



TANVEER-UL-HIDAYA

2

Written by
Bahr-ul-Uloom Hz. Syed Ashraf Shamsi^{RH}

Translated by
Hz. Syed Yakoob Roshan Yedullahi



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(The Light of Guidance)

Written by

Hz. Bahr-ul-Uloom Allama Shamsi^{RH}

Translated by

Hz. Syed Yakoob Roshan Yedullahi

The Mahdavia Research & Charitable Foundation

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(The Light of Guidance)

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لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no (True) God, but Allah
and Mohammed is His Messenger

اللَّهُمَّ اللَّهُمَّ مُحَمَّدٌ نَبِيُّنَا

Allah is our Lord and
Mohammed is our Prophet

الْقُرْآنُ وَالْمَهْدِيُّ أَمَامُنَا وَصَدَقْنَا

The Quran and the Mahdi are our Imams
(Leaders)

It is True and we Accept it

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Publisher's Note

Though the M.R.C.F (*Mahdavia Research & Charitable Foundation*) was established in the year 1997, yet it could do no significant work excepting the publication of the abridged edition of the book 'The Promised One', due to many unavoidable reasons. The main purpose of the Foundation is to:

- a. Provide a library furnished with literature on Mahdi^{AS} and the *Mahdiat*, which may be useful for reference to the scholars doing the research as well as for the general readers.
- b. Translate the literature on Islam and also on the *Mahdiat* available in Urdu, Persian and Arabic languages. There is a greater need to provide such literature in the English language for the benefit of the scholars doing the research as well as for the use of the younger generations of the community who are not conversant with the oriental languages.
- c. Channelize the charity to the needy members of the community. This is more so because there are several deprived persons in the community in different parts of the sub-continent who would not beg or ask for help even in dire circumstances. The aim is to search out such members of the community to provide assistance for sustenance and education of their children. These aims could not be achieved for the reasons beyond our control. However, the attempts are being made to achieve the objectives.

Presently, translation work has been taken up on priority basis. So far *Syed Yakooob Roshan Yedullahi* has done translations of some books, which would be published by the Foundation one after the other. One of the first books to be published is the

Tanveer-ul-Hidaya, which is written by the great scholar of the community, *Bahr-ul-Uloom Allama Hz. Syed Ashraf Shamsi^{RH}* and translated by Hz. Syed Yakoob Roshan Yedullahi on priority basis as it covers almost all the topics of Mahdiat from different angles.

Allah permitting we will next publish the book 'Moghaibat' which was written by another great scholar *Asad-ul-Ulema Hz. Abu Sayeed Syed Mahmood^{RH}*. It covers the important topic of "knowledge of unseen". Hz. Syed Yakoob Roshan Yedullahi has translated it.

The third booklet is a review by Syed Yakoob Roshan Yedullahi of the book 'Sainthood and Revelatory Discourse' written by David Emanuel Singh. This review points out many of the misrepresentation, wrong translations, tampering of the primary sources and shabby conclusions by the 'scholar' Mr. David. E. Singh. The foundation may take up this issue with the university concerned, which has granted the PhD on such a work.

The books would be provided free of cost to the libraries, mosques and the schools for the benefit of the readers. The foundation would appreciate co-operation from the community in general and the scholars in particular for providing literature particularly on English language, which would be published on its merits.

-- Dr. Syed Alam Nisar Mehdi
(Dr. Nisar Syed)

Foreword

During these days of scientific advancement people in general and the young generation in particular seem to have no time to look at the valuable treasure in terms of published and manuscript literature left over by our elders in the field of religion. Some people who seem to be really interested in acquiring knowledge about their religion find it difficult because they do not understand Arabic, Persian and Urdu languages in which this literature is available.

To make this task easy, *Faqir Syed Yakoob Roshan Yedullahi* has written and published various books on *Mahdavia* literature in English language, prominent among them being "The Promised One". After his retirement from an important assignment in the Govt. of A.P. he has translated many books from Urdu to English, *Tanveer ul Hidayah* is one such work: *Bahr-ul-Uloom Allama Shamsi*, a great scholar of Arabic, Persian and Urdu, has written this book in Urdu. Its publication and reprint three times by different organizations denotes its significance and importance among the elite and the believers in particular. It is enlightening the people for the last several years and it will do so for the next several years to come.

It is needless to stress upon the importance of the book as for last several years it is serving the community by helping several authors by clearing difficult aspects. Now, since the book is translated into English language with simple context it will be useful in helping the common people understand the complex subjects with ease. He had the privilege of teaching at O.U. He had the honour of teaching many religious and political leaders.

I had the occasion of going through this book and the translation. I have found that, the language used in the original text is hard to understand by the students of today. However, the efforts

taken by *Hz. Syed Yakoob Roshan Yedullahi* in translating the ideas in an alien language is commendable.

The young ones who are getting education in English language, as a medium of instruction, no doubt will have an occasion to read this work and increase their knowledge to know what the *Mahdiat* is and what are its teachings.

May Allah the Almighty be pleased with the people engaged in this great task and shower his blessings on them.

■ **Faqir Syed Jafer Sadiq**

Translator's Note

This humble servant of Allah i.e., *Syed Yakoob Roshan Yedullahi S/o Hz. Syed Najamuddin S/o Hz. Syed Yakoob S/o Hz. Syed Najamuddin S/o Hz. Syed Jafer Peer-Sahebmiyan Ahle-Nallagutta* is trying since last sixteen years to provide literature pertaining to Mahdavia Community into English language. The need for such literature is obvious. It serves two purposes. Firstly, it provides material to the younger generations of the community who are forced to give up Urdu language due to various reasons. This will provide basic material to them. The second benefit would be that the English Language has a vast canvas of readers and most of the western universities are encouraging research on Islam and its various shades. For them this would be a fundamental source. With his limitations of language and knowledge, besides paucity of resources, this humble servant has presented the following literature to the community:

- *The Promised One*, biography of Hz. Meeran Syed Mohammed Jaunpuri Mahdi-e-Maood^{AS}
- Translation of *Chiraag-e-Deen-e-Nabavi* written by Hz. Peer Mohammed^{RH}
- Translation of the *Seven Issues* written by Hz. Mohammed Nooruddin Arabi
- The *Tanveer-ul-Hidaya* is now presented.

Besides this, the following books are likely to be printed in English shortly:

1. The translation of *Al-Moghaibat* written by Asad-ul-Ulema Hz. Allama Abu Sayeed Syed Mahmood^{RH}

2. *The Review on the book 'Sainthood and Revelatory Discourse'* written by Mr. David Emanuel Singh, a Ph.D thesis in which several wrong beliefs were attributed to the Mahdavia community by way of wrong translations, tampering the primary sources, wrong conclusions and baseless comments against the beliefs and practices of Mahdevia.
3. The booklet *Khasis-e-Imam-e-Mahdi* by Hz. Alim Billa Malik Sujawandi^{RZ} written in Arabic and translated in Urdu by Darul-ul-Ish'at Kutub-e-Salfus-Saliheen.
4. The book *Al-Aqaid* part 3-4 by Hz. Allama Bahr-ul-Uloom Syed Ashraf Shamsi^{RH}

The above is a very meager contribution by an incapable individual. He could complete it with the help of several friends including youngsters. Prominent among them are Mr. Syed Noor-ul-Huda Najeeb, Mr. Azmathullah, Mr. M.S Vali, Syed Peer Mohammed, Mr. Maksood Ali Khan, Syed Muddassir Mehdi and several others. Mr. Noor-ul-Huda and Mr. Azmatullah are attempting this work separately with their groups in Dubai and United States respectively. I pray Allah to give them more strength and success in their attempt. There is a need to make such efforts on a larger scale. I will be failing in my duty if I do not mention the name of Hz. Syed Ziaullah of Bangalore who has recently translated several booklets and an important book of narrations - *Insaf Nama*. May Allah give him more strength and health to continue his effort. Earlier, Hz. Syed Hussein Balqi had also published a book on the biography of Mahdi^{AS} and Late S. S. M Arif Nizami had written a book on the life of the Mahdi^{AS} with the title of '*Fragrance of Khaleefatullah*'.

There are several individuals, who are more capable in our community, both in India and abroad, who can do this job more

efficiently and successfully. I pray Allah to give them the strength and right guidance to take up this job at least now; if it is not done now, then I feel that it will be too late to do it successfully and our future generations would be deprived of the heritage of their faith. Literature can be provided by organizations like *Markazi Anjuman-e-Mahdavia*, the *Tanzeem-e-Mahdavia* and the *Yedullahi Trust*.

Earlier the *Yedullahi Trust* took up this task but could publish only one booklet i.e., the translation of the *Seven Issues*. The *Tanzeem-e-Mahdavia* has published two or three books including *The Promised One*. Recently a 'Committee for Translation' has been also organized which is in its nascent stage. The MRCF is also interested in extending all the possible assistance for original writings, translations and publication of *Mahdavia* literature into English language. Capable persons can avail of this opportunity and contribute their mite in this task.

The book *Tanveer-ul-Hidaya*, which is now presented, is written by one of the greatest scholar of our community and the Muslim world, *Bahr-ul-Uloom Allama Syed Ashraf Shamsi^{RH}*, and has published three times in Urdu. The translation was taken up on the request of the *Farah Committee, Dubai* during the year 2000. Due to various reasons, the work could not progress. During the translation, I could realize that though the book is carrying only 184 pages, yet it covers vast subjects and various topics on Islam and its different wings. The terminology used therein, is not only difficult to understand, but next to impossible to translate into English. Especially, the terms used in the topics like *Dhikrullah*, *Deedar-e-Khuda* and *Tark-e-Duniya* have proved to be hardeners for this humble servant. I had consulted several scholars like Hz. *Syed Ali Athar Yedullahi*, Hz. *Syed Mahmood Mehdi Yedullahi*, Hz. *Syed Iftekar Ijaz*, Hz. *Syed Tasheerullah Hussaini*, Mr. *Syed Yakoob Meeran Mujtehd*i and Hz. *Allama Abid Khundmiri*. I am very much thankful to Hz. *Syed Jaffer Sadiq* who has gone through the entire draft and made suitable suggestions for improvement. The

services render by *Syed Ali Mubarak Atif* in typing, correcting and typesetting the draft and its title are commendable; may Allah increase his desire to serve the community and faith.

Keeping in view the importance of the subject, its intricacies and difficult scholarly presentation and my limitations, I feel I could not do full justice. Any suggestions to improve the presentation would be thankfully accepted.

-- Faqir Syed Yakoob Roshan Yedullahi

The Foreword as in Urdu Edition

With due praise to Allah I, *Syed Ashraf Shamsi*, S/o. *Syed Ali*, S/o. *Allama Hafiz Al-haj Syed Ashraf* known as *Alim Achcha Miyan*^{RH} submit that some of my friends and students have requested me to write a booklet which shall contain the proof about the *Imam Hz. Syed Mohammed Mahdi-al-Maood*^{AS}, the signs and indications about him and also conclusive proof in respect of his principles and *faraiz* (compulsory acts in Mehdavia), in simple language. I have written this booklet according to their desire and have confined myself to the above issues only. In other works such as *Shara-e-Tanziul-Kalaam*, *Al-Aqaid* etc., I have covered all the matters relating to the Faith. I started writing this book on 16-12-1329 AH. This was the period when there was plague epidemic in several localities of Hyderabad city. Thousands of precious lives were being lost. Though I was also suffering with some type of nervous disorder in my lower limbs (*Isterkha-e-Asaab*), yet my upper body was safe then and, with the grace of Allah, it is so even now. Thus, I could write the booklet up to 23-12-1329 AH. On that day my elder sister who was like my mother and was attending on me since last several months was affected by plague. I, who was him self sick, was forced to attend to her and from that day only, I had to discontinue the work on this booklet. On the other day one of my wives who was about to give birth to a child was also affected by plague and passed away on 25-12-1329 AH. The next day i.e. 26-12-1329AH her son *Syed Niamatullah* and my elder sister passed away. After this, on 30-12-1329 my second daughter also died. (انالله وانا اليه راجعون) Due to these continuous shocks, which occurred to me over a span of 6 days, I was depressed and heart broken and my sickness increased. I was bed ridden for eight months. Often, I was depressed by recollecting care and attention given to me by my near and dear ones who have left me. Under such conditions I used to prefer death to such painful life. But the

death will not oblige according to ones desires and whenever its appointed hour comes it will not leave.

إذا جاء أجلهم لا يستأخرون “The death will not be delayed or advanced a moment.” In short, due to these several shocks and sorrow added to my sickness, the work on this booklet was held up, up to *Diquad* of 1331 AH. Ultimately, my son *Syed Ali* requested me to complete the booklet which was pending. On his insistence this humble servant of Allah diverted his attention towards this work. Since I was sick I could not write it daily and the progress was slow and could be completed on 01-12-1331 AH. Thanks to Allah that He got this booklet completed at the hands of a sick person like me. Since I have attended to this work during the days of my sickness, if accepted by Allah, it would be the best source for my salvation. As I have written this booklet purely for support of the Faith, I hope that it would become a source of blessing for the future life. It may be noted that this booklet has been divided into three chapters. Each chapter is divided into many sections.

1. The first chapter is in respect of *Imam Mahdi*^{AS} and the signs of *Mahdiat*. It contains several sections and clauses. The first section is about the concept in respect of the *Promised Imam Mahdi*^{AS}. The second section is detailed about the conditions and prerequisites.

2. The second chapter is about necessity, proof and evidence of the *Imam*^{AS}. It is spread over three sections.

3. The third chapter is about the fundamentals (*Usool*) and compulsory acts (*Faraiz*). It contains several sections. The last section is about the equality of the *Concluders*^{AS} (i.e. Prophet Mohammed^{PBUH} and the *Promised Mahdi*^{AS}).

CHAPTER - I

Section-1

The Concept of Mahdi

After scrutinizing the true Traditions (*Ahadith*) it is established that after Prophet^{PBUH} the advent of one *Khalifa* of Allah is essential. The Prophet^{PBUH} had asked to watch for his advent. Thus *Hakim Abu Na'im* had narrated that:

عن ثوبان رضى الله عنه قال قال رسول الله صلى الله عليه وسلم يقتل عند كنزكم ثلثة كلهم ابن خليفة لا يصير الى واحد منهم ثم تطلع الرايات السود من قبل المشرق فيقاتلونكم قتلا لم يقتله قوم ثم يجيئ خليفة الله فاذا سمعتم به فاتوه فبايعوه ولو حبوا على الثلج فانه خليفة الله المهدي

i.e., "*Thouban*^{RZ} narrated that Prophet^{PBUH} had stated that at your treasure (*Khilafat*) three persons would fight. But none of them would get it. Then 'black flags' would appear from the east and there would be severe war. Then *Khalifa* of Allah Mahdi^{AS} would come. When you hear about him, go to him and make covenant (Bait) at his hands even though you have to go crawling over the snow (to reach him), because he is the *Khalifa* of Allah." It is clear from this *Hadith* that the Mahdi^{AS} is the *Khalifa* of Allah and that his advent is essential. This *Hadith* contains three aspects. First is that for the capture of *Khilafat* (to become ruler over Islamic world) there would be a struggle among three sons of *Khalifa*. But none of them would get it. Secondly, 'black flags' would appear from the east and there would be a great war. Thirdly, after a long time of this the *Promised* Mahdi^{AS} would appear. Since he is the *Khalifa* of Allah, to make covenant (Bait) at his hand is compulsory. It is evident from this *Hadith* that the

advent of the *Promised Mahdi*^{AS} is a must. We would discuss in detail about this *Hadith* in subsequent sections.

The next tradition (*Hadith*) is that *Ibn-e-Abi Shiba* in his *Sanen* and *Tabrani* in *Afrad* and *Abu Na'im* and *Hakim* in their books have narrated that:

عن ابن مسعود رضى الله عنه قال قال رسول الله ﷺ
لا تذهب الدنيا حتى يبعث الله رجلاً من اهل بيتى
يواطى اسمه اسمى واسم ابيه اسم ابى فيملاء الارض
قسطاً وعد لا كما ملئت ظلماً وجوراً

This is a very great tradition. The opponents (of Mehdavia) have generally quoted this *Hadith* to say that it is an important indication about the advent of the Mahdi^{AS}. They say that until and unless the condition stipulated in this *Hadith* is fulfilled by the claimant of this status (the Mahdi^{AS}), one cannot be accepted as the *Promised Mahdi*. They are unmindful of the fact that, when during the times of the Prophet^{PBUH} the entire earth could not be filled with peace and justice, how could it be done during the times of the *Promised Mahdi*^{AS}? We have given detailed answers to this in the section pertaining to the 'Conditions'. In that chapter we have discussed it at length. The translation of this tradition (*Hadith*) is that "*Ibn-e-Masood*^{RZ} has narrated that the Prophet^{PBUH} has stated that the world would not end till Allah sends a person from the Holy Family (*Ahl-e-Bait*) whose name would be mine and whose parents' name would be like my parents' name. This person would fill the earth (world) with peace and justice as it had been full of injustice and 'ranny'. A similar type of *Hadith* is available in *Sanena Abu Naud*.

عن عبد الله ابن مسعود قال قال رسول الله صلى الله عليه وسلم لو لم يبق من الدنيا الا يوم واحد لطول الله ذلك اليوم حتى يبعث الله تعالى فيه رجلاً من امتي او من اهل بيتي يواطى اسمه اسمي واسم ابيه اسم ابي-

In the first tradition the words of (لا تذهب الدنيا) have occurred. In this tradition and also in the other tradition the words of (لو لم يبق من الدنيا الا يوم واحد) are found, but the sense of both the phrases, used in these Traditions, are identical. The first tradition says, "The world would not end till the advent of a person of my name..." The second tradition indicates, "even if all the days of the world are exhausted excepting one day, even then from my family a person would appear who would carry my name..." Therefore, the sense of both the *Ahadiith* is the same. *Tirmezi* has also reported this *Hadith* and treated it as '*Hasan sahee*' i.e., perfectly true. A similar tradition is reported in *Abu-Daud* through *Ali Ibn-e-Abi Taleb*^{RZ}. In *Masned-e-Hafiz Abu Na'im* a similar *Hadith* is reported through *Abu Huraira*^{RZ}. This tradition indicates the necessity and the importance of the advent of the Mahdi^{AS}. Had there been no need for the advent of the *Promised One*, then the Perfect Reporter i.e., the Prophet^{PBUH} would not have used the words like (لا تذهب الدنيا) and (لطول الله ذلك اليوم) because for unnecessary things there was no need to use such strong words and to insist the future generations about it. Since he had considered that the advent of the *Promised Mahdi*^{AS} is a must then only he had drawn the attention of the *Ummah* towards it with strong words. *Haji Abu Bakr Baihaqui* reports a similar kind of tradition in the book *Al-Bait wan Nashoor*.

عن ابى سعيد مولى ابن عباس رضى الله عنه قال سمعت ابن عباس يقول قال رسول الله ﷺ انى لارجوا ان لا تذهب الايام والليالى حتى يبعث الله منا اهل البيت غلاما شابا حدثا لم تلبسه الفتن - ولم يلبسها يقيم امر هذه الامة كما فتح هذا الامر بنا ارجوا ان يختمه الله لنا

The explanation of this tradition is that, 'until from the Holy Family (*Ahl-e-Bait*), for my *Ummah* a statesman and an administrator is born, this world would not end.'

Ahmed -bin-Hambal had reported,

قال رسول الله صلى الله عليه وسلم بشرى كم بالمهدي رجل من قريش من عترتي يبعث في امتي على اختلاف من الناس وزلازل فيملا: الارض قسطا وعد لا كما ملئت جورا وظلما ويرضى عنه ساكن السماء وساكن الارض ويقسم المال صحاحبا لسوية بين الناس ويملا: قلوب امته محمد غنى ويسعهم عدله حتى انه يامر مناديا فينادى من له حاجة الى فما ياتيه احدا الا رجل واحد ياتيه يستلته فيقول ايت السادن حتى يعطيك فياتيه انا رسول المهدي اليك لتعطيني ما لا فيقول احث فيحني ولا يستطيع ان يحمله فيلقى حتى يكون قدر ما يستطيع ان يحمله فيخرج به فيندم فيقول انا كنت اجتمع امة محمد نفسا كلهم دعى الى هذا المال فتركه غيري فبرده عليه فيقول انا لا نعمل مثيلا اعطيناه فيلبث في ذلك ستا اوسعا او ثما نيا او تسع سنين ولا خير في الحيوة بعده

That means, the Prophet^{PBUH} stated that (take a) good news, for Mahdi, who is a *Quraishi* in my pedigree, would born in my *Ummah* at a time when there would be differences and earthquakes. Thus, he would fill the earth with justice, as it were full of injustice. The people of the heavens and earth would be happy with him. He would distribute the wealth equitably. The hearts of the *Ummah* would become contented and his justice would be available to them. He would call the people in need towards him. Thus, a person would come towards him and ask for help who would direct him to go to the servant (*Khadim*) who would give him. Thus he would go to the servant (*Khadim*) and say that he had come from the Mahdi and to give him something. The servant would ask him to collect

and fill his bag himself. He would fill it up, but could not be able to lift it. Then he will spill something to the extent that he would be able to lift it. Then he would go away and feel ashamed of feeling that in the entire *Ummah* of the Prophet^{PBUH} he is the greediest person. Since, all those who were called towards the wealth had left it. Then he would go to the Mahdi and return the wealth he had taken. The Mahdi would say 'we would not take back the things once given.' Thus the *Imam* would administer in this way for 6, 7, 8 or 9 years. After him, there would be no charm in life". The other Traditions however indicate that Mahdi^{AS} would manage like this for 5 years. Thus *Abu Sayeed khudri* has also reported in his narration about (يعيش خمسا). In the *Tirmezi Shareef* the tradition is narrated that *Na'im bin Hammad* and *Abu Na'im* had reported:

عن على رضى الله عنه قال قلت يا رسول الله امنا آل محمد المهدى
ام من غيرنا فقال لا بل منا يختم الله به الدين كما فتح بنا و بنا ينقذون
من الفتنة كما انقذوا من الشرك و بنا يؤلف الله بين قلوبهم بعد عداوة
الفتنه كما الف بين قلوبهم بعد عداوة الشرك و بنا يصبحون بعد عداوة
الفتنة اخوانا كما اصبحوا بعد عداوة الشرك اخوانا فى دينهم

That means "Hz. Ali^{RZ} had narrated that, I asked the Prophet^{PBUH} as to whether the Mahdi is from our descendents or others. The Prophet^{PBUH} replied that he would be from our descendents; the Almighty Allah would conclude the Faith (*Deen*) with Mahdi. As he has started it through us; and through us only it would be saved from the evil (*Fitna*) as we have protected it from infidelity (*Shirk*) and through us only their hearts shall be changed from the enmity, as were changed from infidelity (*Shirk*) and through us only after evil and enmity they shall become brothers as they have become brothers after the enmity and infidelity (*Shirk*).

"*Na'im-bin-Hammad*^{RZ} has stated that *Quatada*^{RZ} has narrated that the Prophet^{PBUH} has stated that the Mahdi would

come from *Medina* to *Makkah*. The people would recognize him and would take covenant (Bait) in between *Rukn* and *Maqam*, in such a position that he would feel it undesirable (*Makrooh*)."

In this tradition the word *Medina* is not used for the *Medina* of the Prophet^{PBUH} (*Medina-tur-Rasool*), but it means the city from which he would go to *Makkah*. God permitting we shall discuss about this tradition subsequently.

In the *Sanen-Abu-Daud* it is narrated that *Hz. Ali*^{RZ} looked at *Hassan*^{RZ} and said that 'this son of mine is a *Syed* and the Prophet^{PBUH} had also named him so. From him - a person would be born who would carry the name and the character of Prophet^{PBUH}. But would not be like him in looks. He would fill the earth with justice.' In short, the scholars of *Hadith* have reported a large number of Traditions (*Ahadith*) about the existence of the *Promised Mahdi*^{AS}, which include 1. *Tirmezi* 2. *Abu-Daud* 3. *Bazar* 4. *Ibn-e-Maja* 5. *Hakim* 6. *Tabrani* 7. *Abul Yaali Mously* 8. *Imam Ahmed bin Hammal* etc., the chain of references of such Traditions is reaching to the largest number of the Companions of the Prophet^{PBUH}, which include 1. *Hz. Ali*^{RZ} 2. *Ibn-e-Abbas*^{RZ} 3. *Ibn-e-Omer*^{RZ} 4. *Talha*^{RZ} 5. *Ibn-e-Masood*^{RZ} 6. *Abi Huraira*^{RZ} 7. *Anans*^{RZ} 8. *Abu Sayeed*^{RZ} 9. *Al-Khudry*^{RZ} 10. *Umm-e-Habiba*^{RZ} 11. *Umm-e-Salma*^{RZ} 12. *Thouban*^{RZ} 13. *Qiratul-Ibn-e-Ayas*^{RZ} 14. *Ali-al-Hilali*^{RZ} 15. *Abdullah-bin-Harith*^{RZ} 16. *Qattada*^{RZ} 17. *Jaber*^{RZ} etc. The common point in all these Traditions is that after the Prophet^{PBUH} the birth of an *Imam* from the descendents of *Fatima*^{RZ} is essential. He would be the protector (*Naser*) of the Faith (*Deen*) of the Prophet^{PBUH}; would save the *Ummah* from destruction (*halakath*); and that his advent is a must. The scholars of the subsequent generations have also reported the Traditions about the *Promised Mahdi*^{AS} in their concerned booklets. Some of them are 1. *Aqdud-dar*. 2. *Al-Qaul-u-Mukhtasar-fil-Alamat-ul-Mahdi-al-Muntazar* 3. *Al-Burhaan-fi-alamat-e-Mahdi Akhir-uz-Zaman* 4. *Al-Urf-al-Vardi-fi-Akhbar-Mahdi*. *Ibn-e-*

Hajar in his booklet *Al-Qaul-ul-Mukhtasar* has reported two hundred signs (*Alamat*) of the Mahdi^{AS}. The sources of these signs (*Alamat*) are the Traditions of the Prophet^{PBUH}. Of all these signs the scholars are in agreement on one point as the most essential one that, "he shall be the descendent of Fatima^{RZ}."

In short the gist of the above discussion is that, it is evident from the Traditions that the advent of the *Imam* Mahdi^{AS} is an essential need of the Faith (*Deen*). Some people say that in the presence of the Quran and the Traditions of the Prophet^{PBUH} the Faith (*Deen*) has been completed and Therefore, where is the need for the advent of the *Promised* Mahdi^{AS} ¹ ? Some of the persons having philosophical ideas hold this view. I happened to meet such persons in this city i.e. Hyderabad Deccan also. These people in fact have no deep knowledge of the *Holy* Quran and the *Ahadith* nor do they have any regard for the *Holy* book or the Traditions. In fact they are the slaves of the self (*Nafs*). Thus, whatever their self (*Nafs*) teaches them, they say the same thing. Here we will give a very brief reply to them.

It may be noted that the period of the Prophet^{PBUH} is known as the golden period (*Khair-ul-Quroon*). In those days the *Shari'at* of Allah that was revealed to the Prophet^{PBUH} through Gabriel (*jibrael*) was put into practice and the Faith was also the same which was taught by the Prophet^{PBUH} himself. After this *Holy* period, the period of the Companions (*Sahaba*) of the Prophet^{PBUH} is also considered the golden period i.e., *Khair-ul-Quroon*. But the conditions changed. It was not as perfect a period as it was at the time of the Prophet^{PBUH}.

1 The authority competent, i.e. Allah would decide the necessity for the deputation of any Messenger. *Imam* or *Khalifa*. Since Allah had ordained for the advent of the *Promised* Mahdi^{AS} at the creation of the uniVerse itself. He had indicated the same in the *Holy* books including the Quran and had also clarified it in detail in umpteen numbers of Traditions through his last Messenger Prophet Mohammed^{PBUH}. Thus this argument is baseless and interferes with the authority of Allah

In this period when there was any difference of opinion among the Companions, it was generally decided by Consensus (*Ijma'*). At times there was no occasion of having Consensus and decisions had to be taken individually and Therefore, there were certain differences among the Companions (*Sahaba*) in respect of Faith (*Aqaed*), Law (*Fiq*) and Compulsory acts (*Faraez*) in respect of which some Companions had strong differences. For example, the views of *Ayesha Siddiqua*^{RZ}, in respect of milk feeding (*Raza'at*) and about the vision of Allah are different from all other Companions^{RZ}. In respect of compulsory acts (*Faraez*) *Ibn-e-Abbas*^{RZ} hold views, which go against the majority of the Companions (*Jamhoor*). He says that, 'if the brothers and sisters are three in number, then they would be council (*hajib*) of their mother.' If they are two in number, they cannot be so. Similarly in respect of prohibition period for women (*iddat*), *Hz. Ali*^{RZ} is having difference of opinion with all the other Companions. Thus, during this period the differences in the *Shari'at* have started. Therefore, the basis for certain acts was held on presumptions (*Zun*). This was not permissible during the period of the Prophet^{PBUH}. As every doubt or difference was resolved on the verdict of the Prophet^{PBUH} and his Faith or the action would become final. After this period, the period of the second generation i.e. the successors of the Companions of the Prophet^{PBUH} (*Ta'ba Taba'een*) started. Even though this period is also termed as the golden period (*Khair-ul-Quroon*), yet in this period the innovations (*bida'ait*) started. Mischief (*fitna*) and corruption (*mafasid*) were spreading. The differences between the *Khawarij* and the *Shi'a* were raising their heads and doubts were indicated in respect of the accepted issues also. During this period the evidence of the reports (*daleel-e-naqhli*) was not sufficient. But to silence the opponents the logical arguments (*Dalail-e-a'qliya*) had become necessary. Thus, willingly or unwillingly, the opinion and the interpretations (*Khiyas-o-Ijtehaad*) were introduced. During this period the

opinion and the interpretations were also included in the sources of the *Shari'at* and the basis of the *Shari'at* were made:

- i. The Book of Allah
- ii. The *Sunnat* of the Prophet^{PBUH}.
- iii. Consenses (*ijma'*)
- iv. The Opinion of the Interpreter (*Khiyas-e-Mujtahid*)

Now the matter for consideration is whether all these four principles carry the same position or there are differences in their status. After careful consideration, it is evident that of these, the first, i.e. the Book of Allah, is final. The *Sunnat* of the Prophet^{PBUH}, the second basis i.e., through the continuous reports (*Mutvatir*) are also final and the popular reporting (*khabar-e-Mashoor*) is also treated as final, yet the general belief is that the continuous report (*khabar-e-Mutvatir*) gives the perfect and final knowledge and the other reports give the reason for presumption (*zun*). And from the Consensus (*Ijma'*), the third source, the Consensus of the Companions of the Prophet^{PBUH} gives the benefit of finality. All Consensuses are presumptive. The fourth basis i.e., the opinion and interpretation (*Khiyas-o-Ijtehaad*) will give the finality only when the source of such opinion is final, otherwise it will also be presumptive (*Zinni*). The interpretation (*Khiyas*) is not free from error (*Khata*), as even the Companions of the Prophet^{PBUH} or their followers are subject to error. Thus when the position of the three sources of *Shari'at* is like this, then it is clear that the *Shari'at* is the combination of perfection and errors and finalities and presumptions. In this situation, beliefs and the acts of the *Ummah* would also be at times virtuous, at time erroneous. Since the *Ummah* has to accept this *Shari'at*, only for beliefs and actions there is no other way left except making this combination of virtues and errors as the basis for the continuation of its beliefs and deeds. Since the condition of the *Shari'at* is like this, the *Ummah* needs a person who can distinguish between the virtues and sins, sort out the correct and final from the presumptive and the errors.

He should also be able to instruct the *Ummah* towards the finality in which there is no mistake. Such person shall necessarily be the 'deputed one' from Allah and shall be free from error (*Masoom*). Otherwise his orders will also be subject to errors. Therefore, after the Prophet^{PBUH} it is necessary to have the *Imam* Mahdi^{AS} who is free from error (*Masoom*). Hence the Prophet^{PBUH} foretold about the advent of *Imam* Mahdi^{AS} who is free from error and also stated that the *Imam* is the *Khalifa* of Allah and to make covenant (*Bait*) at his hands is a must. He has also stated that the *Imam*^{AS} shall follow him (the Prophet^{PBUH}) and shall not commit mistakes. Even though the innocence of the *Promised* Mahdi^{AS} is proved with the statement of the Prophet^{PBUH} that he is the *Khalifa* of Allah, because if *Khalifa* of Allah is not free from errors, his invitation towards Allah and his orders would be subject to scorn. In such conditions his acceptance would not be compulsory. One who rejects him would not be a disbeliever (*Kafir*). Therefore, the Prophet^{PBUH} was very clear to insist the people to make covenant at his hands. Therefore, he has declared it in clear terms that he would be free from error. In short, the need for the *Imam* Mahdi^{AS} is due to the reason that he shall teach the real *Shari'at* to the *Ummah* and also to induce them to act on it. It is evident that after the Prophet^{PBUH} for the *Ummah* there is essential need for the *Promised* Mahdi^{AS}. Thus the view of the people, who believe that there is no need of an *Imam* who is free from errors (*Masoom*) after the Prophet^{PBUH}, is wrong.

Thirdly, it is an accepted fact that the Prophet^{PBUH} was the correct fore-teller (i.e. what ever forecasts he has made are true). It is also established in (*Fiqah*) that the Prophet^{PBUH} does make no error in any of his forecasts. If there were any defect it would be concluded that the news given by the Prophet^{PBUH} was not correct or that the Prophet^{PBUH} was not having prior knowledge from Allah about the events to come. This will lead to the conclusion that the Prophet^{PBUH} was a liar (*God forbid*). It is evident that along with several forecasts about the future, the

Prophet^{PBUH} had made the forecast about the advent of the *Promised Mahdi*^{AS} with great emphasis. He had not only asked the *Ummah* to take covenant (Bait) at his hand, but had also advised the *Ummah* to follow him. So that it (*Ummah*) may be saved from the distraction and from going astray (*halakath*). It is not a solitary or lonely report but the reports are continuously meaningful (*Mutvatir-ul-mana*) ¹.

