

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prophet^{SAS} has said, "The entire religion is nothing but etiquettes"

Ma'dan ul Aa'daab
wa Muhkumat
wa Takmeel al Imaan

*(Source of Etiquettes, the Decisive
and Completion of Faith)*

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Acronyms used in the book

SWT	Subhana wa Ta'ala
SAS	Salallahu Alaihi Wa Sallam
AS	Alaihis-Salam
RZ	Razi Allahu Anhu/ Anha/ Anhum
RH	Rahmatullahi Alaih
SMM	Footnotes from the English Translator

Ma'dan ul Aa'daab (Source of Etiquettes)

In the name of Allah, the Beneficent, the Merciful

All praise is established for the One from Whom the glory of all the worlds have emanated. Thanks be to Him, through Whose attributes the beautiful worlds came in its likeness. And thanks be to Him who brought into existence the two perfectly endowed manifestations. His glory is exalted and His gift is for all. Thus O Seeker of the truth, know that the Prophet^{SAS} has said, “The entire religion is nothing but etiquettes”. He^{SAS} also said, “My lord has taught me excellent manner and perfected my discipline”. But when we found a group of people spreading corruption in the etiquettes and taking beliefs from speculative reasoning by relying upon the *Mutashabihat* [allegorical], rather than the *Muhkumat*[decisive]; and abandoning the beliefs of *sunnat wal jama'at*, then, it became incumbent upon us to narrate briefly the necessary knowledge of the etiquettes and beliefs of the *sunnat wal jama'at* which is that – when you learn and when you affirm then do it through your heart and accept through the tongue that I bear witness that,

There is no god but Allah. He is One and has no partners. He is All-Knowing, the One who Wills, the All-Powerful, the All-Hearing, the All-Seeing, the One who Speaks, pure, present, necessary through His existence. His essence is sanctified and limitless; He is eternal from the past and eternal in the future through His attributes. Nothing is like Him, He is the creator of everything and He encompasses everything. He is none but Allah who concerning His being is self-sufficient in his unity and oneness who does not begetteth nor begotten and there is none comparable unto Him. He alone is the Majestic and Exalted. We bear witness that Muhammad^{SAS} is His Servant and Messenger.

To proceed further, it should be known that a human being is superior (with respect to status) to most other beings. Amongst them (different types of humans), those who are the people of faith are the accepted and amongst the people of faith, some are the Saints of Allah who deserve the respect. One group is of the Prophets who have the utmost dignity and amongst them, those who are Messengers are special. Some of them are those who have been mentioned in the Qur'an, some were given the Holy Book, and some are the Masters of Shari'at. Amongst them, the resolute ones [*Ulul'Azm*] are respected and honored – Adam^{AS}, the first human is also included amongst this group. And within them – the Seal of the Prophets^{SAS} and the Seal of the Saints^{AS} are the most excellent and superior of all. The seal of the world and the religion, who is the greatest sign of the

Judgment day i.e. Isa¹ bin Maryam^{AS} is similar to these two (Prophet^{SAS} and Mahdi^{AS}). May Allah's mercy and blessing be upon all of them.

We testify that Mahdi^{AS} has come and gone. Like the Prophets^{AS}, Mahdi^{AS} was designated by Allah towards the two groups (Men and Jinn) for the purpose of propagating the commands of the religion, revealing the secrets of the religion of Muhammad^{SAS} and implementing the key orders of the religion so that the will of the Prophet^{SAS} is known and also explain those commands which pertain to the Sainthood of Muhammad^{SAS} because he alone is the Seal of the Sainthood of Muhammad^{SAS}. Thus both (Prophet^{SAS} and Mahdi^{AS}) of them came to be the perfect revelation of The Most Truthful and they are equal despite each one having their own peculiarities like the body and spirit since the Prophethood of Muhammad^{SAS} is his manifest [*zahir*] self while the Sainthood of Muhammad^{SAS} is his immanence [*batin*]. Thus, those who are the enemies of Allah, want to differentiate between the Prophet^{SAS} and Mahdi^{AS} based on their ignorance but the objective of the friends of Allah is always to consider the Prophet^{SAS} and Mahdi^{AS} as one as narrated by the Prophet^{SAS}, "*Our spirits are our bodies and our bodies are our spirits*". Thus, this makes it unlawful to sow divisions between them.

