS], for this purpose. Its clear proof is the following Quranic Verses:

"Say thou (0 Prophet[SLM]): 'This is my Way: I do invite unto Allah, - on evidence clear as the seeing with one's eyes, I and whoever follows me...."[3] (Note: for 'whoever' some have said 'he who').

"He has created man: He has taught him speech (and Intelligence)."[4]

"Nay more, it is for Us to explain it (and make it clear) ..."[5]

The promise of the advent of this innocent Caliph of Allah[AS] is not confined to these symbolic indications of the Holy Quran; the traditions and sayings of Prophet Muhammad[SLM] have further confirmed and corroborated it. On this question there are innumerable Prophetical Traditions. The most famous of these traditions about Imam Mahdi[AS] is the one which quotes Prophet Muhammad[SLM] as saying: "Allah will complete

[3] S. 12: 108 AYA
[4] S. 55: 3 and 4 AYA
[5] S. 75: 19 AYA

the religion (deen) with Imam Mahdi[AS] as He began it with us." There is great conformity between the earlier-mentioned Quranic Verses and the Prophetical Traditions, mentioned later, if one were to look at them with deep deliberation and thought.

The preaching and call of the Prophet on the first two branches of religion, Islam and Iman had been perfected. Hazrat Syed Muhammad[AS], son of Syed Abdullah, was sent as the Mahdi al-Mauood[AS]. He started inviting the people to the last branch of religion, *Ihsan* (Beneficence). The open call (*dawa*) was for the vision (*deedar*) and wisdom (*irfan*) of Allah. When a selected and particular person is appointed by Allah for the call (*dawa*), it is his duty (*farz*) to invite all the people towards the purpose of the *dawa*.

The scholars of the manifest knowledge (*ulama-e-zahir*) concede the possibility of the vision of Allah, but they deny it in this world. Their argument in this regard is strange. Their interpretations of *Ihsan* do not agree with each other. To prove their viewpoint as correct, they distort the meanings of Quranic Verses like:

"...Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner"[6]

"But those who were blind in this world will be blind in the Hereafter,..."[7]

They do this to suit their purpose, although the meaning is very clear. A great section of the ulema is doing this even to this day. They divert the attention of the people from the desire for Allah, divine love and attainment of nearness to Allah by decreeing them as an undesirable fact. They induce them to achieve worldly interests and benefits. This, according to them, is what Allah desires for the people. To them, the undesirable fact means that Allah does not demand from his servants that they desire or love Him. The proof for all this can be found in the writings of eminent writers of the institutions like Dar-al-Uloom, Deoband, and Nadwatul Ulama, Lucknow. The heads and leaders of Jamaat Islami call *tasawwuf* (mysticism) as opium.

[6] S. 18: 110 AYA
[7] S. 17: 72 AYA

Allah's caliphs were sent and appointed to explain and strengthen the relationship between the Creator and the created and the Worshipped and the worshipper. The caliphs are not expected to break the relationship and create a gulf between the two.... The strengthening of this relationship comes not from *qal* (word) but from *hal* (condition). The seal of the Muhammad's Sainthood, Imam Mahdi al-Mauood's[AS] call (*dawa*) was to raise people from the status of *qal* (uttering words) or the state of *guftani* (talking) to the elevated stage of *hal* (condition). The perfection of religion depends on the reconciliation between the stage of *qal* and *hal*. In other words, the *qal* (words) should manifest the *hal* (condition) and *hal* should interpret *qal*. There should not remain any difference between the *zahir* (manifest) and *batin* (the inside, heart, and mind). Without this consistency, the disagreement (*nifaq*) between the manifest (*zahir*) and the innermost (*batin*) persists. Imam Mahdi[AS] has said that *qal* (words) without *hal* is a painful burden. According to a Prophetical Tradition, reported by the mystics (sufis), Prophet Muhammad[SLM] has said: "My words are the *Shariat*, my practice is *Tariqat* (dervish order) and my *ahwal* (condition) is *Haqiqat* (reality). Apart from the scholars of the manifest knowledge (*ulama-e-zahir*), no shaikh or sufi researcher has questioned this Prophetical Tradition.

When the nature and importance of the science of Beneficence and perception of gnosis of Allah is of this magnitude, the teachings and religious instructions, Imam Mahdi[AS] has imparted to the people, and his sayings should be seen in the light of the imperatives of his position as Imam Mahdi al-Mauood[AS] the seal of Prophet Muhammad's[SLM] Sainthood. Hence, the explanation and elucidation of the sayings of Imam Mahdi al-Mauood[AS] within the parameters of the principles of *fiqh* (Islamic Jurisprudence) would be unrealistic, and has no relationship, even of a remote nature, to the imperatives of the science of Beneficence and perception or gnosis (*maarifat*) of Allah. Under these circumstances, an effort to guage the veracity, strength, reliability, authenticity, or chains of reporters (*silsila-e-rivayat*) for the *naqliat* (narrations) of Imam Mahdi[AS] would be futile. The conditions and criteria laid down by the Imams of Hadiths for the sayings of and information about Prophet Muhammad[SLM] cannot be applied to Imam Mahdi's *naqliat*. Had this been possible, the ulema of the yore would have done it long ago. The dust of their feet is the antidote against the blindness in the eyes of today's so-called seers. The answer to the question why the application of the principles laid down for testing the veracity et cetra of a hadith to the Imam's naqliat is unnecessary or useless has already

been discussed. However, it is necessary to point out some of the reasons, which would clarify the nature of the problem.

The first book of Hadith that came into existence in the world of Islam was Muwatta, a collection of prophetical traditions, compiled by Imam Malik[RA]. It is said that even before this, some eminent companions of Prophet Muhammad[SLM] and their followers of a subsequent period had collected and preserved some of the traditions as their own private compilations. This is reported by historians. But there is no concrete proof of the existence of any such collection. Had there been any such collection, how and why it was wiped out and why the Muslims were deprived of benefiting from it, is not known. Contrary to this, some other reports say that Prophet Muhammad[SLM] himself had prohibited his companions from collecting the reports of his words and deeds, so that a mix-up of the Holy Quran and the Hadith could be avoided. The revelations of the Quran continued till the last breath of Prophet Muhammad[SLM]. It was feared that if the mix-up was not prevented in the initial stage itself, separating the two at a later stage would become impossible. The drafts of the Holy Quran, compiled by Abdullah ibn Masud[RZ] were destroyed and the draft of the Quran compiled by Hazrat Usman[RZ], third Caliph of Prophet Muhammad[SLM], was officially issued as the authentic copy of Quran. Whatever be the reasons for this action, could it be that the destruction of the draft of Ibn Masud[RZ] was prompted by the fear that the Quranic Verses and Hadith (traditions) were intermingled in it? This fear had earlier been expressed by Prophet Muhammad[SLM] himself.

The first book of Hadith, Muwatta, came into existence after a lapse of a century and a half after Prophet Muhammad[SLM]. The Sahih Bukhari and Sahih Muslim, two authentic books of Hadith, were compiled some two centuries after the Prophet. In spite of the lapse of a long period of two centuries, the eulogists of Imam BukhariRA, the compiler of Sahih Bukhari, contend that this book is the most accurate and authentic after the Holy Quran. Some others have given this honour to Muwatta. The traditions of Bukhari Sharif are reported by a chain of five to six intermediary reporters, whose memories were relied upon. Hence, it was necessary for the critical examiners of the Hadith, to inquire into the veracity or otherwise and other attributes of the intermediary reporters before accepting any of their tradition as correct. Simultaneously, they were bound also to report the names of all the intermediary reporters. No other method was possible except recording, after a hundred and fifty or two hundred years, that a given tradition was reported by

such and such a chain of reporters. This need compelled the compilers of Traditions to formulate certain principles and rules to determine their acceptability and authenticity, so that, besides the possible human error, the suspicion of the correct and incorrect Traditions getting mixed-up could be removed to as great an extent as possible.

(i). Now, the situation would appear to be entirely different, if you take stock of the narrations of Imam Mahdi al-Mauood[AS]. The first books of the Imam's narrations that we get are INSAF NAMA and HASHIA INSAF NAMA or HASHIA SHARIF of Hazrat Miyan Vali Yusuf RZ. The third book of the same period is the NAQLIAT MIYAN ABDUR RASHID GUJARATI[RZ]. Before these books were written, we find some letters and tracts written by the companions of Imam Mahdi[AS]. But they are not, by themselves, of the nature of a regular book of compiled narrations. In these letters and tracts, there are certain sayings of Imam Mahdi[AS] and excerpts of certain narrations, or parts thereof, as required by the exegencies of the contexts. They are the writings, like UMMUL AQAID (AQIDA SHARIFA), BA'Z AL-AYAT, AL-MA'YAR, MAKTOOB MULTANI of Hazrat Shah Khundmir[RZ] (martyred: 930 AH) and MAHZARA of Hazrat Shah Dilawar[RZ] (died: 945 AH). These tracts are the basis of the beliefs of Mahdavis, and their being accepted by the continuity of consensus (ijma') is proved. No other book of the Islamic world, except the Holy Quran, can compare in its veracity, authenticity and accuracy with these tracts and letters, on the touchstone of the principles and rules laid down by the Imams (compilers) of Hadith (Traditions). The next category is that of the books written by the generation of followers, taba'een, next to the companions of Imam Mahdi al-Mauood[AS], like SIRAJ AL-ABSAR, MINHAJ AL-TAQWEEM, MAKHZAN AD-DALAIL, KASHF AL-ASRAR and others. But they deal with the proof of the claim of Hazrat Syed Muhammad[AS] of Jaunpur as Imam Mahdi al-Mauood[AS]. The books of narrations are those that have been mentioned earliar, namely, INSAF NAMA, HASHIA INSAF NAMA and NAQLIAT MIYAN ABDUR RASHIDRZ (martyred: 980 AH). The other books come under the head of biographies. The most well-known book among them is the MAULOOD-E-SHARIF compiled by Shah Abdur Rahman (903-973 AH). Then next comes HUJJAT AL-MUNSIFEEN compiled by Miyan Vali Yusuf[RZ] (died: 992 AH). Circumstantial historical evidence shows that the above-mentioned books of biographies and narrations (*naqliat*) were compiled between the thirtieth and fortieth year after the death (910 AH) of Imam Mahdi al-Mauood[AS]. It is a proven fact that these books were well known long before the death of their compilers. Compared to the period of the

compilation of the ahadith and other books after a lapse of some hundred-and-fifty to two hundred years after Prophet Muhammad[SLM], the period of thirty to forty years after Imam Mahdi[AS], when the books of his biography and narrations were compiled, does not fall under the definition of a long interval. Knowledgeable people know that the shorter the interval, the more authentic the narration.

(ii) Now the question is how these narrations were collected and compiled and who were the narrators and reporters. The following excerpts from the author of INSAF NAMA help us to understand the process of collection and compilation of the narrations:

In the Persian text (of the introduction of INSAF NAMA), Miyan Vali Yusuf[RZ] says that, in the beginning, he was in the company of Miyan Abdul Majeed Noor-Nosh[RZ], a companion of Imam Mahdi[AS], for a period, and even during the life of the latter, he also remained in the company of Hazrat Syed Mahmood Sani-e-Mahdi[RZ], son of Imam Mahdi[AS], for about a year. Miyan Vali Yusuf[RZ] was still in the prime of his youth when Hazrath Sani-e-Mahdi[RZ] died in 918 AH (or 920 AH, according to some other reports). But even while Sani-e-Mahdi[RZ] was alive, Miyan Vali Yusuf[RZ] went to live in the company of Hazrat Shah Nizam[RZ], another eminent companion and fourth Caliph of Imam Mahdi[AS], for four years. He then joined the company of Hazrat Syed Khundmir[RZ], Siddiq-e-Vilayat, the second Caliph of Imam Mahdi[AS], and remained with him for about ten years till the martyrdom of the latter in 930 AH. Besides, Miyan Vali Yusuf[RZ] was in the company of various other companions of the Imam.

The expression in Persian, "hama Khulafa-e-Mahdi[AS]," is significant. It means various caliphs of Imam Mahdi[AS].

While in their company, the compiler, Miyan Vali Yusuf [RZ], heard various sayings of Imam Mahdi[AS] and the incidents of the Imam's life as narrated by them. And from these narrations, he had copied some narrations in his book, INSAF NAMA.

In short, there is only one narrator or reporter between the compiler and Imam Mahdi[AS], and those narrators or reporters are the eminent companions of Imam Mahdi[AS]. Besides, he has heard the narrations from the companions, who had migrated with Imam Mahdi[AS]. Moreover, there is the consensus of the congregation (ijma') of the companions of Imam Mahdi[AS], on the compilations, INSAF NAMA and HASHIA INSAF NAMA.

The compiler of INSAF NAMA and HASHIA INSAF NAMA, Miyan Vali Yusuf[RZ] says: "This INSAF NAMA and its HASHIA (marginal notes) are a compilation of narrations of Imam Mahdi[AS]. I have heard some of them from Hazrat Syed Khundmir[RZ] and some I have extracted from his tracts and UMM AL-AQAID (AQIDA SHARIFA). Besides, this compilation includes those narrations and incidents which were reported and seen during a consensus congregation (ijma') called at the hujra (chamber) of Hazrat Syed Khundmir[RZ] in Khanbel. In addition to this, some of the mahzars (attested documents) were prepared at the congregation at Daira, Khanbel. These documents were confirmed as correct and passed at the assembly at Barhli. At Ahmadabad too, a mahzar was compiled at a congregation near the tomb of Miyan Abdul Majeed Noor-Nosh[RZ] and this was ratified at the congregration at Seeh village. It was written down after ratification. Some more mahzars were passed at Bhadriwali village. And at Bhilot, under the shade of various trees, some mahzars were compiled and passed at consensus congregation in the presence of Hazrat Miran Syed Mahmood Sani-e-Mahdi[RZ]. Among these mahzars is the one compiled by Hazrat Shah Dilawar[RZ] in 914 AH. These are the places, which have been mentioned, and some of the narrations were written down during the proceedings of the congregation. Besides, I have seen the practice of Hazrat Sani-e-Mahdi and Hazrat Syed Khundmir[RZ] and some other prominent companions who had migrated with Imam Mahdi[AS]. This practice was based on *'aliat* (excellence), *taqwa* (piety) and *azeemat* (firm intention). All these details have been included in the compilation of narrations. This tract was compiled and contains a few hundred narrations from among those collected and noted down."

Despite all this judiciousness, honesty and impartial judgment, the compiler has in all humility given up his self-esteem, while presenting the tract to the companions of Imam Mahdi[AS] and requested them to confirm if the narrations contained in the tract were correct. He says that the migrant-companions of Imam Mahdi[AS], which were present in large numbers at the time, were given the tract (to scrutinise it). He did not submit the tract to the ordinary companions of the Imam, because the migrant-companions alone, which were with the Imam during his life-long migration, could confirm or reject the narrations as correct or otherwise. At the end, he requests them kindly to correct any mistakes that might have crept into the tract. Inspite of all this diligence, one finds various narrations beginning with the words, "It is narrated by Bandagi Miyan Syed Khundmir[RZ]" etc. It was not necessary since he had already mentioned in the preface itself the names

of the prominent companions of Imam Mahdi[AS] who had reported the narrations. (Here, about a dozen references have been given mentioning the particular companions' names to which the narrations have been attributed). This shows that none of the narration is without authenticity. Some facts emerge from the above discussions. They are:

(a) About thirty years after the demise of Imam Mahdi[AS], between 910 and 950AH, the books INSAF NAMA, HASHIA INSAF NAMA and NAQLIAT MIYAN ABDUR RASHID[RZ] were compiled. This is a very short period, compared to the long span of one-and-a-half or two centuries after the death of Prophet Muhammad[SLM], when Muwatta, Bukhari and Muslim, prominent books of Hadith, were compiled.

(b) There is only one reporter linking Imam Mahdi[AS] with the collectors and compilers of the narrations (*naqliat*), that is, there was only one narrator between the Imam and the compiler of the naqliat. But there could be two link reporters or narrators between the Imam and the compilers. This, however, is not definite; it is only a guess. Compared to this, the basis of the prophetical traditions in MUWATTA is mainly the tertiary reporters (*salaasiat*). In SAHIH BUKHARI and SAHIH MUSLIM, there are chains of five to six intermediary reporters who have been quoted. As has already been stated, the accepted and incontrovertible rule is that the narration or tradition is correct, forceful and reliable in ratio to the minimum period between the Prophet and compiler and the least number of link reporters between the two.

(c) The narrators were the people who were with Imam Mahdi[AS] during his life-long migration. So were the people who have confirmed the reported narrations. This has given the compilations of the narrations of Imam Mahdi[AS] the seal of collective confirmation and incontrovertible authenticity. This position of confirmation and authenticity is not available to any of the books of prophetical traditions; and

(d) Now, the honesty, judiciousness, straight-forwardness and piety of the caliphs (khalifas) of Imam Mahdi[AS], i.e., migrants who followed him in his life-long journey and their successor generations (*taba'een*), cannot be questioned. The narrations confirmed and authenticated by them do not need further confirmation and authentication from anybody else. Whenever these people of determination (*ashab-e-azimath*) confirmed any narration, the value of its credibility is enhanced. Compared to this, the narrators of the

prophetical traditions had to face cross-examination and criticism at every stage. And they always remained in want of confirmation by reliable narrators.

So far, we have discussed the authenticity of the narrations of Imam Mahdi[AS] on the basis of the internal evidence from the books of narrations themselves. But it also appears to be necessary to take stock of the authenticity of the narrations (*naqliat*) in comparison with the prophetical traditions (*ahadith*) in their historical perspective.

It is very important that any *muhaddith* (collector or compiler of prophetical traditions), *raavi* (narrator) and *jami' naqliat* (collector of narrations of Imam Mahdi[AS]), howsoever he is steadfast in his (intellectual) honesty, piety (fear of Allah), strength of memory, judiciousness and impartiality, should be free, unscarred and unprejudiced in the expression of his ideas. Every person is not Ahmed ibn Hanbal[RA] that, even while being (mercilessly) flogged, he remains undeterred and refuses to tell anything other than haq (truth). Islamic history tells us about highly learned people who were unique in their erudition but who had become conducive to the current trends under the influence of the rulers of the day and the social environment. This situation appears to prevail even during the second century After Hijra (A.H.). What is the eminence of and the compulsions of the respect and esteem of Ibn Sam'an, Qazi Shareeh and Imam Abu Yusuf[RA] (disciple of Imam Azam Abu Hanifa[RA])? And contrary to all this, what does history disclose about them? The learned people know very well that the narrators of the prophetical traditions should be more careful and courageous. How can one expect even the most credible and reliable narrator, who is not free of inducement, compulsions and pressures and who does not enjoy complete security and peace of mind, to be true to his conscience when he reports the traditions? If the Imams of Hadith had been free of any dread of punishment (from the powers that be), why did they make the arrangements to collect and compile the traditions after a lapse of one-and-a-half to two centuries after the death of Prophet Muhammad[SLM]? The books or collections of Ahadith could have been compiled at any time during the long tenure of Banu Umaiya and Banu Abbas rule, and they could have become popular among the people.

Compare the period of Banu Umaiya and Banu Abbas with the Mahdavi society of a couple of hundred years ago. You need not go any further beyond that. You will find that the situation is very different. The Mahdavi notables had renounced the world; their joining the race for the acquisition of power and wealth or becoming kingmakers was a

very remote possibility. Even today, one can see the glimpses of their abhorrence of association with worldly people among the present day Mahdavis. The Mahdavi society was usually confined to the Daira (literally, a circle, an exclusive locality of Mahdavis) situated away from cities and other inhabited areas. The proofs of this are the burial grounds of the eminent Mahdavi notables. However, it is a different matter if some habitations have come up near these burial grounds at a later stage. Since Mahdavis were not directly under the influence of the ruler of the day, the exceptions being some earning members of the Mahdavi society (who usually stayed away from Daira), the rulers and the administrative machinery was never in a position to exert any political or moral pressure on or hold out any inducements to the Mahdavi *fuqara* and *dervishes*. On the contrary, the contemporary rulers, the *ulama* and *mashayakheen* (preceptors) were scared of the Mahdavi *fuqara* and dervishes, lest the common people become enamoured of the Mahdavi beliefs and faith, seeing the purity of character and pious deeds of the Mahdavi *fuqara*. And, among other causes, this fear was one of the reasons why the lustless *fuqara* were banished from various places. Under such circumstances, it was impossible that any political power could influence the Mahdavi fuqara's compilation efforts or compel them to make any changes in the compiled narrations in accordance with the preferences of the contemporary political power. Hence, the background of the compilation of Muwatta or other books of Hadith does not apply to any book of naqliat (narrations of Imam Mahdi[AS]) or to his biographies or other books of debate and discussions (about the Mahdavi faith).

By the grace of Allah, the Mahdavi society has always been free of sectarian prejudices, tribal groupism, territorial loyalties, even internal conspiracies and mutual confrontations, armed or otherwise. Whatever evidence the history of Banu Umaiya and Banu Abbas has recorded is totally extinct in case of Mahdavi compilations. This purity of morality and firmness of thought and deeds have enhanced the respect of the compilations and books of the Mahdavis. But one needs intellect and discriminating perception to understand this truth.

The INSAF NAMA and other books of naqliat, available in print now, contain some of the narrations about which one needs to be very careful and honest in interpretation; otherwise, one may unwittingly cross the parameters of Shariat, or ignoring the compulsions of ilm ladunni (knowledge imparted directly by Allah through mystic intuition, in Sufism) to make a show off of one's learning would be tantamount to misinterpreting the narrations.

In the books of naqliat, in some places, one finds some passages disconnected and some shortcomings in the use of words. This was inevitable. Members of Mahdavi society were not allowed to stay at any one place peacefully. At every point of time, they were compelled to migrate or were expelled from their abodes on one pretext or the other. Their lives were made miserable. Their houses were destroyed. Their Dairas were ruined. Their mosques were burnt. Besides, wherever they settled, they did not construct strong and durable buildings to dwell in and house their literary accomplishments. This resulted in the destruction of their books. This was inevitable.

Besides all this, the unfavourable literary environment, and the continuance of incessant chain of copying the books from other copies, errors in transcription and possible human short-comings must have resulted in the disconnected passages and discrepancies in the used words. One of the outcomes of this situation was the errors in copying; and that did occur. The reason was that, despite all the care and caution, this could not be avoided. Many of the strata of the Islamic society did not face migration, expulsion and other trials and tribulations, the Mahdavis did. In spite of this, we see that the books of Hadith are not word for word the same as they were handed down by their compilers. The situation now is that many versions of the first book of Hadith, MUWATTA, had come into existence within a short period after it was compiled, and they do not agree with each other in respect of various narrations of Hadith. A very eminent scholar of the Ahl-e-Sunnat, Janab Syed Sulaiman Nadvi has this to say about MUWATTA:

"Hundreds of people obtained the book, MUWATTA, (or its copies) from Imam (Malik RA) Sahib at various points of time during his life. The inevitable result of the obtaining of large number of these copies at different times was that there should be discrepancies in words used and the sequences of various chapters of the book. There are some thirty versions of the book MUWATTA by Imam (Malik). Out of them, there are sixteen well-known versions." (HAYAT-E-MALIK page 95).

The sequence of chapters, their precedence, subsequence, and discrepancies in the words used in various versions, could be allowed. But why did the narrations differ from one another in various versions of the same book? This could not result from the variations of the time they were handed over to the people by Imam Malik[RA]. Sulaiman Nadvi further explains: "The most reliable and trusted among them (the thirty versions) are the first eleven versions. And four among them, those of Yahya, Ibn Bakseer, Abu Mus'ab

and Ibn Wahab, are much more reliable and trusted. But the most trusted and reliable among the four is the version of Yahya." (HAYAT-E-MALIK, page 96)

None of the books of Naqliat of Imam Mahdi[AS] has multiple versions, as is the case with MUWATTA. It is also not a fact that one version of a book of Imam Mahdi's Naqliat is more reliable and most trust-worthy than the other. But, as stated above, there is possibility of the removal of some short-comings and equivocations. And this is not a difficult work. The late Maulana Abu Sayeed Syed Mahmood Tashreefullahi[RA] has written in the preface of his book NAQLIAT MIYAN ABDUR RASHID[RZ] that this work could not be completed. It would have been better if learned people had taken up this work and completed it. But this work could be undertaken only by those scholars who are fully learned in the teachings of Imam Mahdi[AS] and Allah's intention (mansha-e-baa'sat) in sending him to the people. To save the books of Mahdavia group, Hazrat Syed Dilawar[RA] of Begum Bazaar, Hyderabad, and, later his son Hazrat Syed Khuda Bakhsh Rushdie[RA], the author of TAFSEER-E-RUSHDIE, have done great service in getting the community's religious works printed and published. His works include INSAF NAMA and HASHIA INSAF NAMA. But the nature of their work is to preserve the treasure of the books of the community. The work of comparing various copies of any given book and correction is yet to be done....

INSAF NAMA

TEXT

BEGINS

FROM

NEXT PAGE

Preface

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

Profound praises and countless encomiums are worthy of the (Supreme) Sovereign, the result of whose generosity is the very existence of all that exists. And salutations to the leader of all apostles and prophets, Hazrat Muhammad Mustafa (Peace be on him), and his descendants and companions (May Allah be pleased with them all). And Peace of Allah on our leader, Syed Muhammad (of Jaunpur), Mahdi al-Mau'ood Aakhir az-Zaman (Peace be on him), and his descendants and companions (May Allah be pleased with them all).

After praises to Allah and salutations to Muhammad[SLM] and Mahdi[AS], this modest faqir, Vali bin Yusuf (Muhammad[SLM]), as humble as the humblest among the dogs of Imam Mahdi al-Mau'ood[AS], submits as follows:

It is narrated that there was a dog in the Daira (locality, temporarily set up for habitation) of Imam Mahdi[AS].

May Allah grant this faqir a death like the death of that dog in the Daira as a benevolence (sadaqa) of Imam Mahdi[AS] and Hazrat Syed Khundmir[RZ] (the Second Caliph of Imam Mahdi[AS]). But how dare this humble faqir aspire to be endowed with such bounty as the death of that dog!

POEM:

O, Supreme Sovereign (of both Here and the Hereafter).
Please count me among the dogs of Imam Mahdi[AS],
O God, Most High, I have come under Your protection,
How dare I claim the strength to boast of Your Friendship?
I am the most humble among the dogs of Your lane.

QUATRAIN:

Were a fire-worshipper to see
My evils, which my God sees,
He would avoid my company.
Were I to narrate my story before a dog,
It would avoid its skin touching me.

My condition is such that I am like a vicious dog, tearing and gnawing. I am sharp and fiery in eloquence but very weak in deeds. I rarely keep my word, idle in work, imperfect in nature and bad in attributes (sifat). I am involved in big mistakes.

COUPLET:

When I cast a look at my deeds/
On oath, I say I am worse than a dog.

O Allah, keep me alive as a friend of Yours, make me die as Your friend, and, on the Day of Resurrection, resurrect me under the feet of the dog of the Daira of Imam Mahdi[AS]. Amen.

And may it be known that this humble faqir remained in the august company of Bandagi Miyan Abdul Majeed (Noor-Nosh[RZ]) for a few months, and was at the feet of Bandagi Miran Syed Mahmood Sani-e-Mahdi[RZ] (first Caliph of Imam Mahdi[AS]) for more than a year. After that, he was near the feet of Bandagi Miyan Shah Nizam[RZ] for four years. Thenceforth, he remained for ten years at the feet of Bandagi Miyan Syed Khundmir[RZ]. And he remained in the company of all the caliphs of Imam Mahdi[AS], observed their behaviour, heard from their mouth the details of the explanations (of Quran by Imam Mahdi[AS]). And from among the narrations I heard from them, I have written down some briefly in this book, which I have named as INSAF NAMA, so that all those who see and read it may do justice. Besides, those who have reposed faith in Imam Mahdi[AS], but who did not have the good fortune of being in the company of the Imam and his migrant-companions, and desire to follow the practice of the Imam, should look at and study these narrations from the point of view of religion and do justice.

Imam Mahdi[AS] has said that religion (deen) is judiciousness in its totality. In other words: Do justice. May Allah shower His Mercy on you.

The Mahdavis should, therefore, act according to the sayings of Imam Mahdi[AS]; they should be grateful to Allah if their practice is in accordance with the word and deed of Imam Mahdi[AS]. Otherwise, they should melt into tears (and repent) and strive to follow the Imam, so that Allah grants them the divine guidance to follow him truly in their day-to-day practices, as a bounty (sadaqa) of Prophet Muhammad[SLM], Imam Mahdi[AS] and Bandagi Miyan Syed Khundmir[RZ] (second Caliph of Imam Mahdi[AS]).

And these narrations of Imam Mahdi[AS] are in conformity with Quran and the traditions of Prophet Muhammad[SLM]. Some of the sayings of the great and respected people (*buzurgan*) of the yore, which have been reported (in this tract), are also in conformity with the sayings of Imam Mahdi[AS]. But if the migrant-companions of the Imam were to study the INSAF NAMA, and find that I have forgetfully added to or deleted anything from the narrations, they should correct them with kindness, if they find (any mistake).

It is narrated that Imam Mahdi[AS] has said that if anybody were to narrate his sayings, he should compare the narrations with the Quran; if it is in conformity with the Quran, it is from him (the Imam). But if it is not conforming to the word of Allah, it is not from him (Imam Mahdi[AS]); may be the narrator could not comprehend his (the Imam's) sayings.

Bandagi Miyan Syed Khundmir[RZ] has said in AQIDA SHARIFA that there is great disagreement in the ahadith (Prophetical traditions) and it is difficult to correct them. Imam Mahdi[AS] has said that the hadith, which is in conformity with the Quran and his practice alone, is correct.

Prophet Muhammad[SLM] has said that there would be innumerable ahadith after him; "Compare them with the Quran and if they are in conformity with the Quran, accept them; otherwise, reject them."

And, further, Prophet Muhammad[SLM] has said that, shortly after him, there would be many ahadith; but one should accept them as his ahadith if they were in conformity with the Quran: he might have said it or not said it. And whatever was opposed to the Quran was not his hadith. "It is not from me. How could I say anything against the Quran?"

And we have heard these *nuqul* (narrations) from the Leader of Martyrs Bandagi Miyan Syed Khundmir[RZ] (second Caliph of Imam Mahdi[AS]) and we have seen them in AQIDA

SHARIFA. Miyan Syed Khundmir[RZ] and some of the companions of Imam Mahdi[AS] had convened an *ijma'* (congregation) at his *hujra* (room) and some *mahzars* (documents) were compiled at Khanbel and an *ijma'* was organised at Barhli. Another *mahzar* was compiled near the tomb of Miyan Abdul Majeed (Noor-Nosh[RZ]) at Ahmadabad. Yet Another ijma' was organised at Seeh and inscriptions were written down there. Some *mahzars* were compiled at Bhadriwali village. Further, some *ijma's* were organised under the shade of various trees at Bhilot in the presence of Bandagi Miyan Syed Mahmood[RZ]. Some of the *nuqul* (narrations) were discussed there and I have written them down at the congregations themselves. And the narrations and practice (*ravish*) that appear to be at a degree of excellence (*'aliat*) are from Miran Syed Mahmood and Miyan Syed Khundmir[RZ]. Some of the companions (of Imam Mahdi[AS]) also practised excellence (*'aliat*). A few hundred narrations have been written down in this tract.

Whichever brothers were to read this tract, he is requested not to look at the phraseology of the book but to look at the narrations of Imam Mahdi[AS]. This writer is an *ummi* (not literate). I have not added to or deleted anything from these narrations on the basis of my discretion. But whatever I have heard from Miran Syed Mahmood[RZ] and Miyan Syed Khundmir[RZ] and some of the companions of Imam Mahdi[AS], I have recorded, as I had heard them. Some people say that these narrations are not reliable and that I have not corroborated them, since they do not conform to their conditions, and their times. I have tormented myself if I have added to or deleted anything from the narrations. Whoever slanders Imam Mahdi[AS], he does not slander the Imam but, in effect, he slanders Allah.

I will complete this tract in twenty chapters and a few sections (*fasal*), Allah willing. (For details, please see the table of contents).

(Hazrat) Vali Bin Yusuf

1. Chapter 1

There are two sections in this chapter and we will deal with each separately, Allah willing.

1.1. Proof of Mahdiship

1. We seek Allah's protection from the evils of our own deeds and the mischief of our lust. There is none who can misguide anyone who is guided by Allah and there is nobody who will be guided to the right path, if Allah misguides him. We bear witness to the fact that there is no (worshipped-deity) ma'bud other than the only God- the Only One-; He has no partners. And we seek blessings of Allah and send our salutations to our leader, Prophet Muhammad[SLM], who is the leader of all the apostles and prophets. May Allah shower His Mercy on him, his descendants, helpers (*ansar*) and migrants (*muhajireen*). And we seek Allah's blessings on the one who is the most esteemed and who is singled out for the guidance of Islam and our salvation, and whose sacred name is (Syed) Muhammad[SLM] and whose title is Mahdi Mujtaba, Seal of the Vilayat (Sainthood) of Muhammad Mustafa, Peace be on him. He is the Master of Vilayat-e- Muqaiyada, which ended with him. He is the Mahdi Aakhir az-Zaman[AS], whose divine mission (*ba'sat*) had been promised.

2. Miran Syed Muhammad, Mahdi al-Mau'ood[AS], has, in obedience to the mandate of Allah, offered the following Verse from the Quran in proof of his mahdi-ship: *"Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it the Book of Moses, an example and a mercy?..."*[8]

3. Be it known that the Arabic word "*man*" in "*man kana*" refers to (Imam) Mahdi[AS], and "*Bayyina*" stands for Prophet Muhammad's Sainthood[SLM] (Vilayat-e-Muhammadia[SLM]). This has been interpreted by the sayings of Prophet Muhammad[SLM], who said: "I am from the Divine Light (*nur*) and *Mumineen* (the faithful) are from my light". And he (the Imam) follows (the *Bayyina*) a witness. And in support thereof is the Quran, which was sent down by Allah. In other words, the Book of Allah bears witness to the fact that he is the Seal of Muhammad's Sainthood and he is the Mahdi who was

[8] S.11: 17 MMP

promised to be sent in the Aakhir Zamana, the last era. And before that is the Book of Moses, which is the leader (Imam) and mercy. In other words, the Book of Moses, that is, the Torah, precedes the Quran. Torah was the leader (imam) which was followed by Banu Israil (the Children of Israel). It was mercy for them. That means that before the Quran, the Torah too bore witness to it as the Book of Moses bore witness to our Prophet Muhammad. All of them repose faith in it... Quran and Torah, all repose faith in him. 'Repose faith' here, means that they confirm him and conform to him.

4. Imam Mahdi[AS] has this proof with him, and Quran bears witness in his favour and the followers of Mahdi (Qaum-e-Mahdi[AS]) are such that Allah praises them in Quran in a manner that no other qaum has been praised in similar terms. Allah says: *"Allah will bring a people whom He loveth and who love Him,..."*[9] These words bear witness to the veracity of Imam Mahdi[AS] and it conforms to the qaum of Imam Mahdi[AS]. Then, no other evidence is needed.

5. There are many other signs of Imam Mahdi[AS]. But, for the execution of an order, the evidence of two witnesses is enough. But, in respect of Imam Mahdi[AS], hundreds of thousands of mumineen bear witness – -mumineen -whose word and deed, whose word and knowledge and whose knowledge and evidence corroborate.

6. When Imam Mahdi[AS] is *haq* (true) and all these people bear witness to the veracity of his claim, it becomes obligatory on all others to accept his call. Despite all this, if they continue to refuse to repose faith in Imam Mahdi[AS], their final abode is Hell. Allah says: *".... Whoso disbelieveth therein of the clans (or sects), the fire is his appointed place..."*[10] (In other words, whoso disbelieveth in Imam Mahdi[AS], his final abode is Hell.) For, it is on Imam Mahdi[AS] that Muhammad's[SLM] Sainthood terminates.

7. Whoever reposes faith in the prophethood (nubuvat) of Prophet Muhammad[SLM] and does not repose similar faith in his sainthood (*vilayat*), he would be a *kafir* (infidel), as the Jews and the Christians became *kafirs* (infidels) by refuting the prophethood (*nubuvat*) of Prophet Muhammad[SLM]. This is so because the externality (*zahir*) of Prophet Muhammad[SLM] was his prophethood (*nubuvat*) while his internality (or immanence, i.e., *batin*) was his *vilayat* (sainthood). The refuting of Prophet Muhammad[SLM] in any of his

[9] S. 5: 54 MMP
[10] S. 11: 17 MMP

manifestations – his – internality or his externality-is *kufr* (infidelity), and for a person who refutes Muhammad[SLM], the only promise is that of the Hell.

8. Hence, my dear friends, accept and confirm Syed Muhammad Mahdi[AS], may be, you will be successful. He, who has refuted Muhammad Mahdi[AS], verily he has refuted Muhammad[SLM], the Prophet.

9. Prophet Muhammad[SLM] has said much in respect of Imam Mahdi[AS]. He said: "How can my *ummah* (Community) perish, when I am at its beginning, Esa (Jesus) is at its end and between us is Mahdi[AS], from among my descendants."

10. If some one were to say: "I repose faith in Mahdi but not in this Mahdi[AS] (i.e., Imam Syed Muhammad of Jaunpur), it is like someone saying during the life of Prophet Muhammad[SLM], that he reposed faith (iman) in Prophet Muhammad[SLM] but not in this Muhammad[SLM] (son of Abdullah of Makkah), that is, it is like saying: "I do not accept this Muhammad[SLM] as the Apostle of Allah[SLM]."

11. The *kafirs* (infidels) did not repose faith in Prophet Muhammad Mustafa[SLM] because whatever he said or did was in obedience to the mandate of Allah. In other words, every word and deed of Prophet Muhammad[SLM] was in obedience to the divine revelations (wahi) from Allah. Allah has said: *"Nor doth he speak of (his own) desire. It is naught save inspiration that is inspired...."*[11] or *"It (the Quran) is nothing else than a revelation revealed to him,"*[12]

12. Whatever Prophet Muhammad[SLM] said or did in accordance with divine revelation (wahi), used to be against the wishes of the people because they were so overpowered by their carnal arrogance that they did not consider anyone to be their equal; they were pleased with their bookish knowledge and remained a prey to their deceptiveness. The people of lust and greed always acted that way. Allah says: *"For, when their apostles had come to them with clear proofs (of their mission) they had boasted of their own knowledge (of magic): but that (the impending result of their evil deeds) at which they had scoffed did encompass them eventually."*[13]

[11] S. 53: 3 and 4; MMP
[12] S. 53: 3 and 4; SAL
[13] S. 40: 83; SAL

13. And they used to say that *ummiyan* (illiterates - sarcastically referring to Prophet Muhammad[SLM]) were not capable of such a position. They had become ignorant due to their envy and obstinacy, even though they thought they were learned. In this way, they had refuted their own Book and their own Prophet.

14. It is narrated that Malik bin Zaif was a Jew from among the people of the Book. He used to debate and dispute (mujadilah) with Prophet Muhammad[SLM]. Prophet Muhammad[SLM] asked him if he had not seen in the Torah that verily Allah was hostile to a fat scholar (*aalim*). He replied in the affirmative. Prophet Muhammad[SLM] told him: "You are the fat scholar." The Jew became angry and said that Allah had not sent down anything on any man.

15. Their refutation of a person who brought tidings from Allah was just because these people did not like to come out of the habit of following the customs of their ancestors to follow Allah's apostles.

16. Allah says: *"And (O Prophet!) never did We send any warner before thee anywhere, who was not told by the opulent among his people, 'we found our fathers following a certain way and we are simply guided by their foot-steps.'"*[14]

17. However, Allah has given the information about the sayings of the opulent and their leaders (in His book), but the leaders and notables of the opulent who were ostentatious and powerful, condescended to mischief, hostility, denial and murder of the apostles.

18. Allah has said: *"And even so We set up in every town great ones as sinners (It is the influential leaders of a city who start violent opposition to the messengers of God) that they may plot therein (i.e., against God's religion); and (i.e., whereas in fact) they plot not save against themselves (i.e., they cause their own undoing) and they do not perceive."*[15]

19. My friend! Ponder over this: When Imam Mahdi[AS] is following the path of Prophet Muhammad[SLM] and other prophets, it is obvious that the leaders and notables among the

[14] S. 43: 23; SAL
[15] S. 6: 123 AMD

worshippers (devotees) of worldliness would oppose and be hostile to Imam Mahdi[AS]. And this is one more argument in favour of the veracity of the Imam.

20. It is stated in the book, Futuhat-e-Makkiah, that when Imam Mahdi[AS] emerges, people openly hostile to him would be particularly the *fuqaha* (Islamic jurists) because their sources of power and pelf would not survive.

21. It is also stated in respect of the companions of Imam Mahdi[AS] that they would strictly follow in the footsteps of the companions of Prophet Muhammad[SLM] and they would prove truthful to the covenants made with Allah; they would be the people of *Ajm* (non-Arab lands); none among them would be an Arab; but they would speak in Arabic idiom (relying on the sayings of Allah and Prophet Muhammad[SLM]). And there would be their protector who would not be one of their kinds; he would not ever be disobedient to Allah; he would be superior and more trust-worthy among the ministers and others loyal to Imam Mahdi[AS]. Verily, Mahdi[AS] would be the final argument (*hujjat*) and his is the category of apostles-the category in which there would be commonness (*musharikat*). Allah has said on behalf of Prophet (Muhammad[SLM]) *"...I call (men) to Allah resting upon an insight — I, and one who follows me..."*[16] (Here, *baseerath* has been translated as 'insight'. It should have been 'seeing'). Allah has given this information through his apostle (Prophet Muhammad[SLM]) that Imam Mahdi[AS] is his (perfect) follower, that he (Prophet Muhammad[SLM]) is innocent (*masoom*) in his call unto Allah and that his follower (Imam Mahdi[AS]) too is innocent because he (Imam Mahdi[AS]) follows (immaculately) in his (Prophet Muhammad's) footsteps.

22. The Hadith also testifies the same fact in respect of Imam Mahdi[AS]. Prophet Muhammad[SLM] has said that "Imam Mahdi[AS] will follow in my foot-steps and will not err." And the question of the innocence in the call to men unto Allah has been raised by all the saints. (They have said that) even if Imam Mahdi[AS] were to become angry, it would be for the sake of Allah, in contrast with others who become angry for opposition to their carnal desires and motives.

[16] S.12: 108

23. Hence, it is impossible that such habits and virtues would be there in anybody who is not just and fair. A despot and an oppressor will not be able to reach such (high) standards (of behaviour).

24. And Imam Mahdi[AS] does not know the science of deduction and analogy (*qias*) for giving orders in accordance with it but he knows it so that he could avoid ordering in accordance with it. Hence, Imam Mahdi[AS] will not issue a commandment or order, except what Allah conveys to him (or puts in his mind or heart) through the angel, to strengthen what Allah has placed (in the heart or mind of the Imam). And this is the real Shariat of Prophet Muhammad[SLM].

25. So much so, that if Prophet Muhammad[SLM] had been alive and a commandment issued by Imam Mahdi[AS] were to be placed before him (the Prophet[SLM]), he (the Prophet[SLM]) would have given the same order as issued by Imam Mahdi[AS]. This shows that a commandment of Imam Mahdi[AS] is exactly the same as the Shariat of Prophet Muhammad[SLM].

26. Hence, when such teachings are with Imam Mahdi[AS] (which Allah has granted to him), it is not permitted for him (Imam Mahdi[AS]) to act on analogy by deduction, (inspite of the divine teachings). That is why Prophet Muhammad[SLM] has said that 'Imam Mahdi[AS] will follow in my foot-steps and will not err.'

27. We, therefore, come to know that Imam Mahdi[AS] is the follower of Prophet Muhammad[SLM] and not the one who brings a new Shariat (code of laws). By this, we also know that Imam Mahdi[AS] is free from erring. The expression 'innocent in ordering' means that he (Imam Mahdi[AS]) will remain protected from erring. Verily, this is the statement of Prophet Muhammad[SLM] and there can be no mistake in it. Because the attribute of Prophet Muhammad[SLM] is that he would not speak out of his own desire and he is intuition incarnate (*sarapa wahi*). He has also said that the knowledge given to Imam Mahdi[AS], will not be given to anybody among the *as-haab-e-rusoom* (people of the common rituals). The *as-haab-e-rusoom* will never achieve this eminence because they have learnt the knowledge to achieve eminence among the servants of Allah, in love of the power and pelf of the government, to gain supremacy over the slaves of Allah and to make common people indigent. They will neither succeed nor does anybody else from among them will.

28. And the condition of the *fuqaha-e-waqt* (the contemporary jurists) is the same. They desire Government services like those of the judges, accountants and teachers et cetra. Now, coming to the eminent people (like *mashayakheen*), their nature is that they sit in large assemblies of the nearby people. They look at people with lowered eyes (surreptitiously), as if they are very humble and unpretentious; they move their lips so that the on-lookers think that they (the *mashayakheen*) are in remembrance of Allah; there is a strange coquetry in the way they talk, and their carnal arrogance dominates their life (nafas). But their hearts would be like those of wolves. Allah's looks are not directed towards them. (The nature of these so-called) eminent people is that they are the companions of the Devil. Allah does not need them. Their attire would be the skin of a wolf. Their mouths (talk) are sweet but their hearts are perfidious.

29. When Imam Mahdi[AS] appears, the *fuqaha* (Muslim jurists) alone will particularly oppose him. Prophet Muhammad[SLM] has said that Imam Mahdi[AS] would be like the Noah's Ark; he, who boarded it, was saved and he, who failed to enter it, was drowned. This is so because their power and pelf of government service would be confounded and their fame would fade-out. Nobody would call them an *aalim* (scholar, learned man).

30. The existence of Imam Mahdi[AS] would extinguish the opposition to the (divine) commandments. Had there been no sword in his hand, the *fuqaha* (jurists) would have issued an edict (fatwa) to slay him. And when he were to issue his commandments against their religion, they would think he had gone astray, because their belief would be that the time for *ijtehad* (interpretation and re-interpretation of the scriptures) was long past. Further, they would believe that nobody had the good fortune of reaching the eminence of a *mujtahid* (religious director) after their Imams. And whoever were to claim the knowledge of Allah in accordance with the Shariat would be treated by them as lunatic and nobody would pay heed to him. But if such a man were to be wealthy or a monarch, these *fuqaha* would become loyal to him in their eagerness and lust for his wealth or in fear of his monarchical power.

31. The scholars of the past have treated the *ahadith* and *rivayat* (narrations) in respect of Imam Mahdi[AS] as being in the category of *tawatur* (constancy). It has been stated in Qurtubi: "And the traditions of Prophet Muhammad[SLM], which are in abundance, have reached the category of constancy." And where there is conflict between ahadith, the ulema of the yore have reconciled them by saying that the coming of Imam Mahdi[AS] is inevitable and the contradiction is only in the signs of Imam Mahdi[AS].

32. Imam Baihaqi[RA] has said in his book, Sho'ab al-Iman, that people have disputed the issue in respect of Imam Mahdi[AS]. Finally, one group has paused in hesitation and assigned it to a scholar. This group believes that Imam Mahdi[AS] would be from the descendants of Hazrat Fatima[RZ], daughter of Prophet Muhammad[SLM], and he would come during the last era (*aakhir zamana*).

33. Allama Tuftazani[RA] has said in his book, Sharah-e-Maqasid, that the belief of the scholars is that Mahdi Imam Aadil[AS] would be among the descendants of Hazrat Fathima[RZ] and Allah will send him whenever He liked. He would send him to help (*nusrat*) His religion (Islam).

34. It is reported by Abdullah bin 'Ata[RZ] that he asked Abu Jafar bin Muhammad[RA]: "What would be the way of life of Imam Mahdi[AS] when he is born?" In reply, Abu Jafar[RA] said that he would demolish the innovations (bid'at) of the period before him, as Prophet Muhammad[SLM] had done. He (Imam Mahdi[AS]) would revive Islam ab initio.

35. It is reported by Hazrat Ali[RZ] bin Abi Talib that Imam Mahdi[AS] will not leave any innovation (*bid'at*) without demolishing it, and will not leave any *sunnat* (Prophet Muhammad's practise) without restoring it. In Iqd-ud-Durar also, the same has been stated.

1.2. Advent of Mahdi[AS]

36. Hazrat Imam Mahdi al-Mau'ood[AS], too, has said that Allah has sent Mahdi[AS] at a time when the purpose of religion (deen) had vanished from the world. He has said that the purpose of religion vanishes from the world by three things. They are custom, habit and innovation. When Mahdi[AS] comes he would demolish custom, habit and innovation, and help the religion of Prophet Muhammad[SLM]. This has been stated in the book, Sharah-e-Maqasid.

37. It is reported that Imam Mahdi[AS] said, Allah had sent him when religion (*deen*) had vanished from the world, except among the *majzoobs* (persons possessed by divine attractions or divine ecstasies).

38. All the attributes which have been proved by the *ahadith* and *rivayat* (narrations) described above, were manifest in the *zath* (essence, nature) of Hazrat Syed Muhammad[AS] (of Jaunpur). And there is no controversy about it.

39. And when the purpose of Allah in sending Imam Mahdi[AS] is only to help His religion (*deen*) so that people achieve His *ma'arifat* (knowledge) and His Unity (*tauhid*), the other controversial signs of Imam Mahdi[AS] go against the (divine) purpose and aim. If the controversial signs are not manifest in the Imam, and, for this reason, somebody calls him a false pretender and opposes him, he oppresses his own soul (*nafs*). For, Imam Mahdi[AS] has said: "Whatever I do and I say is in pursuance of what has been revealed to me by Allah." In proof of this claim, he offered the Book of Allah, the Quran.

40. This situation has two alternatives; either he is true or he is false. If he is false, the painful burden (*wabal*) thereof will be on him, since he then becomes a great oppressor (*zalim*). If he is true, the damage and the painful burden of denouncing him will be on the person who denies him, because the denouncer is the great oppressor (*zalim*) in this case, as he is calling him (the Imam) a liar (*darogh-go*).

41. And whatever Imam Mahdi[AS] has said, he said it in accordance with the teachings (*ta'leem*) of Allah. Imam Mahdi[AS] has said that he was directly taught by Allah in the station of *tariqat* (Islamic Mysticism) every day. "Allah commands me: 'Say, O Syed Muhammad: I am the slave (*banda*) of Allah and am the follower of Prophet Muhammad[SLM] (in the station of Shariat).' "

42. Syed Muhammad[AS] is the Mahdi[AS] of the Last Era (*Aakhir az-Zaman*), he is the heir of Prophet Muhammad[SLM] and elucidator of the knowledge of Quran, the *iman* (faith), the commandments relating to Shariat (Islamic Code of Law), Divine Reality (*haqiqat*), and the pleasure of Allah (*rizwan*).

43. It is reported by Hazrat Allauddin Danishmand Bidri that when Imam Mahdi[AS] went to Makkah (on pilgrimage), there were three hundred Indians (Hindi) with him. When he had performed the Haj, he announced in a loud voice: "Whoever followed me is a *mumin*". Following this call, all his companions made covenant on his hand.

44. And it is reported by Imam Syed Muhammad Mahdi Mau'ood[AS] that he was receiving Allah's command that "You are Mahdi" for about twenty years before he staked his claim to be Mahdi[AS]. Hazrat Mahdi[AS] did not disclose this divine command for twenty years. When he came to Barhli (near Patan in Gujarat), Allah asked: "Why do you not announce your claim to be Mahdi?" Allah said angrily: "You are afraid of the people (*makhluq*)." It was after this that Imam Mahdi announced that he was Mahdi[AS].

45. After this, the mullahs of the city of Nahruala (Patan) came to the Imam and said: "You call yourself Mahdi?" Imam Mahdi[AS] replied: "It is not that this slave (of Allah) calls himself Mahdi. Allah commands me (to say so)." The mullahs said: "The name of the Mahdi[AS] should be Muhammad bin Abdullah. But your father's name is Syed Khan." Imam Mahdi[AS] replied: "Is Allah incapable of making the son of Syed Khan the Mahdi?"

46. It is further reported that the mullahs again asked: "Mahdi[AS] should be Muhammad bin Abdullah. But the name of your father is Syed Khan." Imam Mahdi replied: "Ask Allah why He made the son of Syed Khan the Mahdi?"

47. It is reported that the mullahs recited the hadith of Prophet Muhammad[SLM] which said: "His name would be like my name and his father's name would be like the name of my father." They further said: "The name of your father is Syed Khan." Imam Mahdi[AS] said: "The father of the Prophet was a *kafir* (infidel). How could he be Abdullah? (But in reality) the Prophet is Muhammad[SLM] Abdullah and Mahdi too is Muhammad Abdullah. The calligrapher had written "ibn" between Muhammad and Abdullah, in the name by mistake."

48. There are many other ahadith, narrations and *rivayat* in the books, and the companions of Imam Mahdi[AS] also answered the mullahs.

49. It is reported that Mullah Moinuddin sent two other mullahs to Imam Mahdi[AS] with four questions. Their first question was: " A person says: "Allah willing, I will go to such and such a place tomorrow." But he did not go. Allah says in Quran: *'And you cannot will, unless Allah wills (in His infinite wisdom).'*[17] Is it necessary for him to go or not?" Imam Mahdi[AS] replied: "This slave (of Allah, or I) thought that the mullahs knew something. But now I learn that they are without any knowledge (*be-ilm*)." Imam Mahdi[AS] then said: "Allah's pleasure was that the person would wish what he did, and he would not achieve what he wished."

50. The next question was: "What is the name of your father?" Imam Mahdi[AS] replied: "The name of my father was Syed Khan." The mullahs said: "The name of Prophet was Muhammad[SLM] bin Abdullah and the name of Imam Mahdi[AS] too should be Muhammad bin Abdullah." Imam Mahdi[AS] said: "Wage a war against Allah on why he made the son of Syed Khan the Imam Mahdi al-Mau'ood."

51. Their third question was: "You give *fazal* (superiority) to *vilayat* (sainthood) over *nubuvat* (prophethood)?" The Imam replied: "This servant (*banda*) gives *fazal* superiority to *vilayat* over *nubuvat*, or does Prophet Muhammad[SLM] say that *vilayat* is superior to *nubuvat*?" The mullahs said that Prophet Muhammad[SLM] had said that the *vilayat* of Prophet Muhammad[SLM] had superiority over his *nubuvat*, but not the *vilayat* of others. Imam Mahdi[AS] said: "When had this servant said that his *Vilayat* had superiority over the *nubuvat* of Prophet Muhammad[SLM]? Then Imam Mahdi[AS] added: "You know what is *nubuvat* and what is *vilayat*?"

52. Their fourth question was: "You are convinced of the increasing and decreasing of *iman* (faith)." Imam Mahdi[AS] asked: "Am I convinced of it or is it Allah Who has said it? Allah says: *'They alone are believers whose hearts thrill with the thought of Allah whenever His name is mentioned, and whose faith in Him increases as His revelations are recited, and who place implicit trust in their Lord,...,"*[18] (In place of the word, thrill, MMP uses the term 'feel fear'). The mullahs said that Imam Azam[RA] has said that faith neither increases nor decreases. Imam Mahdi[AS] replied that Imam Azam[RA] had spoken of his own faith while Imam Shafei[RA] has lamented (*zari karna*) and has said that faith increases and decreases.

[17] S. 76: 30 AMD
[18] S. 8:2 SAL

53. It is narrated that when Imam Mahdi[AS] was exiled from the city of Nahruvala, he said in the local Gojri dialect that those uncivilised people should not have exiled him; instead, they should have incarcerated him for a year or two, or even ten or twenty years; they should have called scholars from all over the world and should have debated with him, so that if he was true, they should have helped the religion of Allah; and, if he was not true they should have killed him.

54. And, he has also said, it was not expedient for them to exile him (the Mahdi). For, wherever he went, he would, (according to them) misguide the people (*makhluq*).

55. The Imam[AS] also said that "Allah would blacken the faces of (or, disgrace) the ulema either way; for, if this servant was right, they would be held to account as to why they did not help the religion of Allah; and, if this servant was wrong, they would be held responsible for not killing him, for, according to them, he would misguide the people wherever he went."

56. Further, it is reported that the mullahs told Imam Mahdi[AS] that the people of the whole world would repose faith in Imam Mahdi[AS]. Imam Mahdi[AS] then asked the mullahs whether the mumins would repose faith in him or the kafirs. The mullahs said that the mumins would repose faith. After this, Imam Mahdi[AS] said that all the (eternal) mumineen had reposed faith in him and obeyed him.

57. After this, Imam Mahdi[AS] asked Miyan Makhdoom[RZ] to recite Quran. Miyan Makhoom[RZ] was a *hafiz* (one who had memorised the Quran) and a *mubashshir* (one who is given glad tidings). He used to recite the Quran when Imam Mahdi[AS] explained the scriptures.

58. It is reported by Bandagi Miyan Syed Khundmir Syed as-Sadat[RZ] that the Imam had sent a letter to Syed Kabir. It said: "May it be known that from the day Imam Syed Muhammad Mahdi al-Mau'ood[AS] started calling the people on behalf of Allah, the people began their opposition to him. The Imam said he did not know the reason for their opposition. "If this servant had committed any wrong, it was the duty of the Muslims, in accordance with the Quranic Verse: *'The believers are after all brethren unto one another...'*[19], to inform this servant and we too would have joined them in referring to the Quran and

[19] S. 49:10 SAL

conforming with (the sayings of) Prophet Muhammad[SLM], as Allah has said: *'...And if in anything you differ, refer it to Allah and the Apostle and abide by their decision if you truly believe in Allah and the Last Day....'*[20] From among the contestants, the party, which transgresses the limits of following the Quran and the Apostle, is duty-bound to eschew its wrongdoing and repent (*tauba*). And the person who does not give up his opposition to Quran and the Apostle, and insists on his wrongdoing, is liable to be killed. And for years, Imam Syed Muhammad[AS] and his followers have been complaining that from among the Muslims, whoever sees any defect or shortcoming (in their beliefs or practices) and does not convince us of it through fairplay and knowledgeable argument, shall be accountable before Allah. But none has convinced us through such argument (that we are misguided). However, they tried to allege that we are misguided and innovators and tried to coerce us by force, duress, high-handedness and by the power of the Government. We have, therefore, become the oppressed now. Some of the Mahdavis have been beaten, some have been jailed and some have been exiled from their habitations and their mosques have been set afire. The oppressors have tortured our people in many ways. Allah has said in Quran: *"...Had not Allah repelled some men by others, cloisters and churches and synagogues and mosques, wherein the name of Allah is ever mentioned, would assuredly have been pulled down..."*[21] It has now become necessary for us to stake our lives for the religion of Allah, so that Allah helps us. Allah says: *"...Verily, him who helpeth Allah will Allah surely help..."*[22] Although we are few and weak, our Lord is Powerful and Dominant. Allah says: *''...Allah is indeed right Powerful, Mighty...''*[23] It is thirty-five years since Hazrat Bandagi Miyan Syed Khundmir[RZ] sent this letter to Syed Kabir. In Sharah-e-Masabeeh, it is stated that Imam Mahdi[AS] would be a dominant person who will be recognised only by *aarifeen* (the knowledgeable).

[20] S. 4:59 SAL
[21] S. 22:40 SAL
[22] S. 22:40 SAL
[23] S. 22:40 SAL

2. Rejection of Mahdi[AS] is *Kufr*

1. Rejection or non-acceptance (*inkar*) of Imam Mahdi[AS] is *kufr* (infidelity). It has been written in the book Tabaqat al-Fuqaha, in respect of Imam Mahdi[AS] that Prophet Muhammad[SLM] has said: "Whoever rejected Imam Mahdi[AS] has become a *kafir* (infidel)." It has also been written in the book, Fasl al-Khitab, with authentic references (*asnad*) that "whoever rejected the emergence of Imam Mahdi[AS], verily he became a *kafir* of what has been handed down to Prophet Muhammad[SLM]." When the refutation of the emergence of the person is *kufr* (infidelity), it is all the more *kufr* after the emergence of that person. Whoever refuted the descent of Esa[AS] (Jesus), verily he becomes a *kafir*. One, who does not repose faith (*iman*) on the destiny of good and evil being from Allah, is a *kafir*. Prophet Muhammad[SLM] has said, verily Jibrail[AS] (Gabril[AS]) has informed me quoting Allah that whoever did not repose faith in the concept of good and evil being from Allah, let him make (somebody) other than Allah his Lord. And in *Fasl al-Khitab*, a hadith has been mentioned with authoritative references. Hazrat Jabir Bin Abdullah has reported in *Fawaid al-Akhbar* that Prophet Muhammad[SLM] has said that one who denied the existence of Dajjal (Anti-Christ), would become a *kafir* and the one who denied Imam Mahdi[AS] becomes a *kafir*. It has been stated in the book, Sharah-e-Maqasid that Imam Mahdi[AS] and Esa[AS] (Jesus[AS]), both are the signs of the Day of Resurrection (*Qiyamat*) and the rejection of the signs of the Qiyamat is *kufr*. It is mentioned in *Muzmarat* that whoever rejected *khabar-e-wahid* (solitary tradition) or *qiyas* (deduction) and said that it is not the proof, is certainly a *kafir*. In various commentaries (*tafseer* of Quran) and books of the virtuous predecessors (*salaf-e-saliheen*), it is stated that the rejection of absolute saint (*wali-e-mutlaq*) and the learned (who receive their knowledge from Allah — *alim billah*) is *kufr*.

2. Prophet Muhammad[SLM] narrates from Allah to say that "whoever is hostile to any saint from among My saints is verily hostile to Me, and whoever is hostile to Me, you understand that he enters the Hell." And when Imam Mahdi is a prominent *Vali* (saint) and the sainthood (*vilayat*) of Prophet Muhammad[SLM] is terminated on him, his denial is more appropriately *kufr*.

3. Imam Mahdi[AS] is narrated to have said that, "the commandments I explain are those that I explain (from the information I receive from Allah and) by the command of

Allah, and whoever rejects even one letter of these commandments, will be called to account before Allah (and punished)."

4. Imam Mahdi[AS] sought to prove his being the Mahdi by Allah, Quran and the word and deed of Prophet Muhammad[SLM] and said that whoever rejects the mahdi-ship of "this person" (*zath*) (pointing to himself), i.e., Imam Mahdi[AS], he rejects Allah, Quran and Prophet Muhammad[SLM]. This narration was recorded at Khanbel (a village in Gujarat).

5. A *mahzar* was recorded at the *hujra* (room) of Bandagi Miyan Syed Khundmir[RZ] by every one of the companions of Imam Mahdi[AS]. Bandagi Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Malikjeo[RZ] and many other migrant-companions of the Imam were present on the occasion. Some other narrations were also recorded in the mahzar. And Miyan Ni'mat asked for reading out (loudly) the contents of *mahzar* to make the inmates of the daira listen to them, so that they also come to know of the consensus commandments (*ijma'-i-ahkam*). Miyan Syed Khundmir[RZ] replied that the inmates of the daira were listening to the same things day in and day out. After that, the narration was read out to the people. And all the brothers of the daira made covenant on the hand of Miyan Syed Khundmir[RZ]. This writer was also present in this congregation.

6. It is narrated that a large number of migrant-companions of Imam Mahdi[AS] had met at the Bhadriwali village to record a *mahzar*. Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Ni'mat[RZ], Bandagi Miyan Shah Nizam[RZ], Bandagi Miyan Shah Dilawar[RZ], Miyan Malikjeo[RZ], Miyan Larh Shah[RZ] and Miyan Larh[RZ] Imam (May Allah be pleased with them all) were present. In fact, all the migrant-companions of Imam Mahdi[AS] were present in this congregation. The question under discussion was that those who denied Imam Mahdi[AS] should not be called *kafirs* without elaborate explanation (*ibarat*).

7. Further, it is narrated that, in Khorasan, some of the migrant-companions of Imam Mahdi[AS] reported to him that some brothers (of the daira) went into the city and called people as *kafirs*. Imam Mahdi[AS] asked them to beat such people. Then, Imam Mahdi[AS] said that those poor people were beaten because they did not know how to say it.