The common point in all the Traditions is that the advent of the Mahdi^{AS} is essential. Hence, in this situation if the reports about the Mahdi^{AS} were rejected, two things would occur. One is that the rejection of the continuous reports (*Mutvatir*) and the other would be the rejection of the forecasts made by the Prophet^{PBUH}. There is Consensus (*ijma'*) of the *Ummah* that the rejection of the continuous report (*Mutvatir*) is blasphemy (*kufr*). The rejection of the forecasts (by the Prophet^{PBUH}) is also a blasphemy (*kufr*) as reported earlier.

Section - 2

Stipulation about Mahdi (*Shara'et*):

It may be noted that scholars have differences in respect of the advent of the *Promised Mahdi*^{AS}. Some feel that his advent is not essential. This view has been discussed and has been rejected in the preceding section. Some others have the view that the advent of the *Promised Mahdi*^{AS} is essential. But they feel that it carries

¹ The continuous in meaning reports (*mutvatir*) are the reports or Traditions, which are reported from different sources by large number of scholars, of the Traditions (*mohadiths*). The meaning of such reports shall be identical, but the words need not be. In this category even weak will have to be accepted as true Traditions. Rejection of the reports under continuous category is a blasphemy.

certain conditions and stipulations. Unless the claimant of this status fulfills such conditions and stipulations, he cannot be accepted as the *Promised One* nor his acceptance as such would be necessary. The stipulations and the signs of the *Promised Mahdi*^{AS} are of two kinds.

The first type is that the evidence and the stipulations which are indicated in the continuous tradition (*Hadith-e-Mutvatir*) or popular tradition (*Hadith-e-Mashoor*). The second type is through the solitary *Hadith* (*Ahaad*). The scholars and the researchers (*mohaququeen*) are of the view that the stipulations pertaining to the first category shall invariably be available in the claimant of the status of the *Promised Mahdi*^{AS}. Since, the second category is based on the presumption (*Zinni*) hence, the availability of these signs in such person is not essential. Some other persons are of the view that all the signs and stipulations either final (*Khatiya*) or presumptive (*Zinniya*) shall be available in him. Otherwise it will not be proper evidence about his *Mahdiat*. On scrutinizing the signs and stipulations about the *Promised Mahdi*^{AS}, it is evident that some of the stipulations or signs are contradicting each other. In case, all these stipulations and signs are considered to be available in the *Promised Mahdi*^{AS}, then the combination of contradictions would be essential, which is impossible. This we shall discuss at length.

We shall mention here some stipulation and signs which indicate that it is impossible to find all of them in one person.

The first is that the *Promised Mahdi*^{AS} would be born at *Makkah*. Some other signs show that he will take birth at *Medina*.

The second is that the *Mahdi*^{AS} would be a ruler. Other tradition indicates that the opponent will attack him and defeat him. Thus *Ibn-e-M'aja* reports that the Prophet^{PBUH} said that:

رسول الله صلى الله عليه وسلم يخرج ناس من المشرق فيوطنون المهدي بنى سلطانه

The third is that *Isa*^{AS} (The Christ) and the *Mahdi*^{AS} would advent in the same period. In other Traditions it is stated that *Mahdi* would be before *Isa*^{AS} and *Isa*^{AS} would come in the last period. Thus, it is reported in the *Mishkat-e-Sharif* that, "how my *Ummah* may go astray when I am at its beginning; *Isa* in the end and *Mahdi* from my Holy Family is in between."

The fourth is that the *Mahdi*^{AS} would fill the earth with peace and justice, which is against the Quranic verdict (*Nusus-e-Qurani*), which we shall discuss later.

The fifth is that the *Promised Mahdi*^{AS} would conquer the Roman Empire. This *Hadith*, in fact is in respect of a person who is a descendent of *Ishaq*^{AS}, whereas the *Mahdi*^{AS} is the descendent of *Fatimah*^{RZ}

The sixth is that the *Imam Mahdi*^{AS} would distribute wealth, which is not an important sign. It is linked with the kingdom and the rule. Unless he is a powerful king the wealth would not be available for distribution. The kingship of the *Promised Mahdi*^{AS} is itself a matter of discussion.

In several Traditions it is reported that the *Imam*^{AS} would be *Fatimy* in his pedigree and some Traditions show that he would be the descendent of *Abbas*^{RZ}. The above sign indicates that one stipulation is contradicting the other. A person who takes birth in *Makkah*, how can he take birth at *Medina*? Thus one of these signs should essentially not be dependable. Therefore, the persons who hold the view that the *Promised Mahdi*^{AS} should have all the signs final and presumptive (*Qat'aiah-o-Zinni*) appear to have the view that the *Promised Mahdi*^{AS} shall necessarily have contradicting signs in him. It is evidently incorrect to say that the contradictory

events shall accumulate in one person. It is therefore, desirable to discuss about the signs and stipulations about the persons *Promised* to be deputed.

It may be noted that the deputation of the Prophets and the Caliphs of Allah is purely the Bliss of Allah alone. They are mainly deputed to guide the mankind and to make them to learn and discipline them selves and get the capacity to teach others so that they may be blessed in this world and Hereafter. Thus their deputation is purely at the will and the blessing of Allah. But since the man is bestowed with wisdom and commonsense and had been given sufficient understanding ability to know and distinguish between good and bad for self and to adopt the good things leaving the ones which are not good to him. Thus it may also be noted that the deputation of the Prophets and *Khalifas* is also a test for the mankind. Had it not been the Will of Allah there would not have been sufficient reason for reward (*thawab*) or punishment (*a'zab*). Due to this reason only in the *Holy* books whenever God had indicated about the Prophets to be deputed he has used symbols and signs (which can be interpreted in different ways) to show their characteristics. These indications are such that the human wisdom would be wondering about them and its light would appear to be insufficient to understand such phrases with deep meanings, unless guided by the divine insight (*Noor-e-Iman*). I feel that a few sentences from the divine books may be quoted, which are indicative to the advent of the Prophet Mohammed^{PBUH}. In the opinion of the Jews and the Christians such forecasts are made compulsory for the Prophet^{PBUH}. The commentator on the "*Maqasid*", *Allama Tuftazani* in the '*Shara-e-Maqasid*' has quoted a few of such sentences. The gist of which is that Allah *Subhana-o-Tala* has foretold about the advent of the Prophet Mohammed^{PBUH} in the divine books. Thus in *Torah* it is stated "Allah t'ala had come from the mount *Sina* and had shone from *Sa'ir* and had appeared from the hills of *Faran*." Further, God told Prophet *Musa*^{AS} that "I shall depute a messenger from their (Jews) brothers who shall be

like thee and I shall put my word into his mouth. He shall tell them the same, which is ordained by me to him."

The first sentence supports the view that God had come from the mount *Sina* and had shone from *Sa'ir* and had appeared from the hills of *Faran*. Past tense has been used in these sentences. There is no single word in these sentences to indicate any thing about future events. Had there been anything to indicate future tense then it would have been concluded that these are the forecast of the advent of the Prophets in future and it is for instructing the mankind to accept them. There appears to be difficulty in assuming Allah to be a person, as the common sense does not permit. Even if the term 'God /Allah' is interpreted as superman (*Insaan-e-Kamil*) then also there is no reason for taking the meanings that the shining of God at *Sa'ir* would be the advent of the Prophet *Isa*^{AS} and the appearing of God from the mountains of *Faran* - the advent of the Prophet Mohammed^{PBUH}. Since, it is quite possible that from all these three places i.e., *Sina*, *Sa'ir* and *Faran* only one person may appear, simply because the places being the different, it is not evident that the person would also be different. But it is more likely that the person would be only one. Since, from all these three places only the appearance of God is stated.

The second sentence is clear that God would depute a messenger from the brothers of the Jews who would be like *Musa*^{AS}. This means that the *Promised* Prophet^{PBUH} would be from *Bani Israel*, because the brothers of the Jews would be Jews only and the descendent of *Bani Israel*. Thus the literary meaning of this sentence would also not apply to the Prophet Mohammed^{PBUH} nor there is any indication to take any other meaning of this sentence.

The third one shows that *Hajira*^{AS}, the wife of Abraham^{AS} would give birth to a child. From one of the descendents of this

child, a person would be born, whose hand would be on the hands of all others. In this sentence it is indicated that, in future Hajira^{AS} would give birth to a child even though this sentence is from *Torah*, which was revealed to the Prophet Musa^{AS}. Prophet Musa^{AS} was born hundreds of years after the demise of Hajira^{AS}. Thus the real (grammatical) meaning of this sentence will also not apply to Prophet Mohammed^{PBUH}. Therefore, the Jews have refused to accept him as the Prophet awaited.

The predictions in the *Holy Bible* about the Prophet^{PBUH} were also similar in nature. In short if the real (grammatical) meanings of all these forecasts are kept in view, then the existence and appearance of such a person will be impossible. It is evident that the appearing of God for guidance of people from the mountains and caves or His shining like a flame on a mountain, for instance, *Toor-e-Sina* or *Sa'ir*, is impossible and not acceptable to the human wisdom because this shows (or indicates) that Allah is having a physical body. In fact, He (His essence) is free from humanly body, form or its necessities. Evidently the common and central point in all these forecasts is that, a highly exalted person would be deputed. Almighty God appears to have shown the appearance of such person as His own appearance. If these meanings are not taken as correct but we continue to consider the real (grammatical) meanings of such sentences, then the *Promised* person would never appear nor there is any opportunity to accept him. Thus, the forecasts about the *Promised* Mahdi^{AS} are also similar in nature. But several people demand that all the signs indicated in Traditions (*Ahadith*), even though some of them are contradicting from one another, should apply in their real (grammatical) meanings. Then only such a person is acceptable to them otherwise not!

Regretably, when in all the forecasts about the advent of *Imam* Mahdi^{AS} point, that a person would be deputed, is common it is not understandable why this point is not being accepted, even

though the common point in the forecast about the Prophet Mohammed^{PBUH} is also the same, which is recognized and relied upon. Then it is necessary that this common point about the *Imam Mahdi*^{AS} shall also be accepted. Therefore, the view that all the different and contradicting characteristics shall be available in *Imam Mahdi*^{AS} cannot be relied upon. Owing to these contradictory views only, this author has stated that the very existence and presence of the Prophets and the *Khalifas* of Allah is also a test for the all human beings. This test is to determine whether one has the tendency and intelligence to accept the good and the guidance. If it were not a test from Allah, then it was not difficult for Him to say clearly that Abraham^{AS} would be the son of so and so person and his name would be Abraham and he would be the Messenger of Allah in the kingdom of *Namrood*, he would appear in such and such city and all shall accept him.

About *Musa*^{AS} it would have been made clear, that the son of *Imran*, *Musa* would be the Prophet and shall appear in Egypt. He would get the *Bani Israel* released from the slavery of Pharaoh and his acceptance is essential. For *Isa*^{AS}, the son of *Mariam*^{AS} would be born at *Bait-ul-Laham*, without a father. With the miracle of Gabriel his mother would conceive him. He would be the Prophet and he shall be accepted as such. About Prophet Mohammed^{PBUH}, that his name shall be '*Mohammed*', he would be deputed in *Makkah*; his father's name shall be '*Abdullah*' and mother's '*Ameena*'. He would be the last Messenger and would be of the highest order among all the Prophets; and he would be the Prophet for mankind and the *Jins* (*Ginii*). He should be accepted and all should have Faith in him.

If this system had been in vogue *Namrood* would not have killed thousands of children, and he would not have thrown Ibrahim^{AS} into the fire. Further owing to the fear of the Prophet *Musa*^{AS}, thousands of children would not have been put to death and due to opposition to him the Pharaoh would not have become

an infidel and should not have put *Musa*^{AS} into troubles, nor would he have drowned into the river 'Nile'. Why the Jewish priests and rulers of *Bait-ul-Mukhaddas* would have tortured the Christ (*Isa*^{AS}) and crucified him or *Mariam* (his mother) would have been blamed of misconduct. The pagans of *Makkah* would not have disbelieved the Prophet^{PBUH} and would not have forced Prophet^{PBUH} to migrate to *Medina* and would not have prevented him from performing the *Hajj* at Ka'ba or would not have fought with him. In fact on all the Prophets their *Ummah* should have had Faith and would have become obedient. But, it was not done in this way. Since the human race is bestowed with the wisdom and since, the Will of Allah is to test them, the people could select the right path in the light of faith (*Noor-e-Iman*), accept the Messengers of Allah and those who were not having the light of Faith (*Noor-e-Iman*), lost the right path and fell in the wilderness of their own wisdom and philosophy.

It may be noted that the people who were guided by the light of the Faith, never indulged into the problem of the rightness of the signs. The message of the deputies of Allah enlightens their hearts and they immediately accept the truth. Thus *H. Khudijatal Kubra*^{RZ}, *H. Ali Karamullah Wajahu*^{RZ} and *H. Abu Bakr Siddiq*^{RZ} who were having pure souls, accepted the message of the Prophet^{PBUH} immediately. They never asked about the signs or the indications of the *Promised Prophet Mohammed*^{PBUH} as detailed in the *Holy Books* of the earlier Prophets^{PBUH}. When *H. Abu Bakr Siddiq*^{RZ} heard the message of the Prophet Mohammed^{PBUH} he simply asked for some evidence for his claim. Then the Prophet Mohammed^{PBUH} reminded him about the forecast made by the clergyman of *Yemen* who told him that he would be a minister of the last Prophet^{PBUH}. The *Siddiq*^{RZ} accepted this and accepted him as the last Prophet^{PBUH}. In short such people are in the category of such persons belonging to the Quranic Verse "يَوْمَنُونَ بِالْغَيْبِ" (Those who have Faith in the unseen). Such people have been praised in the *Holy Quran* by Allah and called them

"اولئك هم المهتدون" (these are the people who will get salvation and benefit). These groups have the perfect Faith and are the true believers about whom Allah had said "اولئك هم المومنون حقاً" (These are the true *Momin*). These people are included in the first category of the Companions of the Prophet^{PBUH}. The people who have accepted the Prophet^{PBUH} after seeing him, his miracles (*mo'juzat*) and after seeing the victories of the Islamic forces are not included in this category. In short it is clear that of all the signs about the *Promised Mahdi*^{AS}, the central and final indication is that, 'he would be a descendent of Fatima^{RZ}.' 'His advent depends upon the Will of Allah' i.e. Allah has the authority to depute him whenever He wills. The remaining signs and indications, which are contradictory, are in the category of simple indications and hence are symbolic. It is not correct to expect the *aValibility* of all the real meanings in respect of all of such signs in the personality of the *Promised Mahdi*^{AS}. Since, the presumptive signs (*Zinni*), which are determined on the basis of singular reports and whose chain of references contains good and doubtful names and their reference to the Prophet^{PBUH} cannot be established with certainty, cannot be treated on par with the conclusive reports. Thus when the quality of the indications and signs is like this, how can they be treated as final and conclusive? The signs and indications, which are conclusive and final such as, the pedigree of the *Promised Mahdi*^{AS} i.e., his belonging to the descendents of Fatima^{RZ}, is a must. When this sign is found in the claimant of this status, it is enough. The standard for accepting Mahdi^{AS} is the same, which was in respect of the Prophet Mohammed^{PBUH} i.e., before the Prophethood, he should not have told any lie either in respect of worldly matters or the religious issues; he should not have committed any evil acts nor he had thought of committing such; he had contentment i.e., at the times of difficulties and sorrow his self (*Nafs*) should not be shaken; shall be true in his promises; shall be trust worthy; in difficult times shall be helpful to people; shall be courageous; shall have the quality of justice; shall be generous and bountiful and shall be wise. After

the Prophethood two qualities were required. First, he shall claim the Prophethood and second, whenever demanded by the disbelievers, shall show the miracles (*mo'juzat*). The above highly respectable qualities, found in a person, then that person shall be the Prophet. Since the claim of the *Mahdiat* is not greater than the claim of Prophethood, hence all these qualities are enough to accept him as the *Promised Mahdi*^{AS}. This is the only standard for the matters relating to the *Promised Mahdi*^{AS} and Prophet^{PBUH}.

If we consider the facts of the life of *Imam*^{AS} (*Hz. Syed Mohammed Jaunpuri Mahdi*^{AS}) then we know that the qualities, which are considered for the proof of Prophethood, are all found in him. The historians had also agreed that, he had high character, pleasing manners and was the greatest of the saints. His discourse (*bayan*) was such that the listeners used to get the electrifying effect on their hearts. But the historians have added on their own about his claim of *Mahdiat* being made in an ecstatic condition (*jazba*), yet they had not denied the fact that he was having high character.

Their statement that the *Imam*^{AS} has made the claim of *Mahdiat* in an ecstatic condition was wrong. They might have not received the correct reports about his claim of the *Mahdiat* or it may be their personal view. The fact is that the correctness of the reports about the discourse (*bayan*) and message or about the ecstasy is to be taken, from the Companions or their followers or at least from those who accepted him as the *Promised Mahdi*^{AS}. If the historians are presenting reports according to their own views, then they are not acceptable. If some opponents report that the Prophet Mohammed^{PBUH} was not the Prophet or Messenger of Allah but a philosopher and a legalist and had created the Shairah law according to the situation of his period, then this view will not be acceptable to any Muslim. Since such reports are not having any reliable reference of the Companions^{RZ} and their followers. Similarly, if any historian has reported that he had made the claim in an ecstatic condition, then we never accept this statement nor we are bound to

give a reply for such statements. In short, in view of both the *Mahdavis* and non-*Mahdavis* the *Imam Mahdi*^{AS} had a very good character before the claim of the *Mahdiat*. After this as per the command of Allah he claimed himself to be the *Promised Mahdi*^{AS} and on the demands of the public the miracles (*mo'juzat*) have also occurred through him. Then there was nothing left awaited to accept him as the *Promised Mahdi*^{AS}. But in view of those who have not accepted him as such, on the basis of argument that, all the signs and indications, which are mentioned in respect of his appearance in their real meanings, are not found in him, is an incorrect view. There is no need to consider it or to answer it.

It may be noted that according to the statement of the Prophet^{PBUH} the Mahdi is from us and shall not commit errors. The *Imam*^{AS} has made this an evidence for his being the *Promised Mahdi*^{AS} and stated "I am the follower of the Book (*Holy Quran*) and the Prophet^{PBUH}" Therefore, *Bandagi Miyan Syed Khundmir*^{RZ}, who is the *Khalifa* of the *Imam*^{AS}, had narrated "*H.z. Imam*^{AS} says if some one wants to test the truth of my claim, then he has to consider and compare my acts and deeds and see whether they are in accordance with the *Holy Quran* and the Prophet^{PBUH}. If they are in accordance, then accept my claim as the *Promised Mahdi*." His claim is also the same i.e., 'I am the servant of Allah and follower of Prophet^{PBUH}.' It means that 'I am not the Prophet but the follower of *Shari'at* of Prophet^{PBUH}. 'I have no right to interfere with the *Shari'at* law.' 'I shall tell the same as told by the Prophet^{PBUH}: shall do the same as was done by the Prophet^{PBUH}.' 'Since I am the follower of the Prophet^{PBUH} I shall order on the same book and invite people for which the Prophet^{PBUH} used to order and invite.' Thus, the claim of *Imam Mahdi*^{AS} is in accordance with the tradition (*Hadith*) that "The *Promised Mahdi* is from us and shall not commit errors."

It may be noted that the following of the Prophet is of two kinds. One is the perfect following (*tabe-taam*) and other is the

defective following. The perfect following is that the deeds and sayings of the follower shall be like the deeds and sayings of the followed one. But, it is not necessary to follow in respect of his personal specialties. In all other matters likeness is needed. The imperfect following is that, one should follow the followed one according to his capabilities. Thus, the imperfect follower would be able to follow the ideal in certain respects and in certain matters he would not be able to follow him perfectly. In respect of the perfect following, if the ideal to follow is a Prophet of Allah^{PBUH} then the follower must be a person who is free from errors (*Masoom-Anil-Khata*). Otherwise he will not be able to follow the ideal perfectly. According to the verdict of the Prophet^{PBUH}, it is evident that the *Imam*^{AS} would be a *Khalifa* of Allah and it is also evident that he would follow the Prophet^{PBUH} without flaw. Thus he is free from errors. Therefore, the following, by the *Imam*^{AS}, of the Prophet^{PBUH} is the perfect following (*tabe-taam*). Hence we have the Faith that the *Imam*^{AS} being the *Khalifa* of Allah and free from errors (*Masoom-Anil-Khata*) is a perfect follower (*tabe-taam*) of the Prophet^{PBUH}. Thus there cannot be any errors or mistakes in his words and deeds. This is applicable to his orders also i.e., since such orders are from the *Imam* who is free from errors and are issued by the *Khalifa* of Allah the acceptance of such orders is compulsory (*Farz*). God permitting we shall discuss this and other matters shortly. Here it is desirable to discuss about the signs in respect of the advent of the *Promised Mahdi*^{AS}, which are presumptive (*Zinni*) and contradictory.

Firstly, they (non-believers of Mahdi) say, that the *Hadith* (tradition) i.e., "he would fill the earth with peace and justice..." does not become true in respect of the *Imam*^{AS}, since during his period the earth was not filled with peace and justice. The injustice and tyranny was prevalent on the earth as it was before the advent of the *Imam*^{AS}. Thus he cannot be the *Promised Mahdi*. In fact after his claim the differences increased. Since some people started

calling some others as disbelievers (*Kafir*), which further disturbed the peace of this world.

The answer to these observations is that, firstly the very concept of Mahdi filling the earth with peace is not correct, because he is the protector and reformer for the *Ummah* of the Prophet^{PBUH} only. Thus the tradition 'how my *Ummah* may be destroyed...' is an evidence for this. In such a case the *Promised* Mahdi is for the well being of the Muslim community (*Ummah*) only. He was not for, the people who were target for the Prophet^{PBUH}. But his *Ummah* that had accepted the Prophet^{PBUH}, as the Messenger of Allah was the target of the *Imam*^{AS}. Even though the targeted field for the *Promised* Mahdi^{AS} is the *Ummah* of the Prophet^{PBUH}, yet the peace and justice would spread only among the persons who have accepted him as the *Promised* Mahdi^{AS}. And those who have not accepted him as the *Promised* Mahdi, have rejected the message and justice of the Mahdi^{AS}. In such circumstances it would be impossible to fill the earth with peace and justice. Thus the teaching and the justice of the *Promised* Mahdi^{AS} as shown in the said *Hadith* would not be proved.

Secondly, when we observe the justice and teachings of the Prophet^{PBUH}, then it is evident that he has spread the message for 23 years but his true teachings could not even cover the entire area of *Arab* and *Yemen*. Even the close relatives of the Prophet^{PBUH} could not be affected with it. The episode of *Abu Talib* is evident for this observation. The Prophet^{PBUH} tried to make him to accept the message till his last breathe. Yet, he had acted on the advice of the Pagans and at his last time, he had said that he is on the religion of *Abu Mutallib* and died! The death of *Abu Talib* in such conditions had made the Prophet^{PBUH} sorrowful. To console the Prophet^{PBUH} Allah had sent the Quranic Verse "You cannot show the right path to whomsoever you wish. Since showing the right path is the prerogative of Allah alone. Hence there is no need for you to

feel sorry." After the revelation of this *Ayah* the sorrow of the Prophet^{PBUH} subsided. The gist of all this discussion is that when the message of the Prophet^{PBUH} could not reach even to his close relatives, then how the message of the *Imam*^{AS} who is a follower of Prophet^{PBUH}, could reach the entire world to accept him and get peace and justice? If such thing happens then the follower would become superior to the followed one, which cannot be true. It is evident from the claim of the *Imam*^{AS}, "I am the servant of Allah and the follower of Prophet^{PBUH}", and in view of the *Hadith* "Mahdi is from us and would not commit errors", that the *Imam*^{AS} is the follower and the Prophet^{PBUH} is the followed one. Thus, if the peace and justice of Mahdi^{AS} spreads in the entire world, then the acceptance of Mahdi^{AS} would be far more necessary than that of the Prophet^{PBUH}. In view of the above reasons we have to interpret the *Hadith* in question suitably.

Thirdly, if in accordance with the said *Hadith*, on the entire earth the justice of the Mahdi^{AS} is spread and the people become honest and follow the path of justice, then necessarily all the people would become one *Ummah*, because the path of all the people would be the same. But this would be against the verdict of the *Holy Quran*, because there is clear *Ayah* against this concept. Allah says, "ولو شاء الله لجعلكم امة واحدة (5:48)," this Quranic Verse indicates that, it is against the Will of Allah to make all people one *Ummah* and to follow one path i.e. all becoming virtuous. Thus, when this issue is against the Will of Allah then it is impossible that the justice of the Mahdi^{AS} will spread all over the earth. Since, the tradition (*Hadith*) in question is contradicting the Quranic Verse hence, it is necessary to have proper interpretation of the same.

Fourthly, it is against the Will of Allah that the entire earth should be filled with justice and the teachings of the *Imam*^{AS}. All the people will become honest only when they learn the justice through the teachings of *Imam Mahdi*^{AS} and follow it. But the occurrence of such an event is impossible because Allah says, "Had

your Lord desired so all the people of the world would have become *Momin* (true believers)". When it is not the Will of Allah that "all the people of the earth shall have Faith (*Iman*)" then how will they learn the justice on the instructions of Mahdi^{AS}? How they will follow it? It is possible to follow the 'dos' and 'don'ts' (*amar-bil-marooif nahi-anal-munkir*) only when people submit themselves totally to the *Imam*^{AS}. Unless there is total submission to him, how will they follow his ideas and thoughts? Thus, it is impossible that, all the people of the world become honest and follow one path. Since it is against the Will of Allah, Therefore, this tradition (*Hadith*), which is true as per the norms of judging the Traditions and is included in the books of true Traditions (*Sahaa Sitta*), is to be suitably interpreted so that, it may be in conformity with the Quranic Verse. Thus in the word "*Al'arz*" (the earth) '*Al*' as mentioned in this tradition is to be interpreted as a non-binding and not indicative of generality or commonness, but it is extraneous or limited. Then the meanings of the word "*Al'arz*" (earth) would not be the entire earth, but some part of the earth. Then the *Hadith* would mean that in some parts of earth where there is injustice and tyranny, if the *Imam*^{AS} enters into that part of earth and the people living therein accept him then only they would give up injustice and wrong doings. With this interpretation the *Hadith* will synchronize with the Quranic Verse. This interpretation is not done on our own accord but the commentators in respect of certain Quranic Verses have adapted this type of interpretation (*taveel*). Thus in the Quranic Verse الارض يرثها عبادى الصالحون (21:105)

The word "*Al'arz*" (earth) is used. It is meant for the *Holy* land or the earth of the Paradise (but not for the entire earth). Similarly the tradition in question "*Al'arz*" would mean a particular part of the earth (but not the entire earth). Thus there would be total similarity in the *Holy* Verse and the *Holy Hadith*. Thus the said objection (about the meanings of the *Hadith*) would not occur. It is also possible that the meanings of spreading peace and justice in the world would be that, the popularity of the teachings and

justice of the *Imam*^{AS} might reach in the far and near areas of the earth. But it does not mean that all the people who were living on the earth would accept him and become peaceful and just. Thus, the *Imam*^{AS} had spread his teachings and message in the far and near areas of the earth and has shown the world the path of justice. But when the people had selected the darkness instead of light set by the *Imam*^{AS}, then he could do nothing. Since bringing the people on the right path is the act of Allah alone, because in the Quran Allah says, "Had We willed so, every soul would have been shown right path". In short the existence of reforms and acceptance of such reforms by the people is the act of Allah alone. In this activity of God the Prophet^{PBUH} or the *Iman*^{AS} cannot do anything. This has been discussed earlier also.

The answer to the second question is that it is but natural, that after the preaching of every deputy of Allah two groups would appear. One group would accept the reforms of the deputy of Allah and the other would reject him and his message. Thus, these two groups would develop opposition and enmity because of the differences of Faith and religion. Therefore, the Prophet^{PBUH} had not revealed his Prophethood for sometime to avoid this situation. When the *Holy Verse* **واذّر عشيرتك الاقربين** "Threaten your near relatives", was revealed on him. Then he climbed on the mountain of *Safah* and called 'Oh! Children of *Ghalib*'; the family of *Ghalib* gathered and then *Abu Lahab* said, 'the children of *Ghalib* are present what do you have to say?' Then the Messenger^{PBUH} called 'Oh! Children of *Luee*'; then the group of *Luee* gathered then *Abu Lahab* said, 'the children of *Luee* are present say what you want to say?' Then he called 'Oh! Children of *Murrah* come'; the children of *Murrah* came. *Abu Lahab* said, 'the children of *Murrah* are present and no one from the children of *Ghalib* and *Luee* who are the descendants of *Murrah* is absent. Say what you want to say?' Then the Prophet^{PBUH} called 'Oh! Children of *Kallab* come'; *Abu Lahab* said, now the direct descendants of *Kallab* are present, you say what you want to say?' Then he called the *Qusi*; *Abu Lahab*

said, 'the children of Qusi are present, say what you want to say?' The Prophet^{PBUH} said that, "God had ordained that I shall threaten my near relatives and you are all my near relatives. I inform you that I shall not be partner of any of your worldly or heavenly affairs, i.e. I shall not help you in any of the matters of this world or Hereafter, unless you believe in oneness of Allah and say *La ilaha ill Allah* (there is no God but Allah). I shall stand witness before your Cherisher for those who have Faith in one Allah alone." When *Abu Lahab* heard this, he said, 'you be doomed, you've called us for this only?!" *Imam Razi*^{RH} in the *Tafseer-e-Kabeer* has narrated this story at length as given. The gist is given below,

قال ابن عباس رضى الله عنه كان رسول الله صلى الله عليه وسلم يكتنم امره في اول المبعث ويصلى في شعاب مكة ثلاث سنين الى ان نزل قوله تعالى وانذر عشيرتك الاقربين فصعد الصفا ونادى يا آل غالب فخرجت اليه غالب من المسجد فقال ابو لهب هذا غالب قد اتتك فما عندك ثم نادى يا آل لؤي فرجع من لم يكن من لؤي فقال ابو لهب هذه لؤي قد اتتك فما عندك ثم قال يا آل مره فرجع من لم يكن من مره فقال ابو لهب هذه مره قد اتتك فما عندك ثم قال يا آل كلاب ثم قال بعده يا آل قصي فقال ابو لهب هذا في قد اتتك فما عندك فقال ان الله امرني ان انذر عشيرتي الامريين وانتم الاقربون اعلموا اني لا املك لكم من الدنيا حظا ولا من الاخرة نصيبا الا ان تقولوا لا اله الا الله فاشهد بها لكم عند ربكم فقال ابو لهب عند ذلك تبالك لهذا دعوتنا فنزلت السورة

The gist of his writing is that the far and near relatives of the Prophet^{PBUH} treated him as a friend and a trustee. They also treated him as a wise man and a perfect guide to them; but when he had proclaimed his Prophethood and given the message of Allah then, they became his bitter enemies and started treating him as a crazy and a mean person of their tribe. If some one wanted to meet him then, they would say that he is a mad man and that why they wanted to meet him? They also inflicted on him^{PBUH} and his

Companions^{RZ} severe insults and injuries. Ultimately they planned to kill him. Then he^{PBUH} on the command of Allah left *Makkah* and migrated to *Medina*. From the above statement it is evident that the main cause for the enmity with the Prophet^{PBUH} and the believers was that he^{PBUH} had proclaimed his *Nabovah*. There was no other reason for the enmity. Similarly so long as the *Imam*^{AS} had not proclaimed his *Mahdiat* the people had no enmity towards him or his Companions^{RZ}. After the proclamation of *Mahdiat* the people who had rejected his claim of being the Promised Mahdi^{AS}, had become his enemies and the enemies of his Companions'. Thus, it is evident that whenever the Prophets and *Khalifas* of Allah proclaim (*Dawaah*) they are bound to face opposition and quarrels and wars would also occur. It is also to be stated that the sayings of the contemporaries, on the basis of the narrations (*Naql*) that, "the *Imam*^{AS} even after being blessed as the Promised Mahdi, had not declared the same only because the *Ummah* of the Prophet^{PBUH} shall become answerable to Allah in respect of not accepting the Mahdi", that if the claimant of the *Mahdiat* had done so, he is a sinner, since he has not complied with the orders of Allah and had neglected them. Hence he would be a sinner and a person not free from errors (*Masoom*) is not acceptable since from the *Hadith* of *Ibn-e-Abbas*^{RZ}, which we had just quoted,

وكان رسول الله صلى الله عليه وسلم يكتُم امره، في أول المبعث
ويصلي في شعاب مكة ثلاث سنين الخ

It is evident that Prophet of Allah^{PBUH} even after being blessed with the Prophethood, in the first three years kept his Prophethood a secret and was offering prayers in the caves of *Makkah*. Thus, the same objection, which is raised against *Imam*^{AS}, would occur to the Prophet^{PBUH} also. In such a case whatever be the answer of the opponents; our answer would also be the same.

Secondly, the condition that at the advent of the *Imam*^{AS} he would appear from *Khurasan* or East with the 'black flags'. But it is not so with the *Imam*^{AS}, the fact is that he has not appeared from *Khurasan* but went to *Khurasan* and that his shrine is also there. The answer to this is that this condition is absurd. It may be noted that in the *Sunan-e-Ibn-e-Maaja* this event is noted through *Thouban*^{RZ} but one sentence is omitted and the narrator has pleaded his forgetfulness and had attached the news about the *Mahdi*^{AS} with it. This created the doubt that the *Mahdi*^{AS} would appear from the east with the 'black flags'. The fact is that, after a period of appearance of the 'black flags' *Mahdi*^{AS} would appear. To clarify this at this stage we would mention the abridged and detail narrations. In *Sunan-e-Ibn-e-Maaja* it is mentioned:

عن ثوبان رضى الله عنه قال قال رسول الله صلى الله عليه وسلم يقتل عند كنزكم ثلاثة كلهم ابن خليفة ثم لا بصير الى واحد منهم ثم تطلع الرايات السود من قبل المشرق فيقتلونكم قتالهم يقتله قوم ثم ذكر شيئاً لا احفظه فقال اذا رأيتموه فبايعوه ولو جوا على الثلج فانه خليفة الله المهي -

"It is mentioned by *Thouban*^{RZ} that the Prophet^{PBUH} of Allah had stated that for your treasure i.e., for *Khilafat* three people will fight. Every one of them will be the son of *Khalifa*. But, this treasure would not reach any of them, and then the 'black flags' would appear from the east. They shall massacre you but no community would be able to kill them." Here the narrator says that, 'my master had stated something after this, which I've forgotten. Thus, when you see him make covenant with him even though you have to go crawling on the snow, because he is the *Khalifa* of Allah, '*Mahdi*^{AS}'. In this *Hadith* the pronouns such as *رايتموه* and *بايعوه* are indicative towards the 'black flags'. Due to this ambiguity, people thought that the 'black flags' would be with the *Mahdi*^{AS}. This concept is false. In fact these two pronouns are directing

towards the *Imam*^{AS}. This is evident from the narration of *Hakim*^{RZ} and *Abu Nayeem*^{RZ},

عن ثوبان رضى الله عنه قال قال رسول الله صلى الله عليه
وسلم يقتل عند كنزكم ثلاثة كلهم ابن خليفة لا يصير الى
واحد منهم ثم تطلع الرايات السود من قبل المشرق
فيقاتلونكم قتلا لم يقتله قوم ثم يجئى خليفة الله المهدى
فاذا سمعتم به فاتوه فبايعوه ولو حبوا على الثلج فانه خليفة
الله المهدى!