The Prophet^{SAS} and Mahdi^{AS} are the most superior servants² of Allah amongst all the creations of Allah and the most noble of all. May Allah's mercy descend upon them both and upon their entire progeny.

¹ Hazrat Mahdi^{AS} has said, Adam^{AS} was a Muslim from the nose below until above the head. Nuh^{AS} was a Muslim from below the throat until above the head. Ibrahim^{AS} and Musa^{AS} were Muslims from the chest below until above the head. Isa^{AS} was a Muslim from below belly button until above the head, but when he returns he will be a complete Muslim; at present is an incomplete Muslim. This narration is supported by that narration of Mahdi^{AS} where he said, "*The one who has seen Allah confined [Muqayyad] is a Polytheist [Mushrik]*"

² There is consensus [Ijma'a] of all Companions^{RZ} for Hazrat Mahdi^{AS} being the servant [*Abd*] of Allah (refer *Aqeeda Sharifa* Page 1). Therefore, Hazrat Mahdi^{AS} being an *Abd* that is being a *Banda* [*servant*] both manifestly and immanently is *Muhkum* [unambiguous or firm] and it became the belief of all the Mahdavis because *Abd* is absolute. The absolute is applied to both manifest and immanent [condition]. It is not valid to interpret the *Muhkum* that is, defining *Abd* as *Rabb* [lord] is to oppose the *Ijma'a* of the Companions^{RZ}.

The Prophet^{SAS} and Mahdi^{AS} being of one essence endowed with all attributes has the *Ijma'a* of all the Companions^{RZ} of Mahdi^{AS} (Refer *Taswiyat ul Khatamain* Page 3). Therefore, the equality of the Prophet^{SAS} and Mahdi^{AS} in *Shariat* [divine law], *Tariqat* [divine path], *Marifat* [divine knowledge], *Haqiqat* [divine reality] at all levels is *Muhkum* [decisive] and became the belief of all the Mahdavis because the application of equality is absolute. Its application is at all levels. It is not valid to interpret the *Muhkum* that means to increase or decrease the status of Prophet^{SAS} and Mahdi^{AS} at any level is against the belief of their equality and opposition to the *Ijma'a* of the Companions^{RZ}.

The *Ijma'a* of the Companions^{RZ} is that the Sainthood of the Prophet^{SAS} is the essence of Mahdi^{AS} (refer *Mahzara Shah Dilwar*^{RZ} page 24). Thus, the Sainthood of Prophet^{SAS} being the essence of Mahdi^{AS} is *Muhkum* and the belief of all Mahdavis. It is not valid to interpret the *Muhkum* that is - terming the essence of Mahdi^{AS}

And know that after the group of Prophets, the next group who has specialty is the group of the migrants and amongst them, there are ten who have the glad tidings [*Ashra Mubashara*] and within these (ten) are the (four) *Khulafa-e-Rashideen* and among them the *Shaikhain* [Hazrat Abu Bakr^{RZ} and Hazrat Umar^{RZ}] are the most special. Amongst the *Shaikhain*, the *Siddiq* is the greater. You should know that the most dignified groups in the *Ummat* [of Muhammad^{SAS}] are the *Ahl-e-Bait*, *Muhajireen*, *Ansaar*, *Companions of Badr* and *Bait-ur-Rizwaan*. May Allah be pleased with all of them and they be pleased with Him.

In the group of the Seal of the Saints [Mahdi^{AS}], the attributes of *Nusrat* [triumph] and *Bait-ur-Rizwaan* is included and specified for the *Muhajireen* [migrants] because it is not possible to enter into his [Mahdi^{AS}] group without migration and renunciation of acquisitions (renunciation of striving for the livelihood). Therefore, even the scholars amongst the companions were migrants, placing their trust in Allah and renouncing the striving for the livelihood. Thus, all the praised attributes were gathered in them and they were not lacking any attribute from amongst all of the exalted attributes.