8. May it be known that in the Bhadriwali village, all the migrant-companions of Imam Mahdi[AS] recorded a *mahzar*. They all said that "We too should not call anybody *kafir* without elaboration". After this, Bandagi Miyan Syed Khundmir, Bandagi Miyan Shah Ni'mat[RZ] and other migrant-companions raised the point as to what one should do if one

did not know how to elaborate. "Should he conceal the truth?" Some of the migrant-companions said that if one did not know how to elaborate, one should at least memorise and quote, when necessary, the hadith which quoted Prophet Muhammad[SLM] as saying: "Whoever rejected Imam Mahdi[AS], verily he became a *kafir*." Allah says: *"...But those of the sects that reject (Imam Mahdi[AS]), -the Fire will be their promised meeting-place..."*[24] This author was also present at this congregation.

9. It is narrated that Imam Mahdi al-Mau'ood[AS] held the skin of his body with two of his fingers and said: "This flesh and skin is of this slave (of Allah); whoever rejects the Mahdi-ship (*Mahdiat*) of this person (*zath*) is a *kafir*."

10. Further, it is narrated that Imam Miran Syed Muhammad Mahdi al-Mau'ood[AS] said that "the denial of the Mahdi-ship (Mahdiat) of Syed Muhammad, son of Syed Khan, is kufr (infidelity)."

11. Further, it is narrated that Imam Mahdi[AS] said that "the non-acceptance (inkar) of Mahdi al-Mau'ood[AS] is the non-acceptance of Prophet Muhammad[SLM], the non-acceptance of Prophet Muhammad[SLM] is the non-acceptance of the Quran and the non-acceptance of Quran is the non-acceptance of Allah."

12. And it is narrated that Imam Mahdi al-Mau'ood[AS] said that "the declining to accept Imam Mahdi[AS] is declining to accept Prophet Muhammad[SLM], and declining to accept Prophet Muhammad[SLM] is declining to accept all the apostles of Allah, and declining to accept all the apostles of Allah is declining to accept Allah."

13. It is narrated by Bandagi Miyan Larh Shah[RZ] that "the refusal to accept Imam Mahdi[AS] is refusing to accept the Quran, the rejection of Quran is the rejection of Prophet Muhammad[SLM] and the rejection of Prophet Muhammad[SLM] is the rejection of Allah."

14. It is narrated that Imam Mahdi al-Mau'ood[AS] said that "the rejection of Imam Mahdi[AS] is the rejection of the books of all the apostles of Allah and those of the earlier Prophets".

15. It is narrated that Miran Syed Mahmood[RZ], son of Miran Syed Muhammad Mahdi[AS] was staying (in his daira) at Bhilot. Mullah Shaikh Ahmad Mehrasia complained

[24] S. 11: 17 AYA

to Fateh Khan that Miran Syed Mahmood[RZ] called as *kafirs* the people, who rejected Imam Mahdi[AS]. Fateh Khan did not believe it. Shaikh Ahmad Mehrasia took two persons as witnesses from among the people of Fateh Khan and went to Miran Syed Mahmood[RZ] with them. He asked Miran Syed Mahmood[RZ]: "What do you call the *munkiran-e-Mahdi* (non-accepters of Imam Mahdi[AS])?" Miran Syed Mahmood[RZ] said: "I call them *kafirs*." He repeated the question. Miran Syed Mahmood[RZ] replied: "I call them *akfar* (worse *kafir*)." He asked the question a third time. Miran Syed Mahmood[RZ] replied: "I call them *azlam* (more heinous villain)." Shaikh Ahmad said: "Fateh Khan is asking this". Miran Syed Mahmood[RZ] said: "Who is Fateh Khan? If Sultan Mahmood (the ruler of Gujarat) also refutes Imam Mahdi, he is a *kafir*."

16. It is narrated that Syed Mustafa alias Ghalib Khan asked Miran Syed Mahmood[RZ] in Bhilot village: "What do you call those who refute Imam Mahdi[AS]?" Miran Syed Mahmood[RZ] said: "I call them *kafirs*." Ghalib Khan again asked: "If we refute the Imam?" Miran Syed Mahmood[RZ] said: "I call you *akfar*." Ghalib Khan felt disgraced and went away. Many migrant-companions of Imam Mahdi[AS], like Miyan Syed Khundmir, Malik Ma'roof, Miyan Larh Imam, Miyan Syed Salamullah, Miyan Haider and Miyan Bhai[RZ] were present. And the Bhilot village was owned by Ghalib Khan.

17. It is narrated that in the Bhadriwali village, all the migrant-companions of Imam Mahdi[AS] like Miyan Syed Khundmir, Miyan Nizam, Miyan Ni'mat, Miyan Malikjeo[RZ] and others were present and a *mahzar* was recorded. The subject of discussion was that the refutation of Imam Mahdi[AS] was *kufr*. One of the companions of Imam Mahdi[AS] said that one who refuted Imam Mahdi[AS] will not be a manifest *kafir*, but he would be a *kafir* before Allah (*indallah*). After this, Miyan Shaikh Muhammad Kabir[RZ] (a migrant-companion of Imam Mahdi[AS]) said: "Renew your *nikah* (marriage). How do we know whether a person is a *mumin* or *kafir* before Allah? We decide on what is manifest (or seen)." This writer was also present at this congregation.

18. It is narrated that the migrant-companions of Imam Mahdi[AS] had prepared a *mahzar* at Seeh. Miyan Nizam bin Khudawand, Miyan Malikjeo bin Barkhurdar, Miyan Ni'mat bin Bare, Miyan Larh Shah bin Mubarak, Miyan Larh bin Raja and Miyan Dilawar[RZ]-all the six put it in writing and sent it to Miyan Syed Khundmir[RZ]. Everybody knows what was written in the *mahzara*: "We do not call the people (*khalq*) kafirs. But we believe what has been stated in Quran and ahadith. And if anybody were to ask us what we say about the people who refuted Imam Mahdi[AS], we would reply like this: "Allah

says in Quran: *"..and those of the sects that reject him (Imam Mahdi[AS]),-the Fire will be their meeting-place..."*[25]. And Prophet Muhammad[SLM] has said that he, who rejects Imam Mahdi[AS], becomes a kafir.

19. And it is reported by Abdul Malik[RZ] that whoever refuted Prophet Muhammad[SLM] in any of his manifestations – whether it be his manifestation in *vilayat* or in *nubuvat* – his abode will be the Hell, because Imam Mahdi[AS] is the Seal of the Vilayat-e-Muhammadia[SLM] (Muhammad's Sainthood[SLM]). This writer was present in this congregation (*ijma'*), wherein this narration was recited.

20. It is reported by Bandagi Miyan Syed Khundmir[RZ] that whoever reposed faith in the Prophethood (*Nubuvat*) of Muhammad[SLM] and refused to believe in his sainthood (*vilayat*) is a *kafir*, as the Jews and Christians became *kafirs* by refusing to repose faith in the Prophethood of Muhammad[SLM]. This is so, because the *Nubuvat* (Prophethood) is his manifestation (*zahir*) and sainthood (*vilayat*) is his immanence (*batin*).

21. It is also written in the tract (*risala*) of Miyan Kamal Shah[RZ]: "Accept Imam Muhammad Mahdi[AS]; maybe you become successful". And whoever refuses to accept Imam Muhammad Mahdi[AS], is deemed not to have accepted Prophet Muhammad[SLM]. And whoever says that he accepted Imam Mahdi[AS] but would not accept this Imam Mahdi[AS] (i.e., Imam Syed Muhammad[AS] of Jaunpur), he is like a person who would have said during the time of Prophet Muhammad[SLM] that he accepted Prophet Muhammad[SLM] all right but would not accept Muhammad[SLM] (of Makkah) as Prophet Muhammad[SLM].

22. It is narrated by Shah Dilawar[RZ] that he had heard Imam Mahdi[AS] saying at Danapur that, when for the first time he (Imam Mahdi[AS]) experienced the divine manifestation (*tajalli*), Allah told him (Imam Mahdi[AS]): "We have bestowed on you the knowledge of the will and intent of Allah, We made you the inheritor of Our Book (Quran) and We have made you the ruler over the faithful; your rejection is Our rejection and Our rejection is your rejection." Yes, why not? The zath (person) of Imam Mahdi[AS] is the special sainthood (*vilayat*) of Prophet Muhammad[SLM].

23. Narrating from Allah, Prophet Muhammad[SLM] has reported the eminence (*martaba*) of vilayat. He (Allah) is reported as saying: "Had you not been (created), I would

[25] S. 11: 17 AYA

not have revealed My Providence, O, the light of My Light, O, the secret of My Secrets. O, the treasure of My (spiritual) knowledge (*maarifa*), I have sacrificed My Authority and My Dominance on you, O, Muhammad[SLM]".

24. Hence, how could the refutation of Imam Mahdi[AS] not be the refutation of Allah? We have heard this narration from the mouth of Imam Mahdi[AS], we are not saying this on our own. Whether anybody accepts it or not, the word of Imam Mahdi[AS] is the authority for this slave (of Allah), that is, the author. Fasting is compulsory for the one who has sighted the crescent moon of Ramadhan.

25. It is narrated that one day Syed Kareemullah[RZ], brother of Syed Salamullah[RZ] (brother-in-law and companion of Imam Mahdi[AS]) asked the Imam: "Is your refutation *kufr*?" The Imam replied: "Yes, refuting me is *kufr*." While saying so, the Imam gestured towards himself. Showing his person, the Imam[AS] said: "The refutation of this person (*zath*) is kufr". This too we have heard from the mouth of Imam Mahdi[AS].

26. If somebody refutes any of the narrations reported in this chapter, or seeks to give an interpretation other than the obvious, is deemed to be an opponent of what has been said by Imam Syed Muhammad Mahdi al-Mau'ood[AS] of Jaunpur.

27. It is narrated that Mullah Ahmad Khorasani had stayed in the august company of Miran Syed Mahmood, Sani-e-Mahdi[RZ], for some months and some days. He also remained in the company of the (other) companions of Imam Mahdi[AS] for some years and some months. One day he asked Miran Syed Mahmood[RZ]: "What do you call one who denies Imam Mahdi[AS]?" Miran Syed Mahmood[RZ] replied: "I call him *kafir*." The mullah asked: "If I deny...?" Miran Syed Mahmood[RZ] said: "Even if Bayazid[RA] denies Imam Mahdi[AS], he would be a *kafir*."

28. It is reported that a mullah came to Imam Mahdi[AS] and went on asking questions for a long time. Bored at this, Shaikh Bheek[RZ] peeped out of his window and told Imam Mahdi[AS]: "Meeranjeo, why do you bother to discuss with him?" In reply, Imam Mahdi[AS] said: "Why are you bothered? Allah has sent me to bother with this work."

29. Further, be it known that when a conformist or an opponent asked any question of Hazrat Syed Khundmir[RZ], the latter would not get annoyed. When the Hazrat used to deliver his sermons (*dawah*, call), if anybody asked a question, Hazrat would answer the question elaborately and say what the questioner wanted to ask. He would never be

bored or annoyed at being asked questions. We have not seen Meeran Syed Mahmood[RZ] or any of the Imam's companions being annoyed at being asked questions or preventing anybody from asking any questions.

30. Be it known that if anybody refutes any of the narrations reported in this second chapter, or tries to interpret them differently or change them, he will be deemed to have opposed what was said by Imam Mahdi[AS].

3. Joining Prayers Led by Non-Believers Prohibited

1. Hazrat Miran Syed Muhammad Mahdi al-Mau'ood[AS] has prohibited his followers from saying their prayers in the leadership (*imamat*) of *munkirs* (non-believers). He has also said that if any of his followers had said his prayers by mistake in the leadership (*imamat*) of a non-believer, he should say his prayers anew.

2. It is narrated that one day a situation of confrontation developed in Thatta (now in Sindh, Pakistan), so much so, that the opposing groups were arrayed against each other for an armed clash. Some of the followers of Imam Mahdi[AS] told him, "We had gone to the city today and said our *farz* (obligatory) prayers in the leadership of one who is opposed to you." Imam Mahdi[AS] asked them to say their prayers afresh. The followers sought to know what they should do if one or two of them went to the city. The Imam ordered them to go in groups and say their prayers in their Mahdavi congregations (*jamaat*).

3. It is narrated that one day at the time of 'Asr prayers the companions of Imam Mahdi[AS] met under the shade of a banyan tree in Bhadriwali. Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Dilawar[RZ], Miyan Abu Bakr[RZ] and Miyan Syed Salamullah[RZ] and all the migrant-companions of the Imam[AS] were present. The topic under discussion was: "We call a person, who says his prayers in the leadership of a non-believer of Imam Mahdi[AS] as *kharji* (out-cast)." Then Miyan Nizam[RZ] asked Miyan Abu Bakr[RZ] and Miyan Syed Salamullah[RZ]: "What is your practise (*hal*) because there are non-believers of Imam Mahdi[AS] also in your dairas." In reply, Miyan Syed Salamullah[RZ] said: "We will do what is expedient when such a situation arises." After that, with a smile on his lips, Miyan Nizam[RZ] said: "You have become an out-cast (*kharji*) in this congregation." This narrator was also present in the congregation.

4. It is narrated that Imam Mahdi[AS] said: "Why do you go to places where it becomes necessary for you to say your prayers in the leadership of the non-believers?"

5. It is narrated that Miyan Nizam[RZ] was delivering his sermon under a mango tree in Barhli (village). The subject of the sermon was whether saying prayers in the leadership

of a non-believer of Imam Mahdi[AS] was allowed or not. Then, he rose to call (*dawat*) and recited the above narration. He quoted Imam Mahdi[AS] as saying: "Why do you go to places where it becomes necessary for you to say your prayers in the leadership of a non-believer?" There were about thirty or forty respectable people in this congregation. This narrator too was present there.

6. It is narrated that Shaikh Ahmad Mehrasia tried to lead a prayer congregation at Nahruala (Patan in Gujarat). It was time for the Maghrib (just after sunset) namaz. Bandagi Miyan Syed Khundmir[RZ] pulled him back and said: "You are a non-believer (munkir) of Imam Mahdi[AS]. It is not proper to say our prayers in your leadership."

7. It is narrated that, in Bhilot, Mullah Mahmood Khund Shah alias Mankirah wanted to lead the prayers in the presence of Miran Syed Mahmood[RZ], son of Miran Syed Muhammad Mahdi al-Mau'ood[AS], and moved towards the *musalla* (imam's prayer carpet). One of the brothers (companions) pulled him back by seizing his hand, and told him: "You are a non-believer (*munkir*) of Imam Mahdi[AS]."

8. It is narrated that the migrant-companions of Imam Mahdi[AS], including Bandagi Miyan Syed Khundmir[RZ] and Miyan Ni'mat[RZ], drafted a *mahzar* (document) after the Zuhr (afternoon) prayers in Bhadriwali village. The subject under discussion was that one should not say one's prayers in the leadership of non-believers of Imam Mahdi[AS]. Some among the companions of the Imam[AS] said that Imam Mahdi[AS] had said his Friday and Eid prayers in the leadership of his opponents. Had it not been proper, how could he say his prayers in the leadership of the non-believers, they asked. At this, Bandagi Miyan Syed Khundmir[RZ] and Miyan Shah Ni'mat[RZ] and some other companions said: "We will not enter into an argument about this. We will do what Imam Mahdi[AS] did, and refrain from doing what Imam Mahdi[AS] has forbidden."

9. If anybody does <u>not</u> accept the narrations reported in this third chapter, or tries to interpret or alter them, he would be deemed to be an opponent of Imam Mahdi's sayings and would not be a Mahdavi. This narrator was present in this congregation. The narrations in this chapter too have the same authority as those reported in the previous chapters.

4. Going to Non-Believers' Mosques Forbidden

1. Imam Mahdi[AS] has prohibited his followers from going to the houses and mosques of the non-believers and mullahs to listen to their sermons.

2. Bandagi Miyan Syed Khundmir[RZ] has reported that while Imam Mahdi[AS] was preaching and calling the people to come unto Allah, in the city of Thatta (Sindh, Pakistan), a mullah came to him with a boy and requested him to bless his son with his supplications. The Imam said: "Look, Shaikh Sadruddin[RZ], what this mullah is asking?" Then he added: "If Allah gives me the strength, I would collect *jiziyah* (head tax imposed on non-Muslims in Muslim countries) from them." In other words, the Imam said that he would collect *jiziyah* if Allah commanded him to do so. This narrator has heard this narration a number of times.

3. Further, may it be known that, in Seeh village, some of the migrant-companions of Imam Mahdi[AS] wrote a fault-finding document (*kataba-e-zalalat*), accusing Bandagi Miyan Syed Khundmir[RZ] of deviation from the right path, and sent it to him. Bandagi Miyan Syed Khundmir[RZ] was furious and repeatedly said: "You people have deviated from the path of Imam Mahdi[AS]. Repent." When it was time for the 'Asr (late afternoon) prayers, Bandagi Miyan Malikjeo[RZ] and Bandagi Miyan Larh Shah[RZ] approached Bandagi Miyan Syed Khundmir[RZ] and said: "Miyan Syed Khundmir[RZ], we have seen your gentleness and toleration. What happened to them?" Miyan Khundmir[RZ] said: "Pardon me. When somebody tries to interpret or change the meaning of the sayings of Imam Mahdi[AS], my gentleness and tolerance just disappear." Then Miyan Syed Khundmir[RZ] repeatedly said: "You have deviated from the Mahdism of the Imam[AS], Repent." After this, the two respected elders asked Miyan Syed Khundmir[RZ] what he was saying. Miyan Khundmir[RZ] replied: "This *banda* (slave of Allah) says nothing. You say whatever Imam Mahdi[AS] has said. Imam Mahdi[AS] has said that "If Allah gave the strength, we will collect *jiziyah* from them. Say as Imam Mahdi[AS] had once said raising his sword that the sword was the only remaining way of talking to them. These people do not get convinced by knowledge. After all, are these people *kalima-go* (Muslims) or *kafirs*? Further, say as Imam Mahdi[AS] had said that these people had become *harabi* (bellicose). Hence, it has become known that they have become liable to be taxed with *jiziyah*. But since there was no

commandment to Imam Mahdi[AS] from Allah to collect *jiziyah* from them, Imam Mahdi[AS] did not collect it." This narrator too was present on this occasion.

4.1. Visits to Non-Believers' Houses Disliked

1. Imam Mahdi[AS] and his companions were not happy about going to the houses of the mullahs and his opponents to learn or to listen to their sermons.

2. It is narrated that Mullah Moinuddin alias Kadria had sent word from Nahruala (now called Patan in Gujarat, India) through an emissary to Bandagi Miyan Syed Khundmir[RZ], requesting the latter to send two persons from his daira to learn (the science of religion) so that friendship could develop "between us." In reply, Bandagi Miyan[RZ] sent word that nobody would come to the mullah. The mullah reiterated his request to send at least one person from the daira so that friendship could develop "between us". Bandagi Miyan[RZ] again rejected the suggestion reiterating that nobody would go to the mullah for learning (the science of religion), "whether you establish friendship between us or not."

3. Hence, one should not obey those who refute the Truth (Haq), as Allah has said in Quran: *"So do not pay any heed to those who deny thy mission (The Truth). They desire thee to deal with them tenderly in order that they might deal with thee tenderly."*[26] In other words, they desire, O Muhammad[SLM], that if you treat them with tenderness and conciliate with them, they too would conciliate with you in respect of your religion. As Allah says: *"They desire you to be unfaithful even as they are, and be on a level with them. Take not therefore any of them for friends till they have forsaken their homes in the cause of God..."*[27]

4. Further, we have not heard from the companions of Imam Mahdi[AS] that the Imam had gone to the houses of his opponents to learn *ilm* (the religious sciences) or to listen to their sermons. We have not seen Imam Mahdi[AS], Miran Syed Mahmood[RZ], Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ] and Miyan Dilawar[RZ] and most of the Imam's[AS] migrant-companions going to the mosques of the non-believers to listen to their sermons or to learn (religious sciences) from them. To learn from them or to listen to their sermons is a symbol of being friendly with them and of idleness and laziness. And Allah has prohibited this. Allah says: *"O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you..."*[28] (*Bitaanata*, in the Arabic text, is 'a friend, who is consulted respecting one's circumstances', or a bosom friend. AMD). Ibn Abbas, Mujahid, Qatada, Siddi and Hassan Basri[RA] have said that this Verse

[26] S. 68: 8 and 9 SAL and AYA
[27] S. 4: 89 SAL
[28] S. 3: 118 MMP

was revealed in favour of the faithfuls (*mumins*) in circumstances where some people were in league with the hypocrites but outwardly, they were with the *mumins*. However, in their heart of hearts they were with the people of the Books (*Ahl-e-kitab*); *mumins* showed affection towards them, they kept them with themselves (*mumins*), they trusted them and they even told them their (*mumin's*) secrets. Having seen this, Allah revealed this verse, prohibiting friendship (with non-Muslims).

5. During his reign as the second Caliph[RZ] of Prophet Muhammad[SLM], Hazrat Umar[RZ] sent an official to a tribe where the income from charity, *jiziyah* and other heads of account was large. And so was the expenditure. In the tribal locality, there was a Jew who was well versed in accounts and very frugal in business. The official wrote to the Caliph[RZ] that the income and expenditure being too large, he would not be able to keep the accounts properly, and that there was a Jew who was an expert in accounts in the locality. The official, further, stated that, if allowed, he would appoint the Jew as an accountant and trust him. In addition to this, he wrote about other requirements in his letter to the Caliph[RZ]. The Caliph[RZ] wrote back to the official about all the matters in his reply, except the appointment of the Jew accountant. The official thought the Caliph[RZ] had erred or had forgotten the matter about the Jew. In his next letter to the Caliph[RZ], the official reiterated the matter about the appointment of the Jew, along with other issues. The Caliph[RZ] again replied to all the matters in the official's letter except the appointment of the Jew. In the third exchange of the letters too, the Caliph[RZ] kept quiet about the Jew. Now, the official came to the conclusion that it was not a mistake, oversight or the forgetfulness of the Caliph[RZ], but there was some mystry behind it. The official, therefore, came to meet the Caliph[RZ]. The Caliph[RZ] saw the official coming into the Mosque. He got up, picked up a whip and started flogging him (the official). Simultaneously, the Caliph[RZ] went on reciting the following Quranic Verses:

"O ye who believe! Take not the Jews and the Christians for your friends and protectors..."[29]

"O ye who believe! Take not into your intimacy those outside your ranks..."[30]

[29] S. 5: 51 AYA
[30] S. 3: 118 AYA

"O ye who believe! Take not for friends Unbelievers rather than Believers..."[31]

"O ye who believe! Take not My enemies and yours as friends (or protectors) ..."[32]

6. Umar[RZ] continued to flog the official and recite the Verses, so much so that the official pleaded with the companions of the Caliph[RZ] seeking their intervention by saying that he had repented (*tauba*). Umar[RZ] let him go at the recommendation of his companions. The Caliph[RZ] then said: "Had you not repented, I would have continued to flog you and recite the Quranic Verses. Wonder of wonders. Allah has created you to be hostile to the Jew outwardly and inwardly, and you are trying to befriend him! Why should you not be punished?"

7. There are many Quranic Verses in this respect. Allah says:

> *"O ye who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom. Ah! ye are those who love them, but they love you not, – though ye believe in the whole of the Book. When they meet you, they say, 'We believe': but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: 'Perish in your rage; Allah knoweth well all the secrets of the heart."*[33]
>
> *"O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!"*[34]
>
> *"O ye who believe! Take not the Jews and the Christians for your friends and protectors; they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily, Allah guideth not a people unjust."*[35]

[31] S. 4: 144 AYA
[32] S. 60: 1 AYA
[33] S. 3: 118 and 119 AYA
[34] S. 3: 100 AYA
[35] S. 5: 51 AYA

"O ye who believe! Take not for friends and protectors those who take your religion for a mockery or sport, – whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed)."[36]

8. There are many Quranic Verses in this regard. They have been revealed with reference to the learned scholars of the Children of Israel. But the Quran is absolute and it is the final authority on the religion of Prophet Muhammad[SLM] for all and everyone who is like the Children of Israel till the Day of Resurrection. And whatever is written in the Quran is not abrogated or repealed.

9. Whoever goes to the houses of the (non-Mahdavi) mullahs and develops friendship with them, he violates the Quranic Verse and (is deemed) to be an opponent of Imam Mahdi[AS].

10. Friends. Whatever I state here are my circumstances. This bad habit is with us. But among those who were and are (brave) men, this bad habit did not occur and will never occur among the companions of Imam Mahdi[AS].

11. O my dear, the story of (brave) men and their valour will not be cherished by women. Whatever the bad habit I have written about in this tract, is (obviously) my own habit. And I have narrated the stories of the (brave) men who were the seekers of Allah.

[36] S. 5: 57 AYA

5. Seeker of Worldly Life is *Kafir*

1. Imam Mahdi[AS] has forbidden friendship with the seekers of the world, for, there are a large number of Quranic verses on this subject.

2. It is narrated that Imam Mahdi[AS] has said that the existence of the life of the world is *kufr* (infidelity). To live with one's life is called existence (*hasti*) and egoism (*khudi*). Riches, wealth, property, progeny and other things are called possessions (*mata'*) or the necessities of life. Hence, whoever is desirous (*murid*) of women, children, riches, cultivation, cattle, buildings, dresses and eatables, and who is engaged and occupied with these things is a *kafir*. If someone remains in the company of such a person, or goes to his house and befriends him, he is not from us, not from Prophet Muhammad[SLM] and not from Allah, Imam Mahdi[AS] has said. For, Allah says:

> *"Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode."*[37]

> *"… And woe unto the disbelievers from an awful doom; Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray."*[38]

> *"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will."*[39]

> *" Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless."*[40]

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[37] S.3: 14 MMP
[38] S. 14: 2,3 MMP
[39] S. 2: 212 AYA
[40] S. 11: 15,16 MMP

" Successful is he who is purified, And who remembereth the name of his Lord and prayeth. But (strange as it is), Ye prefer the life of this world; while the (life) Hereafter is better and more enduring."[41]

"So for them who have been inordinate (in their living), And preferred life of this world (to the life of the Hereafter), For them surely there is Hell -that shall be their final abode. But, for those who have shown deference to the majestic position of their Lord and have refrained themselves from lust (in every form), (for such) there is Paradise-that shall be their final abode."[42]

3. Prophet Muhammad[SLM] has said that "The world is for you, and the Hereafter is for you and the Lord is for me."

4. And it is narrated (at this stage) that Imam Mahdi[AS] said: " The world is for you, O infidels; and the Hereafter is for you, O imperfect *mumins* (believers); and the Lord is for me and those who follow me."

5. Further he said in Hindi: "Tum koon bhojan; ham koon Piyu. (Meals for you and the Lord for us.)"

6. It is narrated that a scholar by name Ruknuddin came to meet Imam Mahdi[AS] at Nehruala (Patan, in Gujarat). Imam Mahdi[AS] recited and explained the Quranic Verse: *"Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged. Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless."*[43] He said that for people with such qualities (or attributes), there is nothing but Hell. The Imam maintained the generality of '*man kana* (whoso).' Ruknuddin, however, said that the commentators of Quran had specified that '*man kana*' referred to *kafirs* (infidels). In reply Imam Mahdi[AS] said that Allah had said *'man kana* (whoso)', and He had not specified whether they are the reciters of Kalima (*kalima-go* or Muslims) or not; whoever had this attribute (*sifat*) is a *kafir* and this attribute will not be found in anybody other than *kafirs*. The scholar said that the king, the jurist (*qazi*) and all the Muslim scholars (*ulema*) had the attribute of seeking the world. Imam Mahdi[AS] reiterated that Allah had said *'man kana*

[41] S. 87: 14 -17 SAL
[42] S. 79: 37-41 SAL
[43] S.11: 15 and 16 MMP

(whoever)' and he (the Imam) also said whoever (had the attribute of seeking the world was a *kafir*); and that he (the Imam) would not specify anybody by name. The scholar confessed that he had the attribute of seeking the world. The Imam said that no Mussalman would have that attribute. The scholar repeated a second time that he had the attribute of seeking the world. The Imam said: "You recite (and believe in) the kalima of Prophet Muhammad[SLM]; how can you have this attribute in you?" The scholar reiterated for the third time that he had the attribute in him. The Imam finally said: "If you have this attribute in you and if you retain in you that attribute (deliberately), then Allah calls you a *kafir*." After that the Imam recited the following Verses from the Quran:

"Lo: those who expect not the meeting (or seeing-deedar) with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations, their home will be the Fire because of what they used to earn."[44]

"Whosoever may desire to have the (ephemeral) things of this world which quickly pass away, that do We quickly let him have it, as We please, in this very world; and then We have, kept ready Hell for him to enter, disgraced, outcast."[45]

"Say: Shall we inform you who will be the greatest losers by their works? Those whose effort goeth astray in life of the world, and yet they reckon that they do good work. Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore, their works are vain, and on the Day of Resurrection We assign no weight to them. That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers."[46]

"…Some of you desired the world, and some of you desired the Hereafter. Therefore, He made you flee from them (enemies), that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers."[47]

[44] S. 10: 8,9 MMP
[45] S. 17: 18 SAL
[46] S. 18; 104-107 MMP
[47] S. 3: 152

7. It is narrated by Miyan Mustafa[RZ] (companion of Imam Mahdi[AS]) that when the Imam arrived at Mandu, he stayed there for few days. Rooms were constructed (for the companions). For setting up of a room, some wooden poles were erected and a roof was thatched. Somebody came to meet the Imam who was sitting under the thatched roof. He offered something to the Imam. After that, the Imam got up and said: "Remove this room from this piece of land. Allah has sent the worldly thing first in this room." Imam Mahdi[AS] had said like this (about that room). And during our times we say that this is a blessed (*mubarak*) room.

8. Prophet Muhammad[SLM] has said: "Prophets[AS] and Apostles[AS] were not sent (to the world) expect for making the creatures (the *makhluq*., men and women) run away from the world towards their Lord."

9. Prophet Muhammad[SLM] has said that the world is a stinking and putrid cadaver (*jifa*) and its seekers are dogs, and the worst among them is the one which stays put with it (the cadaver).

10. Prophet Muhammad[SLM] has said: " The world is garbage (*mazbala* or *mazbula*) and the place where the dogs assemble. The dog, which has a lesser canine quality, moves away after taking what it needs; but others of its ilk do not move away and leave it under any circumstances.

11. It is known that when wives of Prophet Muhammad[SLM] approached him and demanded luxurious attires and veils (*chadar* and *miqna'*) for themselves, the following Quranic Verse was revealed: *"O Prophet[SLM]: sayest to thy wives, 'If ye desire the life of this world and its fineries, come, I shall offer you compensation and shall allow you to leave me in a manner agreeable to you."*[48]

12. It is narrated that Imam Mahdi[AS] was asked what one should do if one could not endure hunger. He said one should work and earn a wage of a couple of cheetals (local coin of those days) and eat. Later he said it would be much better if he asks for food from his companions in the Daira (locality). For, if one earns wages of a cheetal on one day, one would be tempted to earn two cheetals the next day.

[48] S. 33: 28 SAL

13. Imam Mahdi[AS] said that an elderly respected person asked Hazrat Rabe'a Basri[RA]: "What should a friend of Allah do if he was hungry for a day?" Hazrat Rabe'a[RA] said: "He should be patient." Again he asked: "What should one do if he was hungry for two days?" Again Hazrat Rabe'a[RA] said: "He should be patient." He went on asking the same question for one who went on being hungry for more consecutive days upto seven days. Hazrat Rabe'a's [RA] reply was the same. He finally asked, "If he dies?" Hazrat Rabe'a[RA] said: "Its blood-money (*diyat*) will become obligatory on Allah." However, Imam Mahdi[AS] said that what Hazrat Rabe'a[RA] had said was excellence (*aaliyat*), and what he had said in the narration was permitted (*rukhsat*).

14. It is narrated that Sultan Ibrahim Adham[RA] was asked what should a faqir do if he was hungry for a day. He said, "Be patient." "What should he do if he was hungry for two days?" "Be patient." "If he was hungry for three days?" "Be patient." The questioner said, hunger for three days would kill him. Ibrahim[RA] replied: "The blood-money is obligatory on the killer."

15. According to a couplet, if one murders a person in this world, the blood money is (to be paid in) dinars. And for one who lays down his life for Allah, its compensation (blood money) is His deedar (vision of Allah).

16. What Hazrat Rabe'a[RA] and Sultan Ibrahim Adham[RA] have said is excellence (*aaliyat*), but if one cannot reach the level of excellence; Allah has permitted acting at a lower level of *rukhsat*. Allah says in Quran: *"He hath only forbidden dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits, - then is he guiltless, for Allah is Oft-Forgiving, Most Merciful."*[49] Allah has said this; He has not asked you to seek the worldly life, or to desire it, or to go to the houses of the seekers of worldly life, or demand anything from them.

17. Imam Mahdi[AS] has said, Allah has given him the knowledge of the eminence and the ranks of the apostles, the prophets, the saints (*aulia*) and the believers (male and female), and all the information about all that exists, in a manner as if one has something on (the palm of) his hand, sees and knows about it after turning it over and over (again)

[49] S. 2: 173 AYA

in his hand, to recognise it thoroughly, as a goldsmith (*sarraf*) does to find out if the silver coin is genuine.

18. The mullahs asked Imam Mahdi[AS]: "You prohibit earning as *haram* (forbidden)?" Imam Mahdi[AS] said: "Earning is legitimate for a believer (*mumin*). One should ponder over who is a *mumin* according to Quran."

19. The mullahs again asked: "You say that one can see Allah through physical eyes in this world which is perishable?" Imam Mahdi[AS] in reply said: "Do I say it or does Allah say it?" Allah says in Quran: *'And he who has been blind here (to Truth), shall be blind in the Hereafter and far away from the right path.'*[50]

20. At this, the mullahs said that the consensus of the Sunnat-o-Jamaat was that Allah could be seen in the Hereafter. In reply Imam Mahdi[AS] said: "Allah's promise is absolute and we also say so; we do not make it conditional. Besides, Sunnat-o-Jamaat too has not treated as impossible or illegal (*na-jaiz*) the Vision of Allah in this world. One should try to understand the meaning of their sayings in a good measure, to pin-point what they have said."

21. The mullahs told the Imam[AS]: "You explain very few of the Quranic Verses about Mercy of Allah and the Hope Allah holds out (for his slaves} and very many verses about Allah's attributes of compulsion and annoyance (*qahr*). This creates despair among the people." Imam Mahdi[AS] said that Prophet Muhammad[SLM] had stated: "Your brother is one who frightens you and not the one who deceives you."

22. The mullahs said: "You prohibit people from learning." The Imam said: "I am a follower of Prophet Muhammad[SLM]. How can I prohibit anything the Prophet has not prohibited? In obedience to the commandments of Allah and the Quran, I have made perpetual remembrance of Allah obligatory. Anything that hinders perpetual remembrance of Allah is prohibited, whether it is learning, earning, befriending people, eating or sleeping. Negligence and heedlessness are *haram* (prohibited), and anything that causes negligence and heedlessness is also *haram*."

23. The mullahs said: "Your people are irreverent. They have turned against their teachers and peers (preceptors) and have become sick of mullahs and they find fault with

[50] S. 17: 72 SAL

the mullahs." In reply Imam Mahdi[AS] said; "you have perhaps forgotten the rules of Shariat. What is the rule in respect of a girl being married to an impotent person? His weakness was not known. Later, it came to be known that he was not man enough. Under the Shariat, is the couple separated or not? A person buys some articles in good faith thinking them to be of good quality. Later, if a legal (*Shar'i*) defect was found, do you return it or not? The objective of the religion has become less important than that of the worldliness. Whether the purpose is achieved or not, one should not break his relationship with one's *peer* (preceptor); they should not become sick of their *peers*; they should not strive to achieve the purposes of the religion from other sources. How good is this desire for the religion? How good is the desire for the Vision of Allah? You allow disgust, separation and detestation in respect of your worldly purposes, but you do not allow these things where religious objectives are concerned. Prophet Muhammad[SLM] has said: 'May Allah bless him who did justice and curse him who did not do justice." Prophet Muhammad[SLM] said 'I swear by Allah. Verily, the world is more despicable than the veins of swine in the hands of a butcher.' Allah says in Quran: *'Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.'*"[51]

24. Know then that there are seven zones (*darajaat*) of Hell, one lower than the other, and all of them are surrounded with lusts (*shahwat*). And Prophet Muhammad[SLM] has said that the Paradise is surrounded with hardships, and the Hell is surrounded with lusts. And there are seven degrees of lust. And there is a zone of the Hell corresponding to each degree of lust. One will be thrown into a zone of the Hell corresponding to the degree of one's lust. The seven lusts are those that Allah has specified in the Quranic Verse 2 cited above, clearly indicating each lust. Among these the lust for women or that of the sex (*farj*), the beastly lust for children, the lust for stored-up heaps of gold and silver, which is the lust for amassing and hoarding wealth, the lust for silver is the lust for jewellery for adoring oneself and acquiring silver crockery and cutlery, the lust for branded horses (of pedigree and chaste blood) which is the lust for pomp, rank and position, and the satisfaction achieved by riding them (horses), the lust for cattle which is the lust for acquiring, producing and amassing great riches and take pride in them, and the lust for land or tilth which is the lust for governing and acquiring the power of life and death

[51] S. 3: 14 MMP

over one's subjects and of enforcing one's commands and prohibiting what one forbids. These seven lusts encompass the seven zones of the Hell. These are the delights and the possessions of worldly life and these are the things that consume and engulf the world and derive benefit and profit from it. Verily their abode is Hell. All this has been excerpted from (the book) *Bahr-ul-Haqaiq*.

25. Haris bin Mughaira Basari[RA] narrates that he asked Abu Abdullah Hussain Bin Ali[RZ]: "What are the signs from which Imam Mahdi[AS] could be recognized?" Husain Bin Ali[RZ] said: "From firmness and gravity (*matanat*) and dignity (*waqar*)." Again he asked: "And from what other signs?" Husain[RZ] said: "From his discriminating knowledge of legally allowed (*halal*) and prohibited (*haram*): people will be in want (of charity) from him and he would not be indigent (and want anything from anybody)."

26. Abdullah Bin Attar[RA] narrates that he asked Abu Jafar Bin Muhammad Bin Ali[RZ]: "What would be the conduct and behaviour (seerat) of Imam Mahdi[AS] when he appears?" Abu Jafar[RA] said: "He will demolish the past (malpractices) and renew Islam as Prophet Muhammad[SLM] had done."

27. Ali[RZ] Bin Abu Talib narrates that Imam Mahdi[AS] will not leave any innovation (*bid'at*) without eradicating it and will not leave any traditional practice (*sunnat*) of Prophet Muhammad[SLM] without re-establishing it. This has been stated in (the book) *Iqd-ud-Durar*.

28. Hence, Imam Mahdi[AS] told his companions: "Do not go to people with your wants; be content with what destiny has ordained for you." Prophet Muhammad[SLM] has said that Allah had written down the destinies for all the creatures (*khalaiq*) fifty thousand years before the creation of the earth and the skies.

29. Abdullah Bin Abbas[RZ] narrates that he was (walking) behind Prophet Muhammad[SLM] one day when he (the Prophet) said: "O boy: verily I will teach you something's. Learn them. When you seek help, seek it from Allah."

30. (Narration) " If you seek help, seek it only from Allah and know (it well) that if the entire community (*umma*) congregates and tries to benefit you, it cannot benefit you more than what Allah had destined you to be benefited; if it tries to harm you (or make you lose) it cannot harm you (or make you lose) more than what Allah has destined you to be harmed. Pens have been taken away, and books dried." This has been reported by

(Imams) Ahmad and Tirmizi[RA]. (The following is a translation of some lines of poetry (in Persian) that follow the original of the above text:) " O, heart! You will not get sustenance, wealth and property (*rizq*) more or less than what has been destined for you; Keep your heart strong and firm (*mazbut*); Do not get worried. Keep the heart strong; For, O, Sa'adi, only that which has already been written on the tablet (writing surface – *lauh*; slate) of destiny, will happen."

His (Allah's) Pen has, in the Beginning (*azal* or sempiternity), recorded whatever on my fore-head;/
There would be nothing more or less than that; /
Even if I were to pelt bricks on my head; /
I am content with whatever Allah has written for me;/
And I have assigned all my business to my Creator. /
Whatever has happened so far, Allah has done it well;/
And whatever will happen (in future), Allah will do it well."

Hence, the faithful (*mumineen*) repose belief (in destiny), and, therefore, they have kept themselves aloof from the people devoted to worldliness and they do not flatter and indulge in sycophancy to please the devotees of worldliness to earn their livelihood.

31. Hence, the attribute of the group of the followers of Imam Mahdi[AS] is that they do not seek to please their self (*nafas*) by beseeching the creatures (*makhlooq*). Instead, they trust and have confidence in their Creator. They confine themselves in the path of Allah Almighty. Allah says in Quran: *"(Give in charity) to the poor that are engaged in the cause of God (or in the social and moral uplift of their people) and are hindered thereby from going about the world (to earn their living)…"*[52] In other words, they have restrained themselves from diverting their attention to things (including people) other than Allah (*ghair-Allah*) as they are absorbed in God's contemplation (or meditation - *muraqiba*). They see Allah through Allah. They are content with the will of Allah. They suffer patiently any affliction that befalls them as willed by Allah. They have confined themselves for the sake of Allah in a struggle (*mujahida*) against their own lust (*nafs*). Till death they do not violate the covenant they made with Allah at the Beginning (of Eternity – *azal* or Sempiternity). In

[52] S. 2: 273 SAL

other words, Allah has described them or their attributes in hints and signs (that is, indirectly) as *Ahsar-e-Nufoos* (people who have confined themselves to the daira).

32. Some of the companions of Imam Mahdi[AS] have reported that people entitled to receive alms and donations (*futuh*) are those in respect of whom Allah has said: *"(Give in charity) to the poor that are engaged in the cause of God (or in the social and moral uplift of their people) and are hindered thereby from going about the world (to earn their living)…"*[53]

33. And those who strive for earning a livelihood or who have fixed periodical income (*ta'yin*) should not take a share or consume what the indigent have a right to. For, that is the right of the indigent (*fuqara*). None other than the indigent should ask for alms and donations (*futuh*). However, if the *murshid* (preceptor or spiritual guide) gives as a right of neighbourliness or proximity, it should be accepted; for, they (such receivers) live in the Daira (locality) of the murshid.

34. It is narrated that a *murid* (disciple) asked his *murshid* (spiritual guide) about observing the death anniversary (*urs*) of his father. The murshid said: "I tell you. Do not ask anybody (to provide) even a cheetal (contemporary coins or money) for completing or doing anything. For Allah says: *"…(They) are hindered thereby from going about the world…"*[54] In other words, they do not wander all over the place, leaving their places of sitting, their meditation (*muraqabah*), their strong spiritual ecstasy (*qawi hal*), their overwhelming remembrance of Allah (*zikr*), abundance of divine love and devotion and total trust (*tawakkal*) in Allah, to seek a livlihood. For, the soundness of their trust in Allah, the beauty of their contentment and the reality of their submission (*tasleem*) to Allah have dominated them. These are the people who assign all their affairs to Allah and stop at the divine promise (*waada*). Allah says *"...He who knoweth them not, taketh them for well-to-do folk because of their bearing of self-respect;"*[55] For, they do not resort to flattering by their mellifluous talk and a show of love for the worldly people. They do not explain their condition to win the sympathy and for fame (among the wealthy people) despite the fact that they are poor and needy (*muhtaj*) – they look to Allah for their needs. Ignorant people, who do not know their condition, and because of their own ignorance, consider them to be well-to-do. But a knowledgeable person recognises them by the light of their

[53] S. 2: 273 SAL
[54] S. 2: 273 SAL
[55] S. 2: 273 SAL)

knowledge and faith (*ilm* and *iman*) Allah says: *"… Thou wouldst know by their visage…"*[56] Their faces would carry the (divine) glad tidings of Truth, their hearts would be full of the freshness of divine knowledge (*ma'arifat*), because Allah creates the brilliance of their qualities and attributes on their faces, and their foreheads would shine with the light of the divine beauty. Hence, one would recognize them by their attributes because they are unrevealed and unknown pious people (of God) and they do not revert to the people for the worldly pomp and ostentation. They are patient. They are confined to the love of and devotion to Allah. Allah says: *"… They ask not of men with importunity…"*[57] In other words, they do not even turn their eyes to look at the worldly people. They do not seek to satisfy their lust. But, yes, they are very kind to their brothers-in-faith for the sake of Allah. Their eye is not on their desires and the things, their minds and temperaments are fond of. Hence, Imam Mahdi's group (of people) has the attribute that they do not appease their self (*nafs*) by the (worldly) people (*makhluq*).

[56] S. 2: 273 SAL
[57] S. 2: 273 SAL

5.1. Trust in Allah

35. One should have trust in Allah. Allah has said in Quran: *"…And lay your trust in Allah if indeed ye are men of faith."*[58] *Tawakkal* (trust in Allah) means liberating (oneself) from the bondage of all of (Allah's) Creations (*makhluqat*), in such a way that one's sight (*ruyat*) should be fixed upon Allah. This means that this is pure and unadulterated slavery of Allah, and it is also perfect freedom. This is called complete trust in Allah. Another aspect of *tawakkal* is that all your objectives (*maqsad*) should finally come to Allah. And if a person trusts in Allah for a purpose (connected with) something other than Allah, he is deemed to have sought Allah's help for shirk (polytheism or assigning partners to Allah). Allah says; *"…And for those who fear Allah, He (ever) prepares a way out. And He provides food for him from (sources) he never could imagine…"*[59]

36. In other words, during our times, (the demand for) provisions and food has become such that (we begin to think) when and from where (a fixed place) we would receive our (food). That place will always be fixed (*muqayyad*). That is, the person who abandons his abilities and capacities (to seek a livelihood) and fully trusts in Allah, and nothing else, Allah will (then) open a way for him from a place, which he believes to be very difficult. And Allah will save him from the difficulties and hindrances of seeking a livelihood and He will send his food (*rizq*) from a place which he never imagined. He will not know that his food is coming from that place. Allah says: *"… And for him who resteth his dependence on Allah, He will be All-Sufficient…"*[60] Whoever trusts in Allah and has assigned all his affairs to Him. He is All-Sufficient to him. As for his belief in peace, the food (*rizq*) is safe. Know, then that Allah has created all that has been created (*makhlooq*) and He became the guarantor to feed the created. This is proved by Verses of Quran, (which are clear and definite in their wordings and meanings – *nass-e-Qurani*). Allah says: *"It is Allah who hath created you and provided your sustenance. In due course will He cause you to die; thereafter will He bring you back to life…."*[61] Allah has mentioned four things (in this Quranic Verse); People believe in three of them but do not believe in the fourth. People affirm that It is He Who has created, It is He Who will cause one's death and that It is He

[58] S. 5:23 SAL
[59] S. 65: 2 and 3 AYA
[60] S. 65:3 SAL
[61] S. 30:40 SAL

Who will re-create one after one's death. But they do not affirm and believe in Him in respect of the provision of sustenance.

37. Prophet Muhammad[SLM] has said that if a person breaks all his worldly relationships and devotions (*taaluqat*) and becomes one of Allah and none else, Allah becomes the Guardian of all his necessities and He sends his provisions for sustenance from a place which he does not even suspect. And if a person breaks his relationship with Allah and becomes devoted to the world, Allah consigns him to the world.

38. O Allah, Most High: O King: Do not confine (the supply of) my daily bread (*rizq*) to any particular person, who boasts of his favours on us, who shames us and says that he had favoured us in such a manner and who taunts us when something does not please him. If we say something to him, he shames and taunts us and tells everybody that he had favoured us, while Allah says it in a different way. He says: "I swear by Allah. I give you." He further says: *"And sustenance for you is there in the heavens and that which ye have been promised."*[62] In respect of the promises regarding sustenance, He has persistently stressed it. And for emphasis, He reminds us of an oath and the causes for emphasis. First He promised: *"Verily, It is Allah Who is the source of all sustenance, its Possessor, the Unshakable power!"*[63] First Allah has promised and has then stressed with the word *'ala* (on), Allah says: *"There is nothing that moveth on earth, the nourishment of which doth not depend on Allah."*[64] Further, He explained His promise with an example and said: *"How many are the creatures that carry not their own sustenance?…"*[65] Again He promised: *"…them and you Allah feedeth…"*[66] Again, He stresses: *"So, by the Lord of the heavens and the earth…"*[67] What a splendid oath (He has taken)!

39. A Hadith says: "May Allah kill those peoples (nations) who consider as untruthful as their own talk even when Allah takes an oath on His essence (*nafs*)." As there is no ambiguity or doubt in the Muslim confession of faith (*kalimah*), *La Ilaha Illa Llah* (There is no God but Allah) there is no doubt about Allah providing sustenance. This is quoted from *Umda*.

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[62] S. 51:22 SAL
[63] S. 51:58 SAL
[64] S. 11:6 SAL
[65] S. 29: 60 AYA
[66] S. 29:60 SAL
[67] S. 51:23 SAL

40. It is narrated that a *murdarkhwar* (one who eats things forbidden in Islam) became a Muslim. One day, he went to his *murdarkhwar* relatives. He spent about an hour in their company. When he got up to leave, his relatives asked him to eat something in their house before leaving. He said he had become a Muslim and asked: "How can I eat anything in your house?" They suggested that he should take flour, buy a new vessel from a potter and cook (his meal). He agreed and baked the bread with his own hands. When he sat down to eat, he asked his hosts if they had some curry (salan) in their house. They replied that he knew what they had. He said: "Bring some soup" They brought the mud-pot. They started pouring the soup into his mud-plate from the pot with its lid on. He asked them to remove the lid and said: "Whatever falls on its own, let it fall."

41. These days, we go to the houses of the worldly people and fraternise with them. It is obvious that our trust in Allah is like that of the murdarkhwar who went to the house of the *murdarkhwars* and fraternised with them. These days, whatever we eat is like that. And we call it trust in Allah (*tawakkal*)."

42. The author says: "We have heard this narration many times from Bandagi Miyan Shah Ni'mat[RZ]. And we have seen the practice of Miran Syed Mahmood[RZ] (son of Imam Mahdi[AS]). His (Allah's) knowing my state of affairs is enough (as a reply) to my question!"

QUATRAIN:

O Gentleman, if you are wise, do not go to the door of anybody /
Be content with whatever Allah has bestowed on you/
Go from east to west, whenever you like/
Your sustenance (food or *rizq*) will not decrease even by a grain, not would it increase.

There would be no change in whatever share Allah has given you. And whatever has been allocated for everyone in the Beginning (*Azal*), will not decrease: what one does, what one eats and what one wears (is immaterial), there would be no increase and no decrease in it.

MASNAWI:

Even if all the eight paradises are given to you/
Do not be content with them, and go ahead/
Be magnanimous and ambitious, be in love with the Truth/
You are the Phoenix of the near-by mountain. Soar (as high as you can).

Whether it is permitted (*halal*) or prohibited (*haram*), whether it is obedience or sin, whatever has been ordained and destined at the Beginning (*Azal*) will ultimately manifest. Hence, there is no panacea other than to be obedient (to the will of Allah).

COUPLET:

As far as making an effort was concerned, we did toil hard/
But what is the use, as long as Destiny does not come to our Aid!

43. O son of Adam[AS], My treasure house is full. It will never be emptied. My right hand is always open for generously giving away in charity. The more you spend in My way, the more I will be giving away to you. If you become distrustful of Allah and in fear of becoming indigent, become a miser, I will refrain from bestowing (wealth) on you as much as you are stingy. For want of Trust (in Allah) you treat the indigent (*masakeen*) with miserliness. And the person who resolves that the purpose of his birth is striving for (earning) a livelihood and food alone, he is deemed to have doubted about My Book, and refused to acknowledge My prophets (*ambia*). And whoever refuted My prophets is deemed to have refuted My Divinity (*rububiyat*). And whoever refuted My divinity, I will throw him, face downwards, into the Hell. O descendants of Adam, I did not create you to go on piling up wealth of the world, layers upon layers, but I have created you to worship Me with devotion (*ibadat*), to consider yourself humble and contemptible (*zaleel*), and to thank Me profusely, and to recount My Purity and Chastity (*paki*) day and night. Food has already been divided (among the created). The greedy will always be denuded (*mahroom*). And the miser will always be reprehensible. And the grudger (*hasid*) will always be grief-stricken, Blessings become destroyed. Misfortune is abominable. And truth is already a known fact. O son of Adam, give up all worldly businesses and devote yourself to My worship; I will fill your hearts with wealth (*tawangari*) and your hands with food (*rizq*) and your body with comfort and pleasure. O son of Adam, do not neglect My worship and acts of devotion to Me; otherwise, I will fill your heart with poverty and want, keep your hands empty, inflict upon you bodily pain, fill your breast with sorrow,

conceal your supplications, reject your good deeds, constrict your world and reduce your sustenance and food. Allah says: "I am essentially your Healer (*charahkar*). Arrange for your Healer and you can do all your work without the help of anybody and everybody. But there is no remedy for you without My help. O son of Adam, I am essentially your Healer. Get hold of your essential Healer as against everything. I alone am sufficient. And nothing else is enough for you as against Me. Good tidings to the person upon whom the world is bestowed, but whose faith (*iman*) remains safe and sound inspite of this worldliness. And glad tidings to the person who woke up before his death. Glad tidings to him who entered indigence, or who became indigent, despite his being a Mussalaman. Known fact does not change and what is destined will neither decrease nor increase. Whatever Allah has given everybody while apportioning his destiny at the Beginning (*azal*) will not decrease. What one would eat, what one would wear will not increase or decrease. Whether it is permitted or prohibited, whether it is obedience or sin, whatever (Allah) has decreed in the Beginning (*azal*), and has been written in one's destiny, that alone will manifest. There is no panacea other than implicit obedience and bowing (one's) head before destiny. A faqir's ascension (to seven heavens, like that of Prophet Muhammad's midnight journey from Jerusalem to the heavens) is the night of (his) starvation.

44. Satan used to ask a pious old man (*buzurg*) every morning: "What will you eat today?" The pious man would reply: "Death." Satan would ask: "What will you wear today?" The pious man would say: "Shroud (*kafan*)." Satan would ask; "Where would you live today?" The pious man would say: "In the grave." Satan would then go away disappointed.

45. The sorrows of the world emanate from the lack of sorrow in the Hereafter (*Aakhirat*).

MAKTUB (Recorded): O son of Adam, I am acquiesced to you for a little gratitude from you, but you do not acquiesce in Me for the abundant sustenance (food) given to you by Me. Be content with what I have bestowed on you so that I can bless you with more abundance (*barkat*).

MAKTUB (Recorded in Torah): O son of Adam, I do not desire you today to do what deeds you are to accomplish tomorrow, but you want me to give you your tomorrow's sustenance today itself, although you may be going into the grave tomorrow. O son of Adam, I have created you from a sperm and I will not leave you without putting your nourishment (*rizq*) in your stomach. O son of Adam, you are under obligation to Me and your sustenance (*rizq*-nourishment) is my responsibility. Even if you contravene Me in the discharge of your obligations (*farz*-duties) towards Me, I will not oppose you in providing your sustenance (*rizq*) to you. O son of Adam, if you are content with the sustenance I provide you with, I will fill your heart with comfort, your body with rest (*aram*) and you will become My grateful slave. Otherwise, I will inflict sorrow on your heart and body and impose the world on you, and you will wander all over the place as the wild animals wander all over the woods, and you will also not be able to achieve what has been destined to be given to you. You are a (mere) slave of Mine. You should say: "I have assigned all my affairs to my Beloved (*mahboob*-that is, Allah). He may keep me alive if He likes; or He may kill me if He likes." O son of Adam, when Allah stands guarantee to your sustenance, why should you strive for it? And if your sustenance is from Allah, why this greed? And it is true that Iblis (Satan) is the enemy of Allah; why all this negligence, then? If one has to cross the Pul sirat (the narrow bridge which one has to cross to enter Paradise, according to Islamic beliefs), why all the accumulation (of wealth and materials of comfort)? When Allah's reward (*sawab*) being Paradise is true, why should one seek comfort in this world? If everything is subject to My will and according to the destiny formulated by Me, why should there be all this anxiety and restlessness? Do not grieve over the things lost, and do not rejoice at what is with you at present. It is written in the twenty-first chapter of Torah that death will reveal all your secrets, the day of Resurrection (Qiyamat) will disclose all news about you and the Record of your Deeds will rip open the veil over all your secrets. Hence, when you commit minor sins, do not look at the smallness of your sins, but see Whom you are disobeying? When little sustenance is given to you, do not look at the smallness of the sustenance, but see Who has given you that sustenance? Do not belittle your minor sins; how do you know which of your sins provokes His anger and annoyance? Would the doors of the Heavens be closed on your supplications for your little sustenance (*rizq*)? Or do not become free from anxiety about My shrewdness on your minor sins. Like the movement of an ant in a dark night, it is concealed from you. O son of Adam, when you feel stiffness in your heart, disease in your body, misfortune in your sustenance (*rizq*) and loss in your riches and

goods, then be sure that you have done things which do not bring any benefit to you. Allah has revealed (through *wahi*) to Moses: "O Moses, My forgiveness will be manifested by the defects in your self (*nafs*). Hence, do not indulge in finding the defects of others. Do not make any humble entreaties to the people (*makhluq*) as long as My sovereignty exists. Do not move from pillar to post for your sustenance (*rizq*) as long as My treasure-houses do not become empty. And do not become free from anxiety about the deceit of Satan as long as he is not dead. *"Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!"*[68] O son of Adam, devote yourself to My worship, I will fill your heart with riches, your hands with sustenance (*rizq*) and your body with comforts. Do not become indifferent to My remembrance; (otherwise) I will fill your heart with indigence, your hands with troubles, your bosom with sorrow and your body with disease and pain. I will narrow down your world. How I wish you had been wise and you could have entered (Paradise)! O son of Adam, you serve a man like yourself, see how happy your master becomes! How kind his heart becomes! Do you not know that I cause the hearts to change? Hence, if you had served Me, I would have made him your servant. O world, serve him that serves Me with his own hands. O son of Adam, you are in the world. But do not be like the wood that gets burnt in the fire and benefits others.

46. O friend, may Allah grant you the opportunity to give up worldly business and the courage to protect yourself from (the worldly) affairs. May He keep you away from the greed of the world and the worldly people. May Allah grant you contentment (*qina'at*). O friend, Contentment is a realm which will make you independent of both the worlds (the Here and Hereafter). Prophet Muhammad[SLM] has said that contentment is a treasure that never perishes.

QUATRAIN:

The profession of a wise man is contentment (*qina'at*)/
He can worship his Allah (*ma'abood*)/
Consider contentment the realm of a king/
And in that realm seek the Vision of Allah.

[68] S. 7: 98 AYA

47. Contentment (*qina'at*) is not being content with a piece of bread and remaining naked, but (the seeker) should turn his face away from both the worlds and immerse himself in the remembrance of his Lord. He should be deeply in love of the Vision of his Beloved, that is, Allah. Such a person alone is called a contented, pious and Allah-fearing person.

48. These days, we lay claim to friendship with Allah and count ourselves among the seekers of Truth. But we are seeking the world and are among the seekers of the world. We keep the company of worldly people, and relate many stories (of our piety). Seekers of Allah are those people who do not know, see or recognise anybody other than Allah. Those people who go to the houses of the worldly people and cultivate their friendship are not called the seekers of Allah. These people are the seekers of the worldly people because their hopes and expectations are pinned upon them.

49. Prophet Muhammad[SLM] has said that greed is the mother of all evils. Greed blackens one's face. May Allah, the Most High, by His blessings, save us from the greed of things (other than Allah). May He protect us from going to the doors of the greedy.

50. O friend, the true seeker of Allah is one who adapts Trust in Allah (tawakkal) by His authority. Allah says: *"The Lord of the East and the West! There is none worthy of worship except Him. Take Him then for thy Protector."*[69]

51. It is said that Trust in Allah is to give up the world and all that is in it, and desire that which is nearer Allah. Allah says: *"So remember the name of thy Lord and devote thyself with a complete devotion-."*[70] *"Commemorate the name of thy Lord and devote thyself with undisturbed devotion to Him."*[71] (In other words, narrating from Allah, Prophet Muhammad[SLM] is asked to break all his relations with everything other than Allah and totally devote himself to His worship.)

[69] S. 73:9 SAL
[70] S. 73: 8 MMP
[71] S. 73:8 SAL

52. O son of Adam, near you is that which is sufficient for you, and you demand that which makes you belligerent.

53. Prophet Muhammad[SLM] has said: "Glad tidings to him who is given sustenance (*rizq*) as much as is enough for him and is content with that which is given to him by Allah.

54. O my friend, if you were to taste the honour and deliciousness of contentment (*qina'at*) and are fully aware of the knowledge of its virtues; by Allah, you would never bow your head in front of even the kings with greed and would not consider the world worth even a grain of barley.

COUPLETS:

If you were to taste a morsel from the (dining) table of the indigent (*fuqara*)/
You will not value thousands of kings equal to a grain (*rati*).
The corner of freedom and the treasure house of contentment is a realm/
Which does not fall to the lot of kings even with the force of their swords.
Where Solomon accepted indigence (*faqr*); at that place
Hundreds of the countries of Solomon are not valued worth even a grain (*habbah*).

55. It is not contentment (*qina'at*) if you are satisfied with a piece of bread or a piece of cloth to cover private parts of the body, but contentment is that which suffices at the remembrance of Allah, His love and your eagerness (to please Him), and indifference to everything, including both worlds, other than Allah, and follow Prophet Muhammad[SLM].

56. Prophet Muhammad[SLM] has said that if a person is content with a little food that Allah has given him, Allah will be content with a few good deeds of that person.

57. Prophet Muhammad[SLM] has said that a man's worth is analogous to his courage.

58. Prophet Muhammad[SLM] has said: "Verily Allah cherishes the heights of courage and despises meanness."

59. Prophet Muhammad[SLM] has said: "The person, who wakes up in the morning aiming at things other than Allah, does not belong to Allah, unless he repents (*tauba*) the sin which people do not take into account. And that sin is the love for the world. This

malady is strange and its remedy too is more difficult than all the other remedies." The fact, however, is that its healers too are very few. The healer of this malady is a learned man who practices (what he preaches – *aalim-e-ba-amal*). These days the learned people themselves are the sufferers (patients); they cannot heal themselves because the love for the world, which is the most deadly disease, is a sin graver than all the gravest of sins and it is rampant among the learned people. Hence, they are absorbed in the world. How can they save others from the world? If they try to save others, they will themselves be disgraced. They are themselves in great disgrace; how could they advise others to be good? Hence, they have adapted a policy of worldly prudence in the name of *sulh-e-kul* (desire to be friendly with all) to be friends with worldly people. They gave sermons on renunciation of the world, the worldly desires, falsehood and calumny and other things. But they never practiced what they preached. In this way they disgraced themselves. Hence, the malady has reached the magnitude of an epidemic but no remedy is available. The so-called healers are engaged in the profession of alluring and enticing the people. How one wishes that when they were not good themselves, they should have reconciled and made peace and should not have embarked on mischief. Or at least, they could have kept quiet. They are like a boulder at the mouth of a valley (*wadi*). It neither drinks the water, not allows it to flow so that others could drink it. Know it well that the person who believes that the world would be (polluting) only his body and that his heart would not be affected, is proud. He is like the person who is immersed in honey and thinks that flies would not sit on his body.

60. All the narrations and traditions (of the Prophet) reported in this chapter only go to describe our own conditions and circumstances that we have contacts and relations with the worldly people and we go to the houses of the wealthy people. How can we then speak the Truth in front of them? Out of necessity, we say that the followers of Imam Mahdi[AS] should not be called worldly (*dunya-dar*) people.