It may be noted that in this *Hadith* the sentence, which was omitted in the *Hadith* referred earlier, is noted and it is *فبايعوه* and *فاتوه*. Hence the pronouns of *ثم يجئى خليفة الله المهدى* will be towards the Caliph of Allah who is the *Imam Mahdi*^{AS}. In the earlier *Hadith* the words of *خليفة الله المهدى* --- *فبايعوه* are omitted and hence the pronouns of *فبايعوه* etc were diverted towards the person bearing the 'black flags' (which is not correct).

The gist of this tradition is that after the appearance of the person with 'black flags' the *Mahdi*^{AS} would appear because in between the person with 'black flags' and the *Mahdi*^{AS} the word the 'نمه' is mentioned. This word evidently suggests that, in between the person with the 'black flags' and the advent of *Mahdi*^{AS} there will be considerable time. Hence the advent of the *Promised Mahdi*^{AS} is evidently after the appearance of the 'black flags'.

In short those who have made a condition that the *Imam*^{AS} would come from *Khurasan* and the 'black flags' would be with him have neither given full thought to the *Hadith*, nor have they searched for the detailed *Hadith*. Had they tried for the detailed *Hadith* then it would have been clear to them that going to *Khurasan* or coming from *Khurasan* or carrying the 'black flags' are not at all the conditions for the *Mahdi*^{AS}.

The third objection is that, the *Imam Mahdi*^{AS} and *Isa*^{AS} would be in the same period and that this *Hadith* has not come true with the claimant of the *Mahdiat*.

The answer to this is that the *Imam*^{AS} and *Isa*^{AS} both are the *Khalifas* of Allah and are independent *Imams*. The gathering of this two in one period is not admissible. Since both of them are permanent *Khalifas* hence naturally they will take covenants independently. Taking the covenant by two Caliphs at the same time is prohibited, since it is narrated in the *Hadith* اذا بويح الخليفان فاقتلوا احدهما, which means 'if two Caliphs are taking covenants kill one of them.' This *Hadith* was also put to practice at the time of the *Khilafat* of *Abu Bakr Siddiq*^{RZ} i.e., *Sa'ad Ibn-e-Abada*^{RZ} when proclaimed his *Khilafat* among the *Ansars*, he was crushed. Apart from this *Novi* had stated, اجمع السلف في عدم جواز اجتماع الخليفين في زمان واحد i.e., the ancestors have come to an understanding that two *Khalifas* would not come in one period. Thus, the advent of *Mahdi*^{AS} and the *Isa*^{AS} in one period is against the Consensus (*Ijm'a*) also. Hence this condition is also false. In the book *Sharah-e-Aqaed*, I have discussed this matter at length.

The fourth objection is that from certain *Ahadith* it is evident that *Mahdi*^{AS} would appear in *Medina* and would come to *Makkah* and that in between *Rukn* and *Maqam* people will make covenant (Bait) with him. But the *Mahdi*^{AS} would feel this covenant undesirable (*makrooh*). This condition is also not found in the claimant of the *Mahdiat*, since, he had not come from *Medina* to *Makkah* but he had gone from *India* to *Makkah*. Thus, this condition is also not fulfilled by him. The answer to this is that, we have earlier discussed that the prophacies are not to be taken in their literal meanings. They carry different symbols and metaphoric expressions and since Allah wanted to test, hence there would be difficulties in understanding their real meanings. In this tradition the

word "*Medina*" is also in this category. Since it is also a forecast and is about the advent of Mahdi^{AS} in future and after reaching *Makkah* from *Medina* in *Ka'ba* in between *Rukn* and *Maqam* people will be willing to make covenant (Bait). But he would take it with undesirable feelings. Though in this tradition the word *Medina* indicates towards *Taaba*, which is the name of the city *Medina-tur-Rasool*. Yet it means the *Medina* i.e. a city or a town. Had it not been so, it would not have been difficult for the Prophet^{PBUH} to tell *Taaba*, because, the Prophet^{PBUH} was not willing to call this town as *Yathrab* and used to feel delighted calling it *Taaba* as this name was given by him self. Thus, the author of *Ma'lām* has written that,

وفي بعض الاخبار ان النبي صلى الله عليه وسلم ان يسمى المدينة
يثرب وقال هي طابة

"The ancient name of *Medina* is *Yathrab* and the name given by the Prophet of Allah^{PBUH} is *Taaba*." Had the Prophet of Allah^{PBUH} wanted to tell it clearly then he would have said '*Taaba*'. But when he had said it as *Al-Medina* (the town) and it is also a forecast then necessarily it would not give its real meanings. But it would mean simply *Medina* (town/city). Then the meanings of the said *Hadith* will be that the Mahdi^{AS} would enter into *Ka'ba* from a city/town. In between *Rukn* and *Maqam* would take covenant (Bait). This would be a generalized view; which may apply to the town of *Taaba* (*Medina*) also. Generally this type of metaphoric expression is available in respect of the news about the future. In the '*Torah-e-Munzzala*' about the news for the Prophet^{PBUH} it is said, "God had told *Musa*^{AS} (the *Musa*) I shall send a Prophet from the brothers of the Jews." In this forecast if for the words 'Prophet from the brothers' the known meanings were taken, then it would mean that from the descendants of *Yakoob*^{AS} (Jacob), God would send a Prophet. Since the brothers of the descendants of *Yakoob*^{AS} would also be from the family of *Yakoob*^{AS} only, in such condition this would not apply to the Prophet Mohammed^{PBUH}, because the Prophet^{PBUH} is the

descendant of *Ismail*^{AS}. Hence this forecast cannot be applicable for his advent. Further it cannot be an answer to the objection of the Jews. But from what we have investigated earlier, it is evident that the forecasts or the news about the future cannot be taken in their literal meanings. But they carry symbols and hints. Hence it would be necessary to take the meanings of the word 'your brothers' as the distant brotherhood. Then the brotherhood would mean the brotherhood between the 'sons of *Ibrahim*^{AS} (Abraham) i.e. the descendants of *Ishaq*^{AS} and *Ismail*^{AS}. Thus the meanings of the brotherhood would rightly apply to these two Prophets.

The fifth objection as mentioned is that the *Promised Mahdi*^{AS} would be the King or Ruler and would conquer Constantinople and would help the Christ (*Isa*^{AS}) in killing *Dajjal*. The answer to this is that as already stated it is not permissible for two Caliphs to exist at the same period. It was also established that there is a Consensus on this issue. Yet the *Promised Mahdi*^{AS} being a ruler and conquering the *Medina*, Constantinople is not proved with the true Traditions. But it is established that the commander-in-chief of the military, which would attack Constantinople and conquer it, would be from the *Bani Ishaq*. Thus, in *Muslim Shareef* this *Hadith* is note:

عن ابي هريره قال قال رسول الله صلى الله عليه وسلم هل سمعتم بمدينة جانب منها في البر وجانب منها في البحر قالوا نعم قال لا تقوم الساعة حتى يغزوها سبعون الفا من بنى اسحاق فاذا جاؤها نزلوا فلم يقاتلوا بالسلاح ولم يرموا بسهم قالوا لا اله الا الله والله اكبر فيسقط احد جانبيها الذى فى البحر ثم يقولون الثانية لا اله الا الله والله اكبر فيسقط جانبها ثم يقولون الثالثة لا اله الا الله والله اكبر فيفرج لهم فيدخلونها يغتنمون فيينما هم يقسمون الغنائم اذ جاءهم فقال ان الدجال قد خرج فيتركون كل شئى ويرجعون

From this tradition it is evident that a group from *Bani Ishaq* would launch *Jehad* at the *Medina* (city) Constantinople with *takbeer* and conquer it. At the time of distribution of the booty there would be an uproar that '*Dajjal* has arrived.' Then this group will leave the booty and proceed to combat with *Dajjal*. From the perusal of this *Hadith* it is clear that there is no mention of *Imam Mahdi*^{AS} in it. But it is shown that the group, which conquers the city of Constantinople, would be from the descendants of *bani Ishaq*^{AS} and from the true Traditions, which have reached the status of continuous Traditions (*Hadith-e-Mutvatir*) it is proved that the *Imam Mahdi*^{AS} would be a *Fatimait* (descendant of the *Bibi Fatima*^{RZ}). Thus with this tradition it cannot be proved that the *Imam Mahdi*^{AS} would be the king or a ruler. But his domain would be spiritual guidance and that he would conquer the hearts of the people with Faith (*Iman*) and the coinage of his words would be in circulation among the righteous people.

The sixth condition is that the *Imam*^{AS} would appear and proclaim as such and that during his period there would be victories and the booty would be brought to him. That he would give heavy amount of money to people to the extent that the poor would become rich. The answer to it is that the distribution of the booty is a prerogative of a king and kingdom. Whereas it is not proved that the *Mahdi*^{AS} would be a king. Then it cannot be a condition for the *Mahdi*^{AS} to distribute the booty and wealth. Apart from this the *Mahdi*^{AS} is a *Khalifa* of Allah and it is not a condition for a *Khalifa* of Allah to be a king also. Since all the Prophets^{PBUT} are the *Khalifas* of Allah, even though in respect of some of the Prophets it has been made clear that they are the *Khalifas* of Allah, such as, *Adam*^{AS} and *Dawood*^{AS} and in respect of others it has not been made clear. Even then, when they issue commandments of Allah and instruct the people to follow them, then there is no doubt about their being the *Khalifa* of Allah. Thus, when it is not a condition for the *Khalifa* of Allah to have the external or visible kingship, then for *Imam Mahdi*^{AS} who is also a

Khalifa of Allah, it will not be a condition to be the king. Since the victories and distribution of booty is a prerogative of the kings hence, these conditions need not necessarily be found in him.

The seventh condition is that in the *Tirmezi Shareef* it is narrated that:

لا تذهب الدنيا حتى يملك العرب رجل من اهل بيتي يواطى اسمه اسمي
وفي لفظ آر "حتى يلي رجل من اهل بيتي"

Since the Mahdi^{AS} under discussion has not become the master of Arab hence he cannot be the *Promised* Mahdi^{AS}. The answer to this is that the Mahdi^{AS} is the *Khalifa* of Allah, as it is evident from the *Sunan-e-Ibn-e-Maja* reported by *Thouban*^{RZ}. When he is the *Khalifa* of Allah then it is not necessary that he should also be the master of the Arab or any piece of the earth. Therefore, the *Tirmezi* has used other words as *حتى يلي رجل من اهل بيتي* which means that 'unless a person from my Holy Family does not become the master.' It is not a secret that the word '*Vilayat*' is generally used for the state and the country. Yet the word '*Vilayat*' as it is used for the state and the country, it may also be used without there being state and the country. Thus, it is generally said that the '*Vali*' of so and so, son of so and so or so and so person is the '*Vali*' of his son or he is the *Vali* of his grandson. It would not mean that the father or the grandfather were the ruler of their son or the grandson. In short the meaning of *Vilayat* can apply even without a country or government. In such circumstances the meaning of the said *Hadith* would be that the world would not be destroyed unless a person from the Holy Family (*Ahle-Bait*) becomes the master (*Vali*) for the guidance and instruction of the people of the world. As the *Vilayat* (authority) of guidance and instruction was evident and proved for the Prophet^{PBUH} similarly, the *Vilayat* 'the guidance and instructions' for the Imam^{AS} also will be applicable. As the Prophet^{PBUH} was not the king or ruler of the Arab or other parts of the world, yet his

guidance and message was for the entire world, similarly the *Imam Mahdi*^{AS} was not the ruler or king of Arab or other part of the world, yet his message and guidance has been for the people of the world. As the Prophet^{PBUH} was the master (*Vali*) to protect his *Ummah* from destruction and from going astray, similarly the *Imam Mahdi*^{AS} is also the Master (*Vali*) to protect the *Ummah* of the Prophet^{PBUH} from going astray or from destruction. Therefore, the Prophet^{PBUH} has said that, "how my *Ummah* would be destroyed when I am at the beginning and Isa^{AS}, the son of *Mariam* (*Mariam*) at the end and the Mahdi from my Holy Family (*Ahle Bait*) is in between." Hence the *Imam Mahdi*^{AS} is the master (*Vali*) for guidance and instructions (*Hidayat*). In short the word 'يملك' used in the preceding *Hadith* does not mean a ruler or the king. But it means the master or authority. In the second *Hadith* since the word (يلى رجل) is used and with this the word Arab is not mentioned, Therefore, this word would be treated as weak (*ghareeb*). Especially in view of the fact that the Prophet^{PBUH} in the *Hadith*, "how my *Ummah* would be destroyed..." has forecasted that for the entire *Ummah* of the Prophet^{PBUH} in the middle period the Mahdi would be the protector the *Vilayat* or authority of Mahdi would be for the *Ummah* of the Prophet Mohammed^{PBUH} in general but not for the Arab land only. In these circumstances it would seem better that in the sentence, 'يملك العرب' the word Arab may be omitted. Then the meanings of these Traditions would be in conformity with the *Hadith* "how my *Ummah* would be destroyed..."

It may be noted that the people who had made such type of forecast about the conditions for the Mahdi^{AS} had not given thought to the fact about the news of unseen (*ghaib*). In the Traditions in which the prophecies are made, there are several problems in ascertaining their meanings and that the forecasts would never carry the real meanings or the meanings as per the dictionaries. This has been discussed earlier.

In short the result of the above discussion is that in respect of the meanings of the forecast, there is a great need to keep in view the honesty and piety. Since the forecasts are test from Allah, it is mandatory (*Wajib*) to consider them deeply and to search the delicacies and hidden implications in them.

It may be noted that the historian *Ibn-e-Khuldun* after considering the apparent meanings of the words in such *Ahadith* has made the following observation.

فان صح ظهور هذا المهدي فلاوجه لظهور دعوته إلا بان يكون منهم و يؤلف الله
بين قلوبهم فى اتباعه حتى تتم له شوكة وعصية وافية باظهار كلمته وحمل
الناس عليها واما على غير هذا لوجه مثل ان يدعوا فاطمى منهم الى مثل هذا
الامر فى افق من الافاق من غير عصية ولا شوكة الامجد نسبتبه فى اهل البيت
فلايتم ذلك ولايمكن لما اسلفناه من البراهين الصحيحة

i.e., "If the advent of the Mahdi is true, then there seems no reason for his invitation excepting that he would be a *Fatimait* and that Allah should put in the hearts of the people the love and desire for following him till he attains the glory and grandeur. Further, for spreading his message his power shall be enough. Then alone he can propagate his teachings and can instigate people on following them. If he does not possess the grandeur and power of spirit and makes his claim as Mahdi and propagates his teachings and feels it enough to be a person from the *Holy Family* (*Ahle-Bait*), then only his being the member of that family would not be enough and he cannot attain success." It is the opinion of *Ibn-e-Khuldun* that the Mahdi^{AS} would be a king and hence for him grandeur and power are necessary, because without this the affairs of the government cannot be properly managed. This opinion of *Ibn-e-Khuldun* is wrong, because from the qualities of Mahdi^{AS} as mentioned in the true Traditions the following is established.

The first is that the Mahdi^{AS} is the *Khalifa* of Allah as has been reported by *Ibn-e-Maja* through *Thouban*^{RZ}. Thus one who would be a *Khalifa* of Allah need not be a king also.

The second is that the Mahdi^{AS} would be a person who would protect the *Ummah* from destruction. This has been reported by *Ibn-e-Abbas*^{RZ} and has noted in *Mishkat*. It is not mandatory (*Wajib*) that a protector from destruction and from going astray (of the *Ummah*) is a king also. The Prophet of Allah^{PBUH} was a protector from destruction and from going astray for the entire world, yet he was not a king. This is obvious and needs no proof.

The third is that the Mahdi^{AS} is the concluder of the Faith (*Deen*). This has been narrated by Hz. Ali^{RZ} and has been reported by *Tabrani* in his *Mu'ajam Awsat*, and for the concluder of the Faith it is not a must to be a king also. Since the religion of the Prophet^{PBUH} was started or founded without a kingship or government, similarly its conclusion shall also be without kingship or government, because the beginning of a new Faith would always be difficult than its conclusion. Especially the Faith which rejects all the other Faiths, was founded without the grandeur, authority and kingship or government, its conclusion would also not require such things.

The fourth is that the *Imam* Mahdi^{AS} is the authority competent for inviting people (*dawath*). It is evident from the tradition (يُخْتِمُ اللَّهُ بِهِ الدِّينَ كَمَا فَتَحَ بَنَّا), which is narrated by *Hammad* and *Abu Nayeem*. There are two reasons for it:

The First is that for the concluder of the Faith, it is a must that he should be an authority competent to invite (*dawath*). Since, if he is not so, then what would he be concluding?

The second is that the Mahdi^{AS} is the protector of the *Ummah* from destruction then he must be inviting people towards the righteous path. If not, how he would show the way of salvation and protect the *Ummah* from destruction or from going astray? If it were to be possible to protect the *Ummah* of Prophet^{PBUH} without the invitation (*dawath*) then the very *Hadith* where in the Prophet^{PBUH} said that, "how my *Ummah* would be destroyed..." would become void.

When it is not possible to get protection without following him, then it has to be accepted that the *Imam* Mahdi^{AS} is the person who invites (*dawi*) and a person who invites need not be a king or the ruler with grandeur. Thus, all the Prophets^{PBUT} who had invited (*dawath*) were not the kings or rulers. Even when the Prophet of Allah^{PBUH} invited his close relatives towards Allah they not only rejected him but also had given him pain and injury in different ways. *Abu Lahab* said 'you be destroyed, Oh! Mohammed...' 'In response to this rudeness of *Abu Lahab*, the Quranic sura----تبت يدا ابي لهب' (Sura 111) was revealed. Further the Prophet^{PBUH} used to tolerate the high handedness, teasing, insults and injuries inflicted on him by other pagans of *Makkah* with compassion and used to invite them towards Allah and right path again and again. Ultimately owing to these troubles, as per the orders of Allah he^{PBUH} left *Makkah* and migrated to *Medina*. It is obvious that had he been the ruler or had the temporal power and grandeur he would not have been given such troubles nor he would have migrated to *Medina*. However his message started affecting number of people and making way into their hearts gradually and they started converting without any fear of authority or grandeur. Till the agreement of '*Hudebiah*' this condition prevailed. The message of the Prophet^{PBUH} was reaching to different tribes. But there was no success. After the conquest of *Makkah* the progress was visible. The other Prophets^{PBUT} such as *Musa*^{AS} (*Musa*), *Isa*^{AS} (*Isa*) have faced similar problems. *Musa*^{AS} was helpless before the power and grandeur of Pharaoh, yet forced the Pharaoh

through his inner power to submit. Similarly *Isa*^{AS} in spite of his weakness and downtrodden condition launched his campaign with full force against the arrogant and rebellious clergymen of the Judaism. Ultimately, after great troubles and injuries, he was elevated to skies. In short, the invitations of the Prophets^{PBUT} used to be like this only. They never needed the pomp and show or grandeur. Only the help from their Cherisher was enough at the time of the delivery of their 'message' without any government or grandeur. In spite of countless troubles they never relaxed or showed any slackness in delivering the message. Even they have sacrificed their *Holy* lives in the cause of Allah. The Prophets like *Zakaria*^{AS}, *Yahiya*^{AS} and others have met with this type of treatment from the disbelievers. The *Holy Verse* (فَلَمْ تَقْتُلُونِ اَنْبِيَاءَ اللّٰهِ) (2:91) is the proof for this. Thus, it is evident from this discussion that the authority competent to invite (*dawath*) need not have the temporal power, government or grandeur, because for such persons and message Allah is the protector.

The eighth condition is that there is a narration from *Umme Salma*^{RZ}, the gist of which is that to fight with the Mahdi^{AS} an army will come from Syria and it would sink into the soil in between *Makkah* and *Medina*. Since this condition has not occurred to him hence the claimant is not the Mahdi^{AS}. The answer to it is that it is not proved with the true Traditions that Syrian army would sink into the soil in between *Makkah* and *Medina* and it is also not proved that this would occur during the period of Mahdi^{AS}. It is not mentioned in the said tradition that Mahdi would fled away from *Medina* to *Makkah* but in the *Hadith* it is mentioned that a person from the people of *Medina* will go to *Makkah* and people would make allegiance with him in between *Rukn* and *Maqam* and that a Syrian army would come to fight with that person and that it would sink (in sand) in between *Makkah* and *Medina*. Hence this tradition does not apply to Mahdi^{AS}. Actually the sinking of the

Syrian army occurred during the time of *Abdullah-bin-Zubair*^{RZ}. Thus, it is mentioned in *Sahi Muslim*

عن عبيد الله القبطية قال دخل الحارث بن ابي ربيعة وعبد الله بن صفوان وانا معهما على ام سلمة ام المؤمنين فسألها عن الجيش الذى يخسف به وكان فى ايام الزبير فقالت قال رسول الله صلى الله عليه وسلم يعود بالبيت فيبعث اليه بعث فاذا كانوا بليداء من الارض خسف بهم فقلت يا رسول الله فكيف بمن كان كارها قال يخسف بهم فقلت يا رسول الله فكيف بمن كان كارها قال يخسف به معهم ولا كنه يبعث يوم القيامة على بينته

i.e., *Harith Bin Abi Rabiya* and *Abdullah-bin-Saffwan* and *Obeidullah Al Qubtia* came to *Umme Salma*^{RZ} and *Obeidullah* asked about the army which sank during the times of *Zubair*^{RZ}, then *Umme Salma*^{RZ} said that the Prophet^{PBUH} had stated that the person would take shelter in the *Baitullah* (*Ka'ba*) then an army would attack. When it would reach '*Baida*' it would sink into the earth. With this *Hadith* it is clearly evident that the Syrian army, which would sink in between *Makkah* and *Medina*, would not be during the times of *Mahdi*^{AS}. But the forecast about this sinking of army is related to the period of *Hz. Abdullah-bin Zubair*^{RZ}. Thus those who have related this *Hadith* with the chapter of *Mahdi*^{AS} have committed a mistake.

The gist of this discussion is that the Traditions, which are quoted in respect of the signs and conditions of *Mahdi*^{AS} are vividly evident in one aspect i.e., the birth of the *Mahdi*^{AS} is necessary and this issue is proved with other Traditions also. Therefore, the birth of *Mahdi*^{AS} is news through continuous Traditions (*Ahadith-e-Mutvatir*) the other qualities, conditions and signs that are in the category of news from single Traditions (*Ahaad*) would be presumptive (*Zinni*) and would need thorough investigation. Some people feel that all the Traditions in respect of *Mahdi*^{AS} are not only weak but are also all coined, during the times of *Khalifa-*

Mahdi-Bin-Mansoor-Abbasi. Some worldly scholars, to make worldly gains and to increase their position with the *Khalifa* Mahdi, have coined these Traditions. Thus, these Traditions are not worth making a base for awaited Mahdi in future or to accept some one as the *Promised One* basing on them. The answer to this is that the true Traditions, in which the Prophet^{PBUH} instructed to wait for Mahdi's appearance in future, are indicative that the Mahdi would be from the Holy Family (*Ahle-Bait*) and would be a descendant of *Fatima-tuz-Zohra*^{RZ}. He would be the person who would protect the *Ummah* of the Prophet^{PBUH} from mischief and destruction. Moreover, the Faith (*Deen*) would be concluded on him and he would brighten the earth with the light of the Faith. Here we would quote certain Traditions through which it is evident that the Promised Mahdi would be a descendant of *Fatimait-uz-Zohra*^{RZ}.

The first tradition,

عن سعيد بن المسيب عن ام سلمة قالت سمعت رسول الله صلى الله عليه وسلم يقول المهدي من ولد فاطمة رضى الله عنها

In *Mustadrak* it is reported through *Hakim* that *Umme Salma*^{RZ} narrates that she heard the Prophet of Allah^{PBUH} saying that the Mahdi would belong to *Bani Fatima* (Holy Family). This is reported in *Sunan-e-Ibn-e-Dawood* also.

The second tradition,

عن ابي اسحق النسفي قال قال علي ونظر الى ابنه الحسن ان ابني هذا سيد كما اسماه رسول الله صلى الله عليه وسلم سيخرج من صلبه رجل يلقى باسم نبيكم يشبه في الخلق ولا يشبه في الخلق بملا الارض عدلا

'Hz. Ali^{RZ} looking at Hz. Hassan^{RZ} said that this son of mine is 'SYED' thus the Prophet of Allah^{PBUH} had named him

so. Through him a person would be born who would have the name of the Prophet^{PBUH} and his characters would be similar to those of the Prophet^{PBUH}. But he would not be having facial resemblances with the Prophet^{PBUH}. He will fill the earth with justice.' This *Hadith* is also reported in *Sunan-e-Abu Dawood*.

The third tradition, narrated by *Ibn-e-Omer*^{RZ} that,

عن ابن عمر رضي الله عنه قال يخرج رجل من ولد الحسين
من قبل المشرق ولوا ستقبله الجبال لهدمها واتخذ فيها طرقا
اخرجه الحافظ القاسم في معجمه والحافظ ابو نعيم الاسبهاني
والحافظ ابو عبد الله نعيم بن حماد في كتاب الفت -

'From the progeny of *Imam Hussain*^{RZ}, a person would appear from the East. Even if mountains stand in his way he would destroy them and carve his way.' *Hafiz Abul Qasim*, *Hafiz Abu Nayeem Asfahani* and *Hafiz Abdullah Nayeem Bin Hamed* have narrated this tradition in their books.

The fourth tradition is that,

عن حذيفة رضي الله عنه عن رسول الله صلى الله عليه وسلم
انه قال لو لم يبق من الدنيا الا يوم واحد لبعث الله تعالى فيه
رجلا اسمه اسمي و خلقه خلقى يكتى ابا عبد الله يبايع له
الناس بين الركن والمقام يرد الله به الدين ويفتح له فتوحا فلا
يلقى على وجه الارض الا يقول لا اله الا الله فقام سليمان فقال
يا رسول الله اى ولدك هو قال ولد ابني هذا وضرب بيده على
الحسين رضي الله تعالى عنه -

"*Hazrath Huzaifa*^{RZ} had narrated that the Prophet of Allah^{PBUH} had stated that even if one day is left for the end of this world (Day of Judgment) (Allah would prolong that day so that) in that day a person who would carry my name, characteristic and

family name of *Abu Abdullah* would be born. In between *Rukn* and *Maqam* people would make covenant (Bait). Allah would restore the pristine purity of His religion through him. He would have victories to his credit. On the earth he would not meet the people who do not recite "لا اله الا الله" (There is no one to worship except Allah)." *Sulaiman* enquired to the Prophet^{PBUH} as to which son of the Prophet^{PBUH} this person would belong? The Prophet^{PBUH} said 'he would belong to this son of mine and touched *Imam Hussain*^{RZ}.'

It may be noted that in the tradition, which has been quoted earlier through *Hz. Ali*^{RZ}, it is indicated that *Imam Mahdi*^{AS} would be a descendant of *Hz. Hassan*^{RZ} and as per the Traditions through *Ibn-e-Omer*^{RZ} and *Khadija*^{RZ} he would be a descendant of *Imam Hussain*^{RZ}. In these Traditions the common thing is that the *Imam Mahdi*^{AS} would be a descendant of *Fatima-tuz-Zohra*^{RZ}. This is evident from earlier Traditions also. In such circumstances it would be concluded that the *Imam Mahdi*^{AS} would be a *Fatimait* in his progeny and his being *Hassani* or *Hussaini* is a matter of presumption (*Zun*).

The fifth tradition, narrated by *Ibn-e-Omer*^{RZ} that,

عن ابن عمر رضي الله عنه قال قال رسول الله صلى الله
عليه وسلم لا تقوم الساعة حتى يخرج رجل من ولدي
اسمه كاسمي وكنيته ككنيتي يملأ الارض عدلا كما ملئت
جورا

"The Prophet of Allah^{PBUH} says that the Day of Judgment would not dawn until a person from my progeny appears. He would carry my name and his family name would be mine."

The fourth tradition, which is narrated through *Huzaifa*^{RZ}, is evident that, the family of *Imam Mahdi*^{AS} would be *Abu Abdullah* and from this tradition (fifth) it is proved that, his family

name would be Abul Qasim. Since both these tradition are singular in reports (*Khobar-e-Ahad*), hence they are presumptive (Zinni). Out of these two, the true tradition would be that which actually occurs. Thus, with us the tradition of Ibn-e-Omer^{RZ} is final in this matter, because the Imam is having the family name as that of the Prophet^{PBUH} and since it had occurred according to the said tradition.

It may be noted that in this tradition and the tradition quoted through *Imran bin Hassain*^{RZ} and other tradition of *Huzaiifa*^{RZ}, the word '*valadi*' would mean *Fatima-tuz-Zohra*^{RZ}, because there is no tradition in which it is mentioned that *Imam*^{AS} would be a descendant of any other daughter of the Prophet^{PBUH}.

The Sixth tradition is that,

عن ابي وائل رضى الله عن قال نظر على الحسين رضى الله عنه فقال ان ابني هذا سيد كما سماه رسول الله عليه وسلم سيخرج من صلبه رجل باسم نبيكم يخرج على حين غفلة من الناس وامامه الحق واظهار الجود يفرح بخروجه اهل السماء وسكانها وهو رجل اجلى الجبهة اقنى الانف ضخيم البطن اذيل الفخذين بفخذه الايمن شامة فلج الثنايا يملا الارض عدلا كما ملئت ظلماً وجوراً۔

It is narrated by *Abi Vayal* that *Haz. Ali*^{RZ} looked at *Hussain*^{RZ} and said, "This son of mine is a *Syed*, thus the Prophet of Allah^{PBUH} had named him so." The person who carries the name of your Prophet would be born to him at a time when the people would be negligent of the religion (*Deen*). He would aim at revealing the truth (*Haq*). The Heavens would be happy on his advent. He would have bright forehead, sharp nose, broad shoulders and slender thighs. On his right thigh there would be a mole. There

would be a gap in his teeth. He would fill the earth with peace and justice as it would have been filled with tyranny.

It may be noted that through certain Traditions it appears that the *Imam Mahdi*^{AS} would be a *Hussaini*, (descendant of *Imam Hussain*^{RZ}) and through some others it is evident that he is a descendant of *Imam Hassan*^{RZ}. It may be seen that the reporters of some Traditions are different and of some others are the same persons. Thus we have quoted two Traditions as narrated by *H. Ali*^{RZ} of which one is evident that, *Imam Mahdi*^{AS} is a descendant of *H. Hassan*^{RZ} and from the other it is evident that he is a *Hussaini*. Since these Traditions are singular (*ahad*) it is possible that the tradition wherein the name of *Hassan*^{RZ} is mentioned in fact it would have been *Hussain*^{RZ} or vice-versa. There would be these two possibilities. But from these Traditions there is a conclusive proof of the fact that *Imam Mahdi*^{AS} would be a *Fatimit*. In several Traditions it is also reported that the *Imam*^{AS} would be from the Holy Family of the Prophet^{PBUH} (*Ahle-Bait*). Thus in *Sunan-e-Abu-Dawood* through *Ali*^{RZ} and in *Fawaid-e-Hafiz-Abu-Nayeem* through *Abu Huraira*^{RZ} and in *Sunan-Abu-Omer-Osman-al-Maqury* through *Abu Sayeed Khudari*^{RZ} and in *Jama'-e-Tirmezi* through *Ibn-e-Masood*^{RZ} and *Abu Nayeem* through *Abdullah Bin Omer*^{RZ} and other *Mohathiseen* (the narrators of *Hadith*) in their *Masaneed* and *Sanain* (books of *Hadith*) have narrated that the *Imam Mahdi*^{AS} is from the Holy Family of the Prophet *Mohammed*^{PBUH} (*Ahle-Bait*). Now, we have to consider the point that which persons are meant from the expression of Holy Family of the Prophet *Mohammed*^{PBUH} (*Ahle-Bait*)? It is evident that the *Ahle-Bait* includes *H. Ali*^{RZ}, *Fatima-tuz-Zohra*^{RZ}, *Hassan*^{RZ} and *Hussain*^{RZ}. Thus, in *Tirmezi Shareef* it is narrated that,

عن سعد ابن ابى وقاص رضى الله عنه قال لما نزلت هذه الآية
 - ندع ابناءنا و ابناءكم ونساءنا ونساءكم دعا رسول الله عليا و
 فاطمة و حسنا و حسينا وقال اللهم اهلى

"Saad Bin Abi Viquas has narrated that, when the Quranic Verse (نَدُّغُ أَنْبَاءَنَا وَأَنْبَاءُكُمْ الْخ (3:61)) was revealed, the Prophet Mohammed^{PBUH} called Ali^{RZ}, Fatima^{RZ}, Hassan^{RZ} and Hussain^{RZ} and said "O! God this is my family (Ahle-Bait)" further in *Tirmezi* it is narrated that,

عن ام سلمة قالت نزلت هذا الآية وانا جالسة على الباب بيت
النبي صلى الله عليه وسلم انما يريد الله ليذهب عنكم الرجس
اهل بيت ويطهركم تطهيرا - وفي البيت رسول الله صلى الله
عليه وسلم وفاطمة والحسن والحسين فجللهم بكساء وقال ان
هؤلاء اهل بيتي فاذهب عنهم الرجس وطهرهم تطهيرا قلت
يا رسول الله الست من اهل بيت فقال انك الى خير انت من
ازواج النبي ﷺ

"Umme Salma^{RZ} has reported that when this Quranic Verse was revealed I was standing at the door of the Prophet Mohammed^{PBUH} and the Verse was that Allah wanted to remove dirt from you and would clean you and your family (Ahle-Bait) and at that time, the Prophet Mohammed^{PBUH}, Fatimait-uz-Zohra^{RZ}, Hassan^{RZ} and Hussain^{RZ} were present in the house. The Prophet Mohammed^{PBUH} had covered them all in a sheet of cloth and told that this is my family (Ahle-Bait), remove dirt from them and purify them fully. Umme Salma^{RZ} submitted, "O! Prophet^{PBUH} am I not from your family?" He (Prophet^{PBUH}) said, "You are a pious woman and one of the wives of Prophet Mohammed^{PBUH}." It is evident from this *Hadith* that the wives of the Prophet Mohammed^{PBUH} were not included in the Holy Family (Ahle-Bait). It is a fact also because for any person family members would mean the relations that cannot be broken in any circumstances. The wife is not in that category, because her separation from her husband is possible. This is in respect of women in general, but the position of the wife of the Prophet Mohammed^{PBUH} is different, due to their superiority and respect.