The second thing is that they (Companions^{RZ}) were nominated by Allah with eloquent speech, pledged to strive with their souls [ready to sacrifice their lives and egos in the path of Allah) and helping one another with whatever they have (help one another in establishing the love and closeness of Allah and His remembrance). Thus, they were peculiar for the two aforementioned attributes and the first amongst them were exactly similar in reality to the first [companions] in the time of the Prophet^{SAS} and the last amongst them were like the *Taba'een*[followers]. And the battle (in the era of Sainthood) is like the battle of *Badr*. Amongst them, Hazrat Ameer Syed Khundmeer^{RZ} is especial and the most valiant and those people who were with him came to be known as *Badree* [like the Companions^{RZ} who participated in the battle of *Badr*] and some of the regular Companions^{RZ} too (are included among the *Badree's*), like their children who hadn't reached puberty. Even though the regular companions had not attained the intended objective, they are included amongst the companions and migrants due to a specific reason. Know that amongst the Companions^{RZ}, May Allah be pleased with them all, none have equality to the Seals^{AS} [Prophet^{SAS} and Mahdi^{AS}]. None amongst the recipients of glad tidings and the *Taba'een*^{RH} has any kind of equality for whatever reason by default with any of the sane and mature Migrants [Migrant Companions], May Allah be pleased

as created and the Sainthood of Muhammad^{SAS} as uncreated is differentiating between the Prophet^{SAS} and opposing the *Ijma'a* of the Companions^{RZ}. Thus, the belief in discussion of Hazrat Mujtahid-e-Groh as mentioned - "*The Prophet^{SAS} and Mahdi^{AS} are the most superior servants² of Allah amongst all the creations of Allah and the most noble*" is as per the *Ijma'a* of the Companions^{RZ}. Hence it is an obligatory belief for all of the Mahdavis. A Mahdavi that opposes the belief mentioned by Hazrat Mujtahid-e-Groh opposes the *Ijma'a* of the Companions^{RZ}. Therefore, Hazrat Bandagi Miyan Meeranji^{RH}, the Khalifa of Hazrat Bandagi Miyan Shah Nusrat Maqsum-uz-Zaman has written, "*The denier of the Companions^{RZ} of Prophethood and the Companions^{RZ} of Sainthood is a disbeliever*" (refer Zaad-un-Naaji Page# 20). And pay heed so you may obtain mercy (Surah Al-Araf verse 204).

with them all. After this sequence and discipline, those of the accepted of the earlier and later and all the believers are placed in one group.

Whoever does good, it is for his own soul, and whoever does evil, it is against his own soul³

It is necessary for an imitator to believe in the majesty of the one he imitates amongst his contemporaries. This is the straight path of those whom You (O Allah) have rewarded and not of the one whom You have punished nor of those who are astray.



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³ Surah al-Fussilat verse: 46

Muhkumat (The Decisive)

In the name of Allah, the Beneficent, the Merciful

Allah guides those whom He wills to the straight path (towards faith and righteousness). May it be loud and clear that the belief that proved to be truthful from the narration of Hazrat Mahdi^{AS} is the belief of *Ahl-e-Sunnat-wal-Jama'at*⁴ because the *Ahl-e-Sunnat-wal-Jama'at* have the correct belief on the subject of the Prophet^{SAS} and his Companions^{RZ}. A person whose belief is consistent with their belief also has the correct belief as per the saying of the Prophet^{SAS} who said, "Whoever imitates a people is one of them"⁵. Except for the *Ahl-e-Sunnat-wal-Jama'at*, there were 72 sects⁶ (in Prophethood) and 73 sects⁷ (in Sainthood), all of whom are astray. Further know that on the subject of the Prophets (it should be believed) there are one lakh twenty four thousand more or less Prophets who have been sent by Allah^{SWT}, all of them are truthful. May Allah send peace and blessings upon all of them. Amongst all of the Prophets, three hundred and thirteen Messengers are exalted. Further, out of the three hundred and thirteen Messengers, Allah^{SWT} has mentioned twenty-eight of them in His holy book. These twenty-eight messengers are eminent and their ranks are the highest. Off the twenty-eight messengers, six are high-ranking. These six are possessors of *kalima* and *shari'at*. Their ranks are greater amongst all the Messengers and Prophets. Among the six high-ranking messengers are the two Seals – the Seal of the Prophets [*Khatam-ul-Ambiya*], Prophet Muhammad^{SAS} and the Seal of the Saints [*Khatam-ul-Awliya*], Muhammad Mahdi Mauwood Alaihis Salaam. These two who are of one essence [*Zath*] and one light [*Nur*] are equal. No one else in the

⁴ *Ahl-e-Sunnat-wal-Jama'at* meaning the group that imitates Prophet^{SAS} in his sayings, actions and condition and actions which is the group of the Companions^{RZ}, Taba'een^{RH}, Taba'e-Taba'een, May Allah be pleased with them all. The application of *Ahl-e-Sunnat-wal-Jama'at* is also done for the group which imitated all these three groups in their sayings, actions and condition prior to Hazrat Mahdi^{AS}'s final proclamation of "One who denies me is a disbeliever". Those who have reposed faith in Hazrat Mahdi^{AS} have been guided to keep the same beliefs as the unanimous beliefs of this group [i.e *Ahl-e-Sunnat-wal-Jama'at*].