61. Prophet Muhammad[SLM] has said: "Do not be in the company of the dead." He was asked: "Who are the dead?" He said: "The rich of my community (*ummah*)." Again, he was asked: "Who are the rich of the *ummah*?" The Prophet[SLM] said: "Those who have these three attributes: those who relish good food and desire good clothing and remain busy in meaningless things."

62. Imam Muhammad Ghazali[RA] has said: "If the people, who possess these three attributes greet you with a *salam*, do not reply to them. And if they die, do not seek their salvation (from Allah)."

63. Prophet Muhammad[SLM] has said: "He who honours the rich is a bad dog."

64. It is reported by Hazrat Jabir[RZ] that Prophet Muhammad[SLM] said that wealth creates hypocrisy (*munafiqi*) in the heart, as water causes the growth of a (corn) field."

65. Prophet Muhammad[SLM] has said: "Four things are major sins (*gunah-e-kabira*): to put on the dress of the sufis (mystics) for seeking the world, to claim the friendship of righteous people but not acting like them and to censure the rich but to seek (money) from them." Then, there is a man who does not show his means of livelihood and lives on the earnings of others.

66. It is reported by Umar bin Auf[RZ] that Prophet Muhammad[SLM] has said: "I swear by Allah, I am not afraid of your indigence (*muhtaji*), but I am afraid of the world being widened for you as it (the world) was widened for your predecessors, and you begin to desire it as they (your predecessors) had desired it, and it (the world) would destroy you as it had destroyed them." Allah has said (in Quran): *"…Let not (the attractions of) the life present deceive you: and let not the deceiver (Satan) cheat you of Allah. Yea, Satan is your foe: Ye too hold him then as a foe…"*[72] *"Had I not enjoined on you, O sons of Adam! 'Do not serve Satan, since he is your declared foe, But serve Me, since that is the straight path. He did lead astray quite a host of you. Did you even pay a thought to what that would lead to?"*[73] *"And remember Our servant Job (Ayyuub) who had cried to his Lord 'Verily, Satan hath brought on me pain and suffering."*[74] Allah has said: *" Indeed he beheld clearly the greatest of the signs of his Lord."*[75] Prophet Muhammad[SLM] took a pause at this Quranic Verse. While he was reciting the Verse, Satan cast (*ilqa* – a doubt) that these idols (*buth*) were among the birds flying high and their salvation can be expected. (But) Allah says in Quran: *"We have not sent any apostle or prophet before thee whose desire (for the reform of his people) Satan (or those opposed to the Prophet and bore ill-will towards him) did not try to cross in some manner; but Allah has in*

[72] S. 35:5 and 6 SAL
[73] S. 36:60 to 62 SAL
[74] S. 38:41 SAL
[75] S. 53:18 SAL

every case brought to naught what Satan had attempted…"[76] Hence, one should be careful because Satan has not spared any messenger or apostle or saint. One should, therefore, seek protection from Allah.

67. *Muraqaba* (observation) has two meanings. One, *muraqaba* is *raqabat* which means *muhafazat* (protection). Here it means that one should protect (or cleanse) one's heart (or mind) from thoughts and ideas other than those of Allah, and engage oneself in the remembrance of Allah. And one should see oneself as the point of Allah's awareness (*matla'*). In other words, one should understand that Allah is Present and Seeing. He is seeing every condition (*halat*) of ours. This is the *muraqaba* of the beginners. The other *muraqaba* is derived from *ruqub* which means seeing or sighting. This *muraqaba* means that one should immerse oneself in the beauty (*jamal*) and splendour or loftiness (*jalal*) of the nature and essence (*zath*) and attributes (*sifat*) of Allah, so much so that no other thing should be in the mind. This is the *muraqaba* of the fully accomplished (*muntahi*). Hence, the observance of the manifest deeds is possible with the distraction of the mind. But muraqaba without the recess or emptiness of the mind *Khilwat-e-batin* is never possible. Hence, O friend, the seeker of Allah (*haq*-Truth) should always be in *muraqaba*. If he were ever to dream (of anything), he should inform his *murshid* (spiritual guide) and should not be proud of himself.

COUPLETS:

O you, who keep yourself in the slumber of deceit /
Who has kept a strong foundation for yourself /
You always are proud of yourself /
In spite of this you long for the knowledge (of Allah) /
You have seen Hamta in the mirror/
And you believe that you have recognised Allah.

68. Imam Muhammad Ghazali[RA] says that Satan comes to the devotees of Allah to deceive them. Satan tells them: "O you who are so close to Allah, O you who are the better of all the created (men), do you not see blessings and gifts (*a'tiyaat*), nearness to and miracles of Allah; do you not see the inspirations (*ilhamat*) of Allah that He has bestowed

[76] S. 22:52 SAL

on you the speech (*kalam*) of the people (*ahl-e-maarifat*) who have recognised the knowledge of the Truth and its nuances. Do such nuances are made known to people other than the dear and near ones of Allah? Hence, if you desire (and supplicate) from your Allah, your desire will be fulfilled (by Allah). See, how close you are to Allah! And how kind Allah is to you. Hence, if you swear by Allah, your oath will certainly not be falsified. There is no doubt that the angels are observing your deeds and good state. Hence, which other person is a true servant and faithful slave of Allah? Your excellences (*fazilat*) and merits have become known to the people of the time (ahl-e-zamana). People are ignorant of the condition you are in." Satan says this and similar other things. So much so that he puts the man in perfidy and deceit. But if Allah saves him from the deceit of Satan by His grace, he becomes aware of Satan's perfidy. And he can rise to the highest positions of nearness to Allah. And it is at this time that he achieves salvation from the troubles of the depths of persuasiveness (of other people). This is so because the power to convert himself into the light (noor) and be seen as such has been bestowed upon Satan. The poor person who does not know, cannot distinguish whether the light thus seen is that of Allah, or Satan is deceiving. At that time, he should immediately recite: *"La haula wala quwwata illa billah"* (there is no power to hold a man from sinning nor any to make him do good deeds except the Grace of Allah). If it is the divine light, there would be no change. But if it is the Satanic light, it will fade away.

69. It is narrated that one day Satan was going on his way with a bridle in his hand. Hazrat Bayazid Bustami[RA] happened to see him. He asked Satan: "Where are you going?" He replied: "I will put this bridle in the mouth of the proud people." Bayazid[RA] asked: "Have you ever come towards me too?" Satan said: "Thousands like you are grazing in my flock."

70. In such circumstances, only the blessings and grace of Allah are needed. Most of the work of the religion (*deen*) is very difficult: the path is narrow, the night is dark and the horse is lame. Alas, no spiritual guide or reformer will be able to help. (Hence, nothing other than the blessings and grace of Allah will help.)

71. It is reported from the saying of Hazrat Esa[AS] (Jesus AS) that he told his companions to be scared of their sins. "We are from the group of prophets (and we also fear). Because the enemy (Satan) comes with doubts and temptations to us who recognize Allah. He enters through the path of the Unity of the essence and attributes of Allah among us. He enters among (the group of) our disciples through the path of difficulties

and temptations. Hence, you should weep and cry from your heart if your eyes have not shed tears. The weeping of the heart is grief and fear."

72. O friend, people have heard the name of Iblis (Satan) but they do not know how much pride he has in his head. He does not care for anybody, neither a prophet nor a saint. In prayers, *"Au'zu billahi minash Shaytanir-rajeem"* (I seek the protection of Allah from the accursed stoned Satan) is said. The reason for this is that Satan has a head full of pride and he is the leader of the proud and self-centred people. Allah has given these details in Quran. Satan told Allah: *"…Me thou hast created of fire and him of mere clay."*[77] This is his pride.

73. O friend, Satan even awakens people for their prayers. It is reported in SALAT-E-MASOODI that Khwaja Hasan Basari[RA] was sleeping one morning. Satan came and woke him up. He said: "Wake up so that you do not miss the first takbir in your morning prayers." The Khwaja replied: "Your aim is to see that people should miss and forgo their prayers. What is the matter? Why are you waking me up?" Satan said: "Once you had missed the first takbir with the imam in prayers. For that, you cried (repented) so much that Allah granted the reward (sawab) of ten thousand first takbirs to you. I was afraid today that again Allah would grant the reward of ten thousand first takbirs to you if you miss first takbir today and start crying (repenting) again. Hence, I woke you up today so that you say your prayers and get the reward for only one first takbir."

74. And Satan tempted Adam in Paradise and said, as Allah has said in Quran, *"Your Lord hath forbidden you to taste anything of this tree in order that you should never grow into angels or attain immortality."*[78] Allah warns: *"O children of Adam! Let not Satan lead you astray even as he led your parents out of the Garden…"*[79]

75. And it is narrated by Hazrat Huzaifa[RZ] that a time would come when the carcass of a donkey would be more friendly than the *mumin* (faithful) who orders them to do good deeds and forbids evil.

[77] S. 7:12 SAL
[78] S. 7:20 SAL
[79] S. 7:27 SAL

76. It is narrated that Sultan-al-Arifeen (Emperor of learned mystics) Bayazid Bustami[RA] took stock of his own humility and told himself: "If you are a man, get hanged as Mansur[RA] bin Hallaj did; if you are a woman, become Rabe'a (Basari[RA]). You are neither, you are only a eunuch." One day he put on a scarf (damani) over his head (like a eunuch); a kangan (bracelet) on his wrist, applied mascara (kajal) on the eye-lids and took a tambourine in his hands. He then joined a group of eunuchs at the marketplace. His disciples came running to him and, seeing him in this garb, asked: "What is all this?" In reply, Bayazid[RA] said: "For recognizing Allah, we have done justice to our self (*zath*). Neither we are men nor women. We are mere eunuchs and, therefore, I am standing in a group of eunuchs." This way he tried to show his humility.

77. It is narrated that among the Children of Israil, a person collected eighty biers of knowledge but did not get any benefit from it. Then Allah sent a revelation (*wahi*) to their prophet to tell the collector of knowledge that it would be of no use even if he were to collect more knowledge unless he were to act in accordance with the following three commandments:

- "Do not have any love for the world because it is not the home of the faithful (*mumineen*);
- Do not become a friend of Satan because he is never a friend of the faithful (*mumineen*); and
- Do not give any trouble to anybody because it is not the calling of the faithful (*mumineen*)". Allah has said: "*So avoid him who avoids remembering Us and desireth nothing but the life of this world. This is the utmost they can comprehend…"*[80]

78. Prophet Muhammad[SLM] has said that on the Day of Resurrection, people will be asked: "Where are the people who worshipped (other) people? Stand up. And collect your wages from the people for whom you did your deeds. No deed which was adulterated or polluted (*aameezish*) will be accepted."

79. The mullahs told (Imam Mahdi[AS]): "How can we discuss anything with you? You are not bound by any religion. (Religion here refers to the four schools of Fiqh founded by Imams Abu Hanifa, Hanbal, Shafei and Malikim[RA]). The answer you give comes directly from (the text of) Quran, and we do not understand Quran. We are bound by the

[80] S. 53:29 and 30 SAL

religion of Imam Abu Hanifa[RA]." In reply, Imam Mahdi[AS] said: "Although I am not bound by any religion, my religion is the Book of Allah (Quran) and adherence to and compliance with Prophet Muhammad[SLM]. " Further he said: "Follow this and then tell me how you will treat a person who goes out (of the limits) of Imam Azam's[RA] religion and acts against it." After this, Imam Mahdi[AS] said: "What do these ignorant people know the meaning of religion. The meaning of religion is the deeds of Imam Azam[RA] and not his sayings. And the *sunnat* (habitual practice) of Prophet Muhammad[SLM] is his deeds, and not his sayings (*guftar*). All the Shariat Laws which have been reported in the books of Fiqh are the sayings of Prophet Muhammad[SLM], and not his deeds. Hence, the religion of Imam Azam (Abu Hanifa[RA]) is his deeds. This is well-known."

80. The mullahs said: "You call Muslims *kafir* and order them to become *mumins* (faithfuls)." In reply, Imam Mahdi[AS] said: "We are entrusted with the Quran. We too call *kafir* a person whom Quran calls *kafir*. We do not say anything on our own. We are subject to Quran." Further, Imam Mahdi[AS] said: "I put before you the Book of Allah, I invite the people (*makhluq*) to the Unity (*tauhid*) and worship of Allah. I have been appointed by Allah for this job."

81. Prophet Muhammad[SLM] said: "I am opposed to Dajjal (Anti-christ). I fear for you about Dajjal." He was asked: "What is Dajjal?" Prophet Muhammad[SLM] said: "Ulama-e-sue (scholars of the evil)."

82. Under the chapter about *Zulm* (oppression) in Mishkat (a book on the traditions of Prophet Muhammad[SLM]), it is reported by Hazrat Ibn Umar[RZ] that Prophet Muhammad[SLM] said: "*Zulm* is darkness on the Day of Resurrection." This tradition (*hadith*) is accepted as true and correct by consensus.

83. Abu Musa (Ash'ari)[RZ] reports that Prophet Muhammad[SLM] had said: "Verily, Allah allows an oppressor for a long time, so much so that when He tightens His grip, He does not loosen it." After this, Prophet Muhammad[SLM] recited the Quranic Verse which in translation says: *"Such was the grip of thy Lord when He grips any city that has gone wicked. Verily, His grip is painfully terrible."*[81]

[81] S. 11:102 SAL

84. It is reported by Ibn Umar[RZ] that when Prophet Muhammad[SLM] was passing through the place (called) Hajar, he said: "Do not enter the houses of these people who had oppressed their selves (*nafus*). But remain in tearful crying, lest you too be afflicted by the same disaster (*aafat*), as had befallen them." The Prophet then raised his head, supplicated for the people of the valley and he started walking ahead fast. This tradition is accepted as true and correct by consensus.

85. It is reported by Hazrat Abu Huraira[RZ] that Prophet Muhammad[SLM] said, if anybody oppresses one of his brothers, insults him or in any other manner troubles or dishonours him, he should seek the latter's forgiveness the same day, before he loses his money (*dinar-o-dirham*). If the oppressor has done any good deeds, his rewards (*sawab*) will be taken away from him in proportion to his oppression. If he has done no good deeds at all, the burden of the sins of the oppressed will be on the oppressor. Bukhari (the author of a book of traditions) has reported this Hadith.

86. The same source quotes Prophet Muhammad[SLM] as asking: "Do you know an indigent (*muflis*)?" Those present answered: "An indigent among us is one who has no money, no belongings and no wealth." The Prophet replied: "Verily, an indigent from my community (*umma*) is one who comes on the Day of Resurrection, with all the assets like saying his daily prayers, observing his fasts and paying his poor-money (zakat) but in a condition where he had abused anybody, made false allegations against anybody, or had misappropriated other people's wealth or had beaten anybody or had killed somebody. These prayers, fasts, et cetra will be his assets and these abuses, false allegations and blood-letting will be his sins. Hence, if his good deeds perish before the Final Judgment, he will be punished for the sins of those whom he has oppressed. And all the evil deeds of the oppressed will be assigned to the oppressor. Then, he will be thrown into the Hell. Muslim, author of another book of Prophet Muhammad's traditions, has reported this tradition.

87. The same source also reports that Prophet Muhammad[SLM] had said: "You will have to settle the rights of the rightful people, so much so that the sheep with the horns will be punished for the sins of the sheep without horns." Muslim has reported this tradition and has mentioned a tradition reported by Jabir[RZ].

88. Jabir's tradition quotes the Prophet[SLM] as saying: "Protect yourself from oppressing others." This tradition is in the second *fasal* (section) of the chapter on *Infaq* (expenditure).

89. Hazrath Huzayfa[RZ] quotes Prophet Muhammad[SLM] as saying: "You do not become the man who agrees with the opinion of others thoughtlessly. Like those who say that we will do good to people who do good to us and we will oppress those who oppress us. Do not think like that but think or do good to people who do not oppress good to you and do good to those who hurt you or subject you to loss." Tirmizi has reported this.

90. Prophet Musa[AS] (Moses[AS]) asked Allah why He had given long lives to the kings of the yore. Allah said: "O Musa, they had inhabited and populated my cities and did justice among My servants."

91. Prophet Muhammad[SLM] has said kingship would survive if the king did justice even if he was a *kafir*; it would not survive if the king was an oppressor although he might be *mumin* (faithful).

92. Prophet Muhammad[SLM] has said the kings were shepherds and asked who would tend the herds of sheep if the shepherd himself were to become a wolf? Allah has said: *"Had there been among the generations before you, barring only a few whom We had saved, a set of people endowed with the talent to forbid and prevent wrong-doing on earth, the evil-doers among them would not have gone on following their selfish pursuits and turn transgressors."*[82] The word *'man'* in *'mimman'* is in this Quranic Verse is for emphasis and not for division (*tab'id*). This is so because salvation is only for those who prevented evil-doing. Allah has said: *"… We inflicted a severe chastisement on those who had done wrong, and saved those who had admonished them"*[83] Further, it means that few are those to whom Allah gave salvation; they had prevented evil doing. Saying that they used to follow the oppressors means that they had followed the oppressors in achieving the evil desires (*shahwaat*)..., Allah says: *"And lean not on the evil-doers lest the Fire lay hold on you also. You have no protector save Allah, for ye can have no true help from anywhere else"*[84] Do not incline towards the oppressors and do not befriend them.

93. A Hadith-e-Qudsi asks Prophet Muhammad[SLM] not to befriend or to become an associate of anybody other than *fuqara* (sufi mendicants), to remain in their company and

[82] S. 11:116 SAL
[83] S. 7:165 SAL
[84] S. 11:113 SAL

to be away from the wealthy and refrain from sitting in their company, because the *fuqara* are His friends.

94. Prophet Muhammad[SLM] has said: " O Aisha, if you want to meet me, you should be content with the worldly things in a quantity that is equal to the provisions that a horseman takes with him for his journey. Avoid sitting in the company of the rich. Do not hang your cloth so much that you may have to lift it." (Tirmizi). Hence, we should consider and think over the poor, because we read these Quranic Verses and we try to explain them. We should be careful.

5.2. Commands and Interdictions

95. Allah says: *"Let there be a band of people among you who shall call men to goodness, and enjoin what is recognized on all hands to be good and forbid what is considered to be evil. And these are they who will be a force for progress."*[85]

Allah says: *" Ye (the immediate followers of the Prophet) are a band of good people raised up to be a model for mankind. Ye enjoin the right and forbid the wrong and ye repose faith in Allah…"*[86]

Hence, the faithful (*mumineen*) should command the performance of good and right deeds and prevent evil doing. They should advise and advice benefits the faithful.

As Allah says: *"Yet continue to warn them, for this will assuredly profit the believers."*[87]

96. And Quran should not be listened to with indifference. Allah says: *"They only listen light-heartedly to every fresh admonition from their Lord."*[88]

And Allah further says: *"Verily, herein is an admonition to him who has a heart, or gives ear while he is heedful."*[89]

[85] S. 3: 104 SAL
[86] S. 3:110 SAL
[87] S. 51:55 SAL
[88] S. 21:2 SAL
[89] S. 50:37 AMD

SUHAEL HERE

Allah says: *"Therefore admonish (thy people); for admonition hath its effect – He who fears (Allah) will heed (the admonition); But the hardened sinner will disregard it-He who will have to enter the great Fire..."* [90]

Allah says: *"We sent down through the Quran a healing and a mercy to the believers, which causes distress to the wicked."*[91]

Again Allah says: *"Had We sent down this Quran on a mountain, thou wouldst certainly have seen it humbling itself and crumbling down for the fear of Allah…"*[92]

Allah says: *"Even if there were a Quran by which mountains could be set in motion or the earth traversed (briskly) by means of it, or the dead made to speak, (they would still not have believed in Allah). Aye! All Sovereignty belongeth to Allah…"*[93]

Allah says: *"Whenever the name of Allah alone is mentioned, the hearts of those who do not believe in the Hereafter feel disgust; but when others (their deities) are mentioned, they feel joy."*[94]

Allah says: *"As for those who have rejected it (this Scripture), alike it is to them whether thou warn them or warn them not. They will not repose any faith therein. Allah hath let them (by their behaviour) seal their hearts, and their hearing; and a veil lieth over their eyes; and for them awaiteth a severe chastisement."*[95]

Allah says: *"They said, 'It is all the same to us whether thou admonish us or not…"*[96]

O son of Adam, My skies are placed in the air, without a pillar or a prop, from one of My many names. And your hearts will not stand firm on even one of the thousands of advices of My Book. O people! No ailment or disease will put away death. A stone does not become soft in water. Similarly, an advice does not influence hardened hearts. As Allah has said: *"Has not the time come yet for those who have professed belief to humble their hearts at*

[90] S. 87:9 to 12 SAL
[91] S. 17:82 SAL
[92] S. 59:21 SAL
[93] S. 13:31 SAL
[94] S. 39:45 SAL
[95] S. 2:6 and 7 SAL
[96] S. 26:136 SAL

the thought of Allah and of the truth which He hath sent down, that they should not be like those to whom the scriptures had been given before and whose life-time had been prolonged but whose hearts nevertheless hardened since many of them were perverse."[97]

Allah says: *"He whose breast Allah hath opened to Islam, indeed hath light from his Lord. So woe to those whose hearts are hardened against the remembrance of Allah. It is such as these who are clearly in error. Allah hath revealed the fairest of utterances, a Book, the different verses of which are consistent with each other, some repeating themselves (in one form or other). The very skins of those who fear their Lord do creep at it (when it is recited to them). But at the remembrance of Allah, their skins and their hearts do soften. This is due to Allah's guidance. Thus it is that He guideth whom He pleases; but whom Allah leaveth in error, there shall be for him no guide."*[98]

Allah says again: *"How strange it is that they do not still ponder on the directions of the Quran! Are their minds closed to reason?"*[99]

Allah says: *"… Speak of the Quran (in the manner of Quran) to those who fear My warning."*[100]

Allah says: *"(Such people are lost to the sense of understanding, and are as good as dead; so) thou canst not make the dead to hear, neither canst thou make the deaf to hear any call, when they willfully turn back from it…"*[101]

Allah says: *"And be not like those who say, 'We are listening', and yet they do not, For, the vilest beasts in the sight of Allah are those (men) who are dead to the sense of hearing and speech, and decline to understand. Had Allah found in them the slightest urge to do good, He would certainly have made them hearken (to truth), but even if He had made them do so, they would certainly have turned back, since they are averse (to hearken to any truth)."*[102]

97. Hence, O friend, our hearts have been sealed and have become perverted.

98. Prophet Muhammad[SLM] has said: "Listen, Verily there is a small chunk of meat in the bodies of the sons of Adam…."

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[97] S. 57:16 SAL
[98] S. 39:22 and 23 SAL
[99] S. 47:24 SAL
[100] S. 50:45 SAL
[101] S. 30:52 SAL
[102] S. 8:21-23 SAL

Allah says: *"Say (O Prophet[SLM]! To thy people what Allah saith), O My servants who have indulged in excesses, despair not of the mercy of Allah! for, all sins doth Allah forgive. He indeed is graciously Merciful! And turn ye to your Lord in repentance and resign yourself to Him before any chastisement overtakes you, for ye shall not then be helped. So before any chastisement overtakes you suddenly when you least expect it, follow that excellent (Book) which hath been sent down to you from your Lord."*[103]

Allah says: *"And We have divided the Quran into various sections that you mightest recite it to men with slow deliberation; and (it is why) We have sent it down (not all at once in its entirety but) piecemeal. Say, ' Whether they (all believe in it or do not believe- those who are truly endowed with the knowledge of what had been delivered before (wherein the advent of the Prophet had been foretold), will bow down in reverence whenever it (Quran) is recited to them;' And exclaim, 'Exalted be our Lord! Verily, the promise of our Lord is made good.' And they bow down weeping, and this deepeneth (increases) their sense of humility."*[104]

99. It is said in Hadith that one should weep when Quran is being recited, and if one cannot weep, one should act as if one is weeping. – *Umdah*.

Allah says: *"We sent down through the Quran a healing and a mercy to the believers…"*[105]

And in Hadith, it is said that where there is no healing for one from Quran, there is no healing for one at all. Hence, the listening to the recitation of Quran heals diseases.

Allah says: *"And when the Quran is recited, then (O believers!) listen to it in silence, in order that you might receive mercy."*[106]

And kafirs do not bow down after listening to the recitation of Quran.

Allah says: *"And that they do not bow down (pay due attention) to the Quran when it is recited."*[107]

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[103] S. 39:53-55 SAL
[104] S. 17:106-109 SAL
[105] S. 17:82 SAL
[106] S. 7:204 SAL
[107] S. 84:21 SAL

Allah says: *"They alone are believers whose hearts thrill with the thought of Allah whenever His name is mentioned, and whose faith in Him increases as His revelations are recited, and who place implicit trust in their Lord, who observe the (prescribed) prayers, and give to others out of what We have provided them with. Such indeed are the true believers; their due places of honour lie with their Lord as well as His forgiveness, and generous means of sustenance."*[108]

Allah says: *"Allah hath revealed the fairest of utterances, a Book, the different verses of which are consistent with each other, some repeating themselves (in one form or other). The very skins of those who fear their Lord do creep at it (when it is recited to them). But at the remembrance of Allah, their skins and their hearts do soften. This is due to Allah's guidance. Thus it is that He guideth whom He please, but whom Allah leaveth in error, there shall be for him no guide…"*[109]

100. It is stated in Hadith that Allah makes Hell forbidden to the person whose body hair stands on end from the fear of Allah Almighty.

Allah says: *"Do they not ponder on the Quran?…"*[110]

In other words: one should think with deep concentration to comprehend and extract the real meaning thereof. Had this Quran been from (a source) other than Allah, there would have been many contradictions and differences in it.

101. Know it very well that in the body of the sons of Adam, there is a small lump of flesh; when it is good and in order, the whole of body remains healthy and good, but when it becomes malignant, the whole of the body becomes diseased. And that lump of flesh is the heart.

102. Hence, O friend, the heart, that has fallen a prey to the lust and love of the perishable world and useless persuits, becomes malignant and lifeless (*murda*). If one were to give sermons and all the advice the Quran and Hadith and sayings of all spiritual guides and the narrations of Imam Mahdi[AS] and his companions to such a heart, it will not benefit from all that. He will not accept the advice and will not come to its senses but will dread such things. He will not be able to listen to advice, because his heart would

[108] S. 8:2-4 SAL
[109] S. 39:23 SAL
[110] S. 4:82 SAL

have become lifeless because of the accursed attribute and the lust and love of the worldly desires.

As Allah has said: *"(Such people are lost to the sense of understanding, and are as good as dead; so) thou canst not make the dead to hear, neither canst thou make the deaf to hear any call, when they willfully turn back from it;…"*[111]

103. Hence, our hearts have become harder than stone. As Allah has said: *"Yet your hearts hardened thereafter, and became hard as rocks or harder still; and indeed there are rocks from which gush streams; and some there are out of which, when cleft, water issues forth; and indeed some there are which fall down through fear of Allah. And Allah is not heedless of what you do."*[112]

104. Hence, the heart, which has become inert, hard, sinful, deaf and dumb, cannot hear, because its ability to hear has been impaired, as Allah has said: *"When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (Allahs) other than He are mentioned, behold, they are filled with joy!"*[113] And when the stories of the world and the people of the world and useless matters are talked about, they listen to it with rapt attention, glee and joy and relish it. Why not! The fragrance of a flowerbed causes the death of the worms of the filth, while the stink of the filth and faces prolongs its life; hence, its enjoyment.

105. Shaikh Fariduddin Attar has written a poem in his book Asrar Nama, that a sweeper (who used to clean toilets) once passed through the locality of the perfumers. The scents of the perfumes reached his brain. He fell unconscious, and was in throes of death. The perfumers brought all sorts of scents and rubbed into his nose. His unconsciousness increased. A doctor incidentally reached the spot. He placed some filth near the nose of the sweeper. Immediately, he became conscious.

106. O friend, of what consequence is our life that the stink of worldliness does not enter our heads! It reaches the brains of the hawks, even if it is enjoying the fragrance of meeting the beloved; or of the garden of the desire of the love and devotion to Allah has reached its head; even if he has tasted like the honey-bee the honey of the gnosis of the

[111] S. 30:52 SAL
[112] S. 2:74 SAL
[113] S. 39:45 SAL

Supreme; and the expanse of his heart is free from idolatry of all kinds. The stink has reached even him. Then who am I that the stink of worldliness does not reach my brain?

107. Prophet Muhammad[SLM] has said that the bread of the rich is leavened with the blood of the indigent (*fuqara*).

108. Prophet Muhammad[SLM] has also said: "Do not be deceived by the spotlessly white bread of the rich; verily, it is leavened with the blood of the Muslims and the oppressed, and the tyrannies they have suffered.

109. Prophet Muhammad[SLM] has said that Allah will clip with the scissors of fire both the lips of a person, who feasts off the (dining tables) of kings.

110. Prophet Muhammad[SLM] has said that soon a time will come when the religion (*deen*) of any person will not be safe unless he runs protecting his religion from one village to another, and from one hillock to another, from one rock to another, like the fox which runs evasively. He was asked when would such a thing happens. He replied: "When one cannot earn one's livelihood without sinning against Allah. When such a time comes, it would become permissible to live with a woman without marrying her." "What kind of a time would it be, although you have enjoined marriage?" he was asked. Prophet Muhammad[SLM] said: "When such a time comes, a person would be murdered at the hands of his parents. If the parents are not there, he would be killed by his wife and children. If he has no wife and children, he would be done to death by his kinsmen." The companions of Prophet Muhammad[SLM] asked: "How can this happen?" The Prophet replied: "People would accuse him of poverty and he would work harder than he could, take more trouble than he could, to earn more, and, in the process, he would die. Poverty is also understood by this. A man with family and children will not be able to be content without earning and meeting (with the rich). As such he would not be able to earn his livelihood without disobeying Allah." This is not what is happening today. This situation had existed long before now. This is reproduced from the book Kifaya Shu'bi.

111. It is reported by Hazrat Abdullah bin Umar bin Aws[RZ] that he had heard Prophet Muhammad[SLM] as saying: "Verily, the state (of affairs) would soon be that there would be migration after migration. Hence, pious people would go to the place from where Prophet Ibrahim[AS] (Abraham[AS]) had migrated."

112. In another narration, (the Prophet is quoted as saying that) the good people among the inhabitants of the earth are the strict followers of the place from where Prophet Ibrahim had migrated. The mischievous people from among the inhabitants of the earth will be swallowed up by their earth which gives them in ransom (*fidya*). On the Day of Resurrection, they would be with monkeys and pigs.

113. In Mudarik, it has been stated under the Quranic Verse: *"…I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen…,"*[114] that migration would recur during the Last Era (*Aakhir Zamana*), as it had occurred during the early period of Islam.

SUHAEL HERE

114. Under the Quranic verse, *"But they who have believed and emigrated and struggled in the cause of Allah may hope for Divine grace; and Allah is Gracious, Full of Mercy."*[115], it is stated in *Tafseer-e-Zahidi* that migration persists and it has not been abrogated. And it has been argued on the basis of Quran that there is no hope of (Allah's) Mercy (Grace) without migration (hijrat). Allah has said: *"As to those who, due to persecution, have to leave their homes for the sake of Allah, We will surely provide them with a goodly abode in this world, and a greater reward in the next, if only they could realize it-They, who were steadfast (in the hour of trials) and had full faith in their Lord."*[116] Allah says in Quran: *"Say (O Prophet!) to My believing servants, 'Be mindful of your Lord. For those who do good in this world, there is a good recompense: and spacious is the earth of Allah-indeed those who endure with patience (the trials of life) shall be rewarded without measure."*[117] This means that all those who did good deeds in this earthly world, will get good (reward) in the Hereafter. This good (reward) is entering the Paradise. It is such that it cannot be defined. The expression, '*Wa 'arzullahi waasi-ah* (and spacious is the earth of Allah)' means that for the people who practice excess of excellence (*ihsan* – performance of good deeds), there are no excuses; even if they come up with the excuse that they cannot continue to live in their homeland (*watan*), (you) tell them that the earth of Allah is wide and spacious, there are many cities and that they can shift to other cities, and follow the Prophets and the virtuous in migrating, so that they

[114] S. 3:195 SAL
[115] S. 2:218 SAL
[116] S. 16:41-42 SAL
[117] S. 39:10 SAL

can progress in excellence and obedience to a degree almost equal to the prophets and the virtuous. And it is the patient and enduring (*sabireen*) that suffer the agony of leaving the homeland and the kith and kin and prefer obedience to Allah and increased good deeds in the face of all kinds of torments. They will be rewarded for their good deeds without limits. And it is reported by Hazrat Ibn-e-Abbas[RZ] that there is no room for any accountability there (in the Hereafter).

115. And it is narrated by Hazrat Malik Illahdad[RZ] that Imam Mahdi[AS] migrated from Gujarat to Khorasan in Afghanistan. On the way, he explained the Quranic chapters *Anfal* and *Tauba* or *Baraat*. The Imam's companions, who had accompanied him from Gujarat, started lamenting bitterly and said that their condition was being spoken about. Hence, O friend, (Think over it.) how much more bitterly should those who have not migrated lament? These migrants should not befriend those who prevented them from migrating, because they (the hinderers) had been inimical to them (the migrants), because the former kept the latter away from migration and the company of Prophet Muhammad[SLM]. Allah has said in Quran: *"O ye who believe! Of your wives and your children, there may be some who are not well disposed towards you, so beware of them. But (it will be well) if ye overlook (their behaviour) and forgive them and are lenient; for Allah Himself is lenient, the Merciful. Your wealth and your children are only a source of trial. But Allah-with Him lieth a great reward (if ye could bear the trial worthily). So be mindful of Allah with all your attention, and bear (the Prophet) and obey, and give alms; this will do you good; for, those who save themselves from their own greed, eventually prosper. If ye lend Allah a generous loan (help the poor in a generous manner), He will double it to your credit and also forgive your shortcomings, for, Allah is the Appreciator of good deeds, the Forbearing'-The Knower of the hidden and the manifest, the Mighty, the Wise."*[118] This is to prevent people from disobeying Allah for the sake of their wives and children and their riches. These Quranic Verses were sent down (by Allah) in respect of Awf bin Malik Ashja'yi[RZ] and a group of the believers. We (the author) have already stated that this surah was revealed in Makkah. These Verses are about Awf bin Malik[RZ]. When this group wanted to migrate, their wives and children would come to them lamenting and saying: "Whom are you handing us over to, and whom are you leaving us with? The whole city is full of the infidels. They too are our enemies." On hearing this,

[118] S. 64:14 to 18 SAL

the hearts of those intending to migrate melted and they refrained from migrating. They then paid no attention to the commandments of Allah and His Prophet[SLM].

116. (As stated earlier,) this Verse was revealed at Makkah. Those who had migrated to Madina earlier came to know of this and its contents later. They read the Quran and became sad. Then they decided that if Makkah was conquered and they returned to that city, they would not go to their homes and would not talk to their wives and children and punish them with the pangs of their separation. When finally, Makkah was conquered, bringing it into the possession of the Prophet[SLM], his companions[RZ] came to the city, every one of them went to his house. But the members of this group did not go to their homes. The wives and children of the members of this group came to them but they did not talk to them. The wives and children went to the Prophet[SLM] and repented. Then a Verse was revealed in which Allah has said: *"…But (it will be well) if ye overlook (their behaviour) and forgive them and are lenient; for Allah Himself is lenient, the Merciful."*[119] If you pardon them and do not resort to vendetta and forgive them, verily Allah is forgiving and causes others to forgive.

117. This Verse was revealed in favour of Awf bin Malik Ashja'yi[RZ], whose wives and children prevented him from migrating (with the Prophet) and participating in jihad (holy war). Allah has said in Quran: *"Your wealth and your children are only a source of trial, But Allah-with Him liath a great reward (if ye could bear the trial worthily)."*[120] Some, who were left behind, intended to migrate. Some gave up Makkah with (the use of force) of the sword. Some others gave ransom in kind and migrated. Still others were scared of their lives and property and did not migrate. So much so that Allah revealed the Verse: *"Alif. Lam. Mim. Do men think that they will be left alone on their merely saying, 'We believe,' and will not be tested?"*[121] All migrated. There were about forty or fifty who did not migrate. Hence, Allah revealed the Verse: *"O ye who believe; Of your wives and your children, there may be some who are not well disposed towards you, so beware of them…."*[122]

118. Hence, O friend, know that the idle shirkers (of military service during war) could not harm you. Hazrat Ibn Abbas[RZ] has said that this (verse) is in respect of the forty or fifty persons of Makkah. And it is, that when Prophet Muhammad[SLM] ordered his

[119] S. 64:14 SAL
[120] S. 64:15 SAL
[121] S. 29:1 and 2 SAL
[122] S. 64:14 SAL

followers to migrate, a group of his companions migrated, while another group did not obey him because of their children and property. Then Allah revealed this Verse: *"…And they who having believed have not left their homes, they shall have no right of protection from you until they too flee their homes…"*[123] This shows that there would be no friendship and relationship with them until they migrate. When there is no relationship, there shall be no inheritance between them.

119. Hence, Adam bin Ilyas[RA] has informed us, and, in turn, he was informed by Shuaib who was informed by Abi bin Vail who has reported from Huzayfah bin Yaman[RZ] that the hypocrites of the contemporary period are worse than the hypocrites of the days of Prophet Muhammad[SLM]. Those hypocrites opposed surreptitiously; but the contemporary hypocrites opposed openly (for instance, they shave their beards, they do not say their daily prayers, they consume intoxicants, resort to usury and bribery, they convene parties for dances by prostitutes in marriages, a father and his son jointly attend the dance parties and cast sinful looks on the same female dancer, religious leaders and preachers attend such dance parties, they come to such meetings covering their faces with a piece of cloth and sit in separate rooms-all of which is tantamount to permitting and encouraging ordinary people to continue their sinful activities). Allah says: *"And of Arab nomads round about you, some are hypocrites, and indeed even among the people of Madina, there are some who (are) adept in hypocrisy. Thou knowest them not (O Prophet!) We know them. We will chastise them two-fold, and thereafter shall they be given over to a severe chastisement."*[124] (See also Pickthal whose translation of this Verse is given below); Allah says: *"And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad[SLM]) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom."*[125]

120. The hypocrites are such that they are sitting with you and ostensibly they are His (Allah's) devotees. (Hence, Prophet Muhammad[SLM] has decreed as hypocrites those people who did not participate in migration and jihad). Allah has said: *"Has not the time*

[123] S. 8:72 SAL
[124] S. 9:101 SAL
[125] S. 9:101 MMP

arrived for Believers that their hearts in all humility should engage in the remembrance of Allah…"[126] He said like that.

121. When the companions of Prophet Muhammad[SLM] had received their share of the war-booty from Khaybar and Fadak and other places, and of zakat (poor-money) from the Arabs of the deserts of Yemen, they found peace and comfort in Madina, developed their relationships, and they came in contact with various people, their hearts turned towards worldly desires to acquire property and to marry and beget children, and, on the basis of that, there occurred some defects in their daily performance of prayers and some affliction dogged their good times; they turned to merriment and loud laughter, often meeting people to cultivate friendship – so much so that Allah disliked their behaviour and frowned upon them by revealing the Quranic Verse (referred to above) and said: *"Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah…"*[127] All this is the Truth and not falsity.

122. It is narrated that Ibrahim Adham[RA] was asked: "Why is it that we supplicate Allah and He does not answer our prayers?" In reply he said: "The reason is that you know Allah and do not obey Him. You know His Prophet but do not act according to his word or deed (*sunnat*). You read and recite Quran and do not act according to its commands. You eat the good things (*ni'math*) granted by Allah but you do not thank Him. The Paradise has been decorated for those who obey Allah but you do not demand it. The fire has been lighted in the Hell with yokes of fire for the sinners but you do not give up (sins). You know that Satan is your enemy but you are not hostile to him. You know that you have to die one day but you do not make preparations and provision for it. You bury parents and children but you take no warning (*ibrat*) from it. You do not shun your shortcomings but look for the shortcomings of others. When a person is like this, how could his prayers be answered?"

123. It is narrated that a person came to Ibrahim Adham[RA] and said: "O Shaikh, I have done great harm to myself. Please give me advice so that I can make it my leader." Ibrahim Adham[RA] said: "If you like, follow my advice on six points. After that, whatever you do, you will incur no loss. First, if you sin, do not eat the food provided by Him." "He is the only Provider. Where would I get the food if I do not eat His food?" asked the man.

[126] S. 57:16 AYA
[127] S. 57:16 AYA

Ibrahim Adham[RA] said: "It is not proper that you eat His food and sin against Him. Secondly, go away from His country, if you want to sin." "The whole universe is His. Where can I go?" He asked again. Ibrahim[RA] said: "It is not proper that you live in His country and sin against Him. Thirdly, if you want to commit a sin, go to a place where He does not see you." "He knows all the secrets," he said. Ibrahim[RA] said, "It is not proper that you sin in front of Him. Fourthly, when the Angel of Death (*Malak-al-Maut*) comes, ask him to give you time to repent (*tauba*)." " How can I do that," he asked. Ibrahim[RA] said: "Repent now if you are not capable of preventing the Angel of Death. Fifthly, when Munkar and Nakir come, send them away." "This too cannot be done," he said. Ibrahim[RA] said: "Keep your answers ready for them. Sixthly, when, on the Day of Resurrection, the angels come to take the sinners to the Hell, you tell them that you will not go to Hell. Are these things correct or not?" The questioner said:"All that you have said is correct. I repent forthwith." And he remained true to his repentance.

124. Prophet Muhammad[SLM] said: "O Aishah, if you want to meet me, take from the world only as much as a traveler takes provisions for his journey. Avoid sitting in the company of the rich. And do not leave hanging much cloth that needs lifting."

125. The narrator says that everything appeared lighted the day Prophet Muhammad[SLM] entered Madina and everything became dark on the day the Prophet died. "And we did not clean our hands from the soil, verily, we were there during the burial when our hearts changed and the attention of our hearts (or minds) turned towards the world," the narrator said.

126. Be it known that Faqir Vali Yusuf[RA] (the author of INSAF NAMA) went to Jalor to meet Bandagi Miyan Shah Ni'mat[RZ] from the daira of Bandagi Miyan Syed Khundmir[RZ] and stayed there for a few months. Probably the day (I went there) or the day after, Syed Darya Shah, son of Syed Hameed, came from the fort of Jalor and sent for me. I asked him to take permission from Bandagi Miyan Shah Ni'mat[RZ]. Syed Darya Shah requested Shah Ni'mat[RZ] to allow me (to go with him). Miyan Ni'mat[RZ] said: "Miyan Vali would not eat anything but he would incur a loss of three paisa (local currency). And even slippers cannot be repaired by spending that amount." Miyan Darya Shah came to me laughing. I asked him why he was laughing. Miyan Darya Shah told me what Bandagi Miyan Shah Ni'mat[RZ] had told him. After this, Miyan Darya Shah said: "Shah Ni'mat[RZ] may be considerate and give permission, if you are with me." Then Miyan Darya Shah and I together went to meet Shah Ni'mat[RZ]. He told us also the same thing that the slippers

would be worn out and I would incur a loss of three paise. After that I stayed in Shah Ni'mat's[RZ] daira for a few months.

127. When I (Vali bin Yusuf, the author) decided to go to Gujarat, Miyan Sultan Shah said: "Syed Darya Shah would be sorry. Let us go to the Fort (of Jalor)." Another resident of Jalor too was repeatedly inviting me everyday to visit his house. Miyan Sultan Shah used to say that "It was the month of Ramazan." We went to his house. After dinner, we went over to the Fort. We stayed there for the night and came down from the Fort the next morning in a manner one would surresptitiously come after stealing or quarrelling or murdering. We came to the daira in the same manner. For some time, I was scared that Shah Ni'mat[RZ] might have come to know or might come to know of our visit. I used to tremble in my heart at the thought of it.

128. O friend, that too was the time when the seekers of Allah used to behave like that, (although it was to fulfill the desire of a seeker); I had no personal work. If a seeker of Allah were to go to the house of a rich man, or were to offer a thing sent by a rich man, (the murshids) would not accept it. If he were to insist on giving it, they would never go to his house again. Alas, now our condition has become like the quatrain of Masood:

QUATRAIN:

I am Masood, son of Sulaiman/
That I am the slave of bread/
If bread is shown to me in the East/
I will open my mouth in the West.

129. Someone asked Hasan Basari[RA]: "Have you seen the companions of Prophet Muhammad[SLM]?" Hasan[RA] said: "Yes." "How were they?" he was asked. He said: "Had the companions[RZ] of Prophet Muhammad[SLM] seen you, they would have called you *kafirs* (infidels). If you had seen them, you would have said they were lunatics."

130. It is narrated that Bhai Miyan Somar went from Jalor to the house of his parents-in-law in Gujarat some two or three times. He probably went to the houses of the believers (*musaddiqeen*). The kinsmen of his tribe used to live in the daira (of Shah Ni'mat[RZ]). Shah Ni'mat[RZ] came to know that Miyan Somar was returning to his daira. He sent one of his companions for over a distance of a league and a half to tell him (Somar) not to come in

the name of Shariat to the daira (locality) of the fuqara (indigents). After that Miyan Somar took the oath of triple talaq (divorce) that he would not go out of the daira without the express orders of Bandagi Miyan Shah Ni'mat[RZ]. Know it with exactness that the practice of Imam Mahdi[AS], his Caliphs and the seekers of Allah was strictly this. Any practice other than this is innovative (*bid'at*). If I were to write more narrations on this topic, it will become a big book.

131. Prophet Muhammad[SLM] has said: "Become a companion of Allah, and if you cannot become one, then be in the company of those who are close to Allah."

COUPLET:

If your love (for Him) is true, you will necessarily obey Him/
Verily, a friend is obedient to (his) friend.

Allah has said: *"Say: 'If Ye do love Allah, follow me; Allah will love you and forgive you your sins; for Allah is Oft - Forgiving, Most Merciful.' Say: 'Obey Allah and His Apostle': but if they turn back, Allah loveth not those who reject Faith (kafirs)."*[128]

132. Prophet Muhammad[SLM] has said: "My progeny (*aulad*) are those who follow in my footsteps."

133. Prophet Muhammad[SLM] has said: "Bring to me your deeds and not your pedigree (*nasab*)." It is said that Paradise is for him who obeys, even if he were a negro slave, and the Hell is for the sinner even if he were a Syed Qurayshi.

134. Prophet Muhammad[SLM] has said: "The dignity of the residence is from the resident."

135. Be it known that if somebody brought a worn-out shirt (*kurta*) to Bandagi Miyan Shah Ni'mat[RZ], the latter would say: "It is better you give a new one. May Allah help you."

136. It is reported by Miyan Shah Ni'mat[RZ] that there were some seekers of Allah. People used to call them *zindiq* (infidels). And they asked the executioner to slay them. He took them to the place where criminals were executed and asked one of them to come

[128] S.3: 31 and 32 AYA

forward to be beheaded. He came and bowed his head to facilitate the slaying. Immediately, the second one came and insisted that he should be beheaded first. A third one came and asked to be beheaded first. The fourth repeated the exercise. The fifth one also insisted that he be beheaded first. The executioner said: "Beware. The sword is sharp." They replied: "We are aware. You go ahead with your job." After this, the puzzled executioner asked: "What is your objective in your saying like this?" They said: "The objective of everyone of us is that while you behead me, the others continue to remember Allah. This would be my personal loss. But even one breath of our brothers would not go waste." The executioner said: "So this is your religion (*deen*)." He became a Muslim immediately. He ran to the king with his unsheathed sword and said; "You are an infidel (*zindiq*) who decrees that these people are infidel (*zindiq*)." He narrated to the king all that had transpired between him and the *fuqara*. He summoned them and asked: "Why do they call you *zindiq*?" The *fuqara* replied: "You know best." The king said: "I will ask you a question and you must reply." "Why not!" the fuqara said. "For how much (property) is the *zakat* (obligatory)?" the king asked. "Whose *zakat*? Yours or ours," the *fuqara* asked. The king said: "That is why you are called *zindiq*. Tell me the *zakat* that is obligatory under *Shariat*." They replied: "Five dirhams in two hundred dirhams." The king asked: "What is your *zakat*?" The *fuqara* said: "If we accumulate two hundred dirhams, we have to add five dirhams to that amount and give it away in charity in the way of Allah. In addition to that, we have to suffer five whip-lashes because it is not legitimate for the seekers of Allah and those who trust in Allah (*mutawakkileen*) to accumulate (wealth)."

POEM:

I reached the capital of the king by interpretation (*taveel*)
I was busy a long time in achieving/
O boy, listen to the reality of your situation (*hal*)/
Your talk is just the knowledge of warfare (*jadal*)/
Many of my nights culminated into the day
(that is, I remained awake the whole night)/
I achieved nothing but the lust of avarice/
The knowledge that is not destined to give you the gnosis (*ma'rifat*) of Allah/
This is not that knowledge; where are you going?/
O Sa'di, clean the slate (*louh*) of your heart from (all) that is non-Truth (*ghair-e-Haq*)/
The knowledge that does not show the path of Allah is ignorance/

The knowledge that does not remove your ignorance from you/
Ignorance is a hundred times better than such knowledge.

137. Allah has said in Quran: *"So know (O Muhammad SLM) that there is no Allah save Allah,... La ilaha illa Llah"*[129] It is said that the meaning of knowledge is to know, that is, to know the Truth.

POEM:

When your knowledge is far away (distant) from your practise (*amal*)
Then Islam is rare in your city/
Do not become proud of your knowledge and practice/
Understand that all your things are scattered dust/
All your knowledge is a concession (*rukhsat*) or trickery (*hila*)/
And this trickery will become your fetters.

138. The person who is proud of the excess of his knowledge and devotional services (*ibadat*) will never achieve the realisation (*ma'rifat*) of Allah. Iblis (Satan) was the teacher of the angels. Twenty thousand ink-pots were there in his school. There the pen used to write the Unity (*tauheed*) of Allah. (His pride of excessive knowledge and worship undid all his virtues).

139. Prophet Muhammad[SLM] has said that, on the Day of Resurrection, the greatest punishment would be given to the scholar (*'alim*) to whom Allah did not give any benefit of his knowledge.

140. Prophet Muhammad[SLM] said: "I seek Allah's protection from unprofitable knowledge."

141. It is reported that a man from among the Children of Israel had collected eighty book-cases, but had not derived any benefit from the knowledge.

142. It is reported by Miyan Dilawar[RZ] that Imam Mahdi[AS] had decreed as apostates persons who had gone back to Gujarat. Miyan Syed Khundmir[RZ] and Miyan Ni'mat[RZ] talked about it and said: "We too had gone to Gujarat. What about us?" Miyan Ni'mat[RZ]

[129] S.47:19 MMP

asked Imam Mahdi[AS] about it. Imam Mahdi[AS] was absorbed in meditation (*muraqaba*) for a moment and then said: "(Allah) commands that they are among the well-liked (*maqbul*)."

143. In short, all the companions and migrants of Imam Mahdi[AS] were not happy about the seekers of Allah going to the houses of the supporters (*muwafiqeen* of Imam Mahdi[AS]) for meals. They used to advise the supporters not to humiliate the servants of Allah (*bandagan-e-Khuda*) and not to waste their money and property (by inviting them for meals). If they (the rich) wanted to spend (their money) in the path of Allah, they should give it to those *fuqara* (indigent persons) who trusted in Allah and had become improvident (of their future financial needs). The rich will not benefit from it. They humiliate themselves and the servants of Allah and ruin their (the *fuqara's*) trust in Allah (*tawakkal*). They should not have any dealings with a *faqir* if he were to come to their house, lest it becomes his habit.

144. It is narrated that Imam Mahdi[AS] said: "A *faqir* who is waiting for *futuh* (alms) is not a *mutawakkil* (one who trusts in Allah).

145. Imam Mahdi[AS] said that if any *faqir* from among the inmates of a *daira* went to the house of a rich man and if the latter gave anything to him or sent anything to the *daira* through him, it was not *futuh* (alms). It should not be eaten. Even the murshid of the *daira* should not take it.

146. Imam Mahdi[AS] has said that anything that reaches the servant (*banda*) of Allah on its own (without the exercise of authority – *ikhtiar*) in accordance with *Shariat*, is *halal* (lawful).

147. It is narrated in *Minhaj-al-Abedeen* that as reported by Ibn-e-Mas'ood[RZ], Prophet Muhammad[SLM] asked: "Do you know who is a *ta'ib* (penitent)?" "No," said (the listener). The Prophet said: "If a servant (*banda*) repents and his enemy is not reconciled with him, he is not a penitent. If a person repents and his dress does not change, he is not a penitent. If a person repents and his company does not change, he is not a penitent. If a person repents and he is not contented (*qina'at*) and his worldly desires do not diminish, he is not a penitent. If a person repents and does not have control over his tongue or speech, he is not a penitent. If a person repents and does not increase his grace and refinement, he is not a penitent. If a person repents and his food does not change, he is not a penitent.

If a servant assumes these attributes, verily, he is a penitent (*ta'ib*)." His penitence is complete.

148. Prophet Muhammad[SLM] has said: "Beware of the kings; if they are opposed to you, they will kill you and if they conform (*muwafiqat*) with you, they will mislead you."

149. Imam Mahdi[AS] always used to say in guidance (*hidayat*): "Hand over your *zath* (nature, self) to Allah. Do not engage yourself in talk with others. Do not desire anything. Do not have an iota of want (*ihtiyaj*) from the persons created by Allah (*makhluq*) and from none but Allah. The group of the companions of Prophet Muhammad[SLM], known as *As-hab-as Suffah*, had all those attributes, as they were assigned (the duty) of strictly following Prophet Ibrahim Khalilullah[AS] (Abraham AS). Allah says: *"And who is better in faith than he who resigneth himself to Allah and doth good to others and followeth the faith of Abraham (Ibrahim), the staunch in faith?..."*[130] Allah says: *"And who can be better in religion than he who submits his face to Allah and is sincere and follows the faith of Ibrahim, the upright?..."*[131] In other words, he was of Allah under all circumstances.

150. Hazrat Bandagi Miyan Syed Khundmir[RZ], in his discourses for *da'wat* (missionary call), would recite these couplets:

COUPLETS:

Allah accepts those from His worshippers/
Who do not see themselves in the path of Allah.
Become dust, so that flowers grow out of it/
For, the place for the manifestation of all is none other than dust.
You will never become the lion of the wilderness of (Ultimate) Reality/
Unless you wander like a contemptible and wretched pye-dog of the bazaar.

151. Imam Mahdi[AS] often used to recite the couplet:

You will never become the lion of the wilderness of (Ultimate) Reality/
Unless you wander like a contemptible and wretched pye-dog of the bazaar.

[130] S.4:125 SAL
[131] S.4:125 AMD

152. Imam Mahdi[AS] always used to say, "We are wretched," every time he recited the couplet:

MASNAWI:

In the days of Mustafa (Prophet Muhammad[SLM]),
these four qualities/
Were manifest always in his companions/
Hunger, risking one's life, humility and poverty/
When these four come together, the fifth is nearness (to Allah).

153. Allah says: "People ask for My consent, and, O Muhammad, I ask for your consent."

154. Prophet Moses[AS] narrates as Allah has said: *"So he (Moses)...murmured, 'O my Lord! I do stand in need of the good Thou mayest grant me."*[132] Moses[AS] said: "O Allah! I am indigent (*faqir*). I am poor. I am sick." In reply Allah said: "O Moses! Faqir is he who is not destined to have One like Me. Sick is he who does not have a healer like Me. Poor is he who does not have a friend like Me."

155. Allah said: "O Muhammad[SLM], if you want to have refinement and charm (*halawat*) of Faith (*iman*) keep your soul (*nafs*) hungry, make silence obligatory (upon your tongue); also make fear obligatory for your soul (*nafs*) always. Also make trouble obligatory (on your self). Never take any rest. If you follow this regime, maybe you will be safe; otherwise, you will be among the damned and doomed."

156. It is narrated by Bashir Ibn-e-Haris[RZ]: He said: "The servant (*banda*): recites: *'Iyyaaka na-'budu wa Iyyaaka nasta-'iin;'* (Thee only do we serve (or worship) and Thee only do we ask for help).'[133] 2 Then Allah replies: "O Servant, you lie. Neither do you worship Me nor do you seek help from Me. If you were to worship Me you would not have given preference to your desires over My consent (*raza*). Had you sought My help alone, your lands, your eatables and your wife and children would not have been a source of your peace and tranquility (*sukun*)."

[132] S. 28:24 SAL
[133] S. 1:4 SAL

QUATRAIN:

Neither do we want a disciple (*murid*) who chants sacred names daily (*wazifah*)/
Nor do we want one who is an ascetic (*zahid*) or who has memorised the Holy Quran (*hafiz*)/
We want a pious man (*sahib-e-dil*) or one who is consumed with the fire of (divine) love (*sokhtah jan*)/
We want one whose house and property (*maal*) are burnt.

157. Imam Mahdi[AS] too has not permitted anything (worldly) but has condemned worldly things with references to the Quranic Verses (as proof).

158. Be it known that during the midnight journey to the Heavens (*Mi'raj*), of Prophet Muhammad[AS], Allah said: "O Ahmad, if any servant (*banda*) says his daily prayers as much as all the people of the earth and skies do, lives without food like the angels, takes his food like knowledgeable saints and mystics (*'arifeen*) and puts on garments made of sheep-skin, but keeps even a bit of love, or a (slight) sign or praise for the world or has pride or power (governance) over the worldly things or more or less, the love of jewellery or beauty, he shall not be an attendant in My house. I would remove My love from his heart (or mind). And My Blessings and Salutations on you. But I will make his heart dark, so much so that he will forget Me. I will not allow him to relish the taste of My love. O Muhammad[SLM]! My Blessings on you. Act according to My will and be the seeker of My Pleasure and teach the same to your people (*ummat*) because their salvation (*najat*) lies in them."

159. Prophet Muhammad[SLM] said: "On the Day of Resurrection, nations of people whose good and virtuous deeds will be of the magnitude of mountains will come but they would be ordered to be taken towards the Hell." He was asked: "O Prophet of Allah, did they not say their (daily) prayers (*namaz*)? Did they not observe (obligatory) fasts?" Prophet Muhammad[SLM] said: "Yes. They said their prayers. They observed their fasts. They would wake up very early (in the morning) for their devotional services (*ibadat*). But when a little of the (charms of the) world were revealed to them, they got excited." Hence, Imam Mahdi[AS] has forbidden (his followers) from leaning towards people who had such traits, cultivating their friendship and going to their houses. Allah says: *"And*

lean not on the evil-doers (zalim) lest the Fire lay hold on you also. You have no protector save Allah, for ye can have no true help from anywhere else."[134]

160. And it is narrated by Imam Hussain[RZ] that Allah has kept religion (*deen*) between two things; do not rebel and do not incline towards those people who have oppressed. Otherwise, Fire will touch (envelope) you.

161. Abu Sufyan[RZ] has said that there is a valley in the Hell which will house those indigent (*fuqara*) who used to go to meet the sultans.

162. Prophet Muhammad[SLM] has said that the fly that sits on filth is better than the scholars (*ulema*) who go to the kings.

163. And it is narrated by Auzayee that there is no one more detested by Allah than the scholar (*'alim*) who goes to meet the ruler, that is the scholar who is associated with the rulers.

164. Prophet Muhammad[SLM] has said that he who supplicates for a longer life of an oppressor; verily, he is reconciled to his disobedience of Allah, on this earth.

165. And it is said that (the Prophet) was asked whether drinking water should be given to a thirsty oppressor who is about to die in a jungle. The Prophet said: "No." He was told that the oppressor might die. The Prophet said: "Leave him till he dies." This is in Mudarik.

166. Scholars and mystics have said that seeing the face of an oppressor (*zalim*) will blacken the heart (*qalb*, which also means mind).

167. They have also said that with the company of the worldly people, the heart dies; and when the heart of a believer (*mumin*) dies, we seek Allah's protection from him, maybe he has become a stone or a lump of clay: he starts saying what he likes.

168. According to another saying, it is not permitted for the indigents (*fuqara*) to sit in the court of the kings, because their heart dies from the company of the kings.

[134] S. 11:113 SAL

169. It is narrated by Hazrat Ali[RZ] (son-in-law of Prophet Muhammad[SLM] and his fourth Caliph) that the company of the kings is a temptation (*fitna*), and a killer-poison, which has no anti-dote.

170. In respect of establishing the mystic's spiritual path (*suluk*) and spiritual exercises (*riyazat*), Hazrat Ali[RZ] has said that one should give up the company of the rich and the kings and also one's carnal desires.

171. Hazrat Hasan Basari[RZ] quotes Amir-ul-mumineen Hazrat Ali[RZ] Ibn Abi Talib as saying that when one sees a person who unnecessarily meets other people and is desirous of worldliness, and that, simultaneously, he also claims to be a seeker of Allah, then rest assured that he is an infidel (*zindiq*) and an apostate (*mardud*) and a thief of religion, and a highway robber.

172. Abu Yazid[RA] is reported to have said that the seeker of worldliness can never become a seeker of Allah, and it is *shirk* (idolatory or assigning partners to Allah) for those traversing the path of Allah to have friendly association with the people of the world.

173. Hazrat Junaid[RA] said that in every religion, having friendly association with the people of the world and going to and meeting the kings and rulers is *haram* (prohibited) for the indigents (*fuqara*).

174. Prophet Muhammad[SLM] has said: "Protect yourself from the kings: they will kill you if they become hostile to you and will mislead you if they become your associates (*muafiq*).

175. Allah told Prophet Muhammad[SLM]: "And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds."[135] And in another Quranic Verse, Allah has said: "Strain not thine eyes towards that which We cause some wedded pairs among them to

[135] S. 18:28 SAL

enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers."[136]

176. Hazrat Ali[RZ] has said that a bad *faqir* (indigent) is he who goes to the door of the rich and a good rich man is he who comes to the door of the indigent (*faqir*).

177. Prophet Muhammad[SLM] has said that if the mystics (*salikeen*) go to the doors of the kings, both the mystics and the kings are bad; but when the kings come to the doors of the mystics, then both the kings and the mystics are good.

178. Prophet Muhammad[SLM] has said that the scholars (*ulema*) are Allah's honest (servants) as long as they do not cultivate relations with the kings. Avoid them when they do cultivate (relations with the kings). Verily, they are the theives of the religion and they are robbers.

179. Prophet Muhammad[SLM] has said about whoever goes to the houses (of the rich) and partakes meals there, that " Do not be deceived at the loaves of white bread of the rich people, because these are leavened with the blood of the Muslims and oppression against them. And if a person eats from the dining tables of the kings, Allah will clip his lips with the scissors of flame."

180. It is narrated that when Imam Mahdi[AS] migrated from Jalor towards Khorasan, he enjoined upon his followers not to take anything from the (agricultural) fields within the borders (of the country) of Muslims to eat. But when he entered the boundaries of the country of the polytheists, he permitted them to take something if they became distressed (*muztarr*) in dire need to eat because they were at war (*harabi*) with Muslims. Imam Mahdi[AS] has given this concession to people who were *kalima-go* (Muslims who recited the *kalima: La ilaha illa Llah*). As Allah has said in Quran; *" The desert Arabs say: 'We have believed.' Say thou (O Muhammad): 'You have not believed, rather say: We have submitted to Islam, while faith has not yet entered into your hearts..."*[137] Imam Mahdi[AS] explained this Verse in this manner: "Whoever says: 'There is no Allah but Allah and Muhammad[SLM] is His Prophet[SLM],' no jiziyah (a tax collected from non- Muslims exempted from military service

[136] S. 15:88 MMP
[137] S. 49:14 AMD

for protecting them against crime) would be collected from him, he would not be compelled to work without wages and his women will not be taken in possession (*tasarruf*) without (performing the ceremony of nikah-marriage). At least this much of respect should be given to the people who have recited the Muslim confession of faith."

181. Be it known that Hazrat Syed Khundmir[RZ] did not take any booty after the war (at Khanbel) and instructed his followers not to take any booty from his opponents, inspite of the fact that the opponents had treated him and his followers, the Mahadavis, in a very despicable manner.