However, it is evident from the *Hadith* of *Umme Salma*^{RZ} that the definition of 'Ahle Bait' is the same as is shown in the Traditions through *Anas*^{RZ}, *Aisha*^{RZ} and *Zaid Ibn-e Arqam*^{RZ}.

The gist is that, the person from the Holy Family (*Ahle-Bait*) of the Prophet Mohammed^{PBUH} means the same as shown earlier wherein *Mahdi*^{AS} would be a descendant of *Fatima-tuz-Zohra*^{RZ}. In such circumstances what benefit would have been drawn by the persons who wanted to please a person from *Abbasiat* progeny by creating the Traditions indicating a person from *Fatimiat* progeny as the *Promised Mahdi*^{AS}? In fact, with such foolish act they seem to have proved their own absurdity. Since, with such Traditions the rejection of the *Mahdi Abbasi* would be proved. Thus their opinion is foolish and the question is childish!

Some people who seem to be interested in worldly gains and wanted to have independence from religious bounds, have expressed the opinion that when the *Khilafat* and the rule from the descendants of *Hz. Ali Karam Allahu wajhu* was taken away and the poverty and necessity had made them disgraceful and dependent on the other communities (tribes) and were looked down by the courtiers and rulers of the *Bani Ummayya* and *Bani Abbas*, then for the well being of their future generations, they might have coined some Traditions of such nature, which may be indicative that in future the *Fatimait* progeny would gain power and its government would cover the earth from east to west and would fill the earth with peace and justice. Thus they created some Traditions with such matter and have indicated that from the progeny of *Fatima-tuz-Zohra*^{RZ} a great person would be born, who would have the title of the *Mahdi*^{AS} and would fill the earth with peace and justice. He would also be a *Khalifa* of Allah and that the *Deen* would also be concluded on him! Hence, all such Traditions are coined ones and there is no reality in them. I would like to submit that this is a statement, which is evident of atheism and the doubts indicated therein are so vast that the entire religious ambit would be rejected,

since in such circumstances it can be viewed that all the Islamic sects' fall in the same category. For instance it may be true to say that the *Hanafis*, have created some Traditions and have founded the basis of their *fiqa* and that not even a single *Hadith* quoted by them is true. Similar doubt can be expressed in respect of the *Fiqa* of *Imam Shafai*, *Imam Malik* and *Imam Ahmed Bin Hambal*, that in support of their *fiqa* they have created certain *Ahadith* in their support. It may be thought that people have created several *Ahadith* in support of their religion and to reject their opponents. In support of their view 'all such coined Traditions were presented. Thus, when in spite of all the care taken by the persons who have collected the Traditions and in spite of their being pious, a doubt has been expressed that such people have coined Traditions in respect of Mahdi^{AS} to please the government and to gain power, then why such a view should not get strengthened in respect of every *Imam-e-Mujtahid* that to give glamour and to spread their religion, they have created such Traditions and that the historians have also followed them whole-heartedly. Thus, those who have presented these views, in fact have tried to uproot all the religions and sects. This open mindedness, God forbidding, may also lead to the opinion that all the religious heads are in the same category, because it is possible that in every period some wise men might have created some political and administrative rules to have the foundations of culture and civilization and might have given them the religious colour by calling them 'God sent *Shari'a*'. Further to give stability to this cultural activity might have forecasted the advent of the Prophet or several Prophets in future. The enlargement of this doubt will result that there would be no religion or Faith, which is in existence, is founded or sent by Allah. Thus, the said opinion is completely atheistic.

Some people view that *Isa*^{AS} and Mahdi^{AS} are not two different persons but *Isa*^{AS} himself is Mahdi and that the *Hadith* "لا مهدي إلا عيسى" (There is no Mahdi except *Isa*) is evident

for this. The answer to this is that the *Hadith* "لَا مَهْدِي إِلَّا عِيسَى بْنُ مَرْيَمَ" is weak rather coined one. The source of this *Hadith* is as follows:

عن محمد بن خالد الجندی عن ابان بن صالح بن ابي عياش
عن حسن البصري عن انس بن مالك عن النبي صلى الله عليه
وسلم انه قال لَا مَهْدِي إِلَّا عِيسَى بْنُ مَرْيَمَ

Mohammed-bin-Khalid-al-Jindi from *Abaan Bin Saleh-bin-abi Ayah* from *Hassan-al-Basri* from *Anas-bin-Malik* from Prophet^{PBUH}, who said that there is no Mahdi except *Isa-bin-Mariam*. *Yahiya-bin-Moin* has called *Mohammed-bin-Khalid-al-Jindi* as *Valid* but was silent about his memory (*hifz*). *Bahiqye* says that *Mohammed bin Khalid* is solitary (*munfarid*) alone in this tradition. *Hakim* says that he is an unknown (*majhool*) person. There is no tradition by him through *Abaan-anil-Hassan* and the tradition from *Aban-bin-abi Ayash* through *Hassan* is also a deserted (*matrook*) one. The author of *Aaqduddar* says that, 'Nisayee has treated this tradition as denied one.' *Bahiqye* has termed *Mohammed-bin-Khalid-al-Jindi* as unknown (*majhool*) person and treated *Ibn-e-abi-Ayash* as rejected one. Thus, there is no doubt in this tradition being a weak and doubtful one. The people who view the *Imam Mahdi-e-Maood*^{AS} and the *Isa*^{AS} as one person are not having any evidence.

The Traditions we have quoted earlier are evident of two aspects. The first is that the *Imam Mahdi*^{AS} is a descendant of *Bibi Fatima*^{RZ}. The second is that the *Imam Mahdi*^{AS} would be in the middle of the *Ummah* of Mohammed^{PBUH}. Thus, the tradition

كيف تهلك أمتي انا في اولها وعيسى في آخرها والمهدي من

اهل بيتي في وسطها is

evident for this. This *Hadith* is quoted in *Mishkaat*, *Razeen* and *Masnad Imam-bin-Hanbal* also. From this it is very clear that *Mahdi*^{AS} is descendant of the Prophet of Allah^{PBUH} and *Isa*^{AS} is

the son of *Mariam* and it is also evident that *Mahdi*^{AS} would be in the middle of the *Ummah* of Mohammed^{PBUH} and *Isa*^{AS} would be sent at the end of the *Ummah* of Mohammed^{PBUH}. Since it is wrong that the two permanent *Khalifas* of Allah would gather in the same period, hence the said *Hadith* which it self is weak and against other Traditions, cannot become logical evidence.

It is evident that one of our contemporaries *Mirza Ghulam Ahmed Qadiyani* from *Gurdaspur* of *Punjab*, after proclaiming that he is the Christ has also claimed that he is the *Promised Mahdi* and has argued with the *Hadith* ('لَا مَهْدِي إِلَّا عِيسَى بْنُ مَرْيَمَ') and has greatly neglected the Traditions in which it is informed that '*Isa*' is the son of *Mariam* and would descend from the skies in the last days and would kill *Dajjal*. When these Traditions were not applying to him he has interpreted these Traditions out of context and on imagination. Out of these interpretations even one of them was not correct. Had he himself considered the issue carefully then for him neither the proclamation of the Christhood nor the *Mahdiat* was worthwhile. *Ghulam Ahmed Saheb* was neither the son of *Mariam*^{RZ} nor the descendant of the Prophet of Allah^{PBUH}, but he was the descendant of some '*Mirza*'. In these circumstances if he had adopted a general position and had become a great scholar of scholars then it would have been suitable for him. But he had made such a claim that was never applicable to him. He did not stop at this proclamation but he had also proclaimed that he was *Shree Krishna* and did not consider how righteousness and meanness would accumulate in one person at one time. We will drop this discussion here and discuss the Traditions, which we had mentioned earlier. From the said Traditions it is proved that the *Imam Mahdi*^{AS} is the *Khalifa* of Allah and free from error and is a protector of the *Ummah* from destruction. Thus *Mahdi*^{AS}, because of the fact that he is a *Khalifa* of Allah and the protector of the

Ummah of the Prophet Mohammed^{PBUH}, is in the category of the Prophets.

The discussion about the first issue is, that the tradition from *Thouban*^{RZ}, which has been reported by *Hakim Abu Nayeem* and *Ibn-e-Maja*, it is evident that the *Imam Mahdi*^{AS} is the *Khalifa* of Allah. The tradition is:

عن ثوبان رضى الله عنه قال قال رسول الله تقتل عند كنزكم
ثلاثة كلهم ابن خليفة لا يصير إلى واحد منهم ثم تطلع الرايات
السود من قبل المشرق فيقاتلونكم قتالهم يقتله قوم ثم يجئ
خليفة الله فاذا سمعتم به فاتوه فبايعوه ولو حبوا على الثلج فانه
خليفة الله المهدى

The translation of this tradition is given earlier. From this tradition it is evident that *Imam Mahdi*^{AS} is the *Khalifa* of Allah and the one who is the *Khalifa* of Allah would necessarily be free from errors. If he were not free from errors then there would be a possibility of committing mistakes in his orders. In such conditions every order given by him would be a mixture of right and wrong. Then it would not be mandatory (*Wajib*) to accept him. Therefore, for a person who is a *Khalifa* of Allah, it is mandatory for him to be free from errors.

From the *Holy Quran* it is evident that the *Khalifa* of Allah would be a person to whom God has taught the names of all things. Thus *Adam*^{AS} was given the *Khilafat* of Allah. Allah has taught him the names of all things (وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) (2:31, 32). Since the word *Alif* and *laam* are the evidence of total coverage and the word 'كلها' is used for emphasis. Therefore, *Adam*^{AS} should be a scholar of all the names in the manner that no name should be out of his knowledge. Thus, all the names of the Creator and the Created ones would be included. Therefore, one who would

be a *Khalifa* of Allah should necessarily have the knowledge of all the names of the creator and the created ones. Therefore, *Imam Mahdi*^{AS} being the *Khalifa* of Allah would be a scholar of all the names of the creator and the creations.

The second issue is that, the *Mahdi*^{AS} is the protector of the *Ummah* of Prophet Mohammed^{PBUH} from its going astray. Thus, from the *Hadith* (كيف تهلك امتي الى آخره) i.e., "How my *Ummah* would be 'destroyed...' it is evident that in the *Ummah* of Prophet Mohammed^{PBUH} the possibility of destruction is due to the reason that for the first three generations the Prophet^{PBUH} had given the good news of their safety. After this period there arose differences in the belief and actions of the Muslims. In the third century^{AH} several Muslims were attracted towards the philosophy and thousands of new ideas and innovations crept in Islam and every sect started criticizing the other. Thus in accordance with the saying of the Prophet^{PBUH} (ستفترق امتي على ثلاثة وسبعين فرقة كلها في النار الواحدة) that means 'my *Ummah* would be divided into 73 sects out of which one sect would be heavenly and all others would go to hell'. Thus, Prophet^{PBUH} with a view to protect the *Ummah* said that my *Ummah* would not be destroyed because in the beginning I am and *Isa*^{AS} would be in the end of the *Ummah* and *Mahdi*^{AS} would be in the middle period of the *Ummah*. When there are three protectors of *Ummah* it would not go astray. From this *Hadith* it is evident that the aspect of protection of the *Ummah* is equal with all the three *Holy* personalities i.e., there would be no excess or less in this aspect.

Analysis

From our foregoing statements it is evident that the advent of *Imam Mahdi*^{AS} is essential. For this advent, two reasons have been stated.

The first is that the *Imam*^{AS} is the protector of the *Ummah* from destruction and going astray. The second is that the true Traditions (*Ahadith-e-Sahee*) are giving the message that even if one day is left for the end of this world, Allah may prolong it to the extent that in it the *Imam Mahdi*^{AS} would be born. Thus in *Sunan-e-Abu Dawood* it is reported,

لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ اللَّهُ تَعَالَى فِيهِ رَجُلًا مِنْ أُمَّتِي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِي أَسْمَهُ أَسْمَى وَاسْمَ أَبِيهِ أَسْمَ أَبِي -

The translation of this *Hadith* has already been given. In *Sunan-e-Abi Sheeba* the same tradition is noted through *Abdullah Ibn-e-Masood*. 'Tabrany' in 'Afrad' and *Hafiz Abu Nayeem* and *Hakim* in their books have also reported Traditions of this nature. The gist of these Traditions is that the birth of *Imam Mahdi*^{AS} is a necessity of the *Deen* (Faith) and if it were not so, there was no need to express emphatically that even if one day of this world were left it would be prolonged that in it *Imam*^{AS} would born. Now the matter to be considered is that as to what was the reason for expressing it so emphatically. In this regard it is to be stated that as per the Prophet^{PBUH} the *Imam*^{AS} would be the concluder of the Faith. This is supported by several Traditions.

1) The first tradition is from *Nayeem bin Hammad*, which has been narrated by *Abu Nayeem* that,

عن علي رضي الله عنه قال قلت يا رسول الله ائنا آل محمد المهدى ام من غيرنا فقال لا بل منا يختم الله به الدين كما فتح بنا -

It may be noted that the word *Minna* is used for *Aal-e-Mohammed* i.e., *Haz. Ali*^{RZ} asked the Prophet^{PBUH} whether the *Imam Mahdi* is also included in *Aal-e-Mohammed* or not. The Prophet^{PBUH} replied that he is from us and Allah shall conclude the *Deen* (Faith) with him as it had commenced with us. *Tabrany*

has also reported this tradition through Hz. Ali^{RZ} but there is slight difference of words:

عن علي رضي الله عنه قال قلت يا رسول الله ائنا آل محمد المهدي ام من غيرنا فقال لا بل منا يختم الله به الدين كما فتح بنا.

In the second sentence of this tradition (*Hadith*), the passive participle has been omitted. From the first tradition it is evident that this word is 'Deen'. The meanings of this tradition are the same, which has been given, in the first tradition.

2) The second tradition is from *Hafiz Abu Bakr Behqye* in the book *Al Ba'as Wal Nashoor*:

عن ابي سعيد مولى ابن عباس رضي الله عنه قال سمعت ابن عباس رضي الله عنه يقول قال رسول الله صلى الله عليه وسلم انى لارجوان لا تذهب الايام والليالى حتى يبعث الله منا اهل البيت غلاما شابا حد ثالم تلبسه الفتن ولم يلبسها يقيم امر هذه الامة كما فتح هذا الامر بنا ارجوان يختمه الله بنا.

It is reported by *Abu Sayeed Moula Ibn-e-Abbas* that the Prophet of Allah^{PBUH} said the days and nights of this world would not end until from the Holy Family (*Ahle-Bait*) a youth would be born. He would be the person who would bring the activities of *Ummah* on the right path. Thus, in the manner as this order (*Deen*) started with us, it is hoped that Allah would end it with us only i.e., when the Mahdi is from the *Ahle-Bait* of Rasool Allah^{PBUH} then in the same manner as the Prophet^{PBUH}, he is the concluder of the Faith (*Deen*). Thus it is evident that the Mahdi^{AS} would be concluder of the Faith (*Deen*) and his advent is essential otherwise the conclusion of the Faith would not be completed. At this stage it is desirable to mention the aspects, which would be attended to by the *Imam Mahdi*^{AS} for concluding the Faith of the Prophet^{PBUH} and would invite on those aspects on the orders of Allah.

It may be noted that, the teachings of the *Holy Quran* are covering three aspects. The first is the knowledge about the Islam (*Ilm Islam*). The second is the knowledge about the belief (*Iman*) (*Ilm Iman*). The third is the knowledge about the perfection (*Ilm Ehsan*). Therefore, all the three aspects are clearly indicated in the *Hadith* in which it is narrated that the Angel Gabriel (*Jibrael*) in front of the Companions of the Prophet^{PBUH} questioned about these things. The *Hadith* is as under:

عن ابن عمر رضى الله عنه لقد كنت الى جنب رسول الله صلى الله عليه وسلم وهذا الشيخ معى اذ دخل علينا رجل حسن اللمة متعمما نحسه من رجال البادية فتخطى رقال الناس فوقف بين يدى رسول الله صلى الله عليه وسلم فقال يا رسول الله ﷺ ما الايمان فقال شهادة ان لا اله الا الله وان محمدا عبده ورسوله وتؤ من بملائكته وكتبه ورسله وباليوم الآخر والقدر خيره وشره من الله تعالى ۞ فقال صدقت فتعجبنا بقوله بتصديقه رسول الله عليه السلام مع جهل اهل البادية فقال يا رسول الله عليه السلام ما شرايع الاسلام فقال اقامة الصلاة وايتاء الزكوة وصوم رمضان وحج البيت والاغسال من الجنابة فقال صدقت قال فتعجبنا بقوله بتصديقه رسول الله صلى الله عليه وسلم كاناه يعلمه فقال يا رسول الله ما الاحسان قال ان تعمل الله كانك تراه فان لم تكن تراه فانه يراك فقال صدقت ۞ فقال يا رسول الله متى الساعة قال فما المسئول عنها با عنهم من السائل ثم قفا فلم توسط الناس لم ير قال النبى ان هذا جبريل اتاكم ليعلمكم معالم دينكم

Abu Muty'ee Balkhye has narrated this tradition from *Ibn-e-Omer*, which has been adopted in *Fiq-e-Akbar* written by *Imam-e-Azam*, and *Sahiheen* (books of true Traditions) with slight change in wordings, the translation of which is that *Ibn-e-Omer*^{RZ}

stated "I was sitting beside the Prophet of Allah^{PBUH} and (some) elderly people were with me. Then a person with good looking hair, wearing headgear (*dastaar*), looking like a villager, came crossing over the heads of persons sitting and stood before the Prophet^{PBUH} and requested him to state 'O! Prophet of Allah^{PBUH} what is *Iman*?' The Prophet^{PBUH} stated that, 'you have to bear witness to the fact that there is no God except Allah and Mohammed^{PBUH} is His servant and apostle and shall have Faith in His angels, books and Prophets and on the Day of Judgment and also have belief that the good and bad are predestined and are from Him (Allah).' He (the stranger) said that 'What you said is correct.' We wondered that he says to the Prophet of Allah^{PBUH} what he said is correct, in spite of the fact that the villagers would be ignorant. Then he asked, 'O! Prophet of Allah^{PBUH} what are the rules of Islam?' The Prophet^{PBUH} stated, offering *Salat*, paying *zakaat* (poor tax) and observing fasts during the month of Ramadan and performing pilgrimage to *Ka'ba* (if capable) and taking bath after having intercourse. Said (the stranger) that what you said is true. We wondered that he is confirming the statement of the Prophet^{PBUH} as if he is teaching to him (The Prophet). Then he asked, 'O! Prophet of Allah^{PBUH} what is perfection (*Ehsan*)?' The Prophet^{PBUH} said that, pray Allah in the manner that you are seeing Him and if you cannot think like this then, know that Allah is seeing you. Said (the stranger) that what you said is correct. Then he asked that O! Prophet of Allah when the Day of Judgment would dawn? The Prophet^{PBUH} told that, I am not better informed than the questioner! Then the stranger turned and went into the public and disappeared. The Prophet of Allah^{PBUH} stated that he was *Jibrael*^{AS} (The Archangel Gabriel) and had come to teach you your religion (*Deen*). From this tradition it is evident that there are three branches of the revealed *Shari'at*. Out of these three branches, the first is *Iman* (Belief) the second is Islam and the third is *Ehsan* (Perfection). The *Holy Quran* covers all these three aspects but out of these three aspects the Prophet of Allah^{PBUH} has fully covered the two aspects *Iman* and Islam.

Hence there are thousands of Traditions and hundreds of book covering these two aspects and teachings. The teachings about the perfection (*Ehsan*), which is the third aspect of the *Holy Shari'at-e-Munnazilla* and the third wing of the *Holy Quran*, have not been given commonly by the Prophet of Allah^{PBUH} in any of the hadith in detail.

From the perusal of the said *Hadith* it is evident that the *Ehsan* (Perfection) means the vision of Allah (*Deedar*) only, because the words,

(ان تعمل الله كأنك تراه يا ان تعبد الله كأنك تراه)

denote the Vision of Allah (*Deedar*) and its details or explanations are neither available in any of the Verses of the *Holy Quran* or in any of the Traditions. In other words it can be stated that its details are left unclarified even to the Companions and that when some of the Companions such as *Abu Zar*^{RZ} asked the Prophet^{PBUH} whether during the *Me'raj* he had the Vision of Allah. Prophet^{PBUH} replied, 'He is the light (*Noor*) and therefore, how can I see him?'

In short he (Prophet^{PBUH}) has left the orders concerning to Perfection (*Ehsan*) unclarified. Had it not been so and its details would have been stated, then there would not have been any differences on this issue. When we see the different Islamic sects we come to know that majority of them are not having Faith of Vision of Allah, either in this world or Hereafter. Only the "Sunnis" are having the Faith that in the Hereafter there can be Vision of Allah without exhilaration (*Bila-Kaif*).

The gist of the above statements is that the Prophet of Allah^{PBUH} has not taught the aspects relating to the *Ehsan* (Perfection) as a message. But in whomsoever he (Prophet^{PBUH}) found the capacity, some of the aspects of *Ehsan* were taught to him. For instance to *Haz. Syedna Ali*^{RZ} these aspects were revealed.

Therefore, the source for the teachings of all the Sufi order (*silsilas*) is Hz. Ali^{RZ} and all the Sufi *silsilas* reach to Hz. Ali^{RZ} only.

Thus the Prophet of Allah^{PBUH} in view of the fact that the orders relating to *Ehsan* carry greater hardship has not revealed to them. But mentioned, that in his descendants a person would born who would carry his name and his father and mother would have the same names as of his father and mother; he would be Mahdi^{AS}; he would be the *Khalifa* of Allah and would be the concluder of the Faith (*Deen*). Further, it is a must for the Ummah to make allegiance with him, even if the hills of snow are in between him and them they have to cross them in whatever manner it is possible and reach him to make covenant (*Bait*). Thus, the *Hadith* reported by *Thouban*^{RZ}, which has been narrated by *Ibn-e-Maja*, says,

فبايعوه ولو حبوا على الثلج فانه خليفة الله المهدي . For this reason only it is also stated that,

لو لم يبق من الدنيا الا يوم واحد لطول الله ذلك اليوم حتى
يبعث الله تعالى فيه رجلاً من امتي او من اهل بيتي يواطى
اسمه اسمي واسم ابيه اسم ابي

Therefore, the Prophet of Allah^{PBUH} has stated in respect of *Imam*^{AS} (يختم الله به الدين) i.e., 'Allah would conclude the Faith on him as it has been commenced by us.'

If an objection is taken based on the Quranic Verse (5:3) *اليوم اكملت لكم دينكم واتممت عليكم نعمتى* that the *Deen* has been perfected during the times of the Prophet of Allah^{PBUH}, then again where is it necessary for its completion and conclusion?

The answer to this is that:

اليوم اكملت لكم دينكم واتممت عليكم نعمتى (5:3)

According to the Verse the matters relating to the necessities of the religion were completely revealed in the *Holy Quran*, that is to say, that after the completion of the revelation of the *Holy Quran*, there was no necessity for revelation of any further

orders. Thus, in respect of the revelation of the Islamic beliefs, the Faith (*Deen*) was completed. In such conditions the conclusion of the Faith by Hz. Mahdi^{AS} would mean that the message and invitation in respect of the orders relating to Perfection (*Ehsan*) would be completed by the advent of Hz. Mahdi^{AS}. Thus the completion of *Deen* is in respect of revelation and the conclusion of *Deen* is in respect of invitation to perfection (*Ehsan*). Hence the perfection of *Deen* is not relevant to completion of *Deen*.

If it is pointed out and objected that Allah in the *Holy Quran* says, وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ (24:54) i.e. 'the status of Prophet^{PBUH} is that, he has to convey to the *Ummah* whatever has been revealed to him and in such a case how can it be believed that the Prophet^{PBUH} has kept the orders relating to Perfection (*Ehsan*) secret, and Mahdi^{AS} has revealed them?

The answer to it is that the message (*Tabligh*) is of two kinds. One is that which is given as an invitation and the other is that which is not given as an invitation. Thus, the Prophet^{PBUH} has conveyed the orders in respect of *Iman* and *Islam* as invitation and the orders relating to Perfection (*Ehsan*) were not conveyed as an invitation commonly. But in whomsoever he^{PBUH} found the capacity these orders were conveyed to them. Thus it is possible that the conveyance of message of *Deen* can be as an invitation or even without an invitation also.

Therefore, *Imam*^{AS} being the Concluder of the *Deen* would not mean that the Prophet^{PBUH} has not conveyed some of the orders of *Deen*. It is also desirable to state that Prophet^{PBUH} has not given the invitation and teachings of the complete *Holy Quran*. But the things which were required according to the demand of the time were only taught and the things that he felt were not required (at that time) were not taught. Some examples of such orders are mentioned hereunder:

1. The first is that the abbreviated words (مقطعات) of the Holy Quran such as (الم-طسم-كهيعص) etc), the meanings and teachings of which were not conveyed by the Prophet^{PBUH}.
2. The second is that the Attributes of Allah (*Sifaat-e-Bari-e-Tala*) such as سميع (the one who hears), بصير (one who sees), كلم (the one speaks). The meanings of which are included as the real Attributes of Allah (*Sifaat-e-Bari-e-Tala*) were not explained by the Prophet^{PBUH}.
3. The third is that the Prophet^{PBUH} has not explained the realities of the Attributes of Allah (*Haqiqat-e-Sifaat-e-Bari-e-Tala*), which are common in names in the created and the creator, such as the word وجه (Face), يد (Hand), قدم (Foot) etc.
4. The fourth is that, in the Holy Quran at several places an indication has been made about the Day of Judgment, but the Prophet^{PBUH} has not indicated its time. Whenever he was asked about it, the Prophet^{PBUH} replied,
ما المسئول عنها با علم من السائل which means, the one who has to answer, does not know more than the one who is questioning.
5. The fifth is that the Prophet^{PBUH} has not explained certain matters clearly which relate to the life to come such as, the book of deeds (*Nama-e-A'lam*), the Weights of Deed (*Wazan-e-A'mal*), scale (*meezan*) etc. Therefore, in respect of Faith in such things it has been decided that it is Compulsory (*Farz*) to have Faith (*Iman*) on realities and it is not desirable to indulge in arguments and get emotional about the status of such things.
6. The sixth is that, the Prophet^{PBUH} has not defined the Quranic Verses comparing the Compulsion and Fate (*Jabar-o-Qadr*) and has not explained the clear meanings of such Verses. Instead, it is evident from some of the true Traditions that, he has

prohibited his Companions who were indulging in discussion of such Verses. Due to this reason only, the issue has not been decided so far. Nor it is possible that it would be settled in future. Great scholars like *Fakhr Razi*, *Aamadi*, and *Ghazali* etc, were stuck into confusion on this issue and no *Mujtehid* or research scholar could settle it.

7. The seventh is that, the Prophet^{PBUH} has not explained in detail the Quranic Verses which prove the theory of *Wahdat-ul-Wajood* (Unity of existence) such as the *Holy Verse*

هو الاول والآخر والظاهر والباطن (اور آیت) وفي انفسكم افلا تبصرون (اور آیت) اينما تولوا فثم وجه الله (اور آیت) نحن اقرب اليكم من حبل الوريد (اور آیت) وهو معكم اينما كنتم (اور آیت) وما رميت اذ رميت ولا كن الله رمى (اور آیت) ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم۔

etc., were not explained in clear terms. If some of the Traditions (*Ahadith*) on this topic are available they are in the category of singular reports. This will create doubt and hence it will become presumptive (*Zinni*). Therefore, such Traditions are incapable of being the *Bayan* (explanation) of such Quranic Verses, which are not distinct in nature. Further, when such Verses are included in the category of *Mutashabehat* by the *Mujtahideen* and the *Mufasssareen* (commentators on the *Holy Books*). The order for such Verse would be similar to that of the abbreviated words (*Muqatta'at*) of the *Holy Quran*. Since the human wisdom is incapable of ascertaining the meanings of the abbreviated words of the *Holy Quran* (*Muqatta'at*), similarly the wisdom is incapable of knowing the real meanings of such Verses and the Verses relating to the Attributes of Allah (*Sifaat-e-Bari-e-Tala*).

In short the abbreviated words of the *Holy Quran*, the Verses relating to the Attributes (*Sifaat-e-Bari-e-Tala*) of Allah and the *Mutashabehat* were not defined fully by the Prophet^{PBUH}.

Nor the human wisdom can explain them. Only Allah knows about their reality.

وما يعلم تاويله الا الله والراسخون فى العلم قالوا آما It means, the elucidation of the *Mutashabehaat* is not known to any one except Allah. The people who are having Faith say that, 'we have accepted and confirmed the *Mutashabehaat* of the *Holy Quran*' i.e., they cannot explain them since they know that there are certain words, the meaning of which, cannot be ascertained from the Arabic Idioms and the dictionaries. Thus, the obvious (*zahir*) and firm (*nass*) and the explanatory (*Mufasssir*) and the evident (*mohakkam*) etc are in this category. Whenever the wisdom can ascertain their meanings then, they explain them. About the meanings of the Quranic Verses where the Arabic language and the Arabic idioms cannot define them, or the wisdom cannot solve their complications, they won't explain such Verses, but say that we confirm such Quranic Verses and know that they are true (*haq*). It may be noted that some *Qaris* recite the above quoted Quranic Verse without stopping, at the word *Illallah*, but read it joining with '*war Raseeqhoon*'. By such recitation the meanings of the Verse would be Allah and *Raseeqhoon-fil-ilm* (those who are firm in their knowledge) know the meanings of *Mutashabehaat*. But with this style of reading the words 'قالوا آما' would be of no useful meaning, because then the meanings of the said Verse would be that, the explanation of the *Mutashabehaat* is known to Allah and the '*Raseeqhoon fil ilm*' (those who are firm in their knowledge) only and no one else knows and that we have Faith on this and confirm it. In such a condition there would be no objectivity for the word 'قالوا' since, *Raseeqhoon fil ilm*, according to this style of reading (*Qirat*) it would not be known as to whom the words 'قالوا آما' would be applicable.

If these words were considered to be the words of *Raseeqhoon Fil ilm* (those who are firm in knowledge) and if it is concluded that the *Raseeqhoon Fil ilm* are the persons for whom the word قالوا is applicable, then it would become weak (*Rikakat*) in

language. It is the duty of every Muslim to have Faith in the *Holy Quran* and to confirm it. Thus if the *Raseeqhoon Fil ilm* (those who are firm in their knowledge) have confirmed it after knowing the meanings of the Quran, then what is the specialty with them, since, every ignorant believer had the pride or even it is the duty of every *Momin* to have Faith in every Verse and every word of the *Holy Quran*. If it is accepted that *Raseeqhoon Fil Ilm* (those who are firm in their knowledge) had said *Amanna* (we accept) after knowing the meanings of the *Holy Quran*, then it might also be construed that before knowing the meaning they did not accept the *Holy Quran*! In such a condition it can also be rightly said that *Raseeqhoon Fil Ilm* (those who are firm in their knowledge) were having doubts about the *Mutashabhaat* being the part of the *Holy Quran*. The fact is that even an ignorant believer also could not doubt about the *Mutashaba* being the part of the *Holy Quran* and immediately accepts it and says *Amanna*. In such a situation an ignorant *Momin* would have supremacy over a person who is *Raseeqhoon Fil Ilm* (one who is firm in his knowledge) and this would be false. Thus, in adopting this type of recitation there is weakness in language and defect in the meanings. Therefore, the recitation adopted by the majority of *Qaris*, gives correct meaning and would convey the best sense, which has been adopted by the scholars. It means, that only Allah knows the meanings of the *Mutashabhaat* and he also know that *Raseeqhoon Fil Ilm* (those who are firm in knowledge) would say *Amanna* (we accept it), since they do not know the interpretation of such Verses and they would not attempt a thing which is impossible. Since, their wisdom is not capable of ascertaining the meanings of the *Mutashabahaat*. Hence, they feel that it is enough to say that 'we confirm that the *Mutashabhaat* are the *Holy Quran* and the meanings of such Verses are in the eternal knowledge of Allah and it is the truth (*haq*).