⁵ Sunan Abu Dawud [SMM]

⁶ Hazrat Miyan Syed Meeranji^{RH}, the khalifa of Hazrat Bandagi Miyan Syed Nusrat Maqsum-uz-Zaman^{RH} has written, "And one should keep beliefs as per the *Sunnat-o-Jama'at*. And the saved sect is *Sunnat-o-Jama'at*. The Prophet^{SLM} said, "Very soon after me, my Ummah will be split into seventy three sects. Every one of them is damned to the hellfire, except for one which is the people of *Sunnat-o-Jama'at*." This is mentioned in the book *Maarifat-ul-Mazhab*" [*Zaad-un-Naaji* English version page# 3].

⁷ Imam Mahdi Mauwood Khalifatullah^{AS} has said - "Here it is *Vilayet* (sainthood). There will be seventy four sects in the community of this servant. One of them is saved, the rest are destroyed". Therefore, the person that imitates a particular sect (from the 73 sects in Prophethood) will be part of that sect. The Prophet^{SAS} has said, "Whoever imitates a particular group is one of them". [*Zaad-un-Naaji* English version page# 3]

creation of Allah^{SWT} is equal to them. The entire creation, which is the eighteen thousand worlds that Allah^{SWT} created were for the sake of these two Seals^{AS}. The Prophet^{SAS} and Mahdi^{AS} are the rulers of both the worlds from the first to the last.

If someone asks, how can a Prophet and Saint be equal when a regular Prophet is superior to even a special Saint (the saints who appeared amongst the saints of Allah)?

It should be known that the special saint (one who is special amongst all the saints) has superiority over the special Prophets and that special saint is Mahdi Mauwood Alaihis Salaam. Hence, the Prophet^{SAS} said, "Sainthood is superior to Prophethood" which means "My Sainthood is superior to my Prophethood"⁸ (the eminence of the Sainthood of Prophet^{SAS} is) due to the five things⁹

- 1) Sainthood¹⁰ is the attribute of the Creator and Prophethood of the Creation.
- 2) Sainthood directs attention towards Truth [Most High] while Prophethood directs the attention towards Creation.
- 3) Sainthood pertains to matters of immanence [*batin*] while Prophethood pertains to the matters of apparent [*zahir*].
- 4) Sainthood is especial while Prophethood is common.
- 5) Sainthood is limitless while Prophethood has a limit.

All of this eminence is regarding the Sainthood of the Seal of the Prophets^{SAS}. For this reason, one of them (Mahdi^{AS}) said, "I am the servant of Allah and follower of Muhammad the Messenger of Allah^{SAS}" and the second (Prophet^{SAS}) said, "Sainthood is superior to the Prophethood". Therefore, it is clear from the sayings of the Seals^{AS} that both of the Seals are equal. And Allah^{SWT} has mentioned in His holy book, لِعَلْمَيْنِ يَتِيمَيَّ [it belonged to two orphans¹¹]¹² which means the Seal of the Prophets^{SAS} and the Seal of the Saints^{AS}. Both of

⁸ Mawlana Abdul Rahman Jami^{RH} in his book Shawahid-un-Nabuwat writes that, *Some of the great mystics, the keeper of secrets have said – When you hear from any of the Ahl-ul-Allah (People of Allah) or any sayings have been attributed to him that Sainthood is superior to Prophethood then what is meant from it is nothing other than that, 'The Sainthood of a Prophet is superior to his Prophethood'.* [SMM]

⁹ These five aspects have been mentioned by Imam Ghazali^{RH}.