182. Further be it known that, in Jalor, a war was fought between the Biharis and Mandozais, in which the Mandozais were defeated. The Biharis looted their houses, properties and grains. Some people (from among the Mahdavis) purchased food-grains from the Biharis and brought them into the daira. Bandagi Miyan Malik Ilahadad[RZ] (the head of the Jalor Daira) made them return the food-grains, because the grains belonged to the people who recited the Muslim confession of faith (*kalima-go*) and had been looted by the Biharis, although everybody knew that the Mandozais' business was usury. They oppressed shop-keepers, poor and aged people. Despite all this, he made his followers return the (looted) food-grains.

183. How can anyone oppress people who recited the Muslim confession of faith, accepted Imam Syed Muhammad[AS] (of Jaunpur) as Imam Mahdi al-Mau'ood[AS] and joined the companions of Imam Mahdi[AS] in the prayer congregation (*jamaat*). How can anyone take anything from them? How can they be made to work without wages (*begar*)? These people were our brothers because they had reposed faith in Imam Mahdi[AS] and they are *lisani* Musalmans (Muslims who had orally affirmed their faith in Imam Mahdi[AS]). Therefore, the followers of Imam Mahdi[AS] should not harass them, as a shepherd does not harass his flock.

184. Prophet Muhammad[SLM] has said that the supplications of an oppressed person, even if he is a kafir, are accepted (by Allah), and even if it is after a long time.

185. In the chapter on prohibition (*Bab-e-Nahi*) as narrated by Anas bin Malik[RZ], Prophet Muhammad[SLM] has said that he had seen during the night of *Mi'raj* (his midnight journey to the Heavens), some people whose lips were being clipped with the scissors of flames. He had asked Archangel Gabriel[AS] (Jibrail[AS]) who these people were. Gabriel[AS] said:

"These are the preachers (*waiz*) of your followers (*ummah*), who advised others (to be virtuous) but they did not practice what they preached."

5.3. Group Enforcing Good and Forbidding Evil

186. It is narrated by Abdullah Bin Mas'ood[RZ] that Prophet Muhammad[SLM] said: "When the Children of Israel fell into sinning, their scholars forbade them, but they did not heed them. Later, the scholars started joining the company of the sinners and partaking meals with them. They too came under their influence (and became involved in sins). Hence, Allah imprecated upon them through Prophet David[AS] (Dawood) and Prophet Jesus[AS] (Esa[AS]). This He did because they had disobeyed and gone beyond the limits. (This is narrated in Mishkat).

187. Bandagi Miyan Syed Khundmir[RZ], leader of Martyrs, used to say often: "I will tell the Truth, whatever it be, even though I may not practise what I say; for not practising is our fault, and an evil; but concealing the Truth is *kufr* (infidelity). Hence, we will only say what we have heard from Imam Mahdi[AS]. If we are not able to say it to anybody else, we will at least tell it to our wife, so that we do not come within the purview of the Quranic Verse where Allah says: *'... Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.'*[138]

188. And it is stated in Hadith: "Whoever conceals knowledge from the capable, he would be harnessed with a bridle of fire on the Day of Resurrection." Hence, Allah has denounced the *ulema* and laid an interdiction on the *haram-khors* (those who live on sinful earnings and liars) in many places in His Book. In other words, if a person learns something, he should teach others.

189. Allah has said: *"Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do."*[139] Zahhak has said that this Quranic Verse is the most frightening of all the Quranic Verses with him.

[138] S. 2:283 MMP
[139] S. 5:65 AYA

190. Prophet Muhammad[SLM] has said that the denunciation for avoiding the divine commandments to do something is as severe as the doing of what has been prohibited.

191. Prophet Muhammad[SLM] has said that the example of a sinner is like the example of a flatterer (*madahin*). It is like a group of people who board a ship and divide the floor space of the ship among themselves in the story (*hikayat*). Each of them got a portion of the ship floor. One of them took an axe and started making a hole in his portion of the floor of the ship, on the plea that this was his abode, and he had the right to do what he pleased. Hence, if the other inmates of the ship did not prevent him from making the hole, the ship would sink and all the people on board would also drown. They would of course survive if they prevent the making of the hole. Allah has said: *"Why do not the Rabbis and the doctors of law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works."*[140]

192. Some have said that when a person becomes a believer (*mumin*), the evil deeds of an evil-doer will not harm him, when he considers his evil deeds to be loathsome, even if he does not enjoin upon him (the evildoer) to obey the divine commandments. And they have based their arguments on this Quranic Verse: *"O ye who believe! guard your own souls: if ye follow (right) guidance, no hurt can come to you from those who stray..."*[141] But this is a mistake. It is reported that Abu Bakr[RZ] recited this Quranic Verse one day and said: "Friends, let not this Verse incite you to abandon the enjoining of the divine commandments (*amar-bil-ma'roof*). If you are under (right guidance), no one who has gone astray will harm you. You have to return to Allah. Allah has not said that if you say your daily prayers, observe your fasts, pay the poor-money (zakat) and perform Haj (pilgrimage), the misguided will not harm you. But Allah has said that if you are under (right) guidance, no misguided (person) will harm you. Hence, we should intend to practise what we have seen and heard. Even if we are not able to put it fully into practice, we will not fail to make it known."

193. It is reported by Hazrat Anas[RZ] bin Malik that they (he and his fellow-companions) told Prophet Muhammad[SLM]: "O Messenger of Allah, we will not enjoin the commandments of Allah upon the people till we fully practise them, and we will not try to enforce divine interdictions till we ourselves avoid them fully." On hearing this,

[140] S. 5:66 AYA
[141] S. 5:108 AYA

Prophet Muhammad[SLM] told them: "You enjoin the implementation of divine commandments, even if you do not fully practise them and prevent the people from doing what Allah has forbidden, even if you do not fully avoid evil-doing." Hence, we will do what we have seen Imam Mahdi[AS] doing and what we have heard the companions of Imam Mahdi[AS] say, even if we ourselves do not fully put them into practice.

194. Aws bin Sharjeel[RZ] has reported that he had heard Prophet Muhammad[SLM] as saying: " Whoever walks along with an oppressor (*zalim*) with the intention to follow him (in oppression), and he knows that the man (he is following) is an oppressor, verily, he has gone out of Islam."

195. People of knowledge and gnosis have said that seeing the face of an oppressor is blackness of the heart.

196. Nu'man bin Basheer[RZ] has quoted Prophet Muhammad[SLM] as saying that the people who are lazy in observing the limits (prescribed by) Allah, are like those who boarded a ship and drew lots to decide who would occupy the upper decks and who would go to the lower decks. Then one of the people in the lower decks wanted some water. He came to the people at the upper decks and asked them to give him some water. The upper deck people felt troubled (and, therefore, they asked him not to come to the upper deck for water). The man from the lower deck took an axe and began to make a hole in the bottom of the ship. Those from the upper deck came to him and said: "What are you doing?" He said: 'You were inconvenienced by me and I cannot live without water. (Hence, I am doing this.)' If they prevent him from making the hole, they would save both him and themselves. But if they leave him to make the hole, they would kill him and also themselves. This was reported by Bukhari.

197. Abu Sayeed Khudri[RZ] has reported Prophet Muhammad[SLM] as saying: "Whoever among you sees an evil thing (being done), he should prevent it by his hand (that is, by force). If he does not have the strength to do it, he should prevent it by word of mouth. If he does not have the strength to do even that, he should consider it to be an evil. But this (last) option is that of the person whose faith (iman) is very weak." This hadith is narrated by Muslim.

198. It is reported by Abu Bakr Siddiq[RZ] that Prophet Muhammad[SLM] said: "O people, you recite this Quranic Verse (which reads in translation): *"O ye who believe! guard your*

own souls: if ye follow (right) guidance, no hurt can come to you from those who stray."[142] I have heard Prophet Muhammad[SLM] saying that those people who saw an evil deed and did not prevent it, will also be punished by Allah soon." This Hadith is narrated in Ibn Maja and Tirmizi and they have endorsed its correctness.

199. (In the narration) of Abu Daud[RA], it is stated that when an oppressor (in action) is seen and not prevented, it is not far that Allah would subject them, too, to the oppressor's torment.

200. In another narration, it is stated that there is no group of people (*qaum*), in which people commit sins and the group has the strength to prevent the sins, but in spite of that the sinners are not prevented; then it is not far that Allah will subject it (*qaum*) to their torment soon.

201. Adi bin Adi Kandi[RA] has reported that he heard from an associate (*maula*) that he heard from his (Kandi's) grand-father that he had heard Prophet Muhammad[SLM] as saying that Allah did not punish the common people for the deeds of particular (*khas*) people, unless they saw the evil deeds being committed in front of them, and they had the strength to prevent them, but in spite of this they did not prevent such deeds; then Allah would punish both the common and particular persons.

202. Jabir[RZ] has reported that Prophet Muhammad[SLM] said that Allah revealed to Archangel Gabriel[AS] that such and such cities be destroyed-all the people including women and children. Gabriel[AS] replied: "O my Lord, there is among them, one of Your servants who has never, even in twinkling of an eye, disobeyed You." Allah said: "He too will be punished and they too will be punished, because the colour of his face never changed by their evil deeds."

203. Draw a line around every thing other than Allah (*ma-si-va-Allah*), said a poet.

204. It is narrated by Ibn Umar[RZ] that Prophet Muhammad[SLM] said when Allah inflicts punishment (*'azab*) on any group (*qaum*) of people, it is inflicted on all of them. Then on the Day of Resurrection, they will rise in accordance with their deeds.

[142] S. 5:108 AYA

205. Prophet Muhammad[SLM] has said Allah will ask that servant (*banda*) of His and say: "O My servant, you saw an evil deed and you did not deem it to be evil. What had happened to you?"

6. Four Veils

1. There are four veils in the way of Allah for the seeker of the Truth. Two of them are in the power of human beings; they are: giving up the world and remaining in seclusion away from the people. The other two are not in human power; they are: lust and Satan. Hence, a person should renounce the world and achieve seclusion from the people. He should seek Allah's refuge from his lust and Satan, because these two cannot be seen; they can see him. In other words, the seeker of Truth should renounce the world. He should give up all including this homeland. The second veil is segregation from the people. Segregation is this:

COUPLETS:

Whatever your friendship with the people/
When our aim is to give up all (seclusion).

When you have a Friend like Qul Hu-Allah/
Then draw a line around everything save Allah.

2. Be it known that when Bandagi Miyan Syed Khundmir[RZ] migrated from Gujarat to Jalor, Khwaja Mahmood requested: "If Your Eminence consents, this servant of yours will make arrangements for the transport of timber and straw for the construction of a *jamatkhana* (mosque)". Hazrat Syed Khundmir[RZ] said: "Not necessary." Khwaja Mahmood said: "The rainy season has begun. There will be trouble for the brothers (*fuqara* of the daira)." Hazrat Syed Khundmir[RZ] said: "There will be no trouble. Every brother will say his (daily) prayers at his home." Khwaja Mahmood insistently repeated his request. But every time the Hazrat reiterated his answer: "Not necessary." After that, Hazrat Khundmir[RZ] went to his house and this servant (*banda*), Vali bin Yusuf (the author) and Miyan Yusuf Ma'zoor, followed him. When he reached his door, he told us: "We should not desire anything from the people of the lust (worldly people). He, who does, is immediately cut off and broken (loses his faith)," And all brothers knew that Khawaja Mahmood was a perfect believer (*musaddiq*). Some years later, the Khwaja migrated to the daira of Malik Allahdad[RZ] and died after achieving excellence.

3. Bandagi Miyan Syed Khundmir[RZ] had kept a cart and two bullocks at the daira for the brothers, so that it did not become necessary for them to ask help from (other) people. He said: "This servant has kept the cart and the bullocks so that the brothers could use them. And they do not ask and demand from the people."

4. Miran Syed Mahmood[RZ], Miyan Syed Khundmir[RZ] and Miyan Ni'mat[RZ] used to break the mud pot in the daira if a seeker of Allah brought curds from the house of the believers living outside the daira.

5. Miyan Somar and Miyan Daulat Khan[RZ] both were migrant-companions of Iman Mahdi[AS]. They too used to break the pots of curds, if brought from outside the daira.

6. Prophet Muhammad[SLM] has said: "Become independent and carefree, even if you want a *miswak* (a softened piece of wood used as a tooth brush)." In other words, become indifferent and selfless, even if you need a *miswak*. Do not be in want and avoid seeking other people's help. And take refuge in Allah in every matter, so that you achieve nearness to Him.

7. Prophet Muhammad[SLM] has said: "Become indifferent even to the need of *miswak*, as far as you can."

8. Prophet Muhammad[SLM] has said: "When a person begins to ask and beg, Allah makes him a poor man (*muhtaj*)."

9. Prophet Muhammad[SLM] has said: "Greed is a dagger which slaughters (*zabah*) the heart."

10. Be it known that Bandagi Miyan Syed Khundmir[RZ] started on foot to go to Sulakkhanpur for the Eid prayers. When it became known to Malik Raja, he sent post-haste a cart and made Miyan sit in it with persistent requests.

11. We have seen Bandagi Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Dilawar[RZ] and Miyan Nizam[RZ] and many other migrant companions (of Ima~~n~~m Mahdi[AS]) going on foot. They would accept a lift, if somebody gave it without having to ask for it.

12. It is narrated that Imam Mahdi[AS] said: "Do not ask from Allah anything other than Allah. And if you must ask anybody, ask Allah alone. If you need salt, ask for it from Allah. If you want water, ask for it from Allah. If you want fire-wood, ask for that too

from Allah. Whatever you want, ask for it from Allah. Do not ask for anything from the people. If you must ask, ask for it from Allah." These are the limits permitted (*rukhsat*), but excellence (*'aliat*) is:

COUPLET:

If all the eight paradises are given to you/
Do not be content, soar ahead of them.

13. And further be it known that the (non-Mahdavi) *mashayakheen* (holy-men) are used to sending something to the houses of the worldly and rich people. This is not the habit of Imam Mahdi[AS] and his followers, the Mahdavis, to call the worldly people from their houses. And if somebody were to say that Bandagi Miyan Syed Khundmir[RZ] and some other companions of Imam Mahdi[AS] had sent for (the worldly people), the reply should be that these people were seers (*bina*). Whatever they did, they did with the Vision (of Allah). Their intention and purpose was nothing other than religion (deen). In our days, Allah knows what we intend. In Quran Allah has said: *"... Allah knew what they did."*[143] *"He knoweth all that you do."*[144] *"... Allah beholdeth all that ye do."*[145] and *"... Allah knoweth all that there is in the breasts (of men)."*[146]

14. It is reported by Bandagi Miyan Shah Dilawar[RZ] that Imam Mahdi[AS] said, if Allah sent a large (amount) of *futuh* (donations), we spend it by preparing food for the inmates of the daira, dependent on Allah, to eat twice or thrice.

[143] S. 12:19 SAL
[144] S. 5:8 SAL
[145] S. 49:18 SAL
[146] S. 64:4 SAL

6.1. Trust in Allah

15. Allah has said: *"... And lay your trust in Allah if indeed ye are men of faith."*[147] *"... And for him who resteth his dependence on Allah, He will be All-Sufficient..."*[148]

16. It is reported by Miyan Fareed[RZ] that Imam Mahdi[AS] said: " If a seeker of Allah is sitting in his room (*hujra*) and hears the footsteps of somebody and if the thought crosses his mind that somebody might have brought *futuh* (donations), it is not *tawakkul* (trust in Allah).

17. It is narrated that Malik Ahmed Ishaq had heard from Bandagi Miyan Syed Khundmir[RZ] that when Imam Mahdi[AS] went to the city of Budh, there was a trader who was favourable (*muafiq*) to the Mahdavis. Miyan Syed Salamullah[RZ] went to the city on some errand. He happened to pass in front of the door of the trader unintentionally. The trader sent eighty thousand tinkas (local coins) to Imam Mahdi[AS] through him. Imam Mahdi[AS] did not accept the amount. Miyan Salamullah [RZ] said: "Miranjio, Allah has sent it and has (caused it) to reach you". Imam Mahdi[AS] asked: "Why did you bring it? This is not said to have been sent by Allah. It is called halal (lawful). But it is not *halal-e-tayyab* (chastely lawful)".

18. It is reported by Bandagi Miyan Syed Khundmir[RZ] that Imam Mahdi[AS] said: "There is one thing that is called *halal* (lawful) and there is *halal-e-tayyab* (chastely lawful). That which is lawful in Shariat is *halal*. And *halal-e-tayyab* is that which comes all of a sudden, unexpectedly and without craving (*be-ikhtiar* or involuntarily). At that time, the glance is directed towards Allah (that He has given it). Besides, one is not accountable for *halal-e-tayyab* (on the Day of Resurrection). Allah has said: *"... Whenever Zachariah went into the sanctuary where she (Mary) was, he found that she had food. He said: 'O, Mary ! Whence cometh unto thee this (food)?' She answered: 'It is from Allah.' Allah giveth without stint to whom He will."*[149]

19. It is narrated that Imam Mahdi[AS] has called *tay'in* (or *ta'iyun*) as *la'in* (accursed). (*Ta'yin* is a fixed, scheduled, allocated periodical income). Imam Mahdi[AS] has said that Allah's food (*rizq*) is that which He has mentioned in His Book: *"... And for those who fear*

[147] S. 5:23 SAL
[148] S. 65:3 SAL
[149] S. 3:37 SAL

Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine..."[150]

20. Bandagi Malik Illahdad[RZ] has explained the meaning of this Quranic Verse thus: "Whoever fears Allah is free from the limitations (that his food -*rizq*- will come from such and such a source); he turns his face away from the world, and then He (Allah) will reveal to him the source, to make him come out of his self (*khudi*) and He will give him his food from a place from which he does not expect (his food). And whoever trusts Allah, He is sufficient for him. That very person reaches the friendship of Allah. In other words, he reaches Allah."

21. Imam Mahdi[AS] has said that the Trust (*tawakkul*) for food on Allah is no Trust as, Allah has already promised that: *"There is nothing that moveth on earth, the nourishment of which doth not depend on Allah..."*[151] This is a promise by Allah. Whoever has faith in this promise, he is a *mumin* (believer): otherwise, he is a *kafir* (infidel). This is so because when a *kafir* makes a promise that he would make you his guest today, you will remain hungry the whole day, and do not eat anything. The promise is of Allah and His promise is (more) reliable.

22. Imam Mahdi[AS] has said that Trust is that one has confidence in the *zath* (nature) of Allah, and, morning and evening, one is in the ardent desire to find Allah. Hence, one should not be tempted to expect food from the rich, and in pursuance of that objective, one should not be hospitable to the rich. One should not go to their houses and should not befriend them.

23. Prophet Muhammad[SLM] has said that whoever offers hospitality to a rich man on account of his riches, and scorns a *faqir* (poor man) on account of his poverty; his name would be written among the enemies of Allah and the enemies of the Apostles on the skies and the earths. None of his needs will be met and his prayers (supplications) are not answered.

24. Prophet Muhammad[SLM] has said that whoever entered the houses of the rich, he emerged (from there) unhappy with his Lord (Rab).

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[150] S. 65:2 and 3 AYA
[151] S.11:6 SAL

25. It is narrated by Prophet Ibrahim[AS] (Abraham[AS]) that when the accursed King Nimrod tried to catapult Ibrahim[AS] into the fire, and even as he was being hurled through the air, Archangel Gabriel[AS] reached him and asked: "Do you need me?" Ibrahim[AS] said: "I do not need you." Gabriel[AS] suggested: "Ask Allah." Ibrahim[AS] said: " His knowing my condition is enough for me. What is the need of asking?" (That is *tawakkul*.)

6.2. Miscellaneous

26. It is narrated that the practice of Imam Mahdi[AS] and his migrant-companions[RZ] was to go to the Jami' Masjid or Eid Gah (for preaching) briskly, without casting glances hither and thither, even if kings were coming behind them. And we (the author) have found the practice of the migrants (*muhajir*-followers) to be the same.

27. Imam Mahdi[AS] has said: "We have neither any work with anybody. Nor do we put any burden on anybody. Nor do we count anybody."

28. Imam Mahdi[AS] used to be very kind to the indigents (*fuqara*) in the daira and used to be very hospitable to them, as Allah has said: *"And be gentle to the faithful who follow thee"*[152] Allah has again said: *"... humble toward believers, stern toward disbelievers..."*[153]

29. It is narrated that Imam Mahdi[AS] used to go to the houses of the seekers of Allah. Further, the migrants of Imam Mahdi[AS] used to go to the houses of each other; as Allah has said: *"Muhammad[SLM] is the Apostle of Allah: and his comrades are stern towards the unbelievers, though full of tenderness among themselves. Thou mayst see them bowing (in prayer) touching the ground with their foreheads, imploring blessings from Allah and His approbation."*[154]

30. The way the venerated and aged people (of the group of Mahdavis) were indifferent to the rich among the conformable, is evidenced in this incident: one day in Khanbel, Bandagi Miyan Syed Khundmir[RZ] was standing near the banyan tree in front of

[152] S. 26:215 SAL
[153] S. 5:54 MMP
[154] S. 48: 29 SAL

the Jamaat Khana. Malik Fakhruddin, Malik Lateef and Malik Sharfuddin came to meet him. Every one of them severally touched the feet of Bandagi Miyan[RZ] with their foreheads. Bandagi Miyan[RZ] was indifferent. A few moments later, he lifted the heads of the visitors from his feet with his hands.

31. On many occasions, I (the author) have seen that, at the time of delivering the sermons, the rich people used to sit behind the brothers of the daira. But among them, the persons with understanding and the literates were asked to come forward and sit in the front rows, irrespective of whether they were indigents (*faqirs*) or the rich.

32. It is narrated that Imam Mahdi[AS] had said that the person with understanding should be called to sit in the front rows (during the delivery of sermons). The Imam[AS] himself used to call such people to occupy the front rows and used to ask the brothers of the daira to make room for such people. This author was present on many such occasions. Allah has said: *"O ye who believe! When ye are asked to make room in your assemblies (for fresh-comers), then make ye room. Allah will give you ample room. Likewise, when ye are asked to rise up, then rise ye up..."*[155]

33. It is narrated that one day in Jalor, Haider-ul-Mulk came to the congregation where a sermon was being delivered on Quran after the Asr (late afternoon) prayers one day; neither any of the brothers of the daira nor his own employees got up on his arrival to receive him cordially, nor did anybody ask him to come near. He sat down a little distance away from the group of audience. When the prayer call (*azan*) was made at the time of sun-set (Maghrib) prayers, he came within the lines (*saf*) of the worshippers when everybody stood up for prayers, said his prayers in the congregation, and while he was going home, some of his kin and employees went to salute him. He took them to task for not honouring him when he came, saying: "You are my employees. Why did you not honour me?" Apologetically, they said: "Believe it to be true, that the greatness of Bandagi Miyan Syed Khundmir[RZ] had so overwhelmed our hearts that we could not come around to honour you." After this, he rebuked Miyan Aman Khojan[RZ], saying: "You are my kin, and you are taking your salary from me, but even you did not get up to honour me. How will you get your salary now?" After this, Miyan Aman[RZ] did not go to the house of Haider-ul-Mulk ever after this incident. He did not even salute Haider, who often sent

[155] S. 58:11 SAL

the salary to the house of Miyan Aman[RZ], who refused to receive it and returned it. This author was present during the episode.

34. One day, a brother of the daira told Bandagi Miyan Syed Khundmir[RZ] that Miyan Aman[RZ] goes with Miyan Hasan Bhatti beyond the limits of the daira. Bandagi Miyan Syed Khundmir[RZ] politely (as an elderly person advising a junior) rebuked him: " One should not be so courteous to the rich people." Miyan Aman[RZ] said: "We are not courteous for the sake of bread." Bandagi Miyan[RZ] asked: "Does a servant of Allah become courteous (to the rich) for the sake of bread?" Then he added: "This servant of Allah tells you to get employed, but do not be courteous to the rich. Hold me responsible even if you suffer a worldly loss. Be indifferent to the worldly people and others and do not ask for anything from them." (It may be mentioned here that) Miyan Hasan Bhatti was the father of Miyan Ali, a relative of Miyan Syed Khundmir[RZ] and a *muafiq* (sympathiser) of Imam Mahdi[AS].

35. It is reported by Bandagi Miyan Syed Khundmir[RZ] that Imam Mahdi[AS] had said a number of times that people are such that they bring a *salik* (seeker of Allah) down to earth from high heavens. When they see that the *salik* does not become attentive to them by their opposition, they fully conform (*muwafiqat*) with him. And when they celebrate a function at their home, they go to the salik and beseech him " to come to the *tasmiah-khwani* of the son of this slave of yours. When your exalted self steps on the floor (of the house), your foot is not on the floor but it is on the head and eyes of this slave." The *salik* makes many excuses to avoid the visit. The person, who invites, makes humble entreaties to the *salik* and says: "How can the *tasmiah-khwani* be celebrated unless your good self comes for the function?" The *salik* willy-nilly goes (under compulsion) to his house. A few days later, somebody else comes with a similar invitation and he also makes similar humble entreaties and says: " Your good self had gone to the house of so-and-so and we are not worse than him. If your good self were to auction us in the village, we would willingly be sold." The *salik*, perforce, goes to the house of the second person who invites. After that, everybody invites the *salik* to his house. Thus, Imam Mahdi[AS] said, the *salik* begins to think that all these people had become submissive and obedient to him and no work of theirs would be accomplished without him. However, he does not understand that he (the *salik*) had himself become submissive and obedient to them. He thus goes from door to door. He abandons his abode of seclusion and goes from house to house. He is now afraid that the people would become annoyed if he did not go to their houses and that they would give up meeting him.

36. Know it for certain that Imam Mahdi[AS], his son Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Ni'mat[RZ], Bandagi Miyan Shah Nizam[RZ] and Bandagi Miyan Shah Dilawar[RZ] were not happy in going to the houses of the sympathisers or the opponents to join their feasts or for any other worldly purpose. When others went to the houses of such people, they were rebuked sternly. Some such people were often expelled from the daira.

37. If you ask me (the author), I can cite numerous such instances. Many of the revered elders have abstained from going to the houses even of the *muwafiqeen* (sympathisers).

7. Shirkers and Squatters as Hypocrites

1. It is narrated that Imam Mahdi[AS] has said in respect of *nafs* (soul or self) that "when the candle of divine Unity (*Ahdiyyat*) is lighted, this disgraced sinner (*nafs*) should throw itself in the fire like the moth (an ardent lover). As Allah has said: *"(The righteous will however be greeted on that Day), O Soul! which is at rest, Return to thy Lord, well-pleased, well-pleasing!"*[156]

2. It is reported that Bandagi Miyan Syed Khundmir[RZ], Siddiq-e-Mahdi[AS], used always to say: "If we repeat what Imam Mahdi[AS] had said, the *muwafiqan-e-Mahdi[AS]* (supporters of Imam Mahdi[AS]) would themselves stone us (to death) and it would become difficult for us to reside in any city for a year or two, for Imam Mahdi[AS] was expelled from some places after he claimed to be Imam Mahdi al Mau'ood[AS]."

3. It is reported by Miyan Raje Muhammad bin Meena that he had heard certain things from Bandagi Miyan Shah Dilawar[RZ]. Miyan Raje Muhammad quoted the Shah[RZ] as saying: "If I were to reiterate what I have heard from Imam Mahdi[AS] in front of some of the migrants, they will stone me (to death)."

4. It is reported by Bandagi Miyan Syed Khundmir[RZ] that Imam Mahdi[AS] had said: "The people who do not accept Imam Mahdi[AS] and who accept Prophet Muhammad[SLM] and send salutations (darood) on hearing the Prophet's name, would have stoned him (to death) if he (the Prophet[SLM]) were alive today and had conveyed the divine revelations to them. This servant (of Allah) is a liar if they were not to stone him (to death). Whatever this servant now says would have been falsehood." Allah says: *"... So oft as an apostle came to you with anything disagreeable to your mind, you grew arrogant, and some, you called imposters and some, you killed."*[157]

5. It is narrated by Miyan Sher Malik[RZ] that he asked Imam Mahdi[AS]: " Whatever your exalted self has said is the Truth. Then, why do these people (the opponents of the Imam) oppose you?" In reply, Imam Mahdi[AS] said: "These people are weak. Had they the strength, they would have stoned me (to death). This is so because if some person were to abuse their beloved, how could its lovers (*'ashiq*) be happy? The world is the beloved

[156] S. 89 :27 and 28 SAL
[157] S. 2:87 SAL

of the opponents (of Imam Mahdi[AS]), and here (in the *daira* of the Imam) their beloved is abused day and night. Now can they (the lovers of the world) relish (such talk)?"

6. Siddiq-e-Mahdi[AS], Bandagi Miyan Syed Khundmir[RZ] used often to say: "As long as the *makhluq* (people) are against us, there is hope of the religion (being among us). And when the people begin to conform (*muwafiqat*) with us, it will become known that religion has vanished (from among us)."

7. Further, be it known that when someone were to explain the practices of Imam Mahdi[AS] and his companions (after him), people would talk about it and raise objections. they would say that, "These narrations (*naqul*) are not authentic, because they do not conform to the conditions of our lives and those of our *murshids* (spiritual guides)."

8. O friend, if somebody has written these narrations from out of his own imagination, he should be deemed to have been doing wrong (*zulm*) to his own self (*nafs*). Allah said: *"(Mark!) who is more wicked than he who foisteth a lie on Allah or who treateth His signs as lies?..."*[158]

9. It is narrated by Bandagi Miyan Shah Ni'mat[RZ] that one of the revered elders of the past has said that to talk about the religion in our times has become like some hawker who goes around the locality of the infidels, shouting: "Buy beef." Would not the people of the locality kill him. They would certainly. They would stone him to death. To talk about Imam Mahdi[AS] and his companions has become like that in our times.

10. These days, we keep company with the hypocrites, seekers of the world and squatters, who abandon migration; we go to the houses of the people who claim to be the supporters (*muwafiq*). We have become like them. These people have no knowledge of the religion of Imam Mahdi[AS]: neither do they migrate, nor trust in Allah, nor remember Allah, nor do they renounce the world, nor do they pay ushr or zakat. Not only this, they work against the Shariat of Prophet Muhammad[SLM] and Imam Mahdi[AS] at (various) times and places. Hence, (it is obvious that) we have conformed to their ways for our own (worldly) gains. We go to their houses. Why should they not become our friends? If we were to tell them the Truth, it will not please them. We fear that these people will become our opponents, and refuse to conform with us. This has become the decadence of the

[158] S. 6:21 SAL

religion; those who conform with us are stoning, as it were, us to death. Whom can we tell about this affliction of ours? Hence, one, who says this, is a poor person among the followers of the Imam. Nobody trusts the veracity of the narrations of Imam Mahdi[AS], as Prophet Muhammad[SLM] has said: "Verily the religion (*deen*) began as a *gharib* (innocent, indigent) and it will soon return to that state in which it had started." Hence, glad tidings (of Paradise) to the poor and the indigent.

11. Often we have heard from Bandagi Miyan Syed Khundmir[RZ] that these people will become our sympathisers when we begin to say what appears to be pleasant to their ears, and join their business to do what they like. Allah says: *"They desire thee to deal with them tenderly in order that they might deal with thee tenderly."*[159]

12. And some people say that the sympathisers of Imam Mahdi[AS] should not be termed as worldly people (*dunya-dar*). However, Bandagi Miyan Syed Khundmir[RZ] had called the people of the Bariwal tribe as *dunya-daran*, although they were the people, some of whom, had sacrificed their lives for Imam Mahdi[AS], and some others migrated to the daira and died there. Bandagi Miyan had not called them *musaddiqs* (believers in Imam Mahdi[AS]) before they sacrificed their lives and before migration; he used to call them *dunya-dars* before they migrated. And Bandagi Miyan told the indigent (*fuqara*) that "this servant (of Allah) will not remain among you, since you have developed an inclination to go to the *dunya-daran*, so much so, that you allowed the members of your family to go to the *dunya-daran*. But, earlier, he had said that they should not consult the shirkers and squatters.

13. The day Bandagi Miyan Syed Khundmir[RZ] was going to the city of Naharvala (Patan in Gujarat) from Seeh, Malik Lateef ordered his soldiers not to fight and not to follow Bandagi Miyan Syed Khundmir[RZ]. Afterwards, Bandagi Miyan Syed Khundmir[RZ] announced that he would not consult the shirkers and squatters. And he counted among shirkers and squatters the people, who had not migrated from among the group of musaddiqeen of Imam Mahdi[AS]. He has also said the musaddiqeen of Imam Mahdi[AS] are those people who have complete conformity with the word, deed and the condition of Imam Mahdi[AS]; and those, who do not have these attributes should not be called *musaddiqeen*. Such people were called as "*lisani*" (orally professing the faith) by the

[159] S. 68:9 SAL

companions of Bandagi Miyan Syed Khundmir[RZ]. And some well-to-do people who lived in the daira should be called well-to-do.

14. It is narrated that someone called Malik Bakhkhan[RZ] as a *dunya-dar* (man of the world). Ima~~n~~m Mahdi[AS] said in Hindi: "You call him *dunya-dar*, why do you not call him a *kafir* (infidel)." When Malik Bakhkhan Bariwal[RZ] went to Khorasan along with Ima~~n~~m Mahdi[AS], he was a well-to-do man. One of the brothers of the *daira* called him *dunya-dar*. For this reason, Imam Mahdi[AS] had said so.

15. It is narrated that Imam Mahdi[AS] has said, "As long as one does not migrate from the manifest home, there is no chance of his being destined to achieve subliminal (*batini*) migration. Besides, without manifest migration, the achievement of subliminal migration is rare. And rarity is like being non-existent."

16. It is narrated by Bandagi Miyan Syed Khundmir[RZ] that if a person were to go to some other place abandoning the place of *'aliat* (excellence) for the sake of *roti* (bread, that is, food), he would not get any share or benefit of the religion (*deen*), and such going from one place to another will not be for the sake of Allah.

17. Prophet Muhammad[SLM] has said that deeds are judged on the basis of the intents (*niyat*). For every person, it is what he intends (to achieve). Hence, the migration, which is intended towards Allah and His messenger[SLM], is towards Allah and His messenger[SLM]. And the migration, which is with the worldly intentions, results in the achievement of the world: may be, he gets a woman and marries her. In short, one gets what he intends to get by his migration. Those are *zalim* (oppressors) who migrate with the intention of going to the people who have abandoned migration. Hence, the murshids should call an *ijma'* (congregation) and prohibit such persons.

18. Miran Syed Mahmood[RZ] (the first caliph of Imam Mahdi[AS]) used to convene an *ijma'* once a week or a fortnight and prepare documents (*mahzar*) and say: "Throw us out of the daira, if you see anything opposed to Imam Mahdi[AS] in our *zath* (nature, essence)."

19. Further, Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Ni'mat[RZ] used to say: "If someone sees in us anything which is opposed to Imam Mahdi[AS] and does not prevent or challenge us here, we will blame him on the Day of Resurrection (*Qayamat*)." Glory to Allah!

20. Some of the believers have now become such that they prevent, and make fun of, the person who repeats, in front of their murshids, narrations of Bandagi Miyan Syed Khundmir[RZ] or Bandagi Miran Syed Mahmood[RZ] or the migrant-companions of Imam Mahdi[AS]. They say: "Who are you to tell all these things to our murshids? Have not these people heard these things from Imam Mahdi[AS], that you arrogate to yourself the task of repeating these narrations before our murshids."

21. May it be known that this author and Bandagi Miyan Syed Khundmir[RZ] were sitting together. (Bandagi Miyan) caught hold of my *daman* (a part of the apparel) and said: "If you see anything opposed to Imam Mahdi[AS] in me and do not rebuke me here, I will blame you on the Day of Resurrection."

22. Further, be it known that there are many tests, trials and tribulations in the manifest migration (*zahiri hijrat*). Allah says: *"(O believers!) Do you think that you will be left to lie still while Allah has yet to make known who among you are yet to bear successfully the trials ahead of you, and who have to prove that they hold none as friends except Allah, His Apostle and the faithful? Allah is fully apprised of what you do."*[160]

23. It is narrated that Imam Mahdi[AS] has said: "When you buy an earthen pot for a paisa or two, you test it by knocking it repeatedly, and you buy it if it gives good sound and if it is not broken, cracked or damaged: otherwise, you return it; when you claim to be seeking Allah, how can you be let off without tests and trials?" Like the Quranic Verse, just quoted above, another Quranic Verse has been revealed.

24. It is reported by Prophet Muhammad[SLM] that when Allah's commandment was revealed to dig the trench, the companions[RZ] of Prophet Muhammad[SLM] had been starving for the ninth day. Every one of the companions[RZ] had tied one stone over his stomach. While the Prophet[SLM] had two stones tied over his stomach. When someone asked about the condition of the (the companions[RZ]), the Prophet[SLM] lifted the front part of his garment and showed that he had two stones tied over his abdomen, lest the people thought that "your friend" (the Prophet[SLM]) had eaten something. It was at this time that the Quranic Verse was revealed; the verse says: *"Do you fancy that you will enter the Garden (Paradise) while you have yet to pass through the mill through which those gone before you had passed? Poverty and distress tried them and they were so shaken that the Apostle[SLM] and those of the faith*

[160] S. 9:16 SAL

who were by his side cried out: "When will the help of Allah come? Note! The help of Allah is nigh"[161] Even now the murshids (spiritual guides) should live their lives in that manner.

7.1. Hypocrisy of Non-Migrants

25. It is reported by Bandagi Miyan Syed Khundmir[RZ], as he has written in his tract, AQIDA SHARIFA, that a person, who had made fealty to Imam Mahdi[AS] but refrained from mirgration and the company of the Imam[AS], has been decreed a hypocrite by the Imam[AS] in accordance with the Quranic Verse: *"Those of the believers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their property and their persons cannot be esteemed alike. Allah hath assigned to those who strive with their property and their persons in the way of Allah, a rank higher than to those who sit at home; and, though to all Allah hath made goodly promises, He hath assigned to those who fight in the cause of Allah a greater recompense than to those who merely sit at home- Ranks, forgiveness and favours from Him; and verily Allah is Indulgent, Merciful."*[162]

26. Able-bodied believers (*mumineen*) and disabled believers do not become equal, that is, able-bodied and the disabled. At the time of the *jihad*, one group of believers came forth for *jihad* with the Prophet: another group (from among them) stayed at home without any excuse (disability). A third group stayed at home because of its disablement, and did not come out with the Prophet for *jihad*. Hence, Allah has mentioned all the three groups and has explained their ranks in the above-mentioned Verse of Quran that *"Those of the belivers, who sit at home, barring the disabled, and those who fight in the cause of Allah with their property and their persons cannot be esteemed alike."* Hence, Allah has here talked of non-disabled believers; it is necessary that the disabled believers too should be mentioned. Therefore, the word, disabled, has been omitted. Hence, the meaning is that among those, who sit at home without a cause cannot be equal to those who sit at home because of a cause. Then Allah talks about those believers, *"Who fight in the cause of Allah with their property and their persons."* Here, Allah has given the fighters in the cause of Allah a rank above the squatters (*qa'yideen*). In other words, Allah has given the fighters a rank above the disabled squatters. Hence, the meaning of the whole verse is that the

[161] S. 2: 214 SAL
[162] S. 4:95 and 96 SAL

non-disabled squatters cannot be equal to those who fight in the cause of Allah. Allah has given the fighters a rank above the disabled squatters and a number of ranks above the non-disabled squatters; and this comes under the commandment of this Verse. Allah has promised good to all, that is for the disabled believers and the fighters; and the non-disabled squatters are not included in the goodly promise of Allah. This is so because Prophet Muhammad[SLM] had branded the non-disabled squatters with hypocrisy. He had cursed them too. Allah has said of the hypocrites: *"Verily the hypocrites will be in the lowest depths of the Fire;…"*[163] Hence, how can those who go to the "lowest depths of Fire" come within the ranks that deserve glad tidings? Hence, it is known that the good promise of Allah is for all, that is, for the fighters and the disabled squatters, who could not join the fighters in Jihad, despite their hearty determination to fight. These people are not equal to the fighters because they could not participate in the jihad because of their disability. But they are included in the good promise of Allah. In their heart of hearts, they intended to join the jihad. Allah has given great preference to the fighters over the squatters from the point of view of the great divine rewards (*sawab-e-azeem*). Allah has said: "Ranks, forgiveness and favours from Him; and verily Allah is Indulgent, Merciful." Finally, the meaning of the verse of Quran is that the fighters in *jihad* are one rank above the disabled squatters and many ranks above the non-disabled squatters. When Allah has not treated the non-disabled squatters equal with the disabled and has not included them in His good promise, and *mujahideen* (fighters) have been given the preference of many ranks over them (the non-disabled squatters), it is obvious that they have no ranks and they go to the lowest of steps (in the depths). They are destined to suffer punishments instead of forgiveness, great chastisement instead of great recompense.

7.2. Non-Disabled Squatters as Hypocrites

27. Know it that the non-disabled shirkers from *jihad* have been decreed as hypocrites. The narration of Imam Mahdi[AS], which Bandagi Miyan Syed Khundmir[RZ] has reported, shows us that if the book of the religious directors (*mujtahids*), *Tanbih*, is perused, it will be known that there are the details about the death of Abu Zarr[RZ] (Ghifari). It is written there that when Prophet Muhammad[SLM] started his march for *jihad*, some of his

[163] S. 4:145 SAL

companions were left behind. When the army of the Prophet reached the battlefield and the people dismounted, the companions of Prophet Muhammad[SLM] informed him that so-and-so had not come. The Prophet[SLM] said: "Verily, (it is) the knowledge of Allah. There is good in it. Soon he will come." Again, he was informed of the absence of somebody else. And the Prophet[SLM] repeated his reply. Then the Prophet[SLM] was informed: "O Messenger of Allah[SLM], Abu Zarr[RZ] has not arrived." The Prophet[SLM] said: "Verily (it is) the knowledge of Allah. There is good in it. Soon, he will join us, Allah willing." The companions of the Prophet[SLM] sometime later saw that somebody was running to join the army. They told the Prophet[SLM] that somebody was coming on the double and they could not recognize him. The Prophet[SLM] said: "It is Abu Zarr[RZ]." The companions[RZ] cried out: "We swear by Allah, it is Abu Zarr[RZ]." When he came near, the companions[RZ] of Prophet Muhammad[SLM] saw that he was bare-foot, he was carrying on his own neck all the camel's burden and he was stumbling and running with difficulty towards the army camp. Seeing him, the Prophet[SLM] exclaimed: "Oh, poor Abu Zarr walks alone, he will live alone, he will die alone and he will be resurrected alone." Addressing Abu Zarr[RZ], the Prophet[SLM] said: "O Abu Zarr why did you hurry?" Then Abu Zarr[RZ] explained: "O Messenger of Allah SLM, my camel became weak due to hot winds and the burden (on its back) and it could not move ahead. It occurred to me that the Prophet[SLM] had decreed as hypocrites those who evaded the *jihad*. I was afraid. I was shivering that the Prophet[SLM] might think that I too was a hypocrite, if I was late. O Messenger of Allah[SLM], this was the reason why I dismounted from my camel, took its burden on my neck, let loose the camel, and, here I am at your feet." Hence, this statement (of Abu Zarr[RZ]) shows that a person, who did not accompany (in *jihad*) the Prophet[SLM] without a valid excuse, was among the hypocrites. Similarly, the Prophet[SLM] had decreed as hypocrites those who did not accompany him during his migration. In Makkah, many people had accepted the Prophet[SLM] by word of mouth, but were lazy in following him (and his commandments). It is under these circumstances, that Allah enjoined upon the Prophet to migrate from Makkah to Madina so that it became known who were obedient and who were hypocrites. Prophet Muhammad[SLM] migrated. But many people evaded migration with him. Prophet Muhammad[SLM] then said: "Whoever migrated with me is the believer (*mumin*), and he who did not migrate with me is a hypocrite, as Allah has said in Quran: *"While taking the souls of those who were engaged in pursuits hurtful to themselves, the angels will ask them, 'Why were you in this state?' They will reply, 'We were but a subject race in the land.' They will rejoin, 'Was not Allah's earth wide enough for you to migrate elsewhere?' These!*

Their home shall be Hell-an evil destination indeed-Except for those feeble among men and women and children who had not the ability to seek means (of escape) and did not really know whither to go. May be Allah will pardon these; for, Allah is Indulgent, the Forgiver! He who leaves his home in the cause of Allah, shall find in the earth many a place of refuge and plentiful resources; and for him who quits his home to turn to Allah and His Apostle, and death evertakes him thereafter, the recompense for him becomes incumbent on Allah, and Allah is Indulgent, Merciful'."[164]

28. It is narrated that Bandagi Malik Ma'roof[RZ] was in great trouble at Nahrvala city. Allah kept him alive for a year. After one year, Malik Ma'roofRZ migrated from Nahrvala city to Jalor and died there. Bandagi Miyan Syed Khundmir[RZ] said: "Allah kept a dead brother Malik Ma'roof alive for a year because He caused him to migrate from his native place. He came to Jalor." Malik Ma'roof[RZ] was a migrant (with Imam Mahdi[AS]) and he was given glad tidings by the Imam.

29. It is narrated that Bandagi Miyan Syed Khundmir[RZ] said that under this Quranic Verse [Allah says: *"Except for those feeble among men and women and children who had not the ability to seek means (of escape) and did not really know whither to go."*[165]], migration was obligatory (*farz*) on children (who had not reached the age of maturity) and (non-disabled) women.

30. Bandagi Miyan Syed Khundmir[RZ] also narrates that Imam Mahdi[AS] said that whoever accepted him (Imam Mahdi[AS]) but who failed to migrate and remain in his (the Imam's) company was a hypocrite. Allah says: *" ...So, I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and fought and fallen;..."*[166] In the commentary of this Verse, *Mudarik* says that migration will continue to be obligatory in the Last Era (*Aakhir Zamana*) as it had been in the beginning of Islam. Allah says: *"But they who have believed and emigrated and struggled in the cause of Allah may hope for Divine grace and Allah is Gracious, Full of Mercy."*[167] *Tafseer-e-Zahidi* has said that migration had not been abrogated. It has argued on the basis of a tradition of Prophet Muhammad[SLM] who is quoted as saying that migration continues (to be valid) till the Day of Resurrection.

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[164] S. 4:97 to 100 SAL
[165] S. 4:98 SAL
[166] S. 3:195 SAL
[167] S. 2:218 SAL

31. And, according to *Mishkat* (a book of traditions of Prophet Muhammad[SLM]), the Prophet said: "Migration will not be abrogated till repentance (*tauba*) is not abrogated, and repentance will not be abrogated till the sun rises from the west."

32. Then, know, O friend, that Quran will not be abrogated till the Day of Resurrection (*Qayamat*), and obedience (*pairavi*) to Quran is obligatory, that is, absolutely obligatory, till the Day of Resurrection; and as long as these Quranic Verses are not abrogated, migration will continue to remain in force. And it is not proper to say (for anybody on his own) that some of the Quranic Verses would be abrogated after (the demise of Prophet Muhammad[SLM]). Some people say that migration was obligatory during the life of Prophet Muhammad[SLM] and it is not obligatory during the period of Imam Mahdi[AS].

33. Two persons came for a meeting. One of the brothers of the Daira brought the news that so-and-so had come from Ahmadabad. After this, Bandagi Miyan Syed Khundmir[RZ] told Bandagi Miyan Shah Nizam[RZ]: "What is the situation with you, Miyan Shah Nizam. (Allah quotes some people as saying:) *"We believe in some and believe not in some, and desire to take a middle path…"*[168] On this occasion, many of the migrant-companions of Imam Mahdi[AS] were present and were digging a tank (*hauz*) and throwing out the mud. This writer (Miyan Vali bin Yusuf[RZ]) was present during this conversation.

34. Bandagi Miyan Syed Khundmir[RZ] has often said that Imam Mahdi[AS] did not treat any of the Quranic Verses as abrogated. Allah says: *"For whatever regulation (aayat), We abrogate or cause to fall into desuetude, We substitute a better one or one similar to it…."*[169]

35. It is narrated that Imam Mahdi[AS] did not uphold (or treat as proper) any parenthetical sentence (*jumlah mu'tariza*), or a sentence in which there is continuity in meaning though not in the words used (*mustanifa*), exception (*istisna'*), disjointed (*munqat'e*), and omitted (*hazaf*) in Quran. He did not explain the meaning of any Quranic Verse by giving an interpretation (*taveel*) of his own. All his explanations of Quranic Verses were in accordance with the commandments of Allah, as Allah has said: *"Thereafter the responsibility is ours to let its meaning be clear (to everyone)."*[170] Hence, one who explains Quranic Verses by his own interpretation violates the explanation of Imam Mahdi[AS]. Bandagi Miyan Syed Khundmir's[RZ] practice too was the same. He did not

[168] S. 4:150 SAL
[169] S. 2:106 SAL
[170] S. 75:19 SAL

explain the Quranic Verses where he found some difficulty or did not remember how Imam Mahdi[AS] had interpreted it (in accordance with the commandments of Allah), even if the meaning was clear to his mind. He used to say: "Let us go ahead. It is not proper that I should say something on my own."

36. Bandagi Miyan[RZ] has often said that Imam Mahdi[AS] did not accept (the view) that any of the Quranic Verses was abrogated.

37. It is narrated that Bandagi Miyan Syed Khundmir[RZ] has said: "We have lost the remembrance of Allah (*zikr*). But may Allah grant us (the remembrance of Allah) by the grace of Imam Mahdi[AS] and on account of migration (*hijrat*). Allah has said: *"And for them who have forsaken their homes in the cause of Allah and have been slain or have died, surely will Allah afford a goodly provision! For verily, Allah indeed is the best of those who furnish means of sustenance. He will assuredly raise them to a state well-pleasing to them: and indeed Allah well knows (how to reward them), the Gracious.!"*[171]

[171] S. 22:58 and 59 SAL

8. Friendship with Non-Migrants Forbidden

What Imam Mahdi[AS] has said about the non-migrants is known to all people.

1. Imam Mahdi[AS] is quoted as saying that if a person migrates to Khorasan from Gujarat, his relatives are in Gujarat, and his heart-felt inclinations are with his relatives, he is among the oppressors (*zalim*). This narration is reported by a (large) group of people. In respect of such migrants, Imam Mahdi[AS] has quoted the following Verses from Quran:

"O believers! Do not take your fathers or your brothers for friends if they prefer unbelief to belief; and whoso of you shall take them for friends they shall be regarded as those who have been unjust to themselves."[172]

Again Allah has said: *"… And they who having believed have not left their homes, they shall have no right of protection from you until they too fly their homes…"*[173]

Allah again says: *"…Take not therefore any of them for friends till they have forsaken their homes in the cause of Allah…"*[174]

2. It is narrated that Imam Mahdi[AS] said that a thousand seekers of Allah renounced the world (*tark-e-dunya*) and took the path of Allah. (Allah commanded) the angels: "Show them the world, as it is, after decorating it." They were shown the world as commanded. In other words, people turned to them and they began to get a large quantity of donations (*futuh*). Nine hundred out of the thousand seekers turned to the world and embraced it. Then, there were one hundred who were still on the path of Allah. (Allah commanded) the angels again: "Show them the Hereafter, as it is." They were shown the Hereafter. Seeing it, ninety of the remaining hundred accepted the Hereafter. The remaining ten

[172] S. 9:23 SAL
[173] S. 8:72 SAL
[174] S. 4:89 SAL

were still for Allah. They said that they were not fascinated by the world or the Hereafter, and that they were the seekers of Allah. (Then Allah commanded) the angels to inflict calamities on the rest of them. Prophet Muhammad[SLM] has said: "Verily, Allah tests the believers by inflicting calamities on them, as one among you examines gold by heating it over fire to find out whether it is genuine or not."

COUPLET:

(The lovers first) attracted the calamities of both the worlds, /
Then they called it amour (*ishq- bozi*).

When the calamities were inflicted, nine out of the remaining ten, fled (in fear of) the calamities. And, finally, only one from among the thousand remained steadfastly as the seeker of Allah.

3. It is reported by Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Nizam[RZ] that the day when Bibi Shakar Khatoon and some others returned from Kaha, the capital of Thatta (in Sindh) and reached the coast, Bandagi Miyan Shah Nizam[RZ] said that he too had gone with them to help them board a hired boat. They had given some money to him (Shah Nizam[RZ]) who had hired the boat for them and, forgetfully, some of the money was still in his possession. He had returned home at sunset. When he removed his garments, the coins bagan to jingle. He recalled that their money was left with him. At about three or four in the morning, when he came out all set to go to them and return their money, Imam Mahdi[AS] too came out. They met. By a gesture of the hand, Imam Mahdi[AS] asked Miyan Shah Nizam[RZ] where he was going. The Shah went to the Imam[AS] and said: "Miranjeo, some of the money of Shakar Khatoon, which she had given me to hire the boat, remained with me and I was going to the coast to return it." Imam Mahdi[AS] said: "Miyan Nizam, spend the money. If Allah were to ask (you about it), hold me responsible. These people are going turning their faces away from Allah. If Allah were to give me the strength (that is, if the commandment of Allah were to come), I would give them a beating and snatch away everything they have." O friend, these people had not revoked their covenant with Imam Mahdi[AS] about his being the Mahdi al-Mau'ood, but giving up the company of the Imam[AS], they were going to Gujarat to their relatives. And Imam Mahdi[AS] said this in respect of them.

4. It is narrated that when Bandagi Miyan Syed Khundmir[RZ] came along with the inmates of his daira to Bhadriwali from Jalor, and stayed for some days at the village, some of family members of the brothers of the daira went to Naharvala to meet their relatives. These relatives were the sympathisers of Imam Mahdi[AS] and sometimes they used to come with their families to stay at the daira for some months. Their generosity was well known. Despite all this affinity, Bandagi Miyan Syed Khundmir[RZ] did not treat them as relatives. He consulted Miyan Shihabuddin bin Qutbuddin, Miyan Qutbuddin bin Yaqoob and Miyan Alauddin bin Rafi[RZ], asked them to bring a particular camel to a particular place, "so that we too could embark on a journey." They took the camel and went to the appointed place. Bandagi Miyan Syed Khundmir[RZ] started early in the morning (that is, much later after the midnight). At the time of starting, Bandagi Miyan tried to beckon the servant-maid, Marjana. Marjana did not get up, as Bibi ' Aisha's[RZ] face was towards her. Afterwards, Bandagi Miyan[RZ] came out of the daira. Malik Hammad[RZ] too followed him. Bandagi Miyan's[RZ] attention was not directed towards anything. He was in a divine ecstasy (*jazba*) and could not differentiate between the right or wrong path (he was following). When he reached the place where the camel had been brought, and was still a short distance away, the brothers who had brought the camel saw Bandagi Miyan[RZ] and Malik Hammad[RZ] coming towards them. They thought that the news of the departure of Bandagi Miyan[RZ] had spread among the inmates of the daira, and that was why the brothers were coming towards them (who had brought the camel). Hence, they started walking briskly. They were going fast and Bandagi Miyan was following them. At one point, the apparel of Bandagi Miyan got entangled with a thorny bush. Bandagi Miyan[RZ] sat down there, and started complaining about his condition. He said: "Ilahi, this servant of yours is not worthy of and competent to being a *murshid* (spiritual guide) and it is not proper for me to sit in the place of Imam Mahdi[AS], make *pas-khurda* (sanctified left-over eatables) and sawaiyat (equal distribution of the donations received by the *murshid*)." Then an unknown voice was heard saying: "O Syed Khundmir, you are Our well-liked (*maqbul*), We have made you worthy and competent to succeed Imam Mahdi, We have invested you with many robes of honour (*khil'at*), We have granted you the meaning of Quran." After this, Bandagi Miyan again gave reasons of his contentions for his stand. Again the unknown voice was heard saying: "There is much work to be done by you. Where are you going?" Later, Bandagi Miyan recovered his senses and called Malik Hammad[RZ] to come and asked him which was the way to the daira. Malik Hammad[RZ] showed him the way. Malik Hammad[RZ] asked Bandagi Miyan[RZ]: "I heard one

voice of Bandagi Miyan, (but) whose was the other voice?" Bandagi Miyan replied: "The other voice was from Allah, the Most High, and Prophet Muhammad[SLM]." Allah be praised! the robes of honour were so great, and his humility was so immense! This humility is impossible without living in accordance with the will of Allah. After this, Bandagi Miyan[RZ] came back to the daira. Later, after dawn, he went into the wooden tent of Miyan Khanjeo[RZ] and sat there. The people, whose family members had gone to their relatives, were called and severely rebuked. Bandagi Miyan said: "Why should this servant (of Allah) remain among you? You diverted your attention towards the worldly people, and allowed your family members to go to (the houses) of the worldly people." He recited the following Quranic Verses to them:

"O Believers! Do not take your fathers or your brothers for friends if they prefer unbelief to belief; and whoso of you shall take them for friends they shall be regarded as those who have been unjust to themselves. Say (to the believers, O Prophet[SLM]!), if your fathers and your sons and your brothers and your wives, and your kith and kin and the wealth you have acquired and the merchandise which ye fear may not have a proper sale, and the dwellings of which you are very fond, be dearer to you than Allah and His Apostle and striving in the way of Allah, then, wait until Allah discloses what He wills to do. And it is not in the manner of Allah to guide the impious."[175]

"Thou wilt not find those who believe in Allah and the Last Day loving those who work against Allah and His Messenger[SLM], even though they be their fathers of their sons of their brothers or their near of kin. These are they on whose hearts Allah hath engraved the Faith and strengthened them with a spiritual force proceeding from Him; and He will bring them into Gardens wherein flow streams to let them abide therein. Well pleased is Allah with them, and they with Him. It is they who are Party of Allah! Mark! It is Allah's Party which shall be blessed with success."[176]

"Neither your near of kin nor your children will avail you on the Day of Resurrection. He will judge you (by what ye have actually done). For, indeed Allah is fully aware of what you do. Indeed, ye have had `n excellent pattern (to follow) in Abraham and even in those who were with him. They had said to their people, ' Verily, we are clear of you and of what ye worship beside Allah: we

[175] S. 9:23 and 24 SAL
[176] S. 58:22 SAL

renounce you; and there has arisen between you and us enmity and hatred which shall last till ye believe in Allah alone…"[177]

Bandagi Miyan[RZ] recited many other Quranic Verses similar to these. He was furious and reproached particular brothers (of the daira). The brothers repented and said: "It was our fault that we allowed the members of our families to go." After this, the brothers soon summoned the members of their families. This narrator (Vali bin Yusuf[RZ], the author) was present (on the occasion).

5. Hence, if (the inmates of the *daira*) are (favourably) inclined towards their worldly kith and kin, the master (*sahib*) of the daira should not help such people; and if they were to help such people, it would be against the practice of Imam Mahdi[AS]; indeed it is an innovation (*bid'at*). Hence, Allah says:

"…Cooperate one with another in goodness and piety and do not cooperate in sin and transgression, and avoid displeasure of Allah, for Allah is strict in dealing out chastisement."[178]

(If one helps, one would come within the purview of this Verse.) And if they come on the path of Allah and seek your help, then help them, as Allah has said: *"Yet if they seek aid from you in the name of their faith, it will be obligatory on you to give them aid..."*[179]

6. Imam Mahdi[AS] , Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Ni'mat[RZ] and a majority of the migrant-companions[RZ] of Imam Mahdi[AS] were not happy at the inmates of the daira going to (the houses) of their worldly kith and kin living outside the daira. The narrations relating to the cities of Kaha, Nahrvala and Bhadriwali have been reported above, and it was because of this that the inmates of the daira had been rebuked in severe terms.

7. It is narrated that Bandagi Miyan Malik Allahdad[RZ] went along with the (inmates of his) daira from Jalor and stayed for some days near Naharvala. He warned (the inmates of his daira) that they should not go to (the houses) of their relatives in the city (of Nahrvala); and if they went and met their relatives, they should not return to the daira:

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[177] S. 60:3 and 4 SAL
[178] S. 5:2 SAL
[179] S. 8:72 SAL

they might go wherever they wanted, or stay there (itself with their relatives outside his daira).

8. And be it known that when some of the companions (of Imam Mahdi[AS]) returned from Kaha (in Sind, now in Pakistan), Bandagi Miyan Syed Khundmir[RZ] too accompanied them to Gujarat. Some of the companions urged Imam Mahdi[AS] not to allow Bandagi Miyan[RZ] to go to Gujarat, for his relatives in Gujarat were worldly people and they might not allow him to return (to the company of the Imam[AS]). However, Imam Mahdi[AS] said in reply: "This servant (of Allah) sends; Allah, the Most High, may promote His Faith (*deen*)."

9. Bandagi Miyan Syed Khundmir[RZ] narrates that once Malik Ma'roof[RZ] told Imam Mahdi[AS] that he had received a letter from his mother asking him to go over to his house at least once; he would go if the Imam permitted him. Imam Mahdi[AS] told him: "O Malik Ma'roof, write to your mother that Malik Ma'roof is dead."

10. It is narrated that Miyan Ali Dholkhia[RZ] died in the daira of Bandagi Miyan Shah Ni'mat[RZ]. He had left fifty fairozis (local coins) as his legacy. Miyan Ni'mat[RZ] distributed the fairozis among the inmates of the daira. The son and the daughter of Miyan Ali[RZ] were living in Dholkha. Shah Ni'mat[RZ] did not send the amount to them on the plea that this amount was in the right of the indigent (*fuqara*) of the daira.

11. It is narrated that Miyan Faqih Muhammad[RZ] was martyred by a Rajput at the town of Barhli. Bandagi Miyan Shah Nizam[RZ] informed his relatives (outside his daira) and whatever Miyan Faqih Muhammad[RZ] had left as his legacy was handed over to them. When this incident was related to Bandagi Miyan Syed Khundmir[RZ], he said that it was not good, that the legacy was given to the relatives, and that it was in the right of the indigent and the emigrants. If those people (the relatives) had migrated and participated in jihad, they should be treated well as relatives (*sila rahmi*), as Allah has said: *"They who have believed and left their country and struggled in the way of Allah, and they who have given the Prophet and his followers an asylum and been helpful to them-these are verily the faithful. Mercy is their due and an honourable provision. And they who have believed in the meantime and left their homes and have joined you to fight by your side, these also are of you. Those who are united by ties of blood according to the Book of Allah, enjoy closer relationship with one another.*

Verily, Allah knoweth all things."[180] So if they migrate and come to terms with Allah and the believers, they will become the (true) followers of the believers (*mumineen*).

12. Bandagi Miyan Syed Khundmir[RZ] said in the Gojri dialect that those who come behind (*pas-ravi*) are *mumin* (believers); they will not be equal in ranks to those who went earlier if they migrate; and great are the ranks, forgiveness (by Allah) and recompense of those who went earlier. Hence, Allah says: *"…Those among you who contributed (to war effort) before victory and fought do not stand on the same footing (as the rest of you)! Such shall have a rank higher than that of those who contributed later and fought. But a goodly reward hath Allah promised to one and all…"*[181] Allah has made a promise of good for all but the ranks of those who came earlier are great.

13. It is narrated that Imam Mahdi[AS] has said that one glance of this servant (of Allah) is better than the accepted (*maqbula*) worship (*ibadat*) of a thousand years.

COUPLET:

Those who convert mud into gold in one glance/
Would it be that they would throw a glance at us?