Hence, it is not correct to interpret (*Taveel*) the *Mutashabahaat* because Allah had said before this *Ayat*

فاما الذين فى قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة
(3:7) وابتغاء تاويله

i.e., 'those who are having bad intention would follow the *Mutashabaa* Verses with a view to create mischief by different interpretation; by giving the meanings according to their own will; to create mischief among the people and to create innovations in Islam. They are misled and will mislead the people. The conclusion is that the interpretation of the *Mustashabaa* Verses is not permissible. But the scholar has to translate these Verses in a way that they synchronize with the *Mohakkham* Verses and this is the way of the scholars of subsequent periods. But the earlier scholars have avoided this style also and have kept silent in respect of the proof of such Verses, because these things were not explained or interpreted by the Prophet^{PBUH}. The Prophet^{PBUH} and the *Holy Quran* have prohibited interpretation of such Verses. Then there is no necessity for interpretation of such Verses. The conclusion of the above statement is that there are different types of Quranic Verses:

1. The first is that, there are certain Verses the meaning of which are beyond the reach of the human wisdom.
2. The second is that, there are Verses in which the human wisdom can think over, but the *Holy Quran* itself prohibits their interpretation. For instance, *Mutashabeaat* in general, because Allah says that 'only those people will make efforts to interpret who are having ill intention. The *Holy Verse*, (فاما الذين فى قلوبهم زيغ الخ) (3:7) is evident for this.
3. The third is that, there are certain *Holy Verses* in which the human wisdom can think over and the Islamic law and the *Holy Quran* have not prohibited their interpretation. But the human wisdom would not be able to reach to a conclusion successfully. But would be astonished and would be in a state of absorption, such as, the Verses relating to Vision of Allah (*Deedar-e-Khuda*). Therefore, there are no clear Traditions (*Ahadiiths*) of true nature

(*sahie*) regarding the Vision of Allah. Even though a few Traditions are available in the books of Sufis but the scholars of *Ahadith* (*Mohadiths*) are suspicious about their narrators and taken different type of objections. Hence, such Traditions (*Ahadith*) have not been taken as true by the scholars of *Ahadith* (*Mohadiths*).

4. The fourth is that, there are certain *Holy* Verses the meanings of which can be understood by the human wisdom properly and there is no prohibition for their explanation also, such as the *Holy* Verses which are in respect of knowledge relating to *Islam* and *Iman*. All such Verses are in this category and the human wisdom can reach to their subject matter and there is no prohibition in their explanation and interpretation in the Islamic law. Thus, the Prophet^{PBUH} has explained and interpreted such Verses and hence there are thousands of Traditions (*Ahadith*) and hundreds of books on the orders relating to these two aspects.

Since, the Prophet Mohammed^{PBUH} started preaching new *Shari'at* and the Faith was new, only such matters were taught which the Muslims could understand properly in those early days. These orders were exclusively in respect of *Iman* and *Islam*, because, all these orders were very clear and obvious and it was not difficult for the Prophet^{PBUH} to explain them to the people. Since, the Prophet^{PBUH} was perfectly aware of the capabilities of the people of that period, he preached the matters which could be conveniently understood and learnt by the *Holy* hearts with enthusiasm. Since, the religion (*Deen*) was new and in respect of functions of *Islam* and *Iman* there were several difficulties and hardship, hence the Prophet^{PBUH} has confined the teachings to these two aspects only.

Therefore, *Hakeem Ibn-Rashad Andalasi* (Spanish) who was the chief judge (*Qazi-ul-Qazath*) of his country, in his booklet *Kashsf-ul-Minqal* has written,

ولذلك قال عليه السلام انا معشر الانبياء امرنا ان نزل الناس منازلهم
وان تخاطبهم على قدر عقولهم

i.e., the Prophet^{PBUH} says that we the Prophets keep the groups of the people according to their status and talk to them according to their wisdom. Thus it has to be understood that, the Prophet^{PBUH} did not invite the people towards the teachings of *Ehsan*. And, according to the true Traditions (*Ahadith-e-Sahi*) he has stated that in the last days, an *Imam*^{AS} would take birth, he would be from my (Prophet's^{PBUH}) Holy Family and his parents would carry the names of my (Prophet's^{PBUH}) parents and he would be the *Khalifa* of Allah and the Concluder of *Deen*. Hence making allegiance with him is compulsory (*Farz*). The Traditions relating to these aspects were discussed earlier.

Thus, from the above detailed statement it is evident that the Prophet^{PBUH} did not explain every Verse of the *Holy Quran* commonly. Since, the orders relating to *Ehsan* are very delicate, difficult and complicated, hence were not taught as a message to general public. Since, the orders relating to *Ehsan* were based on the *Holy Verses* of the *Quran*, their teaching was also essential. Therefore, without the invitation and education of the orders of *Ehsan*, the explanation of the Quranic teachings (*Bayan*) would not be completed. Hence, the Prophet^{PBUH} had instructed his *Ummah* to follow the *Imam Mahdi*^{AS}, so that the meanings of the *Hadith* (يختم الله به الدين) could be completed.

The conclusion is that, for the explanation of orders relating to *Ehsan* the advent of the *Promised Mahdi*^{AS} was essential. Now we conclude this topic here and take up the next chapter.

CHAPTER - II

Section - 1

‘Discussion about the Perfect Man’

There is a difference of opinion as to whether the reality (*Haqiqat*) of all the human being is one or it is different in respect of each individual soul. Aristotle and his followers have the belief that the origin of all the souls of the humanity is one and every individual soul is distinct from the other due to the fact that the attributes and qualities of every individual soul are different from one other. For instance, in respect of the wisdom, the sharpness of senses, power of remembrance, power of imagination, tact and temper, honesty, justice and bravery etc. each individual differs. Thus, these qualities are found excessive in some individuals and in some these are limited i.e. to say that certain people will be very intelligent and would solve very intricate problems easily. Their wisdom would enquire into the details of such problems and make them easy. And certain people would be very dull and would not be able to understand simple and easy problems nor would they be able to get any success after thinking over the issues. Similarly, the power understanding of certain people will be very strong that they could understand the details and intricacies of any problem with a little effort or at first sight. The position of the great scholar *Abu Ali Ibn-e-Seena* was the same and he used to solve most difficult problems at one sight. He learnt several subjects like Biology, Mathematics and Medicine without any difficulty. Thus, he himself has written in his book, *Al-Hikmatul Alaiya*, that ‘certain people will have very powerful imagination and whatever they would think would be true.’ ‘Their dreams would also become true as if the person narrating has seen with his own eyes.’ The philosophers say that the Prophets^{PBUT} used to prophesise correct things on account of the perfection of their foresight. These things would be out of the reach of a common person with normal wisdom. The philosophers also say that the imaginary figures (*Aqly*), Angels would appear

before the Prophets^{PBUT} in the human form, with whom they speak. Thus, the Prophets^{PBUT} would receive Wahi (revelation) through this power only. Therefore, *Moulim-e-Sani Abu Nasr Farabee*, Philosopher *Ibn-e-Rashad Andalasi* and *Sheikh-ur-Rayees Abu Ali Ibn-e-Seena* and the Philosopher *Maskuyah* had the same faith, since *Haz. Moulana Sheikh Akber Mohiuddin Ibn-e-Arabi^{RH}* and *Sheikh-ul Ashraq Shahabuddin Mavayad Bil Malkoot* had adopted the same faith. Similarly certain people would have greater memory power such as the *Muhadithseen* and the scholars of *Hadith* and *Fiqh* had great memory power. It is reported that *Hazrat Bukhari^{RA}* and *Syedna Imam Mohammed Ibn-e-Idrees Al-Shafie^{RA}* had great memory power. It was enough to see a big book once to remember it and for a long period they need not refer it again.

My own grand father whose name was *Syed Ashraf*, a great scholar of different subjects relating to various fields, had astonishing memory power. The contents of different books relating to different subject were stored in his memory. Without much effort he remembered several books of syllabi by-heart. My elder brother *Moulana Moulvi Syed Mahmood Saheb Khibla^{RH}* has reported an incident that once his friends (my grand father's friends) were sitting in the mosque discussing something with him. At that time a person reciting certain poetic Verses in Telugu was passing by. They thought of testing the memory of *Syed Ashraf* and hence told him to listen the Verses carefully and that they would like him to repeat. He agreed to it and concentrated on them. The person recited seven stanzas and stopped. He (my grand father) was requested to repeat them. He repeated all the seven stanzas without the difference of a single word and the most astonishing thing was that, he did not know the Telugu at all! Those present were spell bound. Certain people would have great power of justice. It is reported that *Nausherwan-e-Adil* had greatest power of justice. In Muslims, *Haz. Syedna Omer^{RZ}* was so popular for his ability of doing justice that there was no match to him. For the quality of charity *Haz. Syedna*

Osman^{RZ} was unmatched and *Hz. Syedna Ali Ibn-e-Talab*^{RZ} and *Khalid bin Waleed*^{RZ} were unmatched in respect of bravery. But, certain people would be different from this and would be imperfect in the said qualities and some others would have moderate abilities in them.

In short, all the qualities would not be equal in all the human beings. Some would be having perfection, others would have very good abilities and some others would be imperfect in such qualities. Therefore, various persons would be valued on the basis of their qualities.

Certain scholars believe that the individual souls (*nafoos*) of the persons will be having separate identity. For instance, the identity of the soul of *Zaid* would be different from the identity of the soul of *Omer*. Their qualities would also be subject to their identity. Thus, a person having a high standard soul would also have great qualities and a person who is having a soul, which is low in status, would have low characteristic. In short, the reality of the soul of each individual would be different. If it were not so then the soul of the Prophet^{PBUH} and the soul of a disbeliever would be the same — God forbid. This is the Faith of *Imam Faqrud-din*^{RZ} and certain other scholars.

The result of this discussion is that among the human beings certain souls would have the highest merit and purity and their qualities of self (*Nafs*) would be very strong and their actions and reactions would be of very high order. The persons of these qualities would have higher status in comparison with the persons whose strength of wisdom is imperfect or who are under the control of their desires and anger. This type of people would not have balance in their actions. The people of the very high order are those who have been chosen by Allah the Almighty for the revelation of the 'Noor' and who would be chosen for the guidance of the common people.

The gist of this talk is that the perfect human being is one whose ability of opinion or decision and the ability for action are perfect. Now, it is to be understood that the highest perfection of the ability of opinion is that, one should have the cognizance of the Essence (*Dhat*) and Attributes of Allah (*Sifaat-e-Bari-e-Tala*). Further, the perfection of actions also should be such that he should be very active in submission to Allah and shall not commit any mistake in doing so. The people would be happy with his style of livelihood and civilized behaviour and should not cause any loss to anybody in his social activity. His general opinion and his general actions should not be free from wisdom and tact. In short, his abilities of observation and action shall necessarily be free from errors. This is mandatory (*Wajib*) for a perfect person. Thus, a person of these qualities would be superior to all human beings and a leader. Such a person would only be competent to be the *Khalifa* of Allah among the human beings. If such a person makes a claim on behalf of Allah for making others perfect, then he would be the *Khalifa* of Allah and his acceptance as such is compulsory (*Farz*).

Analysis

If we go through the events of the life of *Imamana Hz. Syed Mohammed Mahdi-e-Maood*^{AS} then, it is evident that the *Imam*^{AS} from the childhood was bestowed with such qualities and characteristic, which can only be accumulated, in such *Holy* souls who have proclaimed the *Nabovah* of Allah. The *Imam*^{AS} followed the *Shari'at-e-Mohammadi* even in his childhood to the perfection, so much so that none of his actions or utterances were in contradiction of the *Shari'at-e-Mohammadi*. He was perfectly truthful and sincere to his promises and commitments. Taking care of the poor and consoling the helpless was his duty. He was very generous and trustworthy. He was always busy in prayers and devotion. His every action was perfectly religious. He was very brave and a good warrior. These qualities were proved during the war with *Raja Dalpat*, which is an evidence of his bravery. He was

very soft spoken, his wisdom and understanding was marvelous. When he used to visit the school of *Sheikh Daniyal^{RH}* people used to get astonished on his scholarly explanation of the important matters. His lectures were very popular in near and far places. The toughest problems were solved with his casual attention. The greatest scholars of his time used to visit the *Madarsa* of *Sheikh^{RH}* to listen his (*Imam^{AS}*) speeches. They used to get astonished while listening to his unmatched speech at a tender age. When he attained the age of 12, the *Sheikh^{RH}* called for a public meeting and invited the great scholars and research scholars. The *Imam^{AS}* had delivered a lecture, which was highly scholarly covering the religious issues. All the scholars were astonished to listen such a scholarly, speech (from a boy of 12 years) and they had unanimously given him the title of *Asad-ul-Ulema*.

In short, he was perfect in the power of action and observation. Apart from this, his full attention was bestowed on prayer and devotion. During this period, he used to get absorbed and used to experience the beatific Vision (*Tajjaliyat*) of the Essence (*Dhat*) and the Attributes of Allah (*Sifaat-e-Bari-tala*). In spite of this absorption, he used to attend to his religious obligations perfectly. He never missed even a desirable act (*Mustahab*). During this period of absorption though the food consumed was very less, yet he used to get the spiritual food from Allah. His every action was perfectly normal and moderate during this period. Many miracles occurred through him, the details of which are available in his biographies. His speech was having such spiritual power that, even the rulers used to tremble in his company. Many sinners and bad men reached high spiritual status. If any body happened to shake hands with him, then he used to have the unique fragrance in his hands for weeks. During this period, through true divine revelations he came to know that he is the *Promised Mahdi^{AS}*.

The popularity of his spiritual perfection had reached several countries. Hence *Ataullah Asfahani^{RH}* had heard about his spiritual

perfections at *Asfahan (in Iran)* and had come all the way from *Asfahan* to India just to have the honour of meeting the *Imam Mahdi*^{AS} and had recited a poem (*masnavi*) depicting the reason for his journey. Since these matters are relevant to the biographies and not a topic of this subject and are different from the topic of this book, we are concluding this discussion at this point.

Section - 2

‘Invitation towards Mahdiat!’

The Hadith,

كيف تهلك أمتي أنا في أولها وعيسى في آخرها والمهدي

من اهل بيتي في وسطها

is the evidence that after the period of the Prophet of Allah^{PBUH} gradually the human being would involve in innovations (*Bidaat*) and misdeeds; would be attracted towards the decor of the mortal world; the irresponsible rulers would become habituated of tyranny. Under such circumstances the fear of Allah’s anger and punishment would be erased from the hearts and the people would be happily involved in major sins. All these activities would lead to destruction. Keeping in view such a critical situation, the Prophet of Allah^{PBUH}, to protect his *Ummah* from destruction, had already given the good news that *Mahdi*^{AS} would born in the middle of the *Ummah* and protect the *Ummah* from destruction and *Isa*^{AS} would come at the end of the *Ummah* and guide the *Ummah* to the right track. Thus, the reason for the advent of the *Khalifas* of Allah is the tremendous increase in the sins and tyranny. Similarly, during all the periods, the Prophets^{PBUT} were born to guide the people. Thus, according

to the *Hadith* quoted above before the advent of the Mahdi^{AS} the world was full of bad qualities in human beings and it was full of tyranny and injustice. The hearts of the people were emptied from the love of Allah and His Prophet^{PBUH} due to the love of this world. The spurious and false religions were on the increase. The innovations and polytheism were rampant; the devotion to the priests was more than the devotion to Allah. The lust for the world had removed the love of Allah and His Prophet^{PBUH} from the hearts of the people. At this critical time the *Imamana Hz. Mahdi-e-Mawood*^{AS} as per the Will of Allah had proclaimed his *Mahdiat*, and started sowing the seeds of the Faith into the hearts of the people. The persons, whose hearts were filled with the light of Faith by Allah, accepted the message and had Faith in his *Mahdiat*. The bliss of his company had erased the love of this world from their hearts and in its place; the love of Allah and the Prophet^{PBUH} was filled. The sinner started hating the sin and the bad qualities vanished. The good qualities have taken their place. The hearts of the people were enjoying the joy of the unity of Allah and had no other work than the remembrance of Allah and his love. Thus, the prediction of the *Holy Tradition* that the Mahdi^{AS} would fill the earth with justice really means that the Mahdi^{AS} would call the people towards the true *Shari'at* and right counsel and would explain the secrets and intricacies of the *Iman* (Faith) and *Ehsan* (Perfection). Thus, the meanings of filling the earth with *Iman* are the same. In short *Hz. Imam*^{AS} had called the people towards Allah, had declared his message openly to all the people of the world, and had issued letters to the rulers of that time inviting them to the truth. After this general message those who had the divine guidance had accepted it, the others remained arguing. Thus, Mahdi^{AS} invited people in the same manner as was done by the Prophet^{PBUH} did. This is evident from the *Holy Quran* that the responsibility of the Prophet^{PBUH} was to show the path of Faith and it was not his responsibility to force any body to become a Muslim. Thus, the responsibility of the Mahdi^{AS} was also to show the path of righteousness to the people and it was not in his sphere

of activity to force anybody to accept it. Thus, Mahdi^{AS} has popularized the path of righteousness (*Hidayat*) in the same way as was done by the Prophet Mohammed^{PBUH}. But the prejudice of scholars did not allow them to see beyond the curtains and hence, they could not think over the secrets for which the Ayat **وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مِنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا** (10:99), the Ayahs **وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً** (5:48) and **وَلَوْ شِئْنَا لَا يَتَذَكَّرُ مِنْكُمْ إِلَّا خَلْقٌ** (32:13) are clear evidence. However, they will not ponder on the true message of the Prophets^{PBUT} and their *Ummah* had not only rejected them, but had given troubles to them and even killed them. In short, they (the scholars) had shown total disregard towards the events of the Prophets of earlier times, and had unnecessarily involved in the arguments about the signs and felt it essential to see the contradictory signs and indications. What ever the essential signs and indications were predicted by the Prophet^{PBUH} about the Promised Mahdi^{AS} those are all found in the Promised Mahdi^{AS}. The existence of the contradictory said to be essential is not acceptable.

Section - 3

Proof and Signs of Mahdi^{AS} (ثبوت وعلامات مهدي)

We have discussed the signs of the Mahdi^{AS} in the sections of the first chapter. The gist of the said discussion is:

- i. The Mahdi^{AS} would be a *Fatimait* i.e. the descendant of *Fatimait-tuz-Zohra*^{RZ}.
- ii. The Mahdi^{AS} would carry the name of Prophet Mohammed^{PBUH} and his parents would carry the name of the parents of the Prophet^{PBUH}. Thus, *Ibn-e-Masood*^{RZ} has narrated a Tradition, which is reported in *Sanein-e-Ibn-e-Abesheeba* and *Tabrani*, which is evident of this matter.

- And, the same *Hadith* is reported in *Sanein-e-Abu Dawood* also.
- iii. *Nay'eem Ibn-e-Hammad* has reported through *Khatada*^{RZ} that the *Imam Mahdi*^{AS} would take allegiance at the *Holy Ka'aba* in between *Rukn* and *Muqam*.
 - iv. From the Tradition as reported in *Mishkat-e-Shareef* through *Razeen*^{RZ} it is evident that the *Imam Mahdi*^{AS} would appear before the descending of *Isa*^{AS}.
 - v. *Imam Mahdi*^{AS} will fill the earth with peace and justice.
 - vi. *Imam Mahdi*^{AS} would carry the characteristics similar to that of the Prophet^{PBUH}.

When the *Imam Mahdi*^{AS} appeared he was carrying all the above indications i.e., he was a descendent of *Imam Hussain*^{RZ}; his name was Mohammed; his father's name was *Abdullah* having the title of *Syed Khan*; his mother's name was *Amina*. When he proceeded to *Hajj*, then in between *Rukn* and *Muqam* he proclaimed his *Mahdiat*. He invited people and according to the *Hadith* of *Razeen*^{RZ}, as reported in *Mishkat* his advent is before the descending of *Isa*^{AS} from skies. He presented his claim openly to the entire *Ummah* of the Prophet^{PBUH} and wrote letters to the rulers of his time inviting their attention to the fact that, 'if I am not proved to be true then my assassination is mandatory on them and it is for the scholars to investigate about my *Mahdiat*.' He also stated that the true proof of his *Mahdiat* is his perfect following of the book of Allah and the Prophet^{PBUH}, and that he has not proclaimed himself as *Nabi* and has not introduced any new *Shari'at*. 'In fact I am the supporter of the *Shari'at* of the Prophet^{PBUH} and invite people to the orders relating to the *Vilayat* of Prophet^{PBUH} which are known as the orders relating to Perfection (*Ehsan*).' This type of proclamation was made openly and those who were having the desire for the truth had accepted him and were blessed with Faith. This is the real sense of filling the earth with peace and justice. The *Hadith* "يَمْلَأُ الْأَرْضَ" does not mean that, the peace and justice will spread all over the world and

all the people of the world will accept Faith' since, from the advent of the Prophet^{PBUH} until this date, all the people on earth have not accepted the Faith nor they would do so in future. In fact when the Prophet^{PBUH} had tried that *Abu-Talib* shall accept Islam and when he did not show any interest in it the Prophet^{PBUH} was disheartened. Then Allah to console Prophet^{PBUH} had sent the Ayat **انك لا تهدي من اجبت** (28:55), i.e., "O! Mohammed^{PBUH} it is not in your capacity to bring to right path the person whom you love. In fact it is the Will of Allah to whomsoever He wills He would show the right path". This has been discussed earlier.

Thus, the responsibility of the Prophets^{PBUT} and the Mahdi^{AS} is to show the path of Allah and it is not within their scope to bring people on the right path, because this faculty is with Allah who says **يضل من يشاء ويهدي من يشاء** (16:93)" Thus, those who were keeping in view the *Hadith* **يملأ الارض** say that during the times of *Imam Mahdi^{AS}* the entire earth would be filled with peace and justice and all the people would become *Momin*, are exhibiting ignorance by holding this wrong view. This has also been discussed earlier.

In a nutshell, the *Imam Mahdi^{AS}* had invited the people towards the Vision of Allah and right path, as was done by the Prophet^{PBUH}. He had also shown the miracles in support of his invitation. But according to the *Holy Verse*, **"وقليلا ما تومنون"** (69:41) and only those people whom Allah has described as **"هدى للمتقين الذين يؤمنون بالغيب"** (2:2/3)" had accepted him but those who were not blessed with this quality involved themselves into arguments of indications and signs. These indications and signs are sacred indications and their real meanings are never meant. The Jews in respect of *Isa^{AS}* and Jews and Christians in respect of Prophet^{PBUH} did similar mistakes while rejecting them.

CHAPTER III

Section - 1

'The Evidence of Fundamentals and Obligations':

(ثبوت اصول وفرائض)

It may be noted that the *Imam Mahdi*^{AS} as the *Khalifa* of Allah, had made certain aspects obligatory on the *Momins* (believers) which we will discuss in the subsequent sections. At this point it is desirable to discuss whether the obligations as ordered by him are obligatory under *Shari'at* or not.

In my view, it is a fact that such obligations are compulsory under *Shari'at*. The details of which are:

It is evident that the fundamental sources of the Faith (*Deen*) are four.

1. The Book of Allah (i.e., *Quran-e-majeed*).
2. Ways of the Prophet (*Sunnat-e-Rasool Allah*).
3. Consensus (*Ijm'a*).
4. Opinion (*Khyas*)

Any order, which is derived from any of the above four fundamentals then, it becomes *Shari'at*. For instance, with the true Traditions (*Ahadith-e-sahi*) of the Prophet^{PBUH}, it is proved that from the descendants of *Bibi Fatima*^{RZ}, a person would born, who would carry the name of the Prophet^{PBUH} and his character and behaviour would be identical to that of the Prophet^{PBUH}. His parents would carry the names of the parents of the Prophet^{PBUH}. He would be a *Khalifa* of Allah; would spread justice in the world and eliminate the tyranny; would protect the *Ummah* of the Prophet^{PBUH} from destruction. His advent is essential to the extent that, even if one day were left for the end of this world, Allah would prolong that day to the extent that such a *Promised* person

would advent. He would be the Concluder of the Faith (*Khatim-e-Deen*). Making allegiance with him is compulsory (*Farz*) because Allah deposes Mahdi^{AS} and he is the *Khalifa* of Allah. Thus, in view of such true Traditions (*Ahadith-e-Sahi*), which are continuous in their meaning (*Mutvatir*), it is proved that accepting him as such is compulsory according to *Shari'at*. Thus, due to this, *Shari'a* (Law) foundation, when his acceptance is compulsory, the matters which are made obligatory according to the *Holy Book* of Allah (The *Holy Quran*), which is the first fundamental source of the *Shari'a*, would also be compulsory in *Shari'a*. For instance, the *Imam*^{AS}, according to the *Holy Verse*

يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين - ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك ما وأهم جهنم وساءت مصيراً - فاذكروا الله قياماً وقعوداً وعلى جنوبهم - ومن كان يريد الدنيا وزينتها نوف اليهم أعمالهم وهم فيها لا يبخسون أولئك الذين ليس لهم في الآخرة إلا النار - ومن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً - فتوكل على الله إن الله يحب المتوكلين

the company of the Ascetics (*Sadiqeen*), *Hijrath* (Migration), constant remembrance of Allah (*Dhikr*), renunciation of the world (*Tark-e-Duniya*), desire for Vision of Allah (*Taleb-e-Deedar-e-Khuda*), dependence on Allah (*Tawakkal*) and retreat (*Uzlat*) have been made compulsory. Similar is the position of the other *Ayah* also. They are based on and are derived from the *Holy Quran*. Since, all the orders are derived from the *Holy Quran*, which is the fundamental source, all such *Faraez* (orders) would be compulsory in *Shari'at*. Thus, one who accepts Mahdi^{AS} and refuses to accept the above orders would not be considered as the *Momin* (True Believer) because when he accepts that the acceptance of *Imam*^{AS} is compulsory and that he is the *Khalifah* of Allah and a truthful reporter, then the acceptance of his orders would also be compulsory. Otherwise such person would fall into the category of the persons about whom the *Ayah* تو منون ببعض يكفرون ببعض had been revealed. If it were to be

objected that these orders are not the orders of *Shari'at* but are relating to *Vilayat* and the *Imam*^{AS} according to his status of *Vilayat* has ordered them as compulsory, then all such orders would be compulsory in *Vilayah* only.

The answer to this objection is that the orders of the *Shari'at* are those which are confirmed according to the evidence of *Shari'at*. When all the *Faraez* of *Vilayat* are proved with the *Holy* book of Allah and the *Sunnah* of the Prophet^{PBUH} and according to Verses quoted, the *Imam*^{AS} had proved them to be compulsory, then all such orders would be compulsory in *Shari'at*. They are called *Faraez-e-Vilayah*, because they are meant specially to bring closer to Allah (the almighty). Even though other orders of *Shari'at* are also the source for bringing closer to Allah, yet they are not so specific, because their timing is prescribed and the orders of *Faraez-e-Vilayat* are to be followed for the entire life time, such as *Tark-e-Duniya* (Renunciation of world), *Uzlat-h-al-Qalq* (Retreat), *Sohbat-e-Sadiqeen* (Company of the ascetics) *Tawakkal* (Dependence on Allah), *Talab-e-Deedar-e-Khuda* (longing for the Vision of Allah) etc.

In short, these orders are related to involvement with Allah and to get absorbed in Allah (*Fana*) by contemplation, and the other orders are not of this force and magnitude. Hence these orders are known as *Faraez-e-Vilayah*. Since they are more related to *Vilayah* (i.e. to attain nearness to Allah). When the compulsion of these orders is established and proved with the *Holy* book, (*Quran-e-Majeed*) and the true Traditions of the Prophet^{PBUH}, then one who rejects these orders would be rejecting the Quranic Verses and the continuous Traditions (*Mutvatir*) and one who rejects the Quranic Verses and the Tradition of continuous nature is a non-believer (*Kafir*).

Therefore, one who rejects these orders would also be a disbeliever (*Kafir*) and this is the position with regard to these

issues and according to some scholars, the orders of *Shari'at* are those which are performed by bodily actions and the orders relating to *Vilayah* are considered to be the actions within the heart (*Qalb*). The source of such actions is the heart. In such a case, there would be a difference between these two acts. The author says that, the definition of the *Shari'at* orders is not specific and absolute, because the intention (*Niyyat*), presentation (*Nazar*), repentance (*Toubah*) and non-pluralization (*Shirk*) etc., are also the orders of the *Shari'at* the source of which is heart (*Qalb*). The fact is that the orders, which are proved based on the said principle or the orders of *Shari'at*, irrespective of the fact that the source of action is whether heart or physical limbs. In short, if the orders of *Vilayat* were not established with reference to the sources of the *Shari'at*, then it would not be necessary to accept them as mandatory (*Wajib*) and it would not be proper to act upon them. In such a situation, it would be considered that those orders are invented and fake and hence, to act upon them would not be *Sharaee* act (God knows better).

If it is objected to on the ground that the orders that are made compulsory by the *Promised Mahdi*^{AS} are desirable with the schools of jurisprudence (*Aimma-e-Mujtahideen*), when and if such orders are made compulsory it will amount to repealing. The answer to this objection is that when a desirable thing is made compulsory, it would not be considered as repealing, because repealing would arise only when an order goes against the *Sharaee* evidence and against the evidence of the first order. Since the matters, which are made compulsory by the *Promised Mahdi*^{AS}, are not made such, by different orders, but their source is the same, which in view of the scholars of jurisprudence was desirable, or *Sunnah*. Hence, there is no repealing of the order; the examples of such are abundantly available in the *Fiqh* of Islam.

For instance in *wuzu*, about gargling and cleansing of nose, by taking water inside, the scholars are having differences in their order. Some call this as *Sunnah*. This is the belief of *Imam*

Azam^{RA} *Imam Malik* and *Imam Shafee* has also adopted the same belief. But certain others have considered these two acts in *wuzu* as Compulsory (*Farz*). Thus, *Ibn-e-Abilaila* and *Ashabe Daud*^{RH} had the same belief. Certain others believe that the rinsing of the mouth is Compulsory (*Farz*) and cleansing of the nose with water is *Sunnah*. Further, there is a difference in washing of both the hands. *Hanafiah* have termed it as *Sunnah*. *Malikees* and *Shafaees* also have the same view. There is a narration from *Imam Malik*^{RA} that it is desirable (*Mustahab*) and *Daud*^{RA} and his followers had the view that it is mandatory (*Wajib*). Certain others have stated that after waking up from sleep it is mandatory (*Wajib*) to wash the hands and if one has slept in the daytime then it is not mandatory (*Wajib*) is the belief of *Ahmed bin Hambal*^{RH}. Similar is the condition in respect of the sequence of washing different parts in the *wuzu*, some people considered it as *Sunnah*. Thus, the followers of *Imam Malik* have the same Faith. *Imam Abu-Hanifa*^{RA}, *Suri*^{RA} and *Dawood*^{RA} have the similar view. A section has the Faith that the sequence of actions in *wuzu* is compulsory. Thus, *Imam Shafae*^{RH} *Imam Ahmed*^{RH} and *Abu-Ubaida*^{RA} had the same view. These are all the differences in the sequence of compulsory acts in *wuzu*.

But the sequence which is related to the desirable acts (*Mustahab*), with the compulsory acts (*Faraez*) is also different. With *Imam Malik*^{RH}, it is *Sunnah*. With *Imam Mohammed bin Idrees Shafae*^{RA} it is compulsory (*Farz*). The washing of the parts of *wuzu* continuously, is also having the same position. *Imam Malik*^{RA} says that it is compulsory and *Imam Azam*^{RA} calls it as *Sunnah*.

From the above statement it is evident that an action is desirable (*mustahab*) with certain scholars and the same action is *Sunnah* with some others and mandatory (*Wajib*) with few others. But this is not a repealing, because the leaders of the jurisprudence (*Mujtahideen*) have drawn the said conclusions basing on the *Holy*

Traditions and it is not a matter of discussion whether certain *Hadith* is important or not. But, the reason for these differences is the interpretation (*Ijtehad*) by such leaders. Hence, it is also permissible that the orders discussed earlier, which are desirable with the leaders of the jurisprudence (*Imams of Fiqh*), the Promised Mahdi^{AS} had made them as compulsory (*Farz*) and due to the fact that these orders are compulsory (*Farz*) with *Imam Mahdi*^{AS} it cannot be treated as repealing (*Mansooq*).

But, it is also a fact that the orders of the *Imam Mahdi*^{AS} are more acceptable while comparing to the orders of the scholars of *fiqh*, because the scholars are not free from error and there is a possibility of flaw in their orders. But, there is no room for any doubt in respect of the orders of *Imam Mahdi*^{AS}, since he is a *Khalifa* of Allah and a Truthful Reporter (*Mukhbir-e-Sadiq*). Whatever he said is the truth (*Haq*) and whatever he prohibited is false (*Batil*). Since he is the *Khalifatullah* and a deputy of Allah and the one who call the people towards Allah (*Dayee*), *Sheikh Akber Mohiuddin Ibn-e-Arabi* in his book *Futuh* has stated that,

فما يحكم المهدي الا بما يلقي اليه الملك من عنده الله تعالى الذي
بعثه الله ليسدده وذلك هو الشرع الحنفي المهدي الذي لو كان
محمد صلى الله عليه وسلم حيا ورفعت اليه تلك النازلة لم يحكم فيها
الا بحكم المهدي فعلم ان ذلك هو الشرع المهدي فحرم عليه القياس
مع وجود النصوص التي منحه الله تعالى اياها ولذا قال في صفته
يقفوا ثرى ولا يخطى فعرفنا انه متبع لامر-ع-

“The gist of this is that, the *Imam Mahdi*^{AS} would order the same thing, which would have been revealed to him through the angel by Allah. The orders, which Mahdi^{AS} gives, are the only *Shariat-e-Hanafi-e-Mohammadi*. It is to the extent that, if the Prophet^{PBUH} were to be alive and the same issue had been presented to him, then the Prophet^{PBUH} would have ordered the same thing, which *Imam Mahdi*^{AS} had ordered. With this it is

evident that the orders of the Mahdi^{AS} are exactly the *Shara-e-Mohammed*^{PBUH}. Thus, when such type of teachings are available with him, which has been bestowed on him by Allah, then it is not permissible for him to act upon opinion (*khyas*). For this reason only the Prophet^{PBUH} had said in respect of Mahdi^{AS}, that 'he would follow my footstep and would not err'." From the above statement of *Sheikh Akber* certain matters are established. The first is that the *Imam Mahdi*^{AS} would receive knowledge through an angel. The second is that the orders given by the *Promised Mahdi*^{AS} would exactly be the *Shara* of Mohammed^{PBUH}. Third is that acting on opinion is prohibited (*Haraam*) for *Imam Mahdi*^{AS}. The fourth is that, the *Promised Mahdi*^{AS} would be free from error. The fifth is that the *Promised Mahdi*^{AS} is the follower of the Prophet^{PBUH} and not a Prophet with a new *Shari'at*.