¹⁰ Hazrat Miyan Syed Shahbuddin Shaheed^{RH}, the khalifa of Hazrat Miyan Syed Yaqoob Tawakkali^{RH} has written that, "Hazrat Shaik Muhiyuddin Arabi^{RH} has written in Futuhat-e-Makkiya that - Wilayat is the attribute of Allah and that Wilayat for a servant is created and its relation is both ways that is – Wilayat from the perspective of being the attribute of Allah is uncreated but from the perspective of the attribute of servant is created because Allah with respect to His essence and attribute is uncreated while a servant with respect to his essence and attribute is created".

¹¹ Hazrat Bandagi Miyan Malik Jio Mehri^{RZ}, the Companion^{RZ} of Mahdi^{AS} has written that, مشحون كنوز لغلمين يتيمين that means – The Prophet^{SAS} and Mahdi^{AS} are the Masters of the Ark. (Diwan-e-Mehri^{RZ}); Translation – The loaded treasures are for the two orphan kids that means Prophet^{SAS} and Mahdi^{AS} are for the Masters of the Boat (Boat of the Ummah).

¹² Surah 18 Al-Kahf verse 82

them are one essence and one light and appeared from Allah^{SWT}. There is no one equal to them nor would anyone be born and the promise that Allah^{SWT} had made through his Angels, Books, Messengers and Scriptures, that purpose for the objective of Allah^{SWT} was completed through the Seals^{AS}. Prior to this, the era of beloved Isa^{AS} had already passed and now to bear witness to these two (Muhammad and Mahdi) being the Seals^{AS}, he will return so that the Day of Judgment is established and the days of this world come to end. Based upon the command of Allah^{SWT}, the testimony about all the creatures is dependent upon the zath of beloved Isa^{AS}. Thus, there is no God besides Allah. He is eternal and everlasting.

Further, a brief summary is written regarding the Companions of the Prophet^{SAS} and Mahdi^{AS}. Since all of the Companions of the Prophet^{SAS} and Mahdi^{AS} are recipients of the share and seekers of charity of the Messenger of Allah and Mahdi Amr'ullah Alaihis Salaam. Therefore, anyone who disputes in this matter is removed from the Ijma'a of the Companions^{RZ} of the Prophet^{SAS} and Mahdi^{AS} because it is obligatory upon Muhammad^{SAS} and Mahdi^{AS} to accept themselves [regarding their being the Prophet and Mahdi respectively] on the command of Allah^{SWT}. Then after this, it is obligatory upon them to reveal themselves to the people on the command of Allah^{SWT} so much so that it is obligatory upon the people to affirm the Prophet^{SAS} and Mahdi^{AS} otherwise they would be disbelievers.

Further know that Bandagi Miyan Syed Khundmir^{RZ} in his authored tract *Aqeeda* have written by the order of the consensus of Ijma'a that "This has the agreement of the migrant Companions^{RZ} of Mahdi^{AS}. Hear this carefully, that Hazrat Mahdi^{AS} has explained this verse in favor of those who affirmed him"

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا

So those who emigrated and were driven forth from their homes and persecuted in My cause, and who fought and were slain¹³

The Imam^{AS} has decreed the attributes that are mentioned in this verse to be in favor of the Mahdavis. Whoever is in conformity with this verse is amongst the group of Mahdavis and none but Bandagi Miyan^{RZ} possesses the specific attribute of وَقُتِلُوا وَقُتِلُوا [fought and were slain] because Mahdi^{AS} based upon the command of Allah presented the Sword of Sainthood - the *Zulfiqaar* to Bandagi Miyan Syed Khundmir^{RZ}. In the battle of *Badr-e-Nabuwat*, the Prophet^{SAS} was present in the battlefield, similarly in the battle of *Badr-e-Wilayat*, the command of Mahdi^{AS} was present. The fourth attribute is in favor of the Prophet^{SAS} and Mahdi^{AS}. No one else has any share in this attribute but due to his service (to Seal of the Sainthood); this attribute is specified for Bandagi Miyan Syed

¹³ Surah al-e-Imraan verse 195

Khundmir^{RZ}. And the second attribute of قتلو continues until the Day of Judgment. Bandagi Miyan Syed Khundmir^{RZ} had recited the following poem when he was mounted on his horse