14. It is narrated by Bandagi Miyan Bhai Muhajir[RZ] that Imam Mahdi[AS] has said that if a person were to remain in the company of the Imam[AS], as long as it takes to dust one's footwear, all his past sins would be forgiven. A Hadith is reported in the *Tamheed-e-Ain-al-Qazat* that the Prophet[SLM] has described the qualities of the group of Imam Mahdi[AS]. The Hadith begins with the words: "O Aba Zarr[RZ]…"*

Prophet Muhammad[SLM] said: "O Aba Zarr, do you know what is my sorrow and my anxiety and what I am desirous of?" The Companions[RZ] requested: "O Messenger of Allah[SLM], (please) inform us about your sorrow and anxiety". The Prophet[SLM] said : "Ah! I am anxious to meet my brothers who would come after me. Their glory (*shan*) would be like that of the prophets. They would be of the rank of the martyrs before Allah. They would run away from their parents, siblings and children to win the pleasure of Allah. They would forsake their riches (*mal*) and they would humiliate their soul (*nafas*)

[180] S. 8:74 and 75 SAL
[181] S. 57 : 10 SAL

deliberately. They would not drown themselves in the lustful desires and superfluous (things) of the world. They would assemble in a masjid. They would be sorrowful in their love and devotion to Allah. Their hearts will remain (directed) towards Allah. Their souls would be one with Allah and all their work will be particularly for Allah". This Hadith is narrated in *Tamheed*. (Excerpts from *Maktub-e-Multani*)

15. It is narrated that Imam[AS] said: "The person who migrates to the path of Allah in the morning is the *murshid* (spiritual guide) of the person who migrates to the path of Allah in the evening, in other words, the person who migrated at the time of 'Asr prayers. This is so because the person, who came in the evening, had come seeing the person who came in the morning. Hence, the first is the murshid of the one who followed.

16. It is narrated by Bandagi Miyan Syed Khundmir[RZ], and he has written in his booklet, Aqida Sharifa, that Imam Mahdi[AS] said that critical rectification (*tashih*) takes place in front of this servant (of Allah) and commandment (of Allah) is revealed that "O Syed Muhammad! Whoever is correct in front of you is our accepted (*maqbul*) person; and he, who is not correct in front of you, is abandoned (*mardood*) in front of Us."

17. Bandagi Miyan Syed Khundmir[RZ] has said that the persons, who migrate and come, are those very people whose souls have been critically rectified before Imam Mahdi[AS]. They come not because of our explanation (of Quran). Hence, those who subsequently arrive should never have any resentment against the early migrants. They should always wish for the good of the earlier migrants, as Allah quotes the Meccan refugees as praying *"…Our Lord! Forgive us, and our brethren who have preceded us in the Faith, and make not our hearts ill disposed towards those who have already believed. O Lord! Verily, thou art Kind, Merciful"*[182]

18. It is narrated that at Nainpura, in Ahmadabad, a majority of the migrant-companions of Imam Mahdi[AS] draw up a *mahzar* (document). The assembly included Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Nizam[RZ], Bandagi Miyan Shah Ni'mat[RZ], Bandagi Miyan Malikjeo[RZ], Bandagi Miyan Shah Dilawar[RZ], Bandagi Miyan Larh Imam[RZ] and Bandagi Miyan Malik Ma'roof[RZ]. Apart from them, there were sitting some shirkers and squatters (*qa'ideen*). Bandagi Miyan Syed Khundmir[RZ] asked the

[182] S. 59:10 SAL

shirkers and squatters to go away from the assembly of migrants, saying: "I will call them back after consenses." This writer was present on the occassion.

19. Bandagi Miyan Syed Khundmir[RZ] had consulted Malik Fakhruddin and Malik Latif before going to Naharvala. They had opposed Bandagi Miyan[RZ] during the consultations. Afterwards, Bandagi Miyan[RZ] said that he would not thereafter consult the shirkers and squatters (*qa'ideen*), because they would try to influence (his decisions to their advantage).

20. And be it known that when the inmates of the daira did not return to the daira, Bandagi Miyan[RZ] called them shirkers and squatters, vocals (*lisanian*) and worldly people. And when they returned to the *daira* and died there, he gave them glad tidings (of the Hereafter).

21. During the time of Prophet Muhammad[SLM], ten sincere people consulted the shirkers and squatters and remained apart and away from the Prophet at the time of his migration. Allah revealed the Quranic Verses about hypocrisy in respect of them. After this, the ten persons were ashamed of themselves and repented. Seven among them shut themselves in their houses and the remaining three went away to the mountains and lamented so much that Allah accepted their repentance (*tauba*). Allah has said: *"Indeed, Allah had mercifully shown consideration to the Prophet, as well as the Refugees (Muhajirin) and the Helpers (Ansar) who had followed him in the hour of distress, despite the fact that the hearts of some of them had well-nigh failed them. He hath now turned unto them over again; for He is Kind and Merciful. (Likewise), hath He mercifully turned unto those three persons also who had been left in suspense, and who had felt that the earth, spacious as it was, had become too strait for them and their very lives had become a burden unto them, who had thought that there was no refuge from Allah except in Himself. Allah had turned unto them that they might turn repentant unto Him. Surely Allah is Relenting, Merciful"*[183]

22. A commandment was revealed forbidding consultations with the shirkers and squatters and enjoining consultations with the migrants and truthful (*muhajerin* and *sadiqin*). Hence, Allah says: *"O believers! Be mindful of Allah and associate with the truthful"*[184]

[183] S. 9:117 and 118 SAL
[184] S. 9:119 SAL

23. And the truthful are those about whom Allah has said: *"It (a part of that which is assigned to the Apostle) belongeth to the poor also from among the Muhajerin (the refugees), who had been driven from their homes and their possessions while engaged in seeking grace from Allah and His pleasure and in supporting the cause of Allah and His Apostle. It is they who are truly sincere (in their belief in Allah)"*[185]

24. And be it known that at the mosque in the daira of Bibi Buwan[RZ] and Bandagi Miyan Syed Ibrahim[RZ], son of Imam Mahdi[AS], a congregation was organized. Some shirkers and squatters were also sitting in it. Bandagi Miyan Syed Khundmir[RZ] ordered that the shirkers and squatters should be sent out of the congregation of the migrants. The brothers of the daira sent away Ahmad Shah Khaddan and Mahmood Multani from the assembly. Miyan Abdul Haleem[RZ] told this writer, Vali bin Yusuf[RZ], that Miyan Sher Malik[RZ] too wanted to go away. Bandagi Miyan Syed Khundmir[RZ] said: "Why are you going away? You were in the company of Imam Mahdi[AS]." Miyan Sher Malik[RZ] then sat down.

25. Bandagi Miyan Syed Khundmir[RZ] said that while going to the Jami'Masjid and Eidgah (for preaching), they should get ready, put on good apparel, should be armed and go in a group so that the opponents are annoyed and became jealous and say: "O they are so many." And they should be afraid of the believers (*mumineen*). The Mahdavis should always do like this, and should go to the Jami' Masjid and Eidgah (with dignity) and make no fuss, as Allah has said: *"The people of Madina and the nomad Arabs dwelling around it had no cause to abandon the Apostle of Allah or to prefer their own lives to his. This because neither thirst, nor exertion, nor hunger, should have caused them discomfort when they were engaged in the cause of Allah; nor again was there any step taken by them proving disagreeable to the unbelievers, nor any advantage gained over their enemies which was not written down as anything but a righteous act. Verily, Allah suffereth not the reward of the righteous to go waste. And there is nothing small or great, which they spend (for the needy) or undertake journey through a valley (for the sake of Allah) which is not recorded in their favour in order that Allah might requite them liberally for the good they have wrought."*[186] Hence, the qualities and attributes Allah has described of the believers in this Verse should be implemented. It is only when

[185] S. 59:8 SAL
[186] S. 9:120 and 121 SAL

one acts according to all these attributes that the acts and deeds become complete and righteous; it does not become complete just with (daily) prayers, (Ramazan) fasting and remembrance of Allah (zikr) alone.

26. Bandagi Miyan Syed Khundmir[RZ] has narrated that Imam Mahdi[AS] said that those people who go (that is, migrate) to Khorasan from Gujarat and, in the path of Allah, bring water and firewood and dig (and prepare) stoves (for cooking): all these are righteous deeds, as all this is done for the sake of Allah. And playing with children too is among righteous deeds.** It is among the deeds of the believers.

** Imam Mahdi[AS] has, under the commandments and the Book of Allah, made obligatory the remembrance of Allah the twenty four hours of the day and had emphatically enjoined the remembrance of Allah during the morning and evening hours. Therefore, after the morning and evening prayers, nobody in the daira used to recite even the Quran in a loud voice. If a child of any seeker of Allah made any fuss (crying, etc..) the seeker used to take the child out of the daira and engage him in play, so that the other brothers were not disturbed in the zikr. That is why Imam Mahdi[AS] had said that playing with the children was a righteous deed, and among the work of the believers. Hence, Bandagi Miyan Vali (bin Yusuf, the author) has stated that during the period of the Imam[AS] and his companions[RZ], nobody would recite even the Quran in a loud voice. If a child were to cry, his father would take him out of the daira, so that his neighbours were not disturbed in their zikr. (From chapter 11 of INSAF NAMA)

27. It is narrated that Imam Mahdi[AS] has said that during the period of Prophet Muhammad[SLM] there were the migrants and the helpers, and that during the period of Imam Mahdi[AS] there would be no helpers (*ansar*), because, Imam Mahdi[AS] has said that Allah is the Helper (Nasir), and that there would be none other than the migrants for Imam Mahdi[AS].

28. Imam Mahdi[AS] has decreed as hypocrites those people who had abandoned migration. Hence, one should not show any inclination towards persons whom the Imam had called hypocrites. One should not go to their houses.

29. Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Syed Khundmir[RZ] and Bandagi Miyan Shah Ni'mat[RZ] were not happy about having any dealings with the shirkers and

squatters (*qa'idan*), and they had prohibited marrying the sons and daughters of the rich people.

30. It is narrated that the practice of the companions of Imam Mahdi[AS] in his daira was that if a new seeker of Allah were to come, no girl from the daira would be married to him unless he lived in the daira for a whole year. First, they would observe his behaviour (*tareeq*) and if he was found to be true (sincere) seeker of Allah, kept himself busy in the remembrance of Allah and was steadfast in the daira, a girl from the daira would be married to him, on condition that the girl from the daira would not be taken out of the daira and made to live among the seekers of the world.

31. May it be known that Bandagi Miyan Shah Ni'mat[RZ] had a daughter. A person from the daira, whose father was a relative of the Shah, asked the Shah to marry his daughter to a certain person. The Shah replied that he would marry his daughter to a person whose pyjamas had three patches (*paiwand*), one above the other. The seekers of Allah used to be of such character and convictions.

32. Imam Mahdi[AS] married his daughter to Malik Burhanuddin Muhajir[RZ]. Bandagi Miyan Syed Khundmir[RZ] married his daughter to Miyan Malikjeo ibn Khwaja Taha Muhajir[RZ], although he was not a Syed, but he was among the nobles (*ashraf*). He gave his second daughter in marriage to Malik Ismail[RZ], and his third daughter to Malik Ismail bin Malik Hammad[RZ]. All the three of them were not Syeds, but were the seekers of Allah and had renounced the world (*tarik-e-dunya*). And Bandagi Miyan Shah Ni'mat[RZ] gave in marriage his two daughters to indigents (*fuqara*). Some of the companions of Imam Mahdi[AS] objected to this on the ground that his sons-in-law were not of the same tribe or his equals. Bandagi Miyan Shah Ni'mat[RZ] said that he had given his daughters in marriage to those who were the seekers of Allah and had acted in accordance with the Quranic Verse: *"…Verily, the noblest with Allah is the most pious of you…"*[187] (*Atqaakum*, in this verse is also translated as 'fear of Allah'). Bandagi Miyan Syed Khundmir[RZ] was not happy at the marriage of the daughter of Miyan Atan to Malik Miyan Bariwal, despite the fact that the girl was brought up by her maternal grandmother, who had adopted her granddaughter, from her childhood. Further, Bandagi Miyan Syed Khundmir[RZ] severely rebuked Miyan Adil Shah for giving his daughter in marriage to a person from among his worldly relatives. He even expelled Adil Shah from his daira. Bandagi Miyan Syed

[187] S. 49:13 SAL

Khundmir[RZ] seriously reproached Miyan Qutbuddin; he even stopped talking to Qutbuddin and, for a few months, he did not even see Qutbuddin's face, as the latter's wife had given her daughter in marriage to one from among her worldly relatives. The daughters of such worldly relatives were married to the inmates of the daira and were brought into the daira. But nobody was pleased in giving the girls from the daira in marriage to outsiders. Bandagi Miyan Syed Khundmir[RZ] was particularly averse to such marital alliances because Imam Mahdi[AS] had said that he who desired the existence of the worldly life was an infidel (*kafir*). And this narration is well known.

8.1. Feasting with Conformists

33. Most of the believers did not go to the houses of the conformists (*muafiq*s) for meals.

34. It is narrated by Bandagi Miyan Larh Shah[RZ] that while Imam Mahdi[AS] was returning to his daira from the Jami' Masjid in Khorasan, a local man, whose house was on the way, requested him to please come to his house. Imam Mahdi[AS] replied: "Pardon me." He repeated his request many a time and the Imam's reply was the same every time. Imam Mahdi[AS] did not go to the house of anybody. But he permitted the brothers (of the daira) to go. Some of the companions did go.

35. It is narrated by Bandagi Miyan Shah Dilawar[RZ] that somebody in Khorasan invited Imam Mahdi[AS] for a feast. But the Imam did not go. However, he permitted Miyan Dilawar[RZ] and others to go. While Miyan Dilawar[RZ] did not go, the other brothers went. Later, Miyan Salamullah[RZ] was angry and took Miyan Dilawar[RZ] to task. He said that everybody had gone but Miyan Dilawar[RZ] did not go. Imam Mahdi[AS] heard the angry conversation and asked why Miyan Salamullah[RZ] had kicked up a row. The companions reported all the details to Imam Mahdi[AS]. The Imam[AS] then said: "Those that did not go did very well." This narration was quoted by Miyan Rukn bin Hasan[RZ], who had heard it from Miyan Abdul Malik[RZ].

36. It is narrated that Bandagi Miyan Shah Ni'mat[RZ] has said that whoever plays host to this servant (of Allah), he does not do it for the sake of Allah; his objective is to please

this servant. And he, who invites the indigent (*fuqara*) to a feast, does it for the sake of Allah, because this servant eats at his house.

37. It is narrated that if Allah gave any of His seekers the courage, he would bring and give something to Imam Mahdi[AS]. Imam Mahdi[AS] would accept such offerings from some people; to some others, the Imam used to say: "You eat it, stay in the daira and strengthen yourself. And give when the strength to depend (solely) an Allah is attained."

38. It is narrated that Miyan Ilahdad Hameed[RZ] had something with him. He offered it to Imam Mahdi[AS]. The Imam said: "Keep it with you." Miyan Ilahdad[RZ] kept it in trust with him. But always he used to say: "This servant is like a carrion-eater (*murdar-khor*) among the indigent." This, despite the fact that Imam Mahdi[AS] took away all that from Miyan Ilahadad[RZ] and returned it to him to keep it as a deposit on trust.

39. It is narrated that, when the companions (of Imam Mahdi[AS]) saw Miyan Ilahdad Hameed[RZ], they used to run away from him, as the crow would fly away on seeing the bow. But they became happy when he gave away whatever he had to the Imam. Before that, they used to tell him: "You stink of carrion." And Miyan Ilahdad Hameed[RZ] himself used to say: "This servant is like a carrion-eater among the indigent (*fuqara*)."

40. Be it known that Bandagi Miyan Syed Khundmir[RZ] and this servant, Vali bin Yusuf[RZ] (the author) were standing at the door of Bibi Fatima[RZ], daughter of Imam Mahdi[AS]. A brother came and said that he had asked Miranjeo why he went along with Miyan Hassan. Miranjeo retorted: "Your respected elders (buzurg) go." Bandagi Miyan sent for him and asked: "With which worldly people had this servant gone?" Miranjeo said that he had not said it with reference to him. Bandagi Miyan said: "Who is the respected elder of these brothers of the daira?" Then he again said: "Go and get employed somewhere. Hold me responsible if you incur my loss as a result to giving up sycophancy."

41. Be it known that some people from the daira of Bandagi Miyan Shah Ni'mat[RZ] used to go to the houses of the conformists (sympathisers of the Mahdavis). The Shah gave them the journey expenses and expelled them from the daira, saying that a mangy camel should be isolated so that other camels are not affected by itch.

42. It is narrated by Bandagi Miyan Syed Khundmir[RZ] that he advised the Bariwals and some other conformists not to give anything to those who went to their houses and

not to humiliate them. They (the Bariwals) told him: "What can we do? They pester us." Bandagi Miyan told them that this was the right of the people who had confined themselves in the path of Allah, as Allah says: *"(Give in charity) to the poor that are engaged in the cause of Allah (or in the social or moral uplift of their people) and are hindered thereby from going about the world (to earn their living). He who knoweth them not, taketh them for well-to-do folk because of their bearing of self-respect; thou wouldst know by their visage; they ask not of men with importunity; and of whatever you may give in charity (to such), assuredly, Allah will take cognizance."*[188] The migrants were not happy at treating kindly and entertaining people (who went to the houses of the worldly people).

43. Allah had sent four hundred *tinkas* (local coins) to Bandagi Miyan Syed Khundmir[RZ], and a person was bringing it. Bandagi Miyan Syed Yusuf[RZ] took the money from the person who was bringing it. But Bandagi Miyan did not demand it (from Miyan Syed Yusuf[RZ]). Some of the people who benefited (*sadqa-khor*) from Bandagi Miyan were such that when money came from many places, and was collected by non-seekers of Allah, they did not make any claim. An important (*terah-kalasy*) deposit (*amanat*) on trust was made. Without any orders, the whole amount was misappropriated. But any one of Bandagi Miyan's[RZ] followers did not stake any claim.

44. During the time of Bandagi Miyan Syed Khundmir[RZ], we (the author and his fellow *fuqara*) did not go anywhere in Sulakhkhanpur without (Bandagi Miyan'sRZ) permission. Now we have become like animals which go anywhere they like. (Even) if the *murshid* prohibits them, they do not avoid going (anywhere).

45. It is reported by Miyan Abdul Qadir[RZ] that a brother came from Ahmadabad and conveyed the salutations of Syed Mustafa alias Ghalib Khan to Bandagi Miran Syed Mahmood[RZ]. Bandagi Miran[RZ] became very angry at why he went there and brought the salutations of a worldly man.

46. It is narrated that the daughter of Sultan Mahmood[RZ] (of Gujarat) wrote a letter to Bandagi Miran Syed Mahmood[RZ]. Bandagi Miran lamented very much at his name being mentioned in a letter by a worldly person, although she was among the conformists (sympathisers of Imam Mahdi[AS]).

[188] S. 2:273 SAL

47. If any brother were to go to the house of a conformist and the latter sent salutations to Bandagi Miran through him, the brother was so scared of Bandagi Miran (his *murshid*) that he would refuse to convey the salutations and say that the *murshid* would admonish him why he had gone there and brought the salutations.

48. Some of the seekers of Allah were such that when they went somewhere for some work or when the *murshid* sent them somewhere, and a rich man were to give them something on their way, they would not accept it. They did so because the quality of the person's self (*nafs*) was like that of a dog. If someone were to give it a morsel of food, it turns its attention to him, goes to his house, bows its head and wags its tail.

49. It is narrated that during the reign of the Prophet's first Caliph, Abu Bakar Siddiq[RZ], a companion of the Prophet came to him wailing and lamenting and said "During the period of the Prophet, I had found an amorous young woman, loaded with (lots of) jewellery, alone. The whole night I protected her, and at dawn I reached her to her house safely. Now, thoughts occur to me why I did not rob the woman of her jewellery." Hearing his story, Caliph Abu Bakar[RZ] too started lamenting and said: "That was the time of the Prophet, that such (evil) thoughts did not occur to you: and this is our time that they now occur to you."

50. It is narrated that Imam Mahdi[AS], Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Nizam[RZ] and Miyan Dilawar[RZ] did not go to the house of any person (outside the daira) either as a guest or to meet the sick or to express condolences. But they used to go to the houses of the inmates of the daira inside the daira.

51. It is narrated that Bandagi Miran Syed Mahmood[RZ] used to stay at the Bhelot daira along with his companions. (About three leagues away from this village) there was a small town. Many of the followers (*muafiqan*) of Imam Mahdi[AS] used to stay there. A follower, Malik Latif too stayed there. He used to invite Miyan Salamullah[RZ] (maternal uncle of Bandagi Miran Syed Mahmood[RZ]) every day to come to his house as a guest. Miyan Salamullah[RZ] used to make excuses (to avoid going to his house, lest Bandagi Miran overheard the invitation and took him to task). In short, one evening, he went after the sunset prayers (Maghrib) and returned before the night (Isha) prayers. Bandagi Miran came to know of the episode after the return of Miyan Salamullah[RZ] and he (Bandagi Miran[RZ]) severely rebuked him saying: "Why did you go there? I will break your house

into pieces and throw you out of the daira. O uncle, I will not give any respect to you." After this, Miyan Salamullah[RZ] removed his turban and put it around his neck, and fell on the feet of Miranji Syed Mahmood[RZ], saying: "It was my mistake. Please forgive me." He did not show his face to Bandagi Miran Syed Mahmood[RZ] for over a month and a half. This, inspite of the fact that he was the maternal uncle of Bandagi Miran and a companion of Imam Mahdi[AS].

52. It is narrated that Bandagi Miyan Shah Ni'mat[RZ] had imprisoned some people because they used to go to Jalor to buy provisions and some of the followers of Imam Mahdi[AS], who resided there, used to take these inmates of the daira to their house and feed them. Miyan Ni'mat[RZ] rebuked them and ordered that their provisions should be brought by others, because "their hearts will not be content without going to the houses of the people." Bandagi Miyan Shah Ni'mat[RZ] even expelled some of the inmates of the daira after giving them the expenses of the journey for the reason that they used to go to the houses of the followers of Imam Mahdi[AS] (outside the daira).

53. Somebody went to Fateh Khan and told him that he had come from (the daira of) Bhelot. Fateh Khan said: "Beat him." He himself lunged to thrash him, and started beating him with wooden slippers. Some people said: "Why do you beat an indigent (*faqir*)." Fateh Khan said: "I beat him so that nobody else should dare to take the name of the Bhelot daira, even by mistake."

54. Be it known that Bandagi Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Malikjeo[RZ], Miyan Dilawar[RZ] and Malik Ilahdad[RZ] stayed at Jalor for some years. They did not go to anybody's house as a guest. Nobody was happy at any seeker of Allah going to the houses of the followers (*muafiqeen*) for meals.

55. Be it known that Bandagi Miyan Syed Khundmir[RZ] went to Naharvala to visit Malik Ma'roof[RZ], who was sick, and stayed there for some days. But he did not go to anybody's house as a guest. If somebody hosted him, he would bring the meals to the place (where Bandagi Miyan was staying).

56. Bandagi Miyan Syed Khundmir[RZ] went to Naharvala from Khanbel for the Eid prayers. Malik Sharfuddin and the Bariwals came to receive him. They took him to the house of Malik Sharfuddin (to stay there). As long as he was there, people who wanted

to host him would bring him his meals to the house of Malik Sharfuddin. Bandagi Miyan[RZ] did not go to anybody's house for the meals.

57. Bandagi Miyan Syed Khundmir[RZ] went from Jalor to Khambait (Khambhat). The followers of Imam Mahdi[AS] there offered some money to Bandagi Miyan, who refused to accept the money, and said: "I have not come here to collect money. I have come for the sake of Allah."

58. It is narrated that Imam Mahdi[AS] had said that there were believers, hypocrites and infidels in his daira as they were in the daira of Prophet Muhammad[SLM]. But Allah would not allow them (the hypocrites and the infidels) to die in the daira. Hence, (the author says), we should be much afraid (and careful).

59. It is narrated that if somebody asked Imam Mahdi[AS] for a piece of his apparel or footwear, he would say: "Take this and use it and do not keep it in the house (as a memento). Even if you wear the skin of this servant (of Allah), you will not achieve salvation (*najat*) unless you act according to what I have asked you to do."

60. Prophet Muhammad[SLM] told Fatima[RZ] (his daughter) "Act (do good deeds) and do not rely on the fact that you are my daughter."

61. And Allah has said: *"So when the Trumpet shall be sounded, the ties of kindred shall cease…"*[189]

62. Imam Mahdi[AS] has said: "Allah will not ask you whether you are the son of Ahmad or of Imam Mahdi[AS]. Allah will ask for (good) deeds with love and devotion." Hence, O brother! Look at the commandments, and do not rely on being inside the daira or on that we will achieve salvation as charity (*sadaqa*) from Imam Mahdi[AS]."

63. And for him who has (great) love and devotion towards Allah, besides Prophet Muhammad[SLM] and Imam Mahdi[AS], it is obligatory to remain in the company of those who are either *malakuti* (angelic) or *jabaruti* (heavenly) or *lahuti* (of divine presence).

[189] S. 23 :101 SAL

64. Allah has said: *"Then We have given the Book (Quran) for inheritance to such of Our servants as We have chosen; but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds …"*[190]

65. Hence, the person who goes out of the *daira*, abandoning their company, and becomes a seeker of the worldly life, and dies in seeking it, dies a hypocrite or an infidel. And the person who has great love and devotion to Prophet Muhammad[SLM] and his companions[RZ], and Imam Mahdi[AS] and his companions[RZ], and he intends to come out of the world, his house and his own existence (*hasti*), and is fully perfect and truthful in this desire, no judgement of infidelity or hypocrisy should be made on such a person. It should not also be said of him that he died out of and away from the daira. This, because Imam Mahdi[AS] has given glad tidings to some persons who had not migrated with him. Such people have been very few and far between. This is His Exaltation. One should not make a precedent of it.

66. It is narrated that there were many hundreds of seekers who had abandoned the world in the daira of Miyan Malikjeo Muhajir[RZ]. Bandagi Miran Syed Mahmood[RZ] said that Miyan Malikjeo[RZ] should remain in the company of Imam Mahdi's[AS] migrant-companions[RZ]. This, in spite of the fact that Miyan Malikjeo[RZ] used often to say that the person, who does not bring every day some new news from Allah. To such a person (Miyan Malikjeo[RZ]), Bandagi Miran Syed Mahmood[RZ] advised so (to go and remain in the company of the migrant-companions of Imam Mahdi[AS]). Who, then, dare institute a *daira* and call it a *daira* of Imam Mahdi[AS]?

[190] S. 35 :32 SAL

9. Fixed Income as Cursed

1. Know it verily that I (the author, Vali bin Yusuf[RZ]) have not heard from any of the migrant-companions of Imam Mahdi[AS] that he had decreed fixed periodical income (*tay'in*) as a gradable curse, and this servant (the author) has not heard any of the honoured companions (of the Imam) asking anybody to (receive and) eat (out of it), because one who receives and eats out of fixed periodical income is a cursed person.

2. It is narrated that Bandagi Miyan Shah Ni'mat[RZ] asked Bandagi Miyan Syed Khundmir[RZ] a number of times to prohibit his companions from acting against (the practice of) Imam Mahdi[AS]. In reply Bandagi Miyan Syed Khundmir[RZ] said; "This servant (of Allah) is not a police officer (*kotwal*). The duty of this servant is to explain (the meaning of) the Quran." If somebody were to get a pension from somewhere and he asked Bandagi Miyan Syed Khundmir[RZ]: "If your honoured self were to permit me, I would go and bring it." Bandagi Miyan Syed Khundmir[RZ] used to permit him. Further, if anybody were to ask Imam Mahdi[AS] or his companions if he should give up fixed periodical income (*tay'in*), they used to say: "Seek Allah," but every time in their sermons they used to say that fixed periodical income was cursed (*la'in*); pensioners always used to curse themselves. Even the brothers of the *daira* used very often to curse the pensioners and the latter did not take such comments amiss.

3. Further, Imam Mahdi[AS] has said that fixed periodical income is cursed. If somebody were to say that some of the companions of the Imam had fixed periodical income; Miyan Yusuf Sohait and Miyan Taj Mahammad[RZ] used it, yet Imam Mahdi[AS] gave them glad tidings; their invitations to feasting with them were accepted (by the Imam) and he went to their houses many times; in reply, I (the author) would say that this should not be taken as a precedent (*hujjat*) because whatever the Imam[AS] did and wherever he went, he did so in accordance with the commands of Allah. Hence, one should not take as an argument the instances of Miyan Yusuf Sohait, Miyan Taj Muhammad, King Negus of Abyssenia, Sultan Ghyasuddin of Mando and Sultan Mahmood of Gujarat, about whom there were some stories about women and girls. Imam Mahdi[AS] gave them glad tidings in accordance with the commands of Allah and sent his companions to them.

COUPLET:

If you are from me and you are in Yemen, you are near me/
And if you are not from me and you are with me, even then you are in Yemen.

4. It is narrated that, at the Bhelot village, a mullah brought thirty tinkas (local currency) and offered it to Bandagi Miran Syed Mahmood[RZ], who accepted it. A month later, the same person brought another thirty tinkas and offered them to Bandagi Miran, who again accepted it. Another month later, he brought the same amount, but Bandagi Miran refused to receive the amount and said: "Probably, Fateh Khan imposes a fixed periodical income for us."

5. Most of the indigent (*fuqara*) had given up fixed periodical incomes, and those who did not have such incomes, did not begin receiving them. One or two persons recite some instances that the indigents had begun taking fixed periodical incomes, but they were rare cases; and rare cases are (as good as) extinct. All the indigents have called receiving fixed periodical income as shirk (assigning partners to Allah).

6. An instance has been narrated: A *faqir* (indigent) followed the *imam* at a mosque to say his mid-afternoon (*'Asr*) prayers. After the prayers, the *imam* asked the *dervish*: "Where have you come from?" The *faqir* said: "From the land of Allah." The *imam* asked: "Where do you get your food from?" The *dervish* said: " From the house of Allah." The *imam* said: "There must be some (tangible) source." The *faqir* immediately reiterated his prayers. The *imam* asked: "What (prayers) did you say after the ' Asr prayers?" The dervish said: "The 'Asr prayers." The *imam* said: "Prophet Muhammad[SLM] has said: "Say your prayers behind (in the leadership of) any good or bad (person)." The dervish said: "That is true, but he has not asked (us) to say our prayers behind a polytheist (*mushrik*), and it is not permitted to say our prayers behind a *mushrik*. Hence, I reiterated my prayers. You have no belief in Allah. Allah says: *"There is nothing that moveth on earth, the nourishment of which doth not depend on Allah..."*[191]

[191] S. 11:6 SAL

9.1. Miscellaneous Narrations

7. When Bibi Ilahdati[RZ] died, a gold *tinka* (local coin) was found in her belongings (*gathari*). Imam Mahdi[AS] was informed of it. The Imam said: "Heat it on fire and brand (her) with it." Miyan Syed Salamullah[RZ] (her brother) was supervising the digging of her grave. When he heard about the Imam's orders, he rushed to the Imam[AS] and said: "I know it for certain that the gold tinka belonged to Bibi Fatima[RZ], and it was not owned by Bibi Ilahdati[RZ]." The Imam said: "Give it to one whom it belongs." The tinka was handed over to Bibi Fatima[RZ]. (Bibi Ilahadati[RZ] was the wife and Bibi Fatima[RZ] the daughter of the Imam[AS]).

8. It is narrated that a *muhallaf* (local coin) or two were found in the clothes of a companion of Prophet Muhammad[SLM]. The companion had died just then. The companions[RZ] reported it to the Prophet[SLM], who said: "Brand him." The dead body was branded.

9. It is narrated that in Bhelot, the pyjama of Bandagi Miran Syed Mahmood[RZ] was torn threadbare. Miyan Baban[RZ] (*muhajir*) was assigned the distribution of *sawaiyat* (the provisions or money received at the daira and distributed equally among the indigents) and also the tithe (*ushr*). Miyan Baban[RZ] brought a new pyjama to Bandagi Miran[RZ]. Bandagi Miran[RZ] asked him: " Where did you get it from?" Miyan Baban[RZ] said: "I bought the cloth from the *ushr* money and got it stitched (for you)." Bandagi Miran[RZ] became very angry and said: "Wearing it is not allowed. I will not wear it, because this is in the right of the *fuqara* who are distressed (that is, a person who does not have a cloth to cover the parts of the body that are to be covered in accordance with the Shariat)."

10. It is narrated that Bibi Kad Bano[RZ] (wife of Bandagi Miran Syed Mahmood[RZ]) asked Bandagi Miyan Shah Dilawar[RZ] to tell Bandagi Miran[RZ] to increase the number of the shares of *sawaiyat* of the household as the number of guests and the expenses had increased. Miyan Dilawar[RZ] conveyed the message to Bandagi Miran[RZ]. Tears flooded Bandagi Miran's[RZ] eyes. He said: "Miyan Dilawar[RZ], you are not saying this on your won. You are saying it as somebody has asked you to say it. Bibi[RZ] is asking for a worldly thing from this servant (of Allah). Tell her that Imam Mahdi[AS] had fixed ten shares of *sawaiyat*. And that is enough." Later, Bandagi Miran[RZ] had some children. But he did not take any additional shares of the *sawaiyat*.

11. It is narrated by all the migrant-companions (of Imam Mahdi[AS]) that the Imam used to have the *sawaiyat* distributed in his presence. One day Miyan Alauddin Muhajir[RZ] looked up at the face of a respected elderly person who was receiving the *sawaiyat* and asked him how many (shares of) *sawaiyat* he was entitled to. At this, the Imam forbade him and said: "Miyan Alauddin[RZ], do not look at the face of anybody, keep your eyes down and ask: 'How many are your shares of sawaiyat?" This is because when people see the face of the receiver, they often become considerate in view of the needs (of the receivers).

12. Bandagi Miyan Shah Ni'mat[RZ] narrates that occasionally Imam Mahdi[AS] used to distribute that *ushr* then and there, when it came, among the distressed and then he also used to ask: " Is anything left over from the *ushr*?" The companions used to say in reply: "Nothing, Miranjeo[AS]." After that Imam Mahdi[AS] would rise (to go). Bandagi Miyan Shah Ni 'mat[RZ] too has done like this often.

13. May it be known that at Bhelot, Bandagi Miran Syed Mahmood[RZ] would himself sit down to distribute the *sawaiyat*, even though there was (great) pain in his leg. Miyan Qutbuddin and Miyan Baban Sanjuri used to distribute Sawaiyat. Miyan Larh Imam had been posted to oversee them. Bandagi Miran[RZ] himself too would sit there. Often Miyan Alauddin Muhajir[RZ] would do the distribution. Bandagi Miran Syed Mahmood[RZ], and all the migrant-companions would not observe any formalities (or civilities). They would feed their guests with whatever was available. But they would feed the respected elderly people with wheat and ghee of cows. The other fuqara would be fed with jawar and bajri and sesamum oil. If there were many people, the respected elders were called and fed with good things. To the remaining people, their share would be sent to them. The *muhajireen* who came for meeting or for the work of the *ijma'* (congregation), they would return after the work was over or stay for two or three days. If some *muhajir* were to stay for a longer period, he would be sent his share of the sawaiyat. He would be told to eat what he pleased. He would not be treated as a guest, except for three days.

14. Be it known that Bandagi Miyan Syed Khundmir[RZ] used to sit for (the distribution of the shares of) *sawaiyat* himself and, at times, he would distribute bread loaves by his own hand, and, to supervise over the distributors, his son-in-law Malik Ismail[RA] would be there at the time of the distribution.

15. In Bandagi Miyan Shah Ni'mat's[RZ] time *sawaiyat* was distributed by Miyan Babu[RZ], when Miyan Ni'mat[RZ] was not present. And after the distribution, if something was left over, it would be distributed by Miyan Ni'mat[RZ] among the distressed (*muztarr*) at various places.

16. Some of his companions told Bandagi Miyan Ni'mat[RZ] that defalcation took place (during the distribution of *sawaiyat*). After that Miyan Ni'mat[RZ] said that four persons should sit to supervise the distribution, and, if the distributor became uneasy, it would be known that he used to resort to defalcation. When four persons sat there to supervise the distribution, the distributor became uneasy and gave up his job and went away to the daira of Miyan Malikjeo[RZ].

17. Bandagi Miyan Shah Nizam[RZ] was staying in the small town of Barhli (near Patan in Gujarat) with a few hundred seekers (of Allah), according to a narration. Allah sent wheat. Malik Ilahdad[RZ] was the executive to distribute the *sawaiyat*. Bandagi Miyan Shah Nizam[RZ] sat for distributing the *sawaiyat*. He told Malik Ilahadad[RZ]: "You take one more share (of *sawaiyat*)." The Malik said: "How should this servant (of Allah) take that which is the right of the indigent (*fuqara*)?" Bandagi Miyan Shah Nizam[RZ] said: " It comes to this servant who gives." The Malik said: "It comes for the indigents." There were repeated conversations over this topic. But the Malik did not take the (additional) share.

18. It is narrated that Allah sent grapes to Imam Mahdi[AS]. Miyan Syed Salamullah[RZ] gave a bunch of grapes to Miran Syed Hameed[RZ] (the Imam's son). Imam Mahdi[AS] asked: "Why did you give (to the boy) that which was the right of the indigents?" The brothers said: "Miranjeo, forgive us." Then Imam Mahdi[AS] said: "Ask all the indigents (*fuqara*) to forgive. It is the right of *fuqara*."

19. Prophet Muhammad[SLM] has said: "The gifts are common (*mushtarak*)."

20. It is narrated by Haji Abdullah[RZ], migrant-companion of Imam Mahdi[AS], that Fateh Khan had sent one thousand tinkas (local gold coins) and that was being distributed as *sawaiyat* by Bandagi Miyan Shah Nizam[RZ]. Malik Ilahdad[RZ] was the executive for the distribution of sawaiyat. Miyan Nizam[RZ] told the Malik: "You take one more share." The Malik said: "How can I take that which is in the right of the indigents?" Miyan Nizam[RZ] then said: " It comes to us. We give if we like. We do not give if we do not like." The Malik

reiterated: "It comes for the indigent." Some days later, Malik Ilahdad[RZ] went away from the daira of Shah Nizam[RZ] to that of Bandagi Miyan Syed Khundmir[RZ].

21. It is narrated that the companions of Bandagi Miyan Shah Ni'mat[RZ] once told him: "Here, the following of the practice of Imam Mahdi[AS] is perfect. But why do you not follow Imam Mahdi's practice in one respect? Imam Mahdi[AS] had given three (shares of) sawaiyat to Bibi Malkan[RZ] (the Imam's third wife). Why do you not give the same to your house?" Miyan Shah Ni'mat[RZ] said: "All the companions collectively had given it (the three shares of sawaiyat), because more guests used to come." The companions said: "We are all pleased to give it. Please follow Imam Mahdi[AS]." Miyan Ni'mat[RZ] said: "Imam Mahdi[AS] was the spiritual guide (*murshid*) and I am a seeker (*talib*). Imam Mahdi[AS] had given me one share (of *sawaiyat*) and that one share is enough." After this, all the companions jointly offered to him the additional shares. One day passed. The next day there was nothing to eat (and there was starvation) at the daira. The additional shares of *sawaiyat*, which the brothers had so assiduously given him were brought back by the Shah and distributed among the indigents.

22. And we (the author) have seen the practice (*ravish*) of Bandagi Miran Syed Mahmood[RZ], son of Imam Mahdi[AS], that when there was distress (*iztirar*) and starvation in the daira, and it was communicated to him, he would withdraw his hand from the plate, if he has taking his meal and would ask for the removal of the dishes. He would say: "How can I eat, when the brothers are all starving?" At that, Bibi Kad Bano[RZ] (his wife), would offer something (for distribution among the daira inmates in distress). He would then eat something.

23. It is narrated that, on one occasion, Bandagi Miyan Somar[RZ] came to the door of Bandagi Miran Syed Mahmood[RZ] and called him. Bandagi Miran sent his maid-servant Ratni to enquire (why he had come). Miyan Somar[RZ] told her that the indigents of the daira were starved. Ratni said that Bandagi Miran[RZ] was taking his meal and asked him not to give that news immediately and that she would tell him afterwards. Bandagi Miran[RZ] loudly called from inside the house: "What do you say, Miyan Somar?" Miyan Somar[RZ] said: "Nothing. I am asking what you are doing." After that, Bandagi Miran[RZ] insistently asked him: "Tell the truth, why had you come?" Miyan Somar[RZ] reluctantly told him that the brothers of the daira were hungry. With tears in his eyes, Bandagi Miran said: "Remove the dishes. The brothers are hungry and how can I eat?" Bibi Kad Bano[RZ] offered him something. Bandagi Miran then took his meal. (What she had offered was

sold and, with that money), food grains were brought and an announcement was made (by word of mouth), that whoever was in distress could come and take his share (of *sawaiyat*). Some of the distressed took their shares and some of them did not. The distributor asked those who had not taken their shares: "Why do you not take your share?" They said: " We are not in distress." The distributor asked: "Where did you have your meal from?" " We borrowed today," they said. Some of the seekers of Allah were so honest that they did not violate the rights of the distressed indigents.

24. It is narrated that Shaikh Sadruddin SindhiRZ used to give bread loaves to the *fuqara* (indigents) in their rooms by stretching his hand through the windows around midnight, so that nobody knew who was giving it. Some two or three days later, some of the indigents complained to Imam MahdiAS. "Robbery is taking place." "What robbery," asked the Imam. They said: "For the last two or three nights, somebody stretches his hand through the windows and gives bread loaves. It is not known who he is." After this, Imam MahdiAS said: "Do not trouble the seekers." Imam MahdiAS and his companions forbade such (generosity) because as Imam MahdiAS said: "Give it at different times, so that it does not make them anticipate that even tonight he will come and give bread loaves". For the seekers (of Allah) and for those who are fully depending on Him, it should not be known where their food comes from today or tonight. For, Allah says: *"...And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. And will provide for him from (a quarter) whence he hath no expectation..."*[192]

25. It is narrated by Miyan MustafaRZ (a companion of Imam MahdiAS) that the ImamAS stayed for some days at Mando City. Rooms for the companions of the ImamAS were constructed there. One of the brothers erected some poles and spread out a palm leaves mat or a cloth over them for shade. Somebody came to meet Imam MahdiAS and sat down under the shade. He offered something to the ImamAS. After he had gone, the ImamAS said: "Remove this room from here. A worldly thing has come here for the first time." The room was removed. It was set up elsewhere.

26. It is narrated that somebody offered a few hundred (gold) *tinkas* to MahdiAS and said: "From out of this money give some *tinkas* to Syed HameedRZ and some to Bibi MalkanRZ, some to Bibi BowanRZ, some to Bibi HadanjiRZ, and some to the indigents (*fuqara*) (that is, the companions of the Imam). Imam MahdiAS became angry and said:

[192] S. 65:2 and 3 SAL

"Where did you find all these people? Give it if you have brought it for Allah. Otherwise, take away everything." The person who had brought the money apologetically said: "Miranji[AS], I have brought it for Allah. Please spend it as you please". Then, Imam Mahdi[AS] distributed everything as *sawaiyat*.

27. It is narrated that in Jalor, Miyan Pyara Afghan brought several hundred *fairozis* (local coins) to Bandagi Miyan Shah Ni'mat[RZ] and said: "From out of this, give twenty to Bibi Khunza Shah[RZ], twenty to Bibi Malkan[RZ], Khunza Fateh[RZ] and Bibi Khas Malik[RZ] and to Miyan Rafi[RZ]". He had made separate packets for each of the persons named. Bandagi Miyan Shah Ni'mat[RZ] recited Imam Mahdi's[AS] narration mentioned above. After this, Pyara said: "I have brought it (the money) for the sake of Allah. Please do as you please". Bandagi Miyan Shah Ni'mat[RZ] opened the packets and mixed the coins and distributed everything as *sawaiyat*.

28. It is narrated that from Barhli, Malik Hussain Bhatti sent two *maunds* of *burfy* or *burti* to every *muhajir* (migrant companion) separately. Bandagi Miyan Shah Dilawar[RZ] said: "We do not want it. When you have brought it separately for *muhajirs*, what would the other *fuqara* (indigents) with us eat?" It is not known what happened after this, because many years have passed since this incident.

29. It is narrated that Miyan Mustafa alias Ghalib Khan sent two thousand four hundred *tinkas* to Bandagi Miran Syed Mahmood[RZ] and told Miyan Chand Shahna to give half of the amount to Bandagi Miran immediately and the remaining half some days later. "If you give the whole amount at one go, he (Bandagi Miran[RZ]) would distribute everything then and there". Miyan Syed Chand told Bandagi Miran[RZ] that so-and-so said like this. Bandagi Miran[RZ] refused to receive it and said: "Till now we were remembering Allah and from now on we will (have to) remember Ghalib Khan, expecting when he sends the money."

30. It is narrated that Malik Hussain Bhatti wrote a letter to (the concerned person in a) small town to give three hundred *maunds* of jowar (millet) to Bandagi Miyan Syed Khundmir[RZ] and sent it to Bandagi Miyan[RZ] with a request to send somebody to collect and bring it. Bandagi Miyan[RZ] returned the letter and said the servants of Allah would not go from village to village to collect food grains. They only took whatever is destined to come to them without any means.

31. It is narrated that Bandagi Miyan Syed Khundmir[RZ] sent from Khanbel Miyan Sulaiman Jalori[RZ], with a bullock-cart to bring some provisions from Naharvala. Malik Fakhruddin sent some food grains and ghee on the same bullock-cart. Bandagi Miyan was very angry with Miyan Sulaiman (on bringing what Malik Fakhruddin had sent). He sent it back from Khanbel, saying: "You have sent this with our people. We should not take it". After this, Malik Fakhruddin sent it with great humility on his own bullock-cart with his own people. Bandagi Miyan then accepted it.

32. It is narrated that Nizam-ul-Mulk told a *thanadar* (police officer) to send two hundred *hun* (local gold coins) and two hundred *khandi* wheat to Bandagi Miyan Shah Ni'mat[RZ]. He sent a man to the Shah. (*Khandi* is equal to twenty *maunds*). The man came to the Shah[RZ] and said: "Please send your servant so that I take him to a goldsmith to check the genuineness of the *huns* and hand them over to him." The Shah said: "We have no servants." Then the man asked: "Who are the people who live with you (in the *daira*)?" The Shah said: "Brothers live here". Then the man said: "Please send a brother so that I take him to a goldsmith to check the genuineness of the *huns* and hand them over to him." The Shah said: "Nobody will come with you." After that, Bandagi Miyan Shah Ni'mat[RZ] forbade anybody going with the man. That was the end of it. Neither the *huns* nor the wheat came.

33. It is narrated that a person came to Malik Illahad[RZ] and said: " This servant (of Allah) intends to pay tithe (*ushr*) in the way of Allah. But I have no honest servants. Please send two of your servants of Allah (*bandagan-e-khuda*) to bring the tithe amount from there." Malik Ilahdad[RZ] said: "Curse on you! Do the servants of Allah go to villages to collect tithe?"

34. It is narrated that Daulat Shah Nagauri, who was a minister in Nagaur, sent a few cart-loads of food grains to Malik Ilahdad[RZ], who did not accept it, because a seeker of Allah was sitting on one of the carts. The seeker's name was Omar Shah Jalori.

35. It is narrated that when Malik Ilahdad[RZ] was going to Gujarat from Jalor, he camped at the village Sahila for the night. Jamal Baloch sent a letter through a servant. His message was that his brother Yaqub was in Naharvala. He had asked the Malik to take two hundred *fairozis* (local coins) from him. When he got the letter, Malik Ilahdad[RZ] tore it to pieces, and in a rage made some pungent remarks. He said: "The servants of Allah have become such that they go with your letter to people (to collect money)?"

36. It is narrated that Bibi Kad Bano's[RZ] brothers sent some money to Bandagi Miran Syed Mahmood[RZ]. He refused to take it and said: "You have sent this money because of the relationship; had you given for the sake of Allah, you could have sent it to the dairas of Bandagi Miyan Syed Khundmir[RZ] or Miyan Nizam[RZ] or the other numerous dairas. Why did you not send the money there?" After this, Bibi Kad Bano's[RZ] brothers gave some money without Bandagi Miran's[RZ] knowledge to the Bibi[RZ], who spent it. When this came to the knowledge of Bandagi Miran[RZ], he told the Bibi[RZ]: "Go to the houses of your brothers and eat there". (Bibi Kad Bano[RZ] was Bandagi Miran Syed Mahmood's[RZ] wife).

37. Miyan Abdul Qadir[RZ], son of Bandagi Miyan Shah Nizam[RZ], narrates that a brother of the *daira* conveyed the salutations of Syed Mustafa alias Ghalib Khan to Bandagi Miyan Shah Nizam[RZ]. The Shah took him to task, asking why he had gone there and brought the message of salutations.

38. It is narrated that Ghalib Khan sent several hundred tinkas through Miyan Hyder to Bandagi Miran Syed Mahmood[RZ] who returned the money from Bhelot. He asked Miyan Hyder: "Why had you gone there?"

39. It is narrated that in Jalor, Malik Ali Sher had fixed an amount of three thousand *fairozi* coins to be given on account. He had also publicised the grant in his army (*lashkar*). When Malik Ilahdad heard about this, he sent word through Aasoodi Balochni: "Our Mir-zadas, who have been staying here for long have never accepted any amounts on account. How can I accept it? Look at your face; who are you to do such a thing?" After that, Malik Ilahdad[RZ] took an oath that he would never stay there. Later on, scared of Malik Ilahdad[RZ], Sher Ali denied that he had done anything like that. He also instructed his army to say that no such on-account payment orders were ever issued. "So that I may not be denounced as a liar." said Sher Ali. He was penitent and ashamed.

40. It is narrated that some women came to meet the women of Bandagi Miyan Shah Ni'mat[RZ] and, clandestinely, gave something to the women folk in the house of the Shah[RZ]. After learning about it, Bandagi Miyan Shah Ni'mat[RZ] told his women: "Do not hide anything from this servant (of Allah). Show me whatever Allah gives you." After this, the women informed the Shah[RZ] about what they had received. The Shah[RZ] allowed half of what the women had received to them and the remaining half, he distributed among the indigents as *sawaiyat*. After that, the practise among the women was that half of what they received was distributed as *sawaiyat*.

10. Learning without Zikr Prohibited

1. It is narrated by Bandagi Miyan Shah Ni'mat[RZ] that he requested Imam Mahdi[AS] to permit him to read (and learn). Imam Mahdi[AS] disallowed reading and said: "You would not have accepted the Mahdiat of this servant (of Allah), if you were learned."

2. It is narrated that one of the brothers asked Imam Mahdi[AS] "Miranjeo! I will read something during siesta time, if permitted". Imam Mahdi[AS] said: "Do not read even then. Sleep".

3. It is narrated that Malik Bakhkhan[RZ] asked Bandagi Miyan Syed Khundmir[RZ]: "So and so reads Quran very much. Does it give any benefit?" In reply Bandagi Miyan said: "If the Quran is read even in the way, it should be read, it creates a veil of light (*noor*) between Allah an His servant. But, by the remembrances (*zikr*) of Allah, even the veil of light is torn."

4. Prophet Isa[AS] (Jesus) said: "I did not become helpless in resurrecting a dead person, but I am helpless in healing a fool (*ahmaq*). A fool is one who is engaged for a short period of time in learning."

5. It is narrated by Malikjeo bin Barkhurdar[RZ] that a certain person from Khorasan told Imam Mahdi[AS] that his companions did not know how to do their prayers. Imam Mahdi[AS] rebuked his companions: "You have grown such (long) beards and do not know how to say your prayers! Learn it from others among yourselves." Later, the same person from Khorasan remarked in the presence of Imam Mahdi[AS] "What (kind of) prayers do these people say!" In reply the Imam said: "You too say your prayers in the manner these people say."

6. It is narrated by Bandagi Miyan Larh Shah[RZ] that Imam Mahdi[AS] said: "Essential knowledge is needed so that the rites of the religion of Prophet Muhammad[SLM] like namaz, fasting and others are properly performed."

7. Imam Mahdi[AS] has said that "the light (*noor*) of faith (*iman*) is enough to understand the meaning of Quran, when it is explained."

8. It is narrated that Bandagi Miran Syed Mahmood[RZ] was reading *Tamheed*, a book. Imam Mahdi[AS] asked him: "What are you reading?" Bandagi Miran said "*Tamheed*." Imam Mahdi[AS] instructed him: "Give it up. Try to perform zikr, so that a condition (*halat*) comes about when you can understand *Tamheed*."

9. It is narrated that when Bandagi Miran Syed Mahmood[RZ] used to go to the street of Miyan Abu Bakr and Miyan Syed Salamullah[RZ] for zikr, the two respected elders (*buzurgan*) urged him to learn (*ilm*). Miran Syed Mahmood[RZ] informed Imam Mahdi[AS] about the urgings (to learn). Imam Mahdi[AS] instructed him: "Do not go to their street and remain in the remembrance of Allah, so that the subliminal self (*batin*) opens (to the divine secrets.)"

10. It is narrated by Miyan Abdul Fatah[RZ] that, at Naharvala, Imam Mahdi[AS], seeing a book in Bandagi Miyan Shah Nizam's hands, asked: "Miyan Nizam! What are you reading?" The Shah said: "Miranjeo, I am reading *Meezan*." Imam Mahdi[AS] took away the book from Shah Nizam[RZ] and said: "Do not read it." Some days later, when they had reached Nagaur, the Shah took the book again in his hands. Again Imam Mahdi[AS] disallowed the reading. When Imam Mahdi[AS] embarked on his long journey to Khorasan, the Shah gave up all hope to read. A long time afterwards, Imam Mahdi[AS] asked the Shah to read some (books on) Hadith. That meant that the Shah had become perfect and reading (at that stage) would not harm him.

11. It is narrated that Allah had granted such manifest knowledge (*ilm-e-zahir*) to Imam Mahdi[AS] that the ulema of the manifest knowledge gave him the title *Asad-al-Ulama* (Lion among the Learned), before the Imam[AS] announced his claim to be Mahdi al-Mau'ood[AS].

12. It is narrated that, after announcing his claim to be Imam Mahdi[AS], the Imam respectfully asked Allah: "You have bestowed upon me such great hidden knowledge (*ilm-e-batin*) after my claim to be Mahdi. What was the objective of granting manifest knowledge (*ilm-e-zahir*)?" Allah said: "We did so to give *hujjat* (final argument) to the people, so that the *ulema* of the manifest knowledge too are obligated (*mulzim*)."

13. It is narrated that Imam Mahdi[AS] said that if a person is *ummi* (illiterate), *ilm-e-ladunni* (God-inspired knowledge) is granted to him by Allah. Or Allah makes him an *ummi* and then *ilm-e-ladunni* is granted to him.

14. Imam Mahdi[AS] has been quoted in a narration as saying that Allah had made him forget all the manifest knowledge, he had learnt before his claim to be Mahdi, and then *ilm-e-batin* (hidden knowledge) was granted to him.

15. It is narrated that Imam Mahdi[AS] said that *ilm-e-batin* is not bestowed upon a person, who is educated (*ghair ummi*), by Allah. Either the person is a genuine illiterate or he is made an illiterate. A person, thus artificially made illiterate, is one who is made to forget all the knowledge, that is usually acquired by the *ulema*. He is called a *ja'li ummi*. After that the *ilm-e-batin* is bestowed upon him by Allah. Allah has said: *"...The erudite among His bondsmen fear Allah alone..."*[193] And Allah further says: *"And whoso doeth good an atom's weight Allah will see it, And whoso doeth ill an atom's weight Allah will see it."*[194]

16. It is reported that a person heard this Quranic Verse from Prophet Muhammad[SLM] and said: "It is enough for me. I do not need to listen to any second Verse." In other words, (he said) "I have no fear if I do not know anything more."

17. It is also said that a person came to Prophet Muhammad[SLM]. The Prophet told Hazrat Ali[RZ] to teach Quran to that person. Hazrat Ali[RZ] taught him the Quranic chapter, The Earthquake. He said: "It is enough. I have learnt Quran." Prophet Muhammad[SLM] said: "Leave him." Hence, he became an *alim* (learned scholar).

18. Prophet Muhammad[SLM] is quoted as saying: "A drop had been dropped in my mouth. From that I was given the knowledge of the first and the last things. This knowledge should enlighten you and may you reach that position." Allah says: *"So they found one of our servants, on whom we had bestowed Mercy from Ourselves and whom we had taught knowledge from our own Presence."*[195] May you reach the position, described in this Quranic Verse.

19. Prophet Muhammad[SLM] has said: "Some of the branches of knowledge are in a hidden state. None other than the scholars, who have learned from Allah (*ulama-e-Billah*), know them. This knowledge is called hidden knowledge (*ilm-e-batin*). It is the knowledge

[193] S. 35:28 MMP
[194] S. 99:7 and 8
[195] S. 18 65 AYA

of Allah. It is hidden from all the created beings (*makhluq*). This knowledge is taught by Allah."

20. Prophet Muhammad[SLM] has said: "My Lord has taught me etiquette and good manners and respect (*adb*) and he has taught me well. (He also taught me) the secrets of the Book." Allah has said in Quran: *"(Allah) Most Gracious! It is He Who has taught the Quran. He has created man: He has taught him speech (and intelligence)."*[196] Here 'man' (*insan*) refers to Imam Mahdi's *zath* (essence). Whatever Imam Mahdi[AS] has explained in accordance with the commands of Allah is the secret of this Book (Quran) and this secret was divulged by the words of Imam Mahdi's[AS] mouth.

21. Imam Mahdi[AS] is quoted in a narration as saying that "Whoever is *ummi* (uneducated), his heart is clean like a (writing) board or tablet. There is nothing written on this heart. Whatever he hears, gets engraved on his heart."

22. And further, Imam Mahdi[AS] is quoted as saying: "The heart of the person, who sees black (ink) too much, becomes black." Allah says (in Quran): *"It is He Who hath sent to the folk unacquainted with the Scriptures (revealed before) an apostle from among them to rehearse His Revelations to them and purify them (their lives), and to afford them a knowledge of the Book (the Quran) and the purpose underlying it; for they were aforetime certainly in manifest error, And (rehearse to) others among them who have not yet joined them. And He is the Mighty, the Wise. This (the sending of an apostle to them) is the grace of Allah: He grants it to whom He will. Indeed Allah is immensely graceful"*[197]

23. It is narrated by Miyan Nizam Ghalib[RZ] that, in Khorasan, the rooms of Miyan Malik Ma'roof and Miyan Nizam Ghalib[RZ] were adjacent to each other. Miyan Malik Ma'roof[RZ] asked Miyan Nizam Ghalib[RZ] if he knew any reading. Miyan Nizam Ghalib[RZ] said that he knew a little. Malik Ma'roof[RZ] then asked him to read something (after the preoccupation of remembrance of Allah-*zikr*). "Why not!" replied Miyan Nizam Ghalib[RZ]. Then Miyan Ma'roof[RZ] said: "We will ask Imam Mahdi[AS], since he has instructed us to seek his permission before doing anything." Both went to the Imam[AS]. Imam Mahdi[AS] was alone. Even before the two could ask for his permission, the Imam[AS] recited a quartet, which said:

[196] S.55:1 to 4 AYA
[197] S. 65:2 to 4 SAL

Ask for the knowledge that shall remain with you/
The breath that liberates you from your self/
Till you read the knowledge of (your) duties
(in accordance with the commandments of Allah)/
Verily, you will never know the Attributes of (Ultimate) Truth (that is Allah).

24. Further, Imam Mahdi[AS] is quoted as having said that the person, who reads much, is humiliated much, and demands the world; and he who does not demand the world, becomes profusely proud. The Imam said after this: "Do what this servant (of Allah) asks you to do." In other words, He said "Remember Allah (*zikr*), so that you achieve the vision of Allah."

25. Prophet Muhammad[SLM] has said: "The children of my *ummah* (group of followers) during the Last Era (*Aakhir zamana*) will suffer calamity inflicted by their parents." The companions asked: "Would they be suffering at the hands of their polytheist parents?" The Prophet said: "No. At the hands of their *mumin* (believer) parents. They will acquire knowledge and when their children begin to learn, they will forbid them (children) to learn the knowledge of the religion. They will not be content with anything other than the worldly goods and chattels, and when their worldly lives become comfortable, they would not care for what happens to the children in their life in the Hereafter. They are alienated from me and I am disgusted with them, unless they repent (*tauba*)."

26. And it is said in *Hadith* that the superiority of an *'alim* (learned man) over an *abid* (worshipper) is like the Prophet's superiority over his *ummah*. The reference here is not to the knowledge of selling and buying, marriage and divorce, freeing of the slaves etc. The reference is to the knowledge from Allah, or given by Allah, and the strength of certainty (*yaqin*). Sometimes a servant (of Allah) becomes a learned man of knowledge from Allah (*'alim billah*) and a perfect man of certainty but he may not know a *farz-e-kifaya* (conditional obligation: if one person performs it, it is deemed to have been performed by a group of which he is a member). The companions of Prophet Muhammad[SLM] were well versed in the realities of religion and the subtleties of gnosis (knowledge of spiritual Mysteries or *ma'rifat*) than the *ulema* of the later generations. Shaikh Hameeduddin Nagauri Soofi says in one of his quartets:

Do not engage yourself in grammar and philology/
Go and learn the knowledge of Allah; you achieve nothing from grammar and philology/

Tomorrow, (they) will demand from you the knowledge
of gnosis; what will you say in reply?/
Whether you become misled or a wanderer (Whatever
good we had to say, We have said).
Break your pen, burn the sheets, throw away the ink,
choke yourself, O Hameed, this is the story of love and devotion, it cannot be confined in a book, however large it might be.
The hair of your head have become white like snow in
acquiring the knowledge of grammar and philology/
You cannot know a single letter of what is divine knowledge/
O foolish scholar, how many books would you read?/
I know that you do not know the letter that is beneficial to you/
O foolish scholar, you are proud of your knowledge/
You are not near the Truth, the truth is that you are far away from the Truth.
As long as you do not create the love of the Unity (of Allah)/
You will not be able to identify Allah with the treasure (that you have of *Kanz* and *Quduri*).
When your knowledge is (far) away from your deeds /
Islam is rare in your city/
Do not become proud of your knowledge and deeds/ Consider everything you have as dust scattered/
All your knowledge is indulgence and pretence/
This pretence will become your shackles.

27. It is narrated by Qazi Qadan[RZ] that one day he was reading a *tafseer* (commentary of Quran). All of a sudden Imam Mahdi[AS] came near him and asked: "What are you reading?" The Qazi said he was reading *tafseer*. The Imam said: "The person who reads *tafseer*, does not see Allah."

QUARTET:

You say you will search (with the help of) knowledge and wisdom/
You are a greedy person, what should I tell you?/
Where there is room for such things/
These two (the knowledge and wisdom) have become a big veil.

28. The philosophers have said that knowledge is a great veil (between Allah and His servant). And it is said in *Kafi* (a book) that knowledge is bad and ignorance is good. In other words, hypocrisy and debate is bad. If a person reads and does not remember Allah; this is an innovation and going astray.

29. It is narrated that when a seeker of Allah used to begin reading and writing, some of the companions of Imam Mahdi[AS] used to say that he was a hypocrite and was preparing provision (for a journey) to run away (from the *daira*).

11. Remembrance of Allah

1. Many of the migrant-companions of Imam Mahdi[AS] had convened a congregation (*ijma'*) at Khanbel and drew up a *mahzar* (document). It said: "In the name of Allah, Most Gracious, Most Merciful. "Our Lord!" (they say), *"Suffer not our hearts to swerve, once Thou hast shown us the path, and favour us with Thy grace; verily Thou, Thou alone art the Bestower!"*[198] Some of the companions of Imam Mahdi[AS] ascertained from the Imam that *mumin* is one who has seen Allah with physical eyes, or with the eyes of the heart or in a dream. A person, who does not have these attributes but who has the (earnest) desire to acquire them too is a *mumin*. Imam Mahdi[AS] asked: "What is obligatory for a seeker (of Allah) to reach Allah?" "Love (and devotion)," he himself answered the question. Then, Imam Mahdi[AS] asked: "How does one achieve love (*ishq*)?" Again he himself replied: "One should always keep the heart's attention fixed on Allah in such a manner that nothing other than Allah comes to the heart (or mind as a thought). And for this, one should seek solitude and he should not engage himself with anybody, either a friend or someone else. He should always be in contemplation of the (Ultimate) Truth, that is Allah, standing, sitting, lying on one's side and at the time of eating and drinking."