It may be noted that whatever *Sheikh Akbar* has stated is on the basis of the revelation (*Kashf*). Out of the matters, which the *Sheikh* has stated the first is not our established belief, because *Imam Mahdi*^{AS} has stated that I receive knowledge and teachings directly from Allah *Subhana-o- Tala*. That means, in respect of the education and teachings there is no source except Allah at all; even an angel or a Messenger

This I have clarified in several of my booklets. In short with us it is established that *Imam Mahdi*^{AS} received knowledge from Allah directly. Thus the first issue (of *Sheikh Akbar*) is not from our established Faith. The other issues are our established beliefs.

Section - 2

Company of the Ascetics

صحبت صادقین

In the *Holy Quran*, Allah says 'Obey Allah and his Messenger^{PBUH}.' This has been insisted upon at several places in the *Holy* book. This obedience is equally compulsory (*Farz*) on all human beings. In the commentaries on *Holy Quran* detailed discussions are available on this issue. The higher purpose of obedience of Allah and the obedience to the Prophet^{PBUH} is that the man should acquire the Virutes of Allah. (تخلقوا باخلاق الله), It means the same. In such a condition the man would lose the human desire (*Nafs*) and in place of such desire, his nature will exhibit the qualities of Godly Virutes. Thus, ultimately by following such Virutes, he will attain the position of annihilation (*Fana*) and the least purpose of acquiring such qualities is, that he would get protection from the punishment of Allah. Here we will discuss the first object and state that the acquisition of the Godly Virutes is impossible without complete obedience to Allah and His Prophet^{PBUH}. In other words it can be said, the perfection in obedience is the main source for aspiring Godly qualities. We have qualified the obedience of being perfect, because the perfection in obedience would carry the sincerity towards the Unity of Allah (*Tawheed*). There would be no joining of any other object with Allah (*Shirk*). Those not having these two qualities or is having one of them cannot acquire the Godly qualities. Thus, the acquisition of the Godly Virutes is not possible without the obedience to Allah and the Prophet^{PBUH}.

Considering deeply it would be seen that, the Companions of Prophet^{PBUH} who had the advantage and pride of being in the company of Prophet^{PBUH} had no difficulty in acquiring the Godly Virutes. As they used to get the knowledge of secret issues every

day and every moment through the teachings of the Prophet^{PBUH}. These secret issues were not revealed to the earlier *Ummah*.

But, after the period of the Companions of the Prophet^{PBUH} it is evident that, the acquisition of the Godly Virutes had become very difficult. Though the performance of *Sharaee* orders regularly can be a source to acquire the Godly qualities. Yet, without a guide, it is difficult to reach the goal. Therefore, Allah *Ta'la* in *Quran Majeed* says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (9:119) i.e., "O! True believers, fear Allah and be with the ascetics", that means "O! Believers if you are deprived of the blessings of the company of the Prophet^{PBUH} then it is compulsory (*Farz*) on you to acquire the company of the *Sadiqeen* (truthful ascetics), so that, due to their company, you may acquire Godly Virutes. Thus, after having Faith in Allah and the Prophet^{PBUH} it is compulsory (*Farz*) on every human being to be in the company of the ascetics (*Sadiqeen*) and to acquire and adopt their sayings, their appearance and actions and not to leave their company at any time.

After this, it is believed, that gradually the Virutes and qualities of other ascetics would appear in his (the follower) Virutes and conditions and ultimately he would acquire the Godly Virutes and then the indications and qualities of the Godly Virutes would start appearing in him. This is the colour of Allah, which is mentioned in the Quanic Verse صبغة الله ومن احسن من الله صبغة (2:138). Therefore, one who acquires the Godly Virutes would have the colour of Allah. Hence, the colour of Allah means the Godly Virutes. Thus, the meanings of acquiring colour or Godly Virutes mean obedience to Allah and the Prophet Mohammed^{PBUH}. This is dependent on the company of ascetics. Hence, in the same way as the obedience to Allah and Prophet Mohammed^{PBUH} is the source of acquiring Godly Virutes, the company of ascetics (*Sohbat-e-Sadqeen*) is also the source of acquiring the Godly Virutes. Hence, in the same manner as the

obedience to Allah and the Prophet Mohammed^{PBUH} is compulsory (*Farz*), similarly the company of ascetics (*Sohbat-e-Sadiqeen*) is also compulsory (*Farz*), on every believer (*Momin*). For this reason only the *Imam*^{AS} under the orders of Allah, had said that the company of the ascetics is compulsory (*Farz*).

It may be noted that there is a difference of opinion about the meaning of *Sadiqeen* (Ascetics). The commentators (*Mufasssareen*) have stated that *Sadiqeen* means the Prophet^{PBUH} and his Companions. Some others have the view that, it means purely the *Mohajireen* (Immigrants from *Makkah* to *Medina*); some others have opined that *Sadiqeen* are the people who are perfect in their Faith and are having true intentions and would discharge their religious obligations truthfully and are trust worthy.

Thus, this author (i.e. *Allama Shamsi*^{RH}) submits that the first and the second views are weak, because the word 'كونو' (be with) is an indication to prove that the *Momineen* (believers) would be always with the *Sadiqeen* (ascetics). If *Sadiqeen* means only the Companions and the *Mohajireen*, then the orders of the company continuously would become false, as the *Holy Verse* indicates, that for the *Momineen* (Believers), the piety is always compulsory (*Farz*); similarly the company of ascetics is also compulsory (*Farz*) constantly. Hence, how can the people who will become *Momineen* till the Day of Judgment be in the company of the immigrants (*Mohajireen*)^{RZ} and the Companions^{RZ}? If it is said that the meaning of being in the company would be to follow them, i.e., it is mandatory (*Wajib*) on the part of the believers to follow them or in any way they have to follow them, then they will acquire the company of the Companions or the Immigrants^{RZ}.

The answer to this is that if the meanings of company are taken, as following or obedience then two problems will arise. The first is that there would be a need to interpret the *Holy Verse* without any reason, because the obedience to Allah and the

Prophet^{PBUH} has been made compulsory (*Farz*) in several *Holy Verses* and according to the true Traditions following the Companions of the Prophet^{PBUH} has been mandatory (*Wajib*). Allah says اطيعوا الله واطيعوا الرسول واولى الامر منكم (4:59). The commentators (*Mufasssireen*) say that in this Ayat the words (*Uloom-Amr*) are meant for the *Khalifas* of Prophet^{PBUH}. Further the Ayat وليستخلفنهم في الارض الخ (24:55) is also in respect of the *Khilafat* of the Companions^{RA}. Thus, according to the commentators the obedience to the *Khalifas* of Prophet^{PBUH} is mandatory (*Wajib*). In the Traditions also following the Companions of the Prophet^{PBUH} has been stressed. The Prophet^{PBUH} has stated اصحابي كالنجوم فبايهم اقتديتم اهتديتم 'my Companions are like stars i.e. whomsoever you follow you will get the guidance.' Thus, when in these Verses and Traditions the following of the Companions^{RA} has been stressed upon then in the above-referred Verse, which gives the benefit apart from the following of the Companions of the Prophet^{PBUH}, then it is not correct to interpret it as the following of the Companions of the Prophet^{PBUH} only.

Thus it is desirable to apply the Verse to the present than to the past. Since, according to the linguists (scholars in language) the meaning and expression is desirable for the present than the past.

The second issue would be that if the meanings of *Sadiqeen* were confined to the extent of the Companions and immigrants *Imams* (Leaders) of the Holy Family of Prophet^{PBUH} and the saints^{RZ} and the persons of the Concluders of *Ummah* about whose greatness and miracles (*Mo'juzat*) which are indicated in the *Holy Quran* would be devoid of the truth (*haq*). Allah says about the Concluders of *Ummah* وآخرين منهم لما يلحقوا بهم (62:3) i.e., the Prophet^{PBUH} would purify and teach the persons at the conclusion of *Ummah* but they would not be attached to the Companions of Prophet^{PBUH}. Further the Prophet^{PBUH} has stated that

مثل امتی کمثل المطر لا یدری اوله خیر ام اخره i.e. m, Ummah is like the rainfall. It does not known whether its beginning is better or the ending. *Mulla Ali- al Qari* in his booklet *Al-Mahdi* and *Allama Sa'aduddin Tuftazani*, in his *Sharaih Maqasid*, have quoted this Tradition. The author of *Akhud-dar* has also narrated this in the said book.

The gist of it is that the said Verse and the Tradition are evident that at the conclusion of the *Ummah* of Prophet^{PBUH} there would be certain people like the Companions of the Prophet^{PBUH}, because the forecasts, which are mentioned in the *Holy Quran* and in the true Traditions, are considered to occur definitely. This has been proved in '*Usool*' also. Thus the *Sadiqeen* would be continuously coming in the *Ummah* till the Day of Judgment. In such a condition the third explanation of the word *Sadiqeen* would be proper i.e., the *Sadiqeen* are the people who are perfect in their Faith and their intentions are pure and true. It is compulsory (*Farz*) to be in their company and try to acquire their Virutes and this is the indication of the *Holy Verse*.

It is also desirable to indicate as to whether the creation is capable of changes and decay or not. There is a difference of opinion in this issue. Here we will discuss this issue in a short manner. It may be noted that some intellects are of the opinions that there cannot be any change in the Virutes i.e., if one has the good qualities in his personality then he will have goodness always and if some one is having bad qualities in his personality he will have the same always. This group does not have any importance for teachings and training. Some others believe that, every person will be having a special ability, which is either related to good or bad. A man of this character when receives education which is against his nature then he would not accept its impressions. When he is given education, which is in conformity with his nature, then accepts its impressions very quickly. Some other intellectuals are of the opinion that the Virutes are of two types. One is natural which cannot get decay at all and

the other is materialistic which is subject to decay that is if some one is having the foundation of goodness in his nature and acquires the badness due to teachings and company then these bad qualities are subject to elimination. If some one is having a foundation of badness by nature and due to company and teachings became pious then it is possible that his goodness may decay. The *Holy Tradition* **فانه سيعود الى ما جبل عليه** indicates towards this view only.

Some others are having the view that every man is neither good nor bad in his nature. But is capable of becoming good when he is taught of good things, and becomes pious and when he is taught of bad things, then he becomes mischievous. Thus, the *Hadith*,

كل مولود يولد على الفطرة فابواه يهودانه وينصرانه ويمجسانه

is evident of this. Some other intellects are of the view that every human being is good by nature. But due to the teaching of ill will, he acquires bad qualities. Some others feel that every human being is basically bad in his nature and acquires Virtues through virtuous teachings. But the condition is that there should not be excessive mischief.

It may be noted that this is an absurd view. If goodness is not included in the nature of a person then the question of excess or less of evil does not arise. It is interpreted that the human being is a combination of two elements. One is light (*noor*) and the other darkness (*Zulmaat*). When the element of darkness is powerful over the element of light, then the teachings would not be effective. In case the element of light is powerful i.e., (*Nafs-e-Natiqa*) over the element of darkness (*Nafs-e-Zulmaat*) then the teachings would have effect. Certain others are of the opinion that the human nature is of three types, i.e., the first is that the basic nature is of good and in it there would be no evil under any circumstances. The second is that the basic nature would be bad and it would not acquire good under any circumstances and the third is that the basic nature would

have the ability of good and bad in such a case the teachings would have the effect.

In my opinion this view is correct and if we consider the human nature and conditions deeply then this view would appear to be correct. It may be noted that the people who are having basic nature of goodness and devoid of evil, they are the Prophets and Messenger^{PBUH} and their nature would acquire the teachings of Allah and the Godly Virutes quickly. There would be no possibility for doubt of evil with them. The people who are having basic nature of evil only are the disbelievers, and criminals. They will not have the impact of teachings. The people who are having the ability of good and bad in their nature, if happen to get the teachings of goodness, they will become very good. If they get the teachings of evil they would become very bad. Hence, they will have the effect of teachings and the effect of the company. Thus, the people who are having the view that the human beings are having a specialized ability in their nature or they are having goodness in excess over the evil, then they will have the effect of teachings and company. For these reasons only Messengers^{AS} have been deputed and the people (*Ummah*), who have accepted them, were created on such nature only. Those who are perfect believers and the ascetics among them have become such, because their basic nature was good or the goodness was over shadowing the evil. Due to this reason only the Prophet^{PBUH} or *H. Z. Omer*^{RZ} stated in respect of *H. Z. Soheb*^{RZ} that 'Soheb is a very good servant of Allah and had he not been afraid of Allah even then he would not have committed sins.' It means that even if the orders of prohibition and the punishments on such deeds had not been revealed Soheb^{RZ} would not have committed sins, because the basic nature of Shoeb^{RZ} was on goodness. For this reason only the *Holy Quran* had stressed for the company of the ascetics and the *Imam Mahdi*^{AS} had made this compulsory (*Farz*) on his followers فتشكروكن من الصادقين .

Section - 3

Migration (هجرة)

The meaning of *hijrah* is going away from ones native place. According to the Islamic terminology, it means that when in the native place, there is prohibition, in expression and performance of *Shari'at* orders from the opponents and then it is compulsory for the persons in such position to migrate from the native place. The purpose of such journey is to be able to perform the *Shari'at* orders properly without hindrance. If one were living at the native place even in such conditions, then he would be forced not to follow the *Shari'at* orders or would have to lose his life. When a person is weak when compared to his opponents and there is prohibition from the opponents in performance of prayers to Allah then, the migration will become compulsory (*Farz*). Thus, Allah says

ان الذين توفهم الملائكة ظالمى انفسهم قالوا فيم كنتم قالوا كنا
مستضعفين فى الارض قالوا لم تكن ارض الله واسعة فتهاجروا فيها
(4:97) فاولئك ماواهم جهنم وساءت مصيرا

According to this *Holy Verse* it is evident that at the time of weakness, migration becomes compulsory (*Farz*). The commentators on the *Holy Quran* are having the same view. There is a Tradition from the Prophet^{PBUH}

من فَرَدَّ يَنَّهُ مِنْ اَرْضٍ اِلَى اَرْضٍ وَاِنْ كَانَ شِبْرًا مِنَ الْاَرْضِ اسْتَوْجِبَ لَهُ
الْجَنَّةُ وَكَانَ رَفِيقَ اِبْرَاهِيْمَ وَنَبِيِّهِ عَلَيْهَا السَّلَامُ i.e., 'a
person who goes from one place to another place for his Faith even
the distance may be less than a foot, he had gone out of his native,
then he is the companion of Hz. Ibrahim^{AS} and the Prophet^{PBUH}.'
The author of *Tafsir-e-Madarik* has stated that the Verse
(فَالَّذِينَ هَاجَرُوا (3:195)) means for protection of the Faith
wherever peace is available, a man has to undertake journey. Thus,

the migration in the last of the *Ummah* would be as if it were at the beginning of Islam. The statement

فَالَّذِينَ هَاجَرُوا وَهِيَ الْمُهَاجِرَةُ عَنْ أَوْطَانِهِمْ إِلَى
 اللَّهِ بِدِينِهِمْ إِلَى حَيْثُ يَأْمُنُونَ عَلَيْهِ فَالْهَجْرَةُ كَأَيَّةٍ فِي
 آخِرِ الزَّمَانِ كَمَا كَانَتْ فِي أَوَّلِ الْإِسْلَامِ

In short, the migration from one place to another, depends upon the fact that the, propagation of the religious orders and performance of such orders is not possible at a particular place. For this reason only the Prophet^{PBUH} had migrated from *Makkah* to *Medina*. The gist is that whenever the reasons for *Hijrah* are present, then migration would become compulsory (*Farz*). Whoever has defined the *Hijrah* as 'a person leaving the habitat of idolatrous and undertakes journey towards the locality of Muslims', is wrong. If this definition were taken as correct, then those Companions of the Prophet^{PBUH} would not be treated as *Mohajireen* (immigrants) who have migrated from *Makkah* to *Habashah*, because at that time *Habashah* was not *Darus-salam*, but it was the abode of non-believers. Some others have stated that after the conquest of *Makkah* the orders about *hijrah* are cancelled (*Mansookh*) because the *Holy Tradition* is لا هجرة بعد فتح i.e., after the conquest of *Makkah*, there is no *Hijrah*. The answer to this is that, this migration is relevant to the specific migration (*Hijrah*) from *Makkah* to *Medina* or towards, the Prophet^{PBUH}. Thus, the orders about this specific migration were cancelled. Because when the *Makkah* was conquered, then it itself became the *Darus-salam* and then migration from *Darus-salam* is an unnecessary thing. With this Tradition it cannot be taken as prohibition from the places where the propagation of the Faith or performance of its orders is prohibited. Thus, from such places migration is as compulsory as it was from *Makkah* before its conquest. Thus, whenever the conditions of *Hijrah* are prevalent then *hijrah* (migration) would become compulsory (*Farz*). For this reason the *hijrah* is compulsory for us. The Imam^{AS} had termed as hypocrite, who fail to perform *hijrah*. Since, there are severe punishments revealed about such persons. Thus, Allah 'says

اَلَمْ تَكُنْ اَرْضَ اللّٰهِ وَاَسْعٰ فَتَهاجِرُوا فِيْها فَاُولٰٓئِكَ ما وَاٰهُمْ جَهَنَّمَ وِسآءُ تَمَصِيْرًا

(4:97). The gist of this Verse is that, when the earth of Allah is vast, it was compulsory for you to leave your native. When such people even after these orders were not ready to migrate, then it is evident that their hearts are ready to accept the prohibition of performance of orders of *Deen*, would be more concerned not to displease the disbelievers. Thus, the abode of such people is the hell, and it is a very bad place. The out come of this is that whenever the reasons for migration are prevalent, the *hijrah* would become compulsory (*Farz*) and the people who would not perform it would be under the orders of hypocrites. The persons, whether from the earlier periods or from the periods to come avoid to migrate (*Hijrah*) from the place where the conditions for migration (*Hijrah*) are prevalent, they all are termed hypocrites. Since, with the above Quranic orders, at the time of necessity, in all the periods, orders of *Hijrah* are made compulsory (*Farz*). In this respect, there is no possibility of any interpretation and this is the position of the people who had accepted the *Imam*^{AS} but, had not migrated with him or towards him, at the time of mischief and preferred to live in their native places only. Thus, there is no doubt about their being the hypocrites.

Section - 4

Remembrance of Allah

(ذكر الله)

Allah in his *Holy Book* says,

فاذكروا الله قياما وقعودا وعلى جنوبكم (3:191) i.e., 'remember Allah while sitting, standing or lying on the sides. *Ibn-Abbas*^{RZ} اى بالليل والنهار فى البر والبحر السفر والحضر والمرض

narrates والصحة والسرو والعلاية i.e., 'day and night, in forest or in waters, in journey or while staying, in sickness or in good health, openly and secretly remember Allah.

Further Allah says,

واذكر ربك فى نفسك تضرعا وخفية ودون الجهر من القول بالغدو والآصال ولا تكن من الغافلين i.e., 'remember Allah within souls with humility and secrecy, do not remember him

loudly, day and night i.e., always be remembering him, and do not be unmindful.' *Imam Razi* in his commentary on the *Holy Quran* writes that 'the meanings of the Quranic Verse ولا تكن من الغافلين (7:205) means that the remembrance of Allah at all the times is mandatory (*Wajib*) and the Verse "don't be unmindful" indicates that the mandatory (*Wajib*) remembrance has to be always within the heart (*Qalb*). It is also mandatory (*Wajib*) that, man should always be mindful of the grandeur of Allah. His (*Imam Razi*'s) statement is as under,

المعنى ان قوله تعالى بالغدو والآصال دال على انه يجب ان يكون الذكر حاصلا فى كل الاوقات وقوله ولا تكن من الغافلين يدل على ان الذكر القلبي يججب ان يكون دائما وان لا يغفل الانسان لحظة واحدة عن استحضار جلال الله وكبريائه بقدر الطاقة البشرية - يا ايها الذين آمنوا اذكروا الله ذكرا كثيرا

Further Allah says — 'O! Believers remember Allah abundantly.' The author of *Ma'lamil-ul-Tanzeel* narrates —

قال ابن عباس رضى الله تعالى عنه لم يفرض الله على عباده فريضة الا وجعل لها حدا معلوما ثم عذرا هلهما فى حال العذر غير الذكر فانه لم يجعل له حدا انتهى اليه ولم يعذر احاد فى تركه الامغلوبا على عقله وامرهم فى الاحول كلها . The gist of this is that *Ibn-Abbas*^{RZ} says that Allah *Subhana-o-Tala* has not made any thing compulsory on his servants without prescribing its limits, such as in the event of sickness in *Salah* (the prayer) the standing is exempted and if the sickness is so severe that it is not even possible to sit or perform *Sijdah* then all these compulsions are exempted and it is compulsory only to perform the *Salah* with signs. Thus for a healthy man the limit for *Salah* is that he has to perform the *Salah* with all its acts such as *Rukuh* (bending), *Sijdah* (prostration), *Qaida* (sitting) etc. However, for a sick and weak person the limit is that he can perform the *Salah* with signs and indications and need not perform all other compulsory actions. Similar is the position in respect of *Saum* (fasting). For a healthy and resident person, during the month of *Ramadan*, the fasting is compulsory (*Farz*). For a sick or a person in journey the facility is that he can perform the *Ramadan saum* (left over) while in good health and staying at his place. Further, the compulsory payment of *Zakath* (poor tax) is also conditional i.e., on the prescribed limit unless a period of one year has passed; the *Zakath* would not be compulsory. *Hajj* is also in this category only. Without means, the trouble of journey is not mandatory (*Wajib*). Thus, in all these compulsory acts (*Faraz*), limits and time are prescribed. However, the remembrance of Allah is a compulsory act for which no limit or reason is prescribed. The man is not exempted in any circumstances from this compulsory act (*Farz*). Thus, remembrance is compulsory in all times and in all conditions on human beings. Under only one condition, the man is exempted from the compulsory act of *Zikrullah* i.e., if he is not in his senses and devoid of his wisdom.

From the above-referred *Holy Verses*, it is an evident proof that the remembrance of Allah is compulsory (*Farz*) in all the circumstances, conditions and all times. Because, in all such Verses, instructions about the remembrance of Allah are in the manner of orders and any order given without any condition would prove to be compulsory (*Farz*). Since, the orders for remembrance of Allah in the said *Holy Verses* are directions and also in the form of unconditional orders, hence with the said Verses also the remembrance of Allah proves to be compulsory (*Farz*). Thus, with these *Holy Verses* Syedna Imam Mahdi^{AS} had stated that the remembrance of Allah is compulsory (*Farz*). He had also told that the remembrance of Allah is compulsory (*Farz*) in general conditions and all times and that a perfect believer (*Momin-e-Kamil*) is one who remembers Allah round the clock (*Aath Paher*) and should not be unmindful of Allah even for a moment, because Allah says ‘**ولا تكن من الغافلين**’ (7:205) i.e., do not be among the unmindful. Thus, the person who is having this quality would not be a perfect believer.

It may be noted that among the scholars and ascetics (*Sufi*), there is a difference of opinion as to whether the remembrance of Allah is better or thinking over the Essence of Allah (*Dhat-e-Bari-e-Tala*) is superior. Certain scholars feel that thinking (*Tasavoor*) is superior than remembering and certain others are of the view that remembrance is superior to thinking. Those who think that thinking is superior give the following reasons - the first is that the thinking is the action of the heart and soul and remembrance is the act of tongue. Thus, as the heart (*Qalb*) and the soul is superior to tongue, similarly thinking is superior to remembering.

The answer to this is that the explainer has not defined the ‘thinking’ or ‘remembering’ it is also not clarified as to what is meant by thinking. Whether it is pondering over the creations or the

Creator i.e. the Essence of Allah (*Dhat-e-Bari-e-Tala*)? If the thinking is for the creator i.e. the Essence of Allah, then it may be noted that the Prophet^{PBUH} has prohibited from such an act i.e., think over the creations of Allah and do not think over the Essence of Allah (*Dhat*). Therefore, thinking over the Essence of Allah (*Dhat-e-Bari-e-Tala*) is not permissible. The Quranic Verse also provides the same view i.e. 'think over the unique creations of Allah, because by thinking over and pondering over such creations, one may get wisdom and would know the secrets and reasons for such creations. Allah says,

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بٰطِلًا i.e.,

"The people who remember Allah while sitting, standing and lying and ponder over the creation in the earth and the skies, say that, O! Allah you have not created all these creations unnecessarily." From this Verse, two things are evident. One is that Allah is to be remembered always and in all conditions. The second is that to think over His creations. Apart from these two things, no other aspect is mentioned in this Verse. Thus, the Quranic order indicates that since the Essence of Allah (*Dhat-e-Bari-e-Tala*) is above praise (مجهو النعت) and is impossible to be indicated (منقطع الاشارة), hence it is not permissible to consider over it in any manner. Therefore, it is for the servant of Allah to forget himself and be engaged in remembrance of Allah always. For this reason only, the scholars have concluded that the Essence of Allah (*Dhat-e-Bari-e-Tala*) is not limited and is beyond imagination (محدود و متصور). It is not limited, because for the limit of every thing there is a need of element or parts, whether imaginary (ذهنى) or external (خارجى). And, wherever this type of elements is found it would become limited. Since, *Allah Subhana-o-Tala* is unmixed (بسيط) i.e. for Him there are no parts either imaginary (*Zahni*) or external (*Khariji*). And, Therefore, He cannot be confined or limited, because if the Essence of Allah-Tala (*Dhat-e-Bari-e-Tala*) were to be a combination of parts or elements then all these parts or

elements would be either mandatory in existence (واجب الوجود) or prohibited of existence (ممتنع الوجود).

In the first condition, when all the parts or elements are mandatory in existence (*Wajib*), then all of them being mandatory would be independent (غنى) and would not be depending on combination. Under these circumstances, the acquisition of the Essence (*Dhat-e-Bari-e-Tala*) would be impossible. Further, in a condition like this the existence of Allah would prove to be in multiples, whereas under the evidence of wisdom it is already proved that the *Dhat-e-Bari-e-Tala* is alone and pure (*Baseet*). Hence, the condition that the Essence (*Dhat-e-Bari-e-Tala*) is a combination of those elements or parts, which are possible (ممکن الوجود), is false. The second condition that if all the elements are possible (*mumkin*) then these elements being possible would need some reason for determining their reality. It means that, before such reasons these elements were not in existence. Thus, with the elements the reality of which is non-existent, how the Essence (*Dhat*) of Allah would be made? Since, with the combination of the possible elements, the combination so acquired, would also be a possibility in its nature. Hence, in this condition the mandatory existence (*Wajib ul Wajood*) would become a possible existence (*Mumkin al Wajood*), which is false. The third condition i.e. the Essence (*Dhat*) of Allah *Tala* is made up of the elements of non-existence in nature (ممتنع) is clearly false, because with the imaginary elements or parts which are non-existent the Essence (*Dhat*) of mandatory existence (*Wajib ul Wajood*) cannot be acquired. Thus, all these three apprehensions are false. Hence, it is not possible that the Essence (*Dhat*) of *Bari-e-Tala* is limited. Now the matter remains that Essence (*Dhat*) of Allah cannot be apprehended (متصور). In this respect, it is to be stated that the apprehension of anything can be acquired in four ways i.e.,

- Total reality (بالكنه)
- As exists partly (بكنه)
- To some extent (بالوجه)
- To the possible extent (بوجه)

The explanation for this is that the image for everything, which comes into the mind, is the image, which can become the mirror for exposition of the verification of that thing. Then we have to see whether this image is in conformity with the Essence (متغاثر بالاعتبار) and different in exposure (متحد بالذات). If it is in confirmation with the Essence (*Dhat*) then it is the image (*bil kunah*) i.e. total reality. If it is in confirmation with the exposure (متحد بالاعتبار) and different in Essence (متغاثر بالذات) then, it is the image (*bil wajah*) i.e., to some extent; and if the image so acquired cannot become the mirror for the exposition of the verification of the thing, yet it is having the full connection with the Essence (*Dhat*) of the thing then it would be the image (*ba wajah*) i.e., to the possible extent. Now, since this issue has been clarified it is to understand that the existence of *Bari-e-Tala* (*Wajood*) and his Attributes (*Sifaat*) are the real Essence (*Dhat*) of *Bari-e-Tala* with the scholars and *Sufis*. Then it is impossible to have the image of *Bari-e-Tala* (*bilkunah*) or (*bakunah*). Because, when *Bari-e-Tala* is pure and unmixed (*Baseet*) and is not a combination then His confinement (تحديد) is impossible. Since, the existence of *Bari-e-Tala* (*Wajood*) and Attributes (*Sifaat*) of *Bari-e-Tala* are the real Essence (*Dhat*) of *Bari-e-Tala*, hence it is impossible to have the image of *Bari-e-Tala* (*Bakuna*) in total reality. However, the image *bil wajah* (to some extent) and *bawajah* can be acquired to the extent possible is not impossible. Because, by thinking over the creations and their relics (اثار) the image *bil wajah* (to some extent) or image (*Bawajah*) the extent as it can be acquired. For this reason only *Allah-o-Tala* had ordered to ponder over the creations.

Thus, it is impossible to ponder over the Essence (*Dhat*) of *Bari-e-Tala* and since the efforts for the impossible are prohibited, hence it is also prohibited to ponder over the Essence (*Dhat*) of *Bari-e-Tala*. Due to this reason only the Prophet^{PBUH} said that **وَلَا تَتَفَكَّرُوا فِي اللَّهِ**. Hence, the theologians (*Mutakallimeen*) are of the opinion that the existence of *Bari-e-Tala* (*Wajood-e-Bari-e-Tala*) and His Attributes (*Sifaat*) are not the real Essence (*Dhat*) of the *Dhat-e-Bari-e-Tala*. This is the belief of the majority of the scholars of theology. However, *Sheikh Abul Hasan Ash'ari* had stated that the existence (*Wajood*) is the real Essence (*Dhat*) of *Bari-e-Tala* and the Attributes (*Sifaat*) of *Bari-e-Tala* are neither the real Essence (*Dhat*) of *Bari-e-Tala* nor they are non-Essence (*Dhat*) of *Bari-e-Tala*. According to the theologians, the Essence (*Dhat*) of *Bari-e-Tala* is in the category of the non-determination (**لا تعين**) and from all directions and concepts it would be concealed beyond the conciliation (**غيب الغيب**). Because, when the existence (*Wajood*) is in addition over the Essence (*Dhat*) then the determination of the Essence (*Dhat*) would be different from the existence. Since, this position of the Essence of *Bari-e-Tala* is purer (**منزه**) than even the existence. Hence, it would be beyond the limits of the praise (*Majhul-un-Naat*) and would be concealed beyond the conciliation (*Ghaib-ul-Ghaib*). In this condition, the imagination of Allah would be *bil kunah* i.e. in neither total reality nor *bakunah* i.e. as exists partly. Further, it would also not be either *bil wajah* i.e., to some extent or *bawajah* (to the possible extent). According to the Faith of *Abul Hasan Ash'ari* the imagination *bil kunah* or *bakunah* would be impossible. As we have stated earlier, the imagination *bil wajah* and *ba wajah* are not impossible. However, it would not be useful for achieving the objective. We also agree for pondering over the creations, but with this pondering, nothing except the knowledge about the creativity (**خلاقيت**) of Allah would be achieved. Now the matter remains, that when the Essence (*Dhat*) of *Bari-e-Tala* would be determined basing on His Attributes (*Sifaat*), then whether it could be

imaginable or not? In this respect, it is to be stated that though according to the Faith of the Theologians (*Muttak'alimeen*) the Attributes (*Sifaat*) of *Bari-e-Tala* are in addition to His Essence (*Dhat*). Yet, His Attributes (*Sifaat*) are also so great that they cannot be imagined in any manner. Thus, the reality of such Attributes (*Sifaat*) would also be beyond praise and description (*Majhool-un-Naath*). Therefore, they would be in the same category as that of the Essence (*Dhat*) of *Bari-e-Tala*. Since, the objective of His Attributes (*Sifaat*) would also be the Essence (*Dhat*) of *Bari-e-Tala*. If the object of such Attributes (*Sifaat*) happens to be something else than the Essence (*Dhat*) of *Bari-e-Tala*, then the Essence (*Dhat*) would naturally be dependent (i.e., it would not be independent). In such condition Essence (*Dhat*) of *Bari-e-Tala* would become possible (*mumkin*) and would not remain mandatory (*Wajib*), this is a false presumption. In short, after further consideration in respect of the Attributes (*Sifaat*) of *Bari-e-Tala*, the knowledge can be acquired that all these Attributes (*Sifaat*) are ancient (*Qadeem*). Otherwise, the Essence (*Dhat*) of *Bari-e-Tala* would also not remain ancient (*qadeem*), which is a false presumption. The result of this discussion is that to imagine about the Attributes (*Sifaat*) of *Bari-e-Tala* and also to ponder over their meanings is impossible as per the belief of the theologians (*Muttakalimeen*). Sheikh Abul Hasan Ash'ari also believes that the Attributes (*Sifaat*) of *Bari-e-Tala* are neither the real Essence (*Dhat*) of *Bari-e-Tala* nor different from the Essence (*Dhat*) of *Bari-e-Tala*. It is very difficult for the people to consider the issue of Attributes (*Sifaat*) with these meanings. Because, keeping in view these statements the reality of the Attributes (*Sifaat*) would become unknown or undesirable (*majhool*).

The gist of all this discussion is that, it is beyond the purview of the human wisdom to consider and think over about the Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala*. That means the consideration about the Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala* would be an effort to know the impossible,

which is not desirable. For this reason, only the Prophet^{PBUH} has told **تفكروا في خلق الله ولا تفكروا في الله**. 'Ponder about the creations of Allah, but not about the Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala*.' When it is prohibited through the *Holy* Quran and the Traditions of Prophet^{PBUH} to consider about the Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala* and it is proved with the logical considerations (*dalayal-e-aqliya*) that it is an effort to achieve impossible, then how this type of unproductive effort, which is prohibited, would be better than the remembrance of Allah (*Dhikr*)? Thus, the pondering, as it is known about the Essence (*Dhat*) and Attributes (*Sifaat*) of Allah, is not above the remembrance of Allah. In fact, it is not permitted at all. If the meanings of pondering or consideration are not taken in their known sense, but are used to indicate concentration and diverting the heart towards *Bari-e-Tala*, then it would become new terminology, which needs no discussion. This type of imagination and concentration relates to the remembrance within heart (*Dhikr-e-Khafi*). Because, thinking would need attention towards different matters and setting them in an order and its purpose would be to achieve desired objective, where as here (in respect of *Dhikr*) only attention towards the object is needed. There is no need of setting different considerations in order or achievement of the object. The consideration in these meanings is not a matter of discussion.