*On the field of union with you everyone gives his head and wins the ball
I too in secret, desire to give my head and win the ball
I go to see how many are killed at your doorstep
I too am going in the midst of the ardent lovers to present myself
You will never become a lion in the jungle of reality
Unless you are disgraced like a street dog
We are the charity seekers of Hazrat Mahdi^{AS},
We are the charity seekers of Hazrat Mahdi^{AS}.*

He repeated the above stanza thrice. Similarly, the companion of Mahdi^{AS} has said,
During the time of Hazrat Shah Muhammad Mahdi Akhir-uz-Zaman, Mahdavis always had in them five things– sacrificing the life and blood; leaving one's family and possessions; adopting the profession of hunger and contempt; and never losing patience. Whoever reposes faith in Mahdi^{AS} and attaches his sayings to his heart, will certainly achieve the unhindered vision of Allah.

Become an ardent follower of Mahdi^{AS} and separate yourself from everyone; attach your heart with the lord and become carefree of joy and sorrow. May Allah send peace and blessings upon Muhammad^{SAS}, Mahdi Alaihis Salaam and upon the family of both, their Companions^{RZ}, the truthful and the righteous. This tract has been copied in the presence of Miyan Murtuza, Miyan Khaleel Ji, Badey Miran, Miyan Abdul Rasheed, Miyan Syed Hashim and Miyan Syed Hussain.



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Takmeel ul Imaan (Completion of Faith)

In the name of Allah, the Beneficient, the Merciful

The first obligation is the *Marifat* [knowledge] of the Truth Most High and its conclusion is seeing Allah^{SWT} with the physical eyes. *Surah Ikhlas* and *Surah Fatiha* are sufficient for the unity and exaltation of God Most High. With regards to the knowledge of the Seal of the Prophet and the Seal of the Saints Salallahu Alaihi Wa Sallam, all the Mahdavis have said that Muhammad and Mahdi are of one essence [zath] endowed by their collective attributes. The believers recognized it but the blind hearted did not. Isa^{AS} is also as such. And the five¹⁴ high-ranking are also of one essence and status. Adam Safiullah^{AS} is included amongst them. The [rest of] Messengers are one status. Those who have been mentioned in the Qur'an are especial. All of the Prophets^{AS} are of one rank. Amongst the Companions^{RZ}, Abu Bakr^{RZ}, Umar^{RZ}, Usman^{RZ} and Ali^{RZ} are one group and due to their closeness with Allah^{SWT} and with respect to their immanence, Abu Bakr, Ali, Umar, Usman and the remaining ten¹⁵ blessed ones [*Ashra-Mubashira*] are of one essence. All the remaining migrants^{RZ} are of the same rank. Similarly are the Ahl-e-Bait, specifically Ali^{RZ}, Usman^{RZ}, Khadija^{RZ}, Fatima^{RZ}, Hassan^{RZ} and Hussain^{RZ}; all the purified wives, the people of *Ridwan*¹⁶ and the *Ansar*^{RZ}. After this, the *Taba'een*, the Muslim Imams and the

¹⁴ The seven high-ranking vice-regents were mentioned previously which included Syed Muhammad Messenger of Allah^{SAS} and Syed Muhammad Mahdi^{AS}. The other five are Adam Safiullah, Nuh Najiullah, Ibrahim Khaleelullah, Musa Kaleemullah and Isa Ruhullah. Know that in total there are approximately one lakh twenty four thousand vice-regents more or less. Therefore the author of *Tahzeeb-ul-Aqaid* has written, "According to the hadith of Abu Dhar^{RZ}, the count of the Prophets has been identified to one lakh twenty four thousand" (Urdu translation of *Sharah Aqaid of Nasafi named Tahzeeb ul Aqaid page# 126* printed in Lucknow in 1318H. Hazrat Mujtahid-e-Groh^{RH} has written that, "Know that on the topic of the Prophets (the belief should be) that there are approximately one lakh twenty four thousand prophets who the Truth Most High has sent into the world, all of them are Truthful". Hazrat Mujtahid-e-Groh^{RH} has written in *Muhkumat* that "Three hundred and thirteen vice-regents are Messengers". The author of *Miftah-ul-Wilayat* has written that - "There are one lakh twenty four thousand Prophets and three hundred and thirteen are Messengers" (*Miftah-ul-Wilayat*, Arabic edition). Hazrat Mujtahid-e-Groh^{RH} has written that, "Those vice-regents of Allah that have been mentioned in Qur'an are twenty-eight who are known in more detail. (*Muhkumat* - Hazrat Mujtahid-e-Groh^{RH}). In the *Sharah* of *Aqaid of Nasafi*, it is written that, "Qur'an mentions twenty-eight of them (from amongst the approximately one lakh twenty four thousand) with proper names" (*Tahzeeb-ul-Aqaid, Sharah Aqaid of Nasafi page# 127*)