Zikr: Excerpts from Risala Makkiah

2. Allah has said: *"And remember thy Lord within thyself, morning and evening, in awe and humility; and (if thou art to mutter anything in praise of Allah, do it) in a subdued tone and be not unmindful of Him,"*[199] The requirements of zikr are: (1) One who engages himself in *zikr*, should be clean by *wazu*, *ghusl* (ablutions), clean in body and attire, and the place too should be clean; (2) He should *squat* (*char zanu*) facing Qibla (the mosque at Makkah) with the palms of one's hands placed on knees, or holding the back of the left hand with the palm and thumb of the right hand, as is done while standing in prayers (*namaz*), in accordance with the practice of Prophet Muhammad[SLM]. Hamali[RH] has mentioned this in his book. Protecting the voice and having the eyes closed, one should recite *La ilaha illa Llah* with full presence of mind. The recitation of the words, *'La ilaha'*, should coincide with the exhaling of the breath with full force from the heart, breaking all relationships

[198] S. 3:8 SAL
[199] S. 7:205 SAL

with the heart and denying all the good and evil occurences of the heart. And the words, *'Illa Llah'*, should coincide with the inhaling of the breath. While doing this the attention of the heart should be directed towards Allah and thus it should enter the heart, so that the inference of the *zikr* should come to mean that there is nothing other than Allah in existence.

QUARTET:

I want to eradicate the company of all strangers (aghyar) /
In the garden of the heart, I will not plant any sapling
other than the plant (of the love) of the Friend, /
(I should) give up all the sorrows of this world and the Hereafter, /
(Because), the heart will become either the storehouse of
the effects and baggage of the world, or the abode of the union with the Friend.

3. In (deep) meditation of the heart, one should continue and perpetuate *zikr*. The formalities (*adaab*) of the (*zikr*) are that, all the time, one should be engaged in the *zikr* of the Friend and it should be so deep that both the heart and the tongue are not devoid of the *zikr* and its meaning, so that the essence of the heart should combine with the essence of the *zikr* and both should concurrently continue the *zikr*. Finally, the *zakir* (one who is engaged in *zikr*) perishes into the *mazkoor* (one whose *zikr* is being performed), with the result that all the veils that prevent the beholding (*mushahida*) of the Supreme Being, are removed.

11.1. Zikr Obligatory on Muslims

4. Zikr of Allah is a perpetual obligation on Muslim men and women. Allah has said: "He whose breast Allah hath opened to Islam, indeed hath light from his Lord. So woe to those whose hearts are hardened against the remembrance of Allah..."[200] There is a hint in this Quranic Verse that a servant (of Allah) should establish the remembrance of Allah with full force, because Allah has mentioned the attribute of hardness (sakhti) of the heart, and hardness is the attribute of stone. Allah has said: "Yet your hearts hardened

[200] S. 39:22 SAL

thereafter, and became as rocks or harder still;…"[201] And when the stone is hard, it breaks only when it is hit hard, and it has to be hit with a sledge-hammer. Allah has said: "And whoso shall relax his remembrance of Allah, the Compassionate, We shall attach to him a satan (or let an evil tendency develop in him) who shall be to him a fast companion."[202] Prophet Muhammad[SLM] has said that satan rests his breast on the heart of man, and when man engages in the remembrance of Allah, satan withdraws and turns his face away, and when the heart of man ignores the remembrance of Allah, satan creates desires in the heart of man.

11.2. Four Requirements

5. In the initial stages after confirmation (*tasdiq*), the person who believes in the Islamic testification, 'There is no god but Allah,' needs four things: (1) *Tasdiq* (Confirmation); (2) *Tazim* (Glorification); (3) *Halawat* (Gracefulness or Sweetness) and (4) *Hurmat* (respect).

6. One, who achieves *Tasdiq*, is true, sincere and honest in saying: "There is no god but Allah." One, who is true, is not self conceited (as is seen among the earners and those who have renounced (*kasibeen* and *tarikeen*) at the present time). Hence, the testifier should deny his self while reciting the words, *'La ilaha'*, so that he is true to his word. In the creed of *salikeen* (devotes), *'La ilaha'* means that nothing exists among the things present. The existence of all things is related to the existence of the testifier (*qail*). When the testifier denies his own existence, the effect of other existing things vanishes. This is called *Tasdiq*.

7. Next comes *Ta'zim*. At this stage, the testifier (*qail*), who has said that nothing among the things present does exist, is obliged to prove the Truth so that he should glorify (the Truth), as Allah has said: *"…Everything shall perish except His Countenance…"*[203], and in this verse, Allah has declared His *Ta'zim*, because, after having denied everything, to deem the Truth as confirmed is glorification (*ta'zim*) of the Truth.

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[201] S. 2 :74 SAL
[202] S. 43:36 SAL
[203] S. 28:88 SAL

8. The third is *Halawat* (Gracefulness or sweetness). Here, when the testifier denies the existence of everything other than the Truth, and confirms the existence of the Truth, he is deemed to believe that he is in conversation with Him. It is also said that when the *zakir* (one who is in the process of remembrance of Allah) denies his existence (and perishes) into the *Mazkur* (one who is remembered), the result is the existence only of the *Mazkur*, instead of the *zakir*. When this condition prevails, the testifier attains *Halawat* (Gracefulness), as it is bound to be (achieved).

9. Finally, (we come to) *Hurmat* (Respect). At this stage, the testifier should know with full certainty that there is no listener other than the (Ultimate) Truth, because *Zikr* (remembrance) is *qadeem* (eternally pre-existent) which cannot be heard by the *haadis* (not eternal) sense of hearing. Allah has said in His *kalam Qudsi* that (His) servant comes near Him with *nafil* (supererogatory) prayers. Here *nafil* prayers means worship, pure and simple, so much so, that "I become his ears, eyes, tongue, hands or feet." When one reaches this stage, he could be able to protect *Hurmat* (Respect). And he, who has not reached the stage of *Tasdiq*, is a hypocrite, because he testifies with the word of mouth only, and he has nothing in his heart (or mind). *"And there are some among the people who say 'We believe in Allah and in the Day to follow.' In truth, believers they are not"*[204] This Quranic Verse proves that they deny in their heart of hearts that they believe in Allah and the Day (of Resurrection).

10. The one, who has not reached the stage of *Ta'zim*, is an innovator (*bid'ati*). And he who does not prove Unity (*Wahdaniat*) after denying the existence of everything other than Allah is an innovator, too. This is so because he has done something that Prophet Muhammad[SLM] had not done. Prophet Muhammad[SLM] is perfect in proving the Unity of Allah, so much so that he has declared that he was Ahmad *bila-meem*, (that is, Ahmad without 'm'). In other words, he has said: " I am *Ahad*." (In Arabic, *Al Ahad* means The one - God). (Prophet Muhammad[SLM] was so perfect in *Tauheed* (Unity) that he had denied the existence of his self and referred to it by the word *Ahad*). And this Tradition of Prophet Muhammad[SLM] renders it easy to understand *Ta'zim*. And he, who has not achieved this stage, is *riyakar* (hypocrite). In other words, he, who recites *La ilaha illa Llah* by word of

[204] S. 2:8 SAL

mouth and does not see the Truth by divine perception (vision) of the Truth, is a hypocrite, because while reciting *La ilaha illa Llah*, he is seeing his own self (*nafas*). Such a person does not attain *Halawat* (Gracefulness). Besides, *riyakari* (hypocrisy) is *shirk-e-khafi* (assigning partners to Allah - or subliminal idolatory). It throws the *zakir* away from *Halawat*, as Allah has said: *"… In the worship of his Lord, admit no one as partner."*[205] And he, who does not achieve *Hurmat*, is a sinner. In other words, the person, who does not understand that there is no listener other than the (Ultimate) Truth, is a sinner. And the person, who is not certain that Allah alone is the listener and that Allah alone is speaking to him, is outside the category of the *muahhideen* (who believe in One God), as if he is a liar in his claim to be at the place of *Wahdaniat* (Unity of Allah). He is alive but he does not possess the reality of life. Making a claim is easy (but to prove it is difficult).

11. And know it well that the acts of obedience, like the daily prayers, payment of poor money (*zakat*), Haj pilgrimage and others, are sometimes contaminated with *riya* (hypocrisy), and doubts occur in (respect of) *sadaqa* . But the *zikr* of *La ilaha illa Llah* is recited by a *mumin* (believer) with perfect sincerity. He does possess sincerity. Hence, sincerity is obligatory for a *zakir*. If he engages in it without sincerity, he would not continue to be a *mumin* and he will not escape retribution in the Hereafter. According to Prophet Muhammad[SLM], one, who recites the *kalima*, *La ilaha illa Llah*, with sincerity, will enter Paradise without accountability and (divine) punishment.

12. Tustari[RA] has said that he came out of the mosque on a Friday, saw the people and said that many are those who recite *La ilaha illa Llah* and (very) few are those who recite it with sincerity.

13. It is narrated that Imam Mahdi[AS] has said: there are four kinds of the *kalima*, *Lla ilaha illa Llah*: (1) *La ilaha illa Llah* spoken; (2) *La ilaha illa Llah* known: (3) *La ilaha illa Llah* tasted; and (4) *La ilaha illa Llah* occurred. All the prophets and saints (*aulia*) have the ranks of the last three kinds of the *kalima*. That is the Knowledge of Certainty (*ilm-al-yaqeen*), Certainty after Seeing (*ain-al-yaqeen*) and Total Certainty (*haq-al-yaqeen*). The first among these four, '*La ilaha illa Llah* spoken* is the quality of the hypocrites, who do not have even a semblance of faith (*iman*), and how can he, who does not have even a semblance of faith, escape the punishment from Allah? But one, who is a true seeker of Allah, who has changed the direction of the face of his heart away from all that is other than Allah, who

[205] S. 18:110 AYA

has turned it towards Allah, is always engaged with Allah, keeps himself secluded from the world and the people (*khalq*), and who has the courage to come out of his self, is among those who have been decreed as the faithful.This is Faith (*iman*).

* The *kalima* spoken is like a stone in water; known is like a stone in fire; tasted is like a (burning) lamp in fire; and occurred is like an iron shoe (of a horse, etc.,) in fire.

14. O brother! the faithful (*mumin*) should keep in his mind the meaning of *La ilaha illa Llah* while reciting it at the stage of *La ilaha illa Llah* spoken. In other words, as he has become the testifier (*qail*) of *La ilaha illa Llah*, he should become the knower (*dana*) of the *kalima*, and when he has become the knower (*dana*) of the kalima, it is permitted for him to become the seer (*bina*) of the kalima. The person, who becomes the seer of the *kalima*, is amazed and wrecked (*tabahi*); he cannot speak, understand and know. Neither knowledge, nor beauty, nor zeal (*shauq*), nor love (*uns*) survive.

15. And in the *kalima*, *La ilaha illa Llah*, the worshipped god, who is other than Allah, is to be denied. And all those things which are not possible to be proved by wisdom are to be denied.

16. O brother! If you are a lover (*'ashiq*) and are sincere in your love, do not keep the word in sight, look at the reality of its meaning, so that the distance, long and short, of the path to Unity (*tauheed*) is eliminated, and it does not leave you hanging in the span of existence when you are observing (*shahud*). Let it not happen that the meaning recedes, while you are focusing on the word (or letter); and whatever Allah told Prophet Muhammad[SLM], "know *La ilaha illa Llah*; it is the secret of this meaning." In other words, remove your sight from the word (or letter). That is because the words (or letters) are in the realm of (human) speech and not in the realm of knowledge.

17. O friend! If you reach the secret of the essence of the meaning of the testification, *La ilaha illa Llah*, it is permitted for you to reach the stage of revelation (*kashf*), from the position of the secrets of *La-Hu illa Hu*.

18. And it is narrated that Imam Mahdi[AS] said if the *kalima*, *La ilaha illa Llah*, stays at the heart of a person for as short a period of time as it takes for a grain of green-gram to hit the horn of a cow, and it makes a (feeble) sound, the work of that person is complete (he reaches his destination).

19. It is narrated that Imam Mahdi[AS] said if a spark is thrown into a house full of cotton, and is taken away instantly, it burns just a speck, but if the *kalima*, *La ilaha illa Llah*, stays at the heart of a person as long as it took for the spark to burn the speck, it (the *kalima*) would burn all the loves and affections of things other than Allah in the heart of that person. Alas! Such an incident has never occurred when the *kalima* stayed at our heart even for such an insignificantly short period, in our long lives. Allah says: *"But when the prayer is ended, disperse* in the land in quest of the bounties of Allah: and be ever Allah-conscious that ye may prosper. But (O Prophet! Even before the congregational prayer is ended) attracted by the sight of a passing caravan carrying merchandise or by any amusement, they rush to it, and leave thee standing alone. Say (to such of these); 'Allah hath in reserve (for those truly devoted to Him) what is better than amusement or a mercantile ware; and Allah indeed is the best of sustainers."*[206]

* Disperse in the land. In other words, disperse (or become separated one from the other) and seek Allah's bounties. Seek that thing which is superior (*afzal*) for you, or seek the hidden knowledge (*ilm-e-batin*), unity (*tawheed*), devotoion (*zuhd*) and trust in Allah (*tawakkul*). See *Tafseer Ibn Abbas.*

20. Bandagi Miyan Syed Khundmir[RZ] has said that Allah has called commerce as 'anything ludicrous or jocular' (*lahw*) in Quran.

21. (Allah has said in Quran:) *"Allah is the Light of the heavens and the earth. His light maybe likened to a niche wherein there is a lamp- the lamp encased in glass, the glass shining as a brilliant star. The lamp is lighted from the olive of a blessed tree, the olive tree, neither of the East not of the West, the oil of which shining out of itself even though fire touched it not! Light upon light! Allah guideth whom He will to His Light. (It is in this manner that) Allah explaineth things to men by means of similitudes; for Allah (knoweth the way of explaining) everything. In the houses which Allah hath allowed to be reared that His name may be remembered therein, do men praise Him morn and evening. Men whom neither merchandise* not traffic can beguile from the remembrance of Allah…"*[207] In other words, a seeker of Allah is not beguiled by purchase and sale from the remembrance of Allah (*zikr*). Prophet Muhammad[SLM] has said that the (*zikr*) of the *kalima*, *La ilaha illa Llah*, grows faith as water grows vegetables.

[206] S. 62:10 AND 11 SAL
[207] S. 24 : 35 TO 37 SAL

* It means that if a *tarik-e-dunya* and seeker of Allah (*faqir* who has renounced the world) gets something that came to him in the path of Allah and he sells it and buys a thing that he needs, this selling and buying does not beguile him away from the remembrance (*zikr*) of Allah.

COUPLET:

Earlier there were thousands of thoughts/
(But) now everything has become *La ilaha illa Llah*.

22. Allah has said: *"The fact is that what (evil) they have worked for has left its impression on their hearts! Indeed, they shall be debarred from (beholding the Countenance of) their Lord. Then they shall surely be made to enter Fire."*[208]

COUPLETS:

If you are devotee mystic (*arif*), protect your breaths /
(So that) the domain of the two worlds (*jahan*) becomes the property of your single breath.
Every breath which goes out with the age is (so valuable as) a gem/
Whose value is the revenue of both the worlds.
Do not prefer that this treasure is ruined/
Now you will go into the dust with hands empty and without provision (for the journey).
The heart that is not happy with the remembrance of the Lord/
May it not be that it be free of sorrow.
Who can repel his heart from his Friend/
Except the one who has a heart harder than a stone.
Unless you clean with the broom of *La*/
How can you enter the palace of *Illa Llah*?

23. Prophet Muhammad[SLM] has said that every thing has a polisher (*saiqal*) and the polisher of the heart is the *zikr* of *La ilaha illa Llah*. And Allah says: *"But he who turneth away from remembrance (zikr) of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection. He will say: 'My Lord! Wherefore hast Thou gathered me*

[208] S. 83 : 14 TO 16 SAL

(hither) blind, when I was wont to see?' He (Allah) will say: 'So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day."[209]

24. The sacred words (*kalam-e-qudsi*) are: "O son of Adam, devote yourself for My worship, I will fill your breast with opulence and eradicate your poverty. If you do not worship Me, I will fill your hands with (hard) labour (*shugal*), I will not put an end to your poverty."

25. Proverb: "There is a punishment for everything, and the punishment of love is not remembering the beloved; curse on the life in which there is hardship and in which even one breath goes without remembrance (*zikr*)."

QUARTETS:

Let not the day come which is spent without the beloved/
(Despite) thousands of pleasures, it is spent in lamenting/
Alas! Alas a thousand times! That a single breath goes without remembering (*zikr*) you/
Fie upon the life that is spent without the beloved.
O Sa'di, when the meeting with the beloved does not come about/
Spend your life at least with the remembrance of the beloved/
By word of mouth, you show your love for us, while your heart is with others/
Is this called justice? Well done! What a good way of showing friendship!
The life which is mine is not called a life/
He alone is alive who has joined his beloved.

COUPLETS:

Unless you are distressed by your existence/
You are in the net of the self; you are not the bonded servant of Allah.
Granted, you are the soul of all; the world is alive because of you/
But unless you die in the love of your beloved and come back to life, you are not alive.
When you exhale in remembering what is other than Allah,
you are negligent and (as good as) a dead body/
Nothing except that remembrance (*zikr*) is the soul of those who engage in remembrance.

[209] S. 24 : 124 TO 126 MMP

For, they die when they are not engaged in remembrance (*zikr*).

26. Prophet Muhammad[SLM] has said that the breaths of a human being are numbered, and the breath that goes without the remembrance (*zikr*) of Allah is dead. It is said that during the life, a person takes 24,000 breaths during a day and a night; if one of the breaths goes without the remembrance of Allah, it is dead.

COUPLET:

Do not waste the breath that you now have; do any work/
Make the space of one breath a life eternal.

27. Hence, the attribute of deathliness should not be there in a believer (*mumin*).

28. Prophet Muhammad[SLM] has said: a *mumin* is alive in both the worlds (*darain*).

29. Prophet Muhammad[SLM] has also said that saints (*aulia*) of Allah do not die; they only shift from one house to another as it were. The attribute of deathliness is the property of the *kafirs* (infidels), as Allah has said: *"Surely, thou cast not make those dead (to reason) pay heed (to the Quran); neither shalt thou make the deaf hear the call, when they decline (to hear); …"*[210] Again Allah has said: *"… Thou canst not make those to hear who are (buried) in graves."*[211]

30. It is obvious from the word of Allah and His Prophet that if one breath goes without remembrance (*zikr*) of Allah, the (person concerned) is (deemed to be) dead, and (he) can be called negligent (*ghafil*), as Allah has said: *"And remember the Lord within thyself, morn and evening, in awe and humility; and (if thou art to mutter anything in praise of Allah, do it) in a subdued tone and be not unheedful of Him."*[212]

31. Sayeed bin Abdullah[RA] has said that there is no person who has missed *zikr* in one of his breaths and he is not negligent (*ghafil*). Hence, negligence (*ghaflat*) is not an attribute of a *mumin*. And wherever Allah has mentioned negligence, (He has mentioned it) in respect of the infidels. Indeed, negligence is the attribute of the infidels. Allah has told

[210] S. 27: 80 SAL
[211] S. 35: 22 AYA
[212] S. 7: 205 SAL

Prophet Muhammad Mustafa[SLM]: "Be not unheedful of Him." Then, how can it be proper for us that we are unheedful of Him. Where there is negligence (*ghaflat*), where is the attribute of belief (*iman*)? Hence, this negligence will reach us into the Hell, as Allah has said: *"How many men and jinn are there not whom We have marked out for Hell-they who possess minds but refuse to understand, who possess eyes but refuse to see (what is good for them), and who possess ears and yet hearten not (to truth). They are just like brutes or animals and indeed worse than these. It is people such as these who are lost to themselves."*[213] And there are many Quranic Verses in respect of negligence and heedlessness (*ghaflat*). And Allah has mentioned in particular both timings (morning and evening) and said that the whole day and the whole night are meant by 'both timings.'

32. It is narrated that Imam Mahdi[AS] has said that one period of time is the King of the night and the other is the King of the day. According to the word of Imam Mahdi[AS], he, who wastes these two occasions, is not a faqir of the religion (deen) of Allah. Hence, it is known by the word of Allah, Prophet Muhammad[SLM] and Imam Mahdi[AS] that there is no salvation (*najat*) from Hell without abundant remembrance (zikr) of Allah, as Allah has said: *"… And remember (zikr) Allah much; haply you may thrive or succeed."*[214]. Hence, the person who does not disperse after every prayer (*namaz*), does not search for graciousness (*fazl*) in the land of Allah, in other words, does not seek the vision (*binai*) of Allah and does not remember (*zikr*) Allah in abundance, verily, he would not escape Allah's retribution. And two persons sitting after the namaz, engaged in useless conversation, violate the word of Allah, His Prophet and Imam Mahdi[AS].

33. It is narrated that Imam Mahdi[AS] has decreed the zikr of five *pahr* (fifteen hours) a day as abundant remembrance (*zikr-e-kaseer*). He has fixed the timings of *zikr-e-kaseer* from early morning till around half past ten in the morning and from after *Zuhr* prayers till *'Isha* prayers, so that the day and night are not wasted.

34. He has also said that *zikr-e-qalil* is the attribute of hypocrites. Allah has said: *"Verily the hypocrites would beguile Allah, whereas it is He Who beguiles them and when they stand up to prayer, they stand up languidly, making a show to the people, and they remember Allah but little."*[215]

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[213] S. 7: 179 SAL
[214] S. 62: 10 AMD
[215] S. 4: 142 AMD

35. Imam Mahdi[AS] has said that the *zikr* (remembrance of Allah) for three *pahr* (nine hours) is *zikr-e-qalil* (scarce remembrance) and *zikr* for four *pahr* (twelve hours) as the *zikr* of those who assign partners to Allah (*mushrikeen*), that is, they spend twelve hours in the *zikr* of Allah and the remaining twelve hours in remembrance of things other than Allah. In other words, they hold the friendship of Allah and Satan on an equal footing, as Allah has said: *"Yet there are some people who choose, from those beside Allah, compeers for Him and love them with the love due to Allah; while with the faithful, their most intense love is for Allah alone…"*[216] Hence, the more the love for one, the more the one is remembered.

36. Prophet Muhammad[SLM] has said the more the love for a thing, the more its remembrance. Allah has said: *"And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad."*[217]

37. We (the author) have not heard from any migrant-companion (of Imam Mahdi[AS]) nor from Bandagi Miyan Syed Khundmir[RZ] or anybody else that this hypocrisy is gradable (*maratibi*). Some people say that this hypocrisy is gradable and they try to give a different interpretation (*taveel*) to the words of Imam Mahdi[AS] to suit their own condition, even though they (these meanings) are not in the sayings of Imam Mahdi[AS].

38. It is narrated that in Bhelot, Bandagi Miran Syed Mahmood[RZ] used to call a congregation (*ijma*) to draw up a document (*mahzar*) once a week or a fortnight. When this mahzar was drawn up, there were a majority of migrant-companions of Imam Mahdi[AS], like Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Shah Dilawar[RZ], Miyan Malik Ma'roof[RZ], Miyan Larh Imam[RZ], Miyan Syed Salamullah[RZ] and a number of migrant- companions and some seekers of Allah. Bandagi Miran Syed Mahmood[RZ] addressed each and every migrant-companion by name severally, and said: "This servant (of Allah) is a younger brother among you. Please explain whatever you have learned from Imam Mahdi[AS]." At this, all the migrant-companions (of Imam Mahdi[AS]) said: "Your Eminence may kindly explain." This conversation was repeated many times. (At last) Bandagi Miran Syed Mahmood[RZ] said: "Imam Mahdi[AS] has enjoined: 'Remember (*zikr*) Allah profusely (*kaseer*),' and asked: 'In what order the *zikr-e-kaseer* has to be practised?" Again the migrant-companions said: "Your Eminence may kindly explain." Then Miran

[216] S. 2: 165 SAL
[217] S. 39: 45 MMP

Syed Mahmood[RZ] explained: "(The *zikr* has to be performed) in this order: from early morning till (about) half past ten (in the morning), they should be in their rooms (*hujras*) engaged in remembrance of Allah, and no two persons should sit together (for idle talk). From Zuhr prayers to Asr prayers they should be engaged in the remembrance (of Allah); from Asr to the Maghrib prayers they should listen to the explanation (of the meaning) of Quran and, finally from the Maghrib prayers to the 'Isha prayers they should remain in the remembrance of Allah. If somebody were to come out of his room before half past ten in the morning, his room should be torn to pieces and he should be expelled from the *daira*, even if such a person is me." All migrant-companions agreed to the explanation of Bandagi Miran Syed Mahmood[RZ].

39. The next day, Bandagi Miran Syed Mahmood[RZ] sat hidden in the room (*hujra*) of Miyan Khund Shaikh[RZ] to see if any of the brothers came out of their rooms before the deadline (of around half past ten in the morning). After some time, one of the migrant-companions of Imam Mahdi[AS] slowly (and surreptitiously) came out of his room. Miran Syed Mahmood[RZ] saw him and asked Miyan Khund Shaikh[RZ] to get hold of his hand and bring him. Miyan Khund Shaikh[RZ] caught hold of the hand of brother and said: "Come. Bandagi Miran Syed Mahmood[RZ] has called you." The brother asked: "Where is Miran[RZ]?" Miyan Khund Shaikh[RZ] said: "He is sitting in my room." The brother placed his two fingers on his lips and said: "(Please) do not take me to Miran[RZ]." But Miyan Khund Shaikh[RZ] insistently brought the brother to Miran[RZ]. Miran Syed Mahmood[RZ] asked the brother: "What had we and all the brothers agreed upon (the previous day)?" The brother said: "Miranjeo, yesterday I had kept some firewood at a place. Fearing that somebody might take it away, I came out hastily." Miran Syed Mahmood[RZ] said: "Go back (to your room). Nobody would take away your firewood." This is the benefit of (being in) a group (*jamiat*) and this is what is called the consensus of the *jamiat* (of Allah).

40. In the winter, Imam Mahdi[AS] set out for the morning prayers, and went to the room of Miyan Amin Muhammad[RZ] and Miyan Yusuf[RZ], where there was an oven (tannur) which was hot. He saw that bread was being baked. The Imam said: "Miyan Amin Muhammad and Miyan Yusuf, this is not your job to bake bread at this hour." They replied: "Miranjeo[AS], the oven was hot, and, therefore, the bread was being baked." Imam Mahdi[AS] said "It should not be baked at this time."

41. Hence, Imam Mahdi's effort was that the brothers should remain in Allah's remembrance day and night, no two persons should sit together and indulge in worldly

talk. He even asked the beginners to a void reading Quran and said that the heart became negligent (*ghafil*).

42. It should be known that useless talk was extremely bad. All that, which does not have a purpose of religion and is not intended to offer a remedy for the religious shortcomings (among persons) was useless (*fuzul*). Only such work and deed, that is for Allah, is not useless, as Allah has said: *"Say, 'My prayer and my sacrifice and my life and my death are all for Allah, the Lord of all domains of existence. He hath no partner (whatsoever). Thus I have been commanded to affirm and I am the first of those who have bowed to the command."*[218] (However, AMD translates, the last part of the last sentence as: "I am the first of the Muslims.").

43. Know that a person's engaging into meaningless work is the sign of his turning his face away from Allah. If even a moment of his life is spent in useless work, he would be in loss and his sorrow will be intensified. If a person crosses his fortieth year and finds that his evil deeds over-weigh his good deeds, he should be prepared to burn in Hell. And the person, whom Allah has made to cross his sixtieth year of life, has become invalid (*ma'zur*) at that age. Hence, we should ponder over (things). Our claim is that we have given up all things and (His) creatures (*khalaiq*) too. Even after this, we are not inclined to do (good) deeds and we do not engage ourselves in the remembrance of Allah. If we waste our life in useless work, we would get neither this world nor the Hereafter, as Allah has said: *"…They lose both this world and the Hereafter: That is loss for all to see!"*[219]

COUPLET:

Nothing of our objective (*maqsood*) could we understand/Neither did we achieve this world nor the religion; we were useless.

Allah says: *"…Remember Allah, standing and sitting and reclining; and when your feel secure, perform the regular prayer, indeed the faithful are enjoined prayer at stated hours."*[220] Hence, the remembrance of Allah (*zikr*) is a perpetual obligation. If a person does not perform the perpetual obligation, his periodical obligations would not be accepted (by Allah). For the

[218] S. 6: 162 and 163 SAL
[219] S. 22: 11 AYA
[220] S. 4: 103 SAL

beginner, reciting *La ilaha illa Llah* is very important and this is strong and hidden (*qawi* and *khafi*). The condition is the denial and assertion. By *La ilaha illa Llah*, one should banish (*nafi*) all thoughts, good or bad, and assert (*sabit*) Allah and maintain presence of heart (mind).

44. Prophet Muhammad[SLM] has said that whoever does not perform perpetual obligation (*farz-e-daimi*), his periodical obligation (*farz-e-muwaqqat*) will not be accepted. The remembrance of Allah as a perpetual obligation is not abrogated in any way, because it is not subject to any condition. This also shows that remembrance of Allah is the most important among all the obligations. Allah has said: *"Recite that which hath been inspired in thee of the Scripture (Book), and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do."*[221]

45. In this Quranic Verse, the word *'fahsha'* (lewdness) refers to the bad manners pertaining to the human body and the word *'walmunkar'* refers to the bad morals pertaining to the subliminal self (*batin*). But remembrance of Allah is more important in its effect and in purifying of the soul (*nafas*), than the prayer (*namaz*) which is the particular (*makhsoos*). Hence, know O friend, that without perpetual remembrance of Allah, one would not achieve the purification of soul and solitude and individuality (*tafrid-o-tajrid*) and the heart will not get rid of confusion (*tafriqa*) and attain peace of mind (heart). He will not come out of the satanic doubts and evil suggestions and desires and lust. Hence, it is necessary that one should perpetuate the remembrance of Allah so that no time or situation goes without it, whether it is going and coming, eating or sleeping and talking and listening. One should be very careful in all his actions so that time is not wasted in useless activities. One should be careful so that (even one) breath does not go without remembrance or in negligence. It is the duty of the seeker of Allah that not even one moment goes without the remembrance of Allah. Hence, Prophet Muhammad[SLM] has said that the breath which goes without the remembrance of Allah is dead (*murda*). The Prophet has also said that a person, who claims he has love and devotion for Allah and forgets remembering Him even for a moment, is a liar and is a slanderer of Allah. He who slanders Allah is a *kafir* (infidel).

46. Imam Mahdi (AS) has said:

[221] S. 29: 45 MMP

Every person who is negligent of the remembrance of Allah even for a moment,/
At the moment, he is an infidel, but his infidelity is hidden/
If he is always neglectful/
The door of Islam is closed on him.

47. Imam Mahdi[AS] has said that it is necessary for a seeker of Allah to remove all the rubbish of what is other than Allah, from his heart, as is mentioned in the following:

MASNAVI:

Be a protector of the heart in every situation/
So that a thief does not have the power to sneak in there/
Understand that every thought of what is other than Allah is a thief/
And consider this exercise as an obligation for the *mumineen*/
Perish the wealth of your existence into the remembrance of *La ilaha*/
So that you gain entry into the house of the domain of the King (that is, the position of nearness to Allah)/
The remembrance of *La* is such that it tears down the veil of what is other than him (his self)/
It leads you from mortality (*fana*) to immortality (*baqa*)
On every particle of what is other than Allah and which you have made your desired (object)/
Cross on it your sword of *La**, because it has become your deity.

* *La* give you salvation from your self (*khudi*) and institutes your close friendship with Allah.

48. Hence Imam Mahdi[AS] has enjoined upon us to reject (*nafi*) every thought of what is other than Allah. But our condition is that we do not remember Allah even for a moment. What would happen to us? And what face would we show to Imam Mahdi[AS] (in the Hereafter).

11.3. False Gods

49. Bandagi Miyan Syed Khundmir[RZ] has written in (one of his) tracts that a seeker of Allah should throw away behind his back all that is other than Allah and should not engage in anything except Allah, for, strength, life, comfort and satisfaction of the friend emanates from the *zath* (essence) of the beloved (Allah).

50. Prophet Muhammad[SLM] has said that the faithful (*mumineen*) have no peace and pleasure (*rahat*) except in the vision (*deedar*) of Allah. When the situation, the friend is in, is like this: that he is always worried and in perplexity. How would he be engaged in other things? Hence, it is obvious that a mumin would not engage himself in anything other than Allah. He does not turn his face away from the door (*dargah*) of Allah for the sake of food. Hence, the seeker of the Truth should see with fairness and justice whether the work, he is engaged in, prevents him from turning his attention away from the remembrance of Allah and Allah Himself. If it does, he should give up that work and treat it as prohibited (*haram*) and consider it as his idol. Prophet Muhammad[SLM] has said that "whatever distracts you from Allah is your idol, it is your false god (*taghut*)."

51. It is narrated that Imam Mahdi[AS] said: "Stories (*hikayaten*) about Allah harm the seekers of Allah. Imam Mahdi[AS] even dissuaded (his followers) from reading Quran and other books. He emphasised on *zikr*. He used to forbid those people who engaged in worldly discussions, instead of religious talk; not even once did he indulge in such talk. If anyone started the stories of the worldly people, Imam Mahdi[AS] and his companions used to cut short such talk and would say: "Forget these stories, and always be in the remembrance of Allah."

52. It is narrated that Imam Mahdi[AS] and his companions were not happy with some two to more seekers of Allah sitting together indulging in idle talk.

53. It is narrated by Miyan Shaikh Muhammad Kabir[RZ] that one day he was pounding *bajra* (a millet), when Imam Mahdi[AS] came to him and asked what he was doing. He said: "Miranjeo[AS], I am pounding bajra." The Imam said: Had you given a handful (of *bajra*) to somebody (as wages), this work would have been completed. One should not waste his time. Give a handful (of *bajra* to some one as wages to pound *bajra*) and engage yourself in remembrance of Allah."

POEM:

Either you break your relationship with your household/
Or do not desire *'ishq* (love)/
If you need meeting (with beloved)/
Give up all other efforts./
You are not a man for gallantry,/
Go away, Khwaja, and do some other work./
O eunuch, go away, you cannot come here/
For the Divine Love has nothing to do with eunuchs./
You are neither a lover (*'ashiq*) nor you are true in love, but yet you stake your claim to bravery,/
To get burnt or to conform to getting burnt is for the moth (perwana)/
You (pretend to) love me and I will disgrace you/
I will render you without a body, a soul, a home and an abode.

54. It is narrated by Bandagi Miyan Shah Ni 'mat[RZ] that in his *daira* in Sindh, some women used to do needlework to earn a livelihood. The Shah told the them that the *futuh* (donations that come in the *daira* in the name of Allah) was the right of those who live for Allah. Hence, Allah has said in Quran: *"(Give in charity) to the poor that are engaged in the cause of Allah (or in social and moral uplift of their people) and are hindered thereby from going about the world (to earn their living). He who knoweth them not, taketh them for well-to-do folk because of their bearing of self-respect; thou wouldst know by their visage; they ask not of men with importunity; and of whatever you may give in charity (to such), assuredly, Allah will take cognizance"*[222] Bandagi Miyan Shah Ni 'mat[RZ] did not give a share of the *sawaiyat* to the women who did needlework to eke out a living, and expelled them from his daira.

11.4. Solitude, Remembrance and Vision

55. Allah has said (in respect) Zachariah[AS]: *"Then did the angels call to him, even while he stood praying in the sanctuary (mihrab)…"*[223] It was not said that he was moving about in

[222] S. 2:273 SAL
[223] S. 3:39 SAL

the market-place. When a seeker (*sail*) asks (for something) and does not leave the door, his request will be accepted. The hint in this is that when somebody goes to the kings with a request, it is necessary for him to stay at the door till his request is granted. It is said that Allah has said that He answers the prayers of his loyal servant. Hence, the person, who avoids serving Him, will be thrown into the disgrace of wildness. Allah says: *"And whoso disregards My admonitions, (or remembrance) truly he shall have to live a life of misery, and We will raise him on the Day of Resurrection bereft of sight. He will say, 'O my Lord! Why has Thou raised me bereft of sight, whereas I had been endowed before with sight?' He (Allah) will reply, 'This, because thou didst neglect Our signs when they came to thee, (and as a result) thou art this day neglected."*[224]

56. It is narrated by Bandagi Miyan Bhai Muhajir[RZ] that Imam Mahdi[AS] came twice or thrice and saw that two or three brothers were sitting together. "Why are you sitting here." he asked. The brothers said: "We are talking about religion (deen)." Imam Mahdi[AS] said: "O brothers! You will not find Allah without remembering Him by just talking about religion." Allah has said: *"O ye apostles! Eat of the things that are wholesome; and act aright; indeed, I am cognizant of what you do."*[225] Allah has again said: *"To you hath He prescribed the Faith which He had commended unto Noah and which, We revealed to thee and which We had commended unto Abraham and Moses and Jesus enjoining, ' Adhere to this Faith and do not divide yourselves into sects.' Disconcerting to the polytheists is that (the Faith) to which thou callest them. Allah draweth to Himself whom He will and guideth to Himself whosoever turns to Him."*[226]

57. Bandagi Miyan Syed Khundmir[RZ] has quoted Allah as saying this about Shariat in Quran as a stated above. Some people have understood that Shariat was about agriculture, lands, leasing and renting out and commerce. (This understanding is not correct). Allah has said: *"They know only what is apparent in the life of this world; and scarcely realize what is beyond it."*[227]

58. Solomon[AS] said that remembrance of Allah was greater and better than everything.

59. Prophet Muhammad[SLM] said: "Should I not inform you about a deed which is the best (in the eyes) of your Lord and which is more chaste than all deeds, which improves

[224] S. 20:124 to 126 SAL
[225] S. 23:51 SAL
[226] S. 42:13 SAL
[227] S. 30:7 SAL

your ranks, which is better than giving silver and gold in charity, and mutual killings between you and your enemies?" His companions asked: "O Messenger of Allah! What is that deed?" The Prophet said: "It is remembrance (*zikr*) of Allah, which is the head of all (good) deeds and which is better than all the deeds."

60. Prophet Muhammad[SLM] has said: "When your tongue is soaked in Allah's remembrance, you remain separated (*alaheda*) from the world." This tradition is reported in *Mudarik*.

61. During the period of Imam Mahdi[AS] and his companions, nobody used to read the Quran in a loud voice after the morning and Maghrib prayers. And if any child of a seeker of Allah were to cry, his father would take him out of the daira, so that the seekers in the neighborhood would not be disturbed in their remembrance of Allah by the cries of the child.

62. Now in our houses, there is sound and tumult as if the fisher-women are at each other's throat. This is against the sayings of Allah, His Prophet[SLM] and Imam Mahdi[AS]. This also happens even after the Maghrib prayers.

63. It is narrated that Imam Mahdi[AS] said in Hindi:

"We wear old and torn clothes, eat plain food/
"We do not go the houses of the rich and the temples housing idols.
" This is our practice (in station and in journey)/
" We look for two things: water and mosque."

64. Talking about Allah, Prophet Muhammad[SLM] said;

"He, who claims to be devotedly in love with Me and forgets Me, is a liar./
He, who claims to be in love with Me and talks about others, is a liar,/
He, who claims to be in love with Me, and relishes his food, is a liar.

65. It is narrated with reference to Shaikh Junaid[RA] that he said: "I guarded heart for thirty years at the threshold of Shaikh Abdullah Siri Saqti[RA] and did not allow anything other than Allah to come in my heart (or mind) and said my night and morning prayers with one *wazu* (ablutions) for (another) thirty years. At this, a thought occurred to me that I had reached a (spiritual) position. *Hatif* (a voice from Heaven) said: 'We would show

you the corner of the *zunnar* (the Hindu sacred thread).' Junaid asked: 'What is my fault?' The reply came: 'Your very existence is a sin, compared with which there is no (greater) sin. In other words, you look at your existence and you have not perished (*fana*) in Us.'

COUPLET:

Conceal your body in the name (of Allah) as *alif* is concealed in Bismillah.

66. Allah has said: *"... And remember thy Lord when thou forgettest..."*[228] In other words, when one forgets his self (*nafas*) for the sake of things other than Allah, (one should remember Allah).

67. Bandagi Miyan Syed Khundmir[RZ] has said that when one is famished, one sells a household utensil or buys another one, it is not trade and this (selling and buying) does not make one neglect the remembrance (*zikr*) of Allah, as Allah says: *"Men whom neither merchandise not sale beguileth from remembrance of Allah…"*[229] But people, who go from one city to another for trade or in search of livelihood, neglect the remembrance of Allah in such commerce.

68. It is a well-known narration that there was a dog in the *daira* of Imam Mahdi[AS]. It used to sit on its haunches (*do-zanu*) till about nine (*ek-pahr-din*) in the morning with his attention focused on Allah and engaged in secret remembrance of Allah. They tried to test it many times by placing some food in front of it, but it never ate it in the first quarter (*pahr*) of the day. May Allah bless us with this attribute of that dog by Imam Mahdi's[AS] intervention (*tufail*).

69. It is narrated that the rooms of Bandagi Miyan Syed Khundmir[RZ] and Miyan Makhdoom[RZ] were adjoining. Bandagi Miyan asked Miyan Makhdoom[RZ] what meaning Imam Mahdi[AS] had explained of the Quranic phrase, *'bil-guduwwi wal-aasali'* (in S. 7:205) (The Arabic words mean 'in the mornings and evenings'). Afterwards, Bandagi Miyan[RZ] regretted saying: "How much time have we wasted after the Maghrib prayers in this conversation!" Then he said: "The person, who indulges in useless conversation,

[228] S. 18:24 MMP
[229] S. 24:37 MMP

neglecting the remembrance of Allah, after the Maghrib prayers, is against (the practice of) Imam Mahdi[AS]."

70. It is narrated that Prophet Muhammad[SLM] was sitting on the side of the Zam Zam well (in Makkah). He turned his ring on his finger once or twice. Allah revealed to him the Quranic Verse which said: *"We created not the heavens, the earth, and all between them, merely in (idle) sport."*[230]

71. It is narrated by Miyan Malik Peer Muhammad[RZ], son of Bandagi Miyan Malik Ilahdad[RZ], that one day Imam Mahdi[AS] saw a brother (a companion of Imam Mahdi[AS]) break a stalklet of grass between his fingers, and said: "Give some respite to the angels."

72. It is narrated that a Khorasani came with a bottle of wine hidden in his sleeve to test the toleration (*hilm*) of Imam Mahdi[AS]. Some of the brothers sought the Imam's[AS] permission to break the bottle. Imam Mahdi[AS] said: "This is a matter of understanding. The intoxication of wine disappears in a couple of hours. People with worldly drunkenness come to this servant (of Allah) and give it up."

73. Prophet Muhammad[SLM] has said a person, who became intoxicated with worldliness, would never regain his senses. Says Allah: *"And be ye not like those who forget Allah: and He made them forget their own souls! Such are the rebellious transgressors!"*[231] Their souls (*nafs*) have forgotten them. They do not know their own zath (essence). And those who indulge in worldliness, do not know how many cycles (*rak'at*) of prayers they have performed, what they have recited and where their thoughts had been wandering.

COUPLET:

The intoxication of wine evaporates the morning after/
He, who is intoxicated by worldliness remains ignorant till the Day of Resurrection.

74. Allah has said: *"O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter…"*[232]

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[230] S. 44:38 AYA
[231] S. 59:19 AYA
[232] S. 4:43 MMP

75. It is narrated that Imam Mahdi[AS] has taken *'sukara'* to mean intoxication of the worldliness.

76. And for those people who forget the *zikr* (remembrance) of Allah, Satan bridles them in the mouth, as Allah has said: *"Iblis said…. 'if Thou deferrest me till the Day of Judgement, I will surely seize his progeny (entirely, and bring them under my sway) save a few."*[233]

77. It is narrated that Imam Mahdi[AS] explained (divine) Love like this: "The royal falcon of (divine) Love flew from *La Makan* (absence of abode-an attribute of Allah), and reached the Heaven. Here, it did not see its place. It flew further on, reached the mountains and did not see its abode. It flew further on, reached the dust (*khak*), found its abode, sat down and said: I am Love (*muhabbat*). There is no difference between *'muhabbat'* (Love) and *'mehnat'* (Labour) except for a dot. If the dot is below, it is *muhabbat'*: if it is above it is *'mehnat'*. (In Arabic, Persian and Urdu scripts, the single dot below denotes the sound of 'b' while the single dot above denotes the sound of 'n'. Hence *'muhabbat'* becomes *'mehnat'*).

78. Allah says: *"Verily, we offered the Trust (the Viceregency of Allah) to the heavens, and to the earth, and to the mountains, but they hesitated to undertake the responsibility thereof and feared to bear it. Man alone undertook to bear it…"*[234]

79. It is narrated that one day Imam Mahdi[AS], during one of his explanations of Quran, referred to the (divine) Love. Mullah Darvesh Khorasani[RZ], who was present in the audience, tore his shirt and exclaimed: "Where shall we bring (divine) Love (*'Ishq*) from!" Imam Mahdi[AS] said: "This servant speaks of the acquired (*kasabi*) Love. Work and try. Do something which will generate Love. Prophets[AS] are given (divine) Love (by Allah). It comes to them without an effort. The others have to work for it, as Prophet Muhammad[SLM] has said: "If you remain hungry, you might see me. If you achieve seclusion (from the world), you will achieve the meeting (*wisal*) of Allah. Keep your stomachs hungry and your livers thirsty and keep your bodies relaxed, you may perhaps see Allah in this world."

[233] S. 17:62 AMD
[234] S. 33:72 SAL

11.5. Divine Vision

80. Hazrat Jabir bin Abdullah[RZ] has narrated that Prophet Muhammad[SLM] stayed at the cave of Hira (in Makkah) for one month. He did not come out of the solitude of the cave for relaxation or for getting rid of tiredness or sorrow. Nor did he come out of the cave for any other reason of lust or to quench sensual desires. But he used to come out for reasons of religion like the ablution, the Friday prayers or for congregational prayers.

81. In his commentary of the Muslim (a book of Hadith), Imam Nowawi[RA] has said that *khala* (vacant space) is a limited thing and is also called *khilwat* (seclusion). This is the eminence of the virtuous and the *arifeen*, (those who have the knowledge of Allah).

82. Abu Muslim[RZ] says that Prophet Muhammad[SLM] liked seclusion (*uzlat*) because this gave freedom from cares and anxieties. This freedom he used for his remembrance of Allah and thinking (about the attributes of Allah). This also helped him to cut his human relationships with those he loved, and gave humility to his heart (*khushu-o-khuzu*).

83. According to the narration of Jabir bin Abdullah[RZ], Prophet Muhammad[SLM] went into the cave of Hira. Allah says quoting the words of Prophet Ibrahim[AS] (Abraham): *"And he (Abraham) said: 'Verily I am going to my Lord Who will guide me."*[235] Here, 'going to my Lord', means retiring to seclusion which means leaving relatives and brothers and homeland (*watan*). And this was the situation of the young men of Kahf. Allah says: *"And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave;…"*[236] The name of this is seclusion (*khilwat*).

84. And in the story of Mary, (as Allah says in Quran): *"…Every time that he (Zakariya) entered (her) chamber to see her, he found her supplied with sustenance. He said: 'O Mary! Whence (comes) this to you?…"*[237] This chamber is *khilwat*. It is difficult often for people (*makhluq*) without the deeds of seclusion.

85. Every Muslim knows that *khilwat* and *uzlat* are permitted in Shariat. It is not prohibited (*haram*).

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[235] S. 37:99 AMD
[236] S. 18:16 MMP
[237] S. 3:37 AYA

86. Allah says: *"And We had permitted Moses to commune with Us for a period of thirty nights and We extended it by further ten nights, so that his communion with his Lord amounted to forty nights…"*[238] This is called seclusion.

87. Similar is the case with David[AS]. Says Allah: *"… (He) fell down, bowing (in prostration), and turned (to Allah in repentance)"*[239]

88. And in respect of Solomon[AS] (Allah has said): *"… It was only then that they (the jinn) felt that had they known (in time) what had been kept away from their knowledge, they would certainly not have continued in their humiliating toil."*[240]

89. The fact is that Solomon[AS] had seen when he was to die, so much so that he fell down as a dead body. Had he not been in the habit of remaining in seclusion, he would not have stood (before his death). This shows that the seclusion was his. Hence, there was seclusion for all Prophets[AS]. Prophet Muhammad[SLM] was always in seclusion. And all the companions of Prophet Muhammad[SLM] and Imam Mahdi[AS] used to be in seclusion, so much so that they achieved the Vision of Allah and they met Him. But all that was not for the useless people like us.

11.6. Prophethood of Muhammad[SLM]

90. Both Prophethood and Sainthood were combined in Prophet Muhammad[SLM]. He has said that he was a Prophet[SLM] even as Adam[AS] was between body and soul. Its manifestation in the world of identification (*'alam-e-shahadat*) depends on seclusion, separation from the people and coming closer to Allah. Similarly, there is *Vilayat* (sainthood) among the *aulia* (saints). Its manifestation too depends on seclusion.

91. Prophet Muhammad[SLM] has said that the people are a mine like the mines of gold and silver. They need remembrance of Allah in abundance, reading of Quran, being in a state of cleanliness (with *wazu*). observing the daily prayers and fasting, forsaking lust and libido and relish, being always in humility and in contemplation and meditation of

[238] S. 7:142 SAL
[239] S. 38:24 AYA
[240] S. 34:14 SAL

Allah and supplications. These things will not be achieved by the people without seclusion. And every Muslim knows that seclusion is permitted. In Shariat, it is not prohibited (*haram*).

92. It is narrated that Imam Mahdi[AS] used to go to the rooms (*hujras*) of the seekers of Allah. He would be very kind to them if he found them in the remembrance of Allah. If he found them lying down, he would say in Gojri dialect: "*Achchey ji achchey*." If they were not found in their rooms, he would say: "*Be-dhangey hain*, (ill mannered). They do not stay in their rooms." He would also ask them not to sit together at a place (for idle talk). And if somebody reported that some two or three persons were sitting together at some place, he would reprimand them. He would ask others to give a beating to such people with a stick.

93. Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ] and all the migrant-companions of Imam Mahdi[AS] were not happy with idle talk. If somebody indulged in such talk, without being in remembrance of Allah, he would be reprimanded. But they always advised such people to be in remembrance of Allah. Allah says: *"Who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth; our Lord! Thou createst not all this in vain. Hallowed be Thou! Save us Thou from the torment of the Fire."*[241]

94. And Imam Mahdi[AS] said, in accordance with commandments of Allah, that it is the attribute of the Mahdavis that they will be engaged in the remembrance of Allah standing, sitting and lying down, and most of the Mahdavis did not neglect zikr even while taking food. Allah has said: *"O ye who believe! Forbid not the good things which Allah made lawful for you, and transgress not. Lo! Allah loveth not transgressors."*[242] Allah further says: *"So (do not follow mere fancies, but) eat of that over which the name of Allah hath been pronounced, if ye have faith in His directions."*[243]

95. During his period, Imam Mahdi[AS] asked (one day): "How many shares of *sawaiyat* have been (distributed)?" The brothers said: "Four hundred." The Imam said: "Too much wretchedness!"

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[241] S. 3:191 AMD
[242] S. 5:87 MMP
[243] S. 6:118 SAL

96. In Bandagi Miran Syed Mahmood's[RZ] daira, at Bhelot, there used to be two hundred and fifty shares of *sawaiyat*. When a hundred more shares were added, Bandagi Miran[RZ] said: "Too much wretchedness."

97. Imam Mahdi[AS] did not take even a morsel of food after the prayer call (*azan*) was made. If he had the morsel in his hand, he used to put it back in the plate.

98. Bandagi Miyan Syed Khundmir[RZ] used to inform the *muezzin* in advance to delay the call for prayers, when he sat for his meals.

99. Bandagi Miyan Shah Nizam[RZ] was staying with his *daira* at Barhli. It was time for the congregation for the *Zuhr* (afternoon) prayers. Bandagi Miyan Khund Malik[RZ] missed one or two cycles (*rak'at*) of the *Zuhr farz* prayers in congregation (*jamaat*). The prayers over, Bandagi Miyan Shah Nizam[RZ] told Miyan Khund Malik[RZ]: "The attribute of hypocrisy appears in you". Miyan Khund Malik[RZ] asked: "Why do say that?" Bandagi Miyan Shah Nizam[RZ] said: "You missed two cycles of congregational farz prayers." Miyan Khund Malik[RZ] offered the explanation: "I was taking my meals and, hence, the *takbir-e-ula* (the first magnification of Allah in *namaz*) was missed." Shah Nizam[RZ] then said: "This is how you follow the practice of Imam Mahdi[AS]! Imam Mahdi[AS] used to put back the morsel in his hand into the plate on hearing the call for prayers (*azan*) and come for the prayers."

100. Imam Mahdi[AS] has said that making fealty to and accepting Imam Mahdi[AS] is to follow his practice; otherwise, accepting Mahdi[RZ] and not following his practice is apostasy (*mardood*).

101. It was the practice of the virtuous predecessors (*salaf-e-saliheen*[RA]) that when they met, they would not ask about the worldly welfare of each other. They used to ask about the welfare of the religion (and its practice among them and their followers).

102. It is narrated that, in the *daira* of Bhelot, Bandagi Miran Syed Mahmood[RZ], after his sermon on Quran and Maghrib (sunset) prayers, (used to allow) Bandagi Miyan Ma'roof and Miyan Larh[RZ] to clarify their doubts about the sermon. Bandagi Miran told them to break the *jamaat* and disperse (that is, seek seclusion for remembrance-*zikr* of Allah), as Allah has said: *"And when the prayer is ended, then disperse in the land (that is, in the mosque)*

and seek Allah's bounty (that is, divine Vision) and remember Allah much, that ye may be successful."[244] Hence, the person, who does not disperse after the prayers are over and does not seek Allah's bounty (the Vision of Allah) would not achieve salvation. And idle talk is against Allah, His Apostle and Imam Mahdi[AS].

103. Prophet Muhammad[SLM] has said: "Do not talk much, ignoring the remembrance of Allah, as idle talk without *zikr* kills the heart. And when the heart of the faithful (*mumin*) dies, it becomes, Allah forbid, (as hard as a) stone or a lump of mud."

104. Prophet Muhammad[SLM] has said: Do not talk much without remembrance of Allah, it (leads to) hardness of heart. And the man, whose heart is hard, is farther away from Allah than all others, as Allah has said: *"Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors."*[245]

105. Be it known that some of the seekers of Allah were such that they would go to their rooms (*hujras*) after the morning prayers and would come out (just) before the afternoon (*Zuhr*) prayers. Now, our condition has become so bad that we cannot stay in the room (engaged in *zikr*) even for an hour, (not to mention one *pahr*, that is, three hours). Fie on our condition!

106. It is narrated by Bandagi Miyan Shah Ni'mat[RZ] that Imam Mahdi[AS] was told by one of his companions, that some people used to sleep after the morning prayers. Imam Mahdi[AS] severely rebuked such people and said one should not sleep after the morning prayers. Somebody quipped in: "Imam Mahdi[AS] too slept after the morning prayers." Imam Mahdi[AS] smiled and said (in Gojri dialect): "This servant just lies down. But he would not sleep from now on." Hence, Imam Mahdi[AS] used to sit in the jamaat khana after the morning prayers for some days and turned his attention towards Quran. He used to say that: "This servant is not allowed to sit, he is made to fall, to lie down, and that is why the eye turns to the Quran."

[244] S. 62:10 MMP
[245] S. 57:16 AYA

107. Be it known that we (the author) have not seen the migrant-companions sitting or standing at a place and talking about anything other than the religion of Allah after the explanation of the Quran.

108. Prophet Muhammad[SLM] has said that sleep kills the heart. He also said that sleeping after the morning prayers is torture (*'azab'*). Allah has said: *"Satan hath gained mastery over them, and made them forget the remembrance of Allah. It is these who form Satan's party. Mark! It is Satan's party that shall assuredly stand to lose."*[246] Allah also says: *"And whoso shall relax his remembrance of Allah, the Compassionate, We shall attach to him a satan …who shall be to him a fast companion. And indeed, these satans will turn such men aside from the way (of Allah), as deemed by them that they are rightly guided."*[247] He is deprived of the subliminal stroll (*sair-e-batini*), as Allah has said: *"Until when man shall (on the Day of Judgement) come before Us, he shall (turn around to his companions and satan and) say: '(O Satan!) would that between me and thee were a distance such as exists between the two Easts' - and a wretched companion is he (Satan). Nothing will avail you on that Day since you were unjust: you shall share the chastisement prescribed for those like you."*[248] Hence, he, whom Satan misguides from the path of Truth, will complain on the Day of Resurrection, as Allah has said: *"On that day shall the wicked one bite his hands, and say, 'Would that I had followed the path of the Apostle! Oh, woe is me! Would that I had not taken so-and-so for a friend! It was he who induced me to neglect the truth that had reached me! And truly satan is always a betrayer of man."*[249]

[246] S. 43:36 and 37 SAL
[247] S. 43:38 and 39 SAL
[248] S. 25: 27 to 29 SAL
[249] S. 58 :19 SAL

12. Vision of Allah

1. Some of the companions of Imam Mahdi[AS] have ascertained from him that a believer (*mumin*) is he who sees Allah with his physical eyes (*sar-ki-aankh*), or the eyes of his heart or in a dream, or the person who seeks to achieve this attribute, although he may not have seen Allah in all the three modes described above. Even he is included among the *mumins*. The Imam asked "What is obligatory on a seeker of Allah to reach Him?" The Imam[AS] said: "It is love (*'ishq*)." He asked: "How does one achieve Love?" The Imam[AS] said: "By keeping the heart's attention always focused towards Allah, in such a manner that no other thing comes between (him and Allah). To achieve this, one should always be in seclusion, and should not indulge in meetings with others, neither with the friends nor with strangers; standing, sitting or lying down, eating and drinking, in every situation, one should be in the remembrance of Allah and always keep one's attention towards Allah."

2. Prophet Muhammad[SLM] has said that on a person, who engages himself in perpetual remembrance of Allah, He opens the doors of His knowledge (*ma'rifat*), fills his heart with the illumination of His Light and Secrets. All the veils between him and Allah are removed, so much so that he sees Allah manifest in the world.

3. Quoting Allah, Prophet Muhammad[SLM] has said: "When My remembrance and his indulgence in Me dominates My servant, I grant him pleasure and enjoyment (*lazzat*) in My remembrance, and when he relishes pleasure and enjoyment in My remembrance, he becomes My devotee (*'ashiq*), and I become his *'ashiq*. And I remove all the veils between him and Me."

4. Again quoting Allah, Prophet Muhammad[SLM] has said "I peep into the heart of My servant, and (when) I find that My remembrance dominates his heart, I become his (sense of) hearing, with which he hears: I become his (sense of) seeing (*basarat*), with which he sees; I become his hand, with which he grips (a thing); I become his leg, with which he walks; and when he asks Me for something, I grant him (what he asks); and when he supplicates Me, I accept his supplications."

5. Prophet Muhammad[SLM] has said quoting Allah that "If My *zakirs* (those who are engaged in the remembrance of Allah) knew what bounties they have missed by not

being near Me, they would have laughed little and wept profoundly; if those who are near Me knew what they have missed by not having My love, they would have wept tears of blood; if those who are unmindful of Me knew what bounties they are missing by not achieving My zath (essence), they would have cut their veins."

POEM:

Demand One who is remembered; what do you want from zikr?/
This is the gist of all thinking/
Your thinking is still painful/
The real work is the same, when there is no thinking/
For forty mornings, come to My door/
Complain to me if your work is not completed.

6. Imam Mahdi[AS] has said that Allah has to be seen with physical eyes (*sar-ki-aankh-se*), He must be seen. He has borne evidence of the Vision of Allah, by the commandment of Allah and on behalf of Prophet Muhammad[SLM].

7. The Imam[AS] has ordained that it is an obligation (*farz*) on every man and woman to desire the Vision of Allah. One would not become a believer (*mumin*) unless he has seen Allah by physical eyes, or the eyes of the heart or in a dream. But a true seeker, who has turned the face of his heart away from all that is other than Allah, and towards Allah; always remains in the remembrance of Allah and in seclusion from the world and the people; and who has the courage to come out of his self; such a person too is included among the believers.

8. Imam Mahdi[AS] has said that belief (*iman*) is the *zath* (nature and essence) of Allah.

QUARTET:

No person can recognise Allah by his own zath (essence and nature)/
His zath can be known (One can see His zath) through His own zath/
With all the lust (*nafs*) and intelligence and senses/
How can you become one who knows Allah?

STANZA:

By Allah, there is no doubt in seeing Allah/
But there are four conditions for being able to see Allah/
Die before you actually die and are placed in the grave/
(You will be) resurrected and will be taken to Mahshar (the Judgement Day).

9. After that you will be called to account; your deeds will be weighed and then you will have to cross the *pul sirat* (the bridge over which the righteous will pass into Paradise). It is after all this, that you will came into Paradise and see Allah clearly.

STANZA:

If the bounty of that Baseer (Seer-Allah) helps/
By Allah, you will see Allah, know that this is the truth./
Seeing Allah is not difficult for anybody/
If you want Allah, give up your self (khudi)
Come to My door with sincerity one day in the morning/
Complain, if your work is not done.

QUARTET:

Place one foot on your lust (*nafs*), and the other in the path of the Friend;/
Whatever you see, see the Friend (in it); no need to engage in an argument;/
You did not go on His path; hence, He is not seen by you;/
Otherwise, who is there who has knocked on His door and the door did not open?

10. Imam Mahdi[AS] has said: "Allah has sent me particularly to explain all the Commandments relating to the Muhammad's Sainthood (*Vilayat-e-Muhammadi*), so that they become manifest through Mahdi.

11. Imam Mahdi[AS] quoted Allah Who said in Quran: *"Thereafter the responsibility is Ours to let its meaning be clear (to everyone)."*[250] That is, it will be explained through Imam Mahdi[AS].

[250] S. 75: 19 SAL

12. Malik Peer Muhammad[RZ] narrates that Imam Mahdi[AS] said: "Adam Safiullah[AS] sowed the (seed of) wheat, Noah Najiullah[AS] watered it, Ibrahim Khaleelullah[AS] weeded it out, Moosa Kalimullah[AS] harvested the field, Esa Roohullah[AS] heaped up the grain, Muhammad RasoolAllah[SLM] pulverised the grain and baked the bread, he tasted it and kept (it) for his son. That son is Imam Mahdi[AS], who allowed it to be tasted by his migrant-companions and Bandagi Miyan Syed Khundmir[RZ]."

13. It is stated in the book, *Kashful-Haqaiq*, that *Ahl-e-Suluk* (those who want nearness to Allah) and *Ahl-e-Haqaiq* (people of the Divine Realities) have said that both the Muhammad's[SLM] will explain the Quran by word of mouth. The two are Prophet Muhammad[SLM] and Imam Syed Muhammad Mahdi[AS]. In other words, Allah will, through the mouth of Prophet Muhammad[SLM], explain Iman (belief), Islam (submission), *Ma'rifat-e-Sifati* (knowledge of the divine attributes) in a large measure (*aksariat*) and *Muhabbat-e-Ismia* (Love for divine name) in a small measure (*Qillat*), knowledge of the zath (essence, nature), *'Ishq* (Love), *Haqiqat-e-Abadi* (Eternal Reality), *unsat* (affection), and other heads, because when he achieves steadfastness in devotion to and service of Allah, he (Prophet Muhammad[SLM]) will turn to the acquisition and enjoyment of divinity. And if he does not achieve steadfastness in devotion to and service of Allah, how can one turn to the acquisition and enjoyment of divinity, because most of the people are inclined towards the economy and worldliness and forget the remembrance (*zikr*) of Allah.

14. And (Allah) will explain through the word of mouth of Imam Mahdi[AS] the aboundance of the Love of the name, the knowledge of the divine nature and essence, Love, Reality, Eternal Affection, seasonal unity, Islam, Iman, a small measure of the knowledge of divine attributes, because the people, who have not had the benefit of the leadership of Prophet Muhammad[SLM] and his followers (*tawabi'*), could be led by Imam Mahdi[AS] in the Last Era (*Zamana-e-Aakher*).