It may be noted that there are different types of remembrance (*Dhikr*). The first is remembrance through tongue (*Dhikr-e-Lisaniy*). It is also known as **لقلقه**. The second is remembrance within heart (*Dhikr-e-Qalbi*). It is also known with *Sufis* and scholars as **وسوسه**. In our community, the remembrance within heart, i.e. *Dhikr-e-Qalbi*, is not called with this name (i.e. *waswasah*) and it is considered undesirable to relate the *Dhikr* with the word *waswasah* (which does not carry good meanings). The third is *Dhikr-e-Ruhi* i.e. the remembrance through the soul. The second name of this type of *Dhikr* is **مشاهده**. The fourth is *Dhikr-e-*

sirrei, it is also known as معائنه. The fifth is *Dhikr-e-Khafi*. It is also called as مغایبه.

The first duty of the *Dhakhir* (one who performs the remembrance) is to keep his tongue, his ears and his eyes, free from the matters relating to other than Allah. All his senses should be diverted towards Allah alone. He should try to reject the temptations of self (*Nafsanî Waswasay*) and always go on repeating the *Ta'ouz* (seeking protection of Allah from Satan) for which purpose only the Prophet^{PBUH} had insisted on the usage of *Ta'ouz*. The *Sufis* taught the method of *Dhikr-e-Lisaniy* (remembrance through tongue) to the beginners, since one who is desirous to gain the Vision of Allah would feel fresh and happy with His name. When his self becomes accustomed of *Dhikr*, then he would be able to reject the temptations other than Allah; and would become capable of controlling his heart and mind. Then he is taught the *Dhikr-e-Qalbi*. With this *Dhikr*, the beginner would know the inner secrets of the heart (*Qalb*) and the hidden things would be revealed to him; his heart would be brightened with the light of revelation and inspiration. After this, the *Dhakhir* (one who performs *Dhikr*) would be capable of the teachings of remembrance through soul (*Dhikr-e-Ruhi*). In this *Dhikr*, the *Dhakhir* would be capable to visualize the secrets of the names and the Attributes (*Sifaat*) of Allah *Subhana-o-Tala*. He would acquire the qualities of Angels (*Mala'ika*). It would be a simple matter for him to see things, hear the sound, beyond the reach of a normal person and reach the distance of thousands of kilometers away within a fraction of second. This type of *Dhakhir* would be very rare. After this, the turn of *Dhikr-e-Sirri* would come. When *Dhakhir* succeeds in this *Dhikr*, then he would see beatific Vision in everything. In every such Vision, he would be seeing the glory of oneness (*Tajjaliyat-e-Wahdat*). In this condition, the determination of the existence of self (*Wajood*) would become extinct (*batil*) and in its place, the glory of the Attributes (*Sifaat*) would appear. With this *Dhikr*, those Prophets^{PBUT} are known whose position is elevated to the status of

those who had reached the stage of the first determination i.e., *ta'youn-e-Avuval*. After this the position of the *Dhikr-e-Khafi* would appear. This type of *Dhakhir* would feel his own self and the existence of all the other articles absent (*Ghaib*) and would realize His existence only. Since, his heart would be brightened with the manifestations of the Essence of Allah (*Tajjali-e-Dhati*), hence everywhere he would see these manifestations only. This absence (*mu'ghaiba*) of the *Dhakhir* would not be of one type or everlasting. At times, it would be for a moment and at times, it would be lasting. All this is dependent on the mercy of the Almighty Allah. The obedience to Allah and praise and glory of Allah by an individual cannot become the reasons for it. For this reason only, the results of remembrance (*Adhkar* - plural of *Dhikr*) would not be known to every *Dhakhir* since the results of such acts are the prerogative of Allah alone. Hence, it depends upon the mercy and the kindness of the One who bestows. I have not discussed the detailed introductions and effects of all these types of *adhkar*, since the topic of this book does not permit such discussions. I have discussed these issues in detail in my booklet *Shar'ah-e-Wahdat-e-Mutlaqah*, in respect of the *k'alima*, "*La Illaha Illallah*" while explaining the *Dhikr-e-Khafi*. One who is interested in these arguments may see the said booklet. In these days, the people who claim to be practicing such *Dhikr* may not be expressing truth in my view, because the qualities, which are to be found in them, are missing. Suppose a person claims to have perfected in *Dhikr-e-Ruhi* and is not having the qualities of angels, then how can one accept that such a person had acquired *Dhikr-e-Ruhi*, because the quality is in the category of compulsory to appear in such persons.

Section-5

Renunciation of World (ترک دنیا)

The *Imam*^{AS} had made *Tark-e-Duniya* (the renunciation of world) compulsory (*Farz*) on all those who have accepted him. The scholars in general have determined the meanings of *duniya* as heedlessness (*ga'flath*) i.e., the unmindfulness in respect of Allah, His Essence (*Dhat*) & His Attributes (*Sifaat*) and His orders. The heedlessness may be for a moment or for the whole life. In this situation, there would be categories of heedlessness. However, the general sense of heedlessness would apply to all such categories. Therefore, the sense of heedlessness would be conditional. Thus, there should be differences among the people who are heedless. To clarify it, in certain people, the sense of heedlessness (*ga'flath*) would be very strong and in respect of certain others, it would be slight. The reasons for this difference would be due to their category; it means that the order for the persons who are very strong in heedlessness (*ga'flath*) would be different and for those who are having slight heedlessness. Thus, there are two categories of heedlessness. The first category is heedlessness with respect to Allah. The second category is the heedlessness with other than Allah and that, one who would not be remembering anything but Allah. The one who is having this quality is a true believer. The research scholars call such persons as *Tarik-ud-Duniya* (those who have renounced the world). At this stage also, there is possibility of doubt, since some seekers would remember their own existence and the existence of Allah *Subhana-o-Tala* and some others would forget their own existence and would view the real existence and the real Manifestation (Allah). The curtains of material world and its determination would be raised from their eyes, and would become capable of seeing the truth (*haq*). Among the *Ummah* of the Prophet^{PBUH} such people are superior. A person of such qualities only can be a priest and a guide. His bright heart (*khalb-e-roshan*)

would have such capacity that it would become the mirror of the beatific Visions of the Essence (*Dhat*) and Attributes (*Sifaat*) of Allah. If such a person, were to be deputed by Allah (*Mamoor-min-Allah*) then he would become a Messenger or *Khalifa* of Allah. Several Prophets and Messengers were blessed with such qualitys. This has been discussed earlier also.

There are several types of the first category (heedlessness with God). The first kind of such people is that they would be heedless of the Essence (*Dhat*), Attributes (*Sifaat*) and the orders of Allah. That means they would not be aware of all the aspects of *Shari'at* and Allah. A person having this quality would be an atheist. In his opinion, there is no creator of this uniVerse. He believes that the entire uniVerse has come into existence without a Creator. Further, the creator of the uniVerse is the nature itself. Such person is a disbeliever in all the religions. This group would not consider the fact that every compound thing would by nature, be the result of increase or decrease of its units. When the thing is dependent on the increase or decrease of its units and when the same effect becomes activator, then it would be necessary that the effect would be in existence before the unit itself, which is false!

The second kind of such person is that though he may be aware of God, His Essence (*Dhat*), and His Attributes (*Sifaat*), yet would be heedless of the revealed *Shari'at*. That means he is unmindful of the revealed *Shari'at* and is not aware of its existence or otherwise. A person of these qualities is also a disbeliever. The third kind is that, such person though would be aware of the Essence and Attributes (*Dhat-o-Sifaat*) of *Bari-e-Tala* and is not unmindful of His orders. Yet, is not able to follow them due to the power of his desires and carelessness and not due to utterdisregard. Such person is also an unmindful and is known as a sinner (*fasiq*).

The fourth kind is that, the person is not unmindful of Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala* i.e. he knows something in general and is aware of the activities of *Shari'at* and is also involved in them and gives up the prohibited things. Such a person is unmindful because he is not involved in the issues relating to Essence (*Dhat*) and Attributes (*Sifaat*) of *Bari-e-Tala*. Thus, in this direction, he is not perfect *tarik* (one who renounces the world) for Allah and in this respect he is unmindful. Since, he is giving up the prohibited things he would be a '*Tarik*'. Yet, it would be an imperfect *Tark* (Renunciation).

The fifth kind is that a person is aware of the matters relating to Allah and the deeds of the *Shari'at* and engages himself in most of them. Such a person is known as a philosopher and a thinker. In the language of *Shari'at*, he is an *Imam* and is known by the general scholars as a *Tarik-e-Duniya* (one who has renounced the world). A general sign of such a person is that he would be moderate in his utterances and actions. His piety would be apparent; he would have natural hatred towards the evil desires of the self (*nafs*). In his utterances, the force of angels would be evident. The things, which are beyond the habit of nature, would occur to him. Talking to him would give spiritual satisfaction and would enlighten the heart. In his company, good habits would develop and bad would vanish. With this statement, it is clear that *Tark-e-Duniya* with the *Sufi* scholars is in the sense of the renunciation of heedlessness. The difference among those who have renounced (*Tarikeen*) is due to the difference in the status towards the achievement of renunciation, i.e., heedfulness.

It may be noted that the renunciation of world is not compulsory (*Farz*) with the general scholars and the theologians (*Mutak'alimeen*). However, it is desirable (*Mustahab*) with them. Hence, a person who is not adopting it would not attract any punishment. The general teachings of *nabova* are also like this.

Therefore, the interpreters (*MujtehDeen*) have not discussed and interpreted it deeply. They have confined themselves with the issues relating to the prayers and deeds. But, *Syedna Imam Mahdi-e-Maood*^{AS} who claimed of the general Vision of Allah for general public and who claimed to be a *Khalifa* of Allah; as per the orders of Allah had stated that *Tark-e-Duniya* is compulsory (*Farz*). For this claim he has used certain Quranic Verses, such as Allah says,

ومن كان يريد الدنيا وزينتها نوف اليهم اعمالهم وهم فيها
الا يتجسون اولئك الذين ليس لهم فى الاخره الا النار

The gist of this Verse is that the persons who are desirous of this world and its decor, for them in the Hereafter there is nothing but the Hell. In this *Ayah* the word, '*mann*' occurs which includes all i.e. believers and the disbelievers. Thus, those in whom the desire for the world and its decor is present are the people who would be governed with the orders of this Verse. It is evident that Allah *Subhana-o-Tala* has fixed the punishment of fire for the *Murid-e-Duniya*, and it has been clearly expressed that the punishment for the *Murid-e-Duniya*, in the Hereafter, is the punishment of the Hell only. In the *Ilm-e-Usool*, it is proved that Allah *Subhana-o-Tala* had fixed the punishment of Hell for a person who is not afraid of the orders of Allah (*Amar*) and the one who is not afraid of the orders of Allah is a *Kafir*. Thus, *Murid-e-Duniya* is a *Kafir*. Due to this reason only in some of the verdicts of the *Imam Mahdi*^{AS}, it is clear that "without *Tark-e-duniya* there is no Faith (*Iman*)."

The second Verse is

وامامن طغى وآثر الحيوۃ الدنيا فان الجحيم هي الماوى

(79:37, 38, 39) i.e. one who adopts the life of this world would find his abode in the Hell. *Imam Razi*^{RH} in *tafseer-e-kabir* has stated that the love of this world is the main source for every fault. When the man adopts these two qualities - disobedience of Allah and adoption of the life of this world - he would be a *Kafir* and would

enter into the Hell. The extracts of the statements of Imam Razi^{RH} is,

وانما ذكر ذلك لما روى عنه عليه السلام انه قال قال حب
الدنيا راس كل خطيئة ومتى كان الانسان والعياذ بالله
موصوفا بهذين الامرين كان بالغافى الفساد الى اقصى
الغايات وهو الكافر الذى يكون عقابه مخلدا

Thus, adoption of the world and to have desire for it would be the reasons for the punishment of fire. Hence, *Imam Mahdi-e-Maood*^{AS} has stated that the renunciation of the world (*Tark-e-Duniya*) is compulsory. The theologians (*Mutak'alimeen*) have not considered the meanings of these Verses deeply and have not understood the realities hidden in them. Therefore, *Tark-e-Duniya* is a desirable (*Mustahab*) act with them. When the scholars of Islamic fundamental (*Ulma-e-Usool*) have proved it a thing, adoption of which would result in the punishment of Hell, then giving up such a thing would necessarily be compulsory (*Farz*). Thus, the desire for the world and its adoption is resulting in the punishment of the fire, and hence it is necessary to give it up. Since, the scholars of Islamic fundamentals (*Ulma-e-Usool*), the scholars of jurisprudence (*Fiqah*) and the theologians (*Mutak'alimeen*) had not given proper attention towards the matters related to the nearness to Allah and the perfection of the spiritual status. Hence, they have not drawn the orders in respect of such matters, even though the matters are within the ambit of their fields and their known aspect of research.

It may be noted that as it is compulsory to give up the desire for the world. In the same manner, it is also compulsory to renounce the effects of the world (*Mat'a-ud-Duniya*). Since, all the articles of the world are the reasons for unmindfulness (*ga'flath*) and when a man involves in them and puts his efforts in acquiring them, then definitely he would become unmindful (*ga'flath*). Hence,

the renunciation, of the effects and the goods of the world is also compulsory (*Farz*). This does not mean celibacy (*rohbaniyath*). The purpose of the statement is to indicate that; it is necessary for the seeker to detach him self from all the material and effects of the world, and divert his full attention towards Allah, the Almighty. He should not have attachment and love for anything other than Allah. His every action shall be for God, and he shall not have the desires of his self (*nafs*). In isolation, he should have devotion towards Allah as well as in the company he should have the same devotion. Such a person is detached from other than Allah and is within the ambit of the Quranic Verse.

The *rohbaniyath* (celibacy) teaches the giving of the natural and the biological demands where as the renunciation of the world is giving up the intentional demands. A per the *Shari'at* of the Prophet^{PBUH} it has been stated that لا رهبانیت فی الاسلام. Since the renunciation of the natural and biological desires such as rest, marriage would detach the seeker from the natural course. Moreover, it is impossible to give up the natural activities. Hence, the *Shari'at* of Prophet Mohammed^{PBUH} has not given the trouble of this type of renunciation and had confined to the extent of giving up the intentional desires. The laws of this *Shari'at* are not against the laws of the nature (*Khanoon-e-Ilahi*). Thus, *Tark-e-Duniya* is not *rohbaniyat* (celibacy) فتشكروكن من التاركين. Whatever we have discussed about *Tark-e-duniya* is according to the general scholars (*Mohaqaqeen*). Now, it is desirable to state the meanings of *Tark-e-Duniya*, which are Valid with us. Allah Subhana-o-Tala says

(18:110). ومن كان يرجو لقاء ربه فليعمل عملا صالحا

It means that, 'one who is desirous to visualize the Almighty, it is mandatory on him that he should do good deeds ('*Amal-e-Saaleh*) and shall not join anyone with him.' The commentators have taken the view that '*Amal-e-Saaleh* means offering of *salath* (*namaz*) etc. In fact, they have not given full thought while giving the meanings

of the words ('*Amal-e-saaleh*). In reality '*Amal-e-saalah* means, that the deeds shall have goodness and virtue only i.e., *Salah*, *Khair* and no other thing is mixed with it. Otherwise, that would not be a perfect virtuous deed (*Kamil 'Amal-e-saaleh*). Rather it would be a mixture of virtue and non-virtue. Thus, it is necessary that in it for any reason and from any angle there shall not be any dissension. Then only ('*Amal-e-Saaleh*) would mean the rejection of *Shirk*. Thus, Allah has explained it with the Verse *ولا يشرك بعبادة ربه احدا* and

ومن كان يرجو لقاء ربه فليعمل عملا صالحا (18:110) which would mean only one thing i.e., rejection of *Shirk*. The meanings of this Verse would be that, a person who rejects *Shirk*, would only be desirous of the Vision of Allah i.e., from no angle there shall be any joining of anything with the Essence (*Dhat*) of *Bari-e-Tala*.

It may be noted that the polytheism (*shrik*) is of two types. One is the *Shirk-e-Jali* (clear polytheism) and the second is *Shirk-e-Khafi* (hidden polytheism). The meanings of first type are very clear i.e. *Shirk-e-Jali* is that in which, along with Allah in respect of sustenance (*rizq*), creation (*qualk*) and obedience (*i'badat*) any creation shall also be joined; or shall have the Faith of trinity like Christians or have the Faith for Virutes, i.e., good deeds are by god and evil deeds are by *Ahramann*, like the Faith of Zoroastrians; or to have the Faith that a creator is one god, the sustainer is another god, and the destroyer is the third god, like the Hinduism. To have the Faith that God appear in the form of his own creations like the *avatar* as believed by Hindus. In the Muslim community, the ridged *Shia's* also have similar Faith. Certain groups of nonbelievers would think that in their priests and reformers, god has entered and hence they perform prostration to them. These all are polytheists (*Mushrik*). The position of the worshipper of stars and Zoroastrians is the same. They say that the stars and the fire are eternal activators. Hence, there is no doubt in their being disbelievers. These people would be deprived of the

mercy of Allah in the Hereafter. Thus, one who is free from the *Shirk-e-Jali* (clear polytheism) is a believer in the *Shari'at*. The true believer (*Momin Haqiqi*) is the one who is free from *Shirk-e-Khafi* also. It is very difficult to be free from the *Shirk-e-Khafi*. Because, every one would have his eyes on the causes and he would attach every deed to the causes only. Then, necessarily he is involved in *Shirk-e-Khafi*. Only the pious godly person would close his eyes from the causes and he would not have the knowledge excepting the Essence (*Dhat*) and Attributes (*Sifaat*) of Allah. That person is the true believer and such a person would be desirous of the Vision of Allah. Thus, for us '*Amal-e-saaleh*' is meant for the rejection of *Shirk*. The perfect person who rejects *Shirk* is one who is heedless of his self (*khudi*). That means his self (*nafs*) is completely annihilated (*fanaa*) and he has his eyes on Allah alone. In that situation, the one who has renounced the world would also be the one who rejects the *Shirk-e-Khafi*. Therefore, *Imam-Mahdi*^{AS} has stated that '*Amal-e-Saaleh*' means *Tark-e-Duniya* and *Tark-e-Duniya* means rejection of the self (*Tark-e-Khudi*). This is perfectly in accordance with the Holy Verse (18:110) وَلَا يَشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا. With the above statements, it is evident that the real renunciation is the rejection of the self (*Tark-e-Khudi*). One who does not reject the self is not the one who has truly renounced the world (*Tarik-ud-Duniya*). The rejection of self is also a delicate and deep matter; this is not the proper place to discuss it in detail. At this stage it is sufficient to say that while teaching the *Dhikr-e-Khafi* the methods taught for the rejection of self (*Tark-e-Khudi*) shall be kept in view, and acted upon. If it were done then the rejection of self would be achieved. Yet, it is very difficult task to know *Dhikr-e-Khafi* and without which, the attainment of rejection of self is not possible. Majority of the people would consider the remembrance with soul (*Dhikr-e-Ruhi*) or *Dhikr-e-Sirri* (the silent remembrance) as *Dhikr-e-Khafi*. This is wrong! However, the acquisition of the true knowledge is like acquiring the knowledge of *al-chemy* (*cheMiyan*). Sorrowfully some people who were neither able to read or write properly nor

their piety or devotion were in accordance with the teachings of the *Imam-Mahdi*^{AS}; claim to have reached the divine state (*Muqham-e-Lahoot*) and are not ready to reduce their status a little. God may bestow good reasoning to them.

It may be noted, that involvement and devotion with Allah is a general issue and the rejection of self (*Tark-e-Khudi*) is a specialized attainment of an individual. Because, there may be devotion with Allah; yet, there may not be rejection of self. Since, the seeker, so long as, is within the sacramental stages of heart (*qalb*), spirit (*ruh*) or head (*sirri*) would be a person involved in the devotion with Allah, yet would not be one who has rejected the self (*Tark-e-Khudi*). Nevertheless, when he is elevated to the position of *khafi* or *akhfi* (secret/ confidential) then his reality would disappear in him and then he would become the one who has rejected the self (*Tarik-e-Khudi*) as well as a devotee towards Allah. Thus, every devotee, with Allah may not be the one who has rejected the self (*Tarik-e-Khudi*). Since, we are not desirous of going into deep details of such issues nor this book is on these topics. Hence, we are concluding this discussion at this stage.

Section - 6

Vision of Allah (رويته الله)

The *Sunni* scholars have Consensus on the issue that the Vision of *Bari-e-Tala* i.e. *Deedar-e-Khuda* is possible. The philosophers, *Mo'tezelah*, *Karamiah* and *Mujassamah* negate this view. The philosophers believe that the Vision is possible of a thing, which is dense/opaque. As the density, decreases there would be loss of visibility and ultimately when the thing becomes very light, its visibility would become impossible. Since, the Essence (*Dhat*) of

Bari-e-Tala is lightest of all the light things and its existence is different from the existence of any other thing. It is free from the compulsions of time, place and body i.e, is free from direction, merging and mixing. Hence, it is mandatory (*Wajib*) that its Vision is also impossible. The *Mo'tezelah* also follow philosophers in this issue and for acquiring the Vision, they put forth the same conditions.

The conditions put forth by the philosophers and *Mo'tezelah* is eight in all.

- The first condition is that, the ability to see, i.e. the sight should be able to see the articles.
- The second condition is that the article to be seen should not be impossible to be seen. However, it should be possible to be seen.
- The third is that the article to be seen shall not be very close or attached to the physical eyes.
- The fourth is that it shall not be too far away from the physical eyes.
- The fifth is that, it should not be light.
- The sixth is that, it should not be too small.
- The seventh is that there should not be any thick object in between the article to be seen and the eye.
- The eighth is that it should be in front of the one who is seeing it.

When all these conditions are attained then the Vision would be achieved. Because, after the attainment of all the above conditions if the Vision is not attained then it can be safely said that, in front of us there are thousands of suns and moons but we are unable to see them. A person who says this is a very innocent and ignorant being. Thus, when these conditions are fulfilled the Vision would become a must. The above said conditions are of two

types. Some of the conditions are related to specialized bodies. Thus, the last six conditions are in this category, when Allah *Subhana-o-Tala* is not a body or form the last six conditions are not applicable for His Vision. Thus, out of eight conditions the first two conditions i.e. capacity to see and the practicalibility of the article to be seen are to be fulfilled for the Vision of Allah. It is a known fact with the wise people that whenever a condition is in existence, the stipulator will also be in the existence, because the negation of the condition would also mean negation of the stipulator. Since, we have understood this issue it may also be understood that when the sense of Vision is correct and the Vision of Allah *Subhana-o-Tala* is possible, then the visualization of Allah would become mandatory (*Wajib*) and every one should be able to see Him. However, when a seeker is having the correct sense of Vision and yet, is unable to see Allah then it would be construed that the Vision of the Essence (*Dhat*) of *Bari-e-Tala* is impossible.

It may be noted that all the above statements are useless and irreverent because the conditions, which are stipulated by those people are related to articles with body to be able to be seen. Since, the said articles cannot be seen without fulfillment of the above conditions. Thus, if the *Mo'tezelah* and the philosophers specifically claim that the things they visualize is not without the specified conditions, there would be no necessity to go deep into these discussions. But, it would not be correct to say that, for the Vision of everything these conditions are only applicable. When a thing is not visible in spite of existence of these conditions, then the Vision of such a thing is not possible. Thus, the specification of their claim is necessary. *Ashariya* are of the view that, seeing the God is possible. From their discussions, it is evident that they are of the view that the Vision can be attained only when there is some commonality between the two namely one who is seeing and the other one to be seen. And the commonality is of two types. One is

that, which exists in particles. The second (*Jawahar*) exists in aVerseness (*aay'raz*).

In these two combinations, the existence (*Wajood*) would be common. In respect of matter, the combining force would be atoms and the shape, and in respect of aVerseness (*aay'raz*), the combination would be of taste and color (*loon-o-rang*). Thus, in respect of the matter and the aVerseness, which are subject to the Vision of materialism, the above conditions may be applicable. Now the issue relating to the qualities (*jawahar*), which are meant for particular aspects of the wisdom, application of these conditions may not be possible, since every quality of the wisdom (*jawahar-e-aqli*), which is able to see the other quality of wisdom (*jawahar-e-aqli*). Thus can be in two ways. The one is that, the quality of being the special nature of the wisdom, which would be able to see the other quality of wisdom (*jawahar-e-aqli*). Since, it would be capable of specifically exhibiting it self completely it would not require to undergo a test on the basis of the above eight conditions. The second method of seeing would be the quality of wisdom (*jawahar-e-aqli*) should take a particular shape. In this also, there will be no need of conducting a test based on the above eight conditions, because being the lightest (*lateef*) and light (*noor*), it would not be a condition whether the object to be seen is far or near, small or big, in front or behind and whether any object is in between the one to be seen and the one who is seeing it or not. All these things would be irrelevant. The same is the condition of the people who are bestowed with the bliss of Allah and are illuminated with the brightness of Angels; because Allah in their praise says, **فكشفنا عنك غطاءك فبصرك اليوم حديد** (50:22) i.e., 'We have removed your curtain from you. Thus, your Vision is brighter today. That means very bright and for it, there is no veil for him.' Thus for such a Vision the above conditions would not apply.

Thus, the conditions prescribed by the philosophers and the *Mo'tezelah* are not correct, because these conditions would apply only when the articles to be seen and the one who is seeing are related to the matter and are identical in their existence. The rational souls, which are pure in their nature and Allah *Subhana-o-Tala*, had removed their material veils, their pure nature is free from the darkness of the natural obscurity of the shape, and for them these conditions would not apply. The philosophers and the *Mo'tezelah* committed two mistakes.

The one is that they have treated these conditions as a must for the Vision (i.e. for all types of seeing). Thus, they have to think over the 'present through the absent' i.e. the things which are accepted as conditions for the Vision of the 'present' articles were made necessary for the Vision of the 'absent' article. This condition is wrong!

The second is that, those people have proved that the Essence (*Dhat*) and the Attributes (*Sifaat*) of *Bari-e-Tala* are different from the existence (*Dhat-other than Allah*) of all the possible (*mumkin*) articles. But, after this conclusion when they discuss about the issues relating to the Vision of Allah, then, for such Vision they have stipulated the conditions, which are necessary for the Vision of material articles even though it is not proved with them, that a particular thing can be assumed for a different particular article. In such a condition, how their assumption can be accepted?

Though the statement of *Ashariya*, which we have stated earlier, is sufficient to weaken the above conditions, even then, their statement that, "for seeing the articles one common thing is necessary i.e. the 'existence' (*Wajood*)."

This is not correct, because if the existence is the only condition for Vision, then the song and sound should also be visible to the eyes, because they also

exist. It is evident that this concept is wrong. The problem is that the *Ashariya* have, at times, defined the Essence (*Dhat*) of *Bari-e-Tala* in the manner that it denies the existence of physical body and its requirements and at times, they defined and proved the existence of *Bari-e-Tala* in terms of '*Sama*' i.e., one who hears, *Basar* i.e. one who sees and *kalam* i.e. one who speaks. These things would denote the body of *Bari-e-Tala*, its requirements, and when they prove that the Vision of *Bari-e-Tala* is possible then the existence of physical body of *Bari-e-Tala* would get further supported. However, factual existence of Allah negates the possibilities of the requirements of the existence of physical body of *Bari-e-Tala*. Thus, in this respect, there is no doubt that in both these statements there is contradiction. Further, when the *Ashariya* have accepted that *Bari-e-Tala* is having the qualities of *Sama*, *Basar*, and *Kalam* then it was necessary that they should not have rejected the other similar qualities. But, a perusal of their books shows that, they seem to have interpreted the *Holy* Verses in the manner which goes to prove that *Bari-e-Tala* has face (*wajah*), hand (*yadh*), eyes (*aa'yn*) etc. The gist of all this is that, at times for the Essence (*Dhat*) of *Bari-e-Tala* they prove it factually and at times logically. But, *Sheikh Abul Hasan Ashariyi* who is the Imam of *Ashariya* has other interpretation. He says that the meaning of *Sami* is absolute totality of Vision (*Aalam-e-Mubassar*) hearing and *baser* means the knowledge of Vision' i.e. God is *sami-o-baseer* means, that, God is having the complete knowledge of hearing and the Vision and *kalam* (speech) denotes power of the Essence (*Dhat*) to talk (*Kalam-e-Nafsi*). But, the other *Ashariya* has the Faith, which we have discussed earlier. The view adopted by theologian (*Muttak'alimeen*) and *Imam-ul-Harmain-Abul-Ma'ali* view about the Vision of Allah, is nearly the same as the views of *Ashariya*. *Abul Ma'ali*, in his book, '*Irshaad*' has stated that, the senses realise the essence of a thing and the existing thing with its particular qualities and qualifications would be differentiated from another thing. But, the senses would not be able to realize these things and the meanings of the Essence of a thing (*Dhat-e-Shai*)

been taken as its existence, which is common in all the existing matters. Thus, the senses would be able to realize the things due to its existence. This statement is even more incorrect than the earlier, because when the Vision realizes the existence of a thing, at the same time it would be completely ignorant of its conditions and a Verseness. In this situation, it would not be possible for the Vision to differentiate between the blackbody and the white body, i.e. (the properties of the two bodies such as hardness or softness, taste and flavor, etc.). Apart from this if the Vision (*Basar*) realizes the presence of a thing because of its existence, then it should also be able to realize the music and sound, since these things are also in existence. Similarly, through the power of Vision (*Quwat-e-Basara*) it should be possible to realize the flavor, odor, sound etc. Therefore, the above statement is false. In respect of the Vision of Allah, whatever philosopher *Ibn-e-Rashad* has stated is all against the theologians (*Muttakalimeen*). However, the arguments, which occur on the stand of the theologians (*Muttakalimeen*), in general, in respect of the Vision of *Bari-e-Tala* would not occur in the statements of *Ibn-e-Rashad*. The philosopher *Ibn-e-Rashad* has stated that from the perusal of the *Holy Quran* and the true Traditions, it is evident that the *Shari'at* has not clarified whether *Bari-e-Tala* is a physical body or not. When the *Holy Shari'at* has not clarified this point then it is not necessary to argue in respect of rejection or acceptance of the physical body for *Bari-e-Tala*. Rather we should be silent in respect of confirming or rejecting it, because the human wisdom is not capable of understanding or verifying this issue. If it were to be treated like this, we would not face the problems, which erupted due to presentation of the factual (*tanzia*) evidence. Therefore, *Ibn-e-Rashad* has opined that *Bari-e-Tala* Him self defined his Essence (*Dhat*) with *Noor* (light) **الله نور السموات والارض** (24:35) i.e., 'Allah *Tala* is the *Noor* (light) of the earth and the skies' and since the *noor* is a thing, which can be realized by commoners & noblers alike and feel that it (*Noor*) is highest of the senses and in fact through the *Noor* only other things are also realized. When Allah *Tala* has called Himself

Noor (light) and through the light all things are seen, then being the same light, the Vision of the Essence (*Dhat*) of *Bari-e-Tala*, would also be permissible and the desire to see such a thing, which is permissible to be seen, is not untenable. Thus, all the objections of *Mo'tezelah* that are based on the rules of intelligence (*a'qliyah*), which are meant to establish through the factual perfection (*kamaal-e-tanzia*) are rejected through this statement. Similarly, the necessity for the interpretation of the *Asha'irah*, in respect of the Quranic Verse '*lan tarani*' is also not needed. The objections of the *Mo'tezelah* on the *Asha'irah* and *Ma'taridiya* are because at times, they confirm the existence of physical body of Allah and on other occasions, they reject it. Hence, they have to face the unnecessary problems of interpretations. The *Mo'tezelah* have made such statements in respect of factual evidence (*Tanzia-e-Bari-e-Tala*) due to which very often they have to unduly interpret the Quranic Verses (*Taveel*) and the true Traditions and had arrived at the conclusions which are uncalled for in the *Shari'at*. Thus, the *Sama* (hearing), *Basar* (Vision) and *kalam* (speech), which are the real qualities, are interpreted that Vision and hearing (*Sama-o-Basar*) are meant for the knowledge of hearing and Vision; and that *kalam* (speech) means the creation of speech. *Sheikh Abul Hasan Ashari* has also supported the *Mo'tezelah* in respect of this matter by saying that *Sama* (hearing), *Basar* (Vision) means the knowledge of *Bari-e-Tala*. Thus, the research scholar '*Dawani*' in *Shari-e-Aquiyed-e-Jalali* has explained this position, which we have discussed earlier. However, he had different opinion in respect of the quality of talking (*Sifaat-e-Kalami*). He is of the opinion that speech (*kalam*) is the attribute of the Essence (*Dhat*) of Allah i.e., the essence of speech (*Kalam-e-Nafsi*). He had thus rejected the statement of *Mo'tezelah* that *kalam* means the creation of speech. But, it is not understandable that as to, according to which rule, he is accepting the interpretation in respect of the meanings of the Attributes (*Sifaat*) of '*Sama* and *Basar*' and rejecting the statement in respect of the attribute of '*Kalam*' and taking the meanings as Essence of *Kalam* (*Kalam-e-Nafsi*). The reasons, which permitted

him for interpretation in respect of 'Sama and Basar', and the reasons, which prevented the interpretation in respect of 'kalam', are not known. However, the *Mo'tezelah* keeping in view the factual perfection, *kalma-e-Tanzia* had rejected the possibility of the Vision of *Bari-e-Tala*. They have proved that it is impossible. Due to this reason only, they interpret the Quranic Verses, which are in support of the Vision of *Bari-e-Tala*

ومن كان يرجو لقاء ربه فليعمل عملاً صالحاً
ولا يشرك بعبادة (18:110)

which is indicative of the Vision of *Bari-e-Tala* is interpreted (*taveel*) that the '*liqha*' means the reward (*sawab*) and argued that if the meanings of '*liqha*' are taken as the Vision of *Bari-e-Tala*, then the body and its requirements would be proved for the Essence (*Dhat*) of *Bari-e-Tala*. Therefore, the meanings of '*liqha*' as given in the dictionaries i.e. *Deedar* (Vision) are not suitable here. *Imam Razi* has also taken the meanings of '*liqha*', which are not in collaboration with the essence of the Verse. He says that, '*liqha*' is in the meanings of a meeting in which the layers of bodies touch each other. *Imam Razi* has stated this strange thing, which is not applicable to any *ayah* (Holy Verse) in any way. The scholars of the *Ilm-e-Kalam* (rhetoric) are well aware that all their interpretations are based on the claim that the *Shari'at* of the Prophet^{PBUH} is totally in accordance with the philosophy. Thus in view of these claims, it is necessary for them to synchronize the issues relating to the *Shari'at* with the philosophy. Therefore, they had to make thousands of interpretations in respect of the *Shari'at* of Allah. In short the command, which is proved through the *Holy Quran* and the continuous Traditions (*Ahadith-e-Muttawatera*) is compulsory (*Farz*) to be accepted, irrespective of the fact that it is factual (*tanzih*) or allegorical (*tashbih*) even though our wisdom may be able to know its meanings or incapable of understanding it. The statement of *Qazi-Ibn-e-Rashad*, *Andilisi* (Spanish) who is the leader of the philosophers, that when the *Shari'at-e-Shareef* (the *Holy Shari'a*) has not explained as to whether *Bari-e-Tala* is having a body and its requirements or not, then it is unnecessary to

drag the issue of Vision of Allah into such complications. Hence, the Vision of *Bari-e-Tala* is possible to occur. *Sheikh-abu-nasr Farabi*, *Mo'lim-e-Sani* has also accepted in '*Fusooos*' that the Vision of *Bari-e-Tala* is possible to occur. I have discussed this issue in *Sharah-e-Aquidah-Shareef* and have fully explained the Faith of the *Moulim-e-Sani*.