¹⁵ The ten blessed companions of Prophet Muhammad^{SAS} are Abu Bakr^{RZ}, Umar^{RZ}, Usman^{RZ}, Ali^{RZ}, Saad^{RZ}, Saeed^{RZ}, Zubair^{RZ}, Talha^{RZ} and Abdur Rahman^{RZ}

¹⁶ The Companions who gave the pledge during the *Bait-ur-Ridwan* under the tree before the treaty of Hdaybiyya

Mujtahideen are all one group, May Allah have mercy upon them all. After these groups, all the people of Islam are equal according to the command of Allah^{SWT},

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا

Whoever acts righteously, it is for his own benefit, and who does evil, it is against his own soul¹⁷

Amongst the Companions^{RZ} of Mahdi^{AS} are Miran Syed Mahmood, Miyan Syed Khundmir, Miyan Nemat, Miyan Nizam and after them Miyan Dilawar is close to all four of them. With respect to the immanence, Miyan Syed Khundmir, Syed Mahmood, Malik Burhanuddin, Malik Gowher and the rest of the twelve¹⁸ recipients of glad tidings are equal. All the remaining migrant Companions^{RZ} are of equal status. Here (in sainthood) the attribute of *bait-ur-rizwan* is intended for the migrant companions of Mahdi^{AS}. The *Badree's* are the *Taba'een* of Miyan Syed Khundmir^{RZ}. From amongst the *Ahl*¹⁹ [household] - Bibi Fatima, Miyan Syed Abdul Hai and Miyan Syed Mahmood. The children of Munnawar^{RZ}, all children, sons and daughters are all equal to one another, May Allah be pleased with them all. Mahdi^{AS} is the helper of the Truth Most High and in the group of Mahdavis, the authority for *Ijtihad* [deducing injunctions] and leadership too rests with the Migrants [Companions]. The companions of Mahdi^{AS} who had not reached puberty are also included amongst the migrant Companions^{RZ}. After the Companions^{RZ}, the

¹⁷ Surah al-Jathiya verse 15

¹⁸ The two Syeds, Malik Burhanuddin, Malik Gowher, Nemat, Nizam, Ameen, Yusuf, Shah Dilawar and Abdul Majid

¹⁹ Hazrat Rahim Shah Miyan Alim^{RH}, khalifa of Hazrat Miyan Syed Yaqoob Tawakkali^{RH} has written that - The Ahl-e-Bait with respect to the lexicon is used for the people of the household and in terms of meaning and definition is used for the children of the Prophet^{SAS} and Mahdi Muradullah^{AS}. The name of Ahl-e-Bait with regards to the apparent definition is used for the family and children of the Messenger^{SAS} and Mahdi Muradullah^{AS} until the judgment day. With regards to the immanence, every person who is pious and righteous, traveler of the spiritual path of the Messenger of Allah^{SAS} and is a follower and obedient of Mahdi Muradullah^{AS} is also included in the order of the Ahl-e-Bait as the Prophet^{SAS} has said - كل تقى الى - every righteous is my family. The Prophet^{SAS} also said, My children are those who will walk on my path that is follow him. The order of the Prophet regarding "family" or "children" is absolute until the judgment day. Hazrat Bandagi Miyan Syed Qasim Mujtahid e Groh^{RH} has only mentioned a few names summarily from the Ahl-e-Bait and left out many of the names but not mentioning their names does not mean they are separated from being identified as Ahl-e-Bait (Refer Mahek-e-Iteqaad by Hazrat Rahim Shah Miyan^{RH}). It is written in the text of Mahek e Iteqad that Hazrat Miyan Shah Burhan in his book, Qitaal Namah has written the complete details about the names of Ahl-e-Bait and Miyan Shaik Mustafa Gujarati^{RH} has written that - The leader of the creation of Allah, Muhammad the Messenger of Allah^{SAS} has said, "Every god-fearing person is my family". That means whoever has become carefree of his body and life and ready to sacrifice them upon the creator then know it with certainty that he is my son. Anyone who desires to enter the family of the Messenger^{SAS} then it is incumbent upon him to renounce the efforts to seek livelihood. (Makateeb Page#13). [SMM - Tabarani has reported a tradition in *Mujam al Sagheer* that, Syedna Anas^{RZ} narrated that Prophet Muhammad^{SAS} was asked, "Who is included in the family of Muhammad^{SAS}". He replied, 'Every person who fears Allah' and then recited the verse 'No men can be its guardians except the righteous [Surah Anfal verse 34]'. Without doubt His friends are only the righteous"]