15. And the author of the book, *Mudarik*, says that the purport of the Quranic Verse: *"Lo! upon Us (resteth) the putting together thereof and the reading thereof."*[251] is that the putting together of the Quran in the breasts (of men) and to make (them) read it is the responsibility of Allah. 'When We read it, you follow (*ittiba'*) in reading (*qirat*) it; that is, you follow the orders (*umur*); then, it is in Our responsibility to have it explained, that is, when there are doubts (*ashkal*) in the meaning' (of the Quran). (Then Allah says): "Say

[251] S. 75:17 MMP

thou: *'This is my Way: I do invite unto Allah- on evidence clear as the seeing with one's eyes, - I and whoever (he who) follows me..."*[252] From this, one understands that from "*manittaba'anii*", the purport is Imam Mahdi[AS]. It is contended by some that the Arabic word, *'man'* is general and it applies to the whole community (*ummat*) and that despite its generality, it does not apply to Imam Mahdi[AS]. The answer to this contention is that *'man'* is *Ism-e-mausul* (relative pronoun) and gives the meaning of *'al-lazii'* (he who) and is a proper noun. And a proper noun by general agreement of opinion is specific and personal. Hence, it will not apply to others. May it be known that here the reference is to Imam Mahdi[AS], as was in respect of Prophet Muhammad[SLM] in *"Shajaratim-mubaarakatin"* (the blessed tree) in the Quranic Verse: *"Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West..."*[253] The purport of the 'blessed tree' is the *zath* (nature, essence) of Prophet Muhammad[SLM].

16. It is narrated that as the moment of the death was approaching, Imam Mahdi[AS] laid his head on the lap (*zanu*) of Miyan Syed Amin Muhammad[RZ]. Bandagi Miyan Syed Khundmir[RZ] came in the august presence of the Imam[RZ]. The Imam[AS] asked: "Who is it?" Bandagi Miyan Syed Khundmir[RZ] said: "This servant (*banda*) is Khundmir." The Imam[AS] said: "Come." When Bandagi Miyan Khundmir[RZ] came near the Imam[AS] and sat down, the Imam[AS] placed his head on the lap of Bandagi Miyan Syed Khundmir[RZ]. After that, the Imam[AS] recited the Quranic Verse: *"Say thou: 'This is my Way: I do invite unto Allah, - on evidence clear as seeing with one's eyes, - I and whoever (he who) follows me ....."*[254] The Imam[AS] translated the Verse in both Persian (language) and Gojri (dialect). Then he said: "Miyan Syed Khundmir! You can understand what this servant (of Allah) says. I cannot speak clearly. I falter slightly. *'Glory be to Allah! - and I am not of the idolaters,'* (The last sentence in single quotes is part of Quranic Verse (S. 12: 108), and the English translation is by MMP) Imam Mahdi[AS] said: "Whoever sees Allah confined (*muqaiyyad*) is an idolator (*mushrik*)." In other words: he is a *mushrik* with *shirk-e-khafi* (concealed idolatory).

[252] S. 12:108 AYA
[253] S. 24:35 MMP
[254] S. 12: 108 AYA

17. Bandagi Miyan Syed Khundmir[RZ] explained the meaning of what Imam Mahdi[AS] said by saying that many of the believers (*mumineen*) are idolators (*mushriks*), as Allah has said: *"And most of them believe not in Allah except by joining others (with Him)."*[255]

18. Under the commandment of Allah, Imam Mahdi[AS] said that the following Quranic Verse was in favour of his group: Allah has said: *"Then We have given the Book for inheritance to such of Our servants as We have chosen; but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace."*[256] This is to say, in other words, that We have given the Book (Quran) to those persons whom We have chosen from from among our servants; some of them are tyrants against their souls, that is, they may be heavenly or angelic (*malakuti*) to some extent, the others may be in the stage of humanity (*nasuti*), some of them might be following a middle course and they may be partially inclined towards omnipotence (*jabarooti*), some others may be out-stripping others in good deeds or they may be in divinity (*lahout*). Since the title of inheritance and being chosen, comes from Allah, the grace of higher ranks being bestowed by Allah is greater. They too are from among the group of Imam Mahdi[AS]. Some of them are tyrants against their own souls (*zalim li nafsihi*), that is, they have perished themselves a little in Allah; the people of the middle course may be half-perished and some others who out-strip others in good deeds are fully perished in Allah. Of these three groups, one has the knowledge of certainty (*ilm-al-yaqeen*), and this is the rank of the divine (*malakuti*); the second group has the eye of certainty (*'ain-al-yaqeen*) or omnipotence (*jabarooti*) and the third is truth of certainty (*haq-al-yaqeen*) and this is the rank of divinity (*lahouti*). Think over it and find out which of these ranks you belong to. If the rank is divine (*malakuti*), it is the lowest rank of a mumin (*believer*). If it is *jabarooti*, it is a (great) blessing (*ni'mat*). If it is *lahouti* (of divinity), it is the rank of emperor of emperors (*sultan-as-salatin*). If one is out of these ranks, one is a *nasuti* (humankind); one is not *nasuti*, but a *kafir* (infidel); and there is no doubt about it.

19. And know what is being *nasuti*; it is forgetting Allah, and forgetting Allah is *nafs-e-ammarah* (ardent earthly desire). People who are of this attribute (of *nasuti*), and are not desirous of being *malakuti*, *jabarooti* and *lahouti*, are not from (not the followers of) Imam

[255] S. 12:106 SAL
[256] S. 35:32 AYA

Mahdi[AS], and they are false pretenders. They are neither from Imam Mahdi[AS] nor from the companions of the Imam[AS].

20. It is narrated that Imam Mahdi[AS] said, "There are four kinds of the Islamic testification, *La ilaha illa Llah*, (there is no god but Allah): (1) *La ilaha illa Llah - guftani* (spoken); (2) *La ilaha illa Llah - danistani* (known); (3) *La ilaha illa Llah - chashidani* (tasted); and (4) *La ilaha illa Llah - shudani* (occurred or being). The (last) three are the ranks of prophets and saints; and the one rank of *La ilaha illa Llah guftani* is that of the hypocrites (*munafiqin*), who do not possess even the essence of Faith (*iman*). Alas, a thousand times alas, on people like ourselves, who have spent all our lives, and not even once any one of the (the last three) attributes was ever manifested in us.

21. It is narrated that Imam Mahdi[AS] said that Allah, Most High, has sent this servant (*banda*) to call people to the path that Allah had commanded Prophet Muhammad[SLM] (to follow), as Allah has said in Quran: *"Say thou: 'This is my Way: I do invite unto Allah, on evidence clear as the seeing with one's eyes, I and whoever (he who) follows me...."*[257] That is, the perfect follower who follows me.

22. And there is the Hadith (tradition) of Prophet Muhammad[SLM]: "He will follow in my footsteps and will not err." That is, the perfect follower will follow the Prophet[SLM] in all his manifest and subliminal deeds.

23. Hence, Imam Mahdi[AS] has said: "I follow in the footsteps of Prophet Muhammad[SLM]." As Imam Mahdi[AS] had openly declared at Farah in Khorasan in front of a huge gathering: "Allah asks: 'O Syed Muhammad! Have you seen Allah through the eye of your heart?" The Imam[AS] said: 'Yes, I have seen.' Again Allah asked: 'O Syed Muhammad! Have you seen Allah through the eyes of your head?' The Imam[AS] said: 'Yes, I have seen.' Then Allah again asked: 'Have you seen Allah completely through each and every hair?' The Imam[AS] replied: 'Yes, I have seen.' Imam Mahdi[AS] further said: 'See, Prophet Muhammad[SLM] is standing here; he is witness (to all this),' " After this, some of the people of Khorasan said: "This one witness is enough." In other words, Maulana Dervish[RZ] said (this).

[257] S. 12:108 SAL

24. And Imam Mahdi[AS] called himself Mahdi-al-Mau'ood[AS] in the sense (*i'tibar*) that the *zath* (essence, nature) of Imam Mahdi[AS] had become *La ilaha illa Llah*, that is, he had become a perfect mirror of the emulation of Prophet Muhammad[SLM]. He called his community (to follow him) on this (basis). And verily, Prophet Muhammad[SLM] and Imam Mahdi[AS] invited (people) to this path, which Allah, Most High, had commanded Prophet Muhammad[SLM] to follow.

25. It is narrated that Imam Mahdi[AS] had described the eminence (*buzurgi*) of the companions[RZ] of Prophet Muhammad[SLM] that they were the leaders of the religion (*deen*) and the (esteemed) companions[RZ] of the Prophet[SLM] and that none else was equal to them, even if he were most perfect. But they were not like that in respect of the Vision of Allah, as the Seal of the Saints (*Khatam-al-Aulia*). This is so because only these two persons had perfectly carried the burden of trust (*bar-e-amanat*). One of them was the Seal of the Prophets[SLM] and the other was the Seal of the Saints[AS]. Hence, one who is a devotee of Prophet Muhammad[SLM] and the Imam[AS], should, by virtue of this attribute, see Allah or be a true seeker (*talib-e-sadiq*) every moment of the day and night. And if one has not seen Allah and does not possess (an ardent) desire (of divine vision), he is not deemed to follow the customs of Imam Mahdi[AS] (*Mahdi ki aan se na hoga*). He would be a pretender (*mudda'i*) and a great liar. Hence, tell him to throw dust on his head and recite this Quranic Verse day and night: *"And he who has been blind here (to Truth), shall be blind in the Hereafter and far away from the right path."*[258]

26. It is narrated that when Imam Mahdi[AS] was camping in the city of Thatta (in Sindh, now in Pakistan), the monarch (of that place) was among the opponents and hostile to the Imam[AS]; he wanted to deploy his army (against the Imam[AS]). There was a soldier who was a seeker of Allah in the Imam's[AS] daira. He was alert and had achieved partial Vision of Allah too. When he heard about the deployment of the army, he was scared. He began to say: "They are so few, but they say they are going to fight the royal forces. How can they fight?" He ran away as the night fell. When the Imam heard about this, he said: "Even that blind person is good who is steadfast in the face of a calamity."

27. Bandagi Miyan Syed Khundmir[RZ] has said that Divine Realities cannot be explained; whatever is explained is all *Shariat*. Prophet Muhammad[SLM] has said: "*Shariat*

[258] S. 17 :72 SAL

is my sayings; *Tariqat* is my deeds; and *Haqiqat* is my situation, circumstances and condition (*ahwal*)."

28. Further, it is narrated that the *mullahs* said that Syed Muhammad (Mahdi[AS]) explains the Divine Realities and this would bring grief to the king. After this, Imam Mahdi[AS] said: "You will be burnt if I were to explain Divine Realities. I only explain the *Shariat* of Prophet Muhammad[SLM]. Divine Realities cannot be explained." Prophet Muhammad[SLM] has said: "Betraying the secrets of divinity (*rabubiat*) is *kufr* (infidelity)."

29. It is narrated that, giving an example, Imam Mahdi[AS] said, when a person wants to marry or that his marriage should take place, he calls for a go-between (*mashshata*) and develops friendship with her. Later, the marriage ceremonies begin, the bride comes and she is unveiled (*jalwa*). So far there is need for the go-between. And both know what happens. Allah says: *"By the star when it goes down. Your companion (the Prophet) has not gone astray, nor has he erred (in the life-time). And he speaks not of his own desire. It is but a Revelation Revealed. One of mighty powers has taught it to him. One of mighty make. Then he stood straight; While he was on the uppermost horizon. Thereafter he drew nigh then he let himself down. Till he was two bows' length off or yet nearer. Thus He Revealed to His bondman whatever He Revealed. The heart lied not in what he saw. Will you then dispute with him concerning what he saw? And assuredly he saw him at another descent. nigh unto the lote-tree at the boundary. Nigh thereto is the Garden of Abode. When that covered the lote-tree which covered it. The eye did not wander, nor did it turn aside. Assuredly he beheld of the greatest signs of his Lord."*[259]

30. And he was immersed in the ocean of the *Zath* (essence. nature), and there remained nothing by way of his deeds, nor of his ability to see or hear, nor to understand. Allah, Most High, caused to clothe him with the Light (*noor*) of His Hearing and Sight. Then he saw the Truth by the Light of Truth, he heard with the Hearing of the Truth. Then he thought he had met. Neither he came nearer nor went farther, because the field of Magnificence is free from the defects of nearness and distance.

31. Imam Mahdi[AS] joined his two fingers with each other and said that "Muhammad[SLM] and Allah joined like this." Allah has said: *"Thereafter he drew nigh then he*

[259] S. 53:1 to 18 AMD

let himself down. Till he was two bows' length off or yet nearer."[260] And Imam Mahdi[AS] too became like that. It cannot be spoken about.

32. It is narrated that Imam Mahdi[AS] often suffered from cold. Hence, he used to have braziers with hot coals placed both in front and near the back of his body. Someone asked: "Teacher! Should the lover (*'ashiq*) have this attribute that he should be (having the feeling of) burning (*jalan*) in the fire of love always." In reply to him, Imam Mahdi[AS] said: "When the bride comes to salute and salutes, they always say in reply 'Be calm and fortunate,' that is, be a *suhagan* (a wife loved by her living husband) always."

33. Some people asked Imam Mahdi[AS]: "How is it that every moment you laugh and cry or weep?" Imam Mahdi[AS] said: "When the lover and the beloved are close to each other, there would be blandishments and coxings (*naz-bazi*)." "This is called *jhankaat* in Gojri dialect," the Imam[AS] said. This is as Allah has said: *"Thereafter he drew nigh..."*[261] From the pleasure of the excitement of (divine) secrets, he laughed and wept, and danced and enjoyed from acquiring the knowledge of the (divine) secrets and kept them hidden from others.

QUARTET:

I became your zath (essence) and you became my *zath*/
I became the body (*tan*) and you became the soul (*jan*)/
So that nobody says afterwards/
That I am different and you are different.

34. It is narrated from *Tamhidat 'Ain-al-Quzzat* that *"till he was two bows' length off or yet nearer. Thus He Revealed to His bondman whatever He Revealed"*[262] What do you know what was Revealed? When the lover takes the beloved in his arms, does he not become unconscious? *"...and Moses fell down swooning..."*[263] This is how it is interpreted.

35. Further, Prophet Muhammad[SLM] has, according to a tradition, said that "When on the night of Mi'raj (midnight journey of the Prophet[SLM] to the seven Heavens), I reached

[260] S. 53:8 and 9 AMD
[261] S. 53:8 AMD
[262] S. 58:8 to 10 AMD
[263] S. 7:143 SAL

(Divine) Audience (*dargah*) of Allah and then I reached the place of Nearness to Him, He Revealed what He Revealed to this bondman and He placed His hand on my shoulder. I felt the coldness of the fingers of His hand."

36. Bandagi Miyan Khundmir[RZ] narrates what he had heard many times. He said: "One day I was with Imam Mahdi[AS] and respectfully said: 'It appears that there are only two Musalmans in the whole of the world.' Imam Mahdi[AS] said: 'Syed Khundmir! What is this that you are saying?' At that Bandagi Miyan Syed Khundmir[RZ] said: 'Miranjeo[AS]! It is like that.' Imam Mahdi[AS] then asked: 'Where from did you come to know this?' Bandagi Miyan[RZ] then said: 'From Miranji[AS].' 'Who are those two persons,' asked the Imam[AS]. Bandagi Miyan[RZ] replied: 'One is Muhammad[SLM]. the Messenger of Allah[SLM], and the other is Muhammad Mahdi[AS], the Purport (murad) of Allah.' Imam Mahdi[AS] (finally) said: 'Yes. It is like that. The head of some Prophets[AS] was *Musalman*, some were *Musalman* upto their navel, some upto their right side and some upto both their sides were *Musalaman*; but these two persons alone were *Musalman* from top to toe.'

37. It is narrated that a *mullah* argued that the Vision of Allah in this world was not lawful (*ja'iz*). Imam Mahdi[AS] then said: "Some people have treated it as lawful, is it not?" The *mullah* said: "Yes." After that Imam Mahdi[AS] said: We adapt the religion of the seers (*baseer*), you adapt that of the blind."

38. In the tract, *Muhabbat-Nama Ilahi*, it is narrated that Prophet Muhammad[SLM] emerged or came out from his house to go to the cave of Hira for the remembrance (*zikr*) of Allah. A man met him on way and said: "Salam Alaika, ya RasoolAllah[SLM]." The Prophet[SLM] said, "Alaik-as-salam," and asked who he was. The person said: "I am I and you are you." And he vanished. A little later, he came again after changing his countenance, and said: "As-salam Alaika, Aye RasoolAllah[SLM], Aye HabibAllah[SLM], Aye Khatam-an-nabiyeen[SLM] and Aye Syed-al-mursaleen[SLM]." The Prophet[SLM] replied: "Alaik-as-salam, who are you?" The person said: "I am the master of Empyrean and the Seat; I am the leader of the army. I am the Lord (*Rab*)." He vanished again. Further up the path, another person appeared and said: "Salam to you, O Allah-waley and Aye RasoolAllah[SLM] and I am the Friend of Allah and you too are the friend of Allah." Prophet Muhammad[SLM] asked: "Are you the Lord (*Rab*)?" He said: "I am the Lord. And you are the Messenger of Allah[SLM] and you are the friend of Allah[SLM]." He asked: "What is the meaning of *dawat*?" Prophet Muhammad[SLM] said: "To reach the people (*khalq*) to the Truth (*haq*)." The person said: "What do you say behind the veil? Say like that. Repeat. To treat *khalq* as *haq*." Saying

this, the person vanished. Prophet Muhammad[SLM] arrived at the cave of Hira. And he saw Allah with all the Creation, Empyrean and the Seat and other things. And then he looked at himself and understood that whatever was in him had manifested itself. Prophet Muhammad[SLM] said: "When one desired a thing and strived for it, one got it." Said Prophet Muhammad[SLM]: "When one knocked at the door and insisted, one entered."

39. It is narrated that Imam Mahdi[AS] called giving up of one's existence as a good deed (*'amal-e-saleh*).

40. A dervish was asked while he was in the throes of death, if he had any desire (which could be fulfilled), so that it could be brought. He said: "(I want) Non-existence (*'adm*), for which there is no existence, so that you come to know that this existence itself is the mischief (*fasad*)."

41. Prophet Muhammad[SLM] has said: "Die before you (actually) die."

42. Prophet Muhammad[SLM] has said: "There is a time with Allah for me, in which neither an angel, however close he might be to Allah, nor a prophet can join us, because the *Vilayat* (Sainthood) of the Prophet is superior to his *Nubuvat* (Prophethood)." There is a secret in this that in the Sainthood, that is, *Vilayat Li ma' Allah*, will not have *Nubuvat*. There will be *Vilayat* alone. This is excerpted from the tract, *Jam-e-Jahan*.

43. O friend! The attribute of *Nubuvat* is manifest. It used to manifest the countenance. And all the thousands of prophets, who came, had manifested the countenance and the manifestation of countenance has come to an end. And now there is *Vilayat* which manifests (divine) Realities. The Seal of this *Vilayat* is called *Sahib-e-Zaman*[AS] (Lord of the Time). He is a *Vali* and he is the *Khatam-e-Vali*[AS]. When he appears, the *Vilayat* is manifested. And (divine) Realities will be publicly known and the countenance (that is, *Nubuvat*) becomes concealed.

44. It has been stated in the book *Mirat-al-Arifeen*, that *Nubuvat* is a part of *Vilayat*. Prophet Muhammad[SLM] has said that, "I recognise those communities, which are in my rank before Allah: they are neither prophets nor martyrs, but prophets and martyrs will envy them."

45. It is also stated in *Mirat-al-Arifeen* that some people have said that *Vilayat* is superior to *Nubuvat*."

46. We have heard this narration from Bandagi Miyan Syed Khundmir[RZ], Miyan Ni'mat[RZ], Miyan Dilawar[RZ] and many migrant-companions[RZ] of Imam Mahdi[AS] that Imam Mahdi[AS] had said the perfection (*intiha*) of all the prophets (was) the beginning of Mustafa (Prophet Muhammad[SLM]), the perfection of the Seal of Prophethood (was) the beginning of the Seal of Sainthood of Prophet Muhammad[SLM].

47. And further we (the author) have heard from Bandagi Miyan Syed Khundmir[RZ] and many migrant-companions of Imam Mahdi[AS], that the Imam was the follower (*tabe'*) of Prophet Muhammad[SLM] in Shariat and that he would be followed (*matbu'*) in meaning.

48. And it is narrated that all the prophets are the climax (*muntahi*) and Prophet Muhammad[SLM] and Imam Mahdi[AS] (*Muradullah*) are beginners (*mubtadi*).

49. The author of the book, *Fusus-al-Hikam* (Shaikh Akbar Muhiyuddin Ibn Arabi[RA]), has said that if Imam Mahdi[AS] by command, is the follower of Shariat of the Seal of Prophets, this attribute does not lessen his ranks. And there is no controversy over this statement of ours, because he (the Seal of Sainthood) is followed (*matbu'*) in *Vilayat*.

50. Miyan Ilahdad Hameed[RZ] narrates that Prophet Muhammad[SLM] had a stroll (*sair*) in *Vilayat* during the last three years (of his life). And it is during this period that the following Quranic Verses were revealed (to the Prophet[SLM]): *"And remember thy Lord within thyself, morn and evening, in awe and humility; and if thou art to mutter anything in praise of Allah, do it) in subdued tone and be not unheadful of Him."*[264] *"Invoke your Lord in lowliness and in silence. Verily, He loveth not those who do not observe proprieties. Do not, after the restoration of order in the land (resulting from the Quranic call for an ordered life), do anything to disturb it and call upon Him in fear and hope; indeed the mercy of Allah is always close to those who do good."*[265] *"... And remember thy Lord when thou forgettest..."*[266] And many similar Quranic Verses were revealed to Prophet Muhammad[SLM] in the last three years (of his life), when he had the stroll (*sair*) in *Vilayat*.

51. And it is narrated that we (the author) have heard from Bandagi Miyan Syed Khundmir[RZ] (that is, Bandagi Miyan has said) that he had one day asked Imam Mahdi[AS] who had said: " Allah, Most High, has sent us because the commandments that pertain

[264] S. 7:205 SAL
[265] S. 7:55 and 56 SAL
[266] S. 18:25 MMP

to Sainthood (*Vilayat*) had to be clearly and openly explained through Imam Mahdi[AS]." Imam Mahdi[AS] quoted the Quranic Verse: *"Thereafter the responsibility is Ours to let its meaning be clear (to everyone)."*[267] And the Imam said that this would be done through the word of mouth of Imam Mahdi[AS] who, according to divine Revelations, clearly explains the Quran (*mubin-e-Quran*), (after) being instructed by Rahman (Allah). Allah says in Chapter 55, Ar-Rahman of Quran: *"Ar-Rahman Hath afforded the knowledge of the Quran, Hath created man: Afforded him the power of speech."*[268] The verse means that Allah taught the knowledge of Quran to Prophet Muhammad[SLM]. Allah created man (Imam Mahdi[AS]) and He taught him to explain the Quran, that is, Rahman who created you and brought you up; and He instructed you to acquire the knowledge of things which you did not have, that is, He gave you the knowledge (*taleem*) of Quran and Faith (*iman*); and in this same way, He made the Imam the inheritor of Prophet Muhammad[SLM] and He made him explain the meaning of (*divine*) Reality (*haqiqat*), the Islamic Law (*Shariat*) and the Beatitude (*Rizwan*)*, that is, he (the Imam) has the knowledge to explain their meanings. Allah says: *"And when we read it, follow thou the reading; Then lo! upon Us (resteth) the explanation thereof."*[269] This is so because Prophet Muhammad[SLM] did not need the explanation (*bayan*) because he was himself an Arab, and the listeners too were Arabs. Imam Mahdi[AS] was a non-Arab (*'ajami*) and all his companions too were *'ajami*. Hence, in the book, *Futuhat-e-Makki*, it is stated in respect of Imam Mahdi[AS] and his companions that they are all *'ajami* and that there is no Arab among them, but they will not speak without Arabic, that is, without Quran. It was the time of the manifetation of the *Vilayat* (Sainthood), and its deeds (*amal*) are (based) on (divine) Reality, because the manifest *Shariat* is that very same, but in those days the Reality would be scarce.

* The Supreme Paradise, that of Allah, "the meeting with my Lord (Allah), is none other than the *Rizwan*."- Muhammad by Martin Lings, New Delhi, 1983, page 328. Allah says in Quran: "Allah hath promised to Believers, men and women, Gardens under which rivers flow, to dwell therein, and beautiful mansions in the Gardens of everlasting bliss. But the greatest bliss is the Pleasure (*Rizwan*) of Allah, that is the supreme felicity."

[267] S. 75:19 SAL
[268] S. 5:1 to 4 SAL
[269] S. 75: 18 and 19 MMP

52. Prophet Muhammad[SLM] has said. "Verily, the religion (*deen*) began in a state when it was poor (*gharib*), and soon it will revert to the situation, that it was in in the beginning." Hence, this glad tidings for the poor.

53. Further, Prophet Muhammad[SLM] has said: "My community (*ummah*) is like rain. It is not known whether its first part is good or its last," as Allah has said: *"...This Quran hath been revealed to me by inspiration, that I may warn you and he too whom it reaches..."*[270] In this Verse the Arabic term, *'mam-balag'* refers to Imam Mahdi[AS]. The Verse actually purports to mean that "I should frighten you by (the warnings of) Quran, and he, who will come after me, that is Imam Mahdi[AS] too will frighten you by it. Imam Mahdi[AS] is from among my descendants and who will be in my rank."

54. Bandagi Miyan Syed Khundmir[RZ] has said that when one is assigned the (job or responsibility) of explaining the Quran and guidance (*hidayat*), (one should) look into the commentaries (*tafseer*) to see what various commentators have said. When Bandagi Miyan used to explain Quran, there used to be at hand some of the Quranic Commentaries. Every commentator had said something or the other. (When the various commentaries were read to him, Bandagi Miyan used to say: 'He has commented rightly' or 'no, it is wrong'. Later, the commentaries would be closed). Bandagi Miyan used to close his eyes for a few moments and after opening them, he would explain the Quranic Verses solving difficulties, if any. The true meaning would be understood by the brothers. On occasions, he would keep his eyes closed for quite some time and would say nothing; or he would say that the meaning comes to the mind, but it would not be honesty to explain those meanings without having heard them from the Imam. And be assured that none among the companions of Imam Mahdi[AS] would give the explanation of the Quranic Verses in this manner, that is, without hearing the meaning from Imam Mahdi[AS].

55. This is an incident that occurred in Khanbel. The migrant-companions of Imam Mahdi[AS], including Bandagi Miyan Syed Khundmir[RZ], Miyan Nizam[RZ], Miyan Ni'mat[RZ], Miyan Malikjeo[RZ], Miyan Dilawar[RZ], Miyan Yusuf[RZ], Miyan SalamullahRZ, Miyan Shaikh Muhammad[RZ], Manikjeo Khwaja[RZ], Miyan Khund Malik[RZ], Miyan Bhai Muhajir[RZ], Miyan Hyder[RZ], Miyan Sa'dullah[RZ], Miyan Ibrahim Sindhi[RZ], Miyan Malik Muhammad[RZ], Miyan Husain Nagauri[RZ], and many others were present. In addition to them, there were hundreds of seekers of Allah. After the afternoon (*Zuhr*) prayers, Bandagi Miyan Syed

[270] S. 6: 19

Khundmir[RZ] asked the Imam's migrant-companions to explain the meaning of Quran. Then Bandagi Miyan got up. Later, after the late afternoon (*Asr*) prayers, they were asking each other to explain the Quran. All kept quiet. None came forward to explain. After this, Bandagi Miyan Syed Khundmir[RZ] closed his eyes and kept them closed for a long time. Opening his eyes, Bandagi Miyan said: "It came to my mind that who was I to explain the Quran among the assembly of the migrant-companions[RZ] of Imam Mahdi[AS]. As that thought occurred, Prophet Muhammad[SLM] gave the Quran in my hand and said: 'O Syed Khundmir! You explain the Quran.'" After that, Bandagi Miyan Syed Khundmir[RZ] explained the Quran in that same congregation. Allah says: *"And among mankind is he who disputeth concerning Allah without knowledge or guidance or a Scripture giving light turning away in pride to beguile (men) from the way of Allah..."*[271] And then (he explained the Verse): *"(Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah-And give glad tidings to believers!"*[272] Bandagi Miyan Syed Khundmir[RZ] said that the person, who has these six attributes, can enjoin the right and forbid the wrong. Hence, the person, who enjoins others to do something, which he himself does not practice, will come under this denunciation; Allah has said: *"O faithful! why you say what you do not act?"*[273] Secondly, (Allah says): *"... Nothing will avail ye until ye uphold the Torah and Evangel (Injil)...."*[274] Thirdly Allah says: *"Will you enjoin righteousness upon others and neglect (to practice) it yourself? And yet ye profess to follow the Book! Can ye not understand this much?"*[275] A learned man (*aalim*) is he who also practises (*aamil*): otherwise, he would be included in the nineteenth group and flames would emit from their mouths; the angels would ask: "O Allah, who are these people?" Allah will reply: "These are those people who used to enjoin others to do righteous deeds but they did not practice what they enjoined others. Today, this is their punishment."

56. It is narrated that the sermon (*wa'z*) of an *aalim* who does not practise according to his knowledge, would slip from the hearts of the people as drops of rain slip over a rock.

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[271] S. 22: 8 and 9 MMP
[272] S. 9 :112 MMP
[273] S. 61:2 AMD
[274] S. 5:68 SAL
[275] S. 2:44 SAL

57. It is also narrated that the habit of the elderly respected people (*buzurgan*) was to write down and memorise what they intended to explain (*bayan*). Others say that they used to transmit from the Truth (*Allah-Haq*) to the people (*khalq*).

13. Enforcing Shariat

1. It is narrated from the book, *Ma'dan al-Ma'ni*, that a learned man should do (good) deeds and then ask others to do (good) deeds, so that he does not subject himself to the threat (*wi'id*) that *"...Why profess ye that ye practise not?"*[276] One, who is rightly guided, shows the path (of Allah); as Allah has told Prophet Muhammad[SLM]: *"... if thou do it not, then thou hast failed to fulfill the function of a messenger..."*[277]

2. Imam Mahdi[AS] and his companions have stated this by saying that this attribute should be there in the person who invites or calls people unto Allah.

3. Imam Mahdi[AS] has said that the existence of worldly life is *kufr* (infidelity). In other words, to live with life is, they say, existence and self (*khudi*). He also said: "The person who desires the worldly life, or keeps the company of a seeker of the world, or goes to his house or has affection for him, he (such a person) is not from us, nor from Prophet Muhammad[SLM], nor from Allah."

4. Imam Mahdi[AS] has said that migration from one's house (that is, leaving the house and all household effects) is absolutely obligatory (*farz-e-'ain*); one should practise trust in Allah (*tawwakkal*) and totally surrender (to Allah); give up all desires and temptations from the people (*khalq*), and fixed income; and look at profit and loss with the realisation that it comes from Allah; remain in seclusion from the people, perpetual retirement (*khilwat*), remembrance (of Allah), contemplation, concentration and meditation; and clean and gladden the heart; desire for divine love and for perishing (*fana*); nearness (*qurb*) to and the meeting (with Allah). And if one does not possess all these attributes, one would not be *da'i ila Llah* (one who invites unto Allah); and his sermon (*wa'z*) will be of no use.

5. It is narrated that Bandagi Miyan Shah Nizam[RZ] asked Imam Mahdi's permission to remain in seclusion. Imam Mahdi[AS] said: "One should remain in a place where one could hear someone say something or should say something which others hear."

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[276] S. 61:2 SAL
[277] S. 5:67 SAL

6. It is reported by Bandagi Miran Syed Mahmood[RZ] that Miyan Malikjeo[RZ] was a migrant-companion of the Imam and he had been given glad tidings by the Imam. Hundreds of people were in his company and daira, giving up their hearths and homes and everything. Bandagi Miran Syed Mahmood[RZ] said: "Miyan Malikjeo should remain in the company of the Imam's[AS] migrant-companions." And this servant (of Allah, Vali Yusuf[RZ], the author) has heard from Miyan Malikjeo that a person, who does not get some new information from Allah every day, is not from Allah. Miyan Malikjeo[RZ] was a person of (such a) high eminence. (But even he was advised to remain in the *suhbat* - company of the righteous).

7. Prophet Muhammad[SLM] has said: "Become a servant (*mahkoom*) and not the master (*hakim*)." And about the second attribute, Prophet Muhammad[SLM] said: "Verily, Allah created and sent (His) prophet by His command to invite the (Muslim) community (*ummah*) unto Allah and rightly guide it to the right path, as Allah has said: *"O Prophet ! Lo ! We have sent thee as a witness and a bringer of good tidings and a warner. And as a summoner unto Allah by His permission, and as a lamp that giveth light. And announce unto the believers the good tidings that they will have great bounty from Allah."*[278] The person who is endowed with the attributes enumerated above is a murshid and he should be obeyed.

8. Prophet Muhammad[SLM] has said: "My companions are like stars; whomever you follow, you will remain rightly guided." And the companions of Imam Mahdi[AS] too are like stars. And whoever dies under their feet is an infallible believer (*hukmi mumin*). And salvation can be achieved through the intercession of a person who has the attribute of creating or adapting the character of Allah, and whose word and deed are in a accordance with the commands of Allah; otherwise, the attribute of the people of Paradise is very difficult to achieve in (terms of) Quran. Allah says: *"Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried: 'When (will come) the help of Allah?' Ah! verily, the help of Allah is (always) near!"*[279]

[278] S 33:45 to 47 MMP
[279] S. 2:214 AYA

9. Prophet Muhammad[SLM] has said: "Do you think that the Paradise is a cattle-pound. By Allah! You will never enter Paradise until you become like a hail-stone, which falls from the sky but cannot reach the earth." In these days, everyone cherishes *murshidi* (the position of being a spiritual guide) and the *daira*. One should not do that. Prophet Muhammad[SLM] has said: "Become a servant, not a master." But now being a seeker (of Allah) is difficult, but being a *murshid* has become easy.

13.1. Deeds And Intentions

10. Hazrat Fazal[RA] often used to weep and repeat this Quranic verse: *"....But something will confront them from Allah, which they could never have counted upon!"*[280] He used to lament again and say that he had done deeds, which he thought, were righteous, but, all of a sudden he realised that they were evils and this would continue to manifest until he understood. Often he used to recite the Quranic Verse: *"...And Allah knoweth what you do. And certainly We will test you, till We know who among you strive hard in the cause of Allah and are steadfast and We will test you by the reports (of how you have discharged your responsibilities)."*[281]

11. Then he used to say: *"O my Allah! If You test our conditions (halat), You disgrace us and destroy us and expose us." Allah says:"...We will by degrees bring them down in ways they hardly perceive."*[282] Allah says: *"Say (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it...."*[283] And if I were to do some deed concealed from the people, I will get the reward of that deed or that intention from Allah on the Day of Judgement. Prophet Muhammad[SLM] has said that all deeds are (judged) on the basis of intentions.

[280] S. 39:47 AYA
[281] S. 47:30 and 31 SAL
[282] S. 7:182 SAL
[283] S. 3:29 MMP

12. Further prophet Muhammad[SLM] has said: "A person does not become a believer (*mumin*) unless his heart conforms with his tongue (words of moth) and his tongue conforms with his heart: his deed should not be different from his word."

13. It is narrated by Osama bin Zaid[RZ] that Prophet Muhammad[SLM] has said: "Man will be brought on the Day of Judgement, he will be put into the Fire, his saddles will slip into the Fire, he will be harnessed in the mill like the donkey which is harnessed in the mill, then the inmates of Hell will assemble around him and ask: "O so-and-so! What is the situation you are in; were you not enjoining upon us to do virtuous deeds and were you not prohibiting us from evil?" Then the man will say: "Yes, I used to enjoin upon you to do good deeds and I myself did not do what I told you to do and I used to prohibit you from evil but I used to commit the same evil deeds." Calling people to knowledge and Quran with intimidation is cursing oneself and one's descendants and servants and wealth. *Tarheeb* means a person's enjoining others to do good deeds and prohibiting them from evil and his word and deed not conforming (with what he advised others).

13.2. Regrets

14. Allah says: *"Lest one should cry out, 'Oh misery! that I should have been so unmindful of Allah; verily, I was of those who ridiculed (the message);' Or say, 'Had Allah but guided me, I should surely have been of those who avoided evil;' Or say, on facing chastisement, 'Could I but return (to my previous life of the world), I would indeed be of the righteous.' 'Nay,' Would Allah say to them, 'My Revelations had already come to thee, and thou didst reject them and turn arrogant and thus proved to be an unbeliever"*[284]

15. And about the day the Trumpet would be sounded, Allah has said: *"So when the Trumpet shall be sounded, the ties of kindred shall cease between them that day, and they shall not be able to ask for one another's help. They (whose deeds) shall weigh heavy in the scales, they indeed shall be blessed. But whose (deeds) shall be light in the scales, - these are they who having lost their souls, shall abide in Hell. Fire shall scorch their faces and they shall remain therein disfigured."*[285]

[284] S. 39:56 to 59 SAL
[285] S. 23:101 to 104 SAL

16. Allah will say: *"(And they will be asked), 'Were not My messages rehearsed unto you, and did you not treat them as lies?' They will say, 'Our Lord! Our ill-fortune prevailed against us and we became an erring people. Our Lord! take us out from here: if we go back again (to evil living), we shall indeed prove ourselves to be wrong-doers.' He will say, 'Be driven down into it; and address Me not."*[286] *"On that day shall the wicked one bite his hands, and say, 'Would that I had followed the path of the Apostle! Oh woe is me! Would that I had not taken so and so for a friend! It was he who induced me to neglect the truth (Truth here means remembrance of Allah) that had reached me! and truly Satan is always a betrayer of man."*[287] What a wish! But of what use is it there on the Day of Resurrection? Allah says: *"...He loseth both the world and the Hereafter. That is a sheer loss."*[288] What a ruination! *"And when bound together they shall be flung into a pressing corner of it (Fire), they shall ask for instant death."*[289] And the command will come: *"Call not this day for death but once, ye shall have to call for death many a time."*[290] Allah says: *"...Did not we grant you a life long enough for him who reflected to reflect therein? And the warner came unto you..."*[291]

17. Alas! Our grave did not have the good fortune that a handful of mud was thrown on it by the hands of Bandagi Miran Syed Mahmood[RZ] or Bandagi Miyan Syed Khundmir[RZ]. Alas! And regrets a thousand times! Curse on our lives! Death did not come to us then! What an ill-luck!

COUPLET:

If you turn me away from your door; without you I will become wretched./
Where should I take my blackened face away from your door?

[286] S. 23:105 to 108 SAL
[287] S. 25:27 to 29 SAL
[288] S. 22:11 MMP
[289] S. 25:14 SAL
[290] S. 25:14 SAL)
[291] S. 35:37 MMP

13.3. Narrations of Imam Mahdi[AS]

18. Some people try to compare, conform and interpret the narrations of Imam Mahdi[AS]. This is against Imam Mahdi[AS].

19. May it be known that when somebody tries to state the narrations and practice of Imam Mahdi[AS] and his companions, they ridicule him by calling him by nicknames like *'naqlia'* and *'manqulia'*. Had the collectors of the traditions of Prophet Muhammad[SLM] been alive in our time, one wonders what nicknames would they have given them, although Allah has forbidden calling people by nicknames in His Book, and enjoined: *"...Let none defame another, nor give bad names to each other, it is sin for a man of faith (believer in the Quran) to give a bad name to any one. And mark! those who repent not (for wrong done to others) are wicked indeed."*[292]

20. They do not give credence to the narrations and say that they are not reliable because they do not conform to their situation and their times, even though (Imam Mahdi[AS]) has given his commands in accordance with the Quranic Verses and Allah's (specific) commandments.

21. Imam Mahdi[AS] has called kafir a seeker of world.

22. He has called hypocrites people who abandoned migration.

23. He has prohibited friendship with those who abandoned migration.

24. He decreed remembrance of Allah for nine hours as scarce (*zikr-e-qaleel*).

25. A person embarked on a journey to Jalor. Another person related the narrations of Imam Mahdi[AS] that one should not go to the seekers of the world and those who had abandoned migration. The first man became angry and thundered: "Do not indulge in *ghibat* (slandering behind one's back)." In these days, the narrations of Imam Mahdi[AS] have become slander!

26. Some of the narrations of Imam Mahdi[AS] had gained currency in the daira of Miyan Abdul Kareem[RA]. It was stated that a narration was correct that that Imam Mahdi[AS] had called a seeker of the world as *kafir*, in accordance with the commands of Allah, and the

[292] S 49: 11 SAL

Quranic Verse: *"To those who choose the life of the present (world) with all its false glamours, Our way is to deal out in full measure in this very world what they deserve for their deeds, and they shall not in the least be deprived of what they merited."*[293] There are many other Quranic Verses on this subject, and they were quoted by the Imam.

27. It is narrated that Imam Mahdi[AS] had applied sesamum seed (*til*) oil to his head, when somebody came to meet him. The Imam[AS] sent word that he would come after washing his head, if he (the visitor) pleased. The visitor replied that the Imam[AS] may come after washing his head. But Imam Mahdi[AS] came out wearing a cap on his oil-drenched unwashed head. The visitor asked why the Imam[AS] had not washed his head. Imam Mahdi[AS] said "You are a seeker of Allah and have come with great devotion and love (*'ishq*). How can we be busy with removing the oil from the head?" This narration is well-known, and this practice was followed also by the migrant-companions[RZ] of Imam Mahdi[AS].

28. It is narrated by Bandagi Miyan Syed Khundmir[RZ] that if one were to bow his head in salutation, it became *ruku'* (bending the body in Muslim prayer) and if one were to bow his head with both his shoulders, it became a *sajda* (prostration in Muslim prayer). And a *sajda* to anybody other than Allah is not allowed.

29. It is narrated that Khwaja Mahmood[RA] told Bandagi Miyan Syed Khundmir[RZ]: "I am an employee of Jabal al-Mulk. How should I salute him? The practice among his employees is that they bow down their heads in salutation." Bandagi Miyan advised him: "Bow your ear to one side in salutation to him (the employer)."

30. Be it known that some of the companions of Prophet Muhammad[SLM] asked him: "Why should we not fall in *sajda* before you, instead of saying *salam*, as the non-Arab people fall in *sajda* to salute their kings." Prophet Muhammad[SLM] said: "*Sajda* to anyone other than Allah is not allowed."

31. Prophet Muhammad[SLM] said: "Had *sajda* to anybody other than Allah been allowed, I would have ordered women to fall in *sajda* before their husbands in honour of their right to greatness (*azmat*)."

[293] S. 11: 15 SAL

32. Some of the companions of Prophet Muhammad[SLM] asked: "O Messenger of Allah! We salute you as we salute each other. Should we not fall in *sajda* before you?" Prophet Muhammad[SLM] replied: "One should not fall in *sajda* before anybody other than Allah. But give respect to each other among you and recognise the right of the rightful."

33. It is narrated that during the time of Imam Mahdi[AS], his companions would return to their rooms (*hujra*) in such a way that none had any information about anybody else, after listening to the explanation of the Quranic Verses delivered by the Imam[AS].

34. It is narrated that Imam Mahdi[AS] used to go to the rooms of the seekers of Allah. He would be very happy if he found a seeker lying down in remembrance of Allah. He would show kindness, and say: "Take rest and this servant (of Allah) will sit (with you). It does not matter if I were to lull you to sleep." And if the Imam were to find a companion missing from his room, he would say: "They are misfits (*bey-dhangey*)."

35. It is narrated that there was great pain in the leg of Bandagi Miran Syed Mahmood[RZ] in Bhelot. (He was not able to walk). He was taken to his house (from the mosque) on a small cot carried by two persons. The same two persons used to bring him to the mosque. There were not many accompanying him. Only a few were following. Hazrat Bandagi Miran turned around and saw Malik Ma'roof[RZ] and Miyan Larh[RZ] standing there with some other brothers. They were talking about the meaning of Quran that had been explained just then. They were saying that Imam Mahdi[AS] had explained the meaning at this point like this or that. Bandagi Miran[RZ] called Malik Ma'roof[RZ] and said: "Break the assembly after the Maghrib prayers." The practice of Bandagi Miyan Syed Khundmir[RZ] and other migrant-companions[RZ] was similar. But now they say that the narrations of Imam Mahdi[AS] should be compared and conformed (*tatbiq*) that Imam Mahdi[AS] had said that scarce remembrance of Allah, that is, the zikr of nine hours (*zikr-e-qalil*), was attribute of hypocrites (*munafiq*). The Imam had decreed the people, who had abandoned migration too, as hypocrites. He had also treated fixed periodical income (*ta'yin*) as cursed (*la'in*). He had designated that seeking the worldly life as *kufr* (infidelity). He had said that a person who desired the wealth (*mata'*) of worldly life was a *kafir* (infidel). A person who remained in the company of such a person or went to his house, the Imam said, "is not from us, not from Prophet Muhammad[SLM] and not from Allah."

36. It is narrated that some people said: "What do we know what is against (the practice of) Imam Mahdi[AS], because we have not seen the Imam. Hence, what has been heard from Bandagi Miran Syed Mahmood and other migrant-companions[RZ] of Imam Mahdi[AS] should be told to us."

37. It is narrated by Miyan Abdur Rashid[RZ] that Imam Mahdi[AS] asked Miyan Larh Muhajir[RZ] to tell him what was the practice (*sunnat*) of Prophet Muhammad[SLM], which was not being followed contemporaneously and that it should be brought to his notice. After some days, Miyan Larh[RZ] told the Imam that it had been researched from the books of Fiqh (Islamic Jurisprudence) that Prophet Muhammad[SLM] used to say his *Zuhr* (afternoon) sunnat prayers before and after the obligatory (*farz*) prayers in the mosque after coming out (of the house). After this, Imam Mahdi[AS] said: "Now, this servant (of Allah) too will come out (of the house) and say his prayers (in the mosque)."

38. Be it known that Hazrat Umar[RZ], during his reign as Caliph, asked some of his companions: "What would you do to the Caliph if you see in him something against (the practice of) Prophet Muhammad[SLM]?" Some said "You will never do anything contrary to the practice of the Prophet[SLM]." Then again he asked some others; one of them said: "I would do the same thing that is done in the press (*shikanjah*) to straighten a crooked arrow." Hazrat Umar[RZ] was very happy to hear him. Later, he gifted him a shirt.

14. Non-Performer as Out-Cast

1. It is narrated that when (people) asked Imam Mahdi[AS] to give them his footwear or garments for good-fortune as a memento and a blessing, the Imam would give it to them and say: "Take it and wear it; do not keep it as a blessing (*barkat*) in the house. Even if you put on the skin of this servant (of Allah), you will never be saved from the Hell, unless you do what this servant of Allah asks you to do."

2. It is narrated that reposing faith in Imam Mahdi[AS] is deeds (*'amal*); not doing (good deeds) is rejected (*mardud*). Allah says: *"And they say: 'None entereth Paradise unless he be a Jew or a Christian.' These are their own desires. Say 'Bring your proof (of what ye state) if ye are truthful.' Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve."*[294]

3. Prophet Muhammad[SLM] told (his companion) Haris[RZ]: "O Haris! How was your morning?" Haris[RZ] replied: "In a state that I was a true believer." This was the claim of Haris[RZ] about the reality of his faith (*iman*). Prophet Muhammad[SLM] did not leave him without his providing proof of his claim. The Prophet said: "See what are you saying? Everything has a reality and what is the reality of your faith (*iman*)?" In other words, everything has a reality with a proof and what is the proof of your faith. In reply, Haris[RZ] said: "I have made my self (*nafas*) abandon the world, I remained awake the whole night, I kept myself thirsty through out the day, to me the worldly wealth (gold and silver) are equal to stones and lumps of clay, I remained in a state as if I was seeing the Empyrean (*arsh*) of my Lord (Allah) openly without any hindrance, as if I was seeing the inmates of the Paradise, meeting each other, and the inmates of the Hell falling on each other in Hell." Prophet Muhammad[SLM] then said: "You spoke the truth. You spoke the truth essentially. You spoke the truth essentially." Hence, a believer (*mumin*) should be like this, as Allah has said: *"Say, (O Muhammad, to mankind): 'If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful."*[295]

4. The companions[RZ] asked Prophet Muhammad[SLM]: "O Messenger of Allah[SLM]! What is the sign of faith (*iman*)?" The Prophet[SLM] answered: "The love for Allah." Then again

[294] S. 2: 111 and 112 MMP
[295] S. 3: 31 MMP

they asked: "What is the sign of the love for Allah?" "The love for Quran," the Prophet[SLM] said. They asked: " What is the sign of love for Quran?" "The love for the Prophet[SLM]." They asked: " What is the sign of the love for the Prophet[SLM]?" "The following (*ittiba'*) of the Prophet[SLM]," said the Prophet[SLM]. "What is the sign of *ittiba'*?" they asked. The Prophet[SLM] replied: "Renouncing the world." "What is the sign of renunciation?" they asked. Prophet Muhammad[SLM] said: "Three things: give up what is non-existent, sacrifice what exists and make one's heart (or mind) indifferent to wealth and pomp." Hence, that is what a mumin too should seek, as Allah has said: *"Say, 'Obey Allah and the Apostle.' But if they turn back, then Allah liketh not those who turn away (kafirs)."*[296] Hence, there is no salvation without obedience. There will be no benefit without deeds (*'amal*) on the Day of Resurrection.

5. Prophet Muhammad[SLM] said: "O Fatima[RZ]! Do (good) deeds, and do not rely on being my daughter." Allah says: *"So when the Trumpet shall be sounded, the ties of kindred shall cease between them that day, and they shall not be able to ask for one another's help. They (whose deeds) shall weigh heavy in the scales, they indeed shall be blessed. But whose (deeds) shall be light in the scales, – those are they who having lost their souls, shall abide in Hell."*[297]

6. Prophet Muhammad[SLM] has said: Bring your deeds to me, not your genealogy.'' It is said that Paradise is for him who obeys, even if he were a negro slave, and Hell is for him who disobeys, even if he were a Qureshi nobleman.''

7. Prophet Muhammad[SLM] has said: "O son of Adam! On the Day of Resurrection, the question asked will be about the gain (by good deeds) and not about genealogy.'' Allah has said in respect of Noah's son: *"And Noah called on his Lord and said: 'O Lord! my son is of my family and Thy promise always holds good; for, Thou art strictest of those who give decisions.' He (Allah) said: "O Noah! (My promises always hold good), but he (thy son) is not of thy family; his conduct has not been righteous. So this, thy attitude is not correct. Do not plead before Me in a matter of which thou hast no real knowledge. I do not wish thee to be counted among the ignorant."*[298]

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[296] S. 3: 32 SAL
[297] S. 23: 101 to 103 SAL
[298] S. 11:45 and 46 SAL

15. Helping and Hindering Religion

1. Imam Mahdi[AS] has said that Allah's religion (*deen*) is helped by two things: the followers should conform with and be kind to each other; and it is defeated by two things: fighting (and discord) and miserliness. Allah has said: *"O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving (striving here means jihad) in the way of Allah, and fearing not the blame of any blamer...."*[299] *"... And his comrades are stern towards the unbelievers, though full of tenderness among themselves...."*[300] *"...(And He saith): "Lo I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another..."*[301] (In other words, they help each other with their lives and properties).

2. Prophet Muhammad[SLM] has said that (all) believers are one and the same among themselves.

3. Prophet Muhammad[SLM] has also said: "They are neither prophets nor martyrs, but prophets and martyrs will yearn for them and they have love and respect for Allah."

4. They (the believers) used to help and serve each other during the period of Prophet Muhammad[SLM].

5. Prophet Muhammad[SLM] has said: "I am a servant of the indigent (*fuqara*) and as long as a servant is in the service of the mumin, he is in the protection of Allah."

6. Imam Mahdi[AS] has said that the brothers (the inmates of the daira) should live with and help each other, so that the remembrance and the path of Allah become easy.

7. Prophet Moses[AS] requested Allah: *"And attach to me a counsellor from among my family, Aaron, my brother. With him by my side, strengthen my hands. And associate him in my task, That we may extol Thee oft, And remember Thee oft. For, Thou art indeed (graciously) disposed towards us."*[302]

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[299] S. 5:54 MMP
[300] S. 48:26 SAL
[301] S. 3:195 MMP
[302] S. 20:29 to 35 SAL

8. During the period of Bandagi Miyan Syed Khundmir[RZ], Bandagi Miran Syed Mahmood[RZ] and all the migrant-companions of Imam Mahdi[AS] and in that of Prophet Muhammad[SLM] and his companions also this was the common practice.

9. We have often heard from the companions of Imam Mahdi[AS] that one should remain in the remembrance of Allah at the time of taking meals and should not take his meals negligently (without *zikr*) and that if one were negligent and took his meals during negligence, the food thus taken would be *haram* (prohibited) in terms of *Tariqat*. Allah has said: *"O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors."*[303] The halal thing is *tayyib* (pleasant) and clean when one is in the Vision or remembrance (*zikr*) of Allah. During negligence, it (taking food) is *haram* (prohibited) in *Tariqat*. Allah says: *"So (do not follow mere fancies, but) eat of that over which the name of Allah hath been pronounced, if ye have faith in His directions."*[304] *"Partake not of that over which the name of Allah has not been pronounced, for it is a sin...."*[305]

15.1. Helping Allah's Religion

10. During the time of Shah Muhammad Mahdi[AS] of the Last Era/
Five things were manifest on Mahdavis:/
Sacrificing the body and soul, leaving hearth and home,/
Adapting the preoccupation of hunger and humility, and being patient/
The person who reposes faith in Imam Mahdi[AS] and (sincerely) takes to heart his sayings/
Such a person will certainly achieve the Vision of Allah unhindered.

As Allah has said: *"You shall never attain goodness (Allah) till you share with others (the poor or the needy) what you cherish (particularly your wealth)...."*[306] There are many other Quranic Verses on this subject. And the obedience to saints and the migrant-companions of Imam

[303] S. 5:87 MMP
[304] S. 6:118 SAL
[305] S. 6:121 SAL
[306] S. 3:92 SAL

Mahdi[AS] is obligatory. Allah says: *"And they who had already their homes (in Madina) and had embraced the Faith before them (the refugees from Mecca), love those who had emigrated to them and find no desire in their hearts to possess what hath fallen to their share and instead, prefer them before themselves, though they were themselves poverty-stricken. And assuredly it is they who guard themselves against covetousness of their own souls who truly are the successful in life."*[307]

11. Bandagi Miyan Syed Khundmir[RZ] has said: "We would give away if we have one shirt. For when the time for prayers (*namaz*) comes, we can borrow a piece of cloth from our women or children, as they have more clothes."

12. Bandagi Miyan Syed Khundmir[RZ] gave away everything that there was in his house except a blanket, as Aba Bakr Siddiq[RZ] (the first Caliph[RZ] of Prophet Muhammad[SLM]) had done and put on a blanket. The Siddiq[RZ] of Imam Mahdi[AS] emulated Aba Bakr Siddiq[RZ].

13. Imam Mahdi[AS] has said: "The person who has two pieces of cloth should give away one of them to the brother who has nothing to wear; otherwise, he is a hypocrite, because Prophet Muhammad[SLM] had only one shirt and even that he gave away."

14. The day Hazrat Bibi Fatima[RZ] was married, she had two shirts. One of them had seven patches and the other had nine patches. The same night she gave away a shirt to a sister who had difficulty in saying her prayers (for want of clothes).

15. Opposition to each other creates perfidy (*fitnah*). One should abhor such perfidy so that defeat is avoided. Allah has said: *"Beware of the temptation which by no means cometh to the wicked alone, and know that Allah is severe in chastisement."*[308] And Allah has prohibited (internecine quarrels) by saying: *"And obey Allah and His Apostle, and do not quarrel among yourselves, lest you become faint-hearted and your strength fail you..."*[309]

16. Hence, it is necessary that people should be helpful and affectionate to each other so that quarrels subside, as the story of the war of Uhud bears witness: the promise of Allah to the Prophet[SLM] was of help (*nusrat*) but some of them opposed the Prophet[SLM]

[307] S. 59:9 SAL
[308] S. 8:25 SAL
[309] S. 8:46 SAL

and were defeated. And (divine) help disappeared, although the Prophet[SLM] was among them, as Allah has said: *"Allah indeed did keep His Promise to you so long as you were engaged in putting them down in accordance with His directions, and had not blenched and begun to dispute among yourselves about the order (that a party of them should stick to a particular post till the end), and disregarded it the moment when (the prospect of victory was in sight and) you were shown that (booty) for which you had a liking. For, among you there were some who desired this world and some who desired the next. Then in order to make trial of you, He diverted your attention from them (your foes)..."*[310]

17. Affection among the people too is a bounty of Allah and truce is better than opposition and discord. As Allah has said: *"... And remember Allah's goodness towards you, in that when ye were enemies, one of another, He united your hearts in affection, and by His favour ye became brethren, ..."*[311] Again Allah has said: *"The believers are after all brethren unto one another. Therefore, make peace between your brethren and be mindful of Allah, that ye may receive mercy."*[312]

[310] S. 3:152 SAL
[311] S. 3:103 SAL
[312] S. 49:10 SAL

16. Faught and Fallen

1. Allah says: *".....I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes, and have suffered in My cause, and have fought and fallen;..."*[313] Imam Mahdi[AS] explained this Quranic Verse in the following terms: *'who had to flee their country'* has manifested itself; *'(who) were driven out of their homes'* too has been manifested; and *'(who) have suffered in My cause'* was also manifested. But *'(who) have fought and fallen'* is yet to manifest itself." About this the Imam[AS] said: *"Ma-sha' Allah"* (what Allah wills).

2. As the command of Allah purports to mean that those people migrated or gave up their homelands, their (bad) habits, evil deeds and despicable character, and fought with their bodies and souls; *'who were driven out of their homes'* or they migrated from the natural situation to reach the nearness of Allah towards the world of Reality (*Haqiqat*) or the glimpses of divine attributes.

3. *Hadith-e-Qudsi* quotes Allah as saying that "If one tries to come towards (nearer) Me a *balisht* (about nine inches), I would go a yard towards (nearer) him." And *'(who) have suffered in My cause'* means that they suffered in the path of Allah, that they were given trouble of various kinds and that they faught their lust (*nafas*) and were slain with the sword of Truth. (Then Allah says that) *"I will assuredly remit their evil deeds..."*

4. Prophet Muhammad[SLM] has said: "We have turned from the minor *jihad* towards major *jihad*, as Allah has said: *"Recite what is sent of the Book by inspiration (wahi) to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt..."*[314] Hence, the seekers of Allah should fight their lust (*nafas*) as long as the battle on the battlefield does not begin. In other words, the seekers should always keep their attention turned towards Allah, in such a way that nothing else comes to their minds. They should remain steadfast in this (bigger) battle, as Allah has said: *"O ye who believe! When you confront any force of the enemy, stand firm and remember Allah intently that it may fare well with you;"*[315]

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[313] S. 3:195 SAL
[314] S. 29:45 AYA
[315] S. 8:45 SAL

5. People who did not engage in the remembrance of Allah (respect -fully, intently and in abundance) asked Prophet Muhammad[SLM]: "Why do you not fight?" Allah says: *"... When (at length) the order for fighting was issued to them, behold! a section of them feared men as-or even more than -they should have feared Allah: they said: 'Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term, near (enough)?..'"*[316] When (the infidels) started giving them (*mumins*) trouble and killed (them), Allah permitted and inspired the *mumins* to fight. And Allah has said: *"Permission is given (to fight) those who have taken up arms against you wrongfully. And verily, Allah is well able to give you succor. To those who have been driven forth from their homes for no reason other than this that they say, 'Our Lord is Allah.' Had not Allah repelled some men by others, cloisters and churches and synagogues and mosques, wherein the name of Allah is ever mentioned, would assuredly have been pulled down. Verily, him who helpeth Allah will Allah surely help: for Allah is indeed right Powerful, Mighty."*[317]

6. When the wicked (*zalimeen*) started their oppression, that is, they drove out (the *mumineen*), burnt down mosques and rooms, dealt blows to some, so severely that (the victims) were martyred. After all this, Bandagi Miyan Syed Khundmir[RZ] sent some of the brothers to kill some of the mullahs who, he said, were idols and they issued fatwas to kill *mumineen*. The verdict of *Shariat* is that when a person attacks the towns of the Muslims, it is necessary for the men, women, slaves and freemen to defeat the wicked men so that the *mumineen* are helped.

7. And be it known that when the wicked drove out (the *mumineen* from Khanbel, Bandagi Miyan Syed Khundmir[RZ] shifted to the Bhadriwali village along with all the inmates of his daira. Some days later, news arrived that the mosques and the rooms of the *fuqara* had been burnt down by the army of the accursed (enemies). After this, Bandagi Miyan Syed Khundmir[RZ] said that the wicked had arranged to have issued orders for driving out the *mumineen*, that their mosques were set on fire and that (crows') claws, made of iron, were heated and the *mumineen* were branded on their faces by the enemies; hence, the *mumineen* were now to be counted among the oppressed (*mazlumin*). He said, quoting Quran, that *"...Allah is indeed right Powerful, Mighty."*[318]

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[316] S. 4:7 AYA
[317] S. 22:39 and 40 SAL
[318] S. 22:40 SAL

8. After this, Bandagi Miyan Syed Khundmir[RZ] started preparations for war. At this, some of the migrant-companions of Imam Mahdi[AS] raised a controversy by arguing that war against the people who profess the Muslim confession of faith (*Kalimah*) was not allowed.

9. Everyone, including Bandagi Miyan Shah Nizam[RZ], Miyan Malikjeo[RZ], Miyan Shah Ni'mat[RZ], Miyan Larh Shah[RZ] and Miyan Dilawar[RZ], affirmed and confessed.

10. The affirmation was that "We agree that we follow Prophet Muhammad[SLM], Imam Mahdi[AS] and Quran profoundly. We also agree that we will not decree the people as *kafirs* (infidels) without Shariat's sanction. Declaring people as *kafirs* is not permitted in the *Shariat*. Further, we will not wage a war against people (*khalq*) and this violates the Shariat, because calling the people *kafirs* and waging war against them violates the Quran and the *Shara'-e-Muhammadi[SLM]*. Allah says: *"....And say not to every one who offers you greeting in the Islamic way, 'you are not a believer, (just to find an excuse to kill him)..."*[319] Prophet Muhammad[SLM] has said: "Do not call an *ahl-e-Qibla* a *kafir*." (*Ahl-e-Qibla* is one who owes reverence and allegiance to the Holy Mosque at Makkah). Another Hadith quotes the Prophet[SLM] as saying that "I have been commanded to fight people till they profess the Islamic Confession of faith: 'There is no god but Allah.'" (The contrary is not permissible), because Imam Mahdi[AS] had to perform the task of explaining the Quran; and not obsolete the Quran. The Imam[AS] was a follower of the *Shariat-e-Muhammadi[SLM]*, and not one who repealed it. If calling them *kafirs* or waging war against them is permitted, it would become permissible to utilise their women and girls without a (valid) *nikah* (marriage) ceremony and their wealth becomes *halal* (granting religious sanction) to use. And this is not permissible (*jaiz*). In fact, it is *kufr* (infidelity). But in respect of the people who refute Imam Mahdi[AS], we believe, in accordance with Hadith and Quran, and in what Allah has said in Quran: *"....But those of the Sects that reject it ,-the Fire will be their promised meeting-place...."*[320] Prophet Muhammad[SLM] has said that whoever rejected Mahdi[AS] is a kafir. If some person prevents (us) from following the religion (*deen*) of Imam Mahdi[AS] and says that " it is an innovation (*bid'at*) and deviation from the right path (*zalalat*) and orders us to give it up, or, else, leave our country": we would go away from their country. If there is some objection to it, we would tell them about the reality of the objection. If they do not accept our reasons and continue to oppress us, (we would go

[319] S. 4:94 SAL
[320] S. 11:17 AYA

away from this country) or if the cause of our oppression is removed, there would be no punishment under the *Shariat*. It would be better if one deals with patience and forgives them, as Allah has said: *"But to bear wrongs with patience, and forgive, is indeed high-mindedness."*[321] But one should enjoin good. Allah says: *"Let there arise out of you a band of people inviting to all that is good..."*[322] This is to be done in three ways: by hand, by word of mouth and by heart (or mind); one should enjoin good to the extent of one's power; so that one has done his duty, and got his divine reward. And if the wicked do not give up their wrong doings and transgress beyond the limits of *Shariat*, war with them, in accordance with *Shariat*, is permitted. And if a person turns away his face and offers an excuse after the agreement, his arguments are void and will not be heard. And such a person is an innovator or heretic (*mubtadi'*) and misguided. This was agreed to by all and this agreement was given as an argument and a precedent so that it could be presented as proof whenever necessary. The text of the affirmation ends.