The gist is that the Vision of *Bari-e-Tala* is possible to occur. For this reason only the *Sunni*-scholars have adopted the Faith that the Vision of *Bari-e-Tala*, in this world, is possible to occur. In addition, in the Hereafter it would occur, i.e. the believers would see *Bari-e-Tala* in the manner they see the full moon. Thus, *Shareh-Maqasid-Allama-Tuftazani* in *Sharie-Maqasid* has stated that

اما الاجماع فاتفق الامة قبل حدوث المخالفين على وقوع الروية

i.e., 'before the appearance of the opponents the *Ummah* of Mohammed^{PBUH} had unanimity about the occurrence of Vision of the *Bari-e-Tala*.' He has further stated that

روى حديث الروية احد وعشرون رجلا من كبار الصحابة رضى الله تعالى عنهم i.e., 'the Tradition about the Vision of *Bari-e-Tala* is reported by twenty-one great Companions of the Prophet^{PBUH}.' There is a difference of opinion in respect of the issue, whether the Vision (*Deedar*) of *Bari-e-Tala* would occur in this world or not. Some of the Companions^{RZ} are having difference of opinion. Some say that the Prophet^{PBUH} was blessed with the Vision of *Bari-e-Tala* during the *Shab-e-Me'raj*. Some others reject it. Therefore, *Allama Tuftazani* has written in *Sharie-Maqasid* ولهذا اختلف الصحابة رضى الله عنهم في ان النبي صلى الله عليه وسلم هل رأى ربه ليلة المعراج ام لا والاختلاف في الوقوع دليل الامكان

i.e., 'in respect of any issue if there is a difference of opinion of the persons reporting the Tradition (*Hadith*) this difference would be a proof that the issue is possible.' Thus, when there is a difference of opinion among the Companions^{RZ} of the Prophets about the Vision

of Allah then, the Vision would be possible in respect of other people.

In short, the gist of the discussion is that, the Vision of *Bari-e-Tala* as it had occurred to the Prophet^{PBUH} in this world and it is possible to occur for others also. Moreover, the desire for a thing, which is possible to occur, is not prohibited. Therefore, *Imam Mahdi*^{AS} as per the command of Allah has made the desire to see *Bari-e-Tala* as compulsory. At this stage, it is not necessary for us to discuss about the meanings of Vision because this argument is related to *Sufism* and hence is the issue, which is not related to this book. I have discussed this matter in detail, in my book, *Shari'ah-wehdat-e-mutlaqah*. It may be noted that the desire to see *Bari-e-Tala* which, is compulsory (*Farz*) for us is the absolute (*Mutlaqah*) Vision because the restricted (*Muquyyadah*) Vision is *Shirk* (polytheism).

Section-7

Retreat (عزلة خلق)

The *Promised Mahdi*^{AS} had made the 'retreat' (*Uzlat-uz-Quaq*) compulsory (*Farz*) on his followers because Allah *Tala* in the *Holy Quran* has commanded that **وتبتل اليه تبتيلا** (73:7) i.e., be fully attentive towards Allah and get disconnected completely from other than Allah. Though this command of Allah is for the Prophet^{PBUH} but according to the sense, the order is general. Further, it is ordered that

وذر الذين اتخذوا دينهم لعبا ولهوا غرتهم الحياة الدنيا (6:70) i.e., 'O! Mohammed^{PBUH} desert those people and be away from them who have treated their *Deen* a jest (play).' The order of this Verse also according to its sense is in general. It may be noted, that according to the command of Allah, when the *Promised Mahdi*^{AS} had made renunciation of world (*Tark-e-Duniya*) a compulsory tenet, then those who have renounced the world would be craving for the concentration. Hence, *Promised Mahdi*^{AS} has made the isolation i.e., isolating themselves from other than Allah, a compulsory deed. Because, when a person is involved in other than Allah, then he would be away from Allah and would be involved in self seeking and would become self centered. Such a person in reality would not be a person who has renounced the world. Thus, for a person who renounces the world, isolation (*Uzlat-az-Qalq*) is compulsory when the reason is made compulsory, then the condition also is compulsory. The connection between the *Tark-e-Duniya* and *Uzlat-az-Qalq* is clear from the very sense of *Tark-e-Duniya*, because according to our terminology self-seeking and self (*nafs*) is the *duniya* (world), then the meanings of *Tark-e-Duniya* would be *Tark-e-Khudi* (renunciation of self) and the one who has renounced the self would be close to Allah. Moreover, the one who is close to Allah would be disconnected from the creations. Thus, one who has renounced the world would be disconnected from the creations.

Section-8

Dependence on Almighty (توکل)

It may be noted that when a person has renounced the world then he should be disconnected from all other things and he should have concern with Allah only. Thus, his real object would be the Essence (*Dhat*) of *Bari-e-Tala*. Further, pure Essence (*Dhat*) is extensively high. Hence, for such a person the dependence on Allah is compulsory, because the sense of *Tark-e-Duniya* is renunciation of everything other than Allah. This would be of two types:

- Everything other than Allah would be worthless i.e., in his view.
- In the eyes of the seeker, there would be none except Allah.

In both these conditions, it would be an ignorance or foolishness on the part of the seeker to depend upon the mean things (*madoom*) or the non-existing things, because these things are having no real value or are non-existing. Depending on such things is a grave ignorance. Hence, for a person who has renounced the world it is necessary prudence to depend on Allah alone. When there is a connection in these two things then, *Tark-e-Duniya* would be the obligation and the dependence (*Tawakkal*) would be a condition. Since the separation of the obligation and the condition (*lazim-o-malzoom*) is not possible hence wherever there is a renunciation (*Tark*) of the world the dependence on Allah (*Tawakkal*) would also be appended. Therefore, *Tark-e-Duniya* (renunciation of world) and *Tawakkal* (dependence on Allah) are in the same order i.e. wherever *Tark-e-Duniya* is compulsory (*Farz*) the dependence on Allah (*Tawakkal*) would also be compulsory (*Farz*). Due to this reason, only *Imam Mahdi-e-*

Maood^{AS} on the command of Allah had ordered *Tawakkal* (dependence on Allah) as a compulsory deed (*Farz*). Thus, in the *Holy Quran* Allah says **اللّٰهُ اِنّ اللّٰهَ يَحِبُّ الْمُتَوَكِّلِيْنَ** i.e., 'depend on Allah because Allah is delighted with those who depend on Him.' Thus, for every human being in general and on those who have renounced the world (*Tarik-ud-Duniya*), in particular, the *Tawakkal* is compulsory (*Farz*). He has to depend on Allah and all his needs should be diverted towards Allah alone. By saying **اَفْرَضِ اَمْرِيْ اِلَى اللّٰهِ** i.e., depend on Allah; Allah *Tala* insisted upon **وَكَفَىْ بِاللّٰهِ وَكِيلًا** (33:48). The sense of both these *Holy Verses* is the same, i.e. one who depends on Allah for him Allah is sufficient. When a person who has renounced the world (*Tarik-ud-Duniya*) depends on Allah; it is compulsory for him to give up the plans also. Otherwise that person would not be a real *Tarik-ud-Duniya* (one who has renounced the world). *Imam Gazali*^{RH} has stated three stages of dependence (*Tawakkal*) on Allah. The first is that, he should depend on Allah and make the efforts. The second is that, he should depend on Allah and give up the efforts and plans as an infant depends on his mother. He would have no concern with others. The third is that he should depend on Allah and not ask Him any thing with the confidence that what ever is his fate would happen to him¹ nothing against it would occur. The first kind is not related to *Tark-e-Duniya*. The second and third are related to *Tark-e-duniya*. In that condition, every *Tarik-ud-Duniya*, according to terminology would be *Mutavakkil* (one who is dependent on Allah) and every *Mutavakkil* would be a *Tarik-ud-Duniya*.

¹The Promised Mahdi^{AS} has therefore said that "*be-ikhtiyar shaw bakhtawar bash*" i.e., give up the discretion and become successful.

Section-9

Equality among the Concluders (تسويت)

It is desirable that at this point the issue relating to equality among the Concluders (*Tasviat-e-Khatimeen*) is also discussed. Generally, *Sunni* people believe that the Prophet^{PBUH} is the highest of all the Messengers and he is the Concluder of the *Nabova* (*Khatim-e-Nabovat*). Among the human beings, no one had been equal to him nor would any one be so. They also believe that no one is superior to *Abu Bakr Siddiq*^{RZ} 1.

We have objections on both of these issues. In respect of the first issue, we believe that the Prophet^{PBUH} is the highest of the Messengers and he is the Concluder of the *Nabova*. However, we have reservations on the point that his likeness is impossible. In respect of the second issue, out of the *Khulafa-e-RasheDeen*^{RZ} (the four *Khalifas* of the Prophet^{PBUH}) *Abu Bakr Siddiq*^{RZ} is the highest. As regards to the first issue, it is stated that, due to the fact that the Prophet^{PBUH} is the highest of the Prophets^{PBUT} and he is the Concluder of the *Nabova* his likeness is possible because, his persona would not be free from three conditions or presumptions. It shall be either mandatory (*Wajib*) possible (*Mumkin*) or not possible (*Na Mumkin*). The first and the third presumptions are false. Then the second presumption would be confirmed. The first presumption is false since if the persona of the Prophet is treated as mandatory (*Wajib*), then it will be established that there are two gods and the concept of the unity of Allah would be defeated. Thus, the persona of the Prophet^{PBUH} cannot be mandatory. The third presumption is also false because a thing, which is impossible,

¹ Here the author intends to discuss the belief of a section of the *Sunni* scholars. There are several *Sunni* scholars, who believe in the equality of the Prophet^{PBUH} and the *Promised Mahdi*^{AS}. Some of them have been quoted in this chapter by the author.

would be a non-existing one. Thus, it could never appear. Since, the persona of the Prophet^{PBUH} had already appeared, thus it is evident that he^{PBUH} is not impossible. Thus, the third concept also becomes false. Since, the first and the third concepts are false, then the second presumption would be proved. It is so that the persona of the Prophet^{PBUH} is possible. Hence, the likeness of the possible would necessarily also be possible. Since, the possibility or likeness of a mandatory or an impossible would be apparently false. Thus, the likeness of the Prophet^{PBUH} is possible. Under this position the fact of some person, being equal to the Prophet^{PBUH}, in the status, is possible. Therefore, reasonably it is possible that some person will be equal to the Prophet^{PBUH}.

Further, if the likeness of the Prophet^{PBUH} were considered impossible, then the inability of Allah would be established, because when Allah is capable of creating the entire probables, then he is also capable of creating likeness of the Prophet^{PBUH}. This is also a possible matter. Other wise, it would be concluded that in certain possible matters, Allah is not having complete control and when this view incorrect it has to be accepted that the likeness of the Prophet is not impossible and that it is possible and as the happening of a probable is not impossible, happening of his likeness is not impossible. Further, those who have discussed with the Quranic *Ayat* **لارض مثلهن** have established that like seven skies, there are seven earths and in the other earths, human beings are inhabited. The Messengers were also sent to such earths. Thus, every example of this earth is found in those worlds also. Then, the likeness of the Prophet^{PBUH} is found there also. In short, those who have discussed with the above *Holy Verse* are having the belief that in other worlds, the likeness of the Prophet^{PBUH} exists. Hz. *Sheikh Mohiuddin Ib-ne-Araby* also had the similar view.

The result is that logically (*Aqlan*) the likeness of the Prophet^{PBUH} is possible. Therefore, some of the *Sufis* have stated

that the likeness of the Prophet^{PBUH} i.e., a person equal in the status of the Prophet^{PBUH} would be in the *Ummah* of the Prophet^{PBUH}. Thus, *Maulana Roomi* in his *Masnavi* ¹ has stated that he Prophet^{PBUH} had in his *Ummah* a replica of himself. We have discussed in the previous chapters about certain Traditions (*Ahadith*) in which it is evident that the Mahdi^{AS} is a replica of the Prophet^{PBUH}.

The first of such Traditions is "*Kaifa Tahlak Ummah...*" It is evident that like the Prophet^{PBUH}, the Imam^{AS} is also the protector of the *Ummah*. This has been discussed earlier. The second is that this Tradition also establishes that like the message of the Prophet^{PBUH}, the message of the Mahdi^{AS} is also general for the entire humanity. Further the *Hadith* of *Thouban*^{RZ} "بايعوه ولو حبوا على الثلج" shows that the word بايعوه is meant to address the general *Ummah* of the Prophet^{PBUH} which may come in to being till the Day of Judgment. Thirdly, the Tradition يشبه في الخلق and the Tradition "*khulkhau : khulkhahi*" are evident that the *Promised Mahdi*^{AS} would have the same character as that of the Prophet Mohammed^{PBUH}. Fourthly, the Tradition يختم الله به الدين indicates that the Imam Mahdi^{AS} would have the quality of concluding the Faith (*KhatMiyant*). Thus, in this quality also the Imam Mahdi^{AS} would be equivalent to the Prophet Mohammed^{PBUH}. In view of these Traditions (*Ahadith*), our elders have come to the Consensus that the Prophet^{PBUH} and the Imam Mahdi^{AS} are equal in status. Thus, *Bandagi Miyan Syed Qasim Mujtahad al Qaum*^{RH} in his booklet '*Meezaan Al Aqaed*' has stated, "it is the considered Faith of my guide and mentor, in fact of all the *Mahdavis*, that the Concluder of the *Nabovah* and the Concluder of the *Vilayat-e-Mohammadi* are one and equal." It means that the Imam Mahdi^{AS}

A lengthy poem with the stanzas of eight lines

and the Prophet^{PBUH} are equal in status in respect of all the qualities. But, the *Imam*^{AS} is not having the quality of *Nabovah*. Thus, *Bandagi Syed Qasim*^{RH1} has stated, "calling Mahdi^{AS} a *Rasool* and a *Nabi* is not permissible". The reason for this is that the *Nabovah* is concluded at the Prophet^{PBUH}. Thus the *Holy Verse*,

ولا كن رسول الله وخاتم النبيين اور حديث
(33:40) لا نبى بعدى

'You are the Prophet of Allah and the Concluder of the *Nabovah*) and the *Hadith* i.e., "no *Nabi* after me" are the evidence that after the Prophet^{PBUH} there would be no *Nabi*. However, the *Imam* Mahdi^{AS} is having equality in all the qualities excepting the *Nabovah* and the Prophet-hood². We have earlier proved with reason that it is possible to have the likeness of the Prophet^{PBUH}.

It may be noted that certain people have the doubt that since, the *Imam* Mahdi^{AS} had made the claim that 'I am the servant of Allah and follower of the Prophet^{PBUH}'; and it is indicated by the Prophet^{PBUH} in the Tradition that, 'the *Imam* Mahdi^{AS} is from my descendants, would follow my foot prints and shall not commit error.' Hence the claim of the *Imam*^{AS} and the Tradition of the Prophet^{PBUH} prove that the *Imam*^{AS} is the follower of the Prophet^{PBUH}, then how he can be equal to the one whom he follows, because the scholars are of the view that the follower cannot be equal to the followed one. The clarification for this doubt is that, the claim of the *Imam*^{AS} that he is the follower of the Prophet^{PBUH} is correct. But, it should be noted that, the followers would be of two kinds. One is the imPerfect Follower and the other is a Perfect Follower. The imPerfect Follower is one who

¹ The scholars of Islam have presented the character of the Prophet^{PBUH} to establish the truth of his Prophet-hood, leaving the signs and indications about his birth name etc. The detailed discussions can be seen in the books like *Muqadam-e-Sirajul Absar* and *Kohlul Jawahar* etc. Thus the Prophet^{PBUH} him self had indicated that the *Imam*^{AS} would be equal to him in the characters, which is the basis of his *Nabovah*.

² The author in his subsequent book *Al-Aqaed* part II (pg 60) and part IV (pg 46) has stated that, 'whosoever did not believe that the Prophet^{PBUH} and the promised Mahdi^{AS} are equal in the status, no doubt is a disbeliever.

would not be able to follow his ideal in all respects, i.e. his uttering, his actions and his deeds. In certain aspects, he can follow him and in others, he fails to do so.

The *Perfect Follower* (*Tabe-Taam*) would follow him in all respects. The perfect following of the Prophet^{PBUH} is possible only when the follower is free from errors. Thus, the *Imam Mahdi*^{AS} is the *Perfect Follower* of the Prophet^{PBUH}, because he is free from errors. The sense of the above quoted Tradition is the same. Further, from the Tradition reported by 'Thouban^{RZ}', which we have discussed earlier, it is evident that the *Mahdi*^{AS} is the *Khalifa* of Allah and it is clear that one who is the *Khalifa* of Allah would be free from errors. In short, the *Imam*^{AS} is free from errors and he being so, it must be accepted that, he is the *Perfect Follower* of the Prophet^{PBUH} in his actions and utterances. He is so perfect in that, there would be no error in any aspect. But, he would not follow in the matters, which are specially permitted to the Prophet^{PBUH} such as more than four marriages etc.

In short, the qualities and the perfections which were with the Prophet^{PBUH}, the same would be with the *Imam*^{AS} also, by following. The sense of the Tradition is the same. Now we will explain that, even if the *Imam*^{AS} were to be the follower of the Prophet^{PBUH}, due to this following there would not be any loss in his equality (with the Prophet). Since the Prophet^{PBUH} is directed by Allah to follow all the Prophets of Allah, in their righteousness but by this following the Prophet's^{PBUH} position as the highest of all the Prophets^{PBUT} would not be affected. Thus, Allah says in his *Holy* book that "حَدَىٰ اللَّهُ فَيَهْدَاهُمْ اِقْتَدَاهُ" (6:90), "Allah had guided all the Prophets^{PBUT} to righteousness follow them in their righteousness." *Imam Fakhruddin Razi* in his book *Moulim-Usool-ad-Deen* has stated,

امرہ ان یقتدی بہم باسرہم فیکون آیتابہ
والایکون تارکا للامر والتارک عاصی وقد بینا انه لیس
کذلک واذا اتی بجمیع ما اتوابہ من الخصائل
الحمیدة فقد اجتمع فیہ ما کان متفرقا فیکون افضل

The gist of this is that, Allah had directed the Prophet^{PBUH} to follow all the Prophets of Allah. Thus, the Prophet^{PBUH} had to follow them and accumulate their special qualities in him. If he fails to follow all the Prophets^{PBUT}, then he would be, God forbid, treated as the one who had neglected the directions of Allah!

We have already proved that the Prophet^{PBUH} is not the one who neglects the directives of Allah, since he is free from errors and when he follows all the good qualities of the Prophets^{PBUT}, which they have individually, it is evident that he will have all the good qualities. The possessor of all the good qualities of justices and good character would be superior to every one of those who possess them separately and individually. Thus, the conclusion is that the reason of the superiority of the Prophet^{PBUH} is his following of all the Prophets of Allah. *Imam Fakharuddin Razi* in the '*Tafseer-e-Kabeer*', discussing the relevant Quranic verse has explained this issue while narrating different views, and has stated that,

وقال آخرون المراد الاقتداء بهم فی شرایعهم الا ما خصه الدلیل
وبهذا التقدير كانت هذه الآية دلیلا علی ان شرع من قبلنا یلزمنا
i.e., one group is of the opinion that the meanings of the 'following' are that the Prophet Mohammed^{PBUH} would follow the *Shari'at* of all Prophet^{PBUH}. But his following in the matter is not established which are specified with some special reasons. This would mean that with this Quranic Verse all the *Shari'ats* that was given to the previous Prophets^{PBUT} of Allah had become compulsory upon us. *Qazi Abu Bakr* is of the view that this would be impossible, that the Prophet^{PBUH} shall follow the previous Prophets^{PBUT} of Allah for the reasons noted here under:

- The first is that the *Shari'at* of the previous Prophets^{PBUT} were contradicting to each other. Thus, with their contradictions how the Prophet^{PBUH} would follow them.

Imam Fakharuddin Razi had answered this by saying that the orders of Allah ﷻ to follow are common for all the matters, but the matters, which are contradicting, were excluded. This is a generalized specialty in certain respects. Thus, excepting the contradictions, following in all other matter is essential.

- The second is that the word '*Huda*' is meant for the evidence and the *Shari'at* of the earlier Prophets^{PBUT} i.e., orders and methods of practicing were timely. It means that those laws were in force for a particular period and were subsequently cancelled. Therefore, their usefulness was for a particular period only. The moment those periods passed away, the need to follow them, also ceases. In these circumstances, how the following of the Prophet^{PBUH} would be established? The answer to this is that the events, which have passed away, are not banned from reoccurring. Thus, similar circumstances are also not prohibited to reoccur. In the event, if such circumstances were appearing again as were during the periods of the previous Prophets^{PBUT} those orders would come into effect. Thus, the *Shari'at* of the previous Prophets is based on the existence of circumstances and events. Whenever such circumstances are in existence the earlier evidences and orders are needed. Therefore, with us no order of Allah is cancelled.
- The third is that, if the Prophet Mohammed^{PBUH} follows the qualities and noble characters of the earlier Prophets^{PBUT} then he would become inferior to them in his position and as per the Consensus he is the leader of all the Prophets. The answer to this as given by *Imam Razi* is

that, when the Prophet^{PBUH} has followed all the Prophets of Allah, all the good qualities of all the Prophets^{PBUT} of Allah are accumulated in him. Thus, the person who possesses different qualities (of all other Prophets^{PBUT}) would be definitely superior to those who possess the qualities individually.

In short, this statement is evident that because of this type of following, the Prophet^{PBUH} is the *Afdhal-ul-Anmbiya* (the most distinguished of all the Prophets).

It may be noted that when the perfection in the following of the other Prophets, becomes the reason and the evidence for the superiority, then why the same perfection in following would not become the evidence and proof for the equality? For this reason only (*Mujtehad-e-Quom*) *Bandagi Miyann Syed Qasim*^{RH} said that, "the Mahdi^{AS} is the *Perfect Follower* and the successor of the entire religion of the Prophet^{PBUH} and thus, is equal to him." This statement of the *Mujtahid-e-Giroh*^{RH} is based on the discussion of *Imam Razi* in his '*Ma'lam-ul-usool-e-Deen*' and *Tafseer-e-Kabeer*. Apart from this, in the quality of guidance (to *Ummah*) and conclusion of Faith, he (the *Imam*^{AS}) possesses the equality. This has been discussed earlier.

The statement that,

التابع من حيث هو تابع لا يدرك المطبوع The follower, because of his quality of following, cannot become equal to one to whom he is following, is not applicable here. Since, it would apply to the general followers only. It would mean that, no general follower, because of his character of following could become equal to whom he follows. However, this is not our matter of discussion, because with us the *Imam*^{AS} is not a general follower. He is the *Perfect Follower* (*Tabe-Taam*). This has been proved earlier. Thus,

the preposition, which is for the general followers, would exist only until the general following exists. The moment the general following ceases, this preposition would also cease. Since, without the existence of the reason, the effect of the reason would not exist, hence, the effect of the *Perfect Follower* would not be the same, which would be for the general follower. In the said statement, the general following is mentioned. Therefore, our argument would not be under this presumption. As the *Imam Mahdi*^{AS} is the *Perfect Follower* (*Tabe-Taam*) of the Prophet^{PBUH} and had the perfect affinity with the Prophet^{PBUH}. Hence, this affinity and the following would be the reasons for his being equal or similar to the Prophet^{PBUH}.

Therefore, the author of the *Gulshan-e-Raaz*¹ has stated that,

چواواز خواجه دارد نسبت تام از و با ظاهر آید رحمت عام

In short when there is a common belief with us, that the *Promised Mahdi*^{AS} is the *Perfect Follower* then this following only would be enough for his being equal to the Prophet^{PBUH}.

The second issue is that, *Abu Bakr Siddiq*^{RZ} is superior to all the people of the *Ummah*. The details for this are that, *Abu Darda*^{RZ} has reported through the Prophet^{PBUH} that the sun had neither dawned nor set on any person who is superior to *Abu Bakr*^{RZ}. The second Tradition reported by *Abul darda*^{RZ}, is that other than the Prophets the sun has neither raised nor set on any person who is superior to *Abu Bakr*^{RZ}. *Abdul Rahman Bin Hameed* has also narrated this Tradition in his *Masnad* and *Na'eim* etc have narrated this Tradition. The explanation of this *Hadith* is that after

¹ *Mahmood Shabistari* is the author of the Persian poem *Gulshan-e-Raaz*, which deals with the concept, the spiritual reality and status of the *Promised Mahdi*^{AS}. It is in the form of question and answer.

the Prophet of Allah^{PBUH} *Abu Bakr*^{RZ} is superior to all the human beings. These are the wordings of this *Hadith*.

عن ابي الهذادر ضى الله عنه ان رسول الله صلى
الله عليه وسلم قال ما طلعت الشمس ولا غربت على
احدا فضل من ابي بكر الا ان يكون نبى -
وفى لفظ على احد من المسلمين بعد النبيين والمر
سلين افضل من ابي بكر ضى الله تعالى عند علماء

The scholars have concluded that according to this *Hadith* and other *Ahadith* which are like this, *Abu Bakr Siddiq*^{RZ}, after the Prophet^{PBUH} is the most distinguished person in the *Ummah*. Therefore, the author of the '*Muaqaf*' has also argued with these Traditions only. The answer to this is that the said *Hadith* is generally specialized i.e. the generality has been specified and due to this specification certain persons of the *Ummah* of the Prophet^{PBUH} are excluded. Thus, the Prophets^{PBUT} and the deputies of Allah are exempted from this Tradition (*Hadith*).

Thus, it is the Consensus decision that the Prophet *Isa*^{AS} will be sent again near the Day of Judgment. Thus, he (*Isa*^{AS}) would also be a member of the *Ummah* of the Prophet Mohammed^{PBUH}. Since all the Prophets^{PBUT} are exempted, then *H.z. Isa*^{AS} is also exempted. Thus, it is evident that though the *Hadith* is general, yet it had specified area. Now, since the matter is clear it is to be understood that if there were no specification of a particular person out of the general people, then with all the Jurists, this issue would be final. But, if there were a specification of the generalization, then it would be presumptive. To consider this issue, as an evidence there exists a difference of the opinion. *Abu Thouri*, who is a well-known pupil of *H.z. Imam Shafai*^{RH}, says that any general issue would not be a point for consideration, if it were having some specifications or conditions. *Imam Abul Hasan Karghi* and *Imam Isa Ibn-e-Aban* had the view that if the general issue

were to be specified with the subsequent statement, which is not stable in nature, then the issue would become an evidence or argument. If the statement is stable or it is an un-conditional statement in its nature, then the issue cannot become a logic or evidence. However, the belief of *Fakhar-ul-Islam Shams-ul-Ammiah Quazi Imam Abu Zaid* is that, under this condition the issue would be a presumptive one. The details of the difference of opinion mentioned here are available in the books on *Usool-e-Fiqh* (books on the fundamentals of Islamic law). However, in the book *Mussalamul-suboot*, it has been discussed in detail. The *Hanafis* are of the opinion that after specification, the general issue even though is to be acted upon, yet there would be doubt of such specification, because if any specific evidence were available then, the general issue would become specific. The gist of this discussion is that, the general issue after specification would become conditional i.e., it would become presumptive (*Zinni*) and its finality would be lost. It is to the extent that like an isolated report or opinion it will also be presumptive (*Zinni*). Thus, the arguments made in view of the Traditions about the superiority of *Abu Bakr^{RZ}* on all the people of the *Ummah* of the Prophet^{PBUH} are presumptive (*Zinni*). Therefore, the scholars of rhetoric (*Ulma-e-Kalaam*) about the above Traditions opined that, *Abu Bakr^{RZ}* is superior among the persons of *Ummah* of Prophet^{PBUH} and that it is a presumptive matter (*Zinni*). It may be noted that certain issues are established through the Traditions pertaining to the advent of the *Promised Mahdi^{AS}*. The first issue is that, the *Imam^{AS}* is the *Khalifa* of Allah. *Ibn-e-Maja* and *Abu-Na'yeem* have reported this Tradition through *H. Thouban^{RZ}*. The person who is the *Khalifa* of Allah would be free from errors. Apart from this, the Prophet^{PBUH} had also clarified that the '*Mahdi^{AS}*' would be free from errors.

The second issue is that the Prophet^{PBUH} along with him self had included *H. Isa^{AS}* and the *Imam Mahdi^{AS}* in the quality

of protecting the *Ummah* from destruction (*halakat*). This Tradition is reported by *H. Ibn-e-Abbas*^{RZ} and had been narrated in the *Mishkat* and *Razeen* etc. This *Hadith* is indicative of the fact that the *Imam Mahdi*^{AS} and *Isa*^{AS} are equal to the Prophet^{PBUH} in respect of protecting the *Ummah* from going astray.

The third issue is that the Prophet^{PBUH} has stated in the honour of the *Promised Mahdi*^{AS} that he is the Concluder of the Faith (*Deen*). This has been discussed earlier. In short the *Imam*^{AS} being free from errors in following the Prophet^{PBUH} and his being the *Khalifa* of Allah, being equal to the Prophet^{PBUH} in the protection of *Ummah* and his being the Concluder of Faith (*Khatim-e-Deen*) are enough evidences that the *Imam*^{AS} is in the category of the Prophets. For this reason only, *Sheikh-e-Akbar Mohiuddin Ib-ne-Arabi* has stated in his book the *Futuhut*, that the *Imam Mahdi*^{AS} is attached to the Prophets. Therefore, *Imam Mahdi*^{AS} because of his special qualities exempted from the purview of the above *Hadith* (about the superiority of *H. Abu Bakr*^{RZ}). Further it may also be noted that as per the Consensus of the *Ummah* *H. Abu Bakr*^{RZ} is the *Khalifa* of the Prophet^{PBUH} and is not free from errors in respect of the following of Prophet^{PBUH} and is not given the status of a protector of the *Ummah*. Further, he is not notified as a Concluder of Faith (*Khatim-e-Deen*). It is already established that the *Imam*^{AS} is the *Khalifa* of Allah and is free from errors in the following of Prophet^{PBUH}, is given the status of the Protector of the *Ummah* and also having the status of the Concluder of Faith (*Khatim-e-Deen*). Thus, it is evident that the *Khalifa* of Allah in following the Prophet^{PBUH} is free from error (*Masoom-anil-Khata*) and would be superior to one who is not free from error (*Ghair Masoom*). The person who is given the status of the protector of the *Ummah* would be superior to one who is not given this status. The person who is the Concluder of Faith (*Khatim-e-Deen*) would be superior to one who is not given this status. Thus, with this statement it is proved that the *Imam*

Mahdi^{AS} being the *Khalifa* of Allah, free from errors in following the Prophet^{PBUH}, the Protector of the *Ummah* and being the Concluder of the Faith (*Khatim-e-Deen*), is superior to *Hz. Abu Bakr*^{RZ}.

We conclude this discussion at this point. The remaining arguments, which are popular in our community, have been discussed in detail in my booklet with the caption of '*Risal-e-Tasviat*'. Therefore, it is not necessary to repeat them here again. I am thankful to Allah that this booklet is completed. It is more so because He has given strength to a sick person like me to discuss such difficult and intricate issues. In view of my sickness, it was very difficult to complete this booklet. I pray Allah that this booklet may be made a treasure for my next world and since to protect the faith, I have taken pains of writing it, it may be made a source of salvation. Praise to Allah, who is God of the entire uniVerse and '*Salvat*' to the Prophet^{PBUH}, the Concluder of *Nabovah* and the Mahdi^{AS} the Concluder of Faith and on their followers and pious persons.

THE END

TANVEER-UL-HIDAYA

The gist of the above statements is that the Prophet of Allah^{PBUH} has not taught the aspects relating to the Ehsan (*Perfection*) as a message. But in whomsoever Prophet of Allah^{PBUH} found the capacity, some of the aspects of Ehsan were taught to him. For instance to Hz. Syedna Ali^{RZ} these aspects were revealed. Therefore, the source for the teachings of all the Sufi order (*Silsilas*) is Hz. Ali^{RZ} and all the Sufi silsilas reach to Hz. Ali^{RZ} only.

Thus the Prophet of Allah^{PBUH} in view of the fact that the orders relating to Ehsan carry greater hardship has not revealed to them. But mentioned that, in his descendants a person would be born who would carry his name and his father and mother would have the same names as of his father and mother; he would be Mahdi^{AS}; would be the Khalifa of Allah and would be the concluder of the Faith (Deen). Further it is a must for the Ummah to make allegiance with him even if the hills of snow are in between him and them, they have to cross them in whatever manner it is possible and reach him to make covenant (bait).