followers of the Companions^{RZ} with the condition of their imitation also have received the authority for *Ijtihad* and leadership. Thus, know that, making it necessary to give every person from the group of the lower, superiority over every person from the group of the higher or making it necessary for every person from every group to have such and such belief (to consider the lower as higher and higher as lower) is absurd. Except for the one who is a *Muqallid* [imitator] of someone, then it is valid [for him] to keep his dignity [of the one he imitates] higher amongst his contemporaries whose love is mandatory [for him] which has no limit. Hence, the faith of such a person is correct whose beliefs are according to this (as explained starting at the top) and peace be upon him who followed the Mahdi^{AS}.

It is narrated that when Hazrat Mahdi^{AS} was in Sindh, he explained the verse

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا ...

Those who have left their homes, and were driven out therefrom, and suffered harm in My cause, and fought and were slain..²⁰

And said, "The attribute of fighting is left to be completed. It will be accomplished when Allah wills. He repeated this on several occasions until he reached Farah. Then Bandagi Miyan Syed Khundmir came after which Hazrat Imam^{AS} said, the command of Allah arrives that We have made *قُتِلُوا وَقُتِلُوا* [Fought and Fallen] to be in favor of your group."

It is narrated that in this regard, the Imam^{AS} with committed desire, gathering full courage and surrendering himself completely, pleaded: "O Supreme Lord, Make this fourth attribute too to be fulfilled through me". The response came, "In Our infinite wisdom it is established that - None can overpower the Seal of the Prophets and the Seal of the Saints and be able to kill them. Therefore, We have appointed a substitute in your place, fought and fallen will be fulfilled by him". The meaning of substitution [*Badal*] is that - the fourth attribute which is fought and fallen will be fulfilled and completed through him, gain strength and be his specialty and conclude the proof [of Mahdi^{AS}] upon him. Thus, these terms are for the Seals and since these are specifically especial for Prophet^{SAS} and Mahdi^{AS}, therefore they are of one essence. As such, Bandagi Miyan^{RZ} became eligible for this one special rank from amongst the several peculiarities of Mahdi^{AS}.

Further Mahdi^{AS} is the *Bayyinah* [clear proof] from Allah, so Bandagi Miyan^{RZ} too is proved to be a *Bayyinah* based upon the command of Allah, as Allah had informed,

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

²⁰ Surah 3 Aal-e-Imran verse 195

That he who perished might perish by a clear proof and he who survived might survive by a clear proof²¹

As Mahdi^{AS} is specified in Qur'an so is also Miyan^{RZ} but no other person has any share in it. However the appearance of Mahdi^{AS} is in many of the traditions but the identity of Miyan^{RZ} is only in a few of them as mentioned in the tradition reported from Artat²², when its details and explanation inevitably gave preeminence to the personality of Bandagi Miyan^{RZ} as a substitute for the highly exalted personality of Mahdi^{AS}.

This translation was completed from the urdu version of the same by Hazrat Syed Dilawar urf Gorey Miyan Sahab^{RH} on January 13th 2021 corresponding to 29th Jamadi ul Awwal 1442H. Proof reading of the english translation was done by Janab Syed Imtiyaz Yaqoob Sahab and the Team of Khalifatullahmehdi.info.

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²¹ Surah 42 Al-Anfal verse 42

²² Al Hakim bin Nafay has reported from the narration of Jarrah that Artat^{RH} said - I have received this report that, after Mahdi^{AS}, the commander will be a person from the tribe of Qahtan whose both ears will be pierced. He will walk in the footsteps of Mahdi^{AS}. He will live for 20 years and then will die fighting with weapons..... till the end) - Kitab al Fitan page# 439 [SMM]