11. May it be known that Bandagi Miyan Shah Ni'mat[RZ] and Miyan Malikjeo[RZ] came to Bandagi Miyan Syed Khundmir[RZ] and recited this Quranic Verse: *"Afterwards we made those We chose of Our bondmen the inheritors of the Book. Then of them are some who wrong themselves, and of them are some who keep the middle way, and of them are some who go ahead, by Allah's leave, in virtues..."*[323] Then Bandagi Miyan[RZ] asked: "In whose respect, Imam Mahdi[AS] has used the expression 'who wrong themselves' (*zalim li nafsihi*), whom did he call (the people) who 'keep the middle way' (*maqtasid*) and whom did he call (the people), who go ahead... in virtue' (*sabiq bil khairat*)? Please explain, if you know." They said they did not know and that they would look at the condition of the person (concerned). Bandagi Miyan Syed Khundmir[RZ] said he did not look for anything; "We have faith in the sayings of Imam Mahdi[AS]." Later, Bandagi Miyan Syed Khundmir[RZ] said: "If anybody were to ask with sincerity, this servant (of Allah) would explain all the three ranks in detail." Muhammad Khan Bahra[RA] requested Bandagi Miyan Syed Khundmir[RZ] to explain. After this Bandagi Miyan Syed Khundmir[RZ] said: "I will explain if Miyan Ni'mat[RZ] and Miyan Malikjeo[RZ] ask. Whatever this servant (of Allah) says, there is no objective (*maqsud*) of his own in it. But the *zalim nafas* will rise and the *sabiq-bil-khairat* will be jolted." Nobody asked about it after that.

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[321] S. 42:43 SAL
[322] S. 3:104 AYA
[323] S. 35 :32 AMD

12. It is narrated that Bandagi Miyan Malikjeo[RZ] remained with *wazu* for forty days in Nagaur, to know the case of 'fighting and being martyred' or 'fought and fallen' (*qaatalu wa qutilu*). After this, one night he came to know that whatever Bandagi Miyan Syed Khundmir[RZ] had done was true. He fought and was slain. It happened exactly as Imam Mahdi[AS] had said. After this, Miyan Malikjeo[RZ] said: "If anybody were to ask, I would argue (and give proof) about everything. On every step taken by Bandagi Miyan Syed Khundmir[RZ], I would give the proof. Whatever was written in the books, Bandagi Miyan Syed Khundmir[RZ] acted according to it. He did nothing to the contrary".

13. It is narrated that Bandagi Miyan Shah Ni'mat[RZ] told Miyan Malik Bariwal[RZ] in the presence of many others in the village Bhavipur: "Whoever treated this servant (of Allah) as not equal to Bandagi Miyan Syed Khundmir[RZ] in respect of 'faught and fallen', Allah will call him to account. But Imam Mahdi[AS] has said nothing as to how and in what way it (*qaatalu wa qutilu*) will come to happen." As such, it has become known that the act (*qaatalu wa qutilu*) is not restricted. If somebody were confused about how to fight with the people who profess the testification (*kalima-go*), he should know with certainty that Imam Mahdi[AS] had been sent (by Allah) for the *kalima-goyan*. The idolators and the infidels come under the general rules. Besides, the Quranic Verse: *'...So I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen;...'*[324] clearly shows that 'fought and fallen' (*qaatalu* and *qutilu*) necessarily will be against them (the *kalima-goyan*). The time of martyrdom of Bandagi Miyan Syed Khundmir[RZ] and some of his companions was this, and the fulfillment of the proof of Imam Mahdi's saying was necessary. All the signs have manifested. If anybody had any confusion about the martyrdom, he should recall that after Prophet Muhammad[SLM], his companions were martyred and Imam Hasan[RZ] and Imam Husain[RZ] were martyred by Yazid; and Hazrat Ali[RZ], too, was martyred. As the wicked had killed the progeny of Prophet Muhammad[SLM] in the era of Prophethood, they have done to death the progeny of the Prophet[SLM] after Imam Mahdi[AS] (in *Vilayat*).

14. May it be known that the mullahs had issued the fatwa that whoever killed the companions of Imam Syed Muhammad Mahdi[AS], would get the reward of killing ten persons who were accustomed to eat rats. Moreover, the followers of Imam Mahdi[AS] were

[324] S. 3:195 SAL

branded with a heated iron claw (resembling the claw of a crow) on their foreheads. They also tried to convert the followers of Imam Mahdi[AS]. They burnt down the houses and the mosques of the Mahdavis. They also thought the killing of the Mahdavis was lawful. It was after this, that Bandagi Miyan Syed Khundmir[RZ] finally said: "Now we have been oppressed. And we will not fail. We will break the idols."

15. It was after this that Bandagi Miyan Syed Khundmir[RZ], irked by their (the non-Mahdavis') envy, sent some queries (*istifta*) to the armies of the Sultan.

16. The wording of the *istifta* (in translation) was: "Under what authority is the killing, banishment and accusing as misguided is permitted or is lawful in respect of such Syeds, who have renounced the world, who are the seekers of Allah, who follow Prophet Muhammad[SLM], who invite the people towards Allah, who are loyal to Quran, who recite the *kalima* and *Aamantu Billah*, who perform the obligations which are proved under the Quran, who eat what is *halal*, and abhor what is *haram*, who believe in the consensus of the four companions[RZ] of Prophet Muhammad[SLM] and the *Sunnat Jamaat* (the followers and their followers)?"

17. It was after this, that Bandagi Miyan Syed Khundmir[RZ] sacrificed his life, was buried at three places, was skinned and entered the vicinity of Allah's Mercy. On the Day of Resurrection, he said, Allah would call us in this voice and words: "Where is he who gave his life as a trust in his devotion for Us, We will now give our zath (nature, essence) to him."

18. *"In the name of Allah, the Compassionate, the Merciful. ....So, I will assuredly remit their evil deeds from them those who had to flee their country or were driven out of their homes and have suffered in My cause, and have fought and fallen;..."*[325] This Verse was proved to be in favour of those companions who laid down their lives (and were martyred) in the path of Allah. On the first day, the 12th of Shawwal, forty companions of Bandagi Miyan Syed Khundmir[RZ] were martyred at Khanbel. In all, fifty-three persons reached their heavenly abode along with the Leader of the Martyrs (*Syed-ash-Shuhda*) Hazrat Bandagi Miyan Syed Khundmir[RZ].

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17. The SyedsRZ

1. It is narrated that a congregation (*ijma'*) was held at Nainpura in Ahmadabad. The question under consideration was the superiority of the two young men. All the migrant-companions of Imam MahdiAS were present in the congregation. The migrant-companions said that they knew the particularisation (*takhsis*). But it was not known before whom Imam MahdiAS had identified the two young men, Bandagi Miran Syed Mahmood and Bandagi Miyan Syed KhundmirRZ. At this, Bandagi Miyan Syed KhundmirRZ said: " This servant (of Allah) has heard that Bibi BuwanRZ had asked Imam MahdiAS, and he had pointedly elaborated it. Hence, we will ask the Bibi. She will tell us whatever she had heard." After this, all the migrant-companions went to the Bibi. Bandagi Miyan Syed KhundmirRZ asked: "Allah is present and Imam MahdiAS too is present. Please tell us whatever you have heard from Imam MahdiAS. Who are the two young men whose names Imam MahdiAS had mentioned to you?" At this, the Bibi said: " At the time dawat (call, invitation) in Farah, Imam MahdiAS said that Allah had told him: ' O Syed Muhammad! Our bounty reaches two young SyedsRZ directly from Us. And this is our benevolence (*ihsan*) upon you that these two persons are with you. Even if We had not sent you, the position of these two young men would have remained the same. And they would have reached this rank. And since we had heard this from Imam MahdiAS, I asked the Imam: ' Who are these two young men?' But Imam MahdiAS said: 'You do your work. Allah, Most High, will reveal it.' Then I said: 'I ask this so that I can respect these two men as I respect you.' After this, the Imam said: 'Those two young men are Miran Syed MahmoodRZ and Miyan Syed KhundmirRZ.'"

2. In a congregation (*ijma'*) at Bhelot, according to a narration, the topic of discussion was the story of the superiority. Some in the congregation said that Bandagi Miyan Syed KhundmirRZ gave superiority to himself over the companions (of the Imam). Bandagi Miyan Syed KhundmirRZ said: " This servant (of Allah) never gave any superiority to himself, for the simple reason that we have heard Imam MahdiAS always advising us to perish (*fana*) and (to become) non-existent (*nesti*). To project oneself as superior is existence (*hasti*)." After this, at the time of *'Asr* (late-afternoon) prayers, Bandagi Miran Syed MahmoodRZ and Bandagi Miyan Syed KhundmirRZ were standing side by side. Bandagi Miyan Syed KhundmirRZ received a command from Allah: *"But the evil-minded among them changed the word of 'forgiveness' and substituted for it another (meaning something*

contrary to it)..."[326] Bandagi Miyan Syed KhundmirRZ told Bandagi Miran Syed MahmoodRZ after the prayers that Allah had commanded like this. After this, Bandagi Miran Syed MahmoodRZ said in a loud voice: "*Aamanna-o-Saddaqna*." At this, Bandagi Miyan Syed KhundmirRZ recited this:

Couplet:

Allah accepts from among His servants the person/
Who does not see himself in the path of Allah.

3. One day, in the room, Allah angrily commanded: " Why do you conceal the truth that We have given superiority to two persons over all the other companions. Bandagi Miyan Syed KhundmirRZ respectfully submitted: " O Allah, Most High ! There must be something to prove it." Allah commanded: *"Say, Whoso is hostile to Allah and His angels and His apostles and to GabrielAS and MichealAS - Allah verily will prove hostile to the disbelievers."*[327]

4. And glad tidings from Imam MahdiAS have been particularly given to the two young men, as, among the angels, GabrielAS and MichealAS are particularly superior.

5. And Imam MahdiAS has said that three persons are *zati* (of the essence): the first is Miran Syed MahmoodRZ, the second Miyan Syed KhundmirRZ and the third Miyan DilawarRZ.

6. It is narrated that Imam MahdiAS took Bandagi Miyan Syed KhundmirRZ by hand to the room (hujra) and said: " O Khundmir! It is over three months. (From Allah) it is coming to my knowledge that whatever has been put into this (the Imam'sAS) chest, the same is being put into your (Bandagi Miyan Syed Khundmir'sRZ) chest." The ImamAS placed all the five fingers of the hand on the chest of Bandagi Miyan Syed KhundmirRZ, while saying it.

7. It is narrated that when Miyan YusufRZ had an inspiration about something, all the companions drank his (sanctified) left-over water (*paskhurda*). Miran Syed MahmoodRZ returned to the house and lamented very much. After this, Bibi BuwanRZ told the Imam: "Miran Syed MahmoodRZ is lamenting very much. The Imam may kindly come." Hence,

[326] S. 7:162 SAL
[327] S. 2:98 SAL

Imam Mahdi[AS] came and asked him: " Why do you do this?" Miran Syed Mahmood[RZ] said: " Miyan Yusuf[RZ] has this reality of the condition, but there is nothing like that for this servant (of Allah)." The Imam said: "Why do you wish his condition for yourself? He is making these noises at a glimpse of the soul (*ruhi tajalli*). Your condition is much better than that of Miyan Yusuf[RZ]." Miran Syed Mahmood[RZ] then said: " Something may be granted (to me) as the *sadaqa* (charity) of Imam Mahdi[AS]." The Imam said: " One should not be the eater of charity (*sadaqa-khwar*). Become a man. Look at the condition (*hal*) of Bandagi Miyan Syed Khundmir[RZ]. The divine manifestations are showered on him, and no change is seen even on his face."

8. It is narrated that Imam Mahdi[AS] said that one of the Syeds[RZ] had the *sair* (stroll, journey) in *Nubuvat* (Prophethood) and the other in *Vilayat* (sainthood). In other words, Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed Khundmir[RZ] are the two Syeds[RZ].

9. At Khanbel, Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Ni'mat[RZ], Bandagi Miyan Shah Dilawar[RZ], Bandagi Miyan Shah Nizam[RZ] and many other migrant-companions[RZ] of the Imam Mahdi[AS] were present after the night (*Isha*) prayers, and the question of the superiority was under discussion. Bandagi Miyan Syed Khundmir[RZ] picked up a stone and said: "Imam Mahdi[AS] has called this a gem; what do you call it?" After this, Bandagi Miyan Syed Salamullah[RZ] took a piece of grass from the prayer-mat of the jamaat khana, and said: " This is a piece of (grass). Imam Mahdi[AS] has called this piece of *giah* (grass) as *shah* (king): what do you call it?" Bandagi Miyan Shah Nizam[RZ] said: " That stone is a gem and this piece of grass is *shah*." After this, Bandagi Miyan Shah Ni'mat[RZ] told Bandagi Miyan Shah Dilawar[RZ]: " Please explain what you know." At this, Bandagi Miyan Shah Dilwar[RZ] stood up, and said: " How much can you rely on the word of this mean person (*kamina*)? (Out of a great sense of humility, such words as kamina, banda, etc. are used by respected personage-SZ). Malik Bakhkhan[RZ] pulled the lapel of the apparel of Bandagi Miyan Shah Dilawar[RZ] and made him sit down, and said: " Say whatever is the truth." Bandagi Miyan Shah Ni'mat[RZ] said: " Why do you not say?" After this Bandagi Miyan Shah Dilawar[RZ] again said: "How credible is my word?" Again Malik Bakhkhan[RZ] pulled the apparel of Bangadi Miyan Shah Dilawar[RZ] and made him sit down, saying: " Why do you not say what you know?" Bandagi Miyan Shah Dilawar[RZ] said: "Prophet Muhammad[SLM] has his superiority (*fazl*) from Quran and Imam Mahdi[AS] has his superiority from his explanation of Quran. And he is the inheritor of Quran. And

where there is the superiority of the explanation of Quran, this superiority alone is enough." Further he said: " And from among the companions of Imam MahdiAS, the person to whom Allah has given (the capacity) to explain the Quran in his (the Imam'sAS) way, that is the exact and real superiority." Bandagi Miyan Shah DilawarRZ also said: " The person who possesses the attributes (*sifat*) of Hazrat UmarRZ and Hazrat UsmanRZ, has the attributes of Hazrat Aba BakrRZ. And one should make fealty to such a person, because the first is the superiority of the explanation of Quran; then second is of being from the progeny of Prophet MuhammadSLM; the third is of being from the descendants of Imam MahdiAS; and the fourth is that of the particularisation of the two SyedsRZ." After this, the congregation came to an end and everyone got up and started going towards the house of Bandagi Miyan Syed KhundmirRZ. When they reached the threshold of the house of Bandagi Miyan Syed KhundmirRZ, Bandagi Miyan Shah NizamRZ hurriedly took both the hands of Bandagi Miyan Syed KhundmirRZ in his hands and pledged fealty to Bandagi Miyan Syed KhundmirRZ, and said: " Please treat me as your brother." After this, Bandagi Miyan Shah Ni'matRZ told his companions: "Remain with Bandagi Miyan Syed KhundmirRZ. Bandagi Miyan Shah DilawarRZ has given him superiority. If Allah were to inform us of the superiority of Bandagi Miyan Syed KhundmirRZ, we too will join his company (*suhbat*)." Bandagi Miyan Shah DilawarRZ told Bandagi Miyan Shah Ni'matRZ: "Imam MahdiAS has treated you too among his brothers (*ikhwan*)." Later in the same night, Bandagi Miyan Shah Ni'matRZ and Miyan Abu Muhammad MuhajirRZ also pledged fealty to Bandagi Miyan Syed KhundmirRZ.

10. It is narrated that Bandagi Miyan Syed KhundmirRZ has many times said that Imam MahdiAS came to his room more or less a hundred times and said: "Today this command (of Allah) has come in your favour." After this, Bandagi Miyan told Imam MahdiAS: "This servant (of Allah) is nothing." At that, Imam MahdiAS said: " What does this servant (of Allah) know? The command of Allah is such."

11. It is narrated that Bandagi Miyan Syed KhundmirRZ, while in Farah during the life of the Imam, dreamt that the Imam had died. The Imam was given the funeral bath. Everyone of the brothers tried to lift (the bedstead on which the Imam's body was lying), but nobody could lift it. After this, Bandagi Miyan Syed KhundmirRZ (in the dream) said: " If the brothers permit me, I will lift it." Everybody asked him then to lift (the bedstead). And Bandagi Miyan Syed KhundmirRZ lifted it and said: " I lifted it with ease on my chest. And I moved a few steps. What I see is that Imam MahdiAS had disappeared." Bandagi

Miyan Syed KhundmirRZ said that, later, he had narrated the details of the dream to Imam MahdiAS. Imam MahdiAS replied: "Yes. That is as you have seen. This is the burden of the Vilayat of Prophet MuhammadSLM which none other than you has the strength to lift." Imam MahdiAS also told him: " You have totally perished (*fana*) in my zath. This servant (of Allah) and you are both one zath. There is no difference."

12. It is narrated by Bandagi Miyan Syed KhundmirRZ that he said, he was in the audience of Imam MahdiAS and the superiority of Prophet Muhammad's *Vilayat* was under discussion. Imam MahdiAS said that Allah had commanded: " O Syed Muhammad! Where the Seal of the Vilayat of Prophet MuhammadSLM stays, at that place there would be people who hold the ranks of the prophets. For some, the ImamAS gave the glad tidings of the journey or stroll (*sair*) of Prophet IbrahimAS (Abrabam). For some others, he gave the glad tidings of the sair of Prophet MosesAS. After this, Bandagi Miyan Syed KhundmirRZ asked the ImamAS: " Does anybody have the sair in the zath of Muhammad MahdiAS?" The Imam said: " Yes, you have the *sair* in the zath of this servant."

13. It is narrated that Bandagi Miyan Shah DilawarRZ met the Imam. It was the morning. And Imam MahdiAS instructed (*talqin*) Bandagi Miyan Shah DilawarRZ. The method of instruction was like this: Imam MahdiAS placed his hand on the hand of Shah DilawarRZ and said: "Become a disciple of Allah (*Muridullah*)." After that, Imam MahdiAS placed the hand of the Shah on his own hand, and said: "Become *Muradullah* (intent or purport of Allah). "After this, Bandagi Miyan Shah DilawarRZ remained in divine ecstasy (*jazba*) for seven years. He stayed in a mosque. It was after this that Bandagi Miyan Shah DilawarRZ returned to the company of Imam MahdiAS. (This narration is found in the manuscripts of Miyan Syed Yahya SahibRA and Jafar Miyan SahibRA).

14. It is narrated that Bandagi Miyan Syed KhundmirRZ saw in his dream that Imam MahdiAS had died and some of the brothers had become hostile to Bandagi Miyan Syed KhundmirRZ. The details of the dream, Bandagi Miyan related to the ImamAS and said: "I have seen like this." Imam MahdiAS said: "What you have seen is correct. A time will come when (people would become) hostile to you and accuse you of irreligiousness. And you will be on the right (path). Stay steadfast. These people will come back to you and regret (their hostility)."

15. It is narrated that Imam MahdiAS said at about the time for the late-afternoon (*Asr*) prayers that Miyan Makhdoom and Miyan AzizullahRZ had the journey or stroll in the

zath of Prophet Ibrahim[AS]; they would go much ahead if they live. When the Imam finished his sermon, everybody kissed their hands (*dast-bosi*). Three days after the sermon, one of the two brothers died. And the other died on the nineth day after the sermon.

16. This is the story of the Khanbel village. In those days, there was great pain in the eyes of Bandagi Miyan Syed Khundmir[RZ]. At that time Bandagi Miyan said: "Allah commands: 'O Syed Khundmir! your work is completed. But there is some objective of Ours in keeping you alive." The same night, the author (of this book, Hazrat) Vali bin Yusuf[RZ] saw in a dream: (Quranic Verse): *"…. This day have I completed for you your religion, and thus filled up the measure of My favour on you and have been pleased to assign for you Islam as your religion…."*[328] (Vali bin Yusuf[RZ] says): "After this, I asked (in the dream), if this would happen as had happened during the life of Prophet Muhammad[SLM]. Bandagi Miyan then said (in the dream itself): 'Yes. It would happen that way.' When I woke up from the dream, I was shivering (at the thought) that Bandagi Miyan Syed Khundmir[RZ] would be no more with us." Miyan Vali Yusuf[RZ] says that he could not relate (the details of the dream) to Bandagi Miyan, as there was excruciating pain in his (Bandagi Miyan's[RZ]) eye; I related the details to Miyan Shah Nizam[RZ] and asked him if the religion would be completed here also. Miyan Shah Nizam[RZ] said: "Yes. It would happen that way."

17. This again is the story of Khanbel. There was severe pain in the stomach and eye of Bandagi Miyan Syed Khundmir[RZ]. When the pain diminished, the same night he saw that Allah commands: "O Syed Khundmir! We have given you and them, who are in your daira to-night, so many robes of honour (*khil'aten*) and exaltations (*buzurgian*). One of the exaltations is that We have granted *fana* (perishing) to your flesh, skin, bones and every hair on your body." (Perishing is in the zath of Allah). Next morning, when Bibi Khund Buwa[RZ] was combing the hair of Bandagi Miyan Syed Khundmir[RZ], he told her to give glad tidings to all the inmates (brothers and sisters) of the daira, and ask them to say two cycles (*rak'at*) of prayers as thanksgiving because Allah had bestowed such high positions to them all. Later, Bandagi Miyan Syed Khundmir[RZ] called Malik Ilahdad[RZ] and told him in detail all that Allah had told him (Syed Khundmir[RZ]). He further said that Allah had commanded: "We have granted salvation to all those who remained in the *daira* that night." May Allah be praised. May Allah grant steadfastness to this humble Vali bin

[328] S. 5:3 SAL

Yusuf[RZ] (the author) and all the seekers of Allah (to the end of their lives). On that day, there were a lot of tumult and loud voices. Bandagi Miyan asked about it. His companions said there was nothing. Later, Bandagi Miyan said: "I ask this because Hazrat Esa[AS] (Jesus) is seen near me."

18. It is narrated that Bandagi Miran Syed Mahmood[RZ], returning from his journey, came to Bhelot village and stayed there with the inmates of his daira. Bandagi Miyan Syed Khundmir[RZ] too came to Bhelot from Sultanpur village and asked Bandagi Miran Syed Mahmood[RZ] to give him some space so that he too could stay in the company of Bandagi Miran Syed Mahmood[RZ]. At this, Bandagi Miran Syed Mahmood RZ told him: "There is no difference between you and me. Whatever Imam Mahdi[AS] has said in my favour, he has said in your favour too. He has even said that you and I are real brothers. And the stream of your bounty (*faiz*) is running."

19. It is narrated that Imam Mahdi[AS] has said that the stream of the bounty of the Imam will be running till the Day of Resurrection. *"In the name of Allah, the Compassionate, the Merciful … Verily, in the creation of the heavens and of the earth and the alternation of night and day are signs for those gifted with understanding."*[329] Everything can be explained by this Quranic Verse, till one reaches the stage of being tested. When one reaches that stage what should one say? Whatever the reality of a drop of water, it will be manifested in respect of the community.

20. At the well of Zamzam, this word came to Prophet Muhammad[SLM]: *"Peace be unto Elias!"*[330] Hence, these people would be the brothers of Prophet Muhammad[SLM]. "O Muhammad! I would not have created the heavens, if you had not been there. (That is, I would not have created the worlds: the corporeal and the spiritual)." They have the superiority expressed in this commandment of Allah. If Prophet Muhammad[SLM] had not existed with this group, the entire existence and the creation would have remained hidden.

21. Prophet Muhammad[SLM] has said: "How I wish I had met my brothers." This group is the same. Prophet Muhammad[SLM] has informed that he recognized these communities and that "wherever I stay near Allah, they too will stay there; they would neither be

[329] S. 3:190 SAL
[330] S. 37:130 SAL

prophets nor martyrs, but prophets and martyrs would envy their position after seeing their station near Allah. These are the people who love each other, by the bounty of Allah."

22. O friend! When you come to know the rank and honourable position of Prophet Muhammad[SLM], it is possible that you will also come to know the rank and honourable position of this group. It is only then that you can know it. Their ranks and positions are (as stated in the Quranic Verse): *"…There are indeed Signs for men of understanding, - such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth…"*[331] Allah has thus spoken in respect of them that they will be: *"In an Assembly of Truth, in the Presence of a Sovereign Omnipotent."*[332]

23. It is narrated that Imam Mahdi[AS] has said that one has the journey of stroll in Prophethood and the other in the Sainthood.

24. It is reported by Hazrat 'Aisha[RZ] (Prophet Muhammad's[SLM] wife) that Prophet Muhammad[SLM] has said that "Allah had granted superiority on five counts to the martyrs and these superiorities are not available to the prophets and saints. They are: (1) The souls of all prophets were taken by the Angel of Death, Ezrael[AS]. My soul too will be taken by him. But the souls of the martyrs were taken by Allah, by His Power, as He will. The Angel of Death will not gain power over the souls of the martyrs. (2) All the prophets will be bathed and I too will be bathed after death. But the martyrs will not be bathed. They would not be in need of the water of this world. (3) All prophets were shrouded and I too will be shrouded. But the martyrs will not be covered with a shroud. They are buried in the clothes they happen to wear at the time of their martyrdom. (4) All prophets were called *mauta* (lifeless) after death and I too will be called a *mayyit*, but the martyrs cannot be called *mauta*. (5) All the prophets will be given the authority to intercede for the salvation (of the people) on the Day of Resurrection and I too will intercede on that day alone. But the martyrs will intercede on any day and they are invested with the authority to intercede for anybody they liked.

25. How can I recount the ranks of Hazrat Bandagi Miyan Syed Khundmir[RZ]; they cannot be written about.

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[331] S. 3:190 and 191 AYA and MMP

[332] S. 54:55 AYA

COUPLET:

What attributes of you can this imperfect Vali can describe,/
My (humble) salutations to you.

26. It is narrated that Bandagi Miyan Syed KhundmirRZ said about one of his sons: "See, how he will illuminate the religion." At that time, Bandagi Miyan Syed MahmoodRZ (Khatam-e-MurshidRZ) was very young. "Some (very eminent) attributes will manifest through him; I cannot disclose them, lest some people become jealous of him." He further said: "Do not annoy him. Whatever he says or does is from Allah; whatever he sees from Allah, he says."

27. Bandagi Miyan Syed KhundmirRZ asked Bandagi Miyan Bhai MuhajirRZ to frighten (rebuke) Syedanji (Syed MahmoodRZ) and give him a beating, for he beat and annoyed (other) children. Then Bandagi Miyan Bhai Muhajir asked Bandagi Miyan Syed KhundmirRZ: "Why do you not beat him?" Bandagi Miyan Syed KhundmirRZ said: "I know about him (that is, his future) so much so that I cannot beat him." Miyan Bhai MuhajirRZ then said: "We too have come to know about the status (*hal*) of this boy some days back. Hence, we too do not give him a beating."

28. Bandagi Miyan Syed KhundmirRZ said in respect of Bibi FatimaRZ: "You will have a son whose name would be Syed MahmoodRZ (a namesake of the son of Imam MahdiAS)." The BibiRZ was astonished and asked: "Is it confirmed?" Bandagi Miyan Syed KhundmirRZ said: "Yes, it is confirmed." The BibiRZ then said: "Who knows whether he lives or not!" Bandagi Miyan Syed KhundmirRZ then said: "Do not worry, Allah, Most High, will make this son a virtuous (man)." At this the Bibi said: "The apprehension is that the virtuous and the friends are not allowed to live in this world for long." After this Bandagi Miyan Syed KhundmirRZ said: "He will live to an old, ripe age. His beard will become grey. The houses of his daira and his children too are shown. He will have some sons." Then, he further said: "One of his sons is like Prophet Jacob's (Yaqub'sAS) son Joseph (YusufAS). Later, after birth, SyedanjiRZ would be in deep trouble." Bandagi Miyan Syed KhundmirRZ asked Allah: "What is the purpose? Why is the youngster given so much trouble?" Allah, Most High, replied: "O Syed Khundmir! It is not proper for you to look on anybody other than My zath (essence, nature). For this reason, the youngster will be in trouble." After this Bandagi Miyan Syed KhundmirRZ forbade and said "Do not bring Syed MahmoodRZ

before me, if you wish him well. Do not give him (medical) treatment." After this, Syed Mahmood[RZ] was not brought before Bandagi Miyan[RZ] for a whole year.

29. After the martyrdom of Bandagi Miyan Syed Khundmir[RZ], Miyan Syed Mahmood[RZ] was afflicted with dire indigence in Jalor. After this, Bandagi Miyan Malik Illahdad[RZ] took Syed Mahmood[RZ] into the room (hujra) and advised him not to have any misgivings and become disappointed and that Bandagi Miyan Syed Khundmir[RZ] had said that he (Miyan Syed Mahmood[RZ]) would be in serious difficulties as Prophet Yusuf[AS] (Joseph) was in troubles.

30. After the martyrdom of Bandagi Miyan Syed Khundmir[RZ], Miyan Syed Mahmood[RZ] saw in his dream that Bandagi Miyan Syed Khundmir[RZ] was telling him to say his prayers in congregation (*jamaat se*). At this, Miyan Syed Mahmood[RZ] said: "I do not remember Quran nor do I know reading." Bandagi Miyan Syed Khundmir[RZ] replied with insistence: "What is your aim? Allah will make you read." Hence, Miyan Syed Mahmood[RZ] started saying his prayers in congregation, and when he did this, he recited the whole of Quran in his prayers. This dream he related to Bandagi Malik Illahdad[RZ]. The latter said: "Your condition is much better than what Bandagi Miyan Syed Khundmir[RZ] had said about you."

31. Bandagi Miyan Syed Mahmood[RZ] again saw in a dream at Jalor that he was busy in *Lailatul Mi'raj*. He saw that he had no knowledge whatsoever of this world. He saw that all the stars were brilliantly shining and sparks emanating from the stars were coming towards him. After this, he saw a moon manifesting itself. And then it was followed by a second and a third one; and similarly in all fourteen moons manifested themselves. And the heavens and the earth and the entire universe were brightly illuminated. The doors of the heavens opened. After this, a minaret of light appeared. There was a throne at the top of the minaret. Miyan Syed Mahmood[RZ] was made to sit on the throne and was taken aloft. And what he saw there could not be explained. All the details of this dream, he told to Bandagi Malik Illahdad[RZ], who said: "This is the divine and heavenly (*malakuti*) station. Your position is much better. I have been informed about it by Bandagi Miyan Syed Khundmir[RZ]."

32. Miyan Syed Mahmood[RZ] saw in another dream at Jalor that the case of the death had appeared. Great force and violence was being used. After the death, Doomsday and after it the meeting-place of the last Congregation (*hashr*) was seen. A great field was there

and in it, there was a big garden and in this garden the Truth-Manifest was pervading. And the Lord of the Worlds is conspicuously present above. He commands. And calculation (of good and bad deeds of the people) was on. First, Allah commanded Prophet Muhammad[SLM]. After this, Prophet Muhammad[SLM] ordered Imam Mahdi[AS] and, finally, Imam Mahdi[AS] ordered Bandagi Miyan Syed Khundmir[RZ] to check the reckoning (of the deeds of the whole world). Bandagi Miyan Syed Khundmir[RZ] checked the deeds. The Manifestation of the (Ultimate) Truth as seen was beyond description. After all this, Miyan Syed Mahmood[RZ] (who was seeing the dream) was called. He said: "How can I come? There is a river between you and me and I am afraid." Bandagi Miyan Syed Khundmir[RZ] then asked him (Miyan Syed Mahmood[RZ]) to come over across the river. Then Imam Mahdi[AS] said: "Hold his hands and bring him here." Bandagi Miyan Syed Khundmir[RZ] held his hand and took him across the river. (Miyan Syed Mahmood[RZ] says): "The Truth-Manifest is pervading all over the place. There I saw Prophet Muhammad[SLM], Imam Mahdi[AS] and Bandagi Miyan Syed Khundmir[RZ] in (so glorious) a position that I cannot describe."

33. It is narrated that in Sirohi village, the time for the late afternoon (*'Asr*) prayers was almost over. Everybody was waiting for the appearance of Miyan Syed Mahmood[RZ]. And everyone was almost certain that they had missed the *'Asr* prayers. Suddenly, the Hazrath (Syed Mahmood[RZ]) emerged. Imam Mahdi's[AS] grandson, Syed Hameed[RZ] was standing in front of the door. He said: "We have missed the *'Asr* prayers today." Bandagi Miyan Syed Mahmood[RZ] then said: "O Syed Hameed[RZ]! See again. May be the sun is there." After this everybody saw that the sun was shining behind a cloud above the mountain. All the youngsters and elders saw this. Then Syed Hameed[RZ] said: "Syedanji[RZ]! What is the wonder! For one who has all the powers in his hands, bringing back the sun to shine is hardly difficult." Syed Hameed[RZ] himself has reported this narration.

34. It is narrated that before the death of Hazrat Bandagi Miyan Syed Shahabuddin[RZ], Bandagi Miyan Syed Mahmood[RZ] saw in a dream that Bandagi Miyan Syed Khundmir[RZ] had come and was standing. He asked for a tent, which was being erected. He took one of the ropes in his own hands. Some of the migrant-companions[RZ] of Imam Mahdi[AS] and many of the inmates of the daira were present. Each of them took a rope and held it tight, in such a way, that the tent cast its shadow on Bandagi Miyan Syed Mahmood[RZ]. The angels brought large round shallow dishes (*tabaq*) and robes of honour and enrobed

Bandagi Syed Mahmood[RZ]. After that Bandagi Miyan Syed Khundmir[RZ] said: "These honours are bestowed on you from Allah; you can give them whoever you please."

35. Be it known that Bandagi Miyan Syed Mahmood[RZ] saw in a dream at Khanbel that he had ascended from the world to the highest heaven and the divine throne. He saw there that some of the companions of Imam Mahdi[AS] were dancing with their hair, untied and uncombed, attuned to the clapping of hands. Among the group, there was Bandagi Miyan Bhai Muhajir[RZ] too. Bandagi Miyan Syed Mahmood[RZ] saw there, as what Prophet Muhammad[SLM] had been shown, during *Mi'raj*, as Allah has said in Quran: *"For, indeed he beheld Him yet again, Near the lote-tree lying farthest, (beyond which none may pass), lying close to the Garden of Rest, When the lote-tree was being enveloped by what it was to be enveloped with (a mystery not disclosed). His sight did not blink nor did it miss anything."*[333] Similarly, he (Syed Mahmood[RZ]) was shown by the intercession of Prophet Muhammad[SLM] and Imam Mahdi[AS]. Then, he saw the divine manifestation of brilliant illumination upon brilliant illumination (*tajalli par tajalli*), so much so that there was neither the Zath (essence, nature), nor the attributes (sifat), nor body, nor soul, nor flesh, nor skin, nor bones, nor brain, nor the eye, nor sight: all *zath* had perished (*fana*) (in the Supreme Being), as Allah has said: *"…And when his Lord disclosed His glory before the mountain, He turned to dust the mountain, and Moses fell down swooning…"*[334] Allah has said: *"She said: '(It is but the practice of) kings to spoil cities when ever they enter (as conquerors) and humiliate the respectable among their people: and these (men) will do the same."*[335] Whatever he (Syed Mahmood[RZ]) saw is beyond description, as his whole zath had perished (fana). After this, morning breeze came and showered the rain of (divine) Mercy. After this, a little Vision was granted. Some people reject it. And they attribute to Allah things (they should not attribute to Him). Miyan Syed Mahmood[RZ] has granted many Robes of Honour to the group of Imam Mahdi[AS].

[333] S. 53:13 to 17 SAL
[334] S. 7:143 SAL
[335] S. 27:34 SAL

17.1. Leaders and Pioneers

36. Allah says: *"Those from among the Muhajireen and Ansar who were the first and the foremost (leaders and pioneers*) in accepting the faith of Islam, and who had followed their noble example**, are the ones with whom Allah is well-pleased and who are pleased with Him. He hath prepared for them gardens wherein rivers flow, to abide therein forever. This indeed is a high state of bliss (to achieve)."*[336]

* This expression is used by AMD. ***Ihsan* has, however, been translated as noble example, goodness, good deeds, and well doing, et cetra.

37. Prophet Muhammad[SLM] has said that, in his *umma* (community of followers), there would be forty persons with the character (*khulq*) of Prophet Ibrahim[AS] (Abraham), seven persons with the character of Prophet Musa[AS] (Moses), three with the character of Prophet Esa[AS] (Jesus) and one with the character of Prophet Muhammad[SLM]. And their ranks will be those of the masters of the people (*makhluq*).

38. In *Huliyat-al-Aulia*, it is narrated from Prophet Muhammad[SLM] that in every era (*zamana*) there would be forty persons whose heart would be like the heart of Prophet Ibrahim[AS], (Upto the end of Hadith). It is also said that there would be a person whose heart will be like the heart of Israfil[AS] (the angel who will sound the Trumpet on the Day of Resurrection). And there are the people of a group who are called Ousia (or Owaisia); they need no spiritual guide (*murshid*) and they draw upon the light of prophethood to call their *hajar* (stone-soul-*nafas*) a gem and they develop (their faculties) without a medium. For Khwaja Owais-e-Qarni[RZ], these ranks are complete and perfect, as Prophet Muhammad[SLM] has said: "On no day did any idea or notion (*khatra*) occur to me and I was blessed with the (divine) Vision."

39. It is narrated that during the period of Imam Mahdi[AS], a boy came to the Imam in the path of Allah. His mother was beating her chest and saying: "*Wah Mahdi, Wah Mahdi.*" This was reported to Imam Mahdi[AS] that the woman was making such fuss. After that, Imam Mahdi[AS] said: "After me and till the Day of Resurrection, there will be such (righteously) guided people, who would beat their chests in every house."

[336] S. 9:100 SAL

40. It is reported by Bandagi Miyan Syed Khundmir[RZ], Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Shah Ni'mat[RZ], Miyan Shaikh Muhammad[RZ] and some other migrant-companions of Imam Mahdi[AS] that when these respected people came near Farah (in Afghanistan) from Gujarat (in India), the Imam[AS] came out of the house and asked: "How near have they come?" His companions said: "They are yet far away." The Imam[AS] came out many times to enquire about the progress of the people coming from Gujarat. At this, Bibi Buwan[RZ] said; "Miranjeo[AS], happiness is very much writ large on your blessed face, because your son is coming." The Imam[AS] said: "Why should I not be happy? The son is coming as an (obedient and faithful) son."

41. Be it known that Imam Mahdi[AS] has said; "There will be the (righteously) guided people after me (in the world) till the Day of Resurrection, as there were after Prophet Muhammad[SLM] and his companions[RZ], that is, the saints (aulia Allah)." Hence, people like Bayazid Bustami[RA], Sultan Ibrahim Adham[RA], Shaikh Shibli and Khwaja Junaid[RA] and many others reached perfection (in spiritual achievements) without being in the company of the companions of Prophet Muhammad[SLM]. Similarly, such saints of high caliber will (certainly) come after Imam Mahdi[AS] and after the companions of Imam Mahdi[AS].

17.2. Foremost are Foremost

42. Allah says: *"And those Foremost (in Faith) will be foremost (in the Hereafter). These will be Nearest to Allah: In the Gardens of Bliss: A number of people from those of old, and a few from those of later times."*[337]

43. In the *tafseer* of this Quranic Verse, Imam Mahdi[AS] said, according to a narration, that the term, *'Saabiquun'*, stands for those who are in the divine presence (*lahutian*), who have reached (the stage of) brilliant illumination of the *Zath* (essence, nature); '*Sullatum-minal-'awwaliin*' stands for the group of people that was in existence from the time of the advent of Prophet Muhammad[SLM] to the advent of Imam Mahdi[AS] (*Khatam al-Awlia*). The Imam said they included Khwaja Bayazid[RA], Khwaja Ibrahim[RA], Khwaja Junaid[RA] and Khwaja Shibli[RA]. And after the advent of the *Khatam al-Awlia[AS]* (Imam Mahdi[AS]), there would be some people like Bandagi Miran Syed Mahmood[RZ] and Bandagi Miyan Syed

[337] S. 56:10 to 14 AYA

Khundmir[RZ] and all the migrant-companions of Imam Mahdi[AS], as Allah has said: *"And the fellows on the right hand; How happy shall the fellows on the right hand be ! midst thorn less lote-trees, and plantains laden with fruit, and the shade over-spread, and water over-flowing, and fruit abundant, neither ending nor forbidden, and couches raised. Verily We! We have created those heavenly maidens by a special creation. And have made them perpetual virgins, loving, of equal age, for the fellows on the right hand. A multitude from the earlier generations, and a multitude from the later generations."*[338]

44. And as long as Imam Mahdi[AS] does not come, the Day of Resurrection will not be convened.

45. It is narrated by Miyan Hafiz Muhammad[RA] that Miyan Abdur Rahman[RZ] saw in a dream that Bandagi Miyan Shah Dilawar[RZ] placed one of his fingers on the ear-lobe of Miyan Abdur Rahman[RZ] and all the five fingers of the hand spread on his face and said: "This much of the distance remains between your brilliant manifestation and the brilliant manifestation of the (divine) *Zath* (of Allah).

46. And Imam Mahammad Mahdi[AS] has given glad tidings to Bandagi Miyan Shah Nizam Khundawandi[RZ]: (1) The Imam said: 'He (Shah Nizam[RZ]) has seen and tasted; (2) Ocean-drinker; (3) Unconscious and Conscious; (4) Bowl of reproach; (5) But all that is in you; (6) Witness to the Vision of Allah through physical eyes; (7) Man not beguiled (The Quranic words used in S. 24: 37 SAL)

47. This saying of the Imam[AS] is heard from Bandagi Miyan Shah Nizam[RZ]. (He said that) "When Imam Mahdi[AS] died, some of his companions journeyed towards Gujarat. And Bandagi Miran Syed Mahmood[RZ] and this servant (Miyan Nizam[RZ]) and some others stayed in Khorasan for a couple of years. After this, we too returned to Gujarat. After many days after this, Shaikh Muhammad came to this servant (Shah Nizam[RZ]) in Ahmadabad with his companions and said: 'This servant (Shaikh Muhammad) could not remain in the company of Imam Mahdi[AS] and could not understand the religious issues. This servant does not know anything. Hence, this servant has come to you, so that you tell me (about them), so that by your intercession, I could get some opening (*kashaish* into the divine secrets).' Hence, Miyan Shaikh Muhammad joined the company of this servant (Shah Nizam[RZ]). Some time later, he (Shaikh Muhammad) got the opening (*kashaish*), he

[338] S. 56 :27 to 40 SAL

was looking for, to some extent. One day he came and said: 'It appears that I would get the opening (*kashaish*) near the mausoleum of Imam Mahdi[AS].' Then this servant (Shah Nizam[RZ]) told him: 'You need the spiritual guide (murshid) now. The self (*nafas*) misguides you.' He repeated his request seeking permission to go away. Again I (Shah Nizam[RZ]) said 'The self misguides you.' He repeated the request a third time. I (Shah Nizam[RZ]) said: 'It would have been better if you had remained in my company. Otherwise, it is your business.'" This shows that Shaikh Muhammad was not Esa[AS] (Jesus). Had he been Jesus, his murshid would not have been Shah Nizam[RZ]. And Miyan Nizam[RZ] would not have told him that 'the Self misguides you.' There is no possibility of Jesus having self (*nafas*). This shows that Miyan Shaikh Muhammad claimed to be Jesus by the misguidance of his *nafas*.

18. About Esa[AS] (Jesus)

1. The murshid (spiritual guide) of Prophet Muhammad Rasulullah[SLM], Imam Mahdi (Mau'ood Muradullah[AS]) and Esa Ruhullah[AS] (Jesus) is Allah.

2. Bandagi Miyan Syed Khundmir (Syed-ash-Shuhada)[RZ] has said: "I would recognize Esa[AS] (Jesus) even if he were to go with his back towards me; for, Imam Mahdi[AS] has said that Esa[AS] will come to take something from us and not to give anything to us."

3. It is narrated that one day Imam Mahdi[AS] was talking about Esa[AS] (Jesus). His companions asked when Esa[AS] would come. The Imam said: "Very soon." The companions asked: "How soon?" Imam Mahdi[AS] gestured respectfully to one side and said: "See. Hazrat Esa[AS] says: 'Very soon.'" In this congregation, there were people who had reached spiritual heights of the *malakutis*, the *jabrutis* and *lahutis*. But none of them knew that the Imam had winked at Shaikh Muhammad (Imam Mahdi's companion who later claimed to be Esa[AS]).

4. It is narrated that Imam Mahdi[AS] said: "These non-performers (*be-'amal*) believe that Esa[AS] too will be similar (to them) as there is peace and tranquility during the period of Mahdi[AS]." In other words, there would be turmoil during the period of Esa[AS].

5. It is narrated that the companions asked Imam Mahdi[AS]: "Will the companions of the Imam[AS] meet Esa[AS]?" Imam Mahdi[AS] said: "Some will (meet him)."

6. Malik Peer Muhammad[RA] narrates that Miyan Shahjeo[RA] and Miyan Dasjeo[RA] were hosting Bandagi Miyan Syed Khundmir[RZ] at their house. Some other respected and elderly companions too were present. Bandagi Miyan Syed Khundmir[RZ] said: "Last night, I was sitting with full attention and I saw Imam Mahdi[AS] with my own eyes and asked him: 'When will EsaAS come?' Imam Mahdi[AS] said: 'Soon.' Then I asked: 'Within sixty years after you?' The Imam Mahdi[AS] said: 'Sooner.' Then I asked: 'Within fifty years after you?' The Imam[AS] said: 'Sooner.' I asked: 'Within forty years after you?' The Imam[AS] said: 'Sooner.' Then I asked: 'Within thirty years?' The Imam[AS] replied: 'Sooner.' I asked: 'Within twenty years?' The Imam[AS] repeated: 'Sooner.' I asked: 'Within ten years?' The Imam said: 'Sooner. And see Esa[AS] is present here. Ask your question.' I asked many things but I forgot to ask Esa[AS] when he was coming."

7. Later, Bandagi Miyan Syed KhundmirRZ said in the presence of all the companions: "If Prophet EsaAS were to go with his back towards me, I would recognise him." Some twenty years after this incident, Shaikh Muhammad Khorasani had claimed to be Esa. Friends! How could (anyone) know that Shaikh Muhammad was to stake his claim to be Esa within ten years? In fact, none other than Allah knows the time of the advent of EsaAS. Even about the Day of Resurrection Allah has said: *"O ye who believe! Fear Allah, and let every soul look to what (provision) he has sent forth for the morrow…"*[339] (The 'morrow' refers to the Day of Resurrection.)

8. It is also narrated that Miyan Ibrahim too had claimed to be EsaAS in the daira of Bandagi Miyan Shah Ni'matRZ. He was told that EsaAS was the son of MaryamAS (Mary) and that the names of his father and mother were so-and-so. (After this, Miyan Ibrahim replied): "It is so. When we were taken to the Heavens and mentioned that my soul was placed into the womb of my mother. We are the same Esa." His spiritual ecstasy and speech were such that people used to be astonished. Bandagi Miyan Syed KhundmirRZ took him to Bandagi Miran Syed MahmoodRZ and told him (Miran) that "I will cut his (Ibrahim's) nose." But, Bandagi Miran Syed MahmoodRZ said: "Do not disfigure him. It is possible that he may repent. Imprison him." He was jailed and, later, he repented.

9. It is narrated that Miyan Shaikh BhikRZ had claimed to be Esa in the presence of Imam MahdiAS. The Imam asked him: "Who made you Esa?" Shaikh Bhik in reply asked: "Who made you Mahdi?" Imam MahdiAS said: "Your mother was so-and-so. EsaAS was the son of MaryamAS. If you claim to be EsaAS, you would be kafir." Some days later, Shaikh BhikRZ repented. Then Imam MahdiAS said: "Why did you come down from the Heavens?" Then Imam MahdiAS himself said: "That was a place (*maqam*)!"

[339] S. 59: 18 AYA

19. Mahdavis to Meet Esa[AS]

1. It is narrated that among the migrant-companions[RZ], of Imam Mahdi[AS], almost everyone, like Bandagi Miran Syed Mahmood[RZ], Bandagi Miyan Syed Khundmir[RZ], Bandagi Miyan Shah Ni'mat[RZ], Bandagi Miyan Shah Dilawar[RZ] and many others asked the Imam[AS] whether Mahdavis would meet Esa[AS], and he replied in the affirmative. This is the most well-known narration. The migrant-companions, talking among themselves, used to say so. Some of them have said that those who were among the migrant-companions[RZ] of the Imam[AS] would meet Esa[AS]. However, Miyan Malikjeo[RZ] said: "How do we know how many persons there are who are known as the migrant-companions[RZ] of the Imam[AS]? Those known as the companions are these people (who are with us). Allah alone knows. Because, Imam Mahdi[AS] visited many towns and cities. Lots of people have received his bounty (*faiz*). Allah alone knows where he (Esa[AS]) will emerge."

2. After many years, Miyan Malikjeo[RZ] told the narration to Shaikh Muhammad Khorasani. Allah knows better. But he (Khorasani) did not accept it.

3. It is narrated that when the time of his demise was near, the Imam[AS] went to the Jami'Masjid and, after saying the Juma (Friday) prayers, he said the three cycles (*rak'at*) of *witr* prayers. Seeing this, some people said that Imam Mahdi[AS] would not come again to the Jami'Masjid, as he had said his *witr* prayers. Prophet Muhammad[SLM] too had said his *witr* prayers at the Jami' Masjid when the day of his death was near. (And the Prophet[SLM] did not come again to the Jami'Masjid after saying the *witr* prayers).

4. After this, somebody said: "They say that Imam Mahdi[AS] did not visit Bait-al-Maqdis (Jerusalem)." This was reported to Imam Mahdi[AS]. The Imam[AS] became annoyed and said: "When had this servant (of Allah) said that he would go to Bait-al-Maqdis (Jerusalem)?"

5. Be it known that Bandagi Miyan Syed Khundmir[RZ] has written in Aqida Sharifa that when a person quoted traditions of Prophet Muhammad[SLM] in support of his arguments, Imam Mahdi[AS] said: "There are contradictions in traditions and their correction is difficult. As such, the tradition which is in conformity with the Quran and the condition (*hal*) of this servant (of Allah), alone is correct."

6. Prophet Muhammad[SLM] is quoted as having said: "After me, there would be many traditions for you. Compare them with the Book of Allah. If they are in conformity with the Book, accept them. Otherwise, reject them."

7. Prophet Muhammad[SLM] has said: "Verily, the religion (*deen*, Islam) was poor in the beginning, and soon it will become as it was when it started."

8. It is narrated that Imam Mahdi[AS] had told his companions at Farah in Khorasan: "It appears that there would be no place and no abode for (Imam[AS]) Mahdi[AS] and his community."

9. It is narrated that Imam Mahdi[AS] was being commanded (by Allah) that: "You are Mahdi al-Mau'ood." But Imam Mahdi[AS] did not declare his Mahdiship for twenty years because he did not know what tests, trials and tribulations were ahead. After twenty years, he was commanded angrily: "Why do you not announce?" It was then, that Imam Mahdi[AS] announced that he was Imam Mahdi al-Mau'ood[AS]."

10. It is narrated that Imam Mahdi[AS] declared: "Journey appears imminent." His companions[RZ] started going to buy riding animals. After some days, the subliminal (*batini*) journey came about.

11. It is narrated that Bandagi Miyan Shah Ni'mat[RZ] saw a dream in Sindh. Imam Mahdi[AS] ordered him to go to Gujarat. "Sultan Muzaffar and Bibi Rani will pledge fealty to you," the Imam told him. Bandagi Miyan Shah Ni'mat[RZ] narrated the details of this dream to Bandagi Miyan Syed Khundmir[RZ]. Bandagi Miyan Syed Khundmir[RZ] said: "One should draw his conclusions of the dream based on its meaning, and not on the manifest wording: your self (*nafas*) is Sultan Muzaffar and Bibi Rani are your desires. These two will pledge fealty to you and obey you."

12. Bandagi Miyan Syed Khundmir[RZ] also advised him not to go to Chapaneer. But Bandagi Miyan Shah Ni'mat[RZ] did not accept the advice and went to Chapaneer. And everyone knows what happened there.

13. It is narrated that there was a discussion at Bholara that at this place too there would be manifest assault, as had happened after Prophet Muhammad[SLM]. Why did Bandagi Miyan Syed Khundmir[RZ] go away from Bholara? He had called Bandagi Miyan Malik Illahdad[RZ] and told him: "Here too there would be no manifest assault; whatever

is destined to happen would be according to its import (*ma'nan*). And *'qaataluu wa qutiluu'* (faught and fallen) will not occur here." ('Faught and fallen' is part of the Quranic verse 195 in Sura 3 of Quran.)

14. It is narrated that at Khanbel a majority of the migrant-companions of Imam Mahdi[AS] were present in the congregation which drew up a document (*mahzar*). Imam Mahdi[AS] had said: "After me, there would be those persons on whom the religion will rest (*qaim hoga*) as religion had rested on (and flourished) during the period of the companions of Prophet Muhammad[SLM] after him; but the caliphate of the Prophethood era was related to the manifest and here (in *Vilayat*) it would be subliminal."

15. It is narrated that the mullahs said Imam Mahdi[AS] would be the monarch of the world. Imam Mahdi[AS] said: "Yes. But he would not clean the stables." After this, Imam Mahdi[AS] did not say that from among the community of Imam Mahdi[AS] there would be someone who would conquer such-and-such a city. But he had said that Esa[AS] would.

20. Sanctified Left-Over

1. It is narrated that whatever goes against the practice of Imam Mahdi[AS] and his companions[RZ] is an innovation (*bid'at*). Prophet Muhammad[SLM] has said that every innovation is deviousness (*gumrahi*) and it leads to Hell.

2. Prophet Muhammad[SLM] has said that the sanctified left-over (*paskhurda*) of the faithful (*mumineen*) has curative properties (*shifa*). This shows that Prophet Muhammad[SLM] too had given sanctified left-over (*paskhurda*).

3. Further the incident of the cave (of Hira) is well-known that Prophet Muhammad[SLM] and Aba Bakr[RZ] both were in the cave, as Allah has said: *"…The second of the two; when they two were in the cave, when he said unto his comrade: 'Grieve not. Lo! Allah is with us.' Then Allah caused His peace of reassurance to descend upon him…"*[340] And there came from a hole in the cave a big snake in eagerness to see Prophet Muhammad[SLM] and Aba Bakr[RZ] placed his hand on the hole in fear that the snake might bite the Prophet. After this, the snake bit Aba Bakr[RZ]. Prophet Muhammad[SLM] took saliva from his own mouth and applied it to the hand of Aba Bakr[RZ]. Allah, Most High, relieved Aba Bakr[RZ] from the snake poison. Hence, the saliva and the *paskhurda* (sanctified left-over) are the same.

4. It is narrated that an infidel woman was in severe labour pains. Imam Mahdi's[AS] sanctified left-over water was given to her. She died when she drank it. Her relatives tried hard to set fire to her body, but they failed. Finally, they were forced to bury her (in accordance with the Muslim practice). Glory to Allah! Such was the effect (of *paskhurda*).

5. It is narrated that there was a dog in the Imam's[AS] daira. It saw a snake and lunged to attack it with its mouth. The snake bit the dog's tongue. With its tongue hanging outside its mouth, the dog came to Imam Mahdi[AS]. The Imam asked what had happened to it. The companions said that a snake had bitten it. The Imam[AS] put his saliva on the dog's tongue. The dog was cured of the snake-poison.

6. On another occasion, the same dog was bitten by a snake. It was in the throes of death. When Imam Mahdi[AS] came to know of it, he went to the dog and put with his own

[340] S. 9:40 MMP

hand the sanctified left-over water in its mouth. It stood up immediately the water entered its throat.

7. It is narrated that Imam Mahdi[AS] was sitting. Suddenly, a young man, possessed by an evil spirit, was brought to him. Jokingly, as was his habit, the Imam[AS] asked: "Who are you?" The possessed young man replied: "We are the prince of the jinns." The Imam[AS] gave him the sanctified left-over water. As he drank the water, he let out a shriek: "O lord, give me more left-over water." As soon as the water entered his veins, he professed the testification (*kalima*) of Islam. The other veins became eager so that they too could convert to Islam. Again he asked for more left-over water. The Imam[AS] again gave it. After that, the possessed young man, with profuse humility, professed the kalima and joined the Imam's[AS] group.

COUPLET:

The goblet became empty, yet my eye is on the barmaid (saqi),/
The whole span of life was spent, the desire remained (unfulfilled).

8. It is narrated that in Chapaneer city, a king came to Bandagi Miyan Shah Ni'mat[RZ] and requested him to recite the scriptures and charm (*phunk marna*) his neck as it had been strained. Miyan Ni'mat[RZ] said "We do not know any reading. However, if you like, we will give you the sanctified left-over water. The cure is from Allah." The king applied the water to his afflicted neck.

9. It is narrated by Miyan Larh Shah Mubarak[RZ] that Imam Mahdi[AS] said: "If one were to practice custom, habit and innovations, one would not get any bounty (*bahra*) from here." Hence, it is reported by Abdullah bin Attar[RA]: "I asked Abu Jafar bin Muhammad bin Ali[RA]: "What would be the conduct of Imam Mahdi[AS] when he comes?' Abu Jafar[RA] said: "He will demolish the past as Prophet Muhammad[SLM] had done. He will renew Islam."

10. Hazrat Ali[RZ] bin Abi Talib has reported that Imam Mahdi[AS] would not leave any innovation undemolished and any tradition (*sunnat*) without restoring it.

11. Hazrat Ali[RZ] has quoted Prophet Muhammad[SLM] as saying that every innovation was deviation (*zalalat*) from the fight path and every such deviation leads to Hell. (To the end of the Hadith).

12. It is narrated by Abi Anjih 'Arbaz[RZ] bin Salim that Prophet Muhammad[SLM] made us listen to his sermon (*wa'z*). "This made our hearts fear, tears rolling down (our cheeks)." We told him: "O Apostle of Allah[SLM]! This is like an advice by one who is taking leave of us. Hence, please advise us as a legacy (*wasiyyat*)." Prophet Muhammad[SLM] then told us: "I advise you as a legacy to fear Allah and work according to his commands, even if a negro slave becomes a ruler over you, because one who will be alive after me will see that there will be many differences and contradictions. Hence, it is obligatory on you to follow my traditions (*sunnat*) and those of my orthodox or rightly guided caliphs." (To the end of the Hadith).

13. Mother of the Faithful, Hazrat 'Aisha Siddiqa[RZ] has reported that Prophet Muhammad[SLM] has said: "The action of a person, who creates something which is not in our commands, as being in them, is confuted (*mardood*)."

14. Muslim (the book of Hadith) quotes Prophet Muhammad[SLM] as saying that a person who acts in a way, which is not sanctioned by our commands, is confuted (*mardood*).

15. Abu Huraira[RZ] reports that he had heard Prophet Muhammad[SLM] as saying: "Avoid doing what I have prohibited you from doing and do what I have commanded you to do, as far as you can. The people who came before you were destroyed because of their abundant opposition to their Prophets[AS]."

16. It is narrated that Imam Mahdi[AS] has said: "Allah has sent Mahdi at a time when the meaning of the religion had been lost by three things: custom, habit and innovations. When Imam Mahdi[AS] comes, he will destroy custom, habit and innovations."

17. It is narrated that Imam Mahdi[AS] said: "Allah has sent this servant at a time when the religion of Mustafa (Prophet Muhammad[SLM]) had become extinct, except among Godly persons absorbed in divine meditation (*majzub*), as stated in (the book), *Sharah-e-Maqasid*, the religion of the ulema is that Mahdi Imam 'Adil (righteous leader who dispenses justice) will be from the progeny of Fatima[RZ], daughter of Prophet Muhammad[SLM], and that Allah will send him when He wants to help His religion."

18. A seeker of Allah came to a servant of Allah, according to a narration, and explained his situation: "I worship so much but I get no opening (*kashaish*)." The servant of Allah told him not to say his night (*'Isha*) prayers. When the night wore on, he thought how could he forego the night prayers. He then said his night prayers but gave up the three cycles of witr prayers. The next morning he went to the servant of Allah who had advised him to give up the night prayers. When he came to his spiritual guide, the latter, on seeing his face, asked him: "You said your night prayers?" He said: "Yes." The spiritual guide said: "Had you not said the night prayers, there would have been greater opening (*kashaish*)." The seeker asked why it was so. Then the spiritual guide told him: "Your prayers and worship themselves have become a veil (between you and Allah). When the veil was lifted, there was (some) opening."

19. Some people say their morning prayers at the earliest. This is an innovation (*bid'at*). In the book, *Kitab-as-Salat*, it is stated by a reference to the book, *Majmua-e-Khani*, in respect of the timings of the prayers that when the *subh-e-sadiq* (the true morning) dawns, the time for the morning prayers begins and it ends just before the sun rises.

20. Be it known that (one morning) Imam Mahdi[AS] came out (of his house) immediately on hearing the prayer call (*azan*). Miyan Bhik[RZ] immediately started saying *takbir* (preliminary to the obligatory prayers in congregation). Imam Mahdi[AS] told him: "Mullah Bhik! I lost the two cycles (*dogana*)."

21. It is narrated that Imam Mahdi[AS] used to say his four cycles (*rak'at*) sunnat prayers of afternoon (*Zuhr*) in his room (*hujra*). Somebody told him that Prophet Muhammad[SLM] used to say that (*sunnat*) prayer in the mosque. After this, the Imam too used to say that prayer in the mosque.

22. Further, be it known that Bandagi Miyan Syed Khundmir[RZ] usually used to say his *sunnat* prayers of 'Isha and Witr in his house. And when he said his Witr prayers in the mosque, he usually performed the *sajda-e-sahu* (prostration performed in lieu of a mistake in prayers).

23. Be it known that after *takbir* the Sunnat prayers get dropped.

24. Bandagi Miyan Syed Khundmir[RZ] has said that during the Night of Glory (*Shab-e-Qadr*), Imam Mahdi[AS] performed two cycles (*dogana*) of prayers under his own leadership (*imamat*) after the obligatory and Sunnat prayers of 'Isha. And after the *dogana*, the Imam[AS]

recited this supplication: "O Allah! Make us live among the humble, make us die among the humble and on the Day of Resurrection, resurrect us among the group of the humble, by Your Grace and Mercy. O the greatest among the Merciful and by your Kindness, O the greatest of the Compassionate."

25. Further, Bandagi Miyan Syed Khundmir[RZ] too did the same (on the Night of Glory), his supplications too were the same and he said his prayers in congregation.

26. Bandagi Miyan Syed Khundmir[RZ] narrates that after saying his night prayers, Imam Mahdi[AS] looked at the skies and said: "Tonight is Ramazan." After this, at around midnight, the Qazi sent two witnesses to confirm (that the Ramazan moon had been sighted). The Imam[AS] said his *taraveeh* prayers. For the next thirty days Ramazan was observed. There was no indication on the sky (when the Imam[AS] looked at the skies on the first night of Ramazan).

(THE